Tourism Role in the Regional Economy

Vol. 6
Tourism Role in the Regional Economy

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Cultural tourism as a branded tourism product of cities, towns and regions

Theoretical framework and European examples

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Cultural and nature tourism are two main types of sightseeing tourism. Cultural tourism is directly connected with trips, where the main purpose of visit is the eagerness to expand the knowledge of destinations and places of cultural heritage and participation in different kinds of cultural events. The core of cultural tourism product lies within totality of tangible assets, services, places, events, people and ideas and the combination of those elements that can be offered to tourists in order to meet their needs or cultural desires, relatively elicit such needs among tourists.

The issues of cultural tourism, as a branded tourism product of cities, towns and regions is presented in two consecutive toms of the series published by The Chamber of Tourism and Leisure of the University of Business in Wroclaw, titled: „Tourism Role in the Regional Economy”, in the Volume 6, the theoretical frameworks of cultural tourism are presented, as well as cultural tourism products and European examples. the Volume 7. concerns examples of cultural tourism products in Polish towns, cities and regions.

The authors of particular articles are representatives of Polish and foreign scientific centers, collaborate with the Chamber of Tourism and Leisure.

Editorial initiative of the University of Business, concerns cultural tourism as a branded tourism product of cities, towns and regions refers to the honorable title for Wroclaw as the European Capital of Culture 2016.

The editors
Cultural tourism product and conditions of its development

Abstract: Definition of cultural tourism and its place in the systematics of tourist traffic, definition and features of products for cultural tourism, including brand products, spatial conditions of cultural tourism, economic conditions of product development for cultural tourism.

Cultural tourism involves traveling, with the main motive of getting to know places and objects related to the cultural heritage, as well as participating in cultural events. Depending on the tourist’s interests we can indicate the following types of tourism: ethnic, historical, archeological, military, industrial, dark (including cemetery tourism), event (including sport), culinary, wine and education.

The product for cultural tourism is a total of material values, services, places, events, people and ideas and combinations of those elements, which may be offered for tourists in order to meet their culture-related needs and wants or to encourage such needs and wants.

Spatial conditions of cultural tourism may be identified tourist attractiveness of particular objects, destinations and regions. Three main factors which determine tourist attractiveness are: level of transport accessibility, rank of tourist values and condition of tourism infrastructure.

Tourist activity may transform into tourist traffic and this transformation is determined by economic conditions, concerning both tourist supply and demand. Demand-related economic conditions are basically reflected in the relationship between income and price. A significant disparity between the level of prices of tourist products, including cultural products, and the level of tourist income eliminates a large part of societies in different countries from tourist activities. Lesser disproportions force resignation from expensive offers and choosing alternative, cheaper offers, including cultural tourism offers, or choosing cheap, self-organized tourist trips. The economic conditions of cultural product shaping for tourists are much more complex, because, as it was mentioned, the product may have the form of material values, services, places, events, people, ideas and combinations of these elements. It is especially significant that cultural products should be adapted to the needs of tourists with disabilities.

Key words: cultural tourism, product for cultural tourism, spatial conditions of cultural tourism, economic conditions of product development for cultural tourism
The term – cultural tourism and its place in the theory of tourist traffic

In the systematics of tourist traffic, considering the perspective of the dominating motivation of the trip, there are five basic types of tourism (Fig. 1) (Wyrzykowski, Marak 2010, p. 20–29).

Cultural tourism, along with nature tourism, make two main types (categories) of sightseeing tourism, undertaken in order to get to know a region, a country or the world. Culture tourism involves journeys with the main motive of getting to know places and objects related to the cultural heritage, as well as participating in cultural events. Depending on the tourist’s interests, one may define 10 types in this category (Fig. 2).

The term ethnical tourism may be defined in two ways. The first approach involves journeys motivated by a will to visit places related to the roots and history of family traditions and cultural heritage of one’s own nation, which is located outside its state due to different historic events. This type of travelling is also sometimes referred to as sentimental tourism. The other approach relates to a will to get to know the original and distinct culture of the visited country or region.

Historical tourism involves mainly sightseeing of historic places, archaeological tourism – archeologic sites, military tourism – military objects, while industrial tourism concerns industrial and technical objects. Dark tourism, described also as black tourism or grief tourism refers to travels to places which document or commemorate death of individuals or many people, related to battle sites, cemeteries, natural or transport disasters, extermination camps, prisons. Event tourism involves trips taken to participate in culture events or sport events (sports tourism). Culinary tourism means journeys to regions and localities which specialise in production of specific agricultural products or which are famous for their culinary traditions. The term wine tourism (enotourism) describes journeys to wine regions, when a tourist visits places related to production of wine or takes part in a wine-related events. Cultural tourism includes also journeys with educational purposes (language courses, Socrates/Erasmus exchange, professional internships abroad), which provide an opportunity to get to know different regions and localities, too. There is a special role for cultural tourism in creating equal chances of intellectual development of people with disabilities, especially people with mental dysfunctions.

The term and characteristics of products for cultural tourism

The term product is derived from economics and it signified originally a good created in the process of production, i.e. by application of production labour to reshape natural resources in order to satisfy human needs (Wielka Encyklopedia… 1967, p. 447). with the development of the science of economics, due to significant social and economic changes in the second half of the 20th
century and especially dynamic development of the services sector, it became necessary to re-define the concept of a product. It was reflected above all in works concerning marketing – one of the newest disciplines in economics. For instance, D.W. Cravens, G.E. Hills and R.B. Woodruf defined product as an object of value assessment by a target market based on benefits and satisfaction it provides; the term may concern a physical object, a service, an organisation, a place, a group of people or an idea (Cravens, Hills, Woodruf 1987, p. 375). D.J. Rachman provides a more distinctive definition, stating that a product means anything that may be marketed to draw attention, attract purchase, use or consumption and may satisfy a want or need (Rachman 1988, p. 227). Two years later S.J. Skinner argued that a product is something that satisfies needs and expectations and may be offered in a process of exchange (Skinner 1990, p. 245). Relying on these references, a world-renowned expert in marketing, Philip Kotler defined a product as something that may be offered in order to satisfy a need or want (Kotler 1994, p. 7). Further, the same author claims that products at a market are classified as physical objects, services, persons, places, organisations and ideas (Kotler 1994, p. 400).

If you refer these definitions to tourism and culture, you may assume that a product for cultural tourism involves the whole of tangible assets, services, places, events, persons and ideas as well as combinations thereof which can be offered to tourists in order to satisfy their culture-related needs and wants or else in order to encourage such needs and wants in tourists. There is an especially important issue of efficient shaping of tourist products for persons with disabilities. Among the basic elements of a product for cultural tourism one may list:

- places may be culturally attractive countries, regions, cities, architectural complexes,
- tangible objects include historic and modern sacral and residential buildings, museums,
- service are guiding, culture institutions’ services etc.,
- events involve theatre festivals, film or music festivals etc.,
- persons refer to outstanding figures of culture, art etc.,
- ideas mean e.g. protection of cultural heritage.

Products for cultural tourism of tangible and intangible nature serve mainly to satisfy cognitive, aesthetic and emotional needs of tourists.

A brand of a cultural tourist product is very important. a product brand is usually defined as its name, expression, logo, symbol, sketch or combination of these elements, created or developed in order to label the product and differentiate it from its competitors (Kotler 1991, p. 248; Schewe, Smith 1980, p. 242; Zarządzanie produktem 2003, p. 54). J. Kaczmarek, A. Stasiak and B. Włodarczyk highlight the great role of reputation in product brand building, defining a brand as a complex system of operations which comprises identification schemes and product image (of an organisation, a company or an undertaking) (Kaczmarek, Stasiak, Włodarczyk 2002, p. 158). Referring these definitions to a tourist product, A. Lewandowska and A. Panasiuk defined a tourist brand as a recognisable and distinctive set of functional, tangible and emotional values, which matter for particular groups of buyers in the purchasing process. the authors stressed it also that a product becomes a brand product in the process of branding (Lewandowska, Panasiuk 2005, p. 89). While appreciating the correctness of this definition, one should add that branding is usually an exigent, long-lasting and costly process when various marketing (especially promotion) tools are applied. Key factors to shape a product for cultural tourism include spatial and economic conditions.

Spatial conditions of cultural tourism

Spatial conditions of cultural tourism are strongly related to tourist attractiveness of objects, localities and regions. Tourist attractiveness is determined by three factors (Fig. 4).
Cultural tourism relies mainly on cultural sightseeing assets, including folklore, folk rituals, folk visual arts, tangible culture artefacts (all referred to as traditional folk culture assets), objects of historic construction and architecture, visual arts objects, tangible culture, historic objects (referred to as cultural heritage assets), as well as characteristic objects and reflections of the modern economy, technology, science and culture, referred to as modern human achievements (Rogalewski 1979). In their ‘Geografia turystyki Polski’ (‘Tourist geography of Poland’), Lijewski, Mikulowski and Wyrzykowski present sightseeing cultural assets, including: museums and archeologic reserves, ethnographic museums, historic building reserves and folk art centres, construction and architecture monuments, museums and artistic collections, biographic museums, military history objects, martyrdom sites and museums, monuments of economy and technology, modern cultural events and pilgrimage destinations (Lijewski, Mikulowski, Wyrzykowski 2008).

Comprehensive assessment of sightseeing assets is often related to the term of importance for sightseeing tourism (supranational, national, regional, local impact) or a star rating system for labelling tourist attractions, applied in many tourist guides. High rank is attributed also to objects of the UNESCO World Heritage List and objects classified as historic monuments by the President of the Republic of Poland. In the overall plan of tourist development in Poland, the potential of sightseeing assets of localities was expressed by indicating great sightseeing centres, sightseeing centres, smaller complexes or catering objects. Here, the infrastructure may be limited to constructing a simple service complex, including basically a parking lot, toilets and a souvenir kiosk or else a bar or kiosk with drinks and food products. The total one-time capacity of sightseeing objects and their daily capacity in turn should determine the scope of tourist development programme.

Among spatial conditions of cultural tourism, the importance of adapting transport availability, tourist attractions and tourist development to the needs of tourists with disabilities is growing.

### Economic conditions of functioning and development of a product for cultural tourism

It is in human nature to strive to satisfy the ever-growing cognitive, aesthetic and emotional needs. In democratic societies, which are culturally open, in a stable social and political situation, this tendency is reflected in progres-
sion of tourist activities, among other phenomena. This activity transformation into tourist traffic is affected by economic conditions, which can be analysed from the demand and supply perspectives.

Demand-related economic conditions are generally reflected in the relation between the product’s price to the income of its potential buyer. Drastic disproportions between the prices of tourist products (including cultural products) and the level of income achieved by potential buyers, eliminate tourist activities of a significant part of societies in different countries. Lesser disproportions result in forced resignation of expensive tourist offers, selecting cheaper ones – this concerns cultural offer, too. Consequently, tourists may choose cheap trips on their own.

The economic conditions of shaping and offering cultural products for tourists are much more complex. As mentioned above, the product may have a form of tangible objects, services, places, events, persons and ideas, as well as a combination of those elements.

Tourist products – cultural places vary in spatial importance (local or supralocal). What they have in common is the element which determines their tourist attractiveness and usually it is the fascinating character of cultural heritage or modern outstanding cultural achievements. Very often both these factors coexist in a single place. One may mention the following examples of tourist product-cultural sites of different scales:

- local scale – urban and rural architectural complexes, religious objects, sites of major historic battles,
- above-local scale – European regions and countries of ancient cultures, Far Eastern regions and countries.

Cultural products – tangible objects are hugely variable. They include both historic and modern buildings which draw attention exceeding the local scale, e.g.:

- sacral and residential buildings,
- purely cultural objects, e.g. museums, art galleries, operas, theatres, cinemas, exposition halls and venues,
- cemeteries and memorials,
- parks, botanic gardens, zoos,
- congress and conference venues,
- fair and exposition places,
- culture centres and libraries,
- historic hotels and restaurants,
- recreation and sport objects (stadiums, sporting halls, water parks, entertainment parks).

Tourist products which are cultural services involve mainly functioning of tangible cultural objects, the services are rendered mainly by persons who supply services directly to tourists, e.g. local guides or salespersons of entry tickets. Further, the following operations may be also regarded as tourist products-cultural services to some extent:

- urban and terrain guiding at big tourist centres,
- travel agency reps and tour leaders,
- hotel reception staff,
- employees of tourist information centres,
- travel agencies staff.

Tourist products which are cultural events are usually short-term but they draw broad social interest. They may be local or have a broader range. They include:

- music or theatre performances or festivals,
- museum expositions and art vernissages,
- national or international cultural work expositions,
- cultural and scientific congresses,
- Olympic Games and other major sport events.

To a large extent, cultural work is individual in its nature. Outstanding artists often gain great popularity – while they are alive, or posthumously, and the popularity may make them and places they are related to tourist products. Examples of products-people may be found in the following list of outstanding artists and places where they lived and worked, which are nowadays visited by very many students:

- Leonardo da Vinci – Florence (Firenze), Clos Lucé (Cloux),
- William Shakespeare – Stratford and London,
- Fryderyk Chopin – Żelazowa Wola, Warszawa, Paris, Duszniki-Zdrój,
- Henryk Sienkiewicz – Oblęgorek,
- Elvis Presley – Graceland (USA).

Cultural products – people may also concern modern outstanding artists specialising in literature, music, theatre, film and other areas.

Protection of the cultural heritage may be an example of an idea as a cultural product. This particular cultural product is materialised in such objects as museums, galleries, protection of monuments, libraries.

Economic conditions of functioning of a product for cultural tourism are reflected basically in state and local authorities support (which is indispensable sometimes), support from non-governmental organizations and private individuals. The costs of maintaining tangible objects and functioning of cultural institutions often exceed significantly the revenues obtained from commercial operations of these objects, if such operations are possible...
and held at all. It is not rare that also activities of outstanding artists require financial support.

Regardless of the above listed institutions’ support for cultural activities, there is a special role to be played by culture marketing skills (Wróblewski 2012). Both cultural heritage and modern cultural activities are usually interesting for tourists. This interest may be transformed into actual demand, but this transformation depends on such skills as:

- identification and definition of the target market (market segment),
- creation of a cultural product of attractive content and form (e.g. publication, performance, concert, exposition) for this market,
- definition of a pricing strategy, especially concerning flexibility of prices in relation to financial limitations and aspirations of the target market,
- distribution (availability) of the product – it is important to choose the right distribution channels,
- promotion of the product at the target market, using advertisement, personal sales, public relations and additional promotion,
- shaping the staff to service the target market – the desired features include good manners, professional approach, empathy.

Economic conditions of development of a product for cultural tourism are reflected in funding by state and local authorities, designed for new undertakings, either investments in objects (e.g. construction and fitting of new buildings – see National Forum of Music in Wroclaw) or organisation of cultural events (e.g. congresses, culture festivals). Such undertakings generate high costs usually, but in this case, too, with application of modern knowledge, especially concerning marketing, objects can be used rightly and participation at events may be promoted. These operations may increase profitability of the undertaken cultural events.

Among economic conditions of development, a product for cultural tourism, it is especially important to adapt the product to the needs of people with disabilities.

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Multicultural heritage as a tourist product in selected regions of Europe

Abstract: the article aims to present the characteristic features of multicultural heritage represented in selected regions of Europe. This brief look at the regional issues of European heritage as a result of the detailed empirical investigation, based on rich materials. Europe provides exceptionally many examples of regions shaped by historical factors. They determine the specific face of distinctive regions. Cultural heritage is clear in its spatial reference. The individualism of the multicultural heritage consists in its mixture of different cultures, which left their traces in many of European regions. The revival of cultural identity in the Central and Eastern Europe countries after a political transformation in the 1990s have contributed into a new approach to their pluralistic heritage.

Two great powers have left their durable traces in the cultural landscape of this part of Europe: the Polish-Lithuanian Commonwealth, and the Habsburg Empire. In such a very specific ethnic and religious mosaic was created a unique image of this exceptional states, which had formed its own cultural landscape in Europe, which can be seen as an example in architectural faces of many towns. After both World Wars the state boundaries were changed fundamentally in this area, cutting off compact ethnic groups from their motherland and dividing their national heritage. Return to the traditional values in the condition of new political situation results in impetuous growing of interest in the national heritage left beyond their states’ border.

Poland is giving the best example how territorial changes influenced the choice of an adequate strategy in question of the multicultural heritage. That needs attention to be dealt with a significant German heritage in their western and northern regions. On the other hand, a rich Polish heritage has been left outside of eastern border of the country, in Ukraine, Belarus and Lithuania. Multicultural heritage of an individual region presents a valuable tourist potential in Europe. There is only a brief characteristic of the selected regions in this paper. There are more examples of such regional factors of the cultural tourism in Europe.

Key words: Poland, European regions, multicultural heritage, tourist product

Introduction

One characteristic of the development of tourism in Europe today is clearly growing role of the heritage of many cultures in creation of an attractive tourism product. They are important values embedded in the rich history of individual areas. They represent a specific face of region’s multicultural heritage. Architectural monuments bear witness to that cultural variety. in Europe, you can extract multiple regions produced as a result of the symbiosis of many cultures.

The study of these conditions can be an interesting experience even now, when we observe a clear revival of regional traditions. Fundamental changes of a political border after World War II have given a significant German heritage to Poland. But a rich Polish heritage was left then outside of new state’s territory. Different nationalities and religions have contributed to the cultural heritage of individual regions of Europe, which were selected in this study on a base of characteristic features. the expansion of international tourism brings questions of presentation and protection of multicultural heritage.

Polish conditions of the multicultural heritage

From historical point of view Poland has always been a land of transition between West and East. the Polish Lithuanian Commonwealth, created the union of two states, which was producing the values that were common heritage of numerous ethnic and religious communities. Returning in 1945 to the territorial form of the first Piasts’ dynasty state (from 10th until 13th century) Poland took over a significant part of the German heritage in Silesia, Pomerania and Warmia-Mazuria (former East Prussia). with the passage of time it appears close to the new settlers, who have rebuilt destroyed towns with their historical monuments. the discussion considering cultural landscape, undertook in Poland since 1970s, introduced a different approach to the German heritage. But it was the political transformations, which brought a substantial change in the attitude towards that subject.
Protection and revaluation of many sites of cultural heritage created after 1989 an important share of an activity of the Foundation of Polish-German Cooperation, financially supported by the government of Germany. Common dealings have provided protection of many monuments of a broad European heritage. Extensive renovations were carried out in Krzyżowa (Kreisau), on the former Silesian property owned by the family of Prussian field marshal Helmuth von Moltke. His great-nephew, who brought here anti-Nazi debate circle, was executed in January 1945. This was the place of symbolic reconciliation between Poles and Germans, during the historical meeting of Tadeusz Mazowiecki and Helmuth Kohl on 12 November 1989. In Jagniątków (Agnetendorf, today a part of Szklarska Poręba) the museum has been established in a large house of the German writers Carl and Gerhart Hauptmann (Nobel Prize winner).

Great part of the Polish heritage is connected with the former borderland, called Kresy. That vast area, belonging to the Commonwealth (Rzeczpospolita), comprises today of the whole territory of Belarus and Lithuania, a great part of Ukraine (until Dnieper River) and the region of Latgale in Latvia (Kolbuszewski 1995; Eberhardt 1999; Ostrowski 2000; Chrzanowski 2001). Polish tourists are looking here for the places connected with their national history and culture (Bajcar 1996). An incredible devastation in that heritage, was made by the Soviet regime, to eliminate from the cultural landscape every trace of the relations to Polish traditions. However, a reconstruction of many sacral edifices in the last decades was helping distinctly for enrichment of the cultural values of that area. the existing Polish heritage, left beyond the state’s border, should be an important challenge to a contemporary young generation.

Silesia as the region of a multicultural heritage

Silesia, within the historical boundaries, is a characteristic example of the region’s multicultural heritage. the Odra (Oder) River forms the axis of the region, while the mountains to the south – the Sudety range and Western Beskids – create a natural frontier. in its history Silesia linked together the fates of three neighboring nations: Poles, Germans and Czechs. the Polish bishoprics in Wrocław was founded in 1000 in the presence of the German Emperor, Otto III, during his visit to Gniezno.

From 1327 the Bohemian Crown began to reduce the Silesian dukes to vassalage, which the Polish Kingdom was powerless to resist to. They became increasingly dependent on Bohemia. King Casimir the Great gave his approval (specifically by the peace in Namysłów in 1348) to Bohemia’s overlordship over majority of Silesian duchies. in 1526 Silesia came with Bohemia under the rule of Habsburgs, but the last Piast, the Duke of Legnica and Brzeg, died in 1675. After the annexation of Silesia in 1740 by Frederic II, the King of Prussia, its’ small part around Opava and Cieszyn remained in the Habsburgs’ hands until 1918. at that time came on the question of Polish and Czech claims to the territory of former Cieszyn principality, which strongly complicated the relations between two nations.
claims to the Kłodzko county involved relations between two states short-ly after the World War II, when the former German Silesia became a part of Poland. In 1999 most of the historical region of the Polish Silesia was di-vided into the three voivodship. Czech Silesia embrace the territory around the Moravian Gate and Jesenik mountains. The small part of former German Silesia with the city of Görlitz belongs to the land of Saxony.

Turbulent historical events, with contribution of different ethnic and religious communities, have created a pluralistic heritage of Silesia. The Piast Dukes left out many castles (Książ in Wałbrzych, Bolków, Legnica, Brzeg, Grodno, Chojnik) and encouraged the settlement of religious orders (Lubiąż, Henryków, Trzebnica, Krzeszów). The rich German heritage is represented by an urban architecture. The impressive Gothic churches and splendid buildings of the Silesian Baroque are characteristic for the cultural landscape of the region. Typical for the Polish heritage are the beautiful wooden churches in Upper Silesia; one in Olesno was built in 1670 on a starshaped plan. From the old Jewish traditions have rested a few monuments only, like the restored synagogue and old cemetery in Wrocław.

An enormous exodus of population after the World War II transformed down to the ground the ethnic and religious structure of Silesia. Poles from the lost eastern territory of the country and from the so called Central Poland fund here a new home. They had to rebuild the city of Wrocław, destroyed up to 70%, when the Nazi’s transformed it to „Festung Breslau“. They are here many reminders of close links with Lviv, former Polish Lwów. The University and Polytechnic in Wrocław were re-opened in November 1945 thanks to the professors from Lviv.

Multicultural heritage in the northern and eastern regions of Poland

The territories of Pomerania were for years composed of two separate units, Western Pomerania (Pommern to Germans) and Eastern (Gdańsk) Pomerania, each with its own history and the rich multicultural heritage. In the year 1000 Boleslaw Chrobry (the Brave) founded the bishopric in Kolobrzeg. In 1000 Boleslaw III Krzywousty brought Bishop Otto from Bamberg to convert the inhabitants of Pomerania to Christianity. The medieval Western Pomerania ruled by the local Slav dynasty (the Dukes of the Griffin) recognized the sovereignty of the Emperor. The towns of Pomerania profited from their membership of the Hanseatic League. Reformation brought that region closer to the German Empire in religion and culture. After the Thirty Years War, in 1648, Western Pomerania with its capital city of Szczecin became part of Sweden, and in 1720 it came under Prussian rule. the castles of the Pomeranian dukes in Szczecin, Darlowo and Słupsk house a museum.

The towns of Western Pomerania suffered terrible damage in the last war. the old city of Szczecin with the large Gothic cathedral was carefully rebuilt. a totally destroyed Kolobrzeg is now as a modern seaside resort. Kamienn Pomorski, destroyed in 1945 in 75%, has the Gothic cathedral, famous for its annual festival of organ and chambers music. Many beautiful monuments of Gothic architecture are in Stargard, rebuilt from ruins after the war.

Eastern Pomerania, seized by the Teutonic Knights in 1308, returned to Poland in 1466 as the Royal Prussia. the ethnic mix of the region with heavy German colonization of the towns formed there a specific heritage, reflected in the cultural landscape. the prosperity of the main cities was expressed in their architecture. Dutch and Flemish architects designed splendid buildings for the merchants of Gdańsk. Toruń preserved its own Hanseatic appearance. the reconstruction of historic city center of Gdańsk after the war was an achievement probably unprecedented anywhere in the World. a monumental Romanesque-Gothic cathedral in Oliwa (northern district of Gdańsk) is the former Cistercian abbey, with the magnificent Rococo organ. the Cistercian abbey in Pelpin embraces the splendid Gothic cathedral and the monastery buildings accommodate a library with a large collection of medieval manuscripts, and the Diocesan Museum with valuable art collection. the Kashubian people, from whom the area of lakes and seashore near Gdańsk takes its name, have preserved their distinctive Slavic dialect and fascinating folklore.

Chelmno has a few Gothic churches and beautiful Late Renaissance Town Hall. In 1226 Duke Konrad of Mazovia leased the district around that town on the Vistula River to the Teutonic Knights, who used it as a base for the conquest of Prussia. On the Nogat, right arm of the Vistula, stands in Malbork their huge brick Gothic Castle (named Marienburg), one of the greatest strongholds in medieval Europe. Kwidzyn presents the impressive cathedral-cum-castle Gothic complex with its magnificent latrine tower. the renovated castle of the Teutonic Knights in Gniew is included into the hotel proprietary.

Warmia-Mazuria, the southern part of former East Prussia, is the next region in Poland with multicultural traditions. It was populated by the pagan Prussi (Borussian), after whom the land was later called Prussia. the Teutonic Order set out on the conquest of that tribes and formed in 1226 a state, which became a threat to Lithuania and Poland. In 1525 it was transformed into a secular Protestant state – the Duchy of Prussia, owing fealty to the Polish Crown. Warmia (Ermland to Germans) was incorporated in 1466 into Poland and remained so until the first partition in 1772 as the Catholic area. the southern
part of territory was colonized by the Polish settlers from the neighbouring Mazovia and named after them Mazuria.

The Gothic castles of the Teutonic Order are the main tourist attraction. At the bend of the river Łyna are located beautiful castles in Olsztyn and Lidzbark Warmiński (with its arcaded courtyard). The castle in Ryn is now a luxury hotel like the Baroque palace of the famous Polish bishops of Warmia in Lidzbark Warmiński. Massive castles dominate the towns of Nidzica and Kętrzyn. In Morąg, the birthplace of Johann Gottfried Herder, they are some memorabilia of the great philosopher and writer in the rebuilt museum Baroque palace of the Dohna family of the Prussian aristocracy.

The city of Elbląg, situated by the Vistula Lagoon, flourished as a centre of Polish maritime trade. Its oldest part was heavily damaged in 1945, and reconstructed in modern form with respect to a historical outline. The Gothic Parish Church (currently a cathedral) with its tall tower was raised from the ruins. Nicolaus Copernicus spent 30 years of his life in Frombork where he made some of his famous discoveries. He lies buried here in the Gothic cathedral. The 16th century bishop’s palace houses an astronomical museum. An important center of pilgrimage is Święta Lipka with a splendid Baroque church, built by the Jesuits, on the historical border of Warmia. In some towns have come into sight the Uniate or Orthodox churches of Ukrainians, resettled there in 1947 from southeastern borderland, in code-named Operation Vistula (Akcja Wisła).

Warmia-Mazuria inspires the cultural bond with the neighborly Russian region of Kaliningrad. They were numerous common elements in a history and cultural heritage of this former East Prussia, who was divided in 1945 into two politically separate regions. Its capital Königsberg (Królewiec in Polish), home of Immanuel Kant, was renamed Kaliningrad and became a Russian city. The college of Königsberg, proclaimed by the Prussian Prince Albrecht in 1544, thanks to the Polish king Sigismund Augustus received in 1560 the same privileges as the Cracow Academy, becoming a fully-fledged university.

A typical borderland is Podlasie with a specific heritage, which intertwine influences of East and West. In the Middle Ages the settlers from Mazovia begun colonisation there, together with the neighboring Ruthenians (Belarussians). Białystok, developed round the Baroque magnate’s residence of the Branicki family, concentrated a significant Jewish community. Muslim Tartars still live in two villages eastward of the city. The largest minority today are Belarusians. They belong to the Orthodox Church, which has its spiritual centre at Grabarka. There is a small Lithuanian minority in the border area, close to Sejny, where the restored synagogue was turned into an active cultural centre promoting cross-border cooperation of many nations. The Baroque synagogue in Tykocin houses an excellent Jewish Museum.

Characteristic features of a region of many culture presents the most part of Lublin voivodship, a political, as well ethnic and religious border, which divided that territory in the past, left out different vestige in the cultural landscape of its eastern part. The western part of the region belonged to Małopolska (Lesser Poland), while the area between Bug and Wieprz rivers
created in the Middle Ages the borderland of Ruthenia, before it was incorpo-
rated into the Grand Duchy of Lithuania and the Polish Crown. The old Town
of Lublin forms a picturesque group of historic buildings with many churches.
The Gothic castle chapel has magnificent Ruthenian and Byzantine frescoes
from the 15th century. The city is now returning to an atmosphere of a former
Jewish district. The beautiful houses of Armenian merchant adjoin the Town
Hall in the Renaissance city of Zamość. Late Baroque synagogue in Włodawa
is one of the best preserved in Poland.

Southeastern Poland presents a similar diversity of ethnic and religious
elements in the cultural landscape. The new frontier, established after the
last war, destroyed long historic links within broader borderland, existing
on both sides of the territories of the contemporary Poland and Ukraine.
Despite resettling of former Ukrainian population there have been preserved
numerous monuments of Ukrainian architecture, particularly the beautiful
wooden Uniate or Orthodox churches. Now they are used mostly as churches
of Polish population (Bajcar 1996, 2004).

Common heritage as a tourist product of the other regions in Europe

One of the best regional examples of the multicultural heritage presents
Eastern Galicia, in the Western part of Ukraine. This was the core area
of the medieval Ruthenian principality, incorporated to the Polish Kingdom
in mid-14th century. A dense network of towns were built then as well as many
of castles for protect the eastern border of the country against the expansion
of the Ottoman Empire. There are still visible traces of nearly 150 years
of Austrian rule too. In the inter-war years this region, was part of the in-
dependent Poland. The city of Lviv, known by many names – Lwów in Pol-
ish, Lemberg in German, Leopolis in Latine, Illeye in Armenian – presents
a unique synthesis of multicultural heritage, reflected in its rich architecture
and culture (Bajcar 2000, 2006).

A few centuries of the Polish presence in Volhynia left clear traces
in the cultural landscape of the region, but turbulent events of 20th century
have made huge devastations particularly in that heritage. The main monu-
ments of the Old Town of Lutsk are: the Gothic castle of the Lithuanian Dukes,
the baroque Catholic cathedral and the Renaissance synagogue. The former
Bernardine church is now the Orthodox cathedral (Bajcar 2009).

The multicultural heritage of Belarus is represented especially clearly
in the Western part of the Republic, belonging to the interwar Poland. This
is Grodno (Hrodna to Belarusians) with its region, which address its tourist
product to the Polish tourists. The Baroque Catholic churches are dominant
monuments of Grodno. Poles create the 25% of population of the region. This
is the home of the famous persons of the Polish literature – Adam Mickiewicz
and Eliza Orzeszkowa – with their museums in Navahrudak (Nowogródek
to Poles) and Grodno. The imposing Gothic castle of Mir belonged to the aris-
tocratic Radziwił family, is featured on the UNESCO List.

Polish minority plays a significant role in Vilnius (Wilno) and close
to the eastern frontier of Lithuania. Vilnius has always been a city of many
cultures and nationalities. It was for centuries the important centre of a Jew-
ish population and was also very significant for the Belorussian tradition.
The University of Vilnius, founded in 1579 by King Stephen Batory, was a cradle
of the Polish culture. A small Karaim community is in the town of Troki,
where the Gothic castle of Lithuanian Great Dukes was reconstructed.

The heritage of Latgalia, which remained in Polish hands after the Li-
vonian Wars until 1772, was influenced by the Catholic church, while other
regions of Latvia are mostly Protestant. Aglona is famous here for its baroque
pilgrimage church. Daugavpils and other towns have a large Russian popula-
tion, but the Polish minority is significant too.

There are more interesting examples of the similar regions of multi-
cultural heritage in Europe. Austro-Hungarian Empire embraced more than
dozens of nationalities and many of historical lands and regions. In such a very
specific ethnic and religious mosaic there was created a unique image of this
exceptional state, which had formed its own cultural landscape in Europe,
what above can be seen in architectural faces of many towns.

A typical region of multicultural heritage in Slovakia is Spiš (Spisz
in Polish, Zips in German, Szepesség in Hungarian). In 1271 the Union
of 24 Spiš towns founded so-called Provencia Saxorum, with the capital
of Levoča. A dozen of those towns were taken in 1421 as security by the Pol-
ish King, and they were under Polish administration until 1769. A small part
of the historic region with the castle of Niedzica on Dunajec was incorporated
into Poland in 1920 (Kroh 2000). The Slovak cultural heritage (on the UNESCO
List) is a unique medieval urban, architectural and art complex of Spiš Castle
and monuments in its surroundings (Spišská Kapitula with Late Romanesque
cathedral, Spišské Podhradie, the church in Žehra with its precious frescoes).

Burgenland became the part of Austria after the First World War, as its
new land, comprising the old historical borderland of Hungary with mixed
population (Germans, Croats, Hungarians, Jews, Gypsies). Characteristic fea-
tures of its cultural landscape are numerous castles (Ernst 1991). The magnifi-
cient residence of the powerful Hungarian aristocrats Eszterházy in Eisenstadt
is the place of important cultural events (Haydn commemorative concerts).
South Tyrol (Alto Adige to Italians) was separated in 1919 from the historical region of Austrian Tyrol and incorporated to Italy. The new frontier was moved then to the Brenner Pass in Alps. It has caused fierce controversy in relations between two nations. This area with an active German population was for about 350 years an integral part of historical Tyrol. Its name comes from the castle of the counts of Tyrol, in vicinity of the old town of Merano/Meran. The mostly German speaking South Tyrol forms with Italian-speaking province Trentino an autonomous region since 1948. The small Ladine communities live in the Dolomites (Wituch 2001).

Bucovina, the former Austrian province (since 1775), is divided into its northern Ukrainian part with the multicultural capital of Chernivtsi (Czerniowce in Polish) and southern Romanian one, renowned for its painted Moldavian monasteries from 15–16th centuries. Their exterior walls are decorated with extremely valuable frescoes. Five of them – Voroneţ, Suceviţa, Moldoviţa, Putna, Humor – are on the UNESCO List. Monastery of Voroneţ is called ‘The Sixteen Chapel of the Orient’. On both sides of the border have remained few Polish villages, founded in 19th century. The Polish House (Casa Polonă) is in the old town of Suceava.

Maramureş presents a rich heritage of many ethnic groups: Rumanian, Hungarian, German, Ukrainian. Characteristic features of the rural Carpathian landscape are wooden Orthodox churches with slim tower, among others in Budeşti, Bârsana, Ieud (on the UNESCO List). Săpânţa, an border village, is world famous because of its unique Merry Cemetery.

Transylvania (Erdély in Hungarian, Siebenburgen in German) became part of Romania in 1918 (with the treaty of Trianon in 1920), after almost ten centuries of its political and cultural connection with Hungary. The principality of Transylvania, maintained its independence for 120 years (between 1571–1690), as the eastern part of medieval Hungary (Töth 2005). This Carpathian region presents a rich multicultural heritage. The medieval settlement of German Saxons is represented in an architecture of historic towns Sibiu (Hermanstadt), Brașov (Kronstadt), Sighișoara (Schässburg) and of fortified villages. An impressive equestrian statue of King Mathias, Renaissance ruler of Hungary, stands on the central square of Cluj-Napoca (Kolozsvár to Hungarian), close to the Catholic cathedral. The Hungarian historical traditions are connected with the Szeklers, on their large ethnic area (Felczak 1983). Romania recovers its oldest traditions in the Dacian State, which became a province of Rome in 106 A.D. The ruins of ancient capital of Sarmizegetusa are a popular tourist target. Splendid Orthodox cathedrals were built in major cities soon after unification with Romania. The region is known for its fascinating folklore of different ethnic groups.

Vojvodina belonged to historical Hungary until 1918. This area was settled since the 17th century mostly by Serbs, escaping from Turks. Germans arrived there later, as well as Hungarians, Slovaks, Ruthenians, Croats, Romanians, Gypsies. Novi Sad became soon the center of a modern Serbian culture. Subotica presents as Szabadka its Hungarian face. Sremska Mitrovica is founded on the place of Sirmium, the ancient capital of Pannonia interior with its relics (Felczak, Wasilewski 1985).
Venetian influence is visible in the cultural landscape of Dalmatia, where the ancient Rome has left its significant mark too. The old town of Split sinks into huge ruins of the palace of Roman emperor Diocletian. Zadar has the Roman Forum. An abundance of medieval and Renaissance architecture with excellent work of art to be seen in coastal towns and islands. Dubrovnik with the imposing city walls and the Rector’s Palace features its prosperity as a merchant republic of Ragusa. Trogir, so called town-museum, has kept its medieval character best. The great cathedral dominates over Šibenik.

Istria is the region functioning within three countries. A magnificent mark of Roman architecture is the amphitheatre in Pula. The mosaics of the Euphrasian Basilica in Poreč are some of the best examples of early Byzantine art (6th century). The western part of Istria belonged for a long time to Venice, which is visible in its architecture. Austrian was from 1382 the eastern part with Trieste, the main harbor of the Habsburg Empire. Between two World Wars Istria was an Italian region, but they were Croatian and some Slovenian population in villages (Wituch 2001). Today the majority of this important tourist region belongs to Croatia, a small seaside is Slovenian, and the town of Muggia is Italian.

Friuli-Venezia Giulia is one of the five Italian regions enjoying a special statute. It was formed in 1947, but Trieste, the regional capital, was later added to the region. Aquileia, the former seats of the powerful Catholic patriarchs, includes the Basilica with the famous early Christian mosaic floor (4th century) and medieval frescoes. In Cividale del Friuli, founded by Julius Cesar (as Forum Iulii), the Longobards set up in 568 their first Italian duchy. Charlemagne, king of the Franks, occupied these land in 776, and later he created the March of Friuli and Istria within the Holy Roman Empire (Gierowski 1985). During the Venetian rule (from 1420) Udine obtained their beautiful square. The Austrian and Venetian fortified the majestic castle in Gorizia, the symbol of the city, which was divided into Italian and Slovenian part.

Sicily, the largest island in the Mediterranean, flourished by the 5th century B.C. under the Greeks, who called their Italian colonies Magna Graecia. There are monumental ruins of Greek temples and theatres in Agrigento, Segesta, Siracusa and Taormina. Piazza Armerina is famous for mosaics of the Roman Villa. Palermo reached its great artistic and cultural glory under the Arab (831–1071) and Norman rule (1072–1194). Norman cathedral in Monreale has a rich Byzantine mosaics. Noto, rebuilt after an earthquake, is a baroque town (Gierowski 1985; Davies 1996).

Corsica uniqueness stems from its heritage. A prehistoric remains from the mysterious civilisation of Torreens, was followed by the ancient Greeks vestiges. The island was conquered by the Arabs in 850. They were displaced in 1020 by the Pisans, who have built small Romanesque churches. The Genoese were the next rulers since 1284. Fortification and citadels of towns and a coast watchtowers are a test of 484 years of Genoese domination on the island. After fourteen years of its independence Corsica was incorporated into France in 1769. This was a year when Napoleon Bonaparte was born in Ajaccio. In 1982 the island obtained a special status with its own parliament. There was officially recognized earlier regional Corsican language (Dressler 2004).

Alsace with its rich German heritage became part of France in 1648, after the Thirty Years War. France defeated by Germany in 1871 lost this region until 1918. Germany annexed it again during the Second World War. Only in 1976 Alsace obtained some cultural autonomy as the first region of France. Its capital, Strasbourg, is noted for the splendid Gothic cathedral and the European Parliament. Together with the other towns and villages it has a picturesque- ness of decidedly Germanic character. Alsatians consider themselves mainly as French. However, there are some who identify themselves with German culture and have a sense of being Alsatian-Germans (Chwieduk 2006).

Lusatia (Lausitz/Łužica) is a phenomenal example how the small Slav nation who preserved their dual language and rich culture among the dominant German surroundings. About 60 thousand Serbolusatian have won a cultural autonomy in two German lands – Saxony and Brandenburg. Their fascinating folklore is an attractive tourist product. Spreewald, about 100 km from Berlin, has been a traditional tourist destination for a long time (the first guidebook was published in 1866). The historical town of Bautzen/Budyšín is the cultural capital of Serbolusatians (Malink et al.1994; Frenzel 2010).

The multicultural heritage of Crimea includes the ruins of ancient Greek towns, Genoese fortress, residence of Tartar khans and palaces of Russian elite, the last Russian annexation of this Ukrainian region with mixed population stopped here international tourism.

In some areas a considerable part of the cultural heritage has been created with the Islamic World. Almost the whole Balkan Peninsula became part of the Ottoman Empire for a few centuries. A strong Turkish influence is evident in the urban landscape of many towns. Herzegovina symbolizes the dividing of Bosnia and Herzegovina into separate areas of government. The central part of this region presents a heritage of the Bosnian Muslims (Bosniaks), particularly in Mostar, the capital of Herzegovina. The western part of the region belongs traditionally to the Catholic Croats and is famous for Medjugorje pilgrimage center. The Orthodox Serbs live in eastern part of Herzegovina within the separate Republic of Serbia (within Bosnia and Her-
Cultural tourism as a branded tourism product...(European examples)

Middleham, Conisbrough, were built in 12th century, shortly after William the Conqueror's harrying of the north of England. Six Cistercian monasteries were established in Yorkshire at that time; first was Rievaulx Abbey in 1132. Dissolved by Henry VIII they present magnificent ruins today. York Minster is one of England's great Gothic churches. Numerous country mansions and castles (palaces) with a beautiful garden create remarkable features of the cultural landscape. Yorkshire is famous for its rich industrial heritage, useful in tourism. The new dominants in the main towns are the mosques, like in Bradford, what is result of a big immigration started in 1970s mostly from Pakistan.

Conclusion

The multicultural heritage of Europe has generated in recent times new opportunities in tourism. Many nationalities have contributed to a cultural heritage of individual regions. The mixture of culture is expressed in many regions by the multitude of values representing common heritage. Within most of such areas we can observe today a growing attention to a new evaluation of their heritage. The European integration helps in that activity. It is extremely important to protect an objective presentation of the multicultural values in tourism. We expect an unbiased approach in creating modern tourist product.

Bibliography


The importance of cultural heritage products as reasons for visits to Norway

Abstract: This paper is not based on a single field study, but on observations and studies of visitors’ travelling behaviour executed during more than three decades. Most important, however, is work as a teacher of students writing exam theses on themes that focus on heritage tourism visitors or tourists happening to come to a heritage attraction during their visits. Some models used for such studies are presented in Flognfeldt (2005) and discussed in many other papers by that author. Those will be discussed and adjusted to the new situation of this century with new challenges due to how information is spread today. Norway is a country with a variety of nature and thus also with different cultural traditions often originated from the types of natural resources that each region had (Flognfeldt 2013). My aim here is to show that it is vital to investigate the intentions of different visitor groups in order to examine what types of heritage attractions will be visited. in addition, looking at the collection of information visitors use before and during the trip is important. the model Vogt, Fesenmaier & Stewart should be used for explanation of such behaviour.

Key words: Culture heritage, Round-trip tours, Variations of landscape and local culture, Rural and small town Norway

Introduction

The cooperation between cultural heritage providers and the organizations of tourism development in Norway officially started in 1986 on a large conference in Løen, Nordfjord, Norway. the possibilities of such a co-operation are presented in a book explaining the possibilities of cultural tourism (Flognfeldt 1986). Later followed a seminar in Lillehammer focusing on the practical challenges of such a co-operation (Flognfeldt 1987). Since then this co-operation has proved important for both culture and tourism producers.

During the 1990s studies there were conducted studies on how travellers on round-trips in Norway used and found the way to different attractions along
their routes. These studies focused both on the use of information about cultural attractions and on how those attractions were appreciated by the visitors. Results of these studies were presented in various journal articles, but mostly in Norwegian reports (Flognfeldt 1996, 1997, 1999; Flugnfeldt, Nordgreen 2000).

This paper, however, is trying to look back to those studies and then to examine what has happened during the last 30 years or so, with cultural (heritage) attraction management, marketing and, at the end, examining the present status of such tourism. Both personal observations and many studies of visitors’ travelling behaviour executed during these last three decades are the background of the article. The most important input, however, has been the work as a teacher of students who have been writing exam theses on many themes that focus on cultural heritage tourism visitors or just tourists happening to come to a cultural heritage attraction during their visits. Flognfeldt presented (2005, 2007) discussed models to use for such studies.

Cultural tourism outside larger cities in Norway

For a long time, cultural heritage attractions, especially local/rural ones, have been available to visit all over Norway. Among the favourites by the visitors are the wooden buildings in the cultural (agricultural) landscape. The farms had many small buildings, often one for each purpose, like separate barns, stables, storage buildings for processed food such as dairy products, cured meat, grain, and so on, washing and bathing houses, and houses or rooms for celebrations like weddings, burials and holidays like Christmas. Such multi-houses farms are today cultural attractions themselves, especially those that still are in use for farming. Some houses are now promoted as heritage B&B hotels. Included in the visits to those will be a short, guided tour telling about the production of the farm and its history. The best preserved ones might also have been given St Olav’s Rose (see later).

The reason for this is that touring in the nature environment by coach for many foreigners used to be ‘The Ultimate Trip Around Norway’. The coach tourists mostly observed the natural and built environment from the coach windows and stopped at museums and villages along the routes. Since nature, farming and buildings in Norway change from region to region, such observations during a trip are easy to sell. The locations of farms, villages and single houses are often in a very dramatic landscape, well suited for photo spots. Traditional songs, poetry, stories to be told and local food-processing and preservation techniques are also important parts of that local cultural heritage. Food has to be shown, smelted and tasted. Since such heritage also differs much from region to region and from the coastal landscapes to the mountainous ones, this makes a round trip around Norway special. Each part of the countryside has its own traditions, local holiday costumes (‘bunads’), building structures, musical tunes and songs, and ‘storytelling’ which are based on some cultural realities.

A short discussion of what culture and cultural heritage means as a tourism or visitor product is important. For this we need to introduce a very broad set of aspects. Swarbrooke (1996) introduced a ‘Rural area’ setting in the centre and showed eight different types of culture and included some specifications of each of those (Fig. 2).

In addition, Swarbrooke included ‘Shared Beliefs, Attitudes and Values’ plus ‘Consumer Culture’ like shops and markets.

Our studies show that the impact of each local cultural product on tourism in Norway, in general is different according to some characteristics of visitor groups. In addition, travellers’ use of information sources and general knowledge about the sites along the chosen routes are important to be analysed. When students at Lillehammer University College were interviewing tourist on chosen sites around Norway during the 1990s, the written information material was most important along with help from staff at tourism information centres. Today the information on Internet and web-based sources is available for most of us even when travelling during the trip. This paper will thus both focus on the findings from the 1990s and the present day situation.

The challenges for the cultural attraction managers will provide accurate and up to date information on media sources used by potential visitors both before the trip starts, during the travelling phase of the trip and after...
the trip has ended. to know which sources have the greatest impact on potential visitors and how to prepare such information materials it is important to know more about the destinations which travelling groups aim for.

• Visit(s) to primary or secondary cultural attraction(s) are the main reason for their journey. Primary attractions, according to Leiper (1990), are those that were known by the visitors prior to the trip and were to be visited. Secondary are those which the visitors already know about, but which were chosen not to visit during the trip.

• Cultural heritage attractions are just parts of many different attractions and these together motivate a round trip to Norway (often secondary or tertiary attractions). Such visitor groups visit a set of destinations with many attractions rather than focus on a single or a few ones. They might also be interested in nature like National Parks and World Heritage Nature areas.

• Cultural heritage attractions are just a veneer in marketing materials, but still important for the choice of Norway as a destination.

Potential visitors could be divided into different groups according to why they visit a heritage attraction in Norway, groups like:

- Cultural heritage attractions are just parts of a tour operated round-trip to Norway. Some visitors choose tour operators before they choose where to go. They might use a catalogue or a website to pre-plan their visits. in this situation the choice of cultural attractions is made by the operators.

- Cultural heritage attractions are not the visitor’s main reason for coming, but some of his/her fellow travellers were interested in them. Thus, the choice of travelling company is an important factor in a trip. All such reasons are important, but the challenge is to find potential travellers or ‘intermediators’ which influence potential cultural attraction choices. Such intermediators could also be travel journalists or writers of travelling handbooks. Thus examining such media should also be included in studies. This is, however, not the prime theme in this paper.

Some changes taking place between the 1990s and today are important to give a background for the later discussion:

- Access – transport was improved by: opening road bridges between Germany and Scandinavia, improving railway connections and roads, and introducing low cost air connections. the use of the later for touring Norway has not been that important, since the visitors then need to rent cars which is very expensive in Norway.

