Tłumaczenia

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Between tradition and modernity:
Selected aspects of cultural changes under the influence of tourism (on the examples of tourism reception regions)

Summary: Nowadays tourism is an important factor for socio-cultural transformations which are particularly noticeable in tourist reception regions. We can observe two major trends of cultural changes. In the regions of mass tourism (mainly of recreational function) we have to face the progressive westernization of space, which is most visible in a sort of unification of spatial and architectural systems. Nevertheless, the growing number of examples shows that local authorities and communities have started to pay more attention to the preservation of a region's cultural heritage. Hence, various aspects of fostering the regional culture might be observed in both small towns, which are in the so-called tourist penetration stage, as well as in the large centres of mass tourism, where they are of rather cognitive function. In the present article, these changes are discussed by means of selected examples, with the focus of attention falling on the character of architectural forms.

Introduction

In the contemporary world, tourism is a platform whereby various processes and cultural phenomena meet. "On the one hand, it undergoes globalisation and commercialisation. The differences between the needs of tourists coming from different countries, as well as the method of satisfying them, diffuse. (…) Tourist destinations are becoming alike. On the other hand, many countries and tourist organisers try to counteract homogenisation and westernisation of tourism market by supporting and propagating regional products" [Winiarski, Zdebski 2008: 80]. The relations tourism–socio-cultural environment of a visited region are the result of social contacts developed as part of the influence of [Mika 2007]:
- Tourists on the inhabitants of visited regions,
- permanent inhabitants on tourists,
- tourists on tourists,
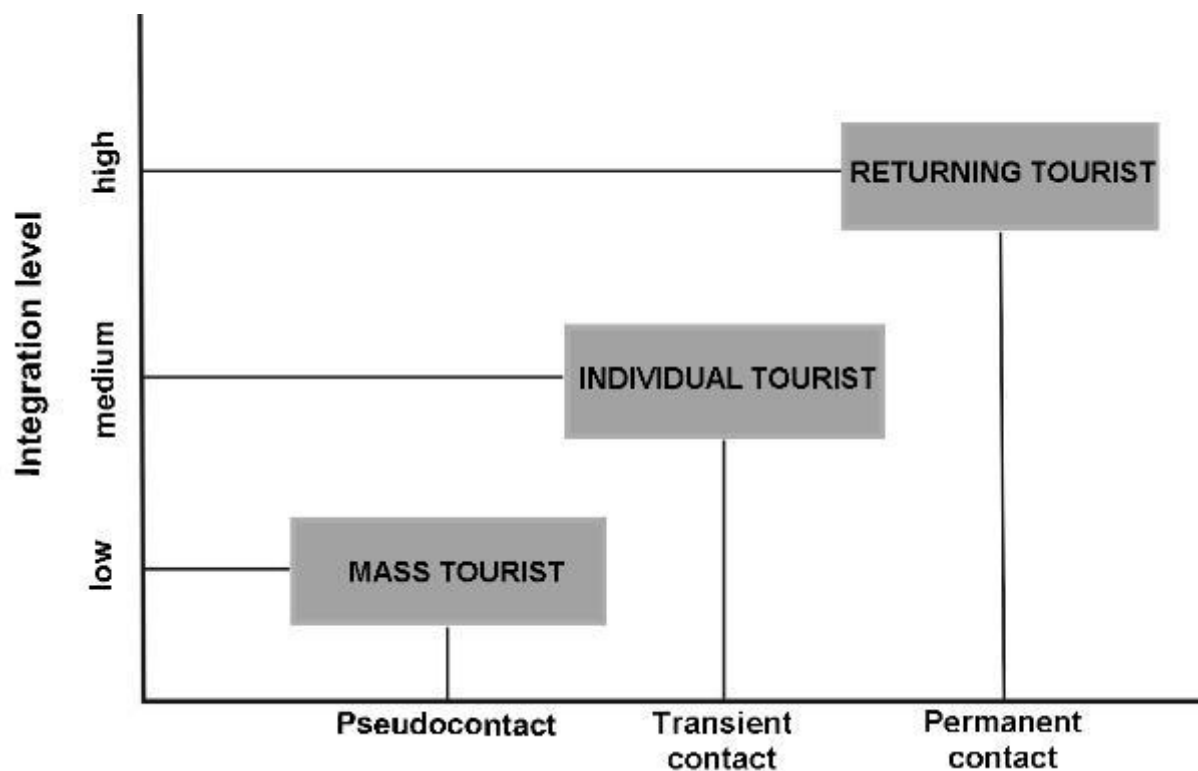- between tourists and organisers of tourist travels.

Therefore, tourism is a significant factor for cultural transformations which occur in both communities and regions visited by tourists, as well as tourist communities and the regions of their descent – whereby greater changes can usually be observed in tourist reception regions. This happens mostly due to a longer period of tourists' influence on the socio-cultural environment of the visited regions.

The aim of the article at hand is to show some aspects of diversified cultural changes on the example of tourist reception regions. The focus of attention, however, falls on the architectural forms, which *de facto* belong to the relatively easy to notice elements of culture.

Tourism as a form of cultural contact

Tourism might be treated as a form of interpersonal contacts which – as R. Winiarski and J. Zdebski emphasise [2008: 81] – "/…/ facilitates a dialogue, mutual understanding, and acceptance of cultural differences, teaches tolerance, fights prejudice, and debunks stereotypes established by the mass media", which might be "/…/ a crucial factor for changes among both tourists and the environments which are visited by them". K. Przecławski [2001] describes tourism as an encounter between tourists and the society of a visited country or city and its culture, and thus treats the tourist as an intersection of cultures – the culture of the community from which the tourist comes and the culture of the visited community. By the same token, D. MacCannell [2002] – when writing about symbolical interactionism – highlights the role of the encounter between a tourist and the visited culture and stresses that all cultural (or – in a broader context – socio-cultural) transformations in the regions of tourist traffic reception are the consequence of what is referred to as symbolical interaction consisting in transfer and exchange of signs and symbols. The exchange emerges from the communication between both representatives of these groups and is predicated on language and gestures which serve the symbolical role as well.

