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[SANCTUARIES AND THEIR ROLE IN THE ORGANISATION OF URBAN SPACE: EXAMPLES FROM LARGE EUROPEAN CATHOLIC CENTRES]

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In 2012, the Institute of Geography and Spatial Economy publishing house at the Jagiellonian University published a large work by Izabela Sołjan presenting the role of sanctuaries in the organization of the urban space of the 20 largest European Catholic centres. A detailed analysis of the influence of sanctuaries on the functional-spatial structure of a city was presented using case studies including Jasna Góra in Częstochowa and Lourdes in France. The monograph contributes to geographical studies concerning pilgrimage centres, sacred space and landscape, as well as the role of the religious function in the formation and development of the cultural landscape. It contains references to a large quantity of Polish and foreign literature (160 and 102 titles, respectively), numerous tables (23), figures (94) and photographs (68), showing the state of current research on the geography of religion. Written in a good, communicative language, illustrated with neat and aesthetic plans, and with photographs of sanctuaries, it is very attractive to readers. The monograph consists of eight chapters and a summary, a bibliography, a list of tables, figures and photographs, a summary in English, as well as an appendix with questionnaire templates and a list of monasteries in Lourdes and Częstochowa.

Chapter One is the introduction, in which the author presents the aim and methodology of her research, reviews research achievements described in the Polish and foreign literature (e.g. points to the role of history and regional studies in geographical analysis), as well as presenting various approaches (religious, canon law) including her own to the concept of a sanctuary. The aim of the monograph is to

present the spatial organization of a sanctuary, its origins and location, and its functions, as well as to show the influence of a sanctuary on the spatial structure of a city.

In Chapter Two, the author makes an ambitious attempt to present the influence of sanctuaries on the development of cities from a historical perspective. She discusses their role in the development of ancient (Mesopotamia and Sumer, Egypt, Israel, Greece, Rome), early Christian, medieval European and modern cities. The material effectively broadens our knowledge about the role of the religious function in urban development. Apart from detailed analyses, the chapter contains concise summaries illustrating the function of sanctuaries in the historical periods presented.

In the third chapter, the author discusses the factors which determine the location of sanctuaries in urban space. First, she describes their origins and conditions leading to their development. Next, she goes on to discuss the location of a sanctuary within urban space, including its central zone, the zone of intensive urban investment and the periphery. The chapter ends with a presentation of mono- and poly-sanctuary examples. The author points to changes in the function and location of sanctuaries, depending on social, economic, political, cultural, etc. relations in a given historical period.

Chapter Four presents the functions of a sanctuary. The author discusses the management structure, as well as religious and non-religious functions. The discussion is illustrated with two detailed case studies, namely the sanctuaries in Lourdes and Częstochowa. In both cases, the author broadly presents their

organizational structure, as well as the historical and religious conditions of development, their function and current pilgrimage volume.

The issue of space organization at the largest Catholic centres in Europe is presented in Chapter Five. The author discusses the structure and composition of the sacred zone, the way it is isolated from surrounding space, areas of pilgrim activity, types of sacred zones and the development of the sacred zones in Lourdes and Częstochowa. This is a continuation of the earlier, more general reflections through concrete examples. Apart from detailed analyses, the chapter contains certain generalizations in the form of typologies of sacred zones by type, structure and size, into: 1) simple developed, small, with clear boundaries, 2) complex developed, large, with clear boundaries, 3) simple developed, medium-sized, with clear boundaries, 4) complex developed, small, with blurred boundaries, 5) complex simple, small, with undeveloped boundaries and 6) complex developed, medium-sized, with clear boundaries. This typology points to the diversity of sacred space and the possibility of isolating it from surrounding secular areas.

In the lengthy Chapter Six, the author presents the influence of a sanctuary on the spatial structure of the city where it is located. The discussion begins with an attempt to place a sanctuary within an urban space and describe its micro-, meso- and macro-scale influences. The author points to the important role of transport accessibility in the development of sanctuary cities. Situating a sanctuary in a city contributes to its territorial development, creating new districts, and not only of a religious character. The more general reflections are made real with the results of detailed research conducted on Lourdes and Częstochowa. The author attempts to combine functional and morphological analyses by studying the functional-spatial structure of the main routes leading to the sanctuaries in Lourdes and Częstochowa.

In Chapter Seven, which complements the detailed analyses presented in the previous chapters, the author describes the economic, social and morphological aspect of a sanctuary, referring to Suliborski's 'neo-functional' approach. The author undertakes the difficult task of defining the economic role of a sanctuary within the local economy of a city. Using various sources, including her own research, the author attempts to estimate the income generated by pilgrims, and the role of accommodation facilities in the development of the tourism function in Lourdes and Częstochowa. An interesting motif of this part of the monograph is the attempt to define residents' attitudes to the sanctuary and the role it plays in their lives.

In Chapter Eight, the author tries to generalize the impact of a sanctuary on a city by taking a model-based approach. In order to do this, she makes use of the tourism area evolution cycle concept of Butler, as well as the structural-functional model of tourism space. The proposed model for the influence of a sanctuary on a city is based on three criteria: sanctuary development stage, the influence of the sanctuary on city development, and the role the sanctuary plays in the organization of urban space. The criteria enabled the author to identify four models presenting its role in the organization of urban space: 1) sanctuaries having the strongest influence on urban space organization (e.g. Fatima, Lourdes, Assisi, etc.), 2) sanctuaries having a strong influence on urban space organization (e.g. Marizell, Loreto, etc.), 3) sanctuaries having a medium (partial) influence on urban space organization (e.g. Kraków-Łagiewniki, Syracuse, etc.), 4) sanctuaries having a small influence on urban space organization (e.g. Levoča, etc.).

In the conclusions to the monograph, the author considers the results of her study and confirms that the aims set have been achieved. As regards the cognitive aspect, the author points to the multiple factors influencing the effect of a sanctuary on a city. As a rule, sanctuaries create functional zones around them, serving the pilgrims. Not only are they religious centres, but often make their cities touristically attractive. Methodologically, the author points to the difficulty in conducting an analysis of the socio-economic influence of a sanctuary on a city, due to the lack of suitable source materials, limited access to existing ones and the difficulties in collecting them.

The monograph is an interesting and innovative work on the role of sanctuaries on the functional-spatial structure of cities. It presents research achievements, both Polish and foreign, in the field of the geography of religion and sanctuary cities. Factually, it goes far beyond analyses of pilgrimages to sanctuaries, and extends the research area by including the genetic, organizational and functional aspects of sanctuary space, and by presenting a typology of sanctuaries and their functional-spatial influence on the city through establishing sacred zones around them. The monograph contains many interesting analyses and interpretations, which make it worth reading and studying in detail.

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Translated by Ewa Mossakowska