- Interpretation of cultural attractions in Norway – a result of acceptance of that culture is a part of the tourism product. Signposting also in foreign languages, guiding and story-telling have been improved from being occasional to being professional.

- Protection of buildings, nature and cultural landscapes – now included in planning processes.

- Pricing of attractions – still an important part of discussions. Most of the tourists visiting nature and cultural landscapes until recently have not been charged. However, new tourist groups accept to pay for guiding services, handbooks and media-based information.

Both visitors and locals have gone through certain changes. Today both are more experienced both as travellers and as hosts and they have a much higher understanding of foreign languages. They have more holidays and use many of them to travel, and the Internet gives possibilities to quickly improve information. This means that travelling outside your own country is much easier. But, this also means that quality of information is more important than previously.
Round-trip tourism in Norway

Some comments of tourism and holiday travelling around Norway are also important to be discussed. Five modes of touring are shown in Figure 4. Each of those seems to be important for understanding how traveling patterns influence what type of culture the visitors using different modes of travel might lay the ground for (Flognfeldt 2005).

In addition, even more specific reasons for making travel destination choices might be expressed, like:

- visitors’ main reason for coming to Norway is to visit their family or friends living in Norway, and these hosts want to show the cultural heritage which is important to the family members (personal and regional cultural heritage).
- friends or relatives that previously have visited Norway inform potential visitors about specific cultural heritage attractions they have to see.
- some places that have been shown in media or depicted in literature are important for some visitors to see in reality. Film-, TV- or literature-introduced imaging used as marketing efforts.

The travel trade is now laying the ground for such side effects. It is important that producers of movies and TV-series use potential tourism to finance their productions. the ‘Lord-of-the-Rings’ effect in New Zealand is often stimulated other countries with hope for similar effects of using a tourist area as a film location.

Figure 6 serves as an illustration of how complex the combination of the modes of travel and different cultural attraction types is for forecasting visits to attractions by different groups of travellers. The data for this was collected during interviews in a region of rural Norway in the summer of 1995.
Information sources used before, during and after the visit to Norway

The intentions of visits for different groups is important for the choice of heritage attractions to be visited. Thus it is important to study the respondents’ collection of information before and during the trip. The model of Vogt, Fesenmaier & Stewart (1998) (Fig. 7) might be useful to explain such behaviour.

Three main information sources are important for the first-time visitors: information from *experiences of visitors* including the traveler himself, from *reporters* including travel handbook writers and journalists and, *materials from the destination itself*, like brochures and websites. Access to all these information sources seems to be much more important for those with strong culture attraction preferences than other visitors groups.

Seasonality is important for many cultural attractions

Many cultural attractions in Norway will not be available for visitors throughout the whole year. Some are closed due to weather conditions like roads closed during the winter; others due to periodical lack of workforce, as they need students and pupils as work-force during the summer holidays. But most attractions will be closed periodically due to a lack of interest from the travellers. The travelling patterns by both foreigners and domestic tourists have a peak from June to mid-September. This is often typical in the rural parts of the country, but also museums in the larger cities have their peaks during the summer.

Thus culture attractions in parts of Norway will be closed half the year and, since some areas will be primary Snow Business destinations, there are is a lower demand of culture there. During the winter season cultural experiences seem to be less important for visitors compared to those who, during summer, travel on round-trips outside larger cities. A research project based on questions asked potential Swedish, Danish and German winter holiday visitors, who previously had visited Norway during Winter, show that those who had been visiting Norwegian Winter Sport destinations previously did...
not show interest of cultural attractions when coming back on a winter holiday in Norway, the reasons given show that tourists want to spend their winter holiday time entirely on snow-based activities (Tjørve, Lien, Flognfeldt 2015).

Does this mean that potential recurring visitors are not interested in Norwegian culture? The answer is probably “no”. During a week in the snow areas, however, they would concentrate on skiing or ice based activities both at daytime and also during evenings, if electric light tracks are available. Culture would be nice to focus on during other seasons! This answer is in contrast to strategies of Innovation Norway telling that activities and culture should be set together.

As a conclusion, rural or small town culture attractions will be mostly a summer season product. This is in contrast to large city culture attractions like permanent theatre, musical performances and shows. Those are mostly a September to April/May happening! But during the summer there are cultural festivals all over Norway. Such festivals will, however, not be further focused on in this presentation.

Regional culture differences

In Norway local heritage traditions are often based on geographical differences like variations of nature, climate conditions and remoteness:
- The cities and towns, that are located at the coastal part of the country, Trondheim, Bergen and Oslo are the larger ones, are important even though larger cities are a quite new situation in Norway.
- The rural parts of the coast and the mountains close to the fjords, combining fishing, sailorship and farming as employment. Some fishing and sea trade harbours are now kept as idylic small house villages; Lærdal and Skudeneshavn are excellent cases and could be very good visitor attractions.
- Viewing rural valleys and mountain areas, farming, also in mountain summer-farms and logging plus fishing and hunting, are also important. The abandoned copper and silver mines at Røros and Kongsberg are important attraction areas combining culture and use of nature resources.
- The Industrial heritage, especially the Hydro Power based industries of the Upper Telemark have now gained World Heritage status. Until recently they have mostly been presented for insiders.

The key word of Norwegian culture heritage must the regional variety often based on quite different production resources.

Attractions visited in the 1990s are often improved today

When foreign visitors are looking for unique cultural heritage in Norway, they like to visit sites with a unique wooden church, church farms which catered for the lives of the low paid clergymen, smallholders farms on land that are marginally arable, small fishing harbours and many summer farms with wooden houses often build without road access for supplying materials. Road development over the last half of century has improved car access to many such small culture sites.

But there are also some important Primary Attractions in the rural areas. During the later part of the 19th century the establishment of new ‘Folk museums’ like Maihaugen at Lillehammer (Flognfeldt 2011) and Norsk Folkemuseum in Oslo started an époque of collecting both houses, furniture, clothing and equipment mostly from older days. These dynamic museums have later been included among the most visited attractions in Norway, along with many small scale museums and collections in the rural areas inspired by their work.

In addition, the Nidaros Cathedral in Trondheim is one of Europe’s better examples of early Christianity stone buildings, like the Haakonshallen buildings in Bergen and fortresses, like Akershus in Oslo and Fredriksten in Halden. Visits to such attractions will often be the prime part of a day’s travel.
Today Norway has plenty of cultural heritage items to present to tourists. The main question, however, is if the round-tripper tourists are really interested in visiting such attractions. Since many of those are located in a very attractive nature landscape and the buildings just seem to be ‘another part of a beautiful nature’ on the roadside, more than viewing has to be added to the products offered.

Some other important and unique cultural products to be seen or visited while travelling on round-trips in Norway

When examining travel behaviour of round-trippers in Southern Norway during the 1990s, some cultural elements were registered as more attractive than others. Most of these tertiary attractions were previously not known by the visitors. They were, instead, found during the trip. Many are free to visit, others are available after paying a small symbolic fee, and others are parts of museums or heritage attractions. In addition, local culture will be what the visitors observe when driving around, such as:

The cultural landscape as such: This varies from region to region, from Eastern lowlands and forest land, to mountain valleys and, down to fjord landscape and further on the outer parts to typical island landscapes. Parts of the mountain and fjord landscapes that are protected as National Parks or World Heritage Areas, but interesting are also landscapes close to the protected areas just because agricultural, forestry or industrial production here is still active there. Wildlife is used locally for harvesting, hunting, fishing or berry collection but also available for tourism purposes. The culture elements are thus to be seen and observed and the history and traditions of the production could be explained. Small rural museums enhance the visitors’ experiences.

Special cultural landscapes like summer farm areas, mining towns, fishing villages, parks and gardens: Parts of mountain valleys still have active summer farming with milk and cheese production from cow and goat milk, but most produce milk that is transported down to diaries in the valleys. A few towns have still active mining, but some are left for museum purposes or ‘saved’ for reopening. Many fishing villages are alive, but the harvest is collected in larger units, with the exception of some for tourism purposes. Botanical parks gardens are kept for research or museum purposes, and some areas of wild botanical nature are kept and protected. During the last years, guided tours to these have been made available.

Building collections of special interest, often some preserved streets in towns or villages: Around Norway there are many semi-complete built heritage areas. A few have an international recognition as Roros Bergstad, or also on World Heritage List, Gamle Skudenshavn, Lærdalsøiri, some of smaller towns in the Southern Coast line. Others are still functioning normally for dwelling and some production and shopping.

Religion buildings – especially the Stave Churches: Apart from the Nidaros Cathedral in Trondheim, churches are not as famous buildings as in other parts of Europe. Apart from the Stave churches, which are buildings unique for Norway. Today 28 are still in use in Norway, one in Poland (at Jelenia Gora close to Wroclaw), a couple of copies in the US, and some reconstructed also in Norway. Close to half are still used as parish churches, and others are also some times in use, but mostly as museum churches that are very popular for weddings, the parish ones are closed for tourists when they are used for burials and other ceremonies. Many have limited the visits by collecting fees for a guided tour, and it is discussed if they should be regarded as attractions or open churches.

Industrial heritage: including hydro-electric power dams, pipelines or production plants. The copper mines and farms and built heritage of the mining town of Roros and its surrounding area was the first industrial world heritage enlisted in Norway in 1980 and extended in 2009. The last enlisted area is Industrial Heritage of Rjukan and Notodden in Telemark as late as 2015. This area has dams, tunnels, pipes, power plants, factory areas, company town buildings, rail ways and ferry services. (www.norgesverdensarv.no)

Communication elements: old roads, harbours and railway lines.

Those are most often free to visit or use, but the responsibility for maintenance and reconstruction of damaged parts is placed on the local road authorities, branches of the State Road administration and the National Road Museum (www.vegvesen.no, Norwegian Public Road Museum)

These types of cultural landmarks are interesting parts of a tourist’s round-trip, and thus are to be considered as tertiary attractions in the Leiper (1990) context. Some of those are extremely important for single specialty groups of visitors, like Fossheim Steincenter and Museum in Lom, a rock museum and stone shop, which are a primary attraction for stone collectors and are a tertiary attraction for others (Flognfeldt 2009).

The cultural heritage products as a part of a round-trip in Norway. Until late 1980s very little was written about the status of rural cultural heritage as tourism attractions except for the role as ‘something to view from the coach or train windows’. Most of the research work concentrated on the nature part of the country.
Roadside interviews during the 1990s.

During the years 1991 to 2003 the tourism students at what is today Lillehammer University College, took part in a field work of interviews most often during the summer between the second and the third year of the studies. The purposes of this field work were both to learn to collect data by interviewing, to work away from college and observe tourism in practice and to register and analyse collected data.

Some of these studies were guest analyses interviewing travellers on different sites around Norway about their travelling behaviour, their consumption, why they chose to visit the area where the interviews took place and, in this case, very important, to register the attractions that have been or were apt to be visited. The questionnaires were in English, French, German and Norwegian so very few respondents were lost due to language problems. Several studies have been published based on these data, mostly in Norwegian, but also some in English (Fløgfeldt 1996, 1997, 1999, 2007 are based on these studies), in addition the students themselves wrote Bachelor theses based on some of these findings, all unpublished and written in Norwegian language.

Since internationally known destinations like Røros Bergstad (on World Heritage List), Fossbergom in Lom in the Jotunheimen mountain area (Fløgfeldt 2007), Maihaugen Folk Museum in Lillehammer (Fløgfeldt in Hall, Müller, Saarinen 2009), included in these studies they have been an important background for writing this paper.

The challenges: How to find heritage attractions
– organizations and symbol producers

Organizing of culture attraction items, producers and owners in a way that such cultural heritage attraction could be known and available for tourists to visit is a great challenge. During the years up to the 1990s there were two ways to be promoted: for those reading in Norwegian the Travel handbook of the largest automobile owner association NAF (Norges Automobil Forbund) was a valuable help. This book with very good roadmaps and much information was renewed every third year and sent to half a million members.

The other way was to buy a travelling handbook in your own language. Some of these had very good descriptions of many types of cultural heritage, others presented only a few, mostly Primary, attractions and some ‘along the road descriptions’. Today, both international and domestic organizations are helping the tourist to find the attractions, through handbooks, brochures and the Internet. Below you might find some information about the new and extended providers of both information and management of cultural and ‘by-the-roads’ attractions.

Interviews with travellers along roads in Norway showed that: information design and signposting, building stopping and photo stop points, presenting the heritage in handbooks and thematic brochures and enhancing the stopping effects by adding arts, mostly sculptures and other monumental installations, to the stopping experiences are all effective ways of turning trips into attractions. Some important providers are briefly introduced below:

Norsk Kulturarv (Norwegian Heritage) (www.kulturarv.no)
During the same time that the field work of Lillehammer College students took place, some cultural heritage attraction owners, along with counties and municipalities, wanted to be more active to show their ‘products’ and to preserve them. Stiftelsen Norsk Kulturarv (The Foundation of English Norwegian Heritage) was established in 1993 to preserve and market cultural heritage with the slogan ‘Preservation through use’.
Norsk Kulturarv also founded a quality symbol Olavsrosa (St Olav’s Rose) for heritage items of highest quality and edited travel handbooks telling where in Norway excellent heritage were to be found. The books were published in Norwegian, English and German. After a while, however, the distribution and sales were too expensive and the presentation has been conducted by Internet the last years. Those attractions that are awarded by the Olavsrosa quality mark will also obtain the permission to use a special brown official road sign showing the way to the attraction. During the first years this was impossible, but they were allowed to use the sign at the entrance to their location.

National Tourist Routes in Norway (www.nasjonalturistveger.no)
The National Tourist Routes were introduced as a project in the mid-nineties. A few stretches of national highways were chosen to be improved as touristic roads with information designation, improved stoppings, toilets and viewing point facilities. Designers and architects used new materials and techniques to change the routes into attractions. But the installations should also enhance the surroundings like cultural landscape and nature as parts of the routes.

Some people disliked the use of modern avant-garde design and others applauded. As always when this happens the first experiences was followed by acceptance from most travellers. Adding modern sculptures to the stopping sites (see above) have been a part of the project. In addition, some local authorities have supplemented their own sculpture projects (Skulpturlandskap Nordland).

Most of the routes are either roads that have been outside the prime road systems due to improved new road connections like new tunnels, bridges or short-cuts. Thus the older parts of the road system can be designed for slower drive and more stops. In addition to being treated as left-over roads, the parts used as national routes will be in very dramatic nature. The first phases of the project are now ended, but there is a pressure on the national road authorities to follow up with addition projects.

Brown heritage road signs in Norway (Statens Vegvesen serviceskilt)
The use of brown road signs varies immensely from country to country. Some show detailed information, others have been much more restrictive of what to present. Norway claimed very long to have the highest number of the items which obtained brown signs. The meaning of the restrictive system meant that those sights having a brown sign were of highest quality, but, at the same time, many visitors lost possibilities of finding attractions, since many belonging to the tertiary attraction group and even some secondary were not easy to find.

During the 2000s many attractions have been added to those who deserve (and really need) a brown sign, an the importance of helping and guiding the tourists to the attractions was noticed.

The prime findings of the 1990s studies at Lillehammer College
The most important information sources used by visitors to Norway in the 1990-interviews were: own experiences from previous visits; messages from ‘friends and relatives’, travelling handbooks, tour operators and tourism information offices/centres (Flognfeldt 1999, Tab. 8, see also Fig. 4). Travelling handbooks and information centres were more important for visits to local tertiary attractions, while information from previous visits and friends and relatives were most useful in the trip planning phases.

This meant that the most important marketing efforts were that a visitor received a good welcome with provision of excellent information during their time of visit. An important notice might be that there will be differences between ‘visit-once-in-your-life-time attractions’ and attractions that create the need of future revisits. For the later ones, selling or handling out good information sources, both on paper or on websites, to prepare for additional trips and more in-depth studies are necessary.
For a destination without any primary or tertiary attractions, but with smaller and more specialized cultural showcases, the local brochures, signposting and information from front desk personal at accommodation units and information centres are important. However, travelling handbooks seem important for many groups of visitors. the last important factor is how the image of an area or a destination as a culture producer remains after someone has been there. in this case photo memories seem to be very important as do the webpages of the attraction and the destination.

In the rural areas round-trippers with limited time for cultural attraction visits have to be guided to just one or a couple of attractions that are not too much time consuming. the myth that every site needs more attractions to let round-trippers stay longer was not verified by our studies. in only in a few cases did we find that multi-attractions in a smaller rural setting led to longer visits. Very few visitors visit more than a single museum during a day (Flognfeldt 2007). But a good material showing what one did not have enough time to see, might create a need for another trip to the area.

During the 1990s tour-operated coach round-trips still were an import part of the summer tourism in Norway. Cultural attractions, together with possibilities of viewing the dramatic nature elements of mountains and fjords were of high importance in this tourism production. Marketing in this case was to convince the tour operators that an attraction should be put on their trip schedules.

In the 1990s guided tours were only important on the tour-operated coach markets and for some larger outdoor museums. This seems to have changed now, but still only short time guided tours become successful. by short time we understand the limit of 2-3 hours for cultural attractions and up to a whole day trip for nature based attractions. More narrow thematic guided culture tours might be favourable to those trips including ‘everything about a destination’ even though there are cases of the opposite. the latter will be found at ‘building collections of special interest’ or one some ‘industrial heritage sites’ like Rjukan and Røros. Here the theme is industrial production from hydro-power to a complete product, at Rjukan ‘fertilizers for agriculture’ and copper production from mining to copper based craft works at Røros.

**Suggested strategies for future visits**

Slowing down the pace of the travellers

Showing more cultural attractions along the roads and routes will lead to reducing the speed of a car or coach with travellers. This again means a winning situation both for the attraction producers and the services along the routes.

to slow down the pace means that stops for eating, shopping and accommodation will be more frequent. When we were interviewing tourists along the Coastal highway of Nordland County (Kystriksvegen) Flognfeldt & Nordgreen (2000) we found that using this beautiful highway along the coast, including car ferry stretches, and possibilities to take a break, and travelling to the islands and archipelagos using local boats, meant that those trips at the Coastal highway lasted three days longer than the trip between Steinkjer and Bodø that those using the E6 highway between the two cities.

The other winners were the attractions themselves which got more travellers due to the word of mouth spread as a consequence these fine experiences from a travelling route (Flognfeldt, Nordgreen 2000). in addition, the E6 is an important highway for trucks and other quick transport needs and the reduction of some of the tourists cars here meant more efficient traveling for those purposes.

Culture attractions are thus very important to reduce the travellers speed when round-tripping in Norway. This might be important for several reasons, mostly because it creates opportunities for another night’s stay, but also because the other attractions might be found and visited.

![Fig. 11. Signposting on the halfway of the Pilgrimage Road to Nidaros (Trondheim today)](image)

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Organization of anniversary events as a factor of creating a city image and developing tourism projects

Abstract: The aim of the article is to emphasize the importance of building the image of the city through the organization of major anniversary events. The author also concludes that the organization of such events, as well as the development of tourism projects, has an impact on improving the quality of life for both tourists and locals. In addition, such events constitute an important factor in shaping the city image. The article covers such terms as: city image, anniversary event, tourism project, tourism product, management of the organization of anniversary events, territorial marketing.

Key words: city image, anniversary event, tourism project, territorial marketing

Introduction

Current trends indicate that at present the importance of the so-called heritage or, more broadly, cultural tourism is increasing. People are willing to participate in anniversary events since they are in need of various forms of intellectual, spiritual, and also emotional development. Heritage tourism presents an opportunity for small towns and regions (Jurczak 2011, p. 10). Historical and anniversary events are frequently organized in cities, and they constitute an important factor in marketing strategies of places popular with tourists.

The purpose of this article is to emphasize the significance of building a city image through organization of large anniversary events. The author establishes that the organization of events, such as the development of tourism projects, exerts an influence on the improvement of the quality of life in case of both tourists and locals. Such events, moreover, constitute an important factor in creation of the city image. They shape its brand and identity; they are an important element and fit well into the marketing strategies of various cities. They constitute a segment in the creation of tourism projects. The article verifies the hypothesis that anniversary events constitute a significant aspect of territorial marketing management. This thesis is supported by the results of territorial marketing management.
of own research works conducted among inhabitants of Krakow, as well as experts in the area of anniversary events in Krakow.

The article covers such concepts as: city image, city brand, anniversary events, tourism project, tourism product, management of organization of anniversary events, territorial marketing. The applied research methods included: the analysis of documents, participant observation, questionnaire form, as well as direct interview.

Theoretical issues

According to B. Žuromskaitė and U. Katkevičiūtė ‘learning history through direct contact and active participation is becoming more and more popular among tourists. Tourism regions which only offer passive learning are losing their popularity and are not able to compete with the ones in which the idea of “living history” is implemented, e.g. through the organization of festivals and theme events’ (Žuromskaitė, Katkevičiūtė 2011, p. 7). the regions which frequently organize events of this type want to be competitive as well as to respond adequately to the tourists’ changing tastes and motivations. This results from the fact that at present tourists are looking for quality experiences (Žuromskaitė, Katkevičiūtė 2011, p. 10).

After the analysis of the literature on the subject it may be concluded that the organization of such events constitutes a basis for the creation of the cultural tourism potential. United Nations World Tourism Organization (UNWTO) defines cultural tourism as ‘tourist excursions resulting mainly from culture-related needs, such as: study trips, excursions focusing on culture, visits to see theatre performances, festivals and other cultural events, visits in places important for culture as well as in museums, trips aiming to expand the knowledge of folklore and folk art, as well as pilgrimages’ (Report of the Secretary... 1995, following: Niemczyk 2012, p. 29). in turn A. Niemczyk supports the thesis that ‘a tourist oriented on learning the culture of the visited place will use each opportunity during the travel to experience a contact with the culture’ (Niemczyk 2012, p. 31). Urban cultural tourism covers among others: visiting cities, museums, participating in cultural events including anniversary, entertainment and sports ones (Jędrysiak 2008, p. 48). Tourism plays various roles in relation to culture, e.g. it is ‘an element of culture’ (Przeclawski 1986, p. 32–33, following: Buczkowska 2014, p. 50). Therefore, a tourist is also a recipient of cultural events, including anniversary ones.

One may find various definitions as well as the classification of events and festivals in the literature on the subject. J. Jafari introduces the following classification (Jafari 2000, p. 209, following: Ratkowska 2010, p. 11):

- cultural events,
- festivals, fiestas, carnivals, religious celebrations as well as anniversary events,
- concerts, performances, exhibitions, ceremonies in which prizes are awarded,
- fairs, commercial events and shows, expositions, meetings and conferences, charity events,
- sports events,
- seminars, workshops, congresses and conferences,
- recreational events,
- events of political and national significance.

Recently it has become necessary to develop special projects and tourism products which would offer an opportunity to learn about the cultural, natural and historical heritage of regions (Žuromskaitė, Katkevičiūtė 2011, p. 10).

In the literature there are a number of definitions of a project. In management a project is defined as a skillful combination of appropriately integrated activities which are undertaken in order to achieve a particular goal. Such an undertaking involves considerable numbers of resources as well as people and equipment. It is carried out on a large scale and is supported by the local government. This, above all, is also an art of effective work, within predetermined timing and with the use of available resources. a project is a unique action which has its beginning and its end. It is implemented by a team of people, and sometimes even by many subjects which are in charge of realizing specified tasks. the unique nature of a project determines its innovativeness, which represents something which, until today, has not been known, examined, or realized by project teams. the realization of a project usually accounts for the interests of stakeholders and beneficiaries (Walczak 2009, p. 14, following: Batko 2012, p. 92).

In tourism a project is defined as an innovative tool which is not typical and is different from tourism procedures. Such undertakings involve: developing new products, innovative solutions, conquering new markets and changing the directions of development. a tourism project is also defined in the literature as specially matched resources which are made use of in order to achieve a clearly defined goal. the resources may be the heritage of and local brand. Their main function is satisfying tourists’ and locals’ basic needs, protecting and restoring cultural goods and creating tourism services. However, a particular function of soft projects is shaping the image of a local community/city (Janusz 2012, p. 7).

Taking into account basic definitions of a project in tourism, one may assume another definition, according to which a tourism project is an under-
taking limited in time, with its beginning and end, with determined tourism
goals, with assigned budget, and realized by a team of people. It always is a new
and unique undertaking, although sometimes it may also assume a cyclical nature.

As mentioned above, the realization of urban tourism projects, and the
organization of anniversary events certainly can be counted as one of them,
exerts an influence on creating the image of cities or regions. In the literature
the city image is most frequently referred to as a set of subjective impressions
and feelings, which is created on the basis of own experience but also external
sources of information by a person who has visited or not known until now
a tourist destination (Dudek-Mańkowska 2011, p. 43–46). According to the
definition by World Tourism Organization the image of a tourist receiving
area is the same as perceptions or ideas created in the minds of individual
people or groups, and related to a tourist destination. the brand of a tourist
destination is developed through the management of the area. According
to the definition which was proposed by the American Marketing Association,
the brand is referred to as ‘a name, term, symbol, pattern or their combination
created in order to identify goods or services of a seller or a group of sellers,
and to differentiate them from competition’ (Kotler 1994, p. 410). There also
exists a broader perception of the brand, according to which it is defined as
‘an identifiable product, service, person or place, possessing permanent values
which are recognized by the buyer or user as adequate, i.e. which satisfy
their needs to the highest degree’ (de Chernatony 2003, p. 24). However, ac-
cording to Kotler and Armstrong ‘the brand’ also refers to: goods, services,
organizations, places, people and concepts (Kotler, Armstrong 2001, p. 301;
following: Kotler, Lee 2008, p. 118). W. Olins, however, is of the opinion that
‘more and more frequently attempts are undertaken to create brands of parti-
cular places. […] There are cities-brands, regions-brands, or even countries-

The city image and also the city brand are above all developed through
the appropriate management of territorial marketing understood as, among
others, a social and managerial process created by public subjects, whose pur-
pose is to generate the exchange of values with their partners (Kotler 1994,
p. 6, following: Paliś 2015, p. 58). Territorial marketing originates from, among
others, the concept of the management of spatial units as well as changes in
the public sector (Szromnik 2007, p. 115). According to Meffert, the main
purpose of territorial marketing is to shape opinions, attitudes, as well as
the ways of behavior of external and internal groups of interested clients
by means of selection of an appropriate set of resources and instruments. Ope-
national goals refer to external recipients in order to verify the factors they
take into account when choosing the target place. These goals can include:

the development of an offer, e.g. the tourist offer, an efficient and successful
communication with interested subjects, the development of a personality,
identity and an attractive image of a particular area (Meffert 1989, following:
Szromnik 2007, p. 22–24). According to Kotler and others, marketing tools
or means may include the following elements: infrastructure (technological,
economic or social), people and their features, customs and tradition, ima-
ge and quality of life, attractions such as the natural environment, objects
of cultural heritage, people and teams, expositions and shows, parties, events
and undertakings, legends and tales as well as historical reenactments (Kotler
and others 2002, following: Szromnik 2010). Therefore, the organization of
an anniversary event is one of the tools of territorial marketing.

A tourist’s participation in an anniversary event is a form of tourism
product consumption, and the event itself is its element.

In the literature there are two perspectives of the tourism product:

- the narrower one, in which the tourism product covers everything that
  a tourist purchases, e.g. a train ticket, a meal or an entry to a museum,
- the broader one, which encompasses all the elements of what a tourist
does in the tourist destination, e.g. sightseeing, hiking in the moun-
tains, or taking part in cultural and anniversary events (Seweryn
2005, p. 72).

An anniversary event or a jubilee may be defined as a set of cultural,
educational or promotional activities undertaken at a specific time in order
to commemorate a historical event. This event may include both undertak-
ings of a soft nature and investments. It may be identified with the definition
of a tourism project since it is prepared for a specific time, has its beginning
and end, and its purpose is to satisfy the needs of both tourists and local inha-
bitants, which is demonstrated by the appropriately prepared program of this
undertaking targeting both tourists and locals. an anniversary event deter-
mines the attractiveness of a tourism product. Participation in such an event
may constitute an additional tourist attraction, and the infrastructure which is
developed with regard to the event certainly exerts an influence on the quality
of the tourism product.

History shows that the organization of festivals as well as historical
and anniversary events is the best way to popularize the towns in which im-
portant historical events take place. the tourists who choose this type of activ-
ities as the goal of their trip also take advantage of the remaining tourist
offer and get familiar with the region. the organization of such events fre-
cently results in investment and the development of tourist infrastructu-
re (Žuromskaitė, Katkevičiūtė 2011, p. 8). Such events may bring a number of
advantages, i.e. the feeling of togetherness and pride in home town, the cre-
Cultural tourism as a branded tourism product...(European examples)

Such an event must be well managed in order to well play its role. The management of the organization of an anniversary event should be understood as the preparation of the event through the selection of appropriate methods, means and procedures coordinated at an appropriate place and time. In order to achieve this goal one should create appropriate teams, e.g. program boards which will prepare a content-related program of the event and which will supervise its implementation, project teams or organization committees which will then deal with the organization of the event. At the level of public administration, these bodies usually consist of a team of people representing various institutions, i.e. a broad range of various stakeholders as well as experts. Therefore, the organization of anniversary events usually involves many subjects.

A similar view is shared by Žuromskaitė and Katkevičiūtė, who admit that: as far as the organization of such events is concerned, it is particularly important not only to choose a good location but also to properly manage the undertaking, and, above all, to take into account the human factor, i.e. how committed to the event is the local society. Hence, it becomes very important to evaluate as well as to summarize the event (Žuromskaitė, Katkevičiūtė 2011, p. 12).

Therefore, analyzing the above considerations referring to the relation between anniversary events and the discussed issues it may be concluded that the organization of such undertakings can have an influence on the improvement of the quality of life for both tourists and local inhabitants. A better quality of life may be a result of an improvement of the city image or an enhancement of its brand as well as the development of both tourism products and projects. According to A. Wallis, ‘two families may represent a different quality of life’.

(...) in this sense, the quality of life should be understood as a set of spatial, environmental, production and cultural factors which make up the reality in which a person lives. Everyone and every family has their own specific model of the quality of life (...) the quality of life is comprised of many patterns of family life, children’s future, investment methods, professional activities, prestige, promotions, recreation, leisure activities, rhythm of life, ecological situations, practiced sports, handling conflict situations, the essence (...) of the quality of life does not consist of choosing particular patterns but the whole which results from them.’ (Wallis 1993, following: Otok

Organization of anniversary events on the example of the city of Krakow – a case study

The city of Krakow, which cares about its image and brand, organized two anniversary events: in the years 2006–2008 – 750th Anniversary of granting Magdeburg Rights to the City of Krakow, and in 2008 – 325th Anniversary of the Vienna Victory. The purpose of the event was to commemorate the day of the 5th of June 1257, when Bolesław V the Chaste granted the municipal charter to Krakow based on the Magdeburg Law. At that time the city was given a new regular urban layout, which constituted a realization of a model mediaeval town. The 5th of June is celebrated as the holiday of the city of Krakow (pl.wikipedia.org, 2016). The program of the event consisted of the following groups of undertakings:

- investments (e.g. restoration and adaptation of the landmarked tram depot, redecoration of Little Market Square, rearrangement of the surroundings of the Wawel Hill, including the construction of a Tourist Traffic Service Point, investment on the terrain of Jordan Park, etc.
- the ones which left a permanent trace after jubilee celebrations, among others the realization of a series of programs in history and education, exhibitions in Krakow museums, album and scientific publications, opening a new Tourist Route of the Florian Walls, an inauguration ju-
bilee concert and releasing a new album, preparing a model rendering of the architectural and urban layout of the city of Krakow – an exhibit in the Historical Museum of the City of Krakow,

• highlights, which were organized in the period 1–10 June 2007, such as: the realization of the Silva Rerum Mural, the Grand Dragon Parade open air event, an open day at the City Hall, a convention of European Brotherhoods of the Rooster, a show of court dances, the ‘Church Bells Concert’, an extraordinary oratorio concert, a balloon event, the International Festival ‘Lutes of the World’, the Krakow-Vienna Ball and a concert of the Galician Strauss Orchestra Obligato, the Cracovia Sacra 2007 I Festival, opening of the ‘Kolna’ Sports and Recreation center, opening of the Wyspiański Exhibition and Information Pavilion, the Krakow Night of Theaters and many others,

• other events related to the jubilee (e.g. a scientific session in the Historical Museum of the City of Krakow titled ‘Krakow – European City based on the Magdeburg Law’, a congress, concerts, excursions for everyone around Krakow, the Polish and World DJ Championship ITF 2007, an advertising campaign, a decoration of the city, additional activities for the youth, X International Race Walking Meeting ‘March to the Main Square’ Krakow 2007 and other sports events, the Festival of Street Theaters and many others,

• additional events accompanying Krakow cyclical events.

Altogether the program consisted of approximately 100 main undertakings as well as accompanying events. Some of them were one-time events, whereas others enriched the calendar of Krakow cyclical events, e.g. the Festival Cracovia Sacra or the Krakow Night of Theaters (www.bip.krakow.pl, 2007).

The other event, i.e. the 325th Anniversary of the Vienna Victory took place in 2008. the Krakow City Council Resolution no XXVII/358/07 of 21 November 2007 determined the directions of activities for the President of the City of Krakow with reference to the organization of the celebrations of the 325th Anniversary of the Vienna Victory. in accordance with the resolution the program referred to the events which took place in Krakow in 1683, as well as comprised the celebrations of the 125th anniversary of the Jan III Sobieski II High School in Krakow.

The celebrations included an advertising campaign and a decoration of the city which served both a historical and educational purpose. the celebrations were of national character, which helped to draw attention of the Polish people as well as foreign visitors. the decoration of the city contained the following themes: the epoch of Jan III Sobieski, the House of Sobieski and the heroes of the Vienna Victory, the Vienna Victory and the glory of the Polish army. What is more, the city started cooperation with the Discovery Historia TVN television channel. this cooperation resulted in the organization of events as well as promotion of the city in the Discovery channel.

Also the Wilanow Palace Museum was invited to cooperation. It was assumed that the possibility to combine the celebrations was extremely valuable as it raised the importance of the event. Also the Krakow-Vienna Association joined and organized the celebrations in Vienna. the main idea behind the celebrations was to educate about how important a role in the battle was played by King Jan III Sobieski, who was the commander in chief of the allied army, and about the victory which was achieved thanks to joining forces. the crucial aspect of the Krakow celebrations in 2008 was to emphasize decisively the fact that the King of Poland and his “winged” cavalry played the key role in this military confrontation, and won a victory in one of the most important battles in the history of Europe. the celebrations of the 325th Anniversary of the Vienna Victory also provided an opportunity of reminding everyone that in Krakow museums there are many exhibits related to that famous event. Tents, coats of arms and banners used in 1683 are in the collections of the Czartoryski Museum and Library as well as in the Wawel Royal Castle. These are either spoils taken from the Turks at the Vienna Battle or souvenirs saved by the descendants of the battle participants. Hence the anniversary presented an opportunity to display the exhibits of the Krakow museums (www.bip.krakow.pl, 2008).

In the program of the celebrations there were 28 events, e.g. IV International ‘Week of Bicycle Tourism’ – a bicycle race ‘The Relief of Vienna by Bicycle’ and the installation of an information table depicting Krakow green trails. the Atlantis Theater arranged a historical and artistic event on the basis of the painting by Jan Matejko ‘Sobieski at Vienna’, a copy of the painting by Jan Matejko ‘Sobieski at Vienna’ was made and exhibited, museum exhibitions were arranged, the Krakow-Turkey-Vienna Fair was organized as well as a conference, events at the Jan III Sobieski II High School in Krakow, sports events, competitions, conferences and scientific sessions, a historical mural titled ‘The Triumphant City Gate’. the highlight events included: the Parade of the Royal Entertainment to the Main Square, the organization of the camp of the Sobieski victorious army on Krakow Błonia Meadows as well as a dressage horse show, the battle spectacle “Venimus, vidimus, Deus vicit” – shows of martial arts and pyrotechnics in historical light and sound reenactments as well as other events (www.bip.krakow.pl, 2008). the event was of promotional and educational nature.

The presentation of the above mentioned programs of events may be summarized by quoting Jacek Majchrowski, the President of the City of Kra-
Cultural tourism as a branded tourism product...(European examples)

Importance of the organization of anniversary events in opinions of Krakow inhabitants and experts

Research works were carried out in May 2016 by making use of questionnaire forms. The questions referred to the impact of the organization of anniversary events (e.g. the 750th Anniversary of granting Magdeburg Rights to the City of Krakow and the 325th Anniversary of granting Magdeburg Rights to the City of Krakow and the Organization Committee of the 750th Anniversary of granting Magdeburg Rights to the City of Krakow and the 325th Anniversary of the Vienna Victory. According to Ms Marta Nowak – Chairperson of Organization Committees of these events (and also Director of Magistrate at the Krakow City Hall) – ’they were of particular importance for the local inhabitants as well as tourists, since the program consisted of numerous interesting undertakings targeting both these groups of recipients. Moreover, a professional organization of these events, with active involvement on the part of many Krakow institutions, determined their high level and quality. The status of events of this type required a special preparation and approach. All activities and efforts of many people and institutions resulted in the events which with certainty may have enriched the quality of our lives, and some of them permanently stayed in the city landscape’.

However, according to Michał Niezabitowski, the Director of the Historical Museum of the City of Krakow, ’the organization of anniversary events was of great historical significance. For the local inhabitants it was a reminder of those events so important for the city, but their purpose also was to draw the tourists’ attention to these issues. The realization of the undertakings within the framework of these events enabled Krakow museums to enrich their... of people said ‘very well’; by tourists 60% (12) of people said ‘well’, 30% (6) of people said ‘very well’, 10% (2) of people had no opinion; by other groups of recipients e.g. partners 66.7% (14) said ‘very well’, 19% (4) said ‘well’, 14.3% (3) had no opinion. The key question was whether the organization of anniversary events may have a positive impact on the improvement of the quality of life of both locals and tourists - 57.10% (12) of the surveyed answered ‘yes’, 28.65% (6) selected ‘definitely yes’ answer, whereas the remaining 9.5% (2) said it was neutral, and only 1 person (4.8%) answered that there is no impact. Moreover, one of the respondents drew attention to the fact that ‘the organization of anniversary events positively influences the inhabitants’ identity, strengthens the feeling of local patriotism and the attachment to the local society. What is more, highlighting dates important for the City and its inhabitants by the organization of celebrations results in stimulating a sense of pride and strengthens a sense of importance among the inhabitants of the City. Tourists and visitors view with admiration the cultivation of historically and culturally important anniversaries related to the City and its inhabitants’.

Another person commented that ‘the organization of anniversary undertakings certainly exerts a positive influence on the city image’ and that ‘the way in which undertakings of this type will be received by locals and tourists depends mainly on the form of organized events of such type’.

The other research method which was applied was interviews conducted with selected members of the Program Board of the 750th Anniversary of granting Magdeburg Rights to the City of Krakow and the Organization Committee of the 325th Anniversary of the Vienna Victory. The other research method which was applied was interviews conducted with selected members of the Program Board of the 750th Anniversary of granting Magdeburg Rights to the City of Krakow and the Organization Committee of the 325th Anniversary of the Vienna Victory. According to Ms Marta Nowak – Chairperson of Organization Committees of these events (and also Director of Magistrate at the Krakow City Hall) – ‘they were of particular importance for the local inhabitants as well as tourists, since the program consisted of numerous interesting undertakings targeting both these groups of recipients. Moreover, a professional organization of these events, with active involvement on the part of many Krakow institutions, determined their high level and quality. The status of events of this type required a special preparation and approach. All activities and efforts of many people and institutions resulted in the events which with certainty may have enriched the quality of our lives, and some of them permanently stayed in the city landscape’.

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collections, as well as served the purpose of reminding everyone of already existing collections. For example, ‘the Act of Granting Magdeburg Rights of 1257 initiated an extraordinary process which, within the period of 30-50 years, resulted in Krakow becoming one of the largest and most important cities in the world at that time. Thanks to this process, the Main Market Square became one of the most important centers of commerce in Europe, and Wawel became one of the most important political centers of the Old Continent (Fryźlewicz ed. 2007). Hence, on the basis of these aspects and highlighting their importance, we certainly may conclude that the jubilee events exert a positive effect on the city image both in the eyes of locals and tourists, and thus they constitute an important aspect of their lives’.

Prof. Czesław Dźwigaj, the Chairperson of the Program Board of the Jubilee of the 750th Anniversary of Granting Magdeburg Rights to the City of Krakow, also made valuable comments saying that: ‘every organization of important anniversary events in the daily hustle and bustle of the city life in a sense constitutes a bridge between the past that, for an average individual, is getting lost in the mists of time and what we refer to as the ethos of patriotism, i.e. the consciousness that all intelligent people have with regard to their own identity. Every such celebration on a small or large scale, range or historical impact makes sense regardless of the ideological narrative platform on which any jubilees are organized and celebrated, and even regardless of the so-called round anniversary dates which usually are the main inspiration for the organization of celebrations of this type. This is because such a celebration in the awareness of the community spirit of a particular group emphasizes the guiding principles, which are so important for the building of a social and cultural unity. All the historical achievements resulting from jubilees bring back the Unity to every communal culture, regardless of the hierarchy and range of the social area to which they pertain. Every initiative of this type, in spite of the very frequent difference of opinions, should in its essence lead to dialogue and build multidimensional bridges in time spaces as well as psychological, educational, etc. ones. Among others, jubilees leave behind a number of artifacts, which in turn contribute new elements to the social culture of a given ethnic group, and, in this way, frequently penetrate into the national heritage, and sometimes even into the world heritage’. Moreover, Prof. Czesław Dźwigaj also emphasized the significance of the Jubilee of the 750th Anniversary of Granting Magdeburg Rights to the City of Krakow: ‘the Jubilee of the 750th Anniversary of Granting Magdeburg Rights to the City of Krakow, celebrated mainly in the year 2007, regardless of various sorts of connotations, should evidently be counted as one of the successes which were present in the headlines all over the world, thus raising awareness of the importance of the city of Krakow in the history of art and culture, which originates from the ethos of the Mediterranean area culture. The jubilee left behind priceless new research works, a number of artistic achievements as well as architectural and artistic artifacts. It is difficult to discuss here the multi-aspect nature of the historical facts which permanently enriched the City of the Kings of Poland, but, from the perspective of almost one decade, it is becoming more and more visible and appreciated’. According to Prof. Dźwigaj, as far as earlier anniversaries of the Vienna Victory are concerned, e.g. the ones in Krakow or Lvov, they also led to the creation of valuable works of art. However, he is of the opinion that celebrations of the 325th Anniversary of the Vienna Victory in Krakow were of a more local character. To conclude, Prof. Dźwigaj admitted that: ‘every organization of anniversary events constitutes a positive contribution to a given permanent local community, above all in the sense of celebrating, and even more importantly in the educational sphere as there can never be too much education. However, it may in many dimensions constitute a magnet which attracts tourists, thus creating an aspect of the extraordinary as compared with standard tourist offers. The advantages of such undertakings are not measurable rationally, but they possess undeniable benefits when compared with everyday standard slogans to which we are gradually becoming immune, and, as a result, which are leading to our impoverishment. Obviously, the modus vivendi should be observed in everything. However, a rational and consistent valuation of celebrations of this type and a responsible participation in such celebrations constitute wonderful bridges uniting the past with the present, and pointing to the future. As a rule, they are wonderful lessons in patriotism and they highlight the national identity. For other nations, these are a theater which raises awareness of the historical community’.

Ireneusz Raś, a Member of the Sejm of the Republic of Poland, was another interviewed person. He is one of the originators of the celebrations and is a member of the Program Board of the Jubilee of the 750th Anniversary of Granting Magdeburg Rights to the City of Krakow. He concluded that: ‘in our European culture anniversaries are of a particular significance for European local communities. The decision of organizing celebrations of the Jubilee was important in order to determine the directions of the further expansion of the City as well as to emphasize the role of Krakow in Poland. Anniversaries and celebrations of jubilees, in the case of cities like Krakow, build their own message both within the community and among external recipients. A historic date such as the Granting Municipal Rights to Krakow based on the Magdeburg Law constituted an important element in the promotion of the city by the Jubilee, and was a leading theme for a number of years. The Magdeburg
Cultural tourism as a branded tourism product... (European examples)

Law and European culture were important, especially in the context of Poland joining the European Union. The celebrations of the Jubilee of the 750th Anniversary of Granting Magdeburg Rights to the City of Krakow also brought measurable effects in the form of investments important for the city. The marketing strategy of Krakow was based around the celebrations of the Jubilee for a long time. Other jubilee events are important for the quality of our lives because by becoming popularized (in this case the role of Krakow) they result in a greater interest of tourists and entrepreneurs, which then positively influences the local development, including the labor market. The economic development is exactly an effect of investment in events of this type. He also added that ‘the celebrations of the Jubilee of the 750th Anniversary of Granting Magdeburg Rights to the City of Krakow were an event which united all political environments. Although some critics expressed doubtful opinions of the organization of this event and of building around it a strategy of promoting Krakow due to a possibility of sending a false message as to when the city was founded, from the time perspective one should conclude that the celebrations had no negative impact on these questions. As a matter of fact, the opposite is true. Granting Magdeburg Rights to the City of Krakow based on the Magdeburg Law contributed to shaping a particular model of the city which then developed in this way, from the perspective of today’s anniversary of the Baptism of Poland, which was only used as an internal political message, which is a mistake, it should be recognized that the Jubilee of the 750th Anniversary of Granting Magdeburg Rights to the City of Krakow accounted for the economic aspect due to its massive and external scale’. Moreover, he also noted that the event had a social dimension since it took into account the cooperation between sectors, i.e. various institutions such as: institutions of culture, NGOs and others, which constituted the added value of this undertaking. Today, looking at the Main Market Square in Krakow we realize that such a market square would not exist if it had not been for the Granting of Magdeburg Rights to Krakow.

Summary

To sum up the above considerations we may with certainty conclude that the organization of anniversary events constitutes an important tool of territorial marketing, which exerts an influence on the creation of the city image and brand. Moreover, this activity may contribute to creation of the place identity as well as positively affect its development. Comprising a set of many events and undertakings constitutes an important segment of the creation of tourism products. It may be concluded that because of the way in which an event is organized it may also constitute a special kind of projects or even tourism programs undertaken on a large scale. These undertakings usually are of both promotional and educational nature. They comprise both soft activities and investments, which exerts an influence on the permanent and vary differentiated character of this type of an undertaking. According to B. Żuromskaitė and U. Katkevičiūtė, ‘festivals and historical events are considered as one of the most popular ways of promoting the historical heritage of a country, by organizing them, there arises an opportunity of highlighting the exceptional and authentic character of a region as well as its historical past. Events of this type may satisfy tourists’ various needs’ (Žuromskaitė, Katkevičiūtė 2011, p. 27), the organization of anniversary events may, therefore, also satisfy not only the needs of tourists, but also of local inhabitants through a positive influence on the quality of life of both the groups of recipients. This thesis was confirmed by the conducted research works which, however, were of a pilot character and should constitute an introduction to further and deeper research on the subject.

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Mass Event-driven sustainable architecture
– product of culture tourism creation

Abstract: Mass Events pass in a few days but event processing and preparations takes years. Despite the environmental pressure, such organization and performance show influential potential for regional economy development and increase local society activities with their creative abilities and capacity building. Sometimes overinvestment and lack of spatial continuity development occurs when event staging is focused only on spectacular marketing effects. Zaragoza EXPO or Olympic Games in Barcelona and London, Floriade in Haarlem, IBA and IGA in Hamburg are positive examples of mass event-driven sustainable architecture, where spatial transformation brings vitality of local society and attracts tourists interested in specific cultural places.

Key words: sustainability, regeneration, recycling, mass tourism

Introduction

Mass tourism is one of the largest global industry with fast development factor. This sector of economy puts pressure on natural resources (e.g. fresh water overuse, landscape intrusion, materials overconsumption) and lead to impacts such as land degradation, deforestation, littering, air pollution and noise. Touristic activities increase energy consumption and different materials enormous flows. Tourism development is important for regional economies and employment creation for many local communities. Can we organize more touristic events in a sustainable way, to reduce abovementioned environmental impacts, to dematerialized local economy or even to regenerate polluted areas to achieve positive ecological effect? Temporary mass events are popular targets for many touristic destinations. Festivals, exhibitions, open air shows, sport championships can be attractive touristic products but sometimes they became an environmental catastrophe or economical failure, architectural facilities called “white elephants” reminding local communities their ineffective struggles with environmentally unbalanced business – tourism.
Temporary mass events and their entourage arrangement

An example of such an impact are international mass events, organized periodically in different places in the world. Besides the environmental pressure they influence region economy as well as social relation of tenants in the place where such mass events take place. the preparation of World championships, Olympic games, World EXPO or music festivals takes usually a year, while the mass event lasts only a few days.