Fig.1. A type of cultural contact and the level of integration with the visited environment
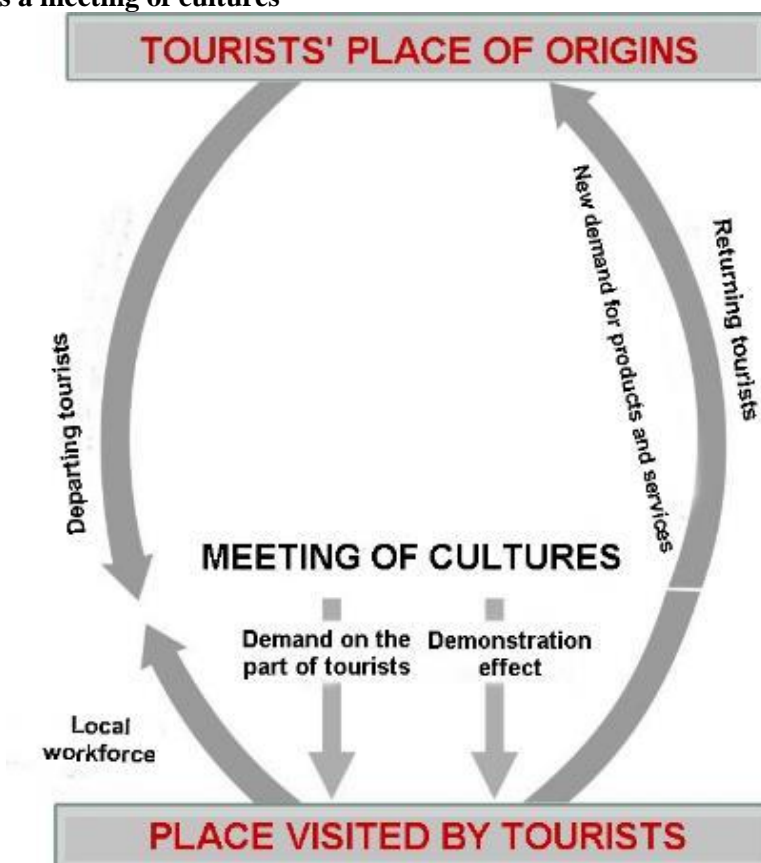

Source: Winiarski, Zdebski [2008: 73] – modified.

As indicated by R. Winiarski and J. Zdebski [2008], there are three major cultural encounters between tourists and the local communities (Fig. 1.), which is referred to in the source literature also as the meeting of cultures [Shaw, Williams 1996; Przecławski 2001]. The most frequent situation in tourism – especially mass tourism - is the so-called cultural pseudocontact, which means that the meeting of two different cultures – that is tourists and reception region's inhabitants – does not take place.

If, by any chance, a tourist finds an opportunity to make a direct contact with the representatives of local communities, these are usually the specially prepared workers

of travel agencies, hotels, restaurants, souvenir sellers, tour guides, or other employees in the tourism industry. Such people speak tourists' languages and know their habits – and so – make them feel safe and comfortable. Such conditions rarely prompt social interactions between the tourists and the inhabitants of the visited regions. Accordingly, the tourists familiarise with the visited region and its culture through images seen during their stay there or the facultative tours, whereby the tourist experience becomes visual in nature [Urry 2007; Winiarski, Zdebski 2008]. As stressed by K. Podemski [2004] – in consequence, tourism becomes a trivialised journey. "Tourist industry adjusts to mass needs. Mass tourists, isolated from the local people, become members of organised groups who find pleasure in non-authentic, imaginary attractions, with the complete ignorance of the real world outside. Tourist attractions are objects which do not mean a lot in tourists' lives, but are easily sold. As a result, the providers of such services produce more and more attractions of this kind for the naïve tourists. In this way, a vicious circle of tourist isolation from the local community is formed" [Podemski 2004: 21], since there is a lack of simple relation between what is seen and what it means [Urry 2007].

A slightly different character defines the contacts between individual tourists and reception regions' inhabitants, since many issues connected with their travels need to be handled there. That is why they are "forced" to develop at least momentary contact with the local community, which – unfortunately – tends to be very superficial due to the language barrier and differences in the symbolism of the so-called non-verbal communication. Much more lasting contacts are developed between the local people and tourists who have been returning to the same places for years. T. Paleczny [2005] dubbed this class of tourists as "birds of passage", R. Winiarski and J. Zdebski [2008] as seasonal tourists, and the author of this elaboration has introduced the term of "returning tourists", who each year decide for long, leisure holidays in the same place, due to which they become an element of cultural landscape of some kind as well as assimilate with the local community.

Fig.2. Tourism as a meeting of cultures

Source: On the basis of: Shaw, Williams [1996: 15].

Tourism is undoubtedly a form of cultural contact or the meeting of cultures during which, through interactions between their representatives, the clash of at least two cultures takes place. In the case of the domestic tourism, the meeting of urban and rural cultures (as the hosts' culture) takes place – and the other way round – the rural and urban cultures (as the hosts' culture), as well as various regional cultures. Nevertheless, with regard to international tourism, the situation involves primarily the meeting of various cultures from developed countries as well as the culture from a more developed country and the culture of a developing country [Przecławski 2001].