The scale of environmental impact and later exploitation methods of such facilities reflect social and ecological intelligence of designers and organizers, as well as their levels of creativity and resource efficiency (Goleman 2009). Such preparations are very often focused on the marketing effect of spectacularity or uniqueness of the passing event which results in either overscaling of investment plans, distraction of means and resources or the lack of further rational places and facility usage continuity. Oftentimes places of mass events are recognized as symbolic urban capsules prepared for invited users (tourists, fans, pilgrims), isolated from other fragmented parts of a host city. Such capsules entourage are developed as temporary, metamorphic and emergent structures or emblematic facilities erected in formula of placemaking architecture (Auge 2010). Sometimes it is an effective beginning of a broader comprehensive city transformation or a dynamic region or province development supporting various products of culture tourism creation.

Olympic Games and spatial consequences

Profit and loss calculation of mass events organisation should be made with the benefit of (long) hindsight. a question of further costs acceptance of facilities (together with adjacent places) functioning after the games end and their impact on local society must be considered. the performance analysis of city post-Olympic or post EXPO venues in cities organizing mass sport or cultural events leads to interesting conclusions. for instance, a broad area of Sydney Olympic Park designed for Olympic games needs in 2000, is called now Sydney Jurassic Park because of its devastated rarely used sport facilities (Ingham 2005). Challenging design assumption prepared for Olympic games in Athens in 2004 also by a famous architect, Calatrava, were not accomplished in 100% because of financial and organizational problems (Toohey, Veal 2007). Football stadia built for World Championships in South Korea and Japan are not fully used due to overscaling and, as a result, they are now half-empty (Furrer 2002). Sport arenas, such as the Three Rivers Stadium in Pittsburg were designed according to the old paradigm. Facilities are surrounded by hectares of concrete car parks without ensuring efficient mass public transportation, which definitively cuts off fans from city restaurants, cafes, clubs and culture places situated too far and limits incomes of local business (Schweiger 2008). the Amsterdam Arena Ajax Stadium, recognised as one of the most modern multifunctional European stadia with retractable roof, has poor interior acoustics, although it was assumed to be additionally a huge concert hall. Despite all abovementioned shortcomings, which should be avoided in future undertakings, positive effects gained by mass event organizers, must be pointed out. It is already a standard that cities or states bidding for organising important global events declare in their applications the will to solve environmental or ecological problems by erecting new facilities, building infrastructure or revitalizing degraded areas and restituting of greenfields. in this scale of urban investment the recycling of space, regaining grounds for a new function, creating new transportation connections for tenants, tourists, capital flow between earlier isolated city structures may be considered. for example, Olympic investments in Barcelona built in the seabelt (on the ca. 5.2 km section) and the port area created a process of postindustrial activation of former stores and storages in order to perform new sport, cultural or business and touristic functions (taken earlier by spontaneously developing industry, processing industry, transport and sport facilities) (Asplund 2000), a restructuring process of this area lasts until today with a great life force.

Fanzones and stadium locations in the city – Ajax Amsterdam ArenA a good development practice

An interesting example of consistent planning is a modern sport object – Amsterdam ArenA, which falls into a slow process of urbanised area development. Initially, the stadium was planned as a main point of Dutch offer in the race for Olympic organization in 1992, won by Barcelona. However, after the failure, the stadium projects were slightly changed – it was decided to build a multifunctional sport and cultural area, fulfilling organization of great mass events and the residence of Ajax Amsterdam Club. the stadium can serve as a concert hall, indoor ice rink, stage for theater performances, official galas and political mass meetings. the stadium localization purpose was to integrate the center of Dutch capital city with satellite estates, especially with a big district of Bijlmermeer (analogue to homogenous districts-settlements like Ursynów in Warsaw) which was revitalised because of a high unemployment level. a dominant residential function convicting the dormitory district of Amsterdam is enriched by new commercial functions creating new
work places and alternative touristic products. the ArenA is located between a new and an old part of the city ans was ment to be a catalyst of the revitalization process. the stadium is situated near to the city highway A2 and the ring road (A1, A5, A10) in the direct neighbourhood of a railway line (Station Bijlmer) and two underground lines (no. 50 and 54) near to the ArenA an additional train stop was built, which is activated during mass events.

The stadium was erected as a public-private investment in 1996 and as a first facility in Europe it had got a retractable roof. the mobile roof and the turf of the ground initially caused a lot of trouble to the object owner. Great overshadowed areas require an exchange of grass surface four times a year. During mass events when the public occupies the field plate, the turf is protected by a special covering synthetic layer, Terraplas plates, which, thanks to their transparency and porosity, ensure light and air access, but no longer than for 5 days. Underneath the stadium there is a car park (two levels) and a transit expressway. the ArenA seats ca. 52 000 spectators (during football matches), and comprises of 15 banquets halls for ca. 2500 guests, the auditoria are served by 50 catering kiosks (www.amsterdamarena.nl). the problem of mass consumption during great performances, as well as the selection system and withholding waste management (mainly of disposable packages) in big buildings is a separate issue concerning sustainable resources economy (management) which is more often taken into consideration on the design stage. the Amsterdam ArenA, as one of the most frequently used stadia in Europe, has got a high occupancy rate of mass events during the year. There are average ca. 80 events with about 2 million tickets sold annually (www.amsterdamarena.nl). Constructed as a result of public-private partnership, Arena cares for high incomes level because the private capital involved requires an expenses backpayment. Additionally, the neighbouring areas were developed. in the vicinity, a small market city – the Arena Boulevard, and new cultural venues like the Heineken Music Hall were created as new touristic products. a new attraction are exhibi

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tion facilities Living Tomorrow Amsterdam presenting designs and prototypes

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of global sport events. from this point of view the European Football Championship EURO 2012 organised both in Poland and Ukraine was a civilisation and culture challenge. Undoubtedly, a chance for revitalisation of neglected city areas and better transportation system occurred together with creation of further positive development. Unfortunately, a rational usage of owned resources, as well as logical building in of sport arenas in the structure of cities of championship hosts were neglected.

Sustainable development planning – tourism resources recycling

Event for mass spectators generate mass consumption. Stadia and sport arenas are places where profit is made thanks to a distribution of various food products, including drinks (often in disposable containers), as well as souvenirs and gadgets, which generate a huge amount of waste. There are mainly package wastes. in the USA on Kaufman and Arrowhead Stadia in Kansas City, since 2001 a total recycling programme has been introduced. Yearly, on both stadia about 900 t of recyclable waste can be recycled. the sport Arena A’s McAfee Coliseum in Alameda runs a Waste-Stop programme, targeting into a reduction of 75% of waste generated during sport events, earlier entirely sent to landfill sites (www.marc.org). Food wasted on the stadium started to be composted. Disposable plastic dishes and cutlery were replaced by ones based on early biodegradable grains. Wasted flow analysis from the stadium shows waste is left by the audience on the stadium. the staff was trained to collect and recycle waste three times during and just after an event. Firstly, bottles and cans which can be recycled are gathered, then organic waste-food together with biodegradable dishes and cups, which are excellent for local composting. at the end, the rest mixed waste is gathered. the implementation of the system took nearly eight months, however it resulted also in cutting payments (bills) for carrying wastes away. a similar programme is planned to be introduced in the San Francisco Giants Stadium (www.sijournal.com). It should be emphasised that the waste collection and recycle systems ought to be integrated within the architectural solutions for stadia or other sport facilities, and be a unity discerned during the programming phase or concept searching.

During the organization of Olympic Games in London a model system of recycling of consumption waste was planned in order to present to participants of this mass global event, a method to minimize the environmental impact. the organizers point out educational and marketing aspects of implemented system of waste management and even its influence in the world. in the frame of the programme Zero Waste different recourses flows were analysed, including building materials, consumption goods (with food), energy and water usage. Since 2004, all waste generated during all sport and cultural events organised in London must be utilised in a close cycle. Due to such regu-
lutions ca. 90% of waste generated during such events is not sent to the landfill site but is processed into new materials and products. Consequently, procedures and technologies are introduced which aim at limiting and finally eliminating all biodegradable waste from rubbish dumps. A programme for a potential pollution neutralisation generated in relation to Olympic games with equivalent environmental compensation is being developed. The programme should be promoted to the position of environment friendly projects especially provided for developing countries. A broad range of above described activities including awareness management of owned resources and their flows (respond to the social responsibility for the environment and connected climate changes. It is an element of the economic dematerialization process introduced in the usage phase of single facilities as well as broad urban structures.

London 2012 – Green Olympic Games – regeneration project

In the Olympic Delivery Authority (ODA) strategy, responsible for Olympic and Paralympic Games 2012 preparations in London; it was pointed out that it would be the first ‘green’ games in the world. One of the main goals to achieve by the organizers of that global sport event was to minimise its environmental impact. In order to do that some guidelines were set out:

- maximal deployment of already existed sport facilities for dynamic games organisation (after modernization works),
- ensuring only provisional facilities and space solutions for Olympic Games needs in these areas where long-lasting usage is not foreseen (design taking into account deconstruction and easy disassembly),
- concentration of new facilities in the Olympic Park with long term plans of regeneration and revitalisation of the Lea river area.

The impact analyses of all permanent and provisional facilities on the environmental management and stimulation of social and cultural activities were made. In the games preparation management so-called ‘Green Filter’ mechanism for all planning and tenders of the organisation was introduced. For all sponsors and suppliers environmental criteria, the best available technology rules, independent ecological certification of products materials and services (e.g. Forestry Stewardship Council Timber), as well as tender transparency and ethical business transactions were applied.

Sustainable development rules dominate in planning phase likewise in construction of sport investment and later usage. Rules stressed in guidelines for Olympic preparations are promoting ecological transport, energy-saving housing, low emission investment, reduction of waste and increasing of the rate of recycling and reuse of built-in materials. These unique rules of planned development of Olympic areas were published 2012 days before the day of the Olympic Games inauguration. This way ODA defined totally new standards of design and construction of sport facilities, as well as attendant infrastructure, creating the system of indicators to monitor climate changes, mass public transport usage degree, wastes minimization and their reuse and recycling scale. It was assumed that considerable reduction of waste can be achieved already in the design phase. 90% of demolishing materials should be once more built in or recycled and at least 20% of built-in materials in new facilities ought to be recyclable. Materials used for provisional facilities for Olympic Games should be 90% recyclable (www.sportsfeatures.com). Such approach reduces the environmental impact of mass events and promotes green tourism activities and enterprises with building with social and ecological capacity.

Positive examples of Zaragoza EXPO

An example of effective planning of activity may be the organisation of World Exposition EXPO 2008, designed on wide urban areas, by the Ebro river in the capital city of Aragon – Zaragoza. The key motto of the exposition was ‘Water and Sustainable Development’, which was a reference to the former world exposition EXPO 2005 organised in Aichi in Japan. Then the key idea was the motto ‘Wisdom of Nature’. Ecology and a man-environment relation research became a subject of following, spectacular world expositions. The participation of many countries from all over the world enabled interpretation review of the sustainable development idea presented in national exhibition pavilions, placed on the prepared area. Every world exposition is a perfect opportunity to support spatial city development – each organizer of big international event attracted many tourists and visitors. More and more frequently the EXPO planning is based on spatial recycling – management of neglected or forgotten parts of the city in order to activate, integrate and rise standards of space usage. An intentional effective usage of areas and post-exhibition facilities after EXPO allows to reach added value effect and may be an example of relevant resource management and local social capital potential usage. Zaragoza, (the fifth biggest city in Spain), located on the Ebro river facing such environmental problems of the region as desertification and erosion of agricultural regions, climate change impact and transport pollution in a very mature way presented the status of relations between economy and environment. The aim was also to point out how important resource water is for the urban space. That is why the area in the river meander was developed, near to the newly built railway station where two bridges-catwalks were erected, which join the city with EXPO area, modifying the city transport system at the same time.
In the frame of the exhibition a few emblematic original facilities were built. The bridge-exposition pavilion design is an amorphous dynamic form by architect Zaha Hadid (Fig. 2a) and pavilions of Aragon and Spain dominating through interesting individual architecture. Next to the river is an interesting object – a symbolic lighthouse, El Faro building – the site of nongovernmental organizations carrying out campaigns for water resources protection (Fig. 1c). In principle it is an only object built in the spirit of sustainable architecture. For the organic form, natural building materials were applied – wood, clay mixed with chaff fulfilling the re-materialization requirements. On the top of the building there is a horizontally moving wind turbine consisting of fabric rotating wings. National pavilions situated on a few levels of skeleton of the building on irregular plan surrounded by water cascades with grass roof comprising of solar collectors and photovoltaic panels (Fig. 1ab). The axis of assumption is an esplanade – a passage covered with textile roof protecting the main walking route from excessive sunlight.

The Water Tower, 80-meter high skyscraper on a water drop plane comprises of big artistic installations and educational expositions tower above the exhibition area (Fig. 2b). At the foot high-rise parklands were planned e.g. Parque del agua, where a new modern housing-services districts and sites of companies and institutions of high technologies are designed.

The EXPO site was braced by a cable car with the nearby Estacion Delicias railway station and a huge car park to attract mass tourists, visitors and citizens.

Urban system planned this way should ensure a quick intensive development of a vast railway hub area, an earlier neglected part of the city. Just after finishing the EXPO, works adapting the buildings to new functions have begun.

The construction of interesting public areas – passages with digital memory pavements (passersby’s footprints are temporary blinking tiles), interactive bus stops, digital fountains. Greenfields development and small architecture items using water were concerned as an important part of spatial composition.

EXPO in Zaragoza is an example of effective usage of market conditions for sustainable development. This situation can be the engine of innovative process of urban space regeneration. Next world exposition took place in 2010 in Shanghai. It seems that the idea of the city regeneration by organizing EXPO has found followers in China because the exhibition area was planned in the place of former shipyard and steel factory in the direct neighbourhood of the city center by the Huangpu river.

Moreover, the motto of the next EXPO was ‘better city, better life’. Mental, material and space source deployment made by local societies for big
mass event organization is often combined with some ideas of materialization (Świątek 2013). Simultaneous setting out of revitalization processes for neglected areas and planning of space usage pattern (as renewable structures) are positive examples of dematerialization of local economy implementation and better exploitation of owned resources, attracting new touristic target groups visiting post-use areas.

**Conclusions**

Large scale sport or cultural events are undoubtedly important marketing tools to attract mass tourism in a host city or region. It could be a vital element of the place promotion. Mega-event preparation and organization process is associated with various infrastructure development, urban renewal or iconic architectural facilities erection. Such grand projects are the reason of high environmental pressure, the sport or exhibition facilities construction in connection with a big international event is regarded as a rapid unnatural process of development which can deregulate the local economy. for instance, an overconcentration of hotels and catering facilities within invested area may definitely change the price policy of accommodation in the city, cause the flow of tourists from places encompassed by a new investment. to reduce its negative economic, social and ecological impacts, basic rules of sustainable planning should be implemented. the post-use period is a critical part of mass event development. Recognition of constructed structures and facilities, the ability to adopt or recycle (up-cycle) to fulfill new site purposes or local needs is crucial to establish high spatial quality and to attract new visitors. Therefore, local communities’ engagement and active participation in designing process is necessary in the initial phase of mass event planning and its realization. to support sustainable communities, we should reflect the wisdom of commons and focus on capacity of local buildings. in the frame of building sustainable architecture or ecological urban renewal and regeneration projects, a large scale mass events organization and proceeding should rely on product lifecycle management (PLM) to create a valuable and continuous culture tourism offer.

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Utilising Couchsurfing (CS) to people with a disability – cultural tourism example

Abstract: the topic of this article is utilising CS to people with a disability. Couchsurfing is a website, that offers free accommodation round the world and arranges other events for people of different cultures. People with disability have some limitations (above all health and costs) for travelling. However, according to the undermentioned researches, they want to travel and get know cities, towns and regions. These contributions show, for which disabilities is utilising CS suitable and for which disabilities it is not.

Key words: Couchsurfing, mental disability, physical disability

Introduction

Couchsurfing is a website, that offers free accommodation round the world and arranges other events for people of different cultures. People with disabilities have some limitations for travelling. Not only their health, but also financial costs related to travelling limit them. But, according to the undermentioned researches, they want to travel and get know cities, towns and regions. Couchsurfing can be a solution for cutting cost and can offer others benefits, e.g. meeting people with the same or similar disabilities. But is this website really suitable for them?

Social tourism

The aim of social tourism is to include groups into tourism, which would otherwise be excluded from tourism. in practice it means low-cost holidays and short trips in own country. Social tourism institutions are either commercial or non-commercial, either government or private. They stress the moral aspect of tourism (Stanovisko Evropského... 2006).

Support for the development of tourism for people with a disability is an important part of a lot of national and international documents (Národní program... 2013; Cestovní ruch..., 2003). The international organisation for social tourism (OITS, first BITS) was founded in the year 1963. According to this organisation the social tourism has these five elements:

- right of travel for the majority,
- contributions of social tourism to social inclusion,
- creation of sustainable structures of social tourism,
- benefits of social tourism to the world development (Minnaert et al.2011).

Couchsurfing

Couchsurfing International Inc. is a social networking website for staying at a host’s home. This web-based travel social network connects travellers with local hosts.

More than 5.5 million members value this website, because they can:

- gain local experience,
- learn from people in a intimate, personal setting,
- participate in human hospitality,
- organise almost everything themselves.

Not only accommodation, but also events are organised via Couchsurfing. Members invite other members for a cup of tea or coffee, etc. These events take part at homes, in parks, pubs and so on. These events are often organised in big densely populated cities. Favourite topics for these events are traditional dishes and drinks, e.g. Czech beer or Hungarian goulash, as well as sports events, e.g. football championships or walks are very popular.

The history of this community is quite long. Cosey Fenton conceived this project in 2009. a non-profit organisation was founded in the year 2003 and operated until the year 2011. After that, a for-profit organisation Better World Through Travel was founded. This organisation was renamed Couchsurfing International, Inc. (CouchSurfing... 2012).

Very important issue of this webpage is safety. There are some safety precautions:

- information about safety are visible for hosts and also for guests,
- it is possible to comment not only on own, but also on experiences of other people,
- all negative references for each profile are written together,
- members share their profile and their photos and photos of their accommodation.
And how does it work? The first step is registration. The registration is free of charge. But members have to pay an annual fee and after that can search for accommodation around the world, precisely in 208 countries. There are special parameters for searching, e.g. gender, age, location.

The most offers are in big cities in Europe and North America.

And what are the plans for the future? It is planned to start with the project called the cultural Exchange Research Institute. The goal of this project is to research cultural differences and reciprocal toleration (Read 2012; Roshan 2011; Hotfelder 2008).

**Short description of the users:**
- **average age:** 28: the oldest active member is 86 years old,
- **gender:** 53% of the users are men, 47% women,
- **languages:** the users speak 366 languages,
- **nationality:** most users are from the USA, France, Great Britain and Germany (Hotfelder 2008).

Couchsurfing is the most known community for travelling, but it is not the only one. Other websites are Hospitality Club, the Warm Showers Community, Servas and GlobalFreeloaders.com.

**Couchsurfing and people with disability**

1. Via Couchsurfing people with disabilities can find people with the same kind of disability, they can make new contacts and later new friends. People with the same kind of disability have necessary construction changes in their houses and rooms, as well as needed equipment of flats. It can be more comfortable for people with disabilities to stay at such homes than in some hotels without necessary equipment.
2. In order to get to know other cultures without travelling one can also offer their own couch to foreign visitors. and it can be a also chance for people with a disability.

Several bachelor thesis were written about Couchsurfing at the College of Polytechnics Jihlava (Číhalová 2014; Danko 2013; Paulovičová 2015; Otáhal 2015).

**Disabilities**

At first, it is necessary to explain the difference between handicap and disability. Disability is the cause of a handicap and is the consequence of an impairment (physical, cognitive, mental, sensory, emotional, developmental, or their combination. Handicap is any physical or mental defect, which prevents or restricts a person from participating in normal life or limits the capacity to work (Handicapped vs. disabled 2011).

19.64% of inhabitants of the world are people with a disability (Stanoa 2011). Accessing of tourism for people with disability is one of the tools for reflation of tourism. As seniors, also people with disabilities are a flexible segment for tourism without time restriction. But they have more demands concerning technical condition of buildings, means of transport, etc. According to the statistics people with disability spent more than 13.6 billion American dollars per year for travelling. and about 50% of people with disabilities want to travel more, current conditions are not sufficient for them (Cestovní ruch... 2008).

Some disabilities are hidden, some visible. There are many types of disabilities (Disability 2011).

Classification – disabilities, that affect a person’s: vision, hearing, thinking, learning, movement, mental health, remembering, communicating, social relationships.

The World Health Organisation (WHO) published the International Classification of Functioning, Disability and Health (ICF) in 2001: activity, participation, body structures, body functions, personal factors, health conditions, activity limitations, functional limitations, environmental factors, participation restrictions (Disability 2011).

**Research – people with physical disabilities**

Physical disability means, that specific bodily functions are limited (e.g. movement, coordination, speech, etc.) Possible causes are: diseases or taking various substances during pregnancy, embryonic or developmental accidents, genetic disorders (Disability 2011).

One student of tourism at CPJ conducted a research about people with disability and Couchsurfing (Číhalová 2014). She used a questionnaire about Couchsurfing:

- Liga vozíčkářů (league of people on wheelchairs) (Liga vozíčkářů 2016),
- Tyfloservis (service for sightless and visually impaired) (Tyfloservis 2016),
- Národní institut pro integraci osob s omezenou schopností pohybu (National institute for integration of people with limited ability of motion) (Národní institut... 2016),
- Asociace neslyšících a nedoslýchavých (Association of deaf and hearing-impaired) (Asociace neslyšících... 2016),
- Svaz tělesně postižených (Unit of physically disabled) (Svaz tělesně... 2016).
Number of respondents: 150, people with physical disability. Time of data collection: 9–11.2014, the goal of the questionnaire: to describe their activities, their travelling dreams and to identify, if they know Couchsurfing. the questionnaire consisted of 21 closed questions.

Only one part of the research, the part about knowledge of Couchsurfing is described in this article.

91% of respondents did not know Couchsurfing and have never heard about it. 8.4% of respondents have heard about it, but they do not have own experience. 0.6% (1 man) have own experience with travelling via Couchsurfing.

There was a question if they plan to use this website in the future. It was hard to answer it for respondents, who did not know about it. There was only a short information at the beginning of the questionnaire. Despite that, 51% of respondents answered that they wanted to find out about it.

The student of College of Polytechnics Jihlava (Číhalová 2014), the author of the research, organised a meeting related to Couchsurfing in Associations of deaf and hearing-impaired people and with people from League of people on wheelchairs. at first, there were a lot of negative opinions concerning the website. the issue of safety was discussed. After a detailed presentation of the website, sharing of experiences and a discussion, participants started to change their minds. They were curious and wanted to know more details.

This quantitative research was supported by a qualitative research – a semi-structured interview.

Short description of the respondent: a 21-year-old man, with physical disability (an amputated leg) and personal experience with Couchsurfing.

Results of the interview: His experience is positive. This type of travelling can save money – it is an important factor for people with disability. Another profit is finding new friends with the same or similar disability and consequently with the same problems.

He recommends to travel with at least one another person and to stay on one’s one. Because the families or couples speak a lot to each other, they do not speak so much with their guest and they do no show to the guest so many sights and places of interest.

Results of the student’s research (Číhalová 2014): the Couchsurfing network is also identified for people with physical disabilities. the main benefits are:

- finding people with the same disability, who have nessersary equipment at home, as well as useful tips,
- saving money.

Recommendations for people with physical disabilities for travelling via Couchsurfing:

- keeping the same safety measures as other users of couchsurfing,
- travelling with another person,
- sending a detailed description of own disability and own needs at the beginning of the cooperation for the couch provider,
- demanding a detailed description of the place, the means of transport and so on before the visit.

Research – people with intellectual disabilities

Travelling with people with intellectual disabilities or mental illnesses: psychosis means a person loses contact with reality and does not distinguish, what is real and what unreal.

Intellectual disability is a general or specific mental disability, resulting directly or indirectly from an injury to the brain or from abnormal neurological development. Nowadays this word considered as a offensive and it is often replaced by a term learning difficulties (Mental handicap... 2016).

People with intellectual disability have limits in these 2 areas (Intellectual disability... 2016):

- intellectual functioning: low IQ refers to a low ability to learn, to make decisions or to solve problems,
- adaptive behaviours: people have problems with communication and interaction with others and taking care of themselves.

In march 2015 a research was conducted concerning travelling and related wishes and needs among clients of the VOR Jihlava association (in the Czech language it is an abbreviation of the words reciprocally-support-pleasure) (VOR 2016), the author was a student of CPJ (Vašíčková 2015). the goal of this association was to help people with intellectual disabilities to live a full, independent life and to help them to fill their personal and social needs.

The method of the research was a combination of a qualitative and quantitative method – a questionnaire and an interview. There are 60 active members of this association. 43 of them filled the questionnaire. It was necessary to help to 2 clients with answering. the interview was conducted with 6 clients (3 men, 3 women, age category 30–40 years of age).

The results of the student’s research (Vašíčková 2015): the clients of the researched association enjoy travelling, the biggest difficulty for them are the costs related to travelling, after their health. They prefer non-organised travelling and short stays (max. 2 nights). Their favourite destination is the Czech Republic and favourite time period spring or summer. They prefer travelling by train, the second chosen means of transport is bus. They choose mostly boarding-houses or cheaper hotels with half board.
Their demands are:
- not to travel alone,
- not too long journeys,
- healthy food.

These points are important for travelling for people with intellectual disabilities or mental illnesses (Travel and Psychosis 2011):
1. Before the trip
   - a meeting with the doctor,
   - finding the most direct plane,
   - travelling with a trusted person,
   - registration at an embassy or consulate.
2. During the trip
   - having plenty of time for less stressful checks at airports, train stations, bus depots,
   - familiarizing oneself with the surroundings,
   - having a calming item (journal, iPod) for stressful situations,
   - checking one's mental and physical limits,
   - relaxing breathing exercises and physical activity like walking,
   - sleeping an appropriate amount, eating healthily and being hydrated.
3. After the trip
   - having at least one extra day to get back into the daily routine.

Basing on the research results and the analysis of the special literature we can state, that Couchsurfing is not suitable for people with intellectual disability or mental illness.

The main reasons are:
- unfamiliarity of new conditions,
- unfamiliarity of new people.

Summary

Couchsurfing is a platform, where members can offer their couch, or can find free accommodation around the world or spent time with people from other cultures and countries during special events. Among the the benefits of this website there is saving money, but also getting local experience. This website can be useful for people with physical disability. But it is not suitable for people with intellectual disability or mental illness.

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Vysoká škola polytechnická Jihlava, Katedra cestovního ruchu, 2015.
Harmony of nature and culture
– values and tourist attractions in Hortobágy National Park

Abstract: the Hortobágy National Park (HNP) is an area covered by numerous international programmes of protection of natural, landscape and cultural values. The high quality of these values is appreciated by experts, but it also determines that HNP is interesting and famous among tourists from around the World.

The purpose of this article is to present the Hortobágy village and Hortobágy National Park as a touristic destination from the eco-tourism point of view. As demonstrated by research, tourist attractions and sightseeing programmes have been organized in such a way, that they do not affect the harmony of nature and culture which is the proud region of puszta. Existing tourist base allows to host tourists from around the World. Only some areas, connected closely with tourist traffic services, such as communication, should to be improved. However, Hortobágy have already been a global destination of sustainable tourism.

Key words: Hortobágy National Park, sustainable tourism, cultural tourism, eco-tourism, Hungary

Introduction

The areas of national parks have always been an attractive tourist destination. Research carried out in Poland indicate an increase in number of tourists in continuously emerging national parks (Partyka 2010). Regularities discovered in Poland became an inspiration to examine the level of tourist interest in other national parks. Presented below is the example of the Hortobágy Hungarian National Park.

Hortobágy National Park is an area appreciated by various international designations. Its natural values (especially the nature – mainly the rich avifauna), landscapes (puszta) and cultural features (traditional shepherding) determine the interest of tourists in this area and in the village of Hortobágy, which is the regional centre of tourism. Despite the world-famous Hortobágy National Park the region has not yet been described in Polish literature.

There are however a few publications in English which relate to ornithology, and geomorphology of the park (Sümegi et al.2013; Tóth et al.2015). Suli-Za- kar (2008) drew attention to the problems of the socio-economic development and protection of the area of the Hortobágy National Park.

Lupson (2006) stressed the role of international tourism in the Hungarian economy. The articles also describe enormous potential of tourist attractiveness of Hungary, especially for the development of sustainable tourism (cultural, rural), culinary tourism (present year round everywhere), business tourism (Budapest) and health tourism (mainly balneotherapy), whose the main threat is low competitiveness on the European scale, caused by the problems with the organization and marketing activities (Lupson 2006; Badulescu, Badulescu 2008; Kulcsár 2009). A study concerning the tourism in Hortobágy region is currently being undertaken by Vasvári (University of Debrecen). In addition, it is worth paying attention to the current publication, which elaborates on the role of cultural heritage in the development of modern tourism (Bujdosó et al.2015).

The aim of the article is to present the village and the Hortobágy National Park as a tourist destination with great potential for ecotourism. To achieve this objective, the tourist offer of the national park area was analyzed in the context of its attractiveness, authenticity and accessibility to foreign tourists, who constitute a large segment of visitors. Thus, the article is a part of a series of works dedicated to the tourist attractiveness of national parks (Partyka 2010) and in the future may be used for comparative studies over providing tourism in parks in Poland and Hungary.

Study area

The study includes the village Hortobágy and areas of Hortobágy National Park (Hungary. Hortobágyi Nemzeti Park – HNP) in the immediate vicinity of local Centres of tourist traffic (Hortobágy centre, Hortobágy Máta, Hortobágy Halastó, Poroszló).

Hortobágy is a village in eastern Hungary, located in Hajdu-Bihar county, approx. 40 km east of Debrecen (Fig. 1). In physical and geographical terms, it is located in the Tisa Lowland mezoregion in the macro-region of the Great Plain which belongs to the province of Pannon Basin (Kondracki 1996, p. 462–465).

In 1973 on the area of a vast steppe the first national park in Hungary was established. Its name was derived from the name of the region and the village of Hortobágy. Park activities are focused mainly on three areas: protection of birds and habitats, protection of steppe area – Puszta and protection of the cultural landscape (www.hnp.hu). Today, the park covers an area of over
82 thousand hectares. Hortobágy National Park in 1999 entered the UNESCO World Heritage List. In addition, it is covered by numerous conservation programmes and has other international designations, for example Biosphere Reserve, Nature 2000, the Ramsar List or the International Dark-Sky Association.

The biggest curiosity is the natural Puszta Park, which covers a vast area of steppe. Tisa Plain was once a moist and fertile land, which resulted from annual floods from swollen Tisza river (www.hnp.hu). In the mid-nineteenth century the river was regulated, and the lack of regular flooding, along with the deficit in rainfalls, associated with the local climate, caused the intense process of turning the area into a steppe. Nevertheless, the Puszta area has been successfully used as a pasture for different animal species. High groundwater level favours the creation of numerous fish ponds, as well as the formation of wetlands. It makes Hortobágy National Park an attractive habitat for native and migratory birds.

Materials and methods

The research material includes the statistical data on population and tourist accommodation of Hortobágy from the Hungarian statistical database (www.ksh.hu) and statistical data from the archive of Hortobágy National Park (the latter regarding the sale of admission tickets to the park). These data were analyzed in an Excel spreadsheet.

Moreover, a 2-month follow-up participatory observation, numerous interviews with tourists and employees of the park were undertaken, and, on the basis of the study, attractions in the village of Hortobágy and in the HNP were inventoried.

Despite the administrative border, during field research (and even more tourist visits) it is difficult to differentiate between the area of the village of Hortobágy and the Hortobágy National Park, therefore, presented in the article SWOT analysis refers to the village of Hortobágy and areas of Hortobágy National Park, located in the immediate vicinity of the local Centres of tourist traffic.

Hortobágy as a touristic destination

Hortobágy is a town bordering the National Park Hortobágy, surrounded by its area. Total administrative area of the village is 28 000 ha of which only 375 ha is built-up (www.hortobagy.hu). In the built-up area are located most important facilities of the village, such as a school, shops, restaurants, a post office, a bank branch and an ATM, a railway station or a church. In 2013 the village was inhabited by 1,574 permanent residents (www.ksh.hu). There are four dining facilities with different standards of services (2 restaurants, 1 pizzeria, 1 bar). Accommodation is more diverse.

The number of available beds in the Hortobágy in the period 2000–2013 is presented in Figure 2. Despite the seasonal differences reaching up to 345–362 beds in the years 2011–2013, a positive trend in this segment of services is noted. The highest standard of service is offered in a 4-star hotel and catering and recreation complex, other facilities are hostels, numerous private accommodations, a dormitory and 2 campsites offering rooms for rent and internal restaurants for guests.

On the basis of parallel surveys, it was found, however, that the main type of tourist stays in Hortobágy is one-day stays. Tourists usually decide to visit the Hortobágy National Park en route to other destinations or to diversify their stay in the nearby Hajdúszebszó, famous for its healing thermal waters and an attractive water park.
Hortobágy National Park since 2007 has been conducting internal analyses of tourist traffic based on the number of sold entrance passes to the park. Figure 3 shows the number of tickets sold in the years 2007 to 2014 according to ticket offices.

The formula of ticket sales practiced by the park does not allow to assume explicitly that the number of tickets sold is identical with the number of visitors to the park (Tab. 1). Tickets sold at the Tourist Information Centre (Visitor Centre) entitle to explore the exhibition ‘World of cranes’ located in the same building. In addition, the Visitor Centre also sells tickets to the HNP. Pasturing Museum (Herdsmen Museum) sells tickets allowing to enter into three independent types of attractions: museum exhibitions (Pasturing Museum), Rotunda, Hortobágy Csarda) and Extra Safari (for which tickets are also sold in the Wildlife Park), etc. This means that a tourist wanting to take advantage of all the attractions of the park has to purchase approx. 7 different tickets. Modification of the ticketing system, allowing to determine the actual number of tourists, would allow for deeper analyses of the tourist capacity of the park. However, this is a complex task, in which a methodological error may be easily made. If future studies are undertaken, the difficulty of their execution and interpretation of the results will be based on data regarding the total area of the park, when in fact tourist traffic takes place in several dispersed tourist attractions. Currently, the estimation of these parameters can only be based on subjective opinions of tourists who praise the lack of crowds of tourists and easy access to exposures.

### Tab. 1. Ticket offices in Hortobágy National Park and attractions available with tickets

<table>
<thead>
<tr>
<th>Ticket office location</th>
<th>Attractions available with tickets</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tourist Information Centre</td>
<td>Multimedia and interactive exhibition ‘World of cranes’&lt;br&gt; tickets to the park</td>
</tr>
<tr>
<td>Pasturing Museum</td>
<td>Combined ticket: Pasturing Museum, Rotunda, Hortobágy Csarda museum&lt;br&gt; Pasturing Museum&lt;br&gt; Wild Animal Park&lt;br&gt; Extra Safari</td>
</tr>
<tr>
<td>Rotunda</td>
<td>Combined ticket: Pasturing Museum, Rotunda, Hortobágy Csarda museum&lt;br&gt; Rotunda</td>
</tr>
<tr>
<td>Halastó ishponds</td>
<td>narrow-gauge railway ride, along with the observation of birds on the causeway of fish ponds</td>
</tr>
<tr>
<td>Tisza Lake Nature Trail</td>
<td>nature trail with observation points (ticket by boat transport to the path must be purchased at a private carrier)</td>
</tr>
<tr>
<td>Wild Animal Park</td>
<td>additional safari programme</td>
</tr>
<tr>
<td>Hortobágy Csarda, Kadarcs Czarda, Meggyes Czarda (Csardas)</td>
<td>separate tickets for each of the objects&lt;br&gt; Combined ticket to Pasturing Museum, Rotunda, Hortobágy Csarda museum (available in Hortobágy czard)</td>
</tr>
</tbody>
</table>

Source: own elaboration.

Not all attractions of Hortobágy are directly related to the national park. Hortobágy Nonprofit Kft. organization has its headquarters in the village. the organization cooperates closely with the park. Hortobágy Nonprofit Kft. administers the Máta horse stud, where commercial tourist programmes are organized, and conducts Puszta Farm Animal Park which has gathered numerous species of farm animals bred for hundreds of years in this area. Both of these places attract many tourists. A big tourist attraction of Hortobágy is also a Hospital for Birds, located in the Centre.
Inventory of tourist attractions in Hortobágy and Hortobágy National Park

As it has already been indicated, mentioning the points of ticket sales, the Hortobágy National Park offers many touristic attractions. They can be divided into those related to the product of the park and other ones. What arises from the parallel research conducted by the author, is that from the tourists’ point of view this is not a very essential matter, because due to the close links among the objects, all products are perceived by tourists as ‘attractions of Hortobágy National Park.’ Among the ones listed below, only the nature trail at Tisa Lake in Poroszló is located at a considerable distance from Hortobágy (approx. 50 km). Other attractions are located in the city Centre or near the town. The list of attractions of Hortobágy village and HNP is presented in the Table. 2.

Tab. 2. Tourism attraction in Hortobágy and Hortobágy National Park

<table>
<thead>
<tr>
<th>Name of attraction</th>
<th>Distance from Hortobágy village Centre</th>
<th>Description</th>
</tr>
</thead>
</table>
| Permanent exhibitions: ‘The history, flora and fauna of Hortobágy’ and ‘World of Cranes’ at the Tourist Information Centre* | centre | ‘The history, flora and fauna Hortobágy’ – exhibition presenting the archeology and geology and flora and fauna in areas of the Puszta
‘The World of Cranes’ – a modern, multimedia and interactive exhibition presenting comprehensive information about cranes |
| Craftsmen Workshops* | centre | Modern workshops of traditional crafts, i.a.: leatherwork, tailoring, sculpture, ceramics and others. |
| Pasturing Museum* | centre | The building was an important shelter for the merchants coming to the market at the bridge
Exhibition presenting the life of shepherds from the late nineteenth and early twentieth century and its evolution to the present day. |
| Rotunda* | centre | Replicas of the workshops of artisans such as: leatherworker, shoemaker, ropes manufacturer, hatter, smith etc. |
| Hortobágy Csárda*/** | centre | A 300-year-old inn
An exhibition presenting the history of the building, the means of transport used in Puszta forests and profiles of well-known guests who once stayed at the inn |
| Kadarcs Csárda* | 14 km | An exhibition depicting the history of czarda and the distribution of other hotels in the area of Hortobágy, as well as the customs of the local robbers |
| Extra Safari* | 5 km | A 20-minute programme of exploring the Puszta by jeep
The target area are grazing lands of large animals (e.g. the Hungarian gray cattle) |
| Meggyes Csárda* | 10 km | Authentic interiors of the nineteenth century |
| Wild Animal Park* | 5 km | • An attempt to recreate unspoiled natural Puszta forest from over 300 years ago
• Demonstration farms with animals, e.g.: wolves, jackals, Przewalski’s horses, kulan, vultures, pelicans, foxes, polecats, white-tailed eagles, cranes
• Educational programmes tailored to the individual needs of customers
• Museum exhibition |
| Narrow-gauge railway Hortobágy-Halastő* | 7 km | • Narrow-gauge railway ride
• One of the largest systems of fish ponds in the Central Europe
• The habitat of approx. 300 species of birds
• Bird watching points on the nature trail and the lookout tower |
| Natural trail at Tisa Lake* | 45 km | • Nature trail arranged on the bridge between the islands and the wetlands within the Tisa Lake
• Points for bird watching and the lookout tower |
| Máta Horse farm** | 3 km | 1.5-hour programme including: demonstrations of Hungarian Five, cart drive through Puszta forest between the pens of animals (mangalica pig, sheep, Hungarian gray cattle, furioso horses, buffalos), shows by Gulyás és Csinkős (cattle and horse shepherds) and visiting a small carriage museum. |
| Puszta Farm Animal Park** | 1,5 km | • Species of livestock bred in the puszta, placed in the demonstration pens
• Traditional chicken coops, barns, stables |
| Hospital for birds | centre | Permanent exhibition
Isolation wards and aviaries
Injured birds brought from interventions throughout the country |
| 9-arch Bridge | centre | • Nineteenth-century bridge
• The longest stone bridge in Hungary |
| Motor boat on the river Hortobágy | centre | • Speedboat trip with a guide (Hungarian-speaking)
• Presentation of primitive tools and methods of traditional fishing and natural attractions on this stretch of the river |
| Fair at the bridge | centre | Cyclic 4-day folklore festival celebrated around 20th August |

* Hortobágy Nature Park attractions. ** Hortobágy Nonprofit Kft attractions (organization cooperating with HNP)
Source: own elaboration.

SWOT Analysis

To fully present Hortobágy as a tourist destination, SWOT analysis was made. This simple analysis can comprehensively assess the current situation of Hortobágy and the HNP. The results presented in Table 3 are the conclusions of the observations, supported by the results of surveys and free interviews.
Cultural tourism as a branded tourism product...(European examples)

Tab. 3. SWOT analysis – Hortobágy as a global destination of cultural and eco-tourism

<table>
<thead>
<tr>
<th>Strengths</th>
<th>Weaknesses</th>
</tr>
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<tbody>
<tr>
<td>• puszta landscape – exceptional geographical steppe landscape on the central Europe scale, exceptional and authentic herdsman’s traditions (continued until nowadays), rich flora and fauna (especially avifauna), numerous international designations park empowering the park as the area of protection, numerous tourist attractions, easy accessibility of Hortobágy (route 33), availability of various accommodation and catering services, tourist information in tourist centres in Hungarian, German and English, tourist brochures in Hungarian, German and English, interesting tourist programmes with a guide (also in English), e.g. birdwatching in puszta, birdwatching in boardwalk in Poroszlo, educational programmes, attractions in Máta stable</td>
<td>• staff at ticket offices and other services (outside tourist centre) cannot speak foreign languages on a communicative level, not all information tables include information in foreign languages, lack of central ticket sale system, lack of internal communication between attractions (e.g. bus or train dedicated for visitors from Hortobágy to Poroszlo), lack of advertisements and signposts in surrounding, lack of basic information about Hortobágy National Park in English on the internet websites, lack of focus on Polish tourists (they represent a large part of visitors), the risk of obtaining incomplete information at tourist centre (personnel does not entirely and precisely inform about all available attractions, maps for tourists are not completely prepared), lack of orientation on bike tourism and eco tourism</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Opportunities</th>
<th>Threats</th>
</tr>
</thead>
<tbody>
<tr>
<td>• increasing of foreign language awareness among employees, improvement of information materials for tourists (also of cartographic materials), equipping the website with foreign language versions, completing the basic information about HNP on foreign language websites, enabling information brochures in a few languages available to download from the website, setting up of information tables with maps in the car parks (also in foreign languages), setting up an internal communication between attractions, creating and selling of a mixed ticket for the most popular attractions (e.g. combination of the Wild Animal Park, Fishponds, boardwalk in Poroszlo and museums in Hortobágy), marking of bike trails and informing about the possibility of renting a bike in HNP, informing about catering and accommodation, cooperation between the park and other businesses</td>
<td>• long distances between attractions, in the future, excessive reception of tourists unaware of destructive impact of tourism on the natural environment park, modest and outdated accommodation</td>
</tr>
</tbody>
</table>

Source: own elaboration.

The author also noted a broad convergence between the SWOT analysis done for the HNP, and a similar analysis carried out for the whole Euroregion Bihor – Hajdu-Bihar (including the county of Hajdu-Bihar, where the village Hortobágy is located) (Badulescu, Badulescu 2008).

What is noted is a large disparity between the strengths and opportunities, and the weaknesses and threats of HNP as a destination for sustainable tourism. This result of SWOT analysis indicates a very good preparation of the tourist offer of the park, despite the existence of areas requiring improvement (weaknesses).

Conclusion

The puszta landscape, rich avifauna and herdsman traditions are the main reasons which determine tourists' interest in Hortobágy National Park. Due to lack of accessible information about HNP in foreign languages, Hortobágy is mostly visited by tourists from all over the world as a place for developing unpopular hobbies (ornithological observations, photography, horse riding, learning local folk customs, etc.). Tourists can take advantage of local accommodation, catering services, numerous tourist attractions and programmes suitable to their expectations and preferences.

On the other hand, Hortobágy National Park is visited by one-day-tourists, who are looking for short, and rich in aesthetic impressions, programmes in Wild Animal Park or fishponds in Halastó. One-day-tourists often stop in HNP during their journey, lured by colorful souvenir market or after personal recommendations by local residents or friends. Otherwise, visiting the region would be impossible, due to the lack of billboards and other signposts promoting HNP tourist attractions.

Lack of wide promotion and communicative difficulties due to the fact that a lot of people in HNP and cooperating institutions have poor language awareness, results in a decline in mass tourism. These attractions are dedicated to demanding visitors (interested in birds, photography, nature and culture or others) and the professional care by both Hungarian, and English speaking tourist guides, may result in changing Hortobágy into a cameral destination of global sustainable tourism.

Nevertheless, foreign tourists should have easier access to information about HNP, especially in English language. If the HNP makes the access to distant attractions easier and improves ticket sale (e.g. a possibility to buy every ticket in every ticket office, or possibility to buy mixed-ticket for several attractions together), there will be an increase in the number of visitors in remote places (e.g. Fishponds or Poroszlo). Thus it will result in diversification of tourist movement in HNP in general.
A quest for sustainable development: cultural tourism and legal protection of archaeological heritage

Abstract: Heritage can be defined as such a part of the past, which a cultural community is protecting and cultivating. It is thus defined from the perspective of present, and as a consequence of expectations and beliefs of present societies, not from the point of view of the past. The main function of heritage in social life is legitimizing current situation by reference to history and consequently principal ratio legis of legal protection of archaeological artefacts and sites guaranteeing the efficiency of this process. In most countries of the world heritage legal protection is focused on material integrity of artefacts and monuments. Its practical efficiency is determined by a grade to which legal norms are internalized by people at whom the legislation is aimed. Therefore, in many cases archaeological sites are perceived by local inhabitants as an obstacle in socio-economic development and, as such, are neglected or even destroyed. There is thus a gap between legal provisions and real practice, which threatens archaeological heritage throughout the world.

One of the most efficient ways to internalize legal norms concerning heritage is cultural tourism. By generating real income and involving local population into heritage protection and management it allows change of perception of archaeological sites, which cease to be a problem and start to be a chance, an important part of cultural capital.

Key words: heritage, cultural tourism, archaeology, group identity, Peru

Introduction

First decades of the new millennium have been dominated by a discourse over sustainable development, which implies rational and efficient use of natural resources, technology, cultural and social capital and whose main aim is to assure constant growth of welfare of contemporary population without putting at risk the development of future generations (Mebratu 1998; Hoppwood et al. 2005). The important role in sustainable development is usually assigned not only to natural resources, especially those which are removable, but also to heritage.
However, the notion of heritage rarely is analysed using methodology and theoretical framework developed in social sciences, especially anthropology (but see Pomian 2004; Kalicki 2014). It seems that heritage may be defined as part of the material and immaterial remains of the past which from a perspective of a given community, is worth protecting and cultivating for its own autotelic value. Therefore, a novel or a monument can be treated as a part of heritage, while manual or factory are usually not, because the latter objects are considered worth protecting and cultivating not for their autotelic value but for their instrumental value (e.g. as means of production).

By definition, the past is already gone and one cannot return to it. It is quite natural then that due to constantly changing environmental, socio-economic and cultural conditions it is also impossible to preserve the past as a whole. Heritage is thus always only a part, usually a tiny one, of all remains of the past. Consequently, there must be a selection to establish which elements of the past shall be considered a part of the heritage and which not. Therefore, heritage is defined form the present perspective, not from the point of view of the past. As a result, contrary to our intuition, no remain of the past, regardless of its aesthetic value or scientific importance, may be considered a part of heritage by its very nature. Even emblematic monuments like St. Peters Basilica in Rome, Pyramids in Giza, Angkor Wat (Fig. 1 or Machu Picchu) are subject to this process of selection, whether it is conscious or not.

Fig. 1. Angkor Wat – one of the principal archaeological sites and tourist attractions in Cambodia. Source: photo by Piotr Kalicki.

Usually the process of incorporating remains of the past to the heritage is unconscious and based on criteria derived from culture2 of a particular community. Because many different cultures are mutually exclusive, many of them exist simultaneously and they cannot be reduced to each other; cultural criteria are subjective – what is worth protecting and cultivating according to rules of one culture has not necessarily the same status according to rules of other culture. As a drastic, but clear, example of this incoherence between criteria of different cultures can serve the attitude towards ancient archaeological sites in the Near and Middle East (e.g. Palmyra temples in Syria or Buddha figures in Bamiyan) (Francioni and Lenzierini 2003; Hauser 2016). While they are treated by Western cultural norms as highly valuable heritage, according to Islamic cultural norms they are considered as remains of jahiliyyah (pagan) (Hauser 2016) period and consequently should be destroyed. Therefore, heritage must be relativized to a community i.e. each past remain forms a heritage of particular culture. It must be emphasized that one monument or phenomenon may be considered as heritage by various communities, which often creates conflicts over its management, conservation and exploitation. Because actually neither a universal culture exists, nor different cultures of the world share basic concepts, there is no heritage of mankind in its anthropological sense. Interestingly the same process of selection of elements of narration, almost always also basing on the same cultural criteria, is crucial in creating history (Ankersmith 1983; White 1984, 2009).

The main social function of heritage is thus legitimization of the dominant group identity (Kalicki 2015), whether it is religious, ideological, political or ethnic. Often such objects and artefacts commemorate events important for social identity, serve as tangible illustrations and proves of veracity of identity narration of this group. Sometimes sites and artefacts, particularly impressive ones, are incorporated into identity narration by claiming that they are inseparably linked with the group e.g. they were created by its members in the past. Usually past remains considered to be a part of the heritage of a particular group may be also conceptualised as its memory space (lieux de memoire) (see Nora 1989). Past remains which are not thought to be a part of heritage are marginalized and not protected from changes or even destruction. However, some objects or phenomena from the past which are considered to be a threat to identity narration of particular group are treated

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1 I use a term ‘community’ for a group of people remaining in relatively stable social interactions, who share one culture and by ‘society’ I understand a group of people who remain in relatively stable social interactions with each other. Therefore, in one society many communities can co-exist simultaneously.

2 I use a term ‘culture’ in its anthropological sense. There is a plenty of definitions of culture in anthropology (Barnard 2000), but for the purposes of this article culture may be defined as relatively stable, interpersonal conglomerate of beliefs concerning nature of reality and its knowability (cognitive sphere), values and norms (normative sphere) and established practices (behavioural sphere). Culture has thus acquired, personal (not territorial!), system and autopoietic character.
as anti-heritage (Kalicki 2015) and very often intentionally destroyed. It is important to notice the difference between vandalism, which is destroying past remains against cultural norms of one’s group, and anti-heritage destruction which is not violating but fulfilling cultural norm. Usually anti-heritage is delegitimizing identity narration of a particular group by supporting competitive identity narration.

Archaeological sites and artefacts are often an important part of the heritage because they are relics of ancient past. Very often they are crucial for identity narrations in postcolonial societies which usually have no or weak traditions of historical statehood and national integrity. Consequently, the legitimization of their current group identity relies heavily on (re)-interpretation of the real or fictional periods of ‘glorious past’. for instance, in Peru there is a reference to Inka times (Kania 2010), in Cambodia to Khmer empire (Whelan 2016) and in Mexico to Maya and Aztec cultures (Caballero 2008; Whelan 2016).

Heritage may also be conceptualized as a part of non-renewable cultural capital, quite similar to non-renewable natural resources like coal, oil or metal ores. Because they were created in the periods which are already gone the past remains cannot be renewed once they had been destroyed. Obviously buildings can be re-built and artefacts reconstructed but they no longer will have value of authenticity which is the essence of the heritage. Therefore, sustainable development is much more needed in heritage management than in many other branches of economics.

**Heritage law**

Law can be conceptualized not only as a set of general principles and rules (Dworkin 1967, 1985) which are part of an abstract system, but also as cultural practice whose main aim is to regulate social life. This second understanding of law is not only much more empiric but also better explains the difference between ‘law in books’ and ‘law in action’ (Pound 1910). It must be also emphasized that from the chronological point of view first appeared law as a cultural practice and only later was it theoretically conceptualized, reformulated and sanctioned by state authorities.

Analogically, first there was heritage as social institution and only later, in 19th and 20th century (Pomian 2004; Kalicki 2015), did it become regulated by law. However, usually in law heritage is treated as an almost self-explanatory notion. As a consequence, it is defined using general clauses and vague notions which, in reality, serve as references to non-legal norms and cognitive schemes of culture accepted by a legislator (Kalicki 2015). It should be emphasized that due to possibility of co-existence of many, different cultures in one society, which are neither reducible to each other, nor have common ‘general’ rules and basic assumptions, legal provisions must refer to norms and cognitive schemes of one particular culture which can be called referential culture. Usually as referential culture serves culture shared by dominant community or elite of power.

In most countries of the world the heritage legal protection is focused on material integrity of artefacts and monuments. for instance, both in Polish and Peruvian law there is a ban of reconstruction, renovation, investigation, revitalization or any other types of works which can threaten the substance of object or artefact without prior permission form the competent authorities (Kalicki 2010). Practice of relatively strict regulation of alienation, transfer and export of mobile goods being a part of heritage is also widespread in legislation of various states (Kalicki 2010). Another typical tendency in legislation is preference for public (state, regional or local authorities) ownership of heritage objects, of which the principal goal is to minimalize the tension between the civil right of property and public function of heritage (Kalicki 2010). All of these ‘hard’ features of heritage law are rooted in modern concept of heritage whose essence was identified with authenticity of material remains of the past which have value per se and, by their very nature, must be considered as heritage.

However, recently, there has been a general tendency in international law and in legislation of many countries to make heritage law more ‘soft’ and flexible. New institutions like immaterial heritage (dances, craftsmanship, traditional medicine, legends etc.) and legal protection of cultural landscape were created (Ratajski 2013; Schmidt 2015). They are focused on protection of immaterial sphere and links between particular communities and heritage. The crucial part of this new approach to heritage law is the focus on the context of the heritage, both spatial (cultural landscape) and personal (inmaterial heritage), not on the material substance of monuments. The other notable tendency in heritage law is a trend towards involvement of local population in protection of material remains of the past. to achieve this goal the promotion of heritage was regulated by law and many soft law acts concerning cooperation between non-governmental organizations, private sector and public authorities (codices of good practices) were created.

Despite the fact that heritage law was designed to protect heritage and prevent its deterioration or destruction, very often we have to deal with differences between formal regulations (‘law in books’) and their practical enforcement and efficiency (‘law in action’). the latter is strongly influenced by a grade to which legal norms are internalized by people at whom the legislation is aimed which, together with legislative construction of le-
gal norms and severity and inevitability of sanction for breaking them, are main factors which determine efficiency of law. Internalization of legal provision is a complex process of which the final result is to form a stable attitude according to which rules and principles of law are considered to be their own by individuals who are obliged to obey such rules and principles. However, internalization of law is extremely slow or virtually non-existent when provisions of law are contrary to non-legal cultural norms and cognitive schemes of culture to which belong addressees of this regulations. Such inconsistency, when law and culture are divergent or even contrary to each other, creates strong tensions which result in normative dissonance and finally often also in growing anomie.

Unfortunately, in many cases due to strict legal protection of archaeological sites and artefacts they are perceived by local inhabitants as an obstacle in socio-economic development, not as value and source of identity. Often the archaeological heritage is associated with as restriction of private property, limitation of spatial planning and barrier to economic activity. Instead of being a chance it is considered to be a threat. Its socio-cultural value and importance in formation of identity is thus neglected, especially in societies in which identity of dominant communities is not associated with past groups investigated by archaeology. in such cases archaeological sites are often marginalized or even destroyed. for instance, many prehistoric settlements and burial mounds in Polish uplands are damaged during tilling (Kruk 1970). It is worth noticing that Polish national identity is not linked very closely to archaeology, because it is based on early medieval and later society, which is basically a historical, not an archaeological one. in Peru building of irrigation canals and preparation of flat fields seriously endangers many Pre-Columbian sites in valleys of Peruvian coast (Kalicki 2010). It is interesting to note that, in spite of the fact that Peruvian national identity is deeply rooted in Pre-Columbian periods, especially Inka times (Kania 2010), many monuments of local importance, especially in the coastal regions, are not considered to be a part of heritage by local inhabitants. for instance, a large cemetery, eponymic for Teatino style, located in Lomas de Lachay is heavily looted by grave robbers (huaqueros) [Fig. 2] (Kalicki 2010; Kalicki et al.2014).

Because of poor internalization of norms of the heritage law very often there is a gap between legal provisions (‘law in books’) and real practice (‘law in action’), which threatens archaeological heritage throughout the world. Furthermore, the degradation and destruction of archaeological sites and artefacts affects negatively formation of local and regional group identity, especially in the postcolonial societies.

Cultural tourism

Cultural tourism may be defined as tourism associated with culture in its common, but broad sense i.e. heritage, cultural events, cultural landscape cuisine, cinema, theatre etc. As such one of the most important factors affecting its development are cultural goods, most of which are parts of the heritage. Therefore, cultural tourism in inseparably linked with heritage law which regulates accessibility, preservation and exploitation of heritage. It is also one of the most efficient ways of enhancing internalization of legal norms of heritage law by local population, thus transforming heritage from challenge and threat into opportunity.

Increased touristic movement requires creation and constant improvement of infrastructure like airports, roads and bridges, hotels, information offices, restaurants and so one, and, as a consequence, it stimulates investment

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3 This term is coined using as basis very similar phenomenon of cognitive dissonance in psychology, when one’s behaviour is contrary to norms and values accepted by him (Mika 2007).

4 For the difference between part of heritage (monument) and goods of culture – see Dobosz 1997.
in popular regions. Moreover, in tourist support many people are involved as waiters and waitresses, restaurant and hotel owners tourist guides etc., which reduced the rate of unemployment. Both of these phenomena directly benefit local population as, unlike many other branches of economy (industry, most of services), it is impossible to transfer support of local tourism movement outside the area regardless of local labour costs and social capital. Therefore, the local economy is growing and the standard of life of local population is usually rising.

Economic growth has positive social and cultural effects, especially for the local inhabitants’ perception of heritage. They start to see archaeological objects not as an inhibitor of economic development and obstacle to spatial planning, but as source of income and important resource of their region. On one hand such positive approach to remains of the past halts their degradation and destruction, because generally people tend to protect their sources of income. On the other hand, economic growth almost always implies also a rise of tax revenue which means that more funds can be spend on archaeological investigations and heritage protection and reconstruction. Use of archaeological heritage as tourist attraction (cultural tourism) is an especially attractive branch of sustainable development for developing countries because it does not require significant capital or advanced technology to start. Moreover, due to relatively good heritage preservation associated with low level of industrialization, poor economic development and superficial westernization, many developing countries have considerable potential as destinations for cultural tourists.

Change in perception of archaeological sites and artefacts also gradually influences local cultural norms and cognitive schemes. More and more past remains are considered to be heritage, even if they had not been seen as such before, and consequently they are incorporated into the group narration. Moreover, archaeological remains, especially those which are spectacular, offer good opportunity to build identity narration using them as reconstruction, which is especially attractive in postcolonial countries, which usually hardly have any state or national tradition. This process is particularly important nowadays when erosion of traditional identities, connected with increasing globalization, puts in danger traditional identity narrations. Heritage-friendly changes in culture positively influence internalization of heritage law norms, which, in turn, increases their effectiveness and efficiency.

For instance, in Peru legal protection of archaeological sites is effective and efficient in case of monuments of national (and world) importance, while many local sites remain endangered by increasing urbanization, development of agriculture and mining industry. Due to heavy depopulation of native people in the coastal regions, monuments usually do not play an important role in traditional mestizo culture of the Peruvian Coast. Therefore, most sites which are not primary tourist attractions are seriously damaged (Fig. 2). On the other hand, even when touristic importance of the site is minor, the development of cultural tourism positively influenced the attitude of local people towards archaeological monuments, and, as a consequence, their state (Fig. 3). This relation is evident when we compare preservation of cemetery in Lomas de Lachay (Fig. 2), which is not used as a tourist attraction, and the state of minor Inka site in the Colca Valley – Uyu Uyu, which has been adapted for tourists (Fig. 3).

The same tendency is visible in case of other countries like Poland, Cambodia or Ireland, where the development of cultural tourism positively affects preservation of archaeological sites and investigations. Recently in Poland there has been a very positive tendency towards creation of open-field archaeological museums, whose main aim is to reconstruct and present to visitors sites emblematic for particular periods or archaeological cultures. For example, Biskupin museum presents Lusatian culture settlement of Biskupin, museum in Trzcinica Ottomani-Fűzesaböny culture and museum in Ogrodzieniec-Góra Birów (Fig. 4) early medieval Slavic fortification.
However, the development of cultural tourism associated with archaeological sites and objects potentially can lead to increase tension between preservation and protection of heritage and development of tourism. Three main challenges are: degradation of past remains connected with mass tourism movement, speculative reconstruction and political involvement of heritage. Mass tourist movement, which, by its nature, is associated with noise, trash and sometimes also changes of microclimatic conditions, can negatively affect archaeological attractions, especially those fragile like Palaeolithic rock art in caves (Dragovich, Drose 1990). In an attempt to meet excessive expectations of tourists many archaeological sites are re-build to increase their monumentality and impressiveness. Such actions, often wrongly called ‘reconstructions’ not only are a threat to material substance of sites, but also create false image of the past as much more monumental and powerful than it actually was. Those ‘reconstructions’ are especially frequent in societies which by appealing to ‘glorious past’ are struggling to build new or strengthen old identity narration, which is typical for postcolonial countries. Examples of such actions are rebuilding ancient Babylon in contemporary Iraq during Saddam Hussein rule or misleading reconstruction of acllahuasi (house of ‘virgins of the Sun’) in Inka site of Pachamaca (Fig. 5) in contemporary Peru. By its very nature the involvement in politics is inextricably linked with heritage. However, excessive use of heritage arguments in contemporary political and cultural debates usually leads to deformation of the image of the past which is adjusted to fit contemporary categories of discourse and arguments. A good example of this process is so-called ‘Kennewick man’. One of the American Indian tribes claimed rights to this early Holocene skeleton despite lack of convincing scientific arguments that Kennewick man actually was linked to Nez Perce tribe. The dispute between archaeologists and Indian community was finally resolved in court (Thomas 2001; Seidemann 2003).

**Conclusions**

In spite of strict legal regulation concerning heritage not all past remains declared as heritage by the law are protected in an effective and efficient way. One of the principal reasons behind this discrepancy between law and practice is lack of internalization of legal norms by their addressees which is usually caused by normative dissonance between non-legal cultural norms and legal regulations.

Cultural tourism is one of the most efficient ways of enhancing grade and pace of internalization of heritage law norms by reducing normative dissonance. Because of generating income to local population past remains start to be perceived by local population as a source of income and an advantage, not as an obstacle or a problem. It gradually influences cultural norms and cognitive schemes which become more and more heritage-friendly, especially by incorporating previously marginalized archaeological sites and objects into identity narrations, forging new identity narrations and increasing funds for archaeological investigations and heritage protection and reconstruction.
Development of cultural tourism can also bring some tension between expectations of tourists and necessity of heritage preservation. Excessive mass movement negatively influences condition of archaeological sites and artefacts, speculative reconstructions create false image of the past and involvement of heritage in contemporary politics can cause conflicts between various communities.

Despite these challenges cultural tourism associated with archaeological heritage must be considered as an effective way of popularization of heritage, which increases efficiency of heritage law rules and contributes to the preservation of past remains for future generations.

Bibliography


Cultural heritage properties of the Czech Republic

Abstract: Cultural heritage properties constitute an extremely valuable and important component of development in the historical and cultural context of the Czech Republic. These are the most significant historical, artistic, scientific, technical and other objects. The aim of this publication is to present the spatial and temporal aspect of the material culture monuments of the Czech Republic as protected sites. Cultural monuments conservation is carried out in four groups. The major form of conservation covers monuments inscribed on the UNESCO world cultural heritage. The second group is made of cultural heritage monuments. The next conservation form involves heritage reserves (municipal, rural, archaeological). The last group includes heritage complexes (municipal, rural, landscape).

Key words: Czech Republic, UNESCO, cultural heritage

Introduction

The Czech Republic is a very diverse country in terms of tourist attractiveness. Domestics and foreign tourists are attracted not only by unique on European scale natural assets (e.g. caves, sandstone rock labyrinths) but also cultural properties – monuments of historical and architectural heritage of many centuries.

The aim of the publication is a presentation of cultural heritage properties of the Czech Republic. They are divided into categories of cultural heritage protection, number of protected sites, and, within them, number of particular monuments. All the data are presented for the Czech Republic provinces. The data were prepared on the basis of the MonumNet statistical base, established by the Národní památkový ústav.

Cultural heritage – definitions

Cultural heritage, as the most significant cultural property of every country, is subject to conservation. It is the legacy left in a given area by previous generations (Tomaszewski 2007, p. 21). It is seen as a set of various monuments which are the testament of the historical, architectural, archaeological and landscape past. According to the UNESCO Convention Concerning the Protection of the World Cultural and Natural Heritage signed in Paris in 1972, cultural heritage includes:

- monuments: works of architecture, works of monumental sculpture and painting, elements and buildings of archaeological character, inscriptions, grottos and clusters of these elements of exceptional value from the perspective of history, art or science,
- complexes: of separate or joined buildings which, due to their architecture or relationship with landscape, are of universal value from the perspective of history, art or science,
- heritage places: works of man or joint works of man and nature, and archaeological zones and sites of exceptional value from the historical, aesthetic, ethnological and anthropological perspective.

The definitions and typologies of cultural heritage in specialist literature have been frequently modified and expanded. According to K.K. Smith (2003, p. 103–104), seven kinds of heritage sites of tourist interest can be distinguished:

- built heritage attractions: historical buildings of towns and spatial layout, architecture, archaeological zones, monuments, historical buildings,
- natural heritage attractions: national parks, coastlines, caves, geological sites,
- cultural heritage attractions: art, craftsmanship, museums of art and history, folklore, festivals, traditional festivities and cultural events,
- industrial heritage attractions: mines, factories, mills,
- religious sites and attractions: cathedrals, abbeys, sanctums, mosques, pilgrimage routes, towns,
- military heritage attractions: castles, battlefields, concentration camps, military museums,
- literary or artistic heritage attractions: houses, gardens or landscapes connected with artists and writers (Smith 2003, p. 103–104).

A slightly different approach to the division of cultural heritage is demonstrated by D. Timothy. According to him it includes material objects such as buildings, rural complexes, villages, towns, art collections, artefacts in museums, craftsmanship and antiquities, historical gardens, while non-materials objects include beliefs, music, dance, social customs, folklore (Timothy 2011, p. 3).

According to Robuda, cultural heritage encompasses all material and non-material achievements of mankind shaped in the process of historical transformations or in a particular epoch in the history of mankind. It includes both cultural properties, as well as phenomena which create culture, e.g.
fine arts, entire science and knowledge which constitute human achievements (Robuda 2008, p. 38).

Cultural heritage is not only an object of protection but also potential which can be used for further development of a given region or country. Objects which are listed as world or country heritage monuments are better recognised by tourists. Tourist attractiveness of historical towns definitely influences the quality of life of their inhabitants considerably through development of tourist industry (Purchla 2003, p. 45).

**Cultural heritage in the Czech Republic – division and properties**

The highest rank of cultural heritage protection is the UNESCO List of World Cultural Heritage. in the Czech Republic there are 12 monuments (Fig. 1) which were inscribed on the UNESCO list of World Cultural Heritage.

During the meeting of the World Heritage Committee on the 16th session in Santa Fe 7–14 December 1992, the decision was made to inscribe three first towns: Prague, Český Krumlov and Telč (Report 1992, p. 39–40). in Prague alone a total of 1,366 monuments were covered by UNESCO protection, in Český Krumlov 254 monuments and in Telč 89 monuments. the protected sites include palaces, residential houses, banks, theatres, schools, shrines, cemeteries, sculptures, fountains, canals, bridges, mills, parks etc.

**Fig. 1. UNESCO objects in the Czech Republic**
Source: author’s own study.

The second group of protected cultural heritage properties is made of cultural monuments, heritage reserves (municipal, rural, archaeological), and heritage zones (municipal, rural, landscape). This protection is enforced on the basis of act No 20 of 1987 with later amendments on the protection of historical sites. Diagram of monuments’ protection in the Czech Republic is presented in Figure 2.

**Fig. 2. Division of monuments in the Czech Republic**

**Fig. 3. Number of sites and areas with monuments**
Cultural tourism as a branded tourism product... (European examples)

The first 33 Czech sites were covered by protection already in 1962. In Prague there are 49 such objects, of which the first 16 were inscribed in the monument register already in 1962 (including Prague castle, the Charles Bridge with sculpture gallery, Bethlehem chapel, monument of the battle of Bílá Hora with Hvězda palace, National Theatre, National Museum, Vysokrad, old-town town hall, new-town town hall, Karolinum, Church of Our Lady before Týn, as well as Czech coronation jewels). Apart from Prague monuments, the first elements to be inscribed in 1962 were Karlštejn castle, the village of Lidice, Budeč castle, Vlašský dvůr in Kutna Hora, Sázavský monastery, castle ruins near the town of Sezimovo Ústí, old town hall in Tabor, Kotnov castle with the Bechyně gate, Přemysl castle, Rpín mountain with St Jiří rotunda, field monument of Piers Plowman in Stadice, castle in Litomyšl, castle and fortress in Brno, Mikulčice castle ruins, castle rotunda in Znojmo, Unity of the Brethren shrine in Fulnek, castle and Saint Wenceslas church in Olomouc (Plos 2013, p. 651–653) and small fortress with a Jewish cemetery in Terezin (Fig. 5).

Heritage reserve is a delimited area which encompasses sites of cultural or archaeological fixed property. The government of the Czech Republic declares protection and imposes rules in order to provide appropriate protection. The group of heritage reserves consists of 111 monuments. Reserves are divided into municipal, rural, archaeological and other. Municipal heritage reserves constitute a part of historical town centre, including preserved buildings, municipal infrastructure (e.g. statues, fountains) or archaeological sites...
which should be protected on the basis of detailed history of art research. Municipal heritage reserves include 40 monuments. The first seven ones were covered by protection in 1961; these were: Kutná Hora, Jindřichův Hradec, Slavonice, Tábor and Žatec. As a result of further works, the list was extended by Hradec Králové, Český Krumlov, Pardubice, Litomyšl, Jičín, Nový Jičín, Pelhřimov, Stramberk, Nové Město on Metuje and Telč. Under ordinance No 66/1971 of the government of the Czech Socialist Republic of 21 July 1971, the heritage reserve of Prague main town covered the area including monuments situated within the Old Town, Josefov, Malá Strana, Hradčany with the area of the Prague castle, New Town and Vyšehrad. In total the Prague municipal reserve covered 1396 monuments. The second municipal heritage reserve is Brno with 493 monuments, followed by Olomouc – 266 monuments, Kutna Hora – 265 monuments, České Budějovice – 260 monuments, Czeski Krumlov – 255 monuments, Jihlava – 216 monuments (Fig. 6).

The second group of protected zones is made of rural heritage reserves. These are exceptionally valuable rural areas rich in folk architecture monuments. This group also covers suburban areas valuable because of buildings of folk architecture or workers’ housing estates. In 1995 61 rural heritage reserves were established (Fig. 7). Within Prague this category includes Stodůlky with 7 monuments and Ruzyně with 9 monuments.

In the Czech Republic 8 archaeological heritage reserves were also established (Tab. 1). These are areas valuable because of settlements and archaeological findings.

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<th>Archeological heritage complex</th>
<th>District</th>
<th>Region</th>
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</thead>
<tbody>
<tr>
<td>Slavnikovská Libice, Libice on Cidlino</td>
<td>Nymburk</td>
<td>Central Bohemian</td>
<td>1961</td>
</tr>
<tr>
<td>Opiddum, Trřiso             Český Krumlov</td>
<td>South Bohemian</td>
<td>1961</td>
<td></td>
</tr>
<tr>
<td>Opiddum, České Lhotice          Chrudim</td>
<td>Pardubice</td>
<td>1965</td>
<td></td>
</tr>
<tr>
<td>Břeclav-Pohansko          Břeclav</td>
<td>South Moravian</td>
<td>1965</td>
<td></td>
</tr>
<tr>
<td>Libodřický mořník, Libodřice     Kolin</td>
<td>Central Bohemian</td>
<td>1966</td>
<td></td>
</tr>
<tr>
<td>Stary Loket, Tašovice           Karlovy Vary</td>
<td>Karlovy Vary</td>
<td>1966</td>
<td></td>
</tr>
<tr>
<td>Bílina                        Teplice</td>
<td>Ústí nad Labem</td>
<td>1966</td>
<td></td>
</tr>
<tr>
<td>Staré zámky u Lišně             Brno-town</td>
<td>South Moravian</td>
<td>1966</td>
<td></td>
</tr>
</tbody>
</table>


The fourth group of heritage complexes is made of the remaining heritage reserves. These are objects which have not been classified in the three above groups. In 1971 a protected area was established in Kuks, which co-
vers the monastery complex of Brothers Hospitallers of Saint John of God with a hospital and Trinity church, and a gallery of sandstone sculptures by Matthias Bernard Braun (Fig. 8).

The second heritage complex covered an industrial zone near Blansko in Moravian Karst. The protection covered the Frantisek forge of 10 m of height and industrial buildings. This place is an important monument of technology manifesting the history of metallurgy of the 18th and 19th centuries.

Another group of forms of monuments protection includes heritage zones (heritage complex). A municipal zone is a part of a town of historical significance. In order to preserve the monuments in this zone and its historical centre, protection covers architectural monuments, cultural fixed property monuments, road infrastructure, parks, rivers, lakes of considerable cultural value. A rural heritage zone protects significant cultural values as parts of historical environment or rural landscape units (Vyhláška č. 66/1988 Sb.).

Landscape protection zone is an area which covers integrated landscape units. Their present form has been perfected and shaped as a result of human activity throughout ages. Landscape zones protect cultural landscape which has been preserved in original form, without significant negative influence on natural surroundings or municipal structure of housing estates. Sometimes such zones include harmonious compositions of parks or gardens. Municipal housing estates are enriched with architectural landmarks, such as castles, fortresses, churches etc. in the case of old housing estates, the zones cover landscape protection areas and significant archaeological findings from the prehistoric or early feudal period.

The heritage protection zone covers a total of 491 sites. The program of heritage zones protection was initiated in 1990. Then 106 such areas were established. Municipal zones constitute at present 255 areas (including: Mnichovo Hradiště, Rožmberk nad Vltavou, Jilemnice, Turnov, Vrchlaby, Lanškroun, Kadaň, Svitavy, Králiky, Ústí nad Orlicí, Havlíčkův Brod, Velké Meziříčí, Beroun, Mělník, Stará Boleslav, Poděbrady, Jáchymov, Mariánské Lázně, Javorník, Valašské Meziříčí, Český Těšín, Zamberek), and 211 rural areas (including: Jiřetice, Skalka, Sloup, Železný Brod, Rejvíz, Stará Hostivař).

The third group of heritage protection zones is made of landscape areas. These are most frequently palaces and park complexes, as well as battlefields with monuments commemorating the fallen, and technical-industrial objects. In the Czech Republic 25 such protection zones were established (Tab. 2).

Tab. 2. Landscape heritage zones in the Czech Republic

<table>
<thead>
<tr>
<th>District</th>
<th>Name of landscape heritage zone</th>
<th>Est.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vyškov</td>
<td>Slavkov (former Austerlitz battlefield)</td>
<td>1992</td>
</tr>
<tr>
<td>Břeclav</td>
<td>Lednicko - Valtický complex</td>
<td>1992</td>
</tr>
<tr>
<td>Beroun</td>
<td>Osovsko</td>
<td>1996</td>
</tr>
<tr>
<td>Kutná Hora</td>
<td>Žehušicko</td>
<td>1996</td>
</tr>
<tr>
<td>Čes.Budějovice</td>
<td>Novohradsko</td>
<td>1996</td>
</tr>
<tr>
<td>Čes.Budějovice</td>
<td>Římovsko</td>
<td>1996</td>
</tr>
<tr>
<td>Písek</td>
<td>Orlicko</td>
<td>1996</td>
</tr>
<tr>
<td>Strakonice</td>
<td>Libějovicko-Lomecko</td>
<td>1996</td>
</tr>
<tr>
<td>Karlovy Vary</td>
<td>Valečsko</td>
<td>1996</td>
</tr>
<tr>
<td>Klatovy</td>
<td>Chudenicko</td>
<td>1996</td>
</tr>
<tr>
<td>Plzeň-sever</td>
<td>Plasko</td>
<td>1996</td>
</tr>
<tr>
<td>Liberec</td>
<td>Lembersko</td>
<td>1996</td>
</tr>
<tr>
<td>Česká Lípa</td>
<td>Zahrádecko</td>
<td>1996</td>
</tr>
<tr>
<td>Ústí nad Labem</td>
<td>u Přestanova, Chlumce a Varvažova battlefield</td>
<td>1996</td>
</tr>
<tr>
<td>Hradec Králové</td>
<td>u Hradce Králové battlefield</td>
<td>1996</td>
</tr>
<tr>
<td>Chrudim</td>
<td>Slatiňansko-Slavianickale</td>
<td>1996</td>
</tr>
<tr>
<td>Třebíč</td>
<td>Náměšťsko</td>
<td>1996</td>
</tr>
<tr>
<td>Písek</td>
<td>Čímělicko-Rakovicko</td>
<td>2002</td>
</tr>
<tr>
<td>Znojmo</td>
<td>Vranovsko-Bitovsko</td>
<td>2002</td>
</tr>
<tr>
<td>Karlovy Vary</td>
<td>Mining monuments of Abertamy-Horní Blatná-Boží</td>
<td>2014</td>
</tr>
<tr>
<td>Karlovy Vary</td>
<td>Mining monuments of Jáchymov</td>
<td>2014</td>
</tr>
<tr>
<td>Chomutov</td>
<td>Mining monuments of Háj - Kovářská - Mědník</td>
<td>2014</td>
</tr>
<tr>
<td>Teplice</td>
<td>Mining monuments of krajina Krupka</td>
<td>2014</td>
</tr>
<tr>
<td>Karlovy Vary</td>
<td>Bečovsko</td>
<td>2014</td>
</tr>
<tr>
<td>Pardubice</td>
<td>Kladrubské Polabí</td>
<td>2015</td>
</tr>
</tbody>
</table>

All these sites constitute a significant part of cultural heritage. They are also sites of tourist attraction. Many of these places are high rank historical and architectural monuments.

Conclusion

In the Czech Republic there are very numerous and various sites which are protected by the law as cultural heritage monuments, heritage reserves and heritage zones. These monuments are a manifestation of human activity of many centuries, urban and architectural development and cultural influences. They are characterised by diversity in location, time of origin, architectural style or creativity of their design. Thanks to the fact that the cultural heritage was not destroyed during WW2, sites with monuments offer an excellent history lesson to the inhabitants of the Czech Republic. They also frequently attract foreign tourists, e.g. UNESCO sites and cultural monuments of the highest rank.

Summary

In the Czech Republic there are 12 monuments which were inscribed on the UNESCO world cultural heritage list in 1992–2003. In the very capital the UNESCO care covers a total of 1366 monuments, including shrines, cemeteries, palaces, living houses, sculptures, public utility buildings (banks, theatres, schools), canals, bridges, parks etc. The group of cultural heritage properties includes a total of 304 monuments, of which 49 are located within Prague. The first 33 sites were covered by conservation already in 1962.

The group of heritage reserves includes 111 sites, of which 3 are located in Prague. The first seven monuments were inscribed in 1961. At present, municipal heritage reserves include 40 sites; rural heritage reserves – 61 sites; archaeological heritage reserves – 8, and the remaining heritage reserves – 2.

Heritage complexes include 491 monuments, of which 18 are located in the capital. The heritage complex conservation programme was established in 1990. 106 such monuments were inscribed then. At present, municipal complexes include 255 zones, rural – 211 and landscape – 25. All the monuments constitute a significant part of cultural heritage. They are also sites of tourist interest.

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Vyhláška č. 66/ 1988 Sb., kterou se provádí zákon České národní rady č. 20/ 1987 Sb., o státní památkové péči, ve znění pozdějších podpis.
Traveler communities on Facebook as platforms for cultural heritage promotion

Abstract: the purpose of the research is an overview and analysis of the current discourse on the traveler’s cultural heritage in Poland, created by Polish-language groups on Facebook. The author assumes that currently such groups in social media, which unite active travelers and those seeking first-hand curiosities, are not only a valuable source of information about Polish cultural resources, but also a platform of promotion. For the purpose of analysis, 6 groups were selected, both public and closed, represented by a high number of members (ranging from 2 thousand to 24 thousand members); characterized by regular of posts and diverse in types of content (photos, photo galleries, text, shared publications from other Facebook profiles and websites): ‘Save Polish monuments’, ‘Mysterious Lower Silesia’, ‘Castles, fortifications, unknown and deserted places’, ‘Polish castles’, ‘Castles. Tours with passion’, ‘We love Polish monuments’. Content of the analyzed groups includes descriptions of more or less well-known Polish historic sites, forgotten buildings, abandoned houses, restored castles and palaces, proposals for hiking trails. Analyzing these groups, the author paid attention to the popularizing and promotional aspects of publications in order to demonstrate main functions of this kind of traveler communities.

Key words: cultural heritage, monument, castle, online community, traveler community, Facebook, promotion

Introduction

Nowadays, social media today are extensive and unusual because of their infrastructure type of research field for scientists, including sociologists and theorists of social communication. Since all kinds of tourist operators and local governments have begun to use social media to promote their brands, the specialists of tourism marketing paid attention to the potential of the internet communities used on the road of brand creation.

Jin Young Chung and Dimitrios, who rely on other researchers of social communication, note that at the end of the twentieth century online commu-
The purpose of this paper is to present the contemporary travel discourse on the field of Polish cultural heritage and other tourist attractions generated by traveler communities on Facebook. The hypothesis is that valuable cultural and historic sites of national heritage are always among the traveler’s interests; furthermore, they are perceived and promoted by travelers as popular tourist attractions. This paper also purports to popularize the subject for further scientific researches on the traveler communities on Facebook.

The characteristics of examined groups

When searching groups on Facebook, the author has used the following key words in Polish: ‘Polish monuments’, ‘castles’, ‘culture’, and ‘tours’. Furthermore, the author decided to choose one group created in order to promote Lower Silesia – a province in southwestern Poland, which stands out as a very attractive holiday destination. For sampling the results of research, some limitations towards groups’ features were used:

- the number of members: not less than 2000,
- the regularity of publishing process: not less than one publication daily,
- no spam: it indicates the presence of a moderator. Moderating groups is the cause of a special attention to the proper group’s functioning.

As a result, six Polish groups selected and presented in the figure below (with abbreviations) were used in the paper.

Tab. 1. List of examined travelers’ groups (as of 8 May 2016)

<table>
<thead>
<tr>
<th>Title</th>
<th>The number of members</th>
</tr>
</thead>
<tbody>
<tr>
<td>(G1) Save Polish monuments</td>
<td>4,181</td>
</tr>
<tr>
<td>(G2) Mysterious Lower Silesia</td>
<td>25,343</td>
</tr>
<tr>
<td>(G3) Castles, fortifications, unknown and deserted places</td>
<td>2,233</td>
</tr>
<tr>
<td>(G4) Polish castles</td>
<td>12,278</td>
</tr>
<tr>
<td>(G5) Castles. Tours with passion</td>
<td>4,235</td>
</tr>
<tr>
<td>(G6) We love Polish monuments</td>
<td>5,480</td>
</tr>
</tbody>
</table>

1Ratujemy polskie zabytki, 2Tajemniczy Dolny Śląsk, 3Zamki, fortyfikacje, nieznane i opuszczone miejsca, 4Zamki polskie, 5Zamki. Wycieczki z pasją, 6Kochamy polskie zabytki
Source: Author’s own work and transl.

Social media have been named consumer-generated media (Manczak 2015, p. 117). When these consumers become members of an online community consciously, they may adopt all rules of its functioning. The author suggests the following definition of online community based on the assumptions of this paper: it is a group of people involved in the process of creating and updating content; responding to actual information; taking part in integration processes with other people within the community. After reading descriptions of these groups we can also learn, e.g., that the group ‘We love Polish monuments’ is dedicated to all admiration of our wonderful Polish heritage, sites with official monument status and other sites, souvenirs of the past times which must be preserved and photographed. Please post pictures of sights with a description and information about location. We invite you to discuss the issues of our monuments (Description of the group ‘We love Polish monuments’). Next group named ‘Mysterious Lower Silesia’ managers use the key words of region’s official communication strategy, whose main distinguishing slogan is a mystery. ‘Lower Silesia is a fascinating region. One of the most interesting in Europe, but it is still full of mysteries which may be discovered. We look for everything beautiful, intriguing, unusual and unique in Lower Silesia. We have come united through a passion for the region, for valuable knowledge and polemical culture. We are a good company.’ (Description of the group ‘Mysterious Lower Silesia’).

From the description of the group ‘Castles. Tours with passion’, we learn owns that the communities’ purpose is to disseminate knowledge about the less known historic buildings, travel routes located off the beaten path: ‘Despite that nowadays most of castles are in ruins, they are still able to amaze and enchant thanks to their mystery. We hope this site will display you not only those well-known tourist attractions, but also those forgotten, located off the popular tourist destinations. Therefore, we invite all fans of castles to join us in exploring castles, ruins, discovering secrets, and any curiosities associated with them’ (Description of the group ‘Castles. Tours with passion’).

Demand for such type of community may also be an effect of social responsibility. For example, ‘Save Polish monuments’ is a group of people who would like ruined and forgotten monuments to return to their state from their period of glory (Description of the group ‘Save Polish monuments’). Members of the group, indeed, publish information on historic buildings’ restoration processes, as well as present photos and images of castles and mansions in their heyday.

Managers of these groups have determined the rules of publishing in advance: it is obligatory to post photos or images with description of presented tourist attractions. There are also links and content shared from other groups, profiles, blogs and websites.

Cultural heritage sites in the system of tourist attractions

The subject of research is promoted by the traveler community members the cultural heritage, which has been the researchers belong to the tourist attrac-
tions. According to the definition proposed by Eric Cohen, a tourist attraction is ‘anything that attracts tourists’ (Kruczek 2011, p. 19). According to Alan Lew, ‘tourist attractions consist of all elements of a “non-home” place that draw discretionary travelers away from their homes’ (Lew 1987, p. 554). Due to the current popularity of individual tourism and the tendency to seek authentic impressions, the author assumes that all kinds of historical sites which are off the beaten path tourist attractions because of their location or the lack of widespread information about them also may constitute tourist attractions.

The author proposes to include in the definition of the term ‘tourist attraction’ the following sites: ruins, abandoned civilian buildings and factories (which are now the objects of interest for urban explorers), less known religious sites (including those which are in need of renovation) etc. Zygmunt Kruczek suggests another detailed definition of tourist attractions and he focuses on the meaning of cultural and historical sites: ‘Natural heritage sites (beautiful beaches, cliffs, fjords, caves, canyons, gorges, national parks, rocks), sites related to the history and culture (archaeological and architectural monuments, techniques and all kinds of festivals, local holidays, religious celebrations), elements of sports and recreation infrastructure (recreation centers, race tracks, golf courses, swimming pools, ski tracks, Olympic facilities, etc.) could be qualified as tourist attractions. Also to this definition we can include the shopping and leisure centres, oriental bazaars, duty-free shops, casinos and nightclubs.’ (Kruczek 2011, p. 19).

In accordance with the World Heritage Convention, adopted by the General Conference of the United Nations Educational, Scientific and Cultural Organization meeting in Paris from 17 October to 21 November 1972, the cultural heritage sites include:
- ‘monuments: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science,
- groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science,
- sites: works of man or the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view’ (Convention Concerning the Protection of the World Cultural and Natural Heritage).

In this paper the author proposes to adhere to the following typology of tourist attractions based on the official cultural heritage definition:

![Fig. 1. Typology of tourist attractions](image)

Source: own elaboration.

The results of the study

The content analysis of Facebook groups allowed responding to a question concerning the cultural heritage sites which have been presented and promoted by members of these groups. Based on the test material, which consists of 30 selected publications in groups on Facebook from the period of April 28 – May 8, 2016, the following list of presented cultural heritage sites has been drawn up.

Next research question is how members of selected traveler communities promote presented cultural heritage sites. the method of content analysis, which the author used, is based on determining the language features of the analyzed text. the language features are signaling the intentions of the authors. the purpose of this study is to prove their intention of promotion. the language of the tourist information is comparable with the language of advertising: they have the same features, as expressivity and persuasiveness ones. Furthermore, ‘this is the language of modernity, promotion and consumerism’ (Owsianowska 2014, p. 7).
Tab. 2. Example texts based on description of cultural heritage sites

<table>
<thead>
<tr>
<th>Cultural heritage site</th>
<th>Example text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Architectural monuments, religious sites</td>
<td>The process of the castle construction in Checiny began between the thirteenth and fourteenth centuries, thanks to Wenceslaus II, bishop of Krakow Jan Muskata, Nicholas Siecielsławowicz, and Ladislaus I of Poland (it is not known exactly who began the construction of the fortress). (…) Nowadays the castle in Checiny is available to explore. Checiny is located on the main route between Krakow and Kielce. (G3, 30 April 2016); ‘Central part of the yard was transformed into a modern museum; on the sides ruins were left. the castle is currently a place for outdoor or artistic activities.’ (G5, 5 May 2016)</td>
</tr>
<tr>
<td>Abandoned places, industrial ruins, fortifications</td>
<td>‘Konin. Currently falling into ruins the Palace of Reymond constructed approx. in 1800 in an eclectic style’. (G6, 4 May 2016); ‘Laszczow. Ruins of the castle rebuilt into a synagogue’. (G5, 5.05.2016)</td>
</tr>
<tr>
<td>Artworks: paintings, sculptures etc.</td>
<td>‘The Legend of the drummer who was a rescuer. On the south-western wall of the city hall tower in Dzierzoniow “lives” a boy with a drum, the legend says that in January 1640, during the bloody Thirty-Years War, when the Swedish army attacked Dzierzoniow, the little drummer saved the city from the defeat. …’ (G2, 30 April 2016); ‘I would like to remind you, that the tower in Siedlecin is now the only place in the world with preserved murals depicting scenes from the romance of Sir Lancelot of the Lake, a knight of King Arthur…’ (G4, 6 May 2016)</td>
</tr>
</tbody>
</table>

Source: author’s own work.

Among the essential features of the promotion and advertising language, which have appeared in the publications, there are:

- **expressions of appreciation**: ‘It is a great place for a short recess in the suburbs of Krakow’ (G3, 27 April 2016); ‘The Olsztyn Castle. Perfect for May Day Picnic’ (G5, 1 May 2016),
- metaphors: ‘Abandoned churches seem to be like people with passion after their goals of life have been taken away’ (G6, 30 April 2016); ‘The walls of the temples now without their pastors are still witnesses of these religious practices’. (G6 30 April 2016),
- framing the view: ‘Bricked, plastered and whitewashed chapel with roof covered with crooked red tile’. (G1 29.04.2016).
- language of promotion and advertising is also informative and educational, so publications in examined groups also contain historical overviews of the tourist attractions deriving from other information sources. In case of abandoned monuments, castles or ruins, it is very popular to demonstrate the stage they are in now and to encourage visiting them.

Conclusion

This paper presented current discourse of online traveler communities that function as public or closed groups on Facebook. Communication in the examined groups on Facebook is focused primarily on information and discussion about Polish cultural heritage sites and other tourist attractions. Such types of interaction, taking into account the subject of these groups, have a great potential to strengthen the local and national identity thanks to promotional nature of publications.

The paper contains the typology of tourist attractions taking into consideration the elements of cultural heritage definition. After the analysis it was found, that members of examined groups describe rather all types of cultural heritage sites than commercial sights for tourist consumption, such as hotels, resorts etc.

Members of these groups, when describing attractions, speak in the language of promotion, which is characterized by expressions of appreciation, metaphors and process of framing the view. Metaphors and words of appreciation are used to increase the value of presented sights. Framing the view is also a very successful way to get the selected attractive sites noticed, when narrator describes the site or landscape in great detail.

The analysis led to the conclusion that it is a wide field for further research both on the phenomenon of traveler online communities and the discourse concerning Polish cultural heritage sites.

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Marketing research on visitors in the region of Vysočina

Abstract: The paper presents a marketing research among visitors to 33 selected areas of cultural tourism carried out in the Vysočina Region (Czech Republic). This research was realized by the Department of Travel and Tourism of the College of Polytechnics Jihlava from October 2014 to October 2015. Primary data were obtained from more than 4,000 visitors. A questionnaire survey was used as a research method. The main aim of this paper is to present the most interesting research results, for example the structure of visitors to cultural sites of the Vysočina Region. When compared to the results of another marketing research from 2007, there can be seen an increase in the number of visitors with children (almost +10%), or a significant increase in the amount of visitors who came to the Vysočina Region from a distance under 100 kilometres (nearly +20%). The research results will have been used by the Vysočina Region as a base material for creating a new Tourism Development Strategy of the Vysočina Region by the year 2025.

Key words: Marketing research. Cultural Tourism. Visitor’s profile. Vysočina (Highlands)

Introduction

Tourism is currently a very important factor of the development of many destinations. It has already become a significant phenomenon with the impact on economic, sociocultural, and physical spheres of the human environment during the post-war era (Palatková 2014, p. 12), and its importance has been rising ever since. More and more regions invest into tourism and from its development they expect starting up or enforcing the regional development and the increase in export, which does not have to be physically balanced because the clients will travel to the destination in order to obtain the tourism services (Pásková 2014, p. 21–22).

A modern trend in the management of tourism is building up destination agencies. These organizations not only do create tourism products based on the cooperation of all participating subjects, but also are responsible for the sustainable development of tourism in the destination. For fulfilling their function, planning, decision-making, and preparing interesting tourism products, it is necessary for them to follow continuously the development of the demand and to compare characteristics of single marketing groups of clients with the interest in types and forms of tourism in the region (Profil návštěvníka... 2007).

Besides that, destination management needs to monitor the data on the number of visitors of the region. According to the UNWTO, the visitor is the most general setting of a participant of tourism (Zelenka, Pásková 2012, p. 373). The visitor from the economic point of view (a subject of tourism) is, according to Gučík (2001, p. 8), anybody who satisfies his/her needs during travelling and staying outside their place of permanent residency by means of consuming the goods of tourism. In the Czech Republic, the data from the Czech Statistical Office is used for monitoring the number of visitors which enables to assess the figures by monitoring the number of incoming tourists and the occupancy rate of the accommodation establishments. The data is available free of charge, regarding the entire republic, as well as single regions. However, the detailed structure of visitors to the destination and their attitudes towards tourism must be obtained by destination agencies from other sources. Marketing research among the visitors to a destination is usually carried out in order to obtain this important primary data. The objective of the research is mainly to present the market segmentation which, through understanding the needs and wishes of visitors, then enables the destination management to choose precisely focused marketing approaches which will increase the numbers of the first-time and repeat visitors or will extend the length of their stay – by doing so, higher total income is generated for the destinations and a better return of invested funds is achieved, at the same time it is also possible to reach a better distribution of visitors in time as well as place and, by doing this, to minimize the negative impact of tourism on the destination (Palatková, Zichová 2011, p. 51).

Marketing research in tourism

Marketing research has many definitions. For example, Zelenka and Pásková (2012, p. 330) state that this is systematic studying and analysing of various aspects of market, their own marketing activities, and of their competitors, behaviour of consumers, distribution channels, etc. According to the way of being carried out, it is divided into field research, which is based on the directly obtained data (primary data), and desk research, which is based on the already published data, aggregated, and processed (secondary data). Kotler (2001, p. 116) defines the marketing research as a systematic identifying, collec-
ting, analysing, and evaluating of information. According to him, effective marketing research includes five consecutive steps: specifying the problem and setting the research targets, putting the research plan together, collecting information, analysing the obtained data, and finally, presenting the results.

Marketing research usually brings conclusions valid for large groups of consumers, which are created with monitoring a small sample of consumer population. The sample is therefore a completely representative segment of the population. Creating the sample has its own rules: it is necessary to define the sample unit in advance (which will be monitored), the size of the sample (how many people will participate in the research), and to choose the process for selecting the sample. (Kotler, Wong, Saunders, Armstrong 2007, p. 419).

Marketing research can have various focuses. According to Zelenka (2015, p. 45) it may be focusing on current and future client segments, the market development and its trends, or on the impacts of one’s own marketing strategy. Kotler, Bowen and Makens (2014, p. 21) state that the most important concept of modern marketing is a customer relationship management and it has been defined as a customer data management activity. Researches on visitors often aim at conducting the market segmentation since this helps understanding the needs and wishes of selected groups of clients, creating more sophisticated products and their more effective placement, more effective marketing communication, and also an effective use of all sources of the destination (Palatková, Zichová 2011, p. 51). Even the segmentation of cultural and heritage tourists has been the topic of numerous studies (Tchetchik et all. 2009, p. 217).

Within the framework of the marketing research, primary data is usually obtained with the help of a questionnaire or controlled interviews (Zelenka, Pásková 2012, p. 330). As Kotler (2001, p. 125) states, questionnaires, due to their flexibility, are the most used instrument for primary information collecting. Secondary data may require a wide number of sources, e.g. previously collected data from customer surveys, visitor books and customer loyalty schemes, data collected and forecasts provided by governmental statistics departments, sector research around visitor data, market trends and patterns, as well as data purchased from market research organizations (Robinson, Lück, Smith 2013, p. 365).