The type of cultural contact which develops between tourists and local community might exert strong influence on the character and pace of cultural changes – particularly when it comes to tourist reception regions. According to A. Kowalczyk [2001], the concept of tourism as a meeting of cultures has gained popularity among geographers interested in the socio-cultural outcomes of tourism. For instance, according to G. Shawa and A. M. Williams [1996], tourism is an important means of innovation. Thanks to it, different socio-cultural changes (not always beneficial) might take place in tourist reception regions, whereas returning tourists – through transferring patterns from other cultures – often become the precursors of new directions in fashion, architecture, gastronomy, etc.

It is often stressed that tourism might be the factor of acculturation understood as a process of cultural transformations caused by the spread of contents between culturally diversified communities. Therefore, acculturation is a type of complex diffusion which undergoes in the case of close, multilateral, and permanent contact between the communities which differ much from each other in the context of culture. Thus, it is a complete change which consists in adaptation of foreign content to its own culture, elimination of indigenous parts, as well as modification of some elements and creating syncretic content. This leads to the increase of similarities and reduction of differences in the systems which come into interaction with each other [Nowa Encyklopedia Powszecha PWN, 1995, v. 1: 81]. In the words of T. Nuñez [1978], in the context of tourism, this case pertains to a clear asymmetry of acculturation, namely: "/…/ the tourists borrow (…) fewer elements than the hosts and, accordingly, tourism more considerably transforms the culture of the hosts than the guests" [Podemski 2004: 37]. On the other hand, according to G. Hofstede [2000: 307], in towns and regions popular among tourists from other cultures, a mild form of bi- or multiculturalism might arise [Hofstede 2000].

Undoubtedly, the process of cultural assimilation undergoes faster in the case of reception regions' inhabitants, however the degree of cultural diffusion is different in various regions and depends on the following factors [Zaręba 2000]:

- a period of time in which tourists have influence on the local community;
- the so-called cultural distance, that is cultural differences between incoming tourists and the local people;
- the economic differences between tourists and the inhabitants of a visited region;
- the way in which tourists meet the local community.

Nevertheless, the process of cultural diffusion always creates an impulse to various socio-cultural transformations which occur in the communities visited by tourists. These changes – collated by D. Zaręba [2000] and K. Przecławski [2001] – have both detrimental and beneficial effect on the reception regions' communities (Table 1) and might undergo at a different time and with different intensity, depending on the circumstances present in tourist reception regions.

As is emphasised by R. Winiarski and J. Zdebski [2008], the processes and phenomena which eventuate – directly or indirectly – from tourism development have becomes the subjects of numerous studies which have been conducted since 1970s in various tourist towns across the world. Contrary to popular belief, their results indicate that the appearance of tourists itself rarely leads to the degradation and disappearance of traditional cultures

[e.g. Henning 1999; Tucker 2001; Zaręba 2000; Komorowska 2003]. Cultural transformations are far less connected with a general civilisation development, the largest means of which are the mass media. Tourism, in turn, allows for the preservation of traditions in many places, sometimes in a slightly modernised form, as an element of a tourism product [Winiarski, Zdebski 2008]. K. Przecławski [2001: 89] writes that: "/.../ in tourist towns, an intense growth of regional culture might be observed. This involves the fostering of folklore, the development of folk culture– particularly art craft – the creation of open-air museums, the nurturing of a language". A number of comprehensive studies attest to that fact. For instance, R. L. Janiskee and P. L. Drews [1998] indicate that the growing popularity of cultural tourism comprises a strong justification for the introduction of numerous projects – particularly in urban areas – with the aim of preserving the historical and cultural heritage, as well as promoting the region in the context of tourism. An example of that might be – among others – County Park (Indiana, the U.S.), known for 32 covered bridges. M. Skoczek [2013] presents the initiatives undertaken by local communities in Spain and Portugal, the aim of which is to preserve the cultural heritage through the development of rural tourism. R. Lisocka-Jaegermann [2003] has attempted at showing the influence of tourism on the folk handicraft in Oaxaca (Mexico), Río Blanco (Ecuador). L. Coulet [1991], on the basis of studies conducted in France and Germany, defines tourism as a factor which preserves the rural areas, and thus protects them from various forms of transformations.

Table 1. Beneficial and detrimental transformations in a community visited by tourists

Field	Transformations	
	Beneficial	Detrimental
Social structure	- increase of employment - diversification of social structure - increase of incomes and education - greater possibility of social advancement	- polarisation of people - earning money without qualifications and education
Social institutions	- family modernisation - changes in social control	- family disintegration
Attitudes and demeanours	- growth of tolerant attitude - broadening one's mind - change in ethnic attitude	- growth of consumptive behaviour - social pathologies: prostitution, alcoholism, drug addiction, criminality
Culture	- development of local culture - area development - economic and technological advancement - protection of natural environment	- culture commercialisation - decline of indigenous culture - degradation of natural and cultural environment

Source: Przecławski [2001: 92].