The Vysočina Region

1. Characteristics of the Vysočina Region

The Vysočina Region covers a substantial part of the geomorphological area of Bohemian-Moravian Highlands, a raised rolling landscape in the centre of the Czech Republic – see Figure 1. Among the highest located areas of the region with a number of peaks over 800 m above sea level belong the Žďárské vr-

Fig. 1. Location of the Vysočina Region within a framework of administrative structure of the Czech Republic
Source: www.google.cz.

The region is located in the traffic hub and population centre of the Czech Republic. The main transportation artery of the Czech Republic Highway D1 crosses the region. The economy of the Eastern part of the region is influenced by the neighbouring agglomeration of Brno, the Northwest part is already oriented towards the capital – Prague. Therefore, during last years,
the strategic location of the Vysočina Region has attracted a number of foreign investors who concentrate here production capacities, as well as research and development (Kraj Vysočina… 2008).

The number of inhabitants of the Vysočina Region was 509,415 as of 31st December 2015, average gross wage during the 1st through 4th quarters of 2015 was 23,977 CZK, general unemployment rate reached 4,3% in the 4th quarter of 2015 (Český Statistický 2016).

2. The Vysočina Region – a destination of cultural tourism

The Vysočina Region is remarkable for its beautiful nature and clean environment, it can also offer its visitors a large amount of cultural, historic, and religious monuments, folk architecture, cultural and social facilities (theatres, museums, galleries, etc.) and a lot more. (Rux et al. 2014, p. 11).

Cultural heritage of humanity may be, according to Pásková (2014, p. 38–39), described as one of the most significant primary sources of tourism, which represents motivation for sightseeing tourism. Tourist attractiveness is influenced by the authenticity, uniqueness, and originality of the heritage, thus making it a significant non-renewable source of tourism.

In the Czech Republic, there is a rare system of cultural heritage care secured by Act 20/1987 Coll., on State Heritage Preservation. the Heritage Fund of the Czech Republic includes immovable monuments (ecclesiastical and sacred buildings, folk and rural architecture, technical monuments, including transport constructions, archaeological sites, and cultural landscape formed by humans, array of former mansion houses of aristocracy – castles and palaces – with uniquely preserved contents and historic book collections), and movable monuments (works of art and precious items of arts and crafts). the most valuable items of Czech movable and immovable heritage are protected by state – approximately 40,000 properties and 40,000 works and monuments are on the cultural heritage list. About three hundred of the most significant ones have the highest status – a national cultural monument (Památkový fond 2016).

Heritage conservation/preservation in the Czech Republic can be split into individual and territorial preservation. Individual heritage conservation focuses on a particular movable or immovable cultural monument. Territorial conservation involves only immovable cultural monuments, or rather collections of immovable cultural monuments forming the so-called protected heritage areas. the term protected heritage areas includes monument conservation areas (urban, village, and archaeological), monument conservation zones (urban, village, and landscape), and specific preserved territories (protection zones, territory with archaeological finds) (Magrot 2006, p. 7). a monument conservation area is a territory which in its original historical environment contains collections of immovable cultural monuments or localities with archaeological finds. a monument conservation zone is a human settlement or its part, historical environment or a part of a landscape unit which evinces important cultural values. in the Czech Republic, there can be found 41 urban conservation areas and more than two hundred urban, village, or landscape conservation zones (Matulová 2015, p. 17).

For cultural tourism in the Vysočina Region, there are without doubt 3 most attractive localities from the list of the UNESCO World Heritage Sites – a historic centre of Telč, a pilgrimage Church of St John of Nepomuk on Zelená Hora near Žďár nad Sázavou, and Třebíč with a Jewish Quarter, a Jewish Cemetery and a St Procopius’ Basilica (Rux et al. 2014, p. 11). Besides that, in the Vysočina Region, there are 15 immovable and 3 movable national cultural monuments (Národní kulturní památky), 3 urban conservation areas (Jihlava, Pelhřimov, Telč), 22 urban conservation zones, 3 village conservation reserves and 5 village conservation zones [5] – see Figure 2.

Visitors to the Vysočina Region also take part in cultural and social activities organized in the destination, the number of which is uncountable. Among the most important events of international importance we can enumerate the Festival Music of Thousands – Mahler Jihlava, or the Jihlava International Documentary Film Festival organized in the regional capital Jihlava. Predominantly by domestic visitors other events are frequented, such as: European Heritage Days, Miners’ Parade in Jihlava, Vysočina Fest, Sázavafest, Choir Art Festival Jihlava, fortnightly multi-genre music festival Holidays in Telč (which is, as to the total number of visitors, the most important event of the year organized in Telč-Peichlová in 2008, in Pachrová, Janoušková in 2013).

Although the Vysočina Region has excellent preconditions for the development of tourism, when we compare the visit rates of the regions of the Czech Republic according to the data available from the Czech Statistical Office or the agency STEM/MARK, we can say that the Vysočina Region together with the Pardubice Region usually ranks in the last positions, with a pattern of regularity (Janoušková, Šedivá Neckářová 2016). Moreover, the Vysočina Region belongs to the group of regions with below-average number of foreign tourists and their expenses, with the number of foreign visitors, Jihlava is even the least visited region in the Czech Republic. On the other hand, while in all border regions one-day shopping visitors prevail, two thirds of visitors to Vysočina arrive for multi-day visits – the share of tourists is the second highest after Prague when comparing the regions (Tuček et al. 2012, p. 18).
The destination agency of the Vysočina Region is Vysočina Tourism, a contribution-based organization. In November 2007, the local government of the Vysočina Region passed the bill establishing this organization of tourism seated at Jihlava. The agency started its operation on 2nd January 2008 (O organizaci 2008).

The basic document, according to which the development of tourism was planned and realized in the Vysočina Region, was the **Strategy of the Development of Tourism in the Vysočina Region for the Period 2008 – 2013**. This conceptual material was created in 2008 under the facilitation of the firm Econsulting (Strategie rozvoje… 2008).

However, currently, and it comes as a surprise, there does not exist any strategic material, which would suggest the future direction of tourism in the destination. Only in mid-March 2016, the firm PROCES – the centre for the development of municipalities and regions, s.r.o. was assigned by the Vysočina Region to prepare the **Strategy of the development of tourism in the Vysočina Region for the period 2017–2025**. This document is to be completed in May 2017 and it is to help the Vysočina Region not only with planning the activities of tourism, but also with possible future obtaining of subsidies from the National Tourism Support Programme of the Ministry for Regional Development of the Czech Republic. In 2014, in the cooperation with the College of Polytechnics Jihlava the Analysis of Tourist Potential in the Vysočina Region was created, and, as of the year 2015, there is available the data from the questionnaire survey among the visitors to the region, which sets the profile of a visitor to the Vysočina Region. All these materials are available at the society specialised in creating the Strategy (Pro Kraj Vysočina... 2016).

### Aims, materials, and methodology

This paper presents primary marketing research results about visitors into the Vysočina Region. The main aim is to describe the actual profile of the Vysočina Region visitor. The second aim is to verify the assumption (H0) that the profile of a visitor to the region has changed since 2007. After fulfilling the second aim there will be realized a comparison of the results of the implemented research (from years 2014/2015) to the profile of a visitor to the Vysočina Region from 2007 (for more information see Profil návštěvníka... 2007).

In the profile of a visitor to the Vysočina Region, attention will be paid to the following data:

- sociodemographic structure of visitors (age, education, gender),
- sociocultural structure of visitors (whether they are Czech citizens or foreigners; Czech citizens were also asked about the distance they travelled and who they came with),
- reasons of visit,
- frequency of visits,
- length of stay,
- using accommodation facilities.

The Department of Travel and Tourism of the College of Polytechnics Jihlava realized an extensive descriptive marketing research, carried out in the period of time from October 2014 to October 2015. A contracting authority of the research was the contribution-based organization Vysočina Tourism. The objective of the research was to define the profile of a visitor to the Vysočina
for implementing, the method of survey with questioning using standardized questionnaires was used. the total size of the sample was 4,256 respondents. the data collecting took place in three stages, shown in Table 1.

<table>
<thead>
<tr>
<th>Research period</th>
<th>Number of questionnaires</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oct 2014–Feb 2015</td>
<td>1,156</td>
<td>4,256</td>
</tr>
<tr>
<td>Mar 2015–June 2015</td>
<td>1,220</td>
<td></td>
</tr>
<tr>
<td>July 2015–Sep 2015</td>
<td>1,880</td>
<td></td>
</tr>
</tbody>
</table>

Source: adjusted according to Janoušková, Šedivá Neckářová 2016.

The marketing research was conducted in 33 localities distributed in all former districts of the Vysočina Region – Jihlava, Třebíč, Pelhřimov, Havlíčkův Brod and Žďár nad Sázavou (see Figure 3). in each district, the research-contracting authority set the particular localities where the data was collected from the respondents. There were 5 localities in the District of Jihlava, 6 localities in the District of Třebíč, 6 localities in the District of Pelhřimov, 7 localities in the District of Havlíčkův Brod and 9 localities in the District of Žďár nad Sázavou.

Respondents were approached on the basis of their occurrence in particular localities, the selection of the respondents was random (respondents were not distinguished according to gender, age, etc.). the emphasis was put on the choice of the sample, which had to be varied in order to have the highest explanatory power. During questioning, the principle of the greatest share of foreign visitors was applied. to ensure the representativeness of the sample, the selection was not allowed to be one-sided, and the questioned respondents were not allowed to create homogenous groups (Smutek 2005, p. 6). Attention was also paid to the right timing for the data collecting – the data in localities was collected on all days of the week and repeatedly during various periods of time to ensure that the results were not distorted randomly (e.g. by weather).

The quantitative method was used to carry out the monitoring of visitors – a survey with chosen personal questioning by means of a standardized questionnaire. the advantage of the personal questioning is that the inquirer can note down also nonverbal displays (Johnová 2008, p. 121) and if need be, questions can be explained to the respondent. the research was conducted using 22 inquirers in total, by students of Travel and Tourism programme at the College of Polytechnics Jihlava, who underwent special training in order to carry out the research properly, the training ensured that personal preferences were not projected into the selection of the respondents. the respondents were selected and asked directly in the field, the data collecting was anonymous. the answers of the respondents were written down by the inquirers into the printed standardized questionnaires available in five language versions. Some inquirers were noting down the answers of the respondents into prepared e-forms in tablets.

The questionnaire was provided by the contracting authority, the organization Vysočina Tourism, and contained 22 questions in total (17 closed, 2 half opened, and 3 open).

The realized extensive marketing research is the source of present information on the structure of the visitors into the entire Vysočina Region, and their subjective contentment, perception of public utilities of the region as a destination, as well as the standard of provided services of tourism (Janoušková, Šedivá Neckářová 2016). the obtained primary data will serve to the Vysočina Region as one of the foundations for the creating of the Strategy of the development of tourism in the Vysočina Region for the period 2017–2025 (Pro Kraj Vysočina... 2016).

The obtained data was processed by means of mathematical-statistical methods using the Excel programme; it was summarized, analysed, and consequently assessed.

Results and discussion

In the following text there is the overview of selected results of the primary marketing research on visitors into the Vysočina Region from the
years 2014–2015. These results will be compared to the outcome of the document the Profile of a visitor to the tourist region Vysočina from 2007 (for more information see Profil návštěvníka... 2007). The comparison of the results is enabled by the fact that the questionnaires in both researches had nearly identical structure.

1. Socio-demographic characteristics of the sample
From the total number of 4,256 respondents, 51% were women and 49% men. Nearly two thirds of respondents who visited the surveyed region were of middle age (30% of respondents were 26-34 years old, the next 30% were 35-49 years old). Seniors represented slightly more than one fifth of the total number of respondents (14% respondents were 50-59 years old, 8% were 60 and older). Youth (up to 25 years) represented only 18% of respondents.

Respondents with basic education represented 19% of the sample, 57% had completed secondary education with graduation exams, and 24% had graduated from tertiary educational institutions. From the point of view of the educational structure, people with higher education predominated unequivocally.

2. Research results
Only less than one fifth of the visitors to the Vysočina Region (18%) arrived unaccompanied. Half of the visitors came to the region with a partner or with friends. Nearly one third of visitors came with children (with school children 17%, preschool children 15%). Thus, Vysočina can be considered as a destination suitable for family holidays or holidays with friends.

Tab. 2. Structure of visitors by their travel companion into the region

<table>
<thead>
<tr>
<th>Answer</th>
<th>Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number %</td>
</tr>
<tr>
<td>Alone</td>
<td>773 18</td>
</tr>
<tr>
<td>With partner, friend/s…</td>
<td>2,133 50</td>
</tr>
<tr>
<td>With small children (at least one pre-schooler)</td>
<td>630 15</td>
</tr>
<tr>
<td>With older children (pupil/s)</td>
<td>720 17</td>
</tr>
</tbody>
</table>

Source: authors’ own work, 2016.

The positive result, important for the future of the destination, emerging from the comparison of the results of both researches, is that since 2007 in the Vysočina Region the share of visitors arriving with children has risen by +11 % (see Tab. 2). Children visitors can become those who will come back repeatedly – and thus it is extremely important to include the offer of the tourism products for them, too.

From the results of the research, it also emerges that even though the Vysočina Region has 3 localities on the UNESCO List of World Heritage Sites, it is predominantly a destination of domestic tourism (93% respondents were domestic visitors, only 7% of the total number of respondents arrived from abroad).

In all, respondents from citizens of 24 foreign countries were obtained in the survey, nearly a quarter of them came to Vysočina from Slovakia. The main source countries of the surveyed destination, beside Slovakia, are Germany, Poland, and Austria. In contrast to the research from 2007, the number of source countries went up by seven, and the share of visitors from Poland increased significantly.

Respondents from the Czech Republic were asked an additional question exploring the distance of the place of residency from the point of surveying. The results of this question are shown in Figure 4. It is obvious that nearly 70% of domestic visitors came to the Vysočina Region from the distance under 100 km, and so they arrived from the neighbouring regions or even were travelling only within Vysočina. When compared to the data from 2007, there is about a 20% rise at the expense of visitors from a bigger distance. The identified change should be an impulse to more exact focusing of promotion of tourist attractions of the Vysočina Region within the Czech Republic.

For each destination agency, information about the visitors’ length of stay is crucial. Unfortunately, the research results show that nearly 60% of visitors to the Vysočina Region are only one day visitors. Day visitors are considered the visitors to the destination who travel for a period of time shorter than 24 hours without an overnight stay in the visited place (UNWTO in Palatková, 2014, p. 11). This result is definitely related to the previous finding about a small distance from the respondent’s place of residency.

![Fig. 4. the distance between the place of residency of domestic visitors and the point of surveying](source: authors’ own work, 2016.)
Mere 3% of visitors to the Vysočina Region stay longer than a week, one fourth of the surveyed said that they stay overnight once to twice.

With regard to the fact that in 2007 the number of one-day visitors was only 44%, the observed trend towards cutting down on the average length of stay in the destination is both a negative and threatening factor for sustainable tourism in the Vysočina Region. Destination management should try again to extend the visitors’ length of stay.

When surveying the visitors’ preferences regarding the choice of accommodation during their stay in the destination, 58% respondents answered that they have no accommodation in the region (see Tab. 3). The difference of 1% in the share of one-day visitors and those with no accommodation is caused by both the rounding up the numbers to integers, and also probably the fact that several surveyed people might have had accommodation in the Vysočina Region, but outside the locality in which they were asked and into which they went on a one-day trip.

The highest number of respondents (27%), who were accommodated in the Vysočina Region during their stay, used the options of staying with their relatives and acquaintances, alternatively on their own recreational property (see Fig. 6). It can be assumed that a great role in their decision was played the fact that this type of accommodation is usually completely for free. Approximately one fifth of the surveyed people (22%) was accommodated in hotels of higher category, and a number of people opted for accommodation in a boarding house. Accommodation of lower category was chosen by 17% of respondents (campground 9%, a rented room/apartment/cottage 8%).

From the aforementioned facts it can be concluded that if a visitor to the Vysočina Region is planning to use accommodation services during their stay, there is nearly 50% probability that he/she will choose more comfortable accommodation in a hotel or a boarding house, similarly as in 2007. The distribution of the use of accommodation establishments by respondents is illustrated in Figure 6.

The share of visitors who were not accommodated in the region in 2007 was markedly lower (44%) than in the period of time 2014–2015, the number of visitors who stay overnight in the Vysočina Region decreased by 14%. Again, we can notice a considerable negative trend towards increasing the share of one-day visitors.

**Fig. 5. Respondents’ length of stay in the Vysočina Region in 2014–2015**

Source: authors’ own work, 2016.

**Fig. 6. The distribution of use of accommodation establishments by visitors to the Vysočina Region in 2014–2015**

Source: authors’ own work, 2016.
A very positive result of the survey is the finding that the visitors return to Vysočina repeatedly – this fact was stated by almost ¾ of them. Approximately a half of the surveyed persons (47 %) said that they had been to the region already more than three times, and it can be supposed that they will come back again in the future (see Fig. 7). Compared with the 2007 research it is an increase by more than 20%. Possibly, this phenomenon is related to the rise of the share of one-day visits without accommodation.

Within the framework of the research, the visitors’ main reasons for coming to the region were investigated. When answering, the respondents could choose only one of nine offered options – see results presented in Figure 8.

As mentioned above, in the beautiful, clean nature of the Vysočina Region there are three localities of the UNESCO World Heritage List, and many other historic-cultural monuments. Apart from that, in the destination there are organized many attractive socio-cultural events. The results of the research focusing on finding out the main reasons for visiting Vysočina thus were not very surprising – the most frequently mentioned reason for the visit was getting to know the region (27% respondents). The visitors’ motive for getting to know the area corresponds with their structure by education. The distribution of the attractions in the scenic countryside of Vysočina calls for undemanding tourism. Tourism together with other sport activities is preferred in the surveyed region by 20% visitors. The third most frequently mentioned reason for a visit to the destination was relaxation. Overall, based on the results of the research, the Vysočina Region can be described as a perfect destination for sightseeing, sport activities, and relaxation.

Interesting is the comparison with the 2007 results – that year, three times more visitors arrived for getting to know the region rather than for tourism and sports, whereas in the period of time 2014–2015 both reasons were approximately equally frequent (see Tab. 4). However, since 2007 there has been a relatively considerable increase in the total share of people interested in tourism and sports (+9 %).

<table>
<thead>
<tr>
<th>Tab. 4. Main reasons for visiting the Vysočina Region</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Reason for visit</strong></td>
</tr>
<tr>
<td>---------------------</td>
</tr>
<tr>
<td>Number</td>
</tr>
<tr>
<td>Sightseeing</td>
</tr>
<tr>
<td>Relaxation</td>
</tr>
<tr>
<td>Hiking and sport</td>
</tr>
<tr>
<td>Health – spa, rehabilitation, medical therapy, etc.</td>
</tr>
<tr>
<td>Work – business trip, training, conference, etc.</td>
</tr>
<tr>
<td>Entertainment</td>
</tr>
<tr>
<td>Shopping</td>
</tr>
<tr>
<td>Visiting relatives or friends</td>
</tr>
<tr>
<td>Transit</td>
</tr>
</tbody>
</table>

Source: authors’own work, 2016.

**Summary**

There was a marketing research conducted among visitors in 33 selected areas of cultural tourism carried out in the Vysočina Region (Czech Republic). This
Cultural tourism as a branded tourism product... (European examples)

A typical visitor to the Vysočina Region is a day visitor—a middle-aged resident with at least secondary education who arrives from a place under 100 km distant. He/She comes with a partner or friends. Even though this visitor does not stay in the region overnight, they return repeatedly.

Most visitors come for sightseeing, hiking and sport, or just for relaxation. The research result confirms the fact that the Vysočina Region is a destination mainly of cultural tourism.

As compared with the results of another marketing research from 2007 (for more information about this research see \( H_0 \) profile of a visitor to the Vysočina Region has changed since 2007) was confirmed by comparing the results of both researches.

The research results will be used by the Vysočina Region as a base material for creating a new Tourism Development Strategy of the Vysočina Region for the years 2017–2025.

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The potential of the cultural and regional tourist product of Belarus

Abstract: the author considered the value of cultural tourism and the structural features of the cultural heritage acting travel’s motive. Social and economic functions of cultural tourism were marked. It was shown that, in the broad sense, cultural tourism is the spiritual appropriation of personality wealth of culture through travel and tours, and, in the narrow sense, it is a form of leisure activities related to visits to other countries and areas on purpose to see the sights. The author described structural features of the cultural and historic potential and its localization in the regions of Belarus. The main forms of cultural tourism and attendance at major sites of cultural heritage were analyzed. The key role in the formation of a regional tourism product of monuments included in the list of World Cultural Heritage by UNESCO, as well as attendance of cultural and event management were considered. Attention was drawn to the brand value of the annual cultural capital of the country to enhance cultural tourism, as well as to the development of cross-border tourist routes in the program of European cultural routes.

Key words: the cultural tourism, tourism potential of the cultural heritage, cultural and event management, the cultural capital of the country

Introduction

Cultural tourism is a significant segment on the modern market of tourist services, reaching in different countries from 1/5 to 1/3 potential demand. Dynamic development of cultural tourism is based on the rich cultural heritage and the history of civilization. Cultural heritage is a legacy of material artifacts and intangible assets belonging to a particular group or society that receive them in the succession of generations and the development of civilization. The first and most important feature of heritage is that someone always possesses it, someone is passing it and someone receives it. Heritage therefore always exists in the mirror of people relationships. The second feature of heritage is the fact that it is evaluated as relevant and important to this community. Cultural heritage is a group of resources from the past by which people identify themselves, regardless of title, which is a way of expression and consequence of constantly evolving values, beliefs, knowledge and traditions (Owsianowska, Banaszkiewicz 2015, p. 8–9). Cultural tourism which is based on visiting wide range of cultural heritage objects can be regarded as one of the oldest types of tourism. However, due to actively growing interest in cultural trips within recent decades, and, as a result of progressive specialization of the tourist offer, it became common to isolate it as a separate group of tourism on the tourist market.

Modern cultural tourism includes travelling with visiting cultural heritage as a basic cause. Heritage is understood in this case in two ways:

- heritage in the strict sense, including monuments and pieces of art
- culture in this sense is closely linked with the history in general and art history,
- heritage in more general terms, including: everyday life, science and technology (factories, equipment), geographical environment (landscapes and their interpretations, methods of spatial organization in the past and present times), literature of various regions, cuisine regarded as the art of living (Barbier 2005, p. 96).

On the basis of such an approach to tourism geography the definition of cultural tourism was developed in a narrower and broader term. The first, so-called narrow approach defines cultural tourism as a ‘range of tourists’ behavior associated with their genuine interest in cultural heritage (monuments, folklore, and places associated with important events, etc.), and their participation in the wider contemporary cultural life’ (Kowalczyk 2008, p. 13). In contrast, so-called, wider approach defines cultural tourism universally as ‘all forms of tourists’ behavior as their underlying needs and preferences always arise from the conditions of a cultural nature regardless of whether these behaviors stem from the so-called tourist interest in cultural values, or any other type of tourist values (e.g. natural)’ (Kowalczyk 2008, p. 14). This approach actually recognized the universal understanding of the entire tourism as a cultural phenomenon. Taking into account the influence of factors of demand, consumers’ reasons for travelling and program of journey and features of the cultural values, cultural tourism is defined as ‘all group or individual tours, in which the meeting of participants with monuments, events and other qualities of high or popular culture or increasing their knowledge about world around organized by human, is an essential part of a travel or a conclusive argument for the individual decision to take it or taking part in it’ (Mikos von Rohrscheidt 2008, p. 31).
Presented definitions encompass the variety of modern cultural tourism, due to a wide variety of objects of tourism demand and the diversity of the modern world of culture (from the classical sites of past civilizations to modern festivals and fairs). It is important to take into account the spiritual aspect of attribution by a person through tourist travel the wealth of culture and its real images by consumption of the tourist product with the dominance of the elements of cultural heritage. Based on current approaches to understanding of culture, cultural studies (Donskih 2012) point out that, in the broadest sense, cultural tourism is the spiritual appropriation of personality wealth of culture through travel and excursions, and, in the narrow sense, travelling to other countries and areas to visit cultural, historical or geographical attractions. This broad sociological interpretation of cultural tourism focused on the spiritual development of the individual does not exclude the economic aspect in post-industrial society. This feature of cultural tourism, reflected in a narrow interpretation, is aimed at promoting the local cultural heritage and its inclusion into the regional tourist product for the purpose of economic benefits and further usage of these funds for the development of socio-cultural sphere of the regions and localities (Donskih 2012, pp. 135-137). The above approaches are used in the evaluation of the multicultural heritage of Belarus as the joint region of diverse cultures and the development of cultural tourism, taking into account the formation of unified European cultural routes in the region.

Cultural and historical potential

The Republic of Belarus is located in the centre of the European continent, in the western part of the East European Plain. Belarus shares borders with Lithuania and Latvia in the north-west, Russia in the north and east, Ukraine in the south and Poland in the west. the length of the Republic of Belarus territory from north to south is 560 km and from west to east – 650 km, the area of the country is 207.6 thousand km² and the population is 9,480.9 thousand people (2015). in the era of globalization and the expansion of cross-cultural cooperation between the nations, Belarus with an advantageous geographical location in the heart of Europe, at the crossroads of important transit routes from east to west and north to south is becoming an attractive region for target and transit tourist visits. the territory of Belarus is crossed by two trans-European transport corridors No 2 (Paris-Berlin-Warsaw-Brest-Minsk, Orsha-Moscow) and No 9 (Helsinki-St.Petersburg-Vitebsk-Mogilev-Gomel-Kiev-Odessa, with a branch Gomel-Minsk-Vilnius), which are associated with the possibility of expanding tourist service in Belarus to about 10 million annual transit flow (Tourism... 2014). the development of domestic and inbo-

<table>
<thead>
<tr>
<th>Regions</th>
<th>Total number of monuments</th>
<th>architectural</th>
<th>historical</th>
<th>monuments of art</th>
<th>archaeological</th>
</tr>
</thead>
<tbody>
<tr>
<td>Belarus</td>
<td>5,379</td>
<td>1,763</td>
<td>1,191</td>
<td>60</td>
<td>2,350</td>
</tr>
<tr>
<td>Brest region</td>
<td>741</td>
<td>342</td>
<td>228</td>
<td>7</td>
<td>160</td>
</tr>
<tr>
<td>Vitebsk region</td>
<td>934</td>
<td>329</td>
<td>258</td>
<td>4</td>
<td>376</td>
</tr>
</tbody>
</table>

The historical and cultural heritage fund of Belarus has more than 17.8 thousand immovable objects, 5.4 thousand of which are included in the State Register of historical and cultural values (Tourist regions... 2008). in the structure of Belarusian historical and cultural heritage the most widely represented group of monuments is archaeological (43.7%) and architectural (32.8%), historical monuments are about 1/5 in total fund and monuments of art a little more than 1% (Tab. 1). Higher proportions of architectural sites are in the capital city of Minsk (87%), and western part of the country – Brest (46%) and Grodno regions (41%) and relatively low – in the eastern regions – Gomel (19%) and Mogilev (12%). a higher share of historical monuments is in Brest and Gromel regions (31–36%), and archaeological – in Grodno, Minsk and Gomel regions (44–46%), with their absolute dominance in Mogilev region (75%).

The spatial distribution of monuments reflects regional peculiarities of historical and cultural development of Eastern Belarus in 1920–1940 as a part of the Soviet Union, and the western regions as a part of Poland until 1939. in addition to the cross-border ‘Belovezhskaya Pushcha’ National Park, in the UNESCO World Heritage List are: the castle complex ‘Mir’ (2000), architectural and cultural complex of the Radziwill family from 16th–18th centuries in Nesvizh and the ‘Struve Geodetic Arc’ (trans boundary site of 19th century, including 19 topographic-geodesic points on the territory of Belarus) – since 2005. There are also proposals for inclusion of more than 10 sites to the UNESCO World Heritage List, such as Augustow Canal (together with Poland) – a monument of hydraulic engineering from 18th century connecting river basins of Neman and Vistula, the reconstruction of which was completed in 2006. in general, Belarus concentrates 4 of 1031 UNESCO World Heritage List monuments (0.39 %), while its share in the world population is three times lower (0.13 %).

<table>
<thead>
<tr>
<th>Regions</th>
<th>Total number of monuments</th>
<th>architectural</th>
<th>historical</th>
<th>monuments of art</th>
<th>archaeological</th>
</tr>
</thead>
<tbody>
<tr>
<td>Belarus</td>
<td>5,379</td>
<td>1,763</td>
<td>1,191</td>
<td>60</td>
<td>2,350</td>
</tr>
<tr>
<td>Brest region</td>
<td>741</td>
<td>342</td>
<td>228</td>
<td>7</td>
<td>160</td>
</tr>
<tr>
<td>Vitebsk region</td>
<td>934</td>
<td>329</td>
<td>258</td>
<td>4</td>
<td>376</td>
</tr>
</tbody>
</table>
Tourism Role in the Regional Economy. Vol. 6

Cultural tourism as a branded tourism product... (European examples)

<table>
<thead>
<tr>
<th>Region</th>
<th>Total</th>
<th>1st class</th>
<th>2nd class</th>
<th>3rd class</th>
<th>4th class</th>
<th>5th class</th>
<th>6th class</th>
<th>7th class</th>
<th>8th class</th>
<th>9th class</th>
<th>10th class</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gomel region</td>
<td>866</td>
<td>167</td>
<td>313</td>
<td>8</td>
<td>0.9</td>
<td>377</td>
<td>43.5</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grodno region</td>
<td>727</td>
<td>300</td>
<td>96</td>
<td>4</td>
<td>0.6</td>
<td>326</td>
<td>44.8</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Minsk region</td>
<td>661</td>
<td>199</td>
<td>151</td>
<td>4</td>
<td>0.6</td>
<td>304</td>
<td>46.0</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Minsk City</td>
<td>380</td>
<td>330</td>
<td>15</td>
<td>29</td>
<td>7.6</td>
<td>5</td>
<td>1.3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mogilev region</td>
<td>1,070</td>
<td>133</td>
<td>130</td>
<td>4</td>
<td>0.4</td>
<td>802</td>
<td>74.9</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* the numerator is the total number of facilities in the region, the denominator – the share of this group in the total number of monuments (without other monuments)

Source: Created with: Tourism and tourist resources... 2014.

Unique in the history of UNESCO is an international scientific and technical heritage monument ‘Struve Geodetic Arc’, stretching through 10 countries (Norway, Sweden, Finland, Russia, Estonia, Latvia, Lithuania, Belarus, Ukraine, Moldova) from Fuglenes (70°40' N) on the coast of the Arctic Ocean to the Staro-Nekrasowska (Stara Nekrasivka) on the banks of the Dnieper River (45°20' N) with the total length of 10°35' along the meridian 25°20' E or length of more than 2808 km in linear measure. Geodetic measurements to determine the length of the meridian are carried out in the size of the Earth were carried out from 1816 to 1852. The measurements on the territory of Belarus were led by Karl Tenner. In the course of operation on the territory of ten countries 258 geodetic points and 103 main triangulation points were laid. The structure of the monument includes 34 geodetic points, 5 of which are located on the territory of Belarus. They were discovered during search operations in 2001 by experts of ‘Belaeroskomogoezdeziya’ in the Ivanovo district, Brest region (centers of basis points Leskovichi, Ossowitza, Tchekutsk (Chekutsk), as well as in the Oshmyany (Tupishki) and Shchuchin (Lopaty) districts in the Grodno region. 21 remaining points of Struve Arc are found in Belarus, which are included into the list of historical and cultural values and protected by the state.

The most valuable architectural monuments are masterpieces of ancient Belarusian school of architecture of 11th–12th centuries (Polotsk St. Sophia Cathedral and Polotsk Church of the Saviour and St. Euphrosyne, Grodno St. Boris and Gleb Church, Vitebsk Holy Annunciation Church), medieval monuments of military defensive architecture (Kamenets Tower of XIII century, Novogrudok Castle, Grodno Castle, Lida Castle, Krevo Castle, the Mir Castle and park complex, Nesvizh palace and park complex, Golshanskyi Castle), unique defensive type churches (Synkovichi St. Michael Church, Murovanka Holy Nativity of the Virgin church, Komai Church of St. John the Baptist),

rich heritage of baroque (Grodno, Pinsk, Nesvizh, Slonim, Minsk) and classicism (Gomel Palace and Park Ensemble, Kossovo Palace, Ruzhany palace complex) Polesie wooden churches, architectural ensemble of Independence Avenue in Minsk.

National Belarusian culture has its roots in the distant past. Belarusian land gave the world the bright galaxy of outstanding figures of culture, science, art and politics. The beginning of Belarusian book printing was initiated in the 16th century by an enlightener and educator F. Skaryna, his ideas were continued by S. Budny, S. Polotsky and other great humanists. The Belarusian land at different milestones of its history nurtured a bright galaxy of outstanding poets (A. Mickiewicz, Y. Kupala, Y. Kolas, M. Bogdanovich and others), composers (S. Moniuszko, M. Oginski), artists (M. Chagall, H. Soutine, V. Vankovich), military and government officials (T. Kosciuszko, W. Wroblewski, T. Vavzhetsky), and scientists and travelers (I. Domeyko, K. Yelski, I. Cherskiy, N. Sudzilovsky, O. Schmidt) who left a deep mark on the history of the world. Economy Nobel Prize winner Simon Kuznets (1971, Pinsk), Peace Prize winner Menachem Begin (1978, Brest) and Shimon Peres (1994, Vishnevo), as well as Physics Nobel Prize winner Zhores Alferov (2000, Vitebsk) are all natives of Belarus. The Nobel Prize in Literature in 2015 was awarded to a Belarusian writer Svetlana Alexievich.

One of the most important elements of the national historical and cultural heritage is rich and unique traditional material and spiritual culture preserved mainly in rural areas. The country has about 100 centers of folk arts and crafts, dozens of local areas with traditional weaving and embroidery, pottery and others. Regional differences in the distribution of monuments of cultural tourism reflect a significant dominance of sites (especially of first and second value categories) in Grodno and Brest regions, as well as in the western districts of the Vitebsk and Minsk regions.

Despite the considerable destruction during two world wars in 20th century, there are more than 40 settlements in Belarus with a preserved historical planning structure, urban facilities and natural surroundings that have historical and cultural value. Among them 9 cities and towns (Minsk, Grodno, Brest, Vitebsk, Zaslavl, Kobrin, Pinsk, Polotsk, Mozyr) were included in the State Register of historical and cultural values. Since 1991 Belarus carried out restoration work on the 63 sites of historical and cultural heritage, including: the Annunciation Church of the 12th century, Church of St. Barbara of the 19th century in Vitebsk, the Church of the Holy Spirit of the 18th century on the territory of Kucein monastery in Orsha, a town hall of the 18th century in Shklov, church of defensive type of the 16th century in the village Murovanka in Shchuchin district, shopping arcade and the manor in Pruzha-
ny, A. Mickiewicz house-museum in the village Zaosie in Baranovichi district and T. Kosciuszko house-museum in Kossovo in Ivatsevichi district, the Vankoviches’ House in Minsk and other places of great interest for cultural tourism. in accordance with the State program of culture development in the Republic of Belarus the restoration of World Heritage sites is completed – the Mir castle, architectural and cultural complex of the castle in Nesvizh. the documentation is developed and restoration of more than 20 architectural and historical sites (Trinity Church in the village Wolczyn of Kamenez district (the burial place of the last king of the Polish-Lithuanian Commonwealth Stanislaw Poniatowski), Potemkin palace of 17th century in Krichev, Paškevich palace of the 19th century in Grodno, etc.) are completed in all regions of Belarus. Formation of a manor and ethnographic complexes and expansion of a network of local tour routes in all areas promotes development of local tourist markets (N. Orda museum complex in the village Vorotsevichi of Ivanovo district, ethnographic museum complex in the village Wolczyn of Kanemets district, museum and ecological complex in the village Berezhnoe of Stolin District, the home-museum of Ivan Dameyko in the village Medvyadka of Karelichy district, manor and park complex of M.K. Oginski Zalesie in Smorgon district, and others).

Current task for Belarus is the museumification of military battlefields. Some work has been carried out in the early 20th century during the celebration of the 100th anniversary of the events of the Patriotic War of 1812. The monuments in Kobrin, Vitebsk, at Borisov on the Berezina River (place of the French troop’s waftage) and others were erected. the events of the Great Patriotic War of 1941-1945 are immortalized by numerous memorials and monuments of military glory (Brest Fortress memorial, Bujnichy field – a place of battle in the defense of Mogilev in 1941, memorials of partisan glory and national struggle Proryv (Ushachi district), Ostrov Zyslov (Luban District), Khatyn (Logoisk District) and others).

Restoration of fortifications west from Minsk on the old Soviet-Polish border that existed before 1939 were carried out by the 60th anniversary of Victory in the Great Patriotic War. Unofficial name of these fortifications ‘Stalin Line’ appeared in 1942, but the main work was carried out there during the period of 1927–1939. On the territory of Belarus Minsk, Polotsk, Slutsk and Mozyr fortified sectors have been established. Defense of Minsk fortified sector played a significant role in June 1941 and the event returned from oblivion after more than half a century. Historical representatives of weapons were established on this site, a museum of modern weapons and military equipment was created, there are guided tours and reconstruction of fragments of historical events.

Different types of towns and villages with valuable objects of historical and cultural heritage require different approaches for integrating them into modern life and using in various fields of cultural and tourist-excursion activity. in large cities (with more than 100 thousand people) historical and cultural sites make a small part of the building and do not determine the economic life of the city (Minsk, Vitsebsk, Grodno, Brest, Mogilev). So, historical and cultural complexes are included into the urban planning structure of the city center and the goal is to save the historic building, restore the monuments of architecture and history, and incorporate them into the modern life of the city. in small towns and villages with valuable historical and cultural complexes, historical buildings and planning are often not only the main feature, but also the only chance for revitalization of economic activity (Nesvizh, Mir, Novogrudok, Mstislawl, Zaslavl) through rehabilitation and restoration of historical and cultural monuments and creation of workplaces in the tourism and hospitality. in the changing conditions of market economy is not possible at times to find sufficient funding for the restoration of unique monuments in the rural areas (castles in Krevo, Golshany, Smolyany), objects of wooden architecture and architecture in depopulating rural areas. Monuments of history and culture at the area of Chernobyl disaster have the tragic fate – in the 16 affected districts of the Gomel and Mogilev regions there are about 400 archaeological sites, 170 architectural projects (including 30 manor and park complexes and 67 monuments of wooden architecture). About 1 thousand pieces of arts and crafts and 350 exhibits of folk life transferred to the funds of the Museum of Ancient Belarusian Culture (Minsk).

An integral part of the cultural heritage fund and the place of its storage is a network of 162 museums (Tab. 2), among which 51% are combined museums, 25% – the historical, 10% – art museums and others. the museum fund of Belarus includes more than 3750 thousand items of which 2,720 thousand (72%) belong to the main collections, and more than 1 million – to scientific support. On the basis of the considered natural features, recreational, cultural and historical potential of the regions in Belarus, 27 tourist zones were formed: in Brest region – Euroregion Bialowieza Forest, tourist and recreational zone Beloe Lake and Telekhany, cultural and tourist area of Pinsk. Poliesie, transit-tourist zone Brest-Baranovichi-border region; in Vitsebsk region – Vitsebsk, Polotsk, Braslav, Orsha-Kopys’s; in Gomel region – Gomel, Vetka, Mozyr-Turov, Chechersk, Zhlobin; in Grodno region – Grodno, Lida, Novogrudok, Slonim; in Minsk – the historic center of the city and Loshitsa Manor; in Minsk region – Minsk, Logoisk, Naroch, Borisov and Slutsk; in Mogilev region – Mogilev, Mstislawl, Bobruisk, Shklov.
Cultural and event tourism

Nowadays one of the busiest branches of the Belarusian tourist market is cultural and event tourism, that is becoming more popular among different social groups and foreign tourists. The number of the museum visitors which is gradually growing after the crisis period of 1990s – from 3.8 million people in 2000 (with the average number of 381 visits annually per 1000 inhabitants) to 6.3 million in 2015 (665 visits per 1000 inhabitants) – shows the increasing dynamics of the tourist service that exceeds the level of the active state of the tourist market in 1980s (4.8 visitors in 1987, 486 visits per 1000 inhabitants). We can notice the most intensive tour influxes (180–340 thousand people in the year) in the big national and regional historical museums and in the memorials, the attendance of the historic-cultural museum-reserves has highly grown (200–250 thousand people in year), the museums of the Belarusian writers and the natural museums of the national parks (70–100 thousand people) are actively visited (Tab. 3).

Table 2. the museum fund of Belarus and its usage (2014)

<table>
<thead>
<tr>
<th>Types of museums</th>
<th>Number of museums</th>
<th>Number of museum items of main collections</th>
<th>Number of visits</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>entities %</td>
<td>thousand</td>
<td>%</td>
</tr>
<tr>
<td>Total museums of which:</td>
<td>162 100</td>
<td>3,169.5 100</td>
<td>5,731.0 100</td>
</tr>
<tr>
<td>Historic</td>
<td>43 26.5</td>
<td>898.0 28.3</td>
<td>1,543.0 26.9</td>
</tr>
<tr>
<td>Combined</td>
<td>91 56.1</td>
<td>1926.5 60.8</td>
<td>2,996.8 52.3</td>
</tr>
<tr>
<td>Arts</td>
<td>14 8.6</td>
<td>80.3 2.5</td>
<td>494.2 8.6</td>
</tr>
<tr>
<td>Literature studies</td>
<td>7 4.3</td>
<td>171.6 5.4</td>
<td>399.0 7.0</td>
</tr>
<tr>
<td>Specialized</td>
<td>7 4.3</td>
<td>93.2 3.0</td>
<td>298.0 5.2</td>
</tr>
</tbody>
</table>

Source: Created with: Tourism and tourist resources... 2014.

Table 3. the most visited historic and cultural places in Belarus (2011–2012)

<table>
<thead>
<tr>
<th>Historical and cultural objects</th>
<th>Annual attendance, thousand visits</th>
<th>Number of main collection items exhibited during the year, units</th>
</tr>
</thead>
<tbody>
<tr>
<td>National Historical and Cultural Reserve Museum ‘Nesvizh’</td>
<td>431.0</td>
<td>5,651</td>
</tr>
<tr>
<td>Gomel Palace and Park Ensemble</td>
<td>309.0</td>
<td>166,498</td>
</tr>
<tr>
<td>Memorial Complex ‘Brest Hero Fortress’</td>
<td>300.6</td>
<td>47,781</td>
</tr>
<tr>
<td>Castle Complex ‘Mi’</td>
<td>275.0</td>
<td>196</td>
</tr>
<tr>
<td>National Art Museum of the Republic of Belarus</td>
<td>215.0</td>
<td>27,195</td>
</tr>
</tbody>
</table>

Cultural tourism as a branded tourism product...(European examples)

Tab. 4. the list of major annual events at the market of cultural event tourism in Belarus

<table>
<thead>
<tr>
<th>Month</th>
<th>Name</th>
<th>Place of realization</th>
<th>Organizers</th>
<th>Number of visitors, in thousands</th>
</tr>
</thead>
<tbody>
<tr>
<td>June</td>
<td>the festival ‘Nights of the Bolshoi theatre in the Radziwill castle’</td>
<td>Nesvizh</td>
<td>National Academic Bolshoi Opera and Ballet Theatre, National historical and cultural museum-reserve «Nesvizh» and National State Television and Radio Company in cooperation with the Ministry of culture of the Republic of Belarus</td>
<td>about 3.5-5.0</td>
</tr>
<tr>
<td>July</td>
<td>‘Musical evenings in the Mir castle’</td>
<td>Mir</td>
<td>National Television and Radio Company in cooperation with the Ministry of culture of the Republic of Belarus</td>
<td>about 40.0-50.0</td>
</tr>
<tr>
<td>July</td>
<td>International festival of arts ‘Slavianski Bazaar in Vitebsk’</td>
<td>Vitebsk</td>
<td>Ministry of culture, Vitebsk Regional Executive Committee, Center of culture «Vitebsk»</td>
<td>more than 120.0</td>
</tr>
<tr>
<td>August</td>
<td>National festival of Belarusian song and poetry</td>
<td>Molodechno</td>
<td>Ministry of culture, Minsk Regional Executive Committee, National academic symphonic orchestra, National State Television and Radio Company</td>
<td>4.0-6.0</td>
</tr>
<tr>
<td>September</td>
<td>International theatre forum ‘TEART’</td>
<td>Minsk</td>
<td>Center of fine arts, in cooperation with the Ministry of culture of the Republic of Belarus, Belgazprombank, the Adam Mickiewicz Institute in Warsaw, the Polish Institute in Minsk</td>
<td>more than 9.0</td>
</tr>
</tbody>
</table>

Among the major actions of cultural and event tourism International Art Festival ‘Slavic Bazaar’ in Vitebsk is the most massive – about 120 thousand people are involved in its activities. However, its marketing and infrastructure support needs further improvement. Tourist information centre of Vitebsk is isolated from the historical center (the best location, for example, in the City Hall building), and should be supplemented by a network of information points (stands, kiosks) in the most popular tourist points of the city, such as train stations, in the historic center, museums and major attractions. This is very important, because among guests only 24.2% were planning to get acquainted with its historical and cultural heritage with the help of a guide, and the majority would like to inspect the city themselves. Historical and cultural subjects, according to the survey, evoke wide interest. As the most interesting excursions around the city, residents and guests of the festival have identified ‘Medieval Vitebsk’ (50.5%), ‘Legends of the city on the Dvina’ (40%) and ‘City which is not present (thematic tour of Vitebsk of the late 19th - early 20th century)’ (28.4%). Overall, the survey respondents’ general assessment of the level of tourist infrastructure of the festival in Vitebsk on 10-point scale revealed a significant group of participants who consider that it is necessary to improve the sphere of tourist service (every fifth respondent put the estimate below 6 points) (Plytnik 2013, p. 286–287).

Brand of cultural capital as a form of the region’s tourism product activation

More than 30 years of cultural tourism projects development in Europe has been stimulated by annual events held in major historical and cultural centers, proclaimed the ‘Cultural Capital of Europe’, a broad program of cultural actions. the annual calendar of European Capital of Culture 2016 – Wroclaw, has about 1000 different events. the key objectives of these projects is
the development of cultural activities in the cities that have received the status of European Capital of Culture, as well as development the image of an attractive and creative Europe, as a region open to cultures from around the world. An important emphasis is placed on the promotion of sustainable socio-economic development of cities through the expansion of opportunities for the revival of local cultural traditions, increasing the creative and innovative capacity of cities, creating new attractions, the development of new forms of tourism and active forms of leisure (European Capitals of Culture, 2015, p. 1–3).

National project ‘Cultural Capital of Belarus’ has been realized since 2010 as one of the most important events in cultural life and touristic calendar of the Republic of Belarus. These actions are held under patronage of the Ministry of Culture of the republic of Belarus. The first cultural capital of Belarus in 2010 was the city of Polotsk, and subsequently this honorary status had received by Gomel (2011) Nesvizh (2012), Mogilev (2013), Grodno (2014), Brest (2015) and in 2016 – Molodechno. It is significant that the project ‘Cultural Capital of Belarus’ is regarded as an action that aims to introduce the achievements of the national culture of the residents of all regions of the country, to revitalize cultural institutions and to attract domestic and foreign tourists to the regions of Belarus. There is no doubt that the project ‘Cultural Capital of Belarus’ has a great potential for tourism, attracting tourist flows, expanding the circle of participants in many actions. However, in Belarus, as noted by cultural experts and managers of the tourist market, its effective use is complicated due to absence of stable relations and close cooperation between the organizing committees of the annual projects of Belarusian cities and tourist business. Since the tourist business, represented in the majority by small and medium-sized enterprises of private ownership, does not have the resources to organize a close cooperation, the initiative in the implementation of such tasks should belong to the city’s organizing committee. At the same time the tourist business can act as an effective ‘tourist distribution network’, providing visitors of new cultural activities among tourists (Donskih, Vitun, 2015, p. 3).

Analysis of the programs of activities within the framework of the national project ‘Cultural Capital of Belarus’ for three cultural capitals of Belarus (Grodno (2014), Brest (2015), Molodechno (2016)) shows that the level of cooperation between enterprises of the tourist market and organizing committees does not have a systemic nature. Firstly, the annual calendar of cultural events, in spite of their large number, includes many events without specifying exact dates (indicated only a month). This fact creates difficulties for tourist enterprises in the preparation of specialized tours, general advertisement at the market and the timely implementation of tour packages. Despite the increase in the proportion of dated events in the annual calendar of cultural capitals in recent years (Tab. 5), their share is less than 1/3 for the moment, which reduces the tourist potential of cultural tourism.

Tab. 5. Number of events and activities in the cultural capital of Belarus

<table>
<thead>
<tr>
<th>The cultural capital, year</th>
<th>Total number of events</th>
<th>Dated number</th>
<th>Not dated number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grodno (2014)</td>
<td>291</td>
<td>63</td>
<td>228</td>
</tr>
<tr>
<td>Brest (2015)</td>
<td>291</td>
<td>55</td>
<td>236</td>
</tr>
<tr>
<td>Molodechno (2016)</td>
<td>167</td>
<td>53</td>
<td>114</td>
</tr>
</tbody>
</table>

Source: created with: Donskih, Vitun 2015; Programma …2016.

Secondly, the scheduling of cultural activities within the project ‘Cultural Capital of Belarus’ does not take into account the seasonality factor in the tourism industry. For example, in Belarus, the program of cultural activities of the Molodechno capital (2016) during the active tourist season (the third quarter of the year) accounts for only 15% of all events (Tab. 6). The average number of events varies by month from 7–9 to 15–16 with a significant dominance of the first and second quarters of the year (60%) in the structure of the annual and total number of dated events. The lack of ‘depth of accurate planning’ of cultural activities in the framework of ‘Cultural Capital of Belarus’ project, as a rule, does not exceed six months, which reduces the activity of the tourism market to attract tourist flows for events within the whole year program. Keep in mind also that ‘tourism effect’ on the realization of the project ‘Cultural Capital of Europe’ in small towns is higher, as the foreign practice has shown.

It is obvious that the situation is partially due to repeated shortcomings in the work of marketing services characteristic to the directorates of World Cultural Heritage by UNESCO in Belarus. The organization of the tourist operation of these monuments specified by a lack of strategic plans for the development of tourism, in administration (management) facilities there are no managers (or they are not well-qualified) and regulations of their activities, underdeveloped coordination of annual plans of the five Belarusian monuments, with low level of cooperation with local authorities, public organizations and the business community in the use of touristic monuments and their protection (Smatrenka, Stashkevich 2015, p. 53).
To enhance the attractiveness of the Belarusian tourist project it is necessary to get a qualitatively new level of planning. It must be a long-term planning (2–3 years prior to the republican action) and take into account the peculiarities of the tourism business (distribution of an individual calendar of activities and events on the basis of the tourist season). It is also necessary to get a qualitatively new level of planning. It must be a long-term planning (2–3 years prior to the republican action) and take into account the peculiarities of the tourism business (distribution of an individual calendar of activities and events on the basis of the tourist season). It is also necessary to make a wider use of the possibility of Internet marketing and information services of foreign representative offices. in this case, the tourist business will be able to plan and more generally to promote regional tourism services related to the events of ‘Cultural Capital of Belarus’ (Donskih, Vitun 2015, p. 6–7).

**Conclusion**

Cultural tourism is a source of personal experience of tourists, but also performs many other social and economic functions. Among them the main role is played by education and development of cultural and historical awareness of different generations of society. Its influence is increasing the development of tourism, development of modern forms of promotion of the country, regions and villages. Such active segment of the tourism market as cultural tourism generates additional workplaces for many people and businesses (tours guides, hotel industry, transport, catering), significantly affecting growth of income in regions (the turnover of the service sector, taxes, fees). Recent market research shows that at the European tourism market the factor of culture in the tourist attractions achieved the highest rating – 3.89–4.08 (on a 5-point Likert scale ranging from 1 – least important to 5 – most important) among all the factors of short- and long-term tourist destinations, ahead of factors of tourism infrastructure (2.49–4.01) and factors of tourism service (3.50–4.05) (Mussalam, Tajeddini 2016, p. 22).

Belarus may take a significant niche in the cultural tourism market in the region of Central and Eastern Europe with a foundation of significant cultural and historical potential, presented by material and intangible properties presented on the UNESCO World Cultural Heritage list. This may contribute to active measures to improve cross-border tourism cooperation. Belarusian-Latvian project of cross-border cultural and educational route ‘Bella Dvina’ in the basin of the Western Dvina (Zagrenkov 2012, pp. 279–282) (Daugavpils-Krāslava-Verhnedvinsk-Polotsk-Vitebsk), as well as the implementation of the reconstruction project of the Belarusian part of the Augustow Canal created real preconditions for activation of cultural tourism routes. Among the future projects of cross-border tourism cooperation there can be created tours of ‘Struve Meridian - historical and cultural geodesic axis of Central and Eastern Europe’, pilgrim centers at the crossroads of cultures and peoples (‘Zhirovichi – European center of pilgrimage tourism’), or ‘Neman – Pripyat historical folk waterway’ (Slonim-Telekhany-Oigginski Canal-Pinsk). Undoubtedly it deserves interest and active cooperation among countries to create an international tourist destination «Via Jagiellonica» in the ancient European royal tract Krakow-Lublin-Brest-Kamenets-Volkovysk-Shchuchin-Vilnius, in Poland, Belarus and Lithuania. According to its potential, such a cultural tourism product deserves the subsequent inclusion to the List of World Cultural and Natural Heritage. It must be assumed that the implementation of selected projects will increase the tourist attractiveness of Belarus, expand cross-border cooperation and will contribute to the mutual enrichment of cultures of all European countries.

**Bibliography**


Cultural heritage of Albania as an important product in the development of tourism services

Abstract: Natural and cultural heritage are the most important dominant areas attractive for tourism. They determine, to a large extent, tourist traffic and profit generated in the tourism sector services. The research and valorization made by the author indicate that Albania has a very big potential, which is related to its history and location on the Balkan Peninsula. In addition, the significance of historical monuments located on the territory of the country, was documented by entering many monuments on the UNESCO World Heritage List. Because of the closure of this country by the authorities for tourists at the end of the twentieth century, the country did not have income from the service sector. Changing political situation caused Albania to become a holiday destination of choice for residents of European countries. Cities of Tirana, Kruja, Durres and Berat are certainly valuable in terms of cultural tourism and natural heritage of Albania, as there are numerous monuments there.

Key words: Albania, cultural heritage, tourism, cultural tourism

Introduction

Albania is one of the poorest countries in Europe, which, nevertheless, has a lot to offer tourists. Located on the south west edge of the Balkans, it could also become one of the leading tourist regions in this part of Europe in the next few years, with access to the Adriatic Sea and the Ionian Sea and having a very well-developed shoreline, local riviera can become a serious competitor to the neighboring countries. In addition it is one of the cheapest places in Europe. When visiting Albania we have a unique opportunity to see the most fortified country in the world. Due to the policy of the insulation in the 1970s, led by then-dictator Enver Hoxha, around the country over 600,000 defense bunkers were built. Thanks to this, on every step a tourist can come across a never untapped bunker. However, Albania is not just bunkers, but also beautiful lakes, such as Skadar and Ohrid, high mountains, ancient
cities and a highly developed coastline. Now it is the time to visit this southern European country, before it becomes a significant tourist center. The basic aim of this article is to present different forms of cultural tourism in Albania. Due to an increase interest in this Balkan country in terms of tourism, it seems important to provide a short description of the monuments which have a very high value. It should be mentioned that the interest in Albania, as a new tourist destination grows largely as a result of relatively low prices in comparison to its neighboring, strictly tourist, countries. More and more Polish people visit Albania, which was the inspiration to develop the test subject. On the Polish publishing market in recent times appeared relatively new guidebooks of Albania (Golebiewski et al. 2013), (Otręba 2013), (Dienes 2008), (Dudek 2013), which in an attractive way to describe the discussed country. Nevertheless, the author has attempted to briefly characterise the country and describe the most important of its magnificent sights having regard to natural and anthropogenic values. to specify particular types of cultural tourism, the author used the key proposed by Armin Mikos von Rohrscheidt by presenting the values of the country with the typology of tourism.

Albania as a prospective direction of cultural tourism

Albania is the former area of the ancient world with a beautiful and rich history. A major advantage of Albania, contributing to the development of tourism is location on the premises of the two major Balkan lakes: Lake Skadar and Lake Ohrid, the second, often called by locals ‘Balkan Sea’. by the local population of country it is called Shqiperia, which means ‘speak fast, short and to the point.’ Surely this is also a country of contrasts, because in addition to beautiful beaches, there are also high mountains called the North Albanian Alps, with the highest peak in the country, called Korab, whose height is 2,764 m above the sea level. Albania is also often called the ‘country of a thousand bunkers,’ which is related with a huge number of bunkers scattered around the country, which come from the second half of the twentieth century, when they were used by the residents as bomb shelters and it resulted from the national policy. Currently, they are used by the residents as food stores but also as meeting places. The complicated historical past of the area is another challenge which is directly reflected in cultural tourism. Due to very rich historical past, Albania has a lot of valuable monuments from back when the area was inhabited by the lira. Is also worth mentioning the population and the dominant religion in Shqiperia. Every Albanian asked about his/her faith, without hesitation answers ‘Albanian’ which appears strange tourists who visit Shqiperia. This results from the fact that in the sixties of the author-

Tourism heritage

In terms of potential for the cultural heritage the country of Albania possesses countless riches. Each tourist can find here the highest quality examples of the culture dating back to the prehistoric, ancient, medieval and modern times. Interesting are also new buildings in the largest cities in Albania – Tirana and Durres, which were built in the style of the so-called ‘Hoxha gigantism’ (Dudek 2013).

Tourists definitely must visit the main square in the capital, which bears the name of the Albanian national hero Skanderbeg. Around the main square, there are a lot historical monuments, and among them is the Albanian National Museum, which features a multicolored mosaic located above the entrance, which deserves attention. Visiting the museum, tourists can get acquainted with the stages of the history associated with the Shqiperia. Directly across Skanderbeg Square there is an Ethem Bey mosque, which was built in the eighteenth century. It is included in the list of religious historical monuments in Albania, because of the interesting architecture, numerous frescoes and decorations inside. Its story is also very interesting, because, during the reign of Enevera Hoxha, it was the only open mosque in the country, and they could not come to him, Albanians and foreigners only, which at that time were few in Albania. It was reopened to all inhabitants in 1991.

Durres, today the second largest city of Albania, was established in 625 BC. the name is derived from the Greek name Dyrhhachion. There are
a lot more historical monuments than in the capital what makes the city more attractive for the tourists. Another advantage of Durres is the direct location by the Adriatic Sea, and its wide sandy beaches. The city has many heritage sites, which are very valuable. The most important monuments of a cultural heritage include the oldest amphitheater in the Balkans, which was originally capable of accommodating approx. 15,000 people. The ruins of the amphitheater were discovered in 1966 while digging a well to nearby residential houses. When gladiatorial contests were banned, Albanian Christian community took over the amphitheater in the fifth century, forming a chapel in the sixth century, and changing the arena into a the cemetery. The amphitheater, however, requires an urgent renovation, the problem is also its immediate surroundings, Durres is in fact an industrial city, which did not pay much attention to the renovation of extremely valuable monuments.

In describing the historical monuments of cultural heritage it should also be mentioned that in the years 1945–1985, Albania was ruled by a dictator Enver Hoxha, who had paranoia associated with the invasion of Western countries on his beloved motherland, which caused that today Albania often strewn along hundreds of thousands of concrete domes, which are ordinary bunkers (Fig. 1). Some are already in ruins, others have been adapted for the needs of today’s residents. After the death of the eccentric dictator bunkers have been abandoned but the robustness of their execution has made it difficult to make them disappear. Most of them are currently desolate, although some of them have been redefined into another purpose including rented spaces, cafes, warehouses or animal shelters. Location of some of shelters may seem astonishing, because they can be found along roads, high in the mountains, on the beach or in the city center. In one of these bunkers in Duress was established a restaurant, which is a very popular destination for international tourists.

Another place that is worth attention, is the town of Berat, a city located in the central part of Albania. It is located at the foot of Mount Tomorri on the right bank of the river Osum, well known as the ‘city of a thousand windows’ or ‘the museum city’ (Fig. 2). It was inscribed on the UNESCO World Heritage List. The city has been probably founded by the lira, who in the third century BC built there a defense fortress. In 440 BC the city was overtaken by the Byzantine Emperor Theodosius and named Pulcheriopolis ‘a beautiful city’.

In the ninth century, the city was conquered by Bulgarians, who changed its name to Beligrad (White City), which eventually evolved into the present – Berat. Berat is one of the most attractive towns in Albania in terms of architecture, culture and history. It is considered one of the most beautiful cities in the Balkans.

Among the most important monuments there are: inhabited fortress with the castle, the church of St. Trinity, hill of thousand windows. Castle of Berat, called ‘Kala’ comes in a large extent from the thirteenth century, but the first buildings on its current premises were built in the fourth century BC. After the burning by the Romans in 200 BC the walls of the castle were reinforced in the fifth century on the orders of the Byzantine Emperor Theodosius II and then rebuilt in the next century by the order of Emperor Justinian I and again in the thirteenth century under rule of the despot of Epirus -Michael I Angelos. Since that time the main entrance, on the north side, is fortified with the courtyard where there are also three smaller gates.
In the immediate surroundings of the fortress is the Church of the Holy Trinity (Fig. 3). It is situated on a hill of the Old Town inside the castle, the second row of walls. In 1948 it was included on the list of religious cultural monuments of Albania. This church is called by the local people the ‘Triad Shen’. Through its extraordinarily interesting architecture it catches the eye of tourists. Its location of on a very steep hill, gives an illusion of almost inaccessible. While describing the city of a thousand windows one should mention the most important part, the mountainside, where there is a fortress, tightly cover storey’s houses that were built very close to one another. This is the architectural style of the eighteenth century, which resulted from insufficient space on the buildings on the castle hill. Willingly or not inhabitants had put their homes slightly lower, but close to the city center. In the houses tightly adhering to each other on the ground floor is placed a pantry and a water cistern, on the next floor kitchen, bathroom and winter rooms, and on the next floor, if any, summer rooms and large indoor terrace, where you can sleep during a hot summer night. From the distance, the hill residential area Mangala actually looks like a big wall with window openings, which creates the illusion of a thousand windows.

Subsequent monument which is extremely valuable in terms of cultural heritage in Albania is Mes Bridge. The stone bridge over the river Kir, is located in the northern part of the country, eight kilometers north of Shkoder. It is the best preserved one of its type in the Balkans, which makes it unique. On the bridge there are thirteen spans, the longest of which is 22 meters long and 18 meters high above the water. The bridge is on the list of cultural monuments of Albania of protected by the state. The bridge currently serves mainly as a monument, because the river flowing underneath is practically dried up and the water appears occasionally.

Another extremely valuable place is the Rozafat Castle. It is a monumental medieval fortress, located on the picturesque rocky hill in the fork of the river Buna approximately 3 kilometers to the south-west of Shkoder. Its’ history goes back to ancient times, when the strategic location of this place was already appreciated by the Illyrians who built there a fortified settlement. At the end of the fourteenth century, the fortress fell under the subordination of the Venetian Republic. There has just been carried out numerous reconstructions there, which gave the fortress its final form. Fortress Rozafat has been immortalized in the history of Albania, as a place of heroic defense against the Turks in the Battle of Shkoder, which was fought in the years 1478–1479. Today, inside the castle is a museum dedicated to its history and its walls extend a picturesque panorama of the nearby city and Lake Skadar.

The other castle worth mentioning is the medieval fortress located in the Krui (Fig. 4). For Albanians, it is almost a holy place. Here, for many years, Skanderbeg, the national hero defend Europe from the onslaught of the Turks. This fortress can be proud of a very rich history. It is a strong hold for the Albanians and a true a national treasure.
It is not only a cultural monument, but also a sacred place for Albanians, because it was headquarters of the hero of the nation – Skanderbeg. Kruja is a small town situated on the slopes of the mountain of the same name. The city has a very rich history as it was the medieval capital of the country of Albania, founded by the Albanian national hero Gjergj Skanderbeg. The Castle is located on the hill of the city and it is the symbol of medieval history of fighting of Albanian people under the leadership of Skanderbeg. The castle was built in the sixth century. On the defense walls there are 9 observation towers, where people could see the Ottoman invaders. In the times of the Ottoman Empire Kruja was the center of resistance and fighting against the invaders. Today's name of the country of Albania comes from the old name Kruja's Arberia.

The cultural heritage also manifests itself through another city museum of Gjirokastra (Fig. 5). It extends picturesquely on slopes of the three hills. The city is dominated by medieval citadel visible from the clock tower. To get there you have to overcome steep stairs, I do not know if there are a thousand of them, but certainly a lot of them. The characteristic houses with gray slabs of stone slate remember the times of Ottoman rule. Due to the citadel, and a well preserved Ottoman buildings in 2005 Gjirokastra became a UNESCO World Heritage Site. Gjirokastër areas have been inhabited since the beginning of the second millennium BC, although the city itself was established in the twelfth century. In the beginning of the fifteenth century, the Ottoman Empire won them, under whose authority Gjirokastra remained for almost exactly 500 years. It was passed under the Albanian control in 1944. In Gjirokastra in 1908 late communist leader of Albania – Enver Hoxha – was born. After World War II, the communist regime has transformed the city of Gjirokastra in the museum in memory of Enver Hoxha. Today, family home of Enver Hoxha serves as an ethnographic museum. During the Turkish reign 15 mosques were built, 13 of which survived until the time of the communist regime. This, however, turned Albania into a secular state, outlawing all religions and destroying all their symptoms, including temples. Today in Gjirokastra remained only one mosque, located in the old town. The most characteristic point of the city is the already mentioned thirteenth-century castle with typical Turkish fortified houses. Citadel existed in many forms prior to the twelfth century, probably even during the reign of Illyrian tribes, but there has not been a major archaeological research. Its current shape to a large extent is due to the reconstruction, made by Ali Pasha of Tepelny after he captured the city in 1812. Within the fortress there is a clock tower, as well as a small orthodox church. Next to the clock tower there is a stage on which the largest National Folk Festival in Albania is held. The festival is organized every four or five years since 1968.

The other place worth mentioning is the Butrint – called the ‘ancient city’. This small ancient settlement, enchants by its appearance. Located in the southern Albanian town of Butrint, close to the border with Greece, very different from the other archeological sites that can be seen in Europe. Well cared for, surrounded by a national park and still not overpopulated, the place allows us not only to see the sights which have been there thousands of years but also to rest among the shadows of trees and ancient buildings. The settlement was entered on the UNESCO World Heritage List in 1992. Its charm overshadows all other historical sites in Albania. Burint was also the pride and joy of the dictator Enver Hoxha, who sent down there his political opponents to do slave labor. Butrint was inhabited since prehistoric times. During the first period, as a Greek colony, and later Roman city then a bishopric. After a period of Byzantine prosperity for a short time it was also under the rule of the Venetians. In the late Middle Ages the Venetians left town plundering and destroying it. Currently in Butrint each tourist can see remnants of all periods of the city development. Among other things they include: the ruins of houses and the ancient amphitheater from the third century BC, the baptistery from the seventh century, ruins of the Roman baths and the chapel from the fifth century, as well as the remains of the fourteenth-century Venetian castle.
Summary

Analysing the rich cultural heritage of Albania, we can conclude that this is a country which has a lot to offer to tourists. In connection with the normalisation of the political situation in recent years, Albania has become a new tourist destination. Trips to this country are made most frequently by tourists who do not like an excess of tourists, because it is not so a state besieged by tourists as much as the neighboring countries. In connection with ever increasing development of tourism, it is projected to increase the interest in tourism in the area, which would certainly help to increase the revenue generated by tourism. Raising the standard of tourism services in Albania is undoubtedly a great opportunity for the economic development of the country. Albania is at the initial stage of development of the tourist business. Seemingly something has already started, but customers are still quite rare. Which makes the country an interesting, original and fairly cheap destination, where we can count on genuine hospitality.

Bibliography


Cultural tourism as a branded tourism product...(European examples)

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Numbers of visitors at cultural sites in the Czech Republic

Abstract: the article presents a regional analysis of numbers of visitors to culture monuments of the Czech Republic, especially sights, museums and galleries. The comparative analysis covers individual monuments where admission is charged. Attention is paid to main trends in the development of number of visitors and its spatial differentiation. The analyses also evaluate the relationship between visitor numbers of that culture monuments and its cultural/historical value. Cultural attractions and facilities are not classified by themselves, but in the context of functional-spatial organization of tourism in the Czech Republic.

Key words: cultural sites, Czech Republic, visiting numbers, spatial differentiation

Introduction

Cultural tourism itself is a very complex segment of the tourism industry (Csapó 2012). The term cultural tourism has been defined as consumption of art, heritage, folklore, and a whole range of other cultural manifestations by tourists (Richards, 1996). Cultural tourism can be also understood as a component of urban tourism, because it includes tourism in historic or large cities and their cultural facilities such as museums, galleries and theatres (Iovitu, Radulescu, Dociu). Moreover, cultural events and festivals play an important role in the formation and strengthening of cultural tourism (Csapó 2012).

That form of tourism has been recognised as a growth area and a number of the emergent destinations focus on cultural tourism development (Smith 2003). Many policies make the assumption that tourists are interested in cultural product and cultural tourism. Especially the tourism’s ability to generate revenue and create employment opportunities makes it welcome to local governments (ICOMOS 1993). Tourism can also constitute a source of finance for the maintenance and preservation of heritage sites (Li, Wu, Cai 2008).
Therefore, using culture for the purposes of developing tourism is an important element of public policy (Richards 1996).

On the other hand, cultural tourism can cause a dilemma between conservation and tourism development (Li, Wu, Cai 2008). Researchers take into consideration that the rapid growth and development of cultural tourism caused various new problems in the industry (Csapó 2012). The unprecedented growth in tourism can raise serious concerns about the environmental and cultural integrity (Li, Wu, Cai 2008). Tourist consumption may commercialize and subsequently degrade the cultural values. It can negatively influence tourism development, forming a vicious circle (Garrod, Fyall 2000). According to this circle, effective policies for sustainable tourism should attack critical points, such as the quality and accessibility of cultural resources (Russo 2002).

In short, cultural tourism is certainly a phenomenon that can vary under mine or strengthen identities and decrease or enhance positive image. It is necessary to consider how far cultural tourism may be considered to be a positive development option (Smith 2003) and to assess the positive and negative impacts of cultural tourism, its causes, and its significance (Richards 1996).

The basic prerequisite for proper promotion of cultural tourism and the elimination of potential negative effects is the knowledge of its actual role in the overall offer to tourist movement. The Czech cultural-historical sites are an essential and crucial element of tourism offer (more detailed in MMR 2013; CzechTourism 2015). They are one of the main elements of motivation for visiting the Czech Republic and its regions. The aim of this paper is an analysis and evaluation of the importance of historical sites and museums visiting numbers in the context of the functionally-spatial arrangement of tourism in the Czech Republic.

Numbers of visitors at cultural sites in the Czech Republic

In the Czech Republic, at the National Heritage Institute, there are over 2,200 architectural monuments registered, i.e. the kinds as castles, ruins, summer palaces and fortresses, while the list is dominated by the castles (55%), followed by the fortresses (21%), ruins (18%), medieval castles (5%) and summer palaces (1%). Eighty-eight of these sites are also registered as the National Culture Monuments. Although the declaration of a monument as a National Monument or even as a UNESCO Monument (7 objects) is a sure sign of the significance of a given object, the numbers of visitors to the culture site itself is a more accurate indicator of its attractiveness for tourist movement (Atlas Tourism, 2006). A part of this rich cultural heritage are also 40 reservations of municipal complexes. Their tourist attractiveness is evidenced, among other things, by the fact that in 2013 one hundred and forty-six thousand beds were placed in collective accommodation establishments (CAE), i.e. 27% of the total bed capacity in CAE in the country. In terms of overnight stays in CAE their significance is even more pronounced, share of overnight stays in the culture heritage municipalities is 41% (CSO 2014).

It is impossible to determine the total visiting numbers at more than 2,200 historic buildings; in approximate estimates it is possible to speak of 20–30 million domestic and foreign visitors annually. According to the statistics, 308 buildings, such as chateau/castles, medieval castles, forts, summer palaces and ruins, are currently open to the public for admission fees (Cultural Heritage, 2015): the guest traffic of these cultural sites, which includes 308 most important cultural sites in the Czech Republic, is one of the aims of this paper.

In 2010 the number of visitors at 308 historic sites was 11.3 million. In 2011 it increased up to 12 million and in 2014 it remained at the same level, representing 105.9% of the visiting numbers of 2010. The average visit rate per one historical site in 2014 amounted to 38.9 thousand people.

A more detailed look at the numbers of visitors of historical sites in the Czech Republic provides the following information about the regions of the Czech Republic. This information relates only to 204 listed sites accessible for admission fees, because many sites, especially smaller ones (sacred and private) do not publish their statistics. The table, moreover, reveals the issues of historical sites in cases that they are made available to be partly used by a museum, gallery or another cultural facility. The total number of 308 surveyed sites 122 are included and dealt with, in the last part of this report, in the segment concerning museums and galleries. Particular segments of this report treat separately the issues of historical sites in cases that they are made available to be partly used by a museum, gallery or another cultural facility, of the total number of 308 surveyed sites 122 are currently administered by the National Heritage Institute, 4 are managed by other departments, 78 are managed by the counties, municipalities and cities, 12 are set up by civic associations, 4 by charitable societies, etc., 35 by churches and 53 by businesses and other entities (Cultural Heritage 2015).
only the numbers of tourists at historical sites exceeding 40 thousand visitors in 2014. However, following regional overview can be regarded as representative; of the total visiting numbers at 308 historical sites (12 million visitors) the table shows almost 9.8 million paying visitors (nearly 82%).

Tab. 2. Traffic flow at the most significant historic sites accessible for admission fees (in the counties of the Czech Republic 2014)

<table>
<thead>
<tr>
<th>Region</th>
<th>Number of forts, chateaus &amp; other historical sites</th>
<th>Visitors of historic sites in thousands</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prague</td>
<td>10</td>
<td>3,780</td>
</tr>
<tr>
<td>Central Bohemian Region</td>
<td>25</td>
<td>1,009</td>
</tr>
<tr>
<td>South Bohemian Region</td>
<td>18</td>
<td>1,098</td>
</tr>
<tr>
<td>Pilsen Region</td>
<td>17</td>
<td>330</td>
</tr>
<tr>
<td>Karlovy Vary Region</td>
<td>5</td>
<td>111</td>
</tr>
<tr>
<td>Usti Region</td>
<td>34</td>
<td>363</td>
</tr>
<tr>
<td>Liberec Region</td>
<td>12</td>
<td>509</td>
</tr>
<tr>
<td>Hradec Kralove Region</td>
<td>11</td>
<td>481</td>
</tr>
<tr>
<td>Pardubice Region</td>
<td>8</td>
<td>276</td>
</tr>
<tr>
<td>Vysočina Region</td>
<td>12</td>
<td>254</td>
</tr>
<tr>
<td>Southern Moravia Region</td>
<td>23</td>
<td>816</td>
</tr>
<tr>
<td>Olomouc Region</td>
<td>9</td>
<td>263</td>
</tr>
<tr>
<td>Zlín Region</td>
<td>10</td>
<td>337</td>
</tr>
<tr>
<td>Moravia-Silesia Region</td>
<td>10</td>
<td>141</td>
</tr>
</tbody>
</table>

Source: Cultural Heritage 2015.

The table shows a clear dominance of the capital city of Prague; the share of nearly 9.8 million paying visitors in the above listed historical sites, in 2014, accounted for almost 39% in Prague. the South Bohemian and Central Bohemian Regions followed dominating Prague, by a huge margin, with 11.2% respectively 10.3% shares. On the 4th position the South Moravian Region sites have been positioned, long-term, with 8.4% share. Contrary to that, the lowest visiting numbers have been shown by Karlovy Vary and Moravian-Silesian Region (1.1, resp. 1.4% of the total tourist movement in the Czech Republic).

A brief overview of the regional tourist movement at cultural historical sites

Capital City of Prague. in 2014 the most sought-after historical buildings were the ones at Prague Castle (1.62 million visitors), Old Town Hall (740 thousand), Temple of St. Nicholas, Petrin Lookout Tower (557 thousand), the Mirror Maze (250 thousand), Old-New Synagogue (209 thousand), New Town Hall (146 thousand) and Loreto (135 thousand visitors), Old Town Bridge Tower (69 thousand) Powder Gate (56 of thousand), the palace gardens (55 thousand).

Central Bohemian Region. the Region has a large concentration of castles/chateaus, medieval castles, ruins and fortresses and sacral structures. Most tourists are interested in St. Barbara Temple in Kutná Hora osuary in Sedlec, which in 2014 was visited by 340 thousand paying visitors, followed by Karlštejn Castle (254 thousand), Chateau and arboretum Průhonice (250 thousand), Loučeň Castle (169 thousand), Konopiště Castle (150 thousand) and Křivoklát Castle (85 thousand visitors) and Czech Šternberk Castle (89 thousand), Chateau Žleby (54 thousand) and the medieval castles of Točník and Žebrák (50 thousand) and the medieval castle of Italian Court (49 thousand).

South Bohemian Region. There are tens of attractive tourist sites in this region, in 2014 most tourists appreciated the medieval castle and the chateau in Český Krumlov (368 thousand paying visitors), the castle in Hluboká nad Vltavou (264 thousand), further at the castle of Červená Lhota (71 thousand) and the castle of Jindřichův Hradec (57 thousand), Rosenberg castle (62 thousand), the castle of Orlik (55 thousand), respectively the castle of Třebon (43 thousand).

Pilsen Region. Most visitors in 2014 visited the castle of Kozel (112 thousand), the castle of Rabi (56 thousand) and the lookout opportunity of the St. Bartholomew Church’s steeple in Pilsen (50 thousand), as well as the castle of Kašperk (45 thousand), and Velhartice Castle (44 thousand).

Karlovy Vary Region. in terms of the numbers of visitors in this region the castle of Loket belongs to the forefront (visited by 106 thousand tourists in 2014) together with the castles of Cheb and Kynžvart (43 thousand) and the castle of Bečov (64 thousand) and the monastery in the town of Teplá.

Usti Region. Cultural and historical potential of the region is created mainly by the 5 urban conservation areas of Kadaň, Žatec, Litoměřice, Teresín and Ústí, further by a number of municipal conservation zones, 3 rural conservation areas and several village conservation zones. There are 12 objects in the list of the national cultural heritage list in the region, the highest visiting numbers in 2014 were announced by Střekov Castle, Chateau Děčín (46 thousand) and Chateau Ploskovice.

Liberec Region. Visitors are most attracted to the castle of Sykrov, which in 2014 was visited by 114 thousand paying visitors. Other important buildings include the ruins of Trosky (100 thousand), Bezděz Castle (60 thousand) and Valdštejn (Wallenstein) Castle near the town of Turnov (57 thousand), respectively. Frýdlant Castle (41 thousand).
**Hradec Králové Region.** The most visited historical site is the castle of Dětěnice near the town of Jičín (187 thousand paying visitors in 2014), the castles of Kuks (137 thousand), Ratibořice (80 thousand), Kost (69 thousand), Opočno (56 thousand) and the chateau of Hraděk u Nechanic.

**Pardubice Region.** The top-visited landmark there is the open air museum called Skanzen Vysočina near Hlinsko (72 thousand paying visitors in 2014), followed by the chateau of Litomyšl (52 thousand) and the medieval castles of Kunětická Hora and Svojanov, which were visited by over 50 thousand people.

**Vysocina Region.** Of the many cultural sites in the region nine monuments are on the list of National Cultural Monuments in the Czech Republic. The most sought tourist point of interest is the castle in Telč (100 thousand paying visitors in 2014), the chateaus of Jaroměřice Rykinou, Lipnice nad Sázavou, Třebíč and the medieval castle Kámen (more than 20 thousand persons).

**South-Moravian Region.** Together 22 monuments (7 of them in the city of Brno) are on the list of National Cultural Monuments. The neo-Gothic chateau in Lednice with adjacent gardens and tropical greenhouses belong to the most visited places in the Czech Republic (almost 378 thousand paying visitors in 2014), the tourist attractions in Brno are the Cathedral of St. Peter & Paul (230 thousand) and Špilberk Castle (150 thousand), and near Brno the medieval castles of Veveří (74 thousand), Pernštejn (75 thousand), Bitov (60 thousand), Vranov Chateau (51 thousand) and the chateau of Valtice (41 thousand).

**Olomouc Region.** Of the ten National Cultural Monuments in the region four are located in Olomouc. Most tourists are interested in the Gothic castle of Bouzov (which in 2014 was visited by 101 thousand visitors), Šternberk Castle (54 thousand), as well as the castle of Jánský Vrch and the chateau of Losiny.

**Zlín Region.** A total of 9 sites in the region have the status of a National Cultural Monument. Tourists in 2014 frequently visited the archbishop's palace and the surrounding gardens in Kroměříž (130 thousand persons), the castle of Buchlovice (77 thousand), Pernštejn (75 thousand), Bitov (60 thousand), Vranov Chateau (51 thousand) and the chateau of Valtice (41 thousand).

**Moravian-Silesian Region.** Eleven historical sites of this region have become registered as National Cultural Monuments. In terms of visiting numbers the most popular monument is Slezskoostravský Castle (139 thousand in 2014), further the castles of Nový Jičín and Hukvaldy (61 thousand), Hradec nad Moravicí Chateau and the ruins of Štramberská trůba Tower.

The most detailed view of the functional-spatial structure of the historical sites is provided by the statistics dealing with particular monuments. The data about their visiting numbers are provided by the statistics where more than 40,000 visitors are in evidence. The most visited cultural historical sites are shown in the following table and cartogram.

### Tab. 3. TOP 15 most visited historical sites in the Czech Republic in 2014

<table>
<thead>
<tr>
<th>Municipality</th>
<th>Name of the historical site</th>
<th>Number of visitors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prague</td>
<td>Prague Castle</td>
<td>1,619</td>
</tr>
<tr>
<td>Prague</td>
<td>Old Town Hall</td>
<td>740</td>
</tr>
<tr>
<td>Prague</td>
<td>Petrin Lookout Tower</td>
<td>557</td>
</tr>
<tr>
<td>Lednice</td>
<td>Chateau Lednice</td>
<td>378</td>
</tr>
<tr>
<td>Český Krumlov</td>
<td>State medieval castle and a chateau in Český Krumlov</td>
<td>368</td>
</tr>
<tr>
<td>Kutná Hora</td>
<td>Ossuary – graveyard church Všech svatých in Kutná Hora</td>
<td>340</td>
</tr>
<tr>
<td>Hluboká n.VL.</td>
<td>State castle of Hluboká</td>
<td>264</td>
</tr>
<tr>
<td>Průhonice</td>
<td>Park and chateau in Průhonice</td>
<td>243</td>
</tr>
<tr>
<td>Brno</td>
<td>Cathedral of St. Peter and Paul</td>
<td>230</td>
</tr>
<tr>
<td>Karlštejn</td>
<td>State medieval castle of Karlštejn</td>
<td>211</td>
</tr>
<tr>
<td>Prague</td>
<td>Old-New Synagogue</td>
<td>209</td>
</tr>
<tr>
<td>Jičín Region</td>
<td>Chateau of Dětěnice</td>
<td>187</td>
</tr>
<tr>
<td>Loučeně</td>
<td>Chateau of Loučeně</td>
<td>169</td>
</tr>
<tr>
<td>Benešov</td>
<td>State castle of Konopiště</td>
<td>163</td>
</tr>
<tr>
<td>Prague</td>
<td>New Town Hall</td>
<td>146</td>
</tr>
</tbody>
</table>

Source: Cultural Heritage 2015.

The development of the numbers of visitors corresponds with the growth of culture supply. The growth of interest in historical sites is mainly driven by their growing number offered to the tourist movement. Between the years of 2003 and 2014 there was a 20% increase in the visiting numbers. The development, however, is significantly differentiated (see the second cartogram). More than a half of monitored sites showed an increase in numbers of visitors while 43% a decline. To find the causes of this development is not easy. From the spatial analysis it is evident that the above presented numbers are significantly affected by the impact of Prague and its ever improving position in the field of international tourism. Prague does not, however, affect the distribution of the visiting numbers in particular historical sites only on its territory, but also in the historical sites in its surroundings (e.g. Kutná Hora, Konopiště, Křivoklát, Loučeně, Dětěnice). Likewise, the growth of the numbers of visitors was found in some of the UNESCO sites (Telč, Český Krumlov, Lednice). On the other hand, the UNESCO seal of approval is not a guarantee of success. UNESCO sites, such as Třebíč and Žďár nad Sázavou (Church of St. John of Nepomuk) do not position themselves on the list of the most frequented historical sites.
Museums and galleries

The second most important part of the cultural heritage in all major tourist countries are museums aided by galleries and monuments. They are mostly much younger than cultural historical sites; they have mainly been created in the last 200 years. the aim of the existence and mission of museums is to preserve the discoveries made by natural sciences, historical search, technical and artistic memory of states, regions and cities throughout their history.

In the Czech Republic museums and galleries were being founded especially after the establishment of the independent state in 1918; the oldest founded was the National Museum, as early as in 1818. the founder of the museums of national significance is mostly the state while on the regional level usually the municipalities. According to the latest statistics of the Ministry of Culture, in 2014, there were 509 institutions (excluding affiliates), in our territory, which were open to the public. the structure of museums is divided according to who founded them: the state runs 33 museums, regions 96, villages and towns run 276 museum institutions, 104 museums are private (of which 60 are run by individuals and legal entities and 44 by civic associations, charitable organizations, foundations, churches and other communities). Most museums have collections of general assortment; they are called ‘homeland-studies’ (around 50%). Out of specialized museums 15% are art museums (galleries) and arts and crafts museums. Museums dedicated to industry, science and technology constitute 8% of the total (Cultural Heritage, vol. I, 2015). In terms of the visiting numbers museums and galleries are an important segment of domestic and inbo-

Prague is naturally our greatest concentration of museums and galleries; their visiting numbers are among the highest in the country. of the 56 museums and galleries, with the attendance of more than 40 thousand a year, the share of Prague was in 44% of the total museums and galleries visits, in the Czech Republic (7.3 million visitors), in 2014. the number of visits to Brno was much lower (410 million visitors, i.e. 6%). More detailed data is provided by the Table 5 and Figure 2, 3.
Tab. 5. TOP 15 most frequented museums and galleries in the Czech Republic in 2014

<table>
<thead>
<tr>
<th>Municipality</th>
<th>Name of the historical site</th>
<th>Total of visitors in thousands</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prague</td>
<td>Museum of the Capital City of Prague</td>
<td>1,208</td>
</tr>
<tr>
<td>Prague</td>
<td>Jewish Museum</td>
<td>544</td>
</tr>
<tr>
<td>Prague</td>
<td>Military Historical Institute</td>
<td>329</td>
</tr>
<tr>
<td>Rožnov pod Radhoštěm</td>
<td>Wallachian Open-Air Museum, Rožnov pod Radhoštěm</td>
<td>265</td>
</tr>
<tr>
<td>Terezín</td>
<td>Monument of Terezín</td>
<td>253</td>
</tr>
<tr>
<td>Prague</td>
<td>Museum of Prague’s Infant Jesus, Prague</td>
<td>250</td>
</tr>
<tr>
<td>Prague</td>
<td>National Museum of Agriculture, Prague</td>
<td>245</td>
</tr>
<tr>
<td>Prague</td>
<td>National Museum, Prague</td>
<td>242</td>
</tr>
<tr>
<td>Prague</td>
<td>National Technical Museum, Prague</td>
<td>231</td>
</tr>
<tr>
<td>Nový Jičín</td>
<td>Museum of Nový Jičín, Nový Jičín</td>
<td>177</td>
</tr>
<tr>
<td>Brno</td>
<td>Museum of the City of Brno</td>
<td>166</td>
</tr>
<tr>
<td>Vsetín</td>
<td>Museum of Wallachian Region, Vsetín</td>
<td>164</td>
</tr>
<tr>
<td>Olomouc</td>
<td>Homeland-Study Museum of Olomouc</td>
<td>145</td>
</tr>
<tr>
<td>Příbram</td>
<td>Museum of Mining, Příbram</td>
<td>128</td>
</tr>
<tr>
<td>Brno</td>
<td>Moravian Land Museum, Brno</td>
<td>122</td>
</tr>
</tbody>
</table>

Source: Cultural Heritage, 2015.

Fig. 3. Visiting numbers of museums and monuments (2014)

**Conclusion**

The performed analysis of the numbers of visitors of the most important historical sites and museums showed a relatively stable situation in functional-spatial organization of cultural tourism offer in the Czech Republic. Visitors’ preferences do not change much as time passes. The same monuments, with two exceptions, belong to fifteen most visited historical sites. The number of visitors to individual historical sites and museums is not only given by their individual attractiveness, but also by the degree of involvement in the destination processes. This fact is supported by the above-mentioned stability in the popularity of the Czech heritage. The visiting numbers patterns and visitors’ behaviour in this segment stays largely unchanged. On the contrary, the tendency of even more important position of Prague, in functional-spatial organization of numbers of visitors to historical sites and memorial objects, is becoming stronger. The attendance is not getting stronger only in Prague, but also in the areas linked to the visitors’ short-term trips in its surroundings, or in selected Czech regions (regions with UNESCO sites, etc.). Besides the influence of Prague, we can see a relatively strong position of traditional holiday regions of the country (South Bohemia, South Moravia, Czech Paradise, Banskobyd and others) in the offer of the tourist movement.

**Bibliography**

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Cultural tourism is one form of tourism involving cultural elements. Many tourists travel specifically to gain a deeper understanding of the culture or heritage of a destination (Tighe 1986). Cultural tourism is a very popular form of tourism in Bavaria. It is perceived as an important factor of the regional development. One of them is the Bayreuth Festival of Richard Wagner’s music which is held every summer. This event is one of the main purposes to visit Bayreuth by numerous German and foreigner tourists. The aim of this study is to present the significance of the Bayreuth Festival as a tourism product as well as to show the development of tourism in the town of Bayreuth and Bavaria.

Bavaria as a tourism region

Bavaria is located in the southeast of Germany, with an area of 70,548 square kilometres, Bavaria is the largest German state by area. Besides it is the second most populous state, having 12,604,000 inhabitants. The state capital of Bavaria is Munich (1,378,176 inhabitants) as the largest Bavarian city of Bavaria. Further major cities in Bavaria are Nuremberg (503,638), Augsburg (263,313), Regensburg (133,525) and Würzburg (133,501) (www.bayreuth.de). Bavaria includes the Bavarian Alps with the highest mountain of Germany, Zugspitze (2,962 metres), the Alpine foothills, the Mittelgebirge, and the stair landscape of the Swabian and the Franconian. Due to the large number of historical monuments, Bavaria is an important centre of cultural tourism. Among the most important sites there are: Neuschwanstein Castle and Hohenschwangau Castle near Füssen, Church of Our Lady in Nuremberg and Würzburg Residence Palace. to the most important cultural events in Bavaria belongs the Bayreuth Festival of Richard Wagner which is held every year in the town of Bayreuth (www.bayreuth.de).

Among all states, Bavaria has the prime importance in tourism. There were 85.2 million overnight stays in 2014. It was by far the largest number of overnight stays among other German states (Tab. 1).

The results in Table 2 show that in the last five years, tourism in Bavaria has developed considerably. This applies particularly to category of the number of visitors and overnight stays. in 2014, the number of overnight stays in Bavaria exceeded 85,000 for the first time. in 2013, Bavaria has reached 32,461,000 visitors – the most since 2010. Furthermore, in 2013 and 2014 the grade of utilization of tourist accommodations has also reached for the first time more than 40%.
Town of Bayreuth as the place of the Festival of Richard Wagner

Bayreuth is an important town in northern Bavaria. It is located on the Red Main river in a valley between the Franconian Jura and the Fichtelgebirge Mountains. The town’s roots date back to 1194 and is nowadays the capital of Upper Franconia with a population of 71,601 in 2014 (www.bayreuth.de).

Bayreuth is world-famous for its annual Bayreuth Festival, at which performances of operas by the 19th-century German composer Richard Wagner are presented. According to Popp (2007), Bayreuth has numerous cultural and historical monuments. One of them is the Margravial Opera House (Fig. 2), the most beautiful Baroque theatre in Europe. It was declared a World Heritage Site by the UNESCO in 2012. It was elected on the list of the TOP 100 attractions in Germany in 2014 (www.bayreuth.de).

Another important historical monument in Bayreuth is the New Castle – the residence of the Margraves of Bayreuth, Margrave Friedrich and the Prussian Princess Wilhelmine, sister of Friedrich the Great, were the most outstanding figures of Bayreuth in the 18th century (Fig. 3). The New Castle built by the French architect St. Pierre in 1753, shows the features of Bayreuth Rococo in an exemplary way (www.bayreuth.de).
Performances of the Festival of Richard Wagner take place in a specially designed theatre, the Bayreuth Festival Theatre (Müller 2012). Wagner personally supervised the design and construction of the theatre, which contained many architectural innovations to accommodate the huge orchestras for which Wagner wrote, as well as the composer’s particular vision about the staging of his works. The Festival has become a pilgrimage destination for Wagner enthusiasts, who often must wait years to obtain tickets. Figure 4 shows the world-famous Richard Wagner Festival Theatre. It is located on the Green Hill in Bayreuth. The Bayreuth Festival Theatre is unique in its architecture and acoustics, and is one of the largest opera houses in the world.

Bayreuth belongs to the most important touristic destinations in Bavaria. In the past ten years, especially last five years, tourism in Bayreuth has developed rapidly. In 2014 came 145,876 visitors and more than 330,000 overnight stays were registered – the most within the last ten years. The development of tourism in Bayreuth in the last ten years was presented in Table 3.

<table>
<thead>
<tr>
<th>Year</th>
<th>Guests</th>
<th>Overnight stays</th>
</tr>
</thead>
<tbody>
<tr>
<td>2005</td>
<td>107,402</td>
<td>288,466</td>
</tr>
<tr>
<td>2006</td>
<td>116,242</td>
<td>299,166</td>
</tr>
<tr>
<td>2007</td>
<td>115,096</td>
<td>287,655</td>
</tr>
<tr>
<td>2008</td>
<td>115,706</td>
<td>291,364</td>
</tr>
<tr>
<td>2009</td>
<td>117,937</td>
<td>271,876</td>
</tr>
<tr>
<td>2010</td>
<td>126,059</td>
<td>293,775</td>
</tr>
<tr>
<td>2011</td>
<td>135,946</td>
<td>297,521</td>
</tr>
<tr>
<td>2012</td>
<td>141,320</td>
<td>305,343</td>
</tr>
<tr>
<td>2013</td>
<td>139,660</td>
<td>317,313</td>
</tr>
<tr>
<td>2014</td>
<td>145,876</td>
<td>330,247</td>
</tr>
</tbody>
</table>

Source: www.bayreuth.de/tourismus

Material and methods

There were 204 adult tourists interviewed including 113 women and 91 men. A special questionnaire was prepared and applied by the author. Furthermore, there were used the informative materials of Federal Statistical Office in Wiesbaden, Bavarian Statistical Office in Munich, specialist literature (Klementowski, Sawicki 2010) as well as official websites of the town of Bayreuth. The research was conducted by the author in summer of 2015 among visitors in Bayreuth – the place of the Festival of Richard Wagner.

Results of the research

The results in Table 4 show that the majority of tourists travel to Bayreuth to visit the Festival of Richard Wagner. For approximately two thirds of respondents, sports and recreational activity is also important. Other activities are not so interesting for them.

Less than two thirds of tourists were in Bayreuth for the first time but one quarter of them visited this town for the second time (Tab. 5). For those who visited Bayreuth for second or more times, other tourist activities are probably interesting such as sports, recreation or sightseeing of the town.
The results in Table 6 confirm that the most popular means of transport among the visitors in Bayreuth is own car (54%). Less than one quarter of respondents choose a bus to travel to Bayreuth. Other means of transport, such as train or airplane are less popular among visitors.

According to Gardini (2010), the most popular tourist accommodation facilities among the tourists are hotels. Own research results in Table 7 confirm it because more than half of visitors in Bayreuth chose hotels (first place). Furthermore, guesthouses are popular among 24% of tourists who stay in Bayreuth but other accommodations are not so popular among the tourists examined.

According to own research results from Table 8, the tourists travel mainly to Bayreuth because they want to visit the Festival of Richard Wagner. Sport activity is in the second place of the list of the most popular tourism activities among the tourists examined in Bayreuth. Furthermore, other activities, such as sightseeing of the town, television, cinema, reading or cultural events are also popular among tourists.