Nevertheless, one should bear in mind that tourism might comprise the means for larger and smaller changes in a reception region. This issue is raised by H. Tucker [2011] through analysing the case of Cappadocia village (Turkey), the main tourist attraction of which are

houses carved out in rocks. The transformations which eventuate from tourism – even though they distort the local culture – are commonly accepted by both the inhabitants and tourists. First, this becomes the case since the culture which is adjusted to the needs of tourists – which is referred to by J. Urry [1995: 219] as "*cleaned-up heritage*" – is simplified. Second, the incoming tourists "*/.../ bring with them the benefits of modernity*" [Malek 2003: 25]. More and more frequent in tourist towns are also changes leaning towards urbanisation, which is strictly connected with transformations in area development, growth of investments and services [Przecławski 2001].
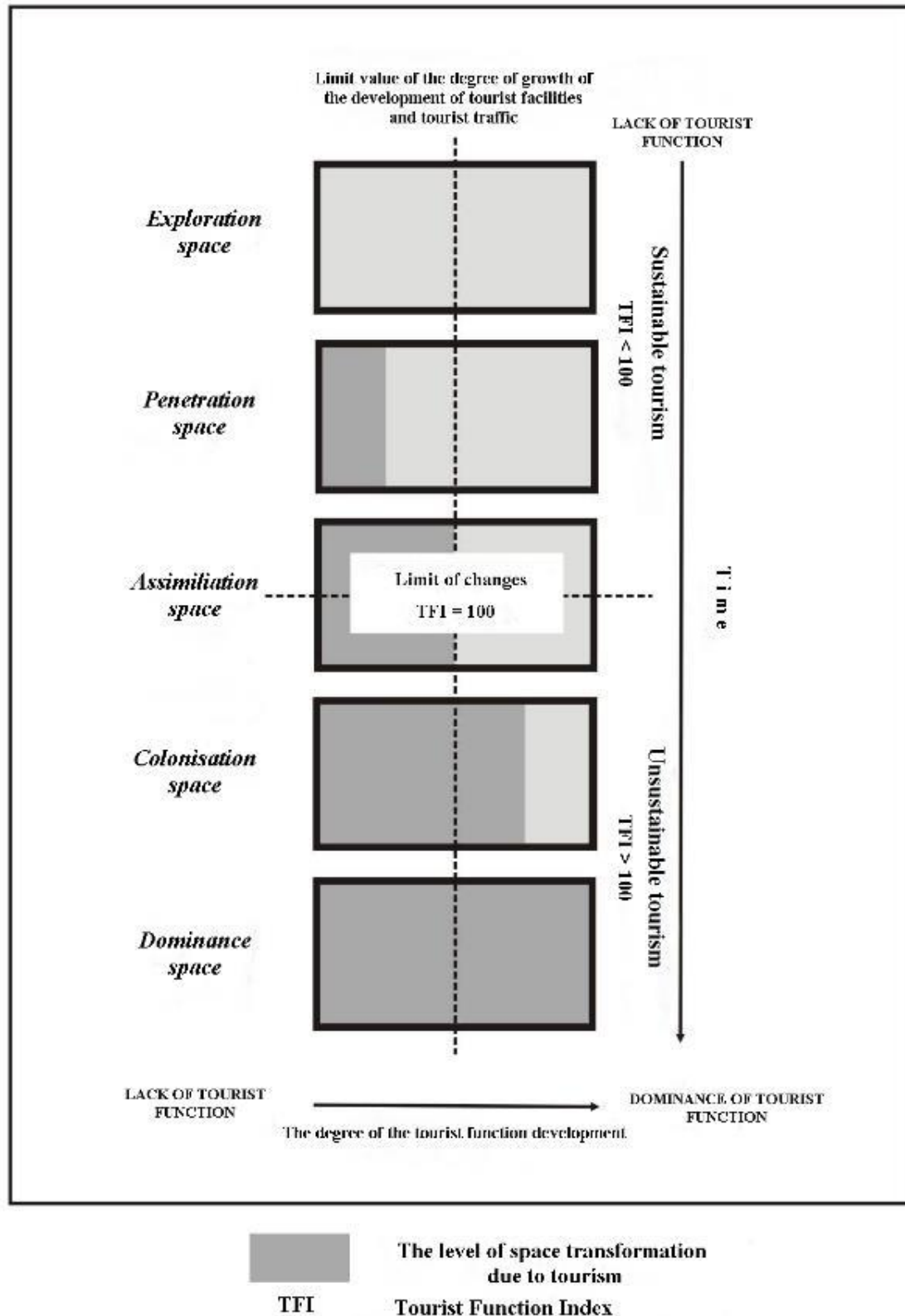
Towards the westernisation of tourist regions…

The most crucial cultural transformations occur in areas of highly developed tourist function –that is in areas to which usually the so-called cultural pseudocontact pertains. Very often, such cases are considered as forms of tourist urbanisation [Liszewski 1995; Kowalczyk 2000] or tourist domination [Kowalczyk 2011]. The examples of such areas involve numerous seaside resorts, wherein: "/…/ broadly understood tourist services (including primarily the services of gastronomy, entertainment, culture, and trade) are the main branch of local economy. At that time, these are the truly tourist towns in which not only the functions, but also the physiognomy (use of an urban space) attest to tourist urbanisation" [Kowalczyk 2011: 37]. In general, seaside resorts have emerged in the places of old fishing villages or small port towns, wherein the main element of the tourist facilities' development was a pier, beach, and swimming area nearby which – usually along a seaside promenade – hotels, guesthouses, and gastronomy services emerged. In the 19th c., a number of seaside towns turned into tourist centres, e.g. in such countries as Great Britain (e.g. Brighton, Blackpool, Scarborough), France (Cannes, Menton, Trouville), Germany (Heiligendamm, Kühlungsborn, Heringsdorf), and Italy (e.g. Rimini, San Remo). The feature of the 19th c. seaside resorts was – according to A. Kowalczyk and M. Derek [2010] – a similar spatial and functional layout as well as similar architectural style of erected residences, hotels and public buildings. With time, the tourist urbanisation embraced also parts of Mediterranean coast in Spain (Costa Brava, Costa del Sol, Costa Blanca, Costa del Azahar, Costa Dorada) and Tunisia, as well as Black Sea coasts (the Crimea, Suchumi-Sochi region, Bulgarian coast), some Greek islands (e.g. northern part of Crete), and Turkish coasts of Aegean Sea, Southeast Florida, Cape Cod, Atlantic City region, some parts of Pacific coasts in California (US), and Acapulco region (Mexico), the Gulf of Mexico coasts (especially in the *Yucatán Peninsula), and Caribbean Sea, Mar del Plata region (Argentina), regions located at the coast of South China Sea (in Malaysia and Thailand), the coasts of the northern part of Red Sea (in Egypt and Israel), as well as Brazilian coasts of the Atlantic [Kowalczyk 2000]. These are the regions which developed thanks to mass tourism of 3S (sun, sea, sand) type.*
A number of these regions might considered as "mature" tourism spaces which are understood as spaces characterised by optimal – in terms of natural and socio-cultural environments as well as the satisfaction of tourists' expectations – development and use of tourist reserves [Włodarczyk 2009, 2011]. Moreover, M. Mika [2014] pays attention to the spatial and functional dimension of tourist maturity, and – accordingly – stresses that the areas which might be considered as mature in terms of tourism are those which – apart from a noticeable limitation of the dynamics of the growth in the number of tourists and accommodation places – are characterised by [Mika 2014: 72]:
- a developed complex of infrastructural forms – including the architectural, transport and other ones – serving the role of satisfying the needs of tourists;
- relatively high degree of saturation of the geographical space with tourist facilities and devices;