### Summary

Bavaria is the most important tourist region in Germany. Due to its favorable location and natural and climatic conditions as well as cultural factors, Bavaria is the greatest center of active and cultural tourism. In 2014 in Bavaria there were more than 85 million overnight stays and 32,461,000 visitors registered and it became ranked first among German states for many years. In Bavaria, there are numerous historical monuments and events, which attract many tourists from all around the world. One of the most important cultural events is the Bayreuth Festival of Richard Wagner’s music which is held annually in summer in the Bavarian town of Bayreuth. The Festival, as a very important tourism product, is a strong factor of tourism development not only in Bayreuth, but also in Bavaria (www.bayern.de). Other important causes of attractiveness of the town of Bayreuth are historical monuments such as the Margravial Opera House, the New Castle and other sights. Furthermore, due to numerous possibilities for reactional sport, Bayreuth is an important centre of sport and active tourism. Due to it, tourism in Bavarian region, especially in Bayreuth has developed rapidly in the recent years. This applies particularly to the category of number of guests, who travel to Bayreuth and the number of overnight stays. The great number of them was registered in 2014 and it has been growing continuously for the last five years. Own studies show that the tourists in Bayreuth are mostly interested in Festival of Richard Wagner. Other activities, such as sightseeing of the town and prac-
Culinary peregrinations as a chance for the socio-economic development of Greece

Abstract: In the era of mass tourism, more and more people are beginning to look for new and alternative forms of travelling, while globalization—which aims at convergence of cultures—begins to be replaced with glocalization that is increasing the role of local communities and local economies operating in the global market economy. Culinary tourism, which is a derivative of cultural tourism, contributes to the economic development as this form of travelling allows to increase tourism in low season, which is particularly important for Mediterranean countries struggling with the problem of seasonality. Gastronomic peregrinations also allow for the preservation of regional identity, therefore the promotion of activities aimed at supporting the local culinary traditions contributes to the preservation of cultural heritage. Mediterranean diet of Greece was inscribed on the List of Intangible Cultural Heritage of UNESCO which proves that Greek cuisine can be an attraction that encourages tourists to visit the Hellenic Peninsula. The aim of the article is to indicate the benefits of the development of culinary tourism for the society and the economy of Greece. The article presents the actions taken by The Hellenic Chamber of Hotels and The Wine Producers Association of the Northern Greece Vineyard aimed at promoting Greek culinary traditions. In this paper, Polish and English literature review in the field of culinary tourism and modern trends in nutrition has been made, conclusions were presented and implications for the future research were formulated.

Key words: Culinary peregrinations, culinary tourism, Greece, Greek Breakfast project, the Wine Roads of Northern Greece

Introduction

In the era of mass tourism, more and more people are beginning to look for new and alternative forms of travelling. Recognition of the needs of a contemporary traveller, as well as finding a niche in the increasingly competitive tourism market are particularly important for countries struggling with the problem of seasonality.
Due to many lifestyle diseases, caused by very intensive activities related to the globalization of both the economy and the whole society, people began to promote the idea of ‘slow life’ and thus ‘slow food’. More and more people are interested in healthy nutrition, and origins of consumed products, leading to the development of new forms of tourism such as cultural peregrination.

Mediterranean countries, thanks to their location in the subtropical climate zone, have a wide range of products necessary for the preparation of high quality food. Mediterranean diet was inscribed on the List of Intangible Cultural Heritage of UNESCO, which proves that Mediterranean cuisine can be an attraction that encourages tourists to visit Southern Europe.

This article attempts to show that culinary tourism, which is a derivative of cultural tourism, can have a positive impact on the socio-economic development of the Mediterranean countries as illustrated by the country of Greece, where culinary traditions date back some 4,000 years.

**Cultural heritage and culinary tourism**

It is extremely difficult to formulate a clear definition of the concept of cultural heritage as the notion has many meanings depending on how culture is understood. In a broad sense this term is defined as material and spiritual products, as well as behavioural patterns, which actually stand for the whole cultural heritage of the past generations (Jędrysiak 2011, p. 36).

Cultural heritage can be divided into tangible and intangible one, with the latter one being mainly bequeathed through oral transmission and tradition (Świtała-Trybek 2014, p. 29).

In November 2010, the Mediterranean diet of Croatia, Cyprus, Spain, Greece, Italy, Portugal and Morocco was written on the List of Intangible Cultural Heritage of UNESCO. The word ‘diet’ was derived from the Greek word ‘diaita’ meaning the way of life. A family eating around the table is the basis of festive customs and rituals. It is thanks to the collective celebration that a huge collection of knowledge and wisdom, as well as of songs, proverbs, stories and legends was created.

Cultural heritage can become a driving force in the development of the region. However, the proper use of cultural heritage is conditioned by the so-called heritage awareness among communities, local authorities and hosts of cultural resources (Woźničko, Jędrysiak, Orłowski 2015, p. 17).

From an economic point of view, cultural tourism is a form of tourism whose subject of exchange is culture. On the one hand, this exchange concerns feelings and emotions experienced by tourists during the cultural peregrinations; on the other hand, it refers to real economic effects gained by tourism services providers. The importance of the exchange subject, as well as its share in the general tourist offer of the place, is a secondary matter here. Because of that, cultural tourism is usually practised simultaneously with other types of tourism (Zmysłon 2009, p. 453).

According to A. Matusiak (2009, p. 10), one of the main segments of cultural tourism is wine-making and gastronomy. Also in many definitions of culinary tourism there has been highlighted its connection with cultural tourism. According to E. Czarniecka-Skubina (2008, p. 20) culinary tourism refers to travelling whose ultimate goal is learning about food and food products of the region, but it can also be combined with learning about the culture of the place visited. A broader definition of culinary tourism was presented by A. Mikos von Rohrscheidt (2008, p. 155) who also draws attention to the connections between cultural tourism and culinary heritage. In his opinion, ‘culinary tourism is described as a tourist undertaking, in which an important part of the program or decisive motive of travel is to take advantage of culinary offers descended from a foreign country or region. The requirement of culinary cultural tourism is to maintain a high quality of food, a reference to their ingredients and method of preparation to the cooking traditions of the region and providing meals in an appropriate environment’. As can be seen from this definition, culinary cultural tourism refers to the regions that, despite permanent trend in the modern world to standardize the technology of food and beverage preparation, preserved their tradition and, thanks to this, can achieve economic benefits from the development of niche tourism, that is culinary tourism.

In the era of globalization, more and more people are beginning to look for new and alternative forms of travelling. A modern tourist is a person who looks for unique products, therefore, culinary heritage could become a tourist attraction of the region.

Gastronomic peregrinations allow to overcome consumer barriers. The possibility of tasting traditional dishes does not take place in an up-scale restaurant, but when the opportunity of direct contact with the local community occurs, it allows not only to discover new tastes, but, above all, to deepen the knowledge of the culture and history of a place.

Culinary tourism can develop in both urban and rural areas. In the cities, culinary offer focuses on innovative and creative dishes, while in rural areas the most important relation is a combination of local food prepared according to original recipes with tourism, which creates opportunities for local development (Montanari, Staniscia 2009, p. 1465).

One of the important functions of culinary tourism is not only to cater to the physiological needs of tourists, but primarily to protect the cultural heritage of the region. Culinary tourism is not only the traditional dishes made...
Cultural tourism as a branded tourism product...(European examples)

from local products, but also the history of the place, rituals, the way of consuming food, as well as music accompanying feasting. Furthermore, this type of tourism allows to preserve the natural environment and the existence of local communities.

As it results from the foregoing deliberation, culinary tourism is a derivative of cultural tourism. in the era of globalization, which aims at the convergence of cultures, more and more people begin to look for a change and guide their life according to the rules of ‘slow life’, and therefore ‘slow food’. Consequently, the culinary traditions can become the driving force of the economy and the development of local communities. However, it should be remembered that this development must be sustainable and allow to protect the culture and uniqueness of rural areas for future generations.

Glocalization, slow food and locavore as trends aiming to develop culinary tourism

The term glocalization was first formulated by the British sociologist and anthropologist of culture Roland Robertson. He believed that everything that is happening with the local communities and their cultures in the conditions of globalization, and what these communities contribute to globalization or how this is done, should be treated as a process which, besides sociological and cultural grounds, also includes economic aspects (Kuciński 2011, p. 15).

The concept of glocalization was created from the combination of two words: globalization and localization, which means that the phenomena occurring at the global level have a significant impact on what is happening at local and regional levels, the aim of glocalization is to strengthen ties, promote the local culture and protect tangible and intangible heritage of the region.

Glocalization is the process arousing a lot of emotions. Supporters perceive it as an opportunity to develop, but for opponents it is a symbol of an economic threat and loss of cultural identity. Globalization does not always mean destruction of localization, hence the term of glocalization appeared and it is understood as the reverse of globalization, that is ‘…the growing importance of local communities and local economies operating in the conditions created by the worldwide integration processes and the increasing role of the local environment for business entities realizing their global strategies’(Kuciński 2011, p.17).

Glocalization is therefore a trend that affects the development of culinary tourism by activating local entrepreneurs and by increasing the importance of regional products.

Another trend, which determines the development of culinary tourism is the philosophy of slow food which is a counterproposal to the devastating fast food culture.

The term slow food comes from the name of the organization which was founded in Rome in 1986 as a manifesto against the rising tide of eating places offering fast food. the idea of this trend is to live in harmony with nature by respecting tradition, culture, and natural, as well as social, environment (Burmecha-Olszowy 2014, p. 177).

Moreover, the Slow Food organization contributes not only to the social development of rural areas, but it also supports the economic development of the region through organizing various events and initiatives aiming at associating producers and co-producers of regional products, supporting small, local businesses to strengthen their position in the market, and protecting the local labour market (Bratec 2008, p. 1).

The intention of slow food is to protect culinary heritage against the destructive effects of the activities of international food conglomerates through promotion of regional culinary traditions and encouragement to living in harmony with nature. the idea of slow food does not refer directly to tourism, but indirectly influences its development.

Originally, the term of locavore did not refer to the general philosophy of life, but defined a person who intentionally chooses natural food coming from local producers. Today, this term has a broader meaning and includes a global trend, the way of nutrition and economic strategy for local food. the concept of a locavore has become so popular, that in 2007 it was recognized as the word of the year by the New Oxford American Dictionary. Consumers eating in accordance with the idea of locavore analyse available products for their nutritional value, method of production and storage time. in the framework of this trend, a new concept of ‘food miles’ was created. This term is used to determine the distance which the food covers from the producer to the consumer (Rogala 2014, p. 637).

All of these trends have had a huge impact on the development of culinary tourism, because their idea is to support and promote localization. Moreover, these trends change people’s opinion about the way of nutrition and arouse curiosity about preparing and serving regional cuisine.

The impact of culinary tourism on socio-economic development

Since the beginning of human history, food and drink have been the driving force of socio-economic development, because stocking food led the prehistoric people change their lifestyle from nomadic to sedentary. the result of this
change was a necessity to exchange goods, which in turn has led to the development of trade (Higman 2012, p. 28).

Culinary tourism is very important for the economic development of the reception region, because, unlike other forms of tourism, it is not very susceptible to the influence of seasonality.

Moreover, tourists whose passion is to combine travelling with discovering local culinary flavours generate high revenues for the local economy. According to Culinary Tourism Association, culinary tourists, for whom tasting local specialities is the primary motive of travel, spend on food approximately 50%, that is 600 dollars, of their funds allocated for a trip (Landbrand, Gonera, Polska Organizacja Turystyczna 2014, p. 3).

Culinary tourism has a positive impact on prosperity of the local economy, allows the effective use of crops and farming, creates alternative income opportunities for the local people, activates women, and above all, enables to preserve the tradition and culture of the regions.

The development of culinary tourism and other forms of tourism in rural areas also affects the standard of living, because it causes necessity of investments, which are essential for tourism such as network of local transport, shops and leisure facilities. A very important aspect of the development of culinary tourism is not only its beneficial impact on local society and the economy, but, above all, it is the change of eating habits for the whole society. Such change can influence the decrease of mortality caused by diseases of affluence, and contribute to environmental protection.

Culinary tourism should be a top priority in the strategy of regional development, because it positively influences the socio-economic development, for instance by promoting the purchase of local food products, wines and other beverages by the local hotels, using services of local banks, using local renewable energy sources, selling local products as souvenirs from trips, etc. Furthermore, culinary tourism contributes to the development of cooperation between local entrepreneurs and has impact on local marketing (Kyriakaki, Zagkotsi, Trihas, p. 3–4).

Culinary tourism is also regarded as a creative form of tourism which allows for personal growth of tourists through contact with local people and the opportunity to participate in their daily duties (UNWTO 2012, p. 7–8).

Still, there is a lack of systematic research and analysis of the economic impact of culinary tourism on the national economy. Studies conducted so far emphasized a strong influence of the catering industry on the development of tourism and the local economy. A study conducted in Italy by the Wine Tourism Observatory show that an average wine tourist spent approximately 200 euro per day in 2010, which, compared with 2003 spendings, shows an increase by 50 euro. Tourists interested in eco-tourism spend almost four times more during their gastronomic peregrinations than tourists leaving for recreational purposes. Moreover, the organization of different kinds of events and festivals related to the promotion of local products is an opportunity for local communities to increase revenue from the sale of own products. An example would be the Charleston Wine and Food Festival in the United States which generated revenue for the local economy in the amount of 7.3 million dollars in 2011. For more than 80% of tourists coming to Charleston, the main motive for their visit is the participation in that festival (Sirše 2014, p.7–8).

As it results from the foregoing deliberation, culinary tourism contributes to the socio-economic development, therefore, local authorities should support its development because this type of tourism, apart from having economic benefits, significantly influences preservation of cultural identity.

**Greek actions supporting the development of local economies by promoting culinary tourism**

Tourism is for the Greek economy one of the most important sectors, because it affects the development of other industries due to its interdisciplinary character.

Despite the economic crisis, which adversely affected the image of Greece, the increase in tourist arrivals to Greece, and thus the increase in revenues from tourism, has been noticed in recent years (see Fig. 1 and 2).

Still, there is a lack of systematic research and analysis of the economic impact of culinary tourism on the national economy. Studies conducted so far emphasized a strong influence of the catering industry on the development of tourism and the local economy. A study conducted in Italy by the Wine Tourism Observatory show that an average wine tourist spent approximately 200 euro per day in 2010, which, compared with 2003 spendings, shows an increase by 50 euro. Tourists interested in eco-tourism spend almost four times more during their gastronomic peregrinations than tourists leaving for recreational purposes. Moreover, the organization of different kinds of events and festivals related to the promotion of local products is an opportunity for local communities to increase revenue from the sale of own products. An example would be the Charleston Wine and Food Festival in the United States which generated revenue for the local economy in the amount of 7.3 million dollars in 2011. For more than 80% of tourists coming to Charleston, the main motive for their visit is the participation in that festival (Sirše 2014, p.7–8).

As it results from the foregoing deliberation, culinary tourism contributes to the socio-economic development, therefore, local authorities should support its development because this type of tourism, apart from having economic benefits, significantly influences preservation of cultural identity.
in the hospitality industry only in high season. In the case of countries such as Greece, where tourism had a substantial impact on GDP, the growth of alternative forms of travel can be beneficial not only for the industry but also for the whole economy. Extension of the tourist season in the Mediterranean countries can significantly affect the decline in unemployment because seasonal workers will have the opportunity for full-time employment.

The strength of the Greek culture that can be a motivator for pilgrimages of the modern tourist, is the Greek over 4,000 years old cuisine based on high-quality products which are the basis of the Mediterranean diet inscribed on the List of Intangible Cultural Heritage of UNESCO.

According to the Greek Ministry of Tourism, the diversity of local products, combined with traditional dishes typical of various regions, and the appropriate promotion can enrich the variety of Greek tourism products, encourage local communities to undertake entrepreneurial activities and support local business. Since 2009, the Association of Greek Tourism Enterprises (SETE) has taken on the initiative aiming at promoting Greek gastronomy. According to this association, the development of culinary tourism in Greece does not require large investments but properly planned and carried out marketing activities (Sirše 2014, p. 17–18).

The largest groups of tourists travelling to Greece for the purpose of catering come from Poland (59%), Belgium (56%) and Scandinavia (54%) (see Tab. 1).

One of the main initiatives of the Greek tourist and hospitality industry, aiming at promoting local products, is the ‘Greek Breakfast’ project, which was conceived by The Hellenic Chamber of Hotels.

The idea of this undertaking is to create a long-term cooperation between the tourism industry, local communities and local producers which will contribute to the socio-economic development of Greece. The key criterion in the selection of products used to compose the ‘Greek Breakfast’ is that a minimum of 50% of the ingredients must come from local producers. These products are legally protected by certificates such as Designated Protection of Origin (PDO), Protected Geographical Indication (PGI), or Traditional Specialities Guaranteed (TSG) (Kyriakaki, Zagkotsi, Trihas, p. 6).

Currently, the Greek Breakfast project is implemented in 634 hotels. Compared to the year 2013, the number of hotels involved in this project has increased by 477, which shows that the Greek hotel industry supports local development through promotion of traditional Greek cuisine. Figure 3 presents the number of hotels promoting the ‘Greek Breakfast’ depending on the region.

As it results from Figure 3, most hotels implementing the ‘Greek Breakfast’ project are located on the island of Crete, which stems from the facts that Crete is one of the most visited Greek islands, as well as from the consideration that the Cretan diet is the healthiest diet in the world.

Another action of Greece, whose aim is to promote culinary tourism and Greek regional products, is the Wine Roads of Northern Greece. ‘The Wine Roads’ was created by a non-profit association operating under the name of ‘The Association of Wine Producers of the Vineyards of Northern Greece’, the members of this association are owners of vineyards and restaurateurs, hoteliers and local travel agencies.

<table>
<thead>
<tr>
<th>Main Activities</th>
<th>Total</th>
<th>Bulgaria</th>
<th>United Kingdom</th>
<th>Italy</th>
<th>France</th>
<th>Germany</th>
<th>Poland</th>
<th>Belgium</th>
<th>Scandinavia</th>
<th>Turkey</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sightseeing / visiting places of interest</td>
<td>72</td>
<td>81</td>
<td>50</td>
<td>55</td>
<td>95</td>
<td>79</td>
<td>100</td>
<td>79</td>
<td>56</td>
<td>83</td>
</tr>
<tr>
<td>Visiting cities</td>
<td>60</td>
<td>54</td>
<td>47</td>
<td>51</td>
<td>75</td>
<td>20</td>
<td>84</td>
<td>25</td>
<td>39</td>
<td>88</td>
</tr>
<tr>
<td>Getting to know the landscape</td>
<td>56</td>
<td>22</td>
<td>62</td>
<td>56</td>
<td>98</td>
<td>92</td>
<td>87</td>
<td>54</td>
<td>28</td>
<td>53</td>
</tr>
<tr>
<td>Relaxing</td>
<td>51</td>
<td>54</td>
<td>51</td>
<td>50</td>
<td>59</td>
<td>42</td>
<td>62</td>
<td>15</td>
<td>71</td>
<td>49</td>
</tr>
<tr>
<td>Visiting museums, exhibitions</td>
<td>38</td>
<td>20</td>
<td>68</td>
<td>13</td>
<td>56</td>
<td>19</td>
<td>59</td>
<td>18</td>
<td>23</td>
<td>52</td>
</tr>
<tr>
<td>Enjoying meals and drinks</td>
<td>37</td>
<td>30</td>
<td>42</td>
<td>35</td>
<td>29</td>
<td>42</td>
<td>59</td>
<td>56</td>
<td>54</td>
<td>25</td>
</tr>
<tr>
<td>Getting to know the people, their way of life</td>
<td>34</td>
<td>14</td>
<td>31</td>
<td>20</td>
<td>54</td>
<td>29</td>
<td>59</td>
<td>34</td>
<td>12</td>
<td>48</td>
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<tr>
<td>Experiencing pure and unspoiled nature</td>
<td>26</td>
<td>5</td>
<td>29</td>
<td>26</td>
<td>51</td>
<td>23</td>
<td>53</td>
<td>26</td>
<td>20</td>
<td>41</td>
</tr>
<tr>
<td>Swimming/Sun-bathing</td>
<td>25</td>
<td>9</td>
<td>27</td>
<td>28</td>
<td>32</td>
<td>22</td>
<td>82</td>
<td>28</td>
<td>65</td>
<td>3</td>
</tr>
<tr>
<td>Experiencing adventures</td>
<td>14</td>
<td>5</td>
<td>5</td>
<td>11</td>
<td>29</td>
<td>3</td>
<td>53</td>
<td>13</td>
<td>7</td>
<td>27</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
<td>9</td>
<td>0</td>
<td>3</td>
<td>0</td>
<td>5</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Source: Ikkos, Koutsos 2015, p. 41.
The main activities undertaken by the association in the frame of promotion of wine tourism, which is a part of the culinary tourism, include as follows (Wine Producers Association of the Northern Greece Vineyard 2007, p. 23):

- marking and signposting tourist trails,
- educating people in wine-related occupations,
- participating in international societies and organizations with similar or related objectives,
- organizing gastronomic and cultural events and conferences,
- participating in international trade fairs in Greece and abroad,
- development of activities promoting the tourism products of the Wine Roads.

Figure 4 shows the map of routes included in the Wine Roads of Northern Greece.

One of the main sources of funds for the development of the Wine Roads of Northern Greece was Leader II program financed from the EU funds. Thanks to the grant from this program, Greek entrepreneurs were able to adapt their vineyards to the needs of tourists and make them attractive in such a way to encourage potential visitors to visit the plantation of vines. One part of the funds from the program was allocated to operating costs of the association, as well as to the promotion and advertising of the Wine Roads of Northern Greece and the local culture. The total funding in the frame of Leader II program amounted to €3,587,702 of which 65%, that is €2,332,055, have been earmarked for actions aiming at the development of wine tourism (Karafolas 2007, p. 78).

In 2007, S. Karafolas conducted a study which aimed at assessing the effects of the Wine Roads of Northern Greece. The results of these studies showed that this initiative had an impact on the increase in tourist arrivals, and it also contributed to the preservation of local culture. Despite the clear interest of culinary peregrinations, the Wine Roads of Northern Greece has not had significant effect on the improvement of infrastructure and increasing of employment. However, this project contributed to the development of cooperation between local entrepreneurs. The results of these studies also show that the development of particular routes included in the whole project depends largely on the involvement of all the regions.

**Conclusions**

Culinary tourism, whose aim is to learn about the customs and regional traditions through tasting and getting to know the local cuisine, can contribute to the socio-economic development, especially for countries that are struggling with the problem of seasonality. Tourists, whose passion is to combine travelling with discovering the local culinary flavours, spend almost four
times more money during their gastronomic peregrinations than tourists travelling for recreational purposes. Another advantage is that culinary tourism usually takes place during off-season.

The benefits of the development of culinary tourism not only include the increase in the profits of entrepreneurs operating in the market of tourist services, but they also lead to a rise in the standard of living thanks to investments in local transport network, shops and leisure facilities. Moreover, the development of culinary tourism contributes to the protection of the environment, as well as to change of eating habits of the whole society, which has a positive effect on its health state.

The aim of this paper was to show that culinary peregrinations can have a positive impact on the socio-economic development of the Mediterranean countries on the example of Greece. For countries such as Greece tourism plays a significant role in the economy because it affects the development of other industries due to its interdisciplinary character. One of the main initiatives of the Greek tourist and hospitality industry aiming at promoting local products is the ‘Greek Breakfast’ project. Currently, the Greek Breakfast project has been implemented in 634 hotels. Compared to the year 2013, the number of hotels involved in this project has increased by 477, which shows that the Greek hotel industry supports local development through the promotion of traditional Greek cuisine. Another action whose goal is to promote culinary tourism and Greek regional products is the Wine Roads of Northern Greece. The main activities undertaken in the frame of this project included signposting tourist trails, educating people, and organizing gastronomic and cultural events. This project was financially supported by EU funds. However, research conducted by S. Karafolas in 2007 concerning the assessment of the effects of the Wine Roads of Northern Greece show that the development of particular routes included in the whole project depends largely on the involvement of each region.

Currently, there are no recent studies regarding the activities of the Wine Roads of Northern Greece, and the research gap also concerns other activities affecting the development of culinary tourism, such as the Routes of the Olive Tree.

**Bibliography**

Urban tourism of German citizens on example of Poznań – the aspects of cultural tourism

Abstract: The article discusses the issue of visits to Poznań by tourists from Germany, with special emphasis on the aspects of cultural tourism. The following facts are taken into consideration: 1. According to the latest statistics of F.U.R. in 2015, residents of Germany undertook 69.1 million holiday trips (of more than 4 days) and 77.1 million short-term trips (2–4 days), 2. In 2015 Poland was the eighth most popular foreign destination for holiday trips of residents of Germany, 3. Tourists from Germany account for the largest group of foreign tourists visiting Poland (36.4% of overnight stays by foreign tourists in 2015) – therefore it is justified to explore the cultural aspects of the travels of German citizens using the example of Poznań. On the basis of the results of a 2015 survey, the article attempts to answer questions which are important from the point of view of the marketing offer of the city: what are the tourist goals for the residents of Germany visiting Poznań, how they rate Poznań’s cultural offer, whether they would recommend Poznań to others and whether they intend to visit Poznań again.

Key words: German tourism, cultural tourism, urban tourism

Introduction

The role of cities in tourism is significant due to their communication, cultural, educational and commercial roles. From the tourist perspective, cities are not only centres generating tourist movement, but also places of reception of tourist movement. City tourism is a modern dynamically developing trend, therefore cities get a lot of attention in research (Pearce, Zmyślony, Bosiacki, Mika, Matczak et al.). This trend concerns in particular short-term trips, lasting 2–4 days and one-day trips.

The aim of the article is to present selected aspects of tourism of Germans visiting Poznań, as well as to identify mutual relations between cultural tourism and city tourism. Like in previous years, residents of Germany are the largest group of foreign tourists visiting Poland and Poznań, the capital of the Wielkopolska region. The article indicates an important role of residents of Germany in co-creating the world tourism and the main directions of their travels with a special emphasis on the role of Poland as a destination, and presents the results of the survey, taking into consideration aspects of cultural tourism, as it is in many ways closely related to city tourism. Due to a growing interest in travelling to cities a survey was carried out in 2014 and 2015 on residents of Germany who visited Poznań.

Aspects of cultural tourism

In sociological perspective Przecławski considers tourism as a psychological, social, economic, special and cultural phenomenon. He sees tourism as a function of culture, of which it is an expression as ‘one cannot understand contemporary tourism without an attempt to understand what happens in contemporary culture’ (Przecławski 2004, p. 32). Tourism is, according to Przecławski, an element of culture – understanding culture is impossible without considering tourism. According to Przecławski, tourism is also a cultural message, through transfer of cultural values. It is at the same time a meeting of cultures, involving exchange of values, it may be a factor of cultural transformations (Przecławski 2004). Culture is an inspiration and motivation to undertake tourist activity (Gaworecki 2000). Cultural travels are travels with a specified objective. According to Gaworecki, they are ‘trips to places of artistic and historic value, visits to museums and galleries and participation in artistic performances and other cultural events’ (Medlik 1995, after Gaworecki 2000, p. 84).

The concept of ‘cultural tourism’ refers to the English term of cultural heritage tourism and includes ‘any travel the main motive of which is visiting and getting to know places and objects of historical, artistic and cultural value, as well as participation in cultural events. The foundations for the development of this form of tourism are cultural material and non-material values’ (Mika 2007, p. 210).

A. Mikos von Rohrscheidt performed an insightful analysis of cultural tourism definitions, mainly provided by German language scholars, taking into account the definitions referring to the offer of cultural tourism (Becker), to demand for cultural tourism offer (Lohmann), to cultural values of objects (Eder) and to individual motives of a consumer (Dreyer, Metelka), as well definitions of international organisations. The author proposes his own definition of cultural tourism, emphasising the motive of encounter, which ‘can describe

1 The term ‘residents of Germany’ according to FUR (Forschungsgemeinschaft Urlaub und Reisen – Holidays and Travel Research Institute) includes both German citizens and German-speaking persons living in Germany.
Cultural tourism as a branded tourism product... (European examples)

Mikos von Rohrscheidt indicates an important difference resulting from travel organisation as ‘organised city travel almost always show the properties of cultural tourism events (with the programme as the criterion), whereas private travels of tourists to cities have very varied programme and, as a result, it is difficult to classify them clearly’ (Mikos von Rohrscheidt 2008, p. 98).

The above discussion indicates that clear identification of the goal and motive of travel is most difficult. Thanks to precise definitions of individual categories of cultural travel an attempt can be made to establish whether a given trip can be classified as cultural travel and to what category it belongs.

City tourism

Nowadays city tourism is the most commonly undertaken form of travel and it is closely related to cultural tourism. The studies of city tourism have developed intensively since the 1990s (Pearce 2001, after Matczak 2008 A), and the role of tourism in the development of cities has been growing since the second half of the last century (Matczak 2008). A. Mikos von Rohrscheidt emphasises the significance of city tourism which ‘on one hand belongs to classic forms of cultural tourism in its wider definition, and, on the other hand, it is its most popular type. Hence it plays a role of a kind of drive in the development of the whole cultural segment of tourism’ (Mikos von Rohrscheidt 2008, p. 341).

A. Matczak characterises definitions of ‘city tourism’ in English-language literature by indicating difficulties in defining it due to convergent approach to the object of study (Matczak 2008). A. Kowalczyk identified research approach in geography studies in terms of city tourism, recognising city tourism as ‘tourism the aim of which is to visit and get to know a city treated as a cultural heritage and considered an inseparable element of the tourist space’ (Kowalczyk 2001, p. 165). According to A. Kowalczyk three research approaches of city tourism can be indicated:

1. ‘An approach treating a city as an important link of cultural heritage and considering it an indivisible element of tourist space’ (Kowalczyk 2000, after Matczak 2008) – shows relations with cultural tourism,
2. ‘An approach which treats a city as a tourist attraction, with its values and tourism infrastructure with entertainment and city events consumed by tourists’ (Kowalczyk 2000, after Matczak 2008) – related to the development of districts of tourist activities in cities, so called central tourist districts (CTD) or tourist business districts (TBD),
3. ‘A perspective which treats tourism as a complex phenomenon made up of various manifestations of tourist activity and its role in a widely defined functioning (tourism function of a city) (Kowalczyk 2000, after Matczak 2008) – tourism taking place in a city.

all these groups or individual tourist trips in which the encounter of travel participants with monuments, events and other values of high or popular culture or extending their knowledge about the surrounding world organised by human is the main part of the itinerary or constitutes the decisive argument for an individual decision to undertake it or to participate in it’ (Mikos von Rohrscheidt 2008, p. 31). the author also divided cultural travels into three types: high culture tourism (cultural travel sensu stricto), educational tourism and general cultural tourism. Within high culture tourism he distinguished cultural heritage tourism, museum tourism, literary tourism and high culture event tourism. Educational tourism includes study, thematic, language and seminar tours. General cultural tourism includes city tourism, as well as regional, culinary, hobby, ethnic tourism, to mention a few (Mikos von Rohrscheidt 2008). City tourism is thus related to the widely defined concept of cultural tourism. the late 1970s and early 1980s are an arbitrary turning point in liberalisation of defining culture, as ‘until the end of the 1970s only a person is a subject of tourism. One cannot understand the rules governing the phenomenon of tourism without understanding a person. a person as an individual who thinks, learns, feels, creates, makes choices’ (Przecławski 2008). Among them the classification proposed by W. Nahrstedt stands out, suggestions have been made as to its division (cf. Mikos von Rohrscheidt 2004, p. 33). Like in case of cultural tourism, in defining its subjects many culture elements of so called high culture (outstanding, recognised works of literature, architecture, music and art) were generally considered to be culture, and since the 1980s under the influence of new, wide understanding of culture more and more visibly also material (objects) and non-material (e.g. ways of behaviour, morals) elements of the so called low, popular or everyday culture have been included’ (Crepaz, Hrovat-Forstinger 1999, Richards 1996, after Mikos von Rohrscheidt 2008, p. 22).

According to Przecławski ‘tourism is first of all human behaviour. a person is a subject of tourism. One cannot understand the rules governing the phenomenon of tourism without understanding a person. a person as an individual who thinks, learns, feels, creates, makes choices’ (Przecławski 2004, p. 33). Like in case of cultural tourism, in defining its subjects many suggestions have been made as to its division (cf. Mikos von Rohrscheidt 2008). Among them the classification proposed by W. Nahrstedt stands out, on its basis three types can be distinguished among cultural tourists:

1. A culturally motivated tourist (German der kulturell motivierte Tourist), a so called ideal tourist, driven by the cultural offer, strongly motivated to find out as much as possible about visited sites.
2. A culturally interested tourist (German der kulturell interessierte Tourist), who prefers to choose tours, visiting generally known places, participating in high or popular culture events.
3. A culturally attracted tourist (German der kulturell ansprechbare Tourist), who chooses holiday at the seaside or in the mountains and occasionally undertakes a cultural activity, by visiting a museum or a historic church (Mikos von Rohrscheidt 2008).
German holiday travel in 2015

German holiday travel is interesting for many reasons. In 2015 Germany was ranked third globally in terms of the number of foreign trips and the amount of expenditure for foreign travel (UNWTO 2016). It should be mentioned that from 2003 to 2011 Germany was ranked first and its share in tourism exceeded 10% globally (UNWTO 2006–2012, after Stroik 2016). Tourist activity is undertaken by a significant part of the German population. According to the study of the FUR (Forschungsgemeinschaft Urlaub und Reisen), on holiday travel of the German population 14+, in 2015 53.4 million Germans undertook 69.1 million long-term holiday trips (longer than 4 days) and 31.7 million people undertook 77.1 million short trips (from 2 to 4 days). On average one traveller undertook 1.29 holiday trips (long-term) and 2.43 short holiday trips (FUR Reiseanalyse 2016 Erste ausgewählte Ergebnisse), in case of holiday trips (long-term) the percentage of people who undertook at least one such trip in 2015 was 77% (FUR Reiseanalyse 2016 Erste ausgewählte Ergebnisse). Among the ten most frequently visited foreign long-term holiday destinations in 2016 were Spain, Italy, Turkey, Austria, Croatia, Greece and France, but also Poland, which was ranked eighth with 2.5 million visits (cf. Fig. 1).

In this group of countries top positions are taken by the Mediterranean countries and Germany’s neighbours are also frequently visited. Travelling to the USA is also popular among the Germans.

In terms of short trips, Poland is not in the group of ten most frequently visited foreign countries, although Germany’s neighbouring countries, i.e.
Characteristics of Germans’ trips to Poland

In 2015 Poland was visited by 77,737 thousand foreign tourists. The largest tourist issuing market consists of the countries of the European Union – 58,971 thousand visits and Germany with 31,681 thousand visits (Ministry of Sport and Tourism, Charakterystyka… 2016). The Germans came to Poland on business (10.3%), as tourists (22.4%), to visit someone (60.7%), to shop (2.0%) and for other purposes (3.5%). The duration of a trip in 2015 was from 1 to 3 nights (40.5%), from 4 to 7 nights (44.2%), from 8 to 28 nights (14.5%) and more than 4 weeks (0.7%) (MSiT). This indicates that the large majority of visits take from 2 to 8 days (approx. 85%). The majority of the German tourists organised their visit to Poland themselves (87.1%), in the category of accommodation staying with family and friends (65.4%) and in hotels and motels (23.7%) was most popular.

The data from the Bank of Local Data confirm that in 2015 5,689,570 foreign tourists had 13,757,657 overnight stays in Poland, and 1,473,010 German tourists had 5,006,732 overnight stays (bdl.stat.gov.pl/BDL/dane/tablica, access on 12/06/2016). According to the Polish Local Tourist Organisation 134,708 people visited Poznań in 2014, including 47,478 visitors from Germany (35%).

Survey

The surveys of tourist movement are some of the most difficult surveys, in particular when referring to foreign tourists. Therefore, quantitative statistical studies are most common, however, there are not enough detailed studies of complex structure of visiting groups of tourists. Firstly, in order to carry out a survey, places most frequently visited by tourists and the time of visits must be identified. Secondly, in places with a high intensity of tourist movement identification of tourists’ countries of origin is difficult. In case of German tourists not everyone who speaks German comes from Germany, but they may also come from Austria or Switzerland. Many residents of Germany have a migrant background which does not facilitate the task, if they do not look like residents of the Western Europe, but are included in the survey if they speak German (the criterion adopted after FUR). After a successful identification of visitors from a given issuing country they should be persuaded to take part in the survey. This happens during holiday or a business trip when visitors are preoccupied with sightseeing, resting or business duties. They do not always have time to participate in a survey or want to spend time on a survey. For these reasons the surveys were carried out on residents of Germany in two ways – in person and as an online survey (of the same content) placed on the website limequery.org. An advantage of an online survey was the fact that the tourists themselves decided when to fill it in and did it usually when their trip to Poland was completed. In case of surveys carried out in person, sometimes tourists refused to take part as it was during the first days or hours of their stay in Poznań and they had not formulated an opinion about the city yet. The survey was carried out from November 2014 to December 2015. The respondents were mostly guests coming for trade fair events and visitors of the Centrum Informacji Miejskiej (City Information Centre) in the Old Market in Poznań, but also clients of travel agents visiting Poznań, participants of student exchange and participants of guided tours to Poznań.

In total 322 surveys were carried out on residents of Germany aged 14 and older who visited Poznań in 2014 and 2015. The aim of the study was to identify the characteristics of visits of residents of Germany to Poznań relating to the trip itself (frequency, duration), identifying the purpose of the trip and perception of the city by assessment of its individual components. An important element of the survey were questions about satisfaction with the visit in Poznań and whether the surveyed would recommend a visit to the city to others.

The results of the survey

The respondents were 322 people from various age groups over the age of 14. The two largest groups were people aged 45–64 (53%) and 25–44 (28%). Men accounted for almost 66% of respondents. The surveyed tourists came from Berlin, Brandenburg, but also from more distant German states, i.e. Bavaria, Schleswig-Holstein, Baden-Württemberg. 80% have post-secondary education, 52% have Master’s degree and almost 12% have doctoral or higher degree.
The majority of the surveyed tourists visited Poznań for the first time (43%), whereas a large number of German tourists visits Poznań repeatedly. 33% visited Poznań five times or more, including 18% more than ten times (cf. Figure 4).

One third of visitors spent one day in the capital of the Wielkopolska region. More than half came to Poznań for a short trip, of 2 to 4 days (56%), only 10% stayed in Poznań for at least five days (cf. Fig. 5).

The purpose of the visit to Poznań

Nearly half of the respondents specified the main purpose of their visit to Poznań as business, professional or visit to the trade fairs. More than one quarter of the respondents came to Poznań on holiday and to rest. A frequent purpose of the visits was visiting family and friends as well as training and education (7% each). Additional purposes of visits to Poznań were shopping and entertainment (8.4% each), holidays and rest (7.4%) and visiting friends and family (6%), in order to obtain a more comprehensive explanation of the purpose of visit to Poznań an open-ended question was asked: What made you visit Poznań? The majority of answers confirmed that the visits were related to trade fair, business and scientific purposes. Poznań is also often a city on the itinerary of tourists of Poland or is visited during visits to other destinations (the Mazury region, Moscow). The reasons for visiting Poznań included also the interest in the city, historical monuments, history, in some cases following a television programme about Poznań. In few cases the reasons for undertaking the visit were family reasons, relations with the city and the region (sentimental tourism).

The respondents were asked to evaluate individual components of their stay in Poznań in a six-degree scale (excellent, very good, good, satisfactory, pass, unsatisfactory + the option: I don’t have an opinion). The residents of Germany gave Poznań a very positive rating. The cultural offer of the city was rated as very good by nearly 30% of the participants, and as excellent by 8%. 18% described it as good. 5% of respondents gave a lower mark in this category – satisfactory, whereas 40% did not have an opinion in this matter. Only one person out of 322 ranked Poznań’s cultural offer as unsatisfactory.

The attractiveness of monuments was rated even higher – nearly 15% of respondents gave it an excellent mark, 34% a very good mark and 23% a good mark. Nearly 4% of respondents considered the monuments sufficiently attractive and 2 people (0.63%) gave them a pass mark. The residents of Germany visiting Poznań equally well rated the appearance of the city. More than 14% gave it the top mark, 31% a very good mark, and 36% a good mark. For nearly 10% the appearance of Poznań is sufficient. Four people (1.24%) described the appearance of Poznań as ‘passable’ and one person as insufficient.

The Old Market enjoyed the greatest popularity among the visitors to Poznań. It was visited by 87% of respondents. Tourists visited also the cathedral, trade fair grounds, the surroundings of the Town Hall and shopping centres (cf. Fig. 6). In the open question the respondents indicated also other places, not listed as options, i.e. the Malta Lake, the Archeological Museum, the Castle, the Fara Church, the Art Noveau district, city walls, but also a doctor’s practice.
Poznań is perceived very positively by the residents of Germany. Nearly 93% of respondents are satisfied with their visit to Poznań. More than 70% plan to visit Poznań again (cf. Figure 7), the percentage of recommendations of Poznań is also high, as 85% of respondents intend to recommend Poznań as a destination.

**Conclusion**

The visits of Germans to Poznań show many different characteristics compared to visits of Germans to Poland.

The percentage of Germans among foreign tourists who visited Poland in 2015 is 40.75% and accounts for the largest group of foreign tourists. In case of Poznań the number of residents of Germany using accommodation in Poznań in 2013 was 33% of the total number of foreign tourists using accommodation in Poznań and 35% in 2014 (author’s own calculations on the basis of the data from PLOT), the number of overnight stays of residents of Germany in Poznań in 2013 accounted for 27% and in 2014 for 30% of overnight stays of foreign tourists in Poznań (author’s own calculations on the basis of the data from PLOT).

Poznań is a city of trade fairs, an important economic hub and a significant scientific centre, therefore business travel to Poznań is more frequent (50%) than for Poland overall (10.3%) (Ministry of Sport and Tourism, MSiT 2016). Tourist visits of Germans to Poland (22.4%) were at the similar level as tourist visits to Poznań (26%). Large differences in the survey and the data from the Polish Central Statistical Office (GUS) relate to the purpose of visits – visiting friends and family. It was indicated by 60.7% of Germans visiting Poland (data from MSIT) and only 7% of Germans visiting Poznań.

To summarise, visits of Germans to Poznań are mainly of professional, business and scientific character, before strictly tourist character, the studies show however that even professional purposes do not exclude the intention to get to know the city and its culture. Visits of Germans to Poznań are contained within the trend of cultural tourism sensu largo, they are mostly, according to Nahrstedt’s definition, ‘culturally attracted’ tourists. Among Germans visiting Poznań there are also many ‘culturally motivated’ tourists, showing high interest in history, historical monuments, cultural events and knowledge about the city. Undoubtedly this is related to the respondents’ level of education.

The presented results of the survey indicate that the degree of satisfaction with the visit to Poznań is high among residents of Germany. This is particularly important with mainly first visits in the capital of the Wielkopolska region, in spite of a large number of business visits, satisfaction with the visit gives hope for another visit, perhaps for private purposes. Positive opinions about the city confirm that the tourist offer of Poznań meets the expectation of the German tourists and should be developed. Contemporary city tourism, with the example of Poznań, meets the criteria of cultural tourism, but only in a few cases is an example of high culture tourism.

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Way of St. James as a branded tourist product in some regions of Spain

Abstract: Route of St. James is actually a collective name for a variety of tourist-pilgrimage routes across Europe, leading to the tomb of the Apostle in Santiago de Compostela, Spain. The idea of this pilgrimage was born in the 19th century, and, since the eighties of the twentieth century, it is experiencing a renaissance, particularly in Spain. In 2015, to Santiago arrived more than 260,000 pilgrims, more books, memoirs, guides and tutorials on the trail are published, new pages and forums are created, and an increasing number of people is fascinated with the Camino de Santiago. The Way of St. James has become something that people want to acquire, explore, taste and learn. It is in some manner mysterious, mystical and alluring. The most popular routes are those in Spain (Camino Frances, Camino del Norte, Camino Primitivo). You can look at it as a product system, because at the same time it caters to the different levels of needs (e.g. both needs for food or sleep, and the need for self-fulfillment).

This paper, based on the study of literature, critical analysis of source materials, statistical data, and using the methods of induction and deduction, is an attempt to answer the research question, if you can say that the Way of St. James has become a branded product in some regions of Spain, where tourism is focused on the Way, and what are the consequences.

Key words: Way of St. James, tourism, pilgrimage

Introduction

Tourism on the Way of St. James is growing very quickly, and increasingly it is sometimes associated with certain adventure, action, something interesting and unusual. In 30 years, the pilgrimage changed from the unknown destination of a few trips into the mass movement of pilgrims on the area of Spain, Portugal and other European countries. A new route of pilgrimage to the tomb of the apostle began to be formed, also in Poland, where there are already several thousand kilometers of marked trails referring to the tradition of the medieval pilgrimage. However, they are not as popular as on the Iberian Peninsula, where the Way of St. James pilgrimage is part of the national culture, and often pride.

Less well known routes use the value posed by their identification with the brand Way of St. James. Likewise, Camino products (Camino is in Spanish: Way) use signs and symbols associated with the Camino de Santiago, like a seashell, or yellow arrow, which are well associated by pilgrims.

This paper based on the study of literature, critical analysis of source materials, statistical data, and using the methods of induction and deduction is an attempt to answer the research question, whether it can be stated that the Way of St. James has become a branded product in some regions of Spain, where the focus of tourism in on the Way and what are the its consequences.

The work consists of an introduction, three theoretical parts: on the Way of St. James, the tourism product and brand, and part of the research on the Way, as the brand product in Spain, and it ends with the final conclusions, limitations of the study and recommendations.

Way of St. James

The Route of St. James (in Spanish Camino de Santiago) is every pilgrimage road leading to Santiago de Compostela in Galicia, Spain. The origins of the pilgrimage date back to the ninth century, when, according to tradition, the tomb of St. James was discovered. Santiago de Compostela quickly became one of the three main sites (along with Rome and Jerusalem), of Christian pilgrimage in the medieval Europe (Gać 2011, p. 7).

The expression Way of St. James does not mean any particular tourist route. The definition of a tourist route proposed by Andrzej Stasiak (2006, p. 12) says that it is marked by a series of sites, located along public roads on which tourists move on their own or by public transport or road or path leading through attractive tourist areas, villages, monuments, adapted to the various forms of qualified tourism. The Way of St. James is actually a collective name for a number of existing pilgrimage routes across Europe, which lead to the tomb of the Apostle (Suchecki 2015a, p. 295), the most popular trails that are part of this system are those found on the Iberian Peninsula: French Way (Camino Frances), traditionally launched in the French Saint-Jean-Pied-de-Port, running through the Pyrenees, Pamplona and Leon, North Way (Camino del Norte), from Irun, via Bilbao, Santander and Gijon, the Portuguese Way (Camino Portugues), among others, from Faro, Lisbon and Porto, Camino Primitivo crossing the Cantabrian Mountains, Silver Way (Camino Via de la Plata) from Sevilla, Camino Finisterre y Muxia, which is an extension of the traditional ‘at the end of the world’ Way, the Way of St. James also gains importance in other European countries – Via Regia running from the Polish-Ukrainian border through Krakow, Opole, Wroclaw to Zgorzelec and continued by Germany and France to connect to the Camino Frances, the Way...
of Zittau (including Zittau, Prague, Pribram), Bavarian Ways (e.g. Ostbayischer Jakobsweg), Le Chemin du Puy en Velay (the most popular in France), the Swiss Way (www.camino.net.pl/camino-europa6). Main Spanish Ways are showed in the Figure 1.

Fig. 1. Ways of St. James in Spain
Source: niceaspiebitsandpieces.blogspot.com/2014/05/video-sobre-el-camino-de-santiago.html.

In the twentieth century, due to the civil war in Spain, and later the dictatorship of General Franco was a time when walking pilgrimage on the Way of St. James virtually stopped. the breakthrough appeared to be the visit of Pope John Paul II in Santiago de Compostela, who visited the city in 1982, when he announced European Act, which is regarded sometimes as the direct cause of the recognition of the Camino de Santiago as an European Cultural Route by the Council of Europe, and in 1989, as part of the World Youth Days (Suchecki 2015a, p. 295–296). the Route of St. James was first recognized by the Council of Europe in 1987 as a European Cultural Route. Later it was joined by, among others, Cistercian, Celtic and Hanseatic Routes (Cabaj, Kruczek 2010, p. 199). These routes, in accordance with the provisions of the Council of Europe, have to contribute to the awareness of the common European tradition of centuries, preserve and protect cultural heritage, emphasize individual rights of states, nations and communities and cultivate solidarity and tolerance in local communities (Orzechowska-Kowalska, Kowalski 1999, p. 106–112). Thus, traveling through the Way of St. James enables the realization of function of tourism in connection with the culture – to protect, enrich and popularise cultural goods. Culture itself inspires the development of tourism. It is an im-
portant theme of travel (Frączyk 2007, p. 20). Thus, in case of the Camino de Santiago pilgrimage, we can talk about practicing of cultural tourism.

At the beginning of the twenty-first century building and renewing of Ways of St. James was commenced in Poland. the interest in them is, of course, many times smaller than the interest in Ways of St. James in Spain, but, undoubtedly, using the same name Route or Way of St. James impedes the development of other trails in Poland. the Ways of St. James in Poland are showed in Figure 2.

Fig. 2. Main Ways of St. James in Poland
Source: www.camino.net.pl/camino-polska.

Tourism product

Tourist needs are satisfied through the implementation of tourist services, usually through specialized companies, brought to life for this purpose. Beyond typical tourist services provided by tourism, companies, in order to widely understood tourism business, include also the activity of accommodation, transport, catering or informational (Suchecki 2015b, p. 239–240).
Many authors adopt different definitions of the tourism product. Kaczmarek, Stasiak and Włodarczyk (2005, p. 74) recognize that the tourist product is ‘a set of utilities related to tourism travel, which is available on the tourist goods and services market to enable them to plan, conduct, experience and accumulate experiences associated with them’.