- inner complexity in the context of socio-economic relations between the local entities of tourism sector as well as between tourist entities and other spheres of socio-economic life;
- functional continuity in the historical sense, which means that different stages (phases) might be distinguished in their development.

Fig.3. The model of "geographical tourism space" transformation

Source: Kowalczyk [2011: 36].

In reference to R. Butler's tourist area development model [1980], they find themselves mainly in the development or consolidation stages – also referred to as enforcement stages. On the other hand, with regard to C. Cooper's model [1984], they would be considered to be in the institutional stage.

A strong expansion of tourist traffic led to a far-fetching development of tourism infrastructure, whereby the growth of accommodation services is usually managed by exterior investors, often coming from the countries and regions associated with the emission of tourist traffic, and thus well-aware of the preferences, habits and expectations of tourists. As a result, this case pertains to the formalisation of most tourist activities, while seaside resorts are undergoing homogenisation. The accommodation services are predicated on famous hotels chains (e.g. Riu, Barceló, Iberostar, Iberotel, Melia, Sol, One&Only, Hyatt, Sheraton and others), often characterised by – regardless of the location – similar cubature, architecture, interior design, as well as standard. Tourist town and cities host the offices of the most famous travel agencies (e.g. TUI, Thomas Cook, Neckermann, American Express), car rental companies (Avis, Hertz, Interrent, Sixt), and the restaurants offer the dishes which predominantly appeal to the European tourists' preferences.

Example 1. Cancún (Mexico)

Cancún is located in the Yucatán Peninsula, in the Gulf of Mexico. As a seaside resort, it was located in a "raw", formerly undeveloped area, with the complete tourist infrastructure containing the flats for the personnel working in the hotel zone as well. It was built as a result of a government project the main aim of which was to create a world-class holiday centre with the aim of taking over the role of the ailing Acapulco. The first investments started in 1970, and yet in 1974, the first hotel (Playa Blanca) hosted its guests. Nevertheless, the building boom is associated only with the 1980s and 1990s when numerous hotels in the hotel zone (Spanish: La Zona Hotelera Cancún) – alongside a 23 kilometres long coast – were erected. At present, there are over 140 hotels offering 24 thousand rooms in Cancún. Most hotels are situated in the hotel zone and these are usually 4-6-star hotels of huge cubature belonging to such chains as: Riu, Hyatt, Oasis, Holiday Inn, Ritz Carlton or Westin – among others. Their architecture features different architectural concepts, whereby the "domed", neo-colonial architecture stands in contrast to the architecture which alludes to the Maya pyramids. The hotels located in the "downtown" (Spanish: Ciudad) are smaller and of a lower standard.

Fig. 4. Riu Caribe Hotel in Cancún

Source: www.riucaribecancun.com (15/08/2014).

Fig. 5. Barceló Costa Cancún Hotel

Source: www.travelplanet.pl/hotele/meksyk/cancun/cancun/barcelo-costa-cancun (15/08/2014).

In Cancún, there are 34 travel agencies, 23 car rental companies, and over 30 restaurants offering dishes deriving from various world cuisines, and so comprising a kind of cosmopolitan gastronomy offer. The fast-food bars (McDonald's, Burger King, Subway – among others) serve the role of the gastronomy offer complementation.

Among the complementary services, a special role is played by shopping services. In Cancún, there are 9 large shopping malls including such famous brands as: Lacoste, Mango, Hugo Boss, Max Mara, or Louis Vuitton. Moreover, most of them are situated in the hotel zone. The architectural details of some of them allude to the art of Maya (e.g. Plaza Kukulcán and Plaza Flamingo). It is worthy to emphasise that in the so-called Mercados de artesanías Mexicanas, the tourists can buy the works of Mexican craft and folk culture.

The present Cancún – visited by circa 7 million tourists each year, mainly from the United States and Europe – is one of the largest tourist resorts in the world, where – admittedly – the official language is Spanish, but tourists can easily communicate in English, as well as French, Italian, and German.

Based on: *Podróże marzeń. Meksyk* [2005]; www.cancun.travel/es (15/08/2014); www.visitmexico.com/en/cancun (15/08/2014).