Tourist product can be either an object, service, event, monument, route, or an area. the item may be independent, but it often is the only addition to other products. Sometimes it includes a single service (e.g. guided tour, catering, accommodation). the event is characterized by thematic and organization consistency. Typical of such a product are unique, uncommonness, often cyclical in nature. the event is a set of several services (or goods and services that are offered by tour operators [travel rallies, trips, domestic and foreign holidays]). in the case of a monument we talk about the presence of one of the main attractions and several accompanying services in one place. the route is made up of monuments or places related to certain overriding ideas, a combined way (often marked). the area, however, is a geographically determined tourism product (may it be a region, municipality, national park, town, etc.), highlighted due to its location, which is characterized by valuable tourist values – natural and cultural (Kaczmarek, Stasiak, Włodarczyk 2005, p. 74–76).

Characteristics of tourism product shows that it is a system product, which satisfies more than one kind of needs, and these needs are reported by consumers comprehensively, as a whole (Zabiński 2009, p. 17–19; Zabiński 2012, p. 23–26). in fact, it contains more than one product. Usually they are characterized by high degree of technological advancement (Internet is an important channel of information and distribution in tourism). Tourism products are networking products, produced in cooperation with many different entities. These are global products, even with a world-wide reach, created for cosmopolitan consumers from the upper and medium-sized markets. They may have innovative character (not always in tourism) and can be branded products.

**Brand and its meaning**

In the literature there are various definitions of the brand. K. Staszyńska (2013, p. 31 32) considers it to be an ambiguous concept and defines it in several ways: as a ‘verbal or graphic sign that identifies the manufacturer and its product’ as ‘trade or company name specifying the products manufacturer, describing its quality and protection against imitation or counterfeiting’ or as ‘the quality and kinds of products of the producer or opinion and recognition’. Most of these definitions refer to material goods, but, in broad terms, we can talk just about the product.

The problem of the brand can be viewed from different perspectives. It is sometimes identified with a logo and a visual sign. in this case, the emphasis is on spontaneous recognition. There is also a legal instrument, because, usually, there is some proprietary formulation or the logo. Therefore, it constitutes an intangible asset. It happens that in such cases there is a barrier to competition. in some cases, the brand name is simply the name of the company (an example can be particularly financial companies, some banks), together with its logo. This type of corporate branding allows to reduce the costs relating to the promotion of brands and promotion of the leading brand (de Chernatony 2003, p. 33–35). Some researchers (Bettmann 1979, de Chernatony 2003, p. 33–53) compare the brand to a stenographic record, recognizing that the human mind is not able to process the entire marketing communication and needs condensed information on a specific set of goods, services, entity. the brand is also considered to be a limiting factor for different types of risk – risk of how to do it (means relating to the quality of the product), financial risks (relating to the benefits provided by the brand are issued in cash), risk of time (choice of unknown brands can cause a loss of time), psychological risk (feeling associated with consumer brand), social risk (the way in which the public receives a brand). the brand is also synonymous with positioning. Managers depend on the fact that it is directly associated with specific functional benefits. It is also a personality. It carries some emotional values, which are often rated higher than the functional value. It is in itself a bundle of values, with which consumer identifies and hopes that by selecting the product, they will realize their needs for these values. the brand is also regarded by executives as the vision and mission. Brand can create identity for both members of the organization and stakeholders (clients, consumers, business partners), and affects the image of the organization and all entities cooperating with it or, at least, perceiving to be cooperating with the organization (de Chernatony 2003, p. 32–53).

The results achieved by the brand and its perception on the outside depend on the organizational culture of the organization. the most favorable is considered strong (unified) organizational culture. it is a source of motivation, and members of the organization feel linked with it and its brand so that their doings are more effective. Corporate culture has long-term significance. the implementation of the set of tasks is more important in the field of process (‘how?’) than the purpose itself (‘what?’). Brand value in this case is based on intangible assets and, thus, creates a competitive advantage (Hofstede 1980).

**Camino deSantiago as a brand tourism product**

The Way of St. James is extremely popular, especially in some regions of Spain. Speech, of course Galicia, where Santiago de Compostela is located with the tomb of the Apostle James, but also the regions crossed by the main Way of St. James
in Spain, e.g. the French Way (Camino Frances) and North Way (Camino del Norte), Navarre, Castilia and Leon, Basque Country, Cantabria, Asturias. How important is the existence of Way of St. James in these regions is shown in Figure 3, which shows the number of pilgrims who came to Santiago de Compostela on foot, by bike, on horseback or in a wheelchair in the years 1987–2015.

Fig. 3. Number of pilgrims arriving to the tomb of St. James in Santiago de Compostela, Spain (1987–2015)

Visible on the graph abrupt increases in 1993, 1999, 2004 and 2010 are due to increased interest in the pilgrimage using Way of St. James because of the holy year. It is the year in which the feast of St. James (July 25) is on Sunday. But apart from these one-year-increasing, we can conclude that the number of pilgrims on the Way of St. James has a clear upward trend. In 2015 it was over 262,000 people and mentioned only the pilgrims, who took the certificate of pilgrimage (called Compostela) from the Pilgrims’ Office. This number does not include people who, for various reasons (e.g. non-religious reasons of a pilgrimage – a certificate attest Way for religious reasons) did not receive the document or did not arrive to Santiago, although they set out on the road (interrupted journey for health or personal reasons, or intend to make a pilgrimage dividing it into stages, which is acceptable).

In the regions crossed by the Way of St. James, a number of specialized companies provide pilgrims with basic tourist services. These are, in particular, hostels for pilgrims (Spanish: albergues) with different standards and different ownership structure. You can find municipal hostels, Association Xacobeo’ hostels, church’s or completely private hostels. All of them are usually cheaper than typical accommodation in the region, and pilgrims are admitted, usually just for one night on the basis of the pilgrim’s passport (Spanish: Credential del Peregrino). in many places bars and restaurants operate providing food service, whose main customers are pilgrims and without whose presence, they would not persist on the market.

Brand Camino de Santiago are also used by manufacturers of material goods. The most popular souvenirs are of course the ones with the sign of the shell or yellow arrows (symbols of Way of St. James), which can be found particularly in Santiago de Compostela, but also in other places along the way. These symbols are also used in the production and promotion of consumer products, particularly clothing. People who were held in the past pilgrimage trail of St. James, or intend to do so, in principle, are willing to buy this type of goods – t-shirts (Figure 4), sweatshirts, hats, and socks (Figure 5). What is interesting companies that produce and sell these products are not only Spanish or Portuguese; there are even Polish companies (e.g. Camino Madalena, a Polish company producing socks Camino cooperating with a Spanish company).

Both various tourist-pilgrimage routes, and produced material goods benefit of one common brand, which is the Way of St. Jacob, which exists in the minds of many people, who are also consumers of such tourism products, which meet their different needs.

**Conclusion, limitations of research and recommendations**

We can say that the Way of St. James has become a branded product in some regions of Spain. It’s a strong brand in these regions (Galicia, Asturias, Navarre, Castilia and Leon, etc.), because the number of pilgrims increases every year (except the year after a holy year) and it can be stronger in the future if the increasing does not stop. Now, Camino products became an international...
business with souvenirs, consumer products, preparing holidays and publishing different types of books.

The Way of St. James may become a typical commercial route and it may be negation of the idea of the Way – the religious pilgrimage route from medieval times.

The paper is limited to literature and case studies of few companies and types of products. In the future, to better research of this problem, it needs pilgrims-consumers’ survey on the Way and research of more companies.

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Problematic aspects of models of culture in European legal culture and selected personal models of people of the road

Abstract: the aim of the hereby paper is not to present a standpoint related to the term and structure of culture, it is to present the models of culture from a perspective of scientists that undertake this matter. Therefore, the problematic issues of models of culture have been presented, with regard to differentiation of standpoints presented by authors undertaking the matter. Against this background, the problem of placing personal models of culture within changes that take place in culture, seems to outline distinctively, the issue of personal models is related to the sphere of cultural values. These determine the changes that take place in the area of culture: the deeper the alterations in culture, the larger are the modifications in models of culture. Thus, the search of the world of values represented by the people of the road, whose values seem to be typical for new type of society, called in the literature of the subject as post-modern, seem to be scientifically inspiring. the concept of philosophical research traditions of Max Scheller seem to be helpful in context of the hereby deliberations. in the article, the concept of hierarchy of personal models has been used. in this context, Scheller’s views require proper attention, as he regarded a personal model as a materialization of values and, basing on his own hierarchy of values, he constructs a hierarchy of personal models.

Key words: tourism, models of culture, personal models of culture, Scheller’s hierarchy of values

Introduction

One of many strategies of contemporary European societies is the strive to fulfil individual’s needs by raising his quality of life while fulfilling pleasures, the strive to achieve a ‘full and rich life’, in which consumption, pleasure and more intense sensations are important, remain a symptom of such a strategy. an individual achieves satisfaction mainly by the content and scope of professional responsibilities, work time and also by travels (Bauman 1996, p. 31).
‘Human life consists of travelling. Huge and even small journeys indicate particular stages of human life and mark its history. Being a tourist, a wanderer, is a characteristic of modern experience’ (Wiza 2012, p. 12). an experience of being on the road seem to be one of the most important experiences of the generation of young consumers of 21st century. However, the quick, limited in time and space character of the meeting during a journey causes the pattern of experiencing such event to gain a new dimension (Wiza 2012, p.14 ). Simultaneous travelling enrols in post-modern lifestyle what determines the foundations of social relations. Being one of the elements of social status, it starts to determine human behaviour: the feeling that travels are essential, as a being by itself, constitutes one of fundamental aspects of post-modern civilization (Urry 2007, p. 29). Vacation and travels are stimulated by the urge to raise prestige, to create one’s own image or by fashion (Wiza 2012, p. 9). As early as in the ‘60, new trails have been prepared by hippies, as they discovered the wonders of Bali or Goa for new generations. Today, it is also possible to meet the nomads of our times, but they are regarded as rebel children of welfare rather than real travellers. the realization of hedonistic values as post-modern priority depreciates other types of values, including cognitive values and experiencing mysticism, as they are pushed back by superficiality and routinisation of consumption experiences. Relativisation of the value of beauty takes place, a journey loses with consumerism and fashion as to what to see and where it is fashionable to be. Creation of post-modern personal models of culture that constitute the reflection of chosen models of contemporary tourism is a symptom of such tendencies.

Models of culture – terminological analysis

Models of culture seem to be a vast term and on the grounds of scientific discourse it is difficult to find a uniform definition of a model of culture. a dominating standpoint indicates that it should be regarded that particular cultural phenomena exist, the elements of which are models of culture. the term ‘models of culture’ itself roots to cultural anthropology. in the literature of the subject a thesis is presented that culture consists of a set of models and thus the analysis of issues related to culture is related to genesis, functioning and structure of models of culture (Zygluski 1975, p. 226–239). in its most general meaning, models of culture shall mean any regularity, norm, determined, recurrent form in which objects, signs and behaviours and their complexes, occur and function (Zygluski 1975, p. 227–228). Groups of models determine social roles of a human being and its functioning in any human group. Models are therefore regarded as materialization of value of culture. the value of culture, understood as mentioned above, functions in the form of a model. Moreover, the same value may produce many different models, both during historical changes and today. the models may be competitive and even regarded by people as mutually excluding or contradictory. As models of culture, we tend to regard patterns of life that exist commonly in particular social groups, without their valuation that should result from our own methods of thinking, generated in accordance with our models of culture. On the grounds of sociology and cultural anthropology, models of culture function in two spheres of reality: on one hand we may talk about social reality in the sphere of sensations and notions, what is called in the literature as ‘psychological and normative sphere’, and, on the other hand, we can see the sphere of behaviour related to the name of the ‘behavioural sphere’ (Nowacka, p. 96). the normative and behavioural spheres determine the beliefs of an individual as how to behave and the knowledge on norms of behaviour accepted by the society. the second aspect, however, concentrates on the existence of consciousness of current norms.

The sole term and problematic of models of culture is identified directly with the sphere of cognitive matters related with the circles presented by Franz Boas (Boas 2010, p. 48). the specific understanding of culture proposed by academics related with the Culture and Personality Approach consisted in, in its initial phase, an acceptance of a number of important assumptions, such as: rejecting biological determinism, assumption of existence of a relation between cultural environment and determined by it psychical features, assumption of uniformity of human nature and similarity of natural abilities in all cultures. the consequence of the aforementioned was regarding culture as an integrated whole, which is attributed with an independent, over-individual being sui generis. ‘Culture may be defined as a whole of mental and physical reactions and activities that characterise the behaviour of individuals comprising a social group collectively and individually in relation to their natural environment, other groups, members of the group and to themselves. Culture also contains the effects of the aforementioned activities and their role in the life of a group. a simple list of such different aspects of life do not, however, create culture. These elements are not independent, they have a particular structure’ (Boas 2010, p. 59).

One of the more significant representatives of the Culture and Personality Approach, who undertook the problems of models of culture, was Ruth Benedict (Benedict, p. 348). Her research achievements prove that she had accepted the holistic standpoint of F. Boas. Analyses based on research of Indian, traditional and pre-literate societies brought her to a conclusion regarding the possibility of creating a model of a given culture as a whole. Benedict reached a conclusion that it is possible to determine some general
principles of organization, aim and purposes of a given culture. Due to the aforementioned it is an integrated whole. Culture is a particular whole for her. ‘The whole (…) is more than the sum of its parts, but a result of a unique structure and mutual relations of its elements, that sum up to a new individual. (…) Similarly, cultures are more than the sum of their characteristics’. Culture is an integrated whole, i.e. culture is ‘a coherent pattern of thinking and acting’ (Benedict). In order to achieve the aforementioned, culture chooses those attributes that may be useful and reject or modify other, adopting them for its own needs. Integration of culture is evolutionary in character. Selected attributes determine cultural reaction for particular situations, thus they determine models of behaviour typical for a given culture.

Culture is, according to R. Benedict, a configuration of models of behaviour that are a reaction to a situation, patterns adopted in accordance with the criterion of conformity with the basic model of culture and incorporated to the cultural system. The models of culture are therefore fully integrated with the main thread, i.e. behaviour or thinking model, which characterize a given cultural system in a best way. In her research on Indian (native American) cultures, Benedict found, as a general principle, competition, ritualism or the feeling of fear and threat. It should be noted that R. Benedict combines in her model concept two approaches: cultural and psychological. She combines them, depicting two orders of integration of culture: order of elements of culture and order of attitude and emotions. Benedict’s research is an attempt to transfer the method of personality research on the research of whole groups and underline the significance of an analysis of personal models existing in culture for research of culture.

Slightly different standpoint was presented by a student of F. Boas – Alfred Louis Kroeber. He accepted the holistic attitude towards culture – ‘culture is a sui generis reality, that is ruled by its own laws, conditioned by reasons characteristic only for it’ – however, the way he understood models of culture proves that he accepted a culturalistic standpoint (Kroeber 2002). For A. L. Kroeber basic models ‘are nets of cultural elements that, once obtained, depict and uniform structure, effectively functioning as a whole and obtaining historical meaning and constancy’, the consequences of the aforementioned were mainly methodological in character.

Even though the aim of the analyses for A. L. Kroeber was the same as for R. Benedict, i.e. ‘portraying’ culture by describing the system of models integrated around a basic model, A. L. Kroeber decisively rejected the analysis of personality of individuals as a method of explaining cultural phenomena. According to him, explanation of cultural phenomena may take place only by other cultural phenomena.

Entirely different standpoint has been accepted by another representative of Culture and Personality Approach, Edward Sapir. The difference relates both to the concept of culture as well as models of culture. According to E. Sapir culture is ‘more or less a mechanically obtained sum of most striking or picturesque, general models of behaviour’ (Sapir 1978, p. 36). Such concept of culture proves that the holistic approach was rejected. The author expresses the aforementioned directly, stating that ‘useful at the exit point methodological method, according to which culture is over-organic and over-individual, seems to be – for a longer period – a serious obstacle for more dynamic research on genesis and development of models of culture, as it is not possible to regard such models as something independent’ (Sapir 1978, p. 34).

Regarding such findings, as models of culture we may consider models of life that occur commonly in particular social groups, without valuing them, whose valuation would result from our own methods of thinking, created by our own models of culture. Therefore, we may define models of culture of primitive communities preserved in different parts of the world, models of culture of large city communities, criminal groups, professional groups, class groups, territorial groups and others. We may also define models of culture that do not generalize all methods of life of a given community, but consider them in regard to particular areas of life, e.g. family life, work, cultural life etc. Groups of models determine social roles of a human being and functioning of any social group (Żyga 1975, p. 226).

Models of culture, even though, according to E. Sapir, available only by researching the personality of individuals, are over-individual in character. Therefore, we may strive to build cultural characteristics. Such characteristic may be created from an analysis of such phenomena as social groups, geographical distribution of elements of culture, cultural layers, language with its grammar and vocabulary (Sapir 1978).

A consequential development of nominalism is an introduction, within a model of culture, a distinction on a real model of culture and a construct of a model of culture.

A real model of culture is a set of behaviours that are normal reactions of members of society to a given situation. A construct of a model of culture, however, is a modality of differentiation within a real model of culture, i.e. something ‘what may be called’ a symbol of a real model of culture (Żygulska 1972, p. 87). This differentiation creates a context in which an omitted definition of culture gains nominalistic features. The real model is a simple sum of singular behaviours and the construct of a model of culture is not a real, over-individual being but an abstract, general view.
Other category depicted by R. Linton also should be noted. It is a perfect model, understood as a model of behaviour which is socially desired and which was constructed by all members of society. It has no counterpart in life, its function is therefore limited to indicate a method of reaction to given stimulus.

One of depicted types among models of culture is personal model of culture. Personal models are closely related to the problematics of value of culture, which characterises not only every culture, but is also a sensitive indicator of its changes. The aforementioned means that the larger alteration of culture, the larger are the changes in personal models (Zygulski, 1975, p. 127). A personal model is close to a model of culture that we understand as a set of repeated and relatively constant ways of thinking, evaluating and behaviour of people belonging to a given cultural sphere. Personal models are, first of all, models of behaviour seen from the outside, the models of own ‘me’, experiences, aspirations, life goals, motivations – seen from the psychological side. They not only characterise culture, but are a sensitive indicator of its changes.

Both types of models – personal and cultural – spread in a given society and era, basing on learning, mimicking and internalization (Socjologia, p. 245). In research on culture it had been tried to determine the highest possible, in terms of level of generalization, model of culture as a whole.

**Personal models in Scheller’s approach**

The problematic issues of personal models has been a subject of consideration of modern philosophy. In the context of models of culture, Scheller’s views are remarkable; he regarded the personal model as a realization of values and, basing on own hierarchy of values, constructed a hierarchy of personal models. In this hierarchy the main role is given to a personified saint that represents everything that is divine. An artist or a lawmaker, a hero, is placed lower in the hierarchy – as a personification of everything that is noble, contradiction to everything that is common. Lower stages of hierarchy are occupied by a leading spirit of a given civilization – a personification of everything that is practical, valuable and the so-called ‘master of usage’ – an explorer of new pleasures, a personification of hedonistic values.

In Scheller’s approach, a person that plays the role of a model is not always aware of such a role and does not need to desire such a role. What is more, the less a model is known, the larger its influence.

Vividly influential models affect people as rules of artistic creation. They may be felt when they are left or approached (Węgrzecki 1975, p. 105). Models in Scheller’s approach are not achieved by non-pheno-

Cultural tourism as a branded tourism product... (European examples)
may provide real benefits in material aspect and what is useful. ‘The picture of a contemporary man, who even though does not reject forms of spirituality that were grounded in antiquity, Christianity and contemporary science is still largely modified by the aforementioned’ (Wegrzecki 1975). the conflict between an idea and a norm remains also an area of obliteration of contrasts.

The personal model of a mass tourist is, in some way, an alter ego of Scheller’s ‘artist indulging in pleasure’. Striving for luxury, motivations accompanying undertaking decisions regarding travels, pursuit of fashion and the need of hedonistic laziness in one’s free time are nothing more but expectations of hedonistic, temporary sensations that accompany any travel. Contemporary models presented to a mass tourist collide with the world of commerce and consumption, melting in a tourist pulp of a cheap spectacle. But is accompanied by a feeling of experienced pleasure. and even though the pleasure is singular, as a journey will end at some point, we should not withhold from travelling and even thinking about the art of travelling is intended for niche and alienated tourists. the spiritual exploration of a journey is a term restricted for a narrow group of travellers, the rest are satisfied with hedonistic laziness and being able to use artefacts of cheap tourist spectacle.

In Scheller’s philosophy, a human being is a commodity for another human. Tourists are treated like merchandises by their hosts, but also constitute merchandise for themselves. an attempt to determine some kind of order of aims and motivation is important. in a consumptive society, consumption plays a significant role, as it determines aims and is a distinctive feature of post-modern times.

An individual and collective tourist

Individualism of tourism experiences is neither an unusual phenomenon, nor a new discovery of our times. the ideology of Polish Tatra Mountains climbing presents a model of a traveller type. This model was characterised by: elitism, the demand of passive stresses, belief as to the possibility of a temporary return to non-existence, peaceful attitude towards life and death, active romanticism, etc. Thus, philosophical and artistic elements dominated in this case, whose elements were tried to be synchronised with sport and tourist activity. the main ideologist of this type of a traveller was Mieczysław Karłowicz, who became its victim, as he died solitary in the Tatra Mountains under an avalanche.

In the discussion started by a contemporary British sociologist John Urry (Urry 1995), personal models of culture were brought down to two dichotomous categories of tourists: the first, characterised by a romantic attitude, aesthetic and spiritual reception of space, appreciating the value of silence and peace and the second, the experience of which should be attributed to a collective aspect. the essence of the experience is comprised of solitary strolls and contemplation of nature. Moreover, the consumption of aesthetic and spiritual sensations replaces material consumption.

On the other hand, collectivism in experiencing travels is characterised by openness and a dialogue in relations with others. This status causes the collective tourist to experience deeper hedonistic sensations and less superficial perception of a tourist image. Participation in mass ludic experiences is an attribute of such type of a tourist (Urry 1995, p. 67).

Mass tourist versus extreme tourist

Among many types of differentiated personal models of people of the road, the model of a mass tourist and an extreme tourist should be indicated as examples of models of contemporary travelling. the mass tourist, characterised by imitative of gained tourist experiences is attributed to particular roles in which repeated rituals dominate, as well as the use of mass, more and more advanced, methods of transport. Moreover, the participation in mass trips with a guide, offered in a diverse offer by travel agents gives a tourist a feeling of comfort, security and participation in a stereotypical, yet planned in every detail, tourist event. Entry to the stereotypical model of a tourist, indicating the totality of roles that he/she plays and that characterise his/her attitude towards the world and other people, becomes the mass tourist’s axiom. the mass tourist gladly uses the prepared for him/her ready tourist product. at the same time, the inability to contact local people impairs his independent sightseeing, thus leaving sightseeing via a bus window real, what causes him to be an actor of a tourist imaginative journey described by Rombou: ‘sightseeing the world via a bus window may be imitative, but there is something absorbing in it, as it is deprived from fear and confrontation with the met, culturally unfamiliar reality’.

Characterised by schematics and tendencies to simplify reality of recognising the world remains, possibly, deprived from deeper sensitivity, deprived from the authenticity of tourist experience but superficially mass participation in a foreign culture gives internal peace and deprives from the feeling of fear and threat from the alien culture. Schematic of sightseeing brought down to the borderlines and repeated schematics related to the necessity to see obligatory tourist attractions prepared by the tour operator turns the art of travelling into a common travel spectacle. the opportunity to maintain the customs of own environment is possible due to the fact that a tourist, while being unprepared to experience new sensations or undertake attempts of integration with local people, does not undertake any attempts of communication, as well as does not
show interest in the life of the hosts. At the same time, functioning in the sphere of stereotypes and enclosing in an environmental ‘bubble’ are consequences of accompanying fear which only grows further. Cultural difference frightens and the barriers are too difficult to be possible to be overcome. The specific feature of peregrinational activity of a mass tourist is participation in trips with a guide, which grows in number very fast due to the common raise of living standards and methods of transportation (airborne, bus, car) that become more improved every year, as well as more detailed information on places and tourist objects of the globe (MacCannell 2002, p. 67). Such an experience is a characteristic for tourists – representatives of the middle class (MacCannell 2002 p. 21) that systematically crosses the planet seeking new experiences to tame and absorb the achievements of ‘others’. This way, many ideas of the global culture are tried to be integrated into one ideology that justifies the feeling of being citizens of the world (MacCannell 2002, p. 19–20). An individual mass tourist travels according to his own plans but mainly using standard trails. The most important elements of his/her journey are laid down by the travel agent but the tourist does not travel in an organized manner, individually planning the route and the character of the trip. Such a tourist seeks difference, but the fear of what is new yields to what is known.

An alternative tourist, including the extreme tourist, experiences the world of tourist sensations in a different way than a mass tourist. He/she is characterised by physical and psychical endurance. This causes tourists to be closer to sportsmen than a spiritual leader. This type of tourist becomes a continuator of the traditions of a mountain climber but the subject of his peregrination is sometimes different. In a post-modern world of a cult of the body and physical endurance this type of experiences if a domain mainly for people practising extreme sports and extreme tourism. Regarding social reception, this group of tourists is perceived by other people as over-normal people, i.e. an elite in terms of having unique physical and intellectual abilities and psychical features, in the form of abnormal fitness, endurance, iron will, stamina, the ability to hide own weaknesses, etc. Extreme tourists usually function in loose social circles, communicating with each other in order to exchange information and experiences, also using the Internet. They take up extreme forms of physical activity, becoming an inspiration and a stimulus one for another, as they compete not with each other but with own limitations. They have friendly attitude towards nature, consistent with the principles of balanced civilization development. They are reserved and sceptical towards tour operators and base mainly on their own and their colleagues’ entrepreneurship. They do not limit themselves to hidden forms of activity and still develop new, original ones (Andrzejewska 2007, p. 257–267).

Post-modern models of people of the road

In the research on models of culture the proposition expressed by Bauman seems interesting as the personal models of people of the road, presented by him, remain actual and seem convincing while analysing the processes taking place in the post-modern society. At the early stage of his work, Bauman distinguished four post-modern personal models of the people of the road: vagrant, tourist, stroller, gamer, and, at a further stage he limited them to two types: vagrant and tourist.

Personal model of a vagrant presents a person ‘without registration’, ‘homeless’, ‘stray’. A vagrant is a person attracted by the uncertainty of tomorrow, risk and constant adrenaline. Due to his/her character, one will not stay in one place too long and thus he/she wants to be everywhere at the same time. The vagrant is not satisfied only by the fact that during the day he/she was able to cover another stage of his trip – each of them becomes dull and simple all to early. The essence of life, ‘poetry’ consists of permanent adventure and emotion seeking, readiness to undertake quick decisions and mobility. This profile causes the vagrant to be perceived negatively, the situation of a vagrant raises reluctance within the satiated, causes a threat to their feeling of stability or social order and the permanent life on the road does not group any friends around him. The characteristic for him/her is mobility without a purpose, without worrying about the objective of a travel, without the necessity to return home, which one does not have; these are the elements of the life of a vagrant. The journey he/she takes is divided into stages – short stops. The vagrant is characterised by uncertainty as to the following day, he does not know exactly how will the next part of his/her journey look like, but vagrant feels neither worry, not anxiety. Moreover, despite the complexity and meanders of the trails he/she follows, the end of the journey will never be reached unless he/she stops being a vagrant. The determination in the ability to cover further parts of the road, to restore strength for further march during each stop, is also important. The direction of the road does not depend on the decisions of a vagrant but on coincidences and external factors, especially on ‘others’. The strive for a change is a stimulant of the journey. ‘The vagrant always knows what he/she is running away from. He/she knows only partially and vaguely where he/she is heading. As a strider crossing a desert, his/her only road is the track left by the feet on the sand. Until a blow of the wind covers them...’ (Bauman 1993, p. 24). A vagrant should not live in the past, nor the future. Every chance is good – no chance should be omitted. ‘Cleverness require to pick up (a chance) whenever there is one but also not to bend your back to eagerly, in order not to make it less elastic in the future’ (Bauman 1993, p. 24).
Such a solution favours the feeling of being unyielding in regard to different unpleasant situations and problems – as not bonding with any place, activity no people is, for a vagrant, a guarantee of a peaceful life, without any unpleasant disappointments, in the place of some lost element of life that was given relative sympathy and a medium trust, the vagrant finds another one which fills the emptiness and closes the road to despair.

Among types of personality that characterise post-modern societies depicted by Bauman, the tourist type requires special attention. In the world represented by a tourist, a journey is a choice which he may use, but there is no obligation to do so, as he pays and is entitled to make a choice. But the image of the world of a tourist is different from the vagrant’s one. The vagrant accepts the discomforts of the world, accepting the world as it is and the tourist sees the world via his/her imagination and preferences. The world of the tourist is conformant with the views on the world and preferences of it. At the same time the tourist is aware of the given possibilities by choosing the journey itself or a safe return home that is the safe harbour. The tourist is confident of one’s ‘self’ as when one stands on the edge he/she is aware of having a safe place to return. This confidence grants him/her somewhat a right to enforce his/her concepts of the world. The tourist leaves home in search for sensations and experiencing and remembering these sensations is the proper goal of a tourist. The feeling of humility towards the world, while dominating among vagrants, is unfamiliar for the tourist. ‘Choosing a stroll, the tourist may feel haughtiness in relation to the world he/she sightsees: it is his/her will that caused the world to be the world he/she sees, a world worth seeing – and this world has to meet the expectations of the tourist, has to make an efforts to remain worthy of being visited’ (Bauman 1993, p. 25).

The tourist pays and demands. He/she sets conditions. The tourist may, at any moment, turn his/her back whenever he/she decides the conditions had not been met or they were met with delay or carelessly. The vagrant bows to the locals, the tourist requires the locals to bow to him/her. The tourist is an artist; tourism is an artistic creation. The world visited by the tourist is a raw block of marble to which the tourist shall attribute the cost of his experiences’ (Bauman 1993, p. 25).

The tourist, strolling, enlarges the sum of positive and person-making experiences. The tourist saves them on a film to present them after he reaches home, as elements of another, alternative world. The tourist travels proudly and safely on known and prepared trails that present him with many surprises and adventures. The journey constitutes a sum of planned elements of sightseeing a ‘foreign’ reality in order to gather souvenirs to the ‘bag of memories’. They will become a decoration of the ‘real’ life after returning home (Bauman 1993, p. 26–27).

In the context of the late-contemporary imperative of choice, Z. Bauman is clear – just as he often writes about the meta-need of fulfilling needs, with similar passion he writes about an internalized (i.e. seeming to be free will) necessity of choice, i.e. participation in a market game: ‘(...) the consumers have all the reasons to think that they, and maybe even only they, are in charge. (...) After all they may resign from choosing any possibility – and there are endless possibilities. With one exception: they cannot resign from choosing the possibility of making a choice itself; this choice does not seem like a choice, however’ (Bauman 1993, p. 26–27).

Conclusions

Mobility and expansion of more and more tourists on terrains little transformed by modern, culturally unified civilization changes tourism into something that may be regarded as one of the more important factors of a diffusion of models of culture of rich post-modern societies in the world. The temporary character of a meeting between the hosts and tourists, even though resulting from a limited period of the tourist’s stay, in this case reaches deeper than the superficiality of relations and their impersonality. Often they are accompanied by an attempt of understanding reality. The imbalance of contact has its source in different reception of these same sensations that they experience together. Such dichotomy of divisions on active and passive tourists, individual and mass, collective and romantic ones indicate that attitudes are complementary.

The category of a model of culture is a category used often in research related to the problematic issues of culture. The personal models of culture presented by contemporary authors are a differentiated mosaic of attitudes and values. The character of this differentiation is influenced by many factors. On one hand, tourism is a type of social stratification and, on the other hand, the journey is regarded as one of the fundamental values in life. In modern tourism, another factor that accompanies the journey arises: the fashion for hedonistic laziness what identifies the modern tourist with the model of Schellers ‘master of laziness’. Such model was largely influenced by the development of mass tourism and consolidation of a model of looking for hedonistic pleasures, thoughtless and deprived of cognitive thoughts, insensitive to the hosts’ culture, mass tourist. On the other end of the spectrum, a model of individual tourist can be seen, who remains a moral signpost and a positive spirit of the post-modern travel reality, who searches for authenticity of tourist experiences, striking at a deeper contact with the hosts’ culture, even for the price of resignation of his habits and comfort of life. The four types of personalities differentiated by Baumann – vagrant, tourist, stroller, gamer – had always existed in different societies. However, they have increased in terms of numbers and quality as
the post-modern society emerged. The aforementioned was decided on by two circumstances: firstly, they emancipated from a marginal position which they had in a pre-modern society and coexisted all at the same moment (i.e. at the same time and place) as co-creating the lifestyles of the ‘contemporary men’ (Znaniecki 1974). Moreover, it was post-modernity that gave them a new status, sanctioning them as a phenomenon of post-modern lifestyle. Another feature of post-modernity is, according to Bauman, a mutual penetration of these models – often even within one person at the same time. Therefore, Bauman – as a summary of an image – presents the motif of post-modern yearning for ‘the huge simplification’ as an example of ‘contemporary melancholy’.

From the perspective of chosen, differentiated personal models of the people of the road it may be stated that identification of a universal personal model of a person of a road is a virtuoso project and the presented models of people of the road may indicate only some direction of changes taking place within the contemporary tourism of changes the main determinant of which is the aforementioned penetration of models within one given person, rather than consolidating one universal model.

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The culture – tourism dilemma: commoditization vs. authenticity

**Abstract:** Cohen’s (1988) reexamination of tourism’s leading to commoditization as a destructive factor of authenticity has been regarded as a platform to examine the dilemma created by usage of a society’s cultural values as economic resources by tourism. In fact, this dilemma today has become deeper, since without tourism, cultural resources cannot provide any economic benefits to a society, however, intense commoditization caused by tourism can damage cultural resources and destroy the authenticity. In this study, the dilemma caused by usage of cultural resources to gain economic benefits and destruction of authenticity and value of cultural resources by commoditization is examined theoretically based on some cases from Turkey. It may provide a background for a further research on tourists’ perceptions and evaluations related to this issue.

**Key words:** cultural values, authenticity, commoditization

**Introduction**

In tourism literature, different definitional approaches to cultural tourism have been adopted, such as conceptual definitions, measurement approaches, resource based definitions, and tourist based definitions (Richards 2003). Cultural tourism can be defined as ‘trips whose main or concomitant goal is visiting the sites and events whose cultural and historical value has turn them being a part of the cultural heritage of a community.’

The heritage tourism product is developed based on the staging or recreation of ethnic or cultural traditions (Chhabra et al. 2003). As Fyall et al. (2003) stated, since heritage, as a mixture of different types of tourist attractions, may overlap with other types of tourism, it is difficult to market it as...
a tourism product. There are many types of heritage attractions (Timothy 2007): (a) visitor attractions, (b) World Heritage Sites, (c) pilgrimage/religion-based attractions, (d) industrial heritage attractions, (e) literary places, (f) living culture, (g) festivals and events, and (h) human atrocity and death.

Fig. 1. the place of culture and heritage in tourism
Source: Timothy and Boyd 2003.

Tab. 1. Positive socio-cultural results of the host-guest interaction

<table>
<thead>
<tr>
<th>Impact</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultural exchange, mutual understanding, contribution to peace</td>
<td>Traveling brings people into contact with each other and, as tourism has an educational element, it can foster understanding between peoples and cultures and provide cultural exchange between hosts and guests. Because of this, the chances increase for people to develop mutual sympathy and understanding and to reduce their prejudices. In the end, sympathy and understanding may lead to a decrease of tension in the world and thus contribute to peace.</td>
</tr>
<tr>
<td>Strengthening communities</td>
<td>Tourism can add to the vitality of communities in many ways. One example is that events and festivals of which local residents have been the primary participants and spectators are often rejuvenated and developed in response to tourist interest.</td>
</tr>
<tr>
<td>Revaluation of culture and traditions</td>
<td>Tourism can boost the preservation and transmission of cultural and historical traditions, which often contributes to the conservation and sustainable management of natural resources, the protection of local heritage, and a renaissance of indigenous cultures, cultural arts and crafts.</td>
</tr>
<tr>
<td>Civic involvement and pride</td>
<td>Tourism also helps raise local awareness of the financial value of natural and cultural sites and can stimulate a feeling of pride in local and national heritage and interest in its conservation. More broadly, the involvement of local communities in tourism development and operation appears to be an important condition for the conservation and sustainable use of biodiversity.</td>
</tr>
</tbody>
</table>

Source: UNEP 2016c.

Tab. 2. Negative socio-cultural impacts of tourists on host communities

<table>
<thead>
<tr>
<th>Impact</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Commodification</td>
<td>Tourism can turn local cultures into commodities when religious rituals, traditional ethnic rites and festivals are reduced and sanitized to conform to tourist expectations, resulting in what has been called 'reconstructed ethnicity.' Once a destination is sold as a tourism product, and the tourism demand for souvenirs, arts, entertainment and other commodities begins to exert influence, basic changes in human values may occur. Sacred sites and objects may not be respected when they are perceived as goods to trade.</td>
</tr>
<tr>
<td>Standardization</td>
<td>Destinations risk standardization in the process of satisfying tourists’ desires for familiar facilities. While landscape, accommodation, food and drinks, etc., must meet the tourists’ desire for the new and unfamiliar, they must at the same time not be too new or strange because few tourists are actually looking for completely new things. Tourists often look for recognizable facilities in an unfamiliar environment, like well-known fast-food restaurants and hotel chains.</td>
</tr>
<tr>
<td>Loss of authenticity and staged authenticity</td>
<td>Adapting cultural expressions and manifestations to the tastes of tourists or even performing shows as if they were ‘real life’ constitutes ‘staged authenticity.’ As long as tourists just want a glimpse of the local atmosphere, a quick glance at local life, without any knowledge or even interest, staging will be inevitable.</td>
</tr>
<tr>
<td>Adaptation to tourist demands</td>
<td>Tourists want souvenirs, arts, crafts, and cultural manifestations, and in many tourist destinations, craftsmen have responded to the growing demand, and have made changes in design of their products to bring them more in line with the new customers’ tastes. While the interest shown by tourists also contributes to the sense of self-worth of the artists, and helps conserve a cultural tradition, cultural erosion may occur due to the commodification of cultural goods.</td>
</tr>
<tr>
<td>Cultural deterioration</td>
<td>Damage to cultural resources may arise from vandalism, littering, pilferage and illegal removal of cultural heritage items. A common problem at archaeological sites in countries such as Egypt, Colombia, Mexico and Peru is that poorly paid guards supplement their income by selling artifacts to tourists. Furthermore, degradation of cultural sites may occur when historic sites and buildings are unprotected and the traditionally built environment is replaced or virtually disappears.</td>
</tr>
<tr>
<td>Culture clashes and overexploitation of the social carrying capacity</td>
<td>Because tourism involves movement of people to different geographical locations, and establishment of social relations between people who would otherwise not meet, cultural clashes can take place as a result of differences in cultures, ethnic and religious groups, values and lifestyles, languages, and levels of prosperity. The result can be an overexploitation of the social carrying capacity (limits of acceptable change in the social system inside or around the destination) and cultural carrying capacity (limits of acceptable change in the culture of the host population) of the local community.</td>
</tr>
</tbody>
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Source: UNEP 2016b.
On the other hand, tourism can generate some positive impacts on host communities such as pride in cultural traditions, providing funds for conservation and preservation of natural and cultural heritage. Tourism can enhance the preservation and transmission of cultural and historical traditions, contribute to the conservation and sustainable management of natural resources, the protection of local heritage, and a renaissance of indigenous cultures, cultural arts and crafts (UNEP, 2016b).

**Cultural values**

In the beginning the definition of cultural heritage covered only monuments, archeological sites, and movable heritage collections, however, with time, it has been broadened to include historic urban areas, vernacular heritage, cultural landscapes (tangible heritage, which includes natural and cultural sites), and even living dimensions of heritage and all aspects of the physical and spiritual relationship between human societies and their environment (intangible heritage) (Jha et al. 2010). Movable or immovable objects, sites, structures, groups of structures, and natural features and landscapes that have archeological, paleontological, historical, architectural, religious, aesthetic, or other cultural significance can be categorized as physical cultural resources which provide economic and social benefits to societies as economic and social assets and essential elements of a community’s cultural identity and memory (World Bank 2006).

Host society’s culture and physical representations of culture play a significant role in development of tourism in any destination. Culture and cultural heritage not only could be seen as sources of identity and meaning for individuals and societies, but also as economic resources which may support economic and social development (Wirth, Freestone 2001). Culture has long been considered as a tool for economic growth, development, and welfare.

As stated by Wirth and Freestone (2001), destination image is built on both cultural heritage and popular culture, since in today’s societies, in addition to cultural heritage, popular culture has also been demanded as a cultural experience by tourists. Attractiveness of experiences of other places and people has made culture an economic commodity and a source for employment and economic revitalisation.

**Authenticity and commoditization**

Authenticity and commodification of culture has been an issue of tourism, mainly some alternative types of tourism such as heritage tourism, cultural tourism, and ethnic tourism, in all destinations (Chhabra et al. 2003; Gjerald 2005; McIntosh, Prentice 1999; Silver 1993; Van den Berghe 1995). Cross-cultural encounters have been designated as one of the drivers of the commodification of culture in host societies (Shepherd 2002), tourism’s global development highlights the significance of the debate on authenticity for tourism studies. Indeed, many host-guest encounters occur as a result of the tourists’ quest for authenticity as described by MacCannell (1973). Many authors have contributed to the debate on authenticity and the commodification of culture in the academic literature since MacCannell’s (1973) work.

Authenticity in tourism studies is seen as a relative, interpreted, and socially constructed concept (Cohen 1988; Wang 1999); the perception of authenticity has a relative nature which may change according to context and individual perspectives (Yang, Wall 2009). According to MacCannell (1976/1989), a quest for reality and authenticity searched in other periods of time and cultures could be used in definition of tourism, therefore, tourists seek experiences provided by pristine cultural assets of host community. However, experiences served to tourists by host communities usually become ‘staged authenticity’ which is recreated, altered by providers to make cultural assets more attractive for tourists (MacCannell 1973). Although, some tourism researchers have suggested that tourism erodes culture by turning it into a commodity, and putting damage at its genuineness by replacing it with staged authenticity (Yang, Wall 2009), in some recent studies (Cohen 1988; Littrell et al. 1993; Xie 2001, 2003; Xie, Wall 2002, Yang, Wall 2009; Zhu 2012), authenticity has been regarded as a relative and socially constructed concept.

The authenticity of things notion, object authenticity, should be abandoned as a term for genuineness or realness of things, since researchers seem to disagree on the meaning for the term (Reisinger, Steiner 2006). The existential authenticity is a philosophical concept related to the meaning of being human, being happy and being oneself (Steiner, Reisinger 2006), and two decades ago the concept became a topic of tourism research. Steiner, Reisinger (2006) have argued that when it is assumed that authenticity is a choice of people depending on available circumstances or courage, choices of hosts and guests determine authenticity. Heidegger uses the term ‘authenticity’ to indicate being self-existential (Steiner, Reisinger 2006). in tourism research, studies on loss and perception of authenticity from hosts’ and guests’ perspective have been conducted.

There exist three types of authenticity in tourism literature: objective, constructive, and existential (Reisinger, Steiner 2006; Wang 1999). Objective authenticity is related to the authentic originality of objects; constructive authenticity can be determined by the tourists’ evaluations of the authentic...
setting; and existential authenticity refers to self authenticity aroused by activity (Shen 2011, p. 70). Objective authenticity is related to museum orientation of objects examined by an expert to decide about their genuine value (Leite, Graburn 2009). In constructive authenticity approach, things are accepted to be authentic not just because of inheritance but because of their ability of invention of tradition (Hobsbawm, Ranger 1983), or because of construction through negotiated meaning making, interpretation and agreement (Bruner 1994; Hughes 1995). In existential authenticity, being self existentially means to exist according to one’s nature, which goes beyond daily routines or activities or thinking about the self (Steiner, Reisinger 2006, Zhu 2012). This approach is stemmed from existentialism, a philosophical tradition concerned with meaning of being human, being happy, being self, and ideas of existentialist philosophers such as Hegel, Kant, Kierkegaard, Nehemas, Rousseau, Sartre, and mainly Heidegger. People look to the past to identify and understand themselves; this is consistent with Heidegger’s idea of where one’s existential identity and meaning can be found.

Competition among destinations cause similar marketing strategies adopted by all destinations and this leads to loss of authenticity and host communities usually offer staged authenticity to tourists. MacCannell (1976/1989) has described staged authenticity as a setting in which the tourist attraction sets the stage or scene for spectators. the spectators or tourists, since they are not alerted to the setup, accept the act or scene as a real event and experience. Cohen (1979) has referred to this type of situation as the covert tourist space. According to MacCannell (1973), the main reason behind tourists’ making travel decisions is search for ‘real life’ experiences provided by others, however, host communities usually prefer keeping tourists away from their ‘real lives’ happening backstage. Host communities offer ‘staged authenticity’ to tourists, a manufactured and artificial backstage to satisfy tourists’ needs while securing their real lives (Urry 2002).

MacCannell (1973, 1976/1989) suggested that authenticity quest for tourists form the nature of host-guest relationships and can be considered as a driver of commodification of culture in host societies. Cohen (1988) suggests that commodification may support maintaining local and ethnic identity by generating demand for and attributing value to them, preserving traditions which would otherwise disappear.

Cohen (1979) argued that four stages appear to be appropriate for use in discussing and describing the differences between authenticity, staged authenticity, and artificiality as they relate to tourist attractions with a special emphasis on heritage attractions (Lasten 2010). the four types of tourist situations are given in Table 3.

### Table 3: Four types of tourist situations in cultural attractions

<table>
<thead>
<tr>
<th>Nature of Scene</th>
<th>Real</th>
<th>Staged</th>
</tr>
</thead>
<tbody>
<tr>
<td>Real (a) Authentic</td>
<td>Real/Real</td>
<td></td>
</tr>
<tr>
<td>Staged (b) Staged authenticity</td>
<td>Staged/Real</td>
<td></td>
</tr>
<tr>
<td>Staged/Real</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Disagreement with authenticity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Real/Staged</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Staged/Staged</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Artificial, false manufactured, or fake Staged/ Staged</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Lasten 2010, p. 43.

**Discussion and conclusion**

Besides 3S tourism, Turkey has many opportunities in the field of cultural tourism. Remains of ancient cultures, traditions, and other cultural assets may be packaged, promoted, and sold to tourists in quest for cultural tourism products, ‘authentic experiences’, and ‘their identities’.

Recently, in Turkey restoration and renovation of tangible cultural assets have been a significant topic of debate, since in renovation and restoration some damage has been done to assets and this has lead to loss of originality and authenticity. the decision-makers have claimed that article 12 of Venice Charter (1964) (‘Article 12. Replacements of missing parts must integrate harmoniously with the whole, but at the same time must be distinguishable from the original so that restoration does not falsify the artistic or historic evidence.’) might justify their approach to restoration, however, Venice Charter also highlights the importance of conservation of the originality, and protection of cultural and historic assets.

Turkish nights are another example of cultural tourism product in Turkey, which offers tourists an oriental experience. These packages contain different experiences from varying traditions such as belly dancers together with turning dervishes. Tourists enjoy this staged authenticity experience without questioning whether it is a real authentic experience or not. in this situation, staged authenticity may support revival of a tradition (Sufi tradition) by drawing people’s attention to it and helping to preserve and conserve of a cultural asset.

Quests for other people’s lives and culture motivate tourists to travel to different destinations. Tourists seek to experience authenticity which is lacking in their postmodern world. Authenticity perception of tourists has been examined in tourism literature. Some researchers suggest that tourists do not seek real authentic experiences; they only demand some experiences which are different, original, and a representation of host community’s culture.
Economic regeneration yielded by commercialization of culture leads to commodification of culture, loss of cultural identity in host communities, loss of authenticity, degradation of cultural values and assets. On the other hand, without economic value, individuals in host community may lose their interest in their cultural values, cultural identity, and history. Regenerating economic value together with tourists’ interest may strengthen host community’s bonds with their past, existence, cultural identity and values, traditions, and history. Managing cultural assets properly with the help of all stakeholders may improve positive socio-cultural impacts of tourism on host communities.

It is not necessary for tourism to have only negative socio-cultural impacts on host communities. Cultural tourism products, even if they are a topic of authenticity debates, may provide revival of culture, cross-cultural understanding, economic regeneration and welfare to societies, enhancement of cultural identity and local culture. However, authenticity should be regarded in host communities without imposing alien values or applying economic pressures. Perception of authenticity in Turkish culture, host communities’ and tourists’ perception of authenticity regarding cultural tourism products in Turkey should be explored in order to understand authenticity in Turkish tourism better.

Bibliography