Example 2. **Belek (Turkey)**

Belek – is the most luxurious seaside resort situated in southeast Turkey, in Atlanta province, at the Mediterranean Sea. It started to grow at the end of the 1980s when – as a result of the agreement between the Association of Tourist Investors (Betuyab) and the Ministry of Tourism initiated the creation of "Belek Tourism Centre". Today, it is famous for high-standard hotels, golf courses and football pitches. It embraces over 40 hotels (belonging to Riu, Kempinski, Gloria Hotels, Crystal Hotels, or Papillon Hotels Resort & Spa – among others), mainly 4- and 5-star hotels, high-class holiday villages, as well as 21 golf courses, including 15 of international standard. All hotel facilities contain developed gastronomic,

sports, and recreational supply base (numerous bars and restaurants – often with thematically matched interior designs, gyms, tennis courts, football pitches, swimming pools, spa & wellness services, etc.). Thus, they comprise self-sufficient units in a way. This eventuates in that – outside the hotels – there are hardly any gastronomy or entertaining services.

Fig. 6. Spice Hotel & Spa in Belek

Source: www.visitantalya.com/spice-hotel-spa-resort-belek-12504 (12/08/2014).

Furthermore, Belek does not contain a well-developed shopping supply base, since most hotels have their own souvenir shops. In the township, there are several dozen shops offering goods typical for seaside resorts (mainly: food products, cosmetics, and souvenirs). Moreover, some attraction for tourists might be the market which is held on Saturdays.
Based on: www.antalya.org/listingview.php?listingID=146 (10/08/2014); www.turcja.com.pl/belek.xml (10/08/2014), as well as author's own observations.

The analysis of source literature, the Internet resources, as well as observations allows for claiming that in the majority of the most famous seaside resorts in the world, the process of westernisation – also referred to as "Coca-colonisation" or Americanisation – can be observed. They start resembling each other – e.g. in terms of architecture – which is the easiest thing to notice. Therefore, this situation pertains to some kind of unification of seaside resorts. Clearly, it is difficult to take into consideration the preservation of architectural traditions of the region in the case of decorative details (which oftentimes are styled as well).

In some townships, the hotels were built in an architectural style which alludes to a completely different geographical region. This is inscribing into the so-called ethno design dwelling on various cultures all over the world and popular over the last few years. It needs to be mentioned at this point that ethno design – in the context of architecture, fashion, and applied art – consists in merging the elements of folklore and traditions of a specific culture with modern and innovative solutions. Lamentably, such facilities slightly "clash" with

the surroundings. It is the case of Meloneras on Gran Canarias (Spain), where one of the hotels (Lopesan Baobab Resort) was fashioned in an African style and would perfectly match the South African resorts, but appears to be an odd element of Gran Canarias landscape. A similar example can be found in Władysławowo (Poland), where a few years ago a hotel (Hotel Pekin[1]) resembling a Chinese pagoda was built.

…or towards the regionalism of tourist areas?

It needs to be emphasised, however, that there has been a growing interest of tourists in: culture, tradition, and craft of the visited regions – which heightens the local communities' awareness insofar as their own cultures are concerned as well as instils in them the need to foster it. Accordingly, in tourist reception regions, one can also observe the countermeasures for homogenisation and westernisation of tourism market through promoting the regional products. While the intensive westernisation within a tourist space is the case mainly in the townships connected with mass tourism (of primarily leisure character), various signs of willingness to preserve the local culture might be observed in both small towns, which are still – according to R. W. Butler's nomenclature – in the penetration stage, as well as in large resorts related to mass tourism, though of rather cognitive character. The contact between tourists and the local community is also of different character to that which is the case insofar as the large seaside resorts are concerned. It might not be permanent in nature, but it certainly does not limit itself to the "client-seller" form of relations.

It is worthy of note that what is unique is also the scope of measures which aim to preserve the local culture within a town or a region – from maintaining the activities, customs and local traditions, through the maintenance of the most valuable architectural objects, to maintaining the whole architectural and urban arrangements (with the prohibition on erecting buildings in the style which does not correspond to the tradition of a region and exceeds a specified cubature), including the elements of non-material culture.

Example 3: **Chochołów (Poland)**
Chochołów is a village which is located closely to Polish-Slovak border crossing, in the valley of Czarny Dunajec, with the history reaching back to the half of the 16th c. At present, it comprises one of the popular townships in Podhale region, primarily due to its close location to Tatra National Park (circa 11km) and Zakopane (18.5km), as well as ski lifts situated in the neighbouring townships (in Witów and Ciche – among others), but its holiday and tourist traditions go back to the turn of the 19th and 20th c. The town is dubbed as "the vibrant heritage park of Podhale building industry" since it contains almost remotely historical mountain houses from the turn of the 18th and 19th c. build from wooden logs. The wood – regardless of its old age – remains light thanks to being cleaned with soap and water twice a year (before Easter and Corpus Christi). The custom of houses cleaning allowed for the preservation of a dying out profession in Podhale – the so-called "myjocka" ("cleaner"), that is a female who cleans the houses.

Chochołów is a typical example of linear settlement, with a group of buildings formed on both sides of the street, whereby most houses are one-storey and with attics, standing with their gables facing the street and fronts directed southwards – "do słonecka" ("to the sun") – as the highlanders say. Over 100 houses, homesteads, and farm buildings were enlisted as historical and are protected by a group of designated restorers. The characteristic village arrangement – with traditional for Podhale region housing developments – was also considered as the folk developments' historical treasure. Due to its valuable cultural space, Chochołów's architectural development plan is also subject to restorers' work – which limits

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[1] "Pekin" is the Polish name for "Beijing".

the tourist investments to a certain extent. Chochołów's accommodation services consist of over 20 facilities offering 250 rooms, the vast majority of which are the so-called private quarters contained usually within the traditional mountain houses.

Fig. 7. One of the traditional houses in Chochołów

Source: Photo. M. Durydiwka (10/07/2009).

Both the preserved historical treasures and spatial arrangement of a city establish a significant tourist attraction. Accordingly, the township is not only visited by active tourism enthusiasts (including skiing), but more and more often also by the tourists who are focused on the exploration of cultural values – including the foreigners comprising a gradually larger group of tourists. Furthermore, Chochołów contains a restaurant serving regional cuisine dishes and, as a township, comprises an important centre of folk art such as: wooden decorative arts, decorative smithery, glass painting, and embroidery.

Based on: www.polskaniezwykla.pl/web/place/7896,chocholow-zywy-skansen.html (16/08/2014); www.czarny-dunajec.pl/67/chocholow (16/08/2014); www.tropster.pl/chocholow (16/08/2014); Kostrzewa [2002], as well as author's own observations.

Example 4. The Land of Open Shutters (Poland)

Podlasie region has been gaining more and more hearts of Polish tourists not only for its unique natural values, but also for the cultural ones. This area is nationally special insofar as its multiculturalism retained in both material and non-material sphere is concerned. The growing interest in cultural values among tourists initiates their preservation. One of such initiatives is "The Land of Open Shutters" project, which is realised since 2001 by Polish Society for the Protection of Birds and encompasses a few townships located in the valley of Narwia and its tributary to Rudnia (Trześcianka, Puchły, Soce – among others) – financed by Danish Cooperation for Environment in Eastern Europe (DANCEE).

The initiators of the project were R. Kalski and M. Stepaniuk, the guides of foreign ornithologists, who observed that more and more naturalists from various European countries

are enchanted by the traditional rural buildings of these regions. Through convincing the inhabitants to renovate their households as well as organising the assistance of volunteers, they took the first measures which were meant to preserve the architectural heritage. This temporary aid turned into a long-term project, the main aim of which was to renovate the 19th c. houses and retain the local traditions and rituals – and accordingly – to protect the cultural landscape of these areas characteristic for – among others – well-preserved wooden buildings arrangement – special for its rich woodcarving details in the form of decorative details above and below windows ("nadokienniki" and "podokienniki" in Polish), shutters, wind girders, corners, as well as decorative details of elevation and gables. This ornamentation is unique in Poland and, besides, it alludes to the decorative art of Russian folk buildings. At present, some of these houses are used as the quarters of agricultural tourism. The well-preseved wooden Orthodox churches are also worthy of note (in Soce from the beginning of the 20th c. – the parish one from 1864 and the cemetery ones from early 19th c., as well as in Puchły from 1913), numerous votive crosses and chapels which comprise a natural complementation for this part of Podlasie region.

Fig. 8. A house with decorative ornamentation in Puchły

Source: www.polskiekrajobrazy.pl/Galerie/72:Podlasie/4898:Kraina_Otwartych_Okiennic_Puchly.html (10/07/2014).

Furthermore, it should be mentioned that the Orthodox population of Belarusian descent residing in these regions cultivates its folklore – including their unique dialect – as well as the traditions and rituals. In addition, particularly interesting might appear the custom which has been retained in Soce and Kaniuki and consists in the village celebration held on St. Elijah's Day. After a solemn mass at the Orthodox Church, a procession with church banners, a cross, and an icon of the Saint goes from house to house. The villagers place tables with bread, salt and a "note" ("zapiska" in Polish) – that is a piece of paper with a request to

pray for the family's health – in front of the gate. An Orthodox priest sprinkles holy water on the house and prays for the health of the household members enlisted on the "note".

Fig. 9. An Orthodox Church in Puchły

Source: www.pl.wikipedia.org/wiki/Cerkiew_Opieki_Matki_Bożej_w_Puchłach (10/07/2014).

Based on:

www.polska.pl/Kraina,otwartych,okiennic,10433.html   (24/08/2014);
www.ciekawepodlasie.pl/szlaki_podlasia/3,Kraina_otwartych_okiennic.htm   (23/08/2014);
Samusik [2005], as well as author's own observations.

Example 5. Burano (Venice, Italy).

Venice is one of the most eagerly visited cities in Europe, though the vast majority of tourists sightsee only the historical centre which is famous not only for its numerous historical treasures, but also a unique complex of urban arrangement developed through a network of canals and bridges. Meanwhile, the small islands lying a few kilometres further from that centre seem to be equally interesting. Admittedly, they do not contain such a concentration of spectacular enlisted buildings as the centre of Venice, but their local authorities and communities foster tradition and successfully counteract commercialisation. A good example of such an island is Burano, the inhabitants of which – in effort to retain the local specificity – regularly reject the requests to build hotels on their island. Still, however, the island offers restaurants and trattories which mostly serve the dishes consisting of fish and seafood – and in thus – alludes to the traditional source of income of the inhabitants, which is fishing.

First and foremost, the island is famous for lace-making. The growth of lace-making was initiated in the 16th c. by the wives of Doges – Malipier and Grimani. Admittedly, in the convents of Venice, laces were made since the Medieval Ages, but only in the 16th c. the *punto in aria* method – with the use of needles and threads – was invented. Furthermore, in the 19th c. a school of lace-making was founded; it has been thriving to these days and Burano needle laces are one of the most expensive in the world. However, one needs to bear

in mind that making one tablecloth involves ten women – each of whom specialises in a different type of stitching – and might take even three years.

Fig. 10. An example of Burano laces

Source: www.in-venice.com/things-to-see/lace-museum (25/08/2014).

The traditions of Burano lace-making might be explored in Museo del Merletto located in the Gothic palace by Piazza Galuppi. Apart from laces, one might admire – among others – a few old photographs documenting the existence of school, as well as drawings and designs of laces which make it possible for the tourists to understand how unique and time-consuming the art of lacemaking is.

Fig. 11. Colourful houses on Burano

Source: www.italieonline.eu/pl/weneckie-wyspy-94.htm (25/08/2014).

The hallmark of Burano is also its colourful houses. The wives of fishermen traditionally painted them in different colours so that it would be easier for their husbands to spot their homes from a ship. At present, if the owner wants to paint the house in a different colour, he or she needs to ask for permission of the local authorities. Thanks to that, the houses on Bruno are original and their colours are highly diversified.
Based on: *Miasta marzeń. Wenecja* [2009], as well as author's own observations.

A wide range of other examples of an attempt to foster the cultural traditions of a region and avoid the commercialisation of culture might be found. This pertains to both the popular tourist regions (e.g. Los pueblos blancos, that is white villages in Andalucía), as well as the areas which are less known (e.g. Nikiszowiec in Katowice, which is a unique architectural complex and the pride of Prussian urban planning creativity). Many of these measures involve the preservation of historical objects or the so-called dying out professions and are realised by means of thematic routes arrangement, e.g. "Szlak kolorowych cerkwi" ("The Trail of Colourful Orthodox Churches") and "Szlak ginących zawodów" ("The Trail of Disappearing Professions") which takes place in Podlasie. Moreover, in the last few years – as a result of the growing popularity of culinary tourism – there has been an increase in number and diversity of themed culinary paths, the main aim of which is to familiarise the tourists with the culinary traditions of a region as well as to promote those traditions. In the themed structure of culinary paths, the wine trails prevail over all others. Nevertheless, culinary trails of different subjects are formed as well. Most usually, they are related to the production of a specific commodity (cheese, olive, chocolate, etc.), which might be exemplified by Cheese Path (*Käsestraße*) in Schleswig-Holstein (Germany), Alsace's Route of Chocolate (*La Route du Chocolat d'Alsace*) in France, Tequila's Route (*La Ruta del Tequila en el Paisaje Agavero*) in Mexico, or Yerba Mate's Route (*La Ruta de la Yerba Mate*) in Argentina [Durydiwka 2013]. Furthermore, the routes which link households, inns, and restaurants serving traditional dishes of a region were arranged to promote the regional cuisine. The culinary routes are especially popular in Poland, e.g. the culinary routes of Silesian Tastes ("Śląskie Smaki"), or "The Podkarpackie Region's Tastes" ("Podkarpackie Smaki").

Conclusions

In the vast majority of tourist reception regions across the world – as M. Mika [2007] rightly notes – the tourist infrastructure (supporting mostly the mass tourism) is established according to: the western criteria which are supposed to ensure a similar standard of tourism services in various regions of the world, as well as the sense of security among tourists who mostly derive from the economically developed countries. Nevertheless, D. Boorstin's opinion that it is yet another sign of *touristic bubble* for tourists from affluent societies, who feel safe only in a familiar environment, has been growing in popularity. As a result, the homogenisation of many tourist resorts regardless of their location – especially in the architectural and organisational sense – becomes the case at this point. However, it should be added that eclecticism comprises the characteristic feature of many townships of this kind. Nevertheless, both the globalisation and commercialisation of tourism have become a factor for the architectural unification of tourism space, irrespective of their inner eclecticism. Hence, it might be assumed that these townships undergo a gradual westernisation since the traditional features tend to be accentuated only in ornamental details and interior designs of some tourist facilities, which means that they are reduced to the minimum [Ritzer, Liska 1997, as cited in Mika 2007].
Having raised the issue of westernisation or globalisation of tourist reception regions, one should remind of the creation of artificial attractions – the examples of which are theme

parks or precisely directed for tourists events and holidays (e.g. Carnivals in Rio de Janeiro, flamenco shows organised in Spain, etc.) [Durydiwka, Duda-Gromada 2011]. This makes tourism accused of : "/…/ cultural arrogance, manipulation of traditions and customs with the aim of enriching the tourists' tour as well as satisfying them" [Mika 2007: 443].

Still, what is referred to as *fake culture* is not always the case in the tourist reception regions. As more and more examples indicate, the local authorities and societies start to pay more attention to the preservation of the cultural heritage of a region. However, these measures – of different scale and intensification – end successfully only in the regions of poorly developed tourist function or the regions associated with cognitive tourism. In the regions related to mass tourism – highly transformed in terms of culture – one could only pinpoint the sporadic attempts at reviving the regional traditions in the material as well as non-material dimension – as a form of inlay.

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Między tradycją a nowoczesnością.
Wybrane aspekty przemian kulturowych pod wpływem turystyki na przykładzie regionów recepcyjnych

Słowa kluczowe: turystyka, przemiany kulturowe, westernizacja, regionalizm, region recepcyjny

Streszczenie:
Turystyka jest współcześnie ważnym czynnikiem przemian społeczno-kulturowych, które są szczególnie zauważalne w regionach recepcji turystycznej. Obserwujemy w nich dwie zasadnicze tendencje przemian kulturowych. W regionach związanych z turystyką masową (głównie o charakterze wypoczynkowym) mamy do czynienia ze stopniową westernizacją przestrzeni, najbardziej zauważalną w swego rodzaju unifikacji układów przestrzennych i architektonicznych. Coraz liczniejsze przykłady pokazują jednak, że władze i społeczności lokalne zaczynają w większym stopniu dbać o zachowanie dziedzictwa kulturowego regionu. I tak, różne przejawy podtrzymywania kultury regionalnej możemy zaobserwować zarówno mniejszych miejscowościach, będących w tzw. fazie penetracji turystycznej, jak i w dużych ośrodkach związanych z turystyką masową, ale raczej o charakterze poznawczym. W niniejszym artykule starano się omówić te przemiany, przy czym posługując się wybranymi przykładami, zwrócono uwagę przede wszystkim na charakter form architektonicznych.