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Current Issues of Tourism Research

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Issued twice a year.
Printed in the EU.
ISSN 2048-7878
Every year approximately 4 thousand studies on the topics of tourism are published in the area of Central Europe. About 20 per cent of the studies could be regarded as scientific papers. Various periodicals such as Tourism, New Problems of Tourism, Peregrinus Cracoviensis in Poland, Economic Review of Travel and Tourism in Slovakia, Czech Travel News in the Czech Republic and likewise focus mainly on the issue of destination tourism, hotel industry and economics of tourism. Most of these magazines are devoted either to the one specific problem - Peregrinus Cracoviensis (pilgrimage tourism), or to a wide range of topics – Tourism (geography of tourism).

The concept of the journal - *Current Issues of Tourism Research* is based on exclusive quality, clear determination of topics and content structure of the periodical.

The quality of the journal is guaranteed by the following criteria:

- the seat of the Journal is in Great Britain
- international editorial board
- the selection of reputable reviewers from Slovakia and other foreign countries
- sole print in the English language
- limited range of issues: one or two issues per year

Themes forming the contents of the journal and relating to the region of Central Europe are as follows:

- New problems in tourist regions in Central Europe
- Trends in the development of terminology, theory and methods of research in tourism
- Current questions concerning the product, management and marketing of tourism
- Religion tourism in Central Europe
- Issues of urban and cultural tourism in Central Europe
- Health Tourism, Spa Tourism, Wellness Tourism

**Structure of journal’s content**

Each issue will consist of:

- three scientific articles written in the range of maximum 20 pages per one article
- three scientific contributions not exceeding 10 pages per contribution,
- section providing information and profiles of scientific personalities developing tourism, the section devoted to reviews, areas allocated to advertising and editorial column.

One issue should have a range of approx. 120 pages.

The format of the magazine, the quality of printing and possibilities of colourful appendices depend on agreement and financial cost. Minimum one issue per year.

The uniqueness of the journal would be supplemented by the new field of study Tourism, Hotel Industry and Spa Tourism at the Faculty of Management at University of Prešov in Prešov. The journal would provide the possibility of the new study programme promotion in the country of the publisher and in the target region of Central Europe.
Editorial

We would like to introduce you to the fourth issue of the scientific journal "Current Issues of Tourism Research".

This current issue is devoted to the trends of the International Trade Show (ITB). This show has traditionally been held in Berlin since 1966. Approximately 10,000 exhibitions from 188 countries have presented over time a global sample of tourism products. Assistant Professor Zygmund Kruczek, who personally participated in the exhibition, has assessed recent trends in the tourism industry in this review.

With a view from time and practical experience ITB can be assessed as a part of the tourism industry which focuses on direct products and economic gain from travelling, especially international travel. The main part of this issue represents other types of tourism. It is a relatively new kind of tourism, with a partially controversial nature. Dark tourism penetrates into the “tourism industry” and also into “cultural tourism”. In the article of Čuka and Chovancová are the links reflecting dark tourism in pop culture and its potential consequences in Central Europe.

The task of this journal is not only to provide current topics in the mainstream theory and methodology of tourism, but also to emphasize the value of research in the field. This field of study and branch of science has its own objectives and original methodology, bringing new theories.

In conclusion, let me continue the discussion of the International Travel Trade Show, ITB, in Berlin. Exhibitions and presentations of regions and states have a long tradition. After all, the first International Travel Trade Show in London had already taken place in 1851. These exhibitions have always had great popularity and publicity. In an era before television and digital communication people learned all the news from newspapers and disseminated them orally even in their churches. But not only that, they even became an official topic of sermons. A representative quote comes from the book Travelling One Hundred Years Ago (by K. Ulmanová, 2011): “The theme of world exhibitions penetrated the church, where it was mentioned in the sermons. An example is shown in the postilla of Emperor Ferdinand in 1892 called the Bread of Life. This sermon on the occasion of fasting after Carnival is called the “In the Labyrinth of God’s Exhibition” and is based on the allegory of the world created by God. The heavens are likened to the ceiling of the exhibition hall, the earth to the pavement. God is presented as an exhibitor and also the main organizer of the exhibition....”

Peter Čuka
Editor in Chief
Abstract

The proposed contribution is an exploratory and cognitive cross-section of selected problems of dark tourism. It summarizes limitations of dark tourism and its subtypes, especially, thanatourism and cemetery tourism. All these terms have a historical origin that dates back to ancient times. At the end of the 20th century the cult of death got into pop culture. By us published motives and destinations of dark tourism show that:

1. dark tourism is a part of cultural tourism,
2. several forms of dark tourism can have deviation motives and those we reject to include into the ethic and moral of defined forms and types of tourism
3. contribution is the starting point for future research projects of dark tourism in our country, due to the fact that it defines its motives, as well as geographical representation in Slovakia
4. contribution locates the potential of cemetery tourism in Eastern Slovakia, in particular military memorials and military cemeteries of World War I and II.

Keywords: Dark tourism, thanatourism, cemetery tourism, regions of dark tourism, subtypes of dark tourism, dark tourism and pop culture.

Paper type: Scientific study

1 Input considerations and meritorious framework for work

Tourism is a complex phenomenon that can be examined from many perspectives. More recently the forms and types of tourism have been discussed. Yet this discussion ceased because there is no clear boundary between the forms and types (Čuka, 2011).

The aim of this contribution paper is to define the concept of dark tourism, to explain its formation and development, respectively, to determine the boundaries between dark tourism and other activities associated with visiting the sites of tragedies, disasters, or funerary sites.

Ideological and meritorious contribution structure is based on heuristic analysis of sources, analysis of the motives of tourists to participate in dark tourism and accessible statistical analyses. Based on definitions of tourism, we intend to draw attention to by us drafted definition of Čuka, P 2011: “The temporary stay away from the place of residence in order to restore mental and physical resources of a person, or for the purpose of meeting the mental and physical needs on condition that the stay is not connected to obtaining funds and in accordance with moral and ethical values.”

Within the meaning by us drafted definition, dark tourism can be regarded as visits to places of disasters, tragedies, battlefields, accidents, cemeteries and the like, which are motivated by:

- History cognition
- Cultural cognition
- Geographic exploring of the country as part of homeland cognition

Immoral and unethical incentives which tourism psychology identifies as deviations are explicitly excluded from dark tourism. (Zdembski, Winiarski, 2008) and thus the following motives are excluded:

Sensations associated with tragedies, death and so on,

Meeting the psychological needs of deviants through observation of disaster victims or disaster sites. It follows that the subject of dark tourism are the first three subdivisions of dark tourism.

2 Basic terminology and definition of dark tourism

To our knowledge, mainly the Anglo-Saxon terminology lists a number of terms associated with dark tourism e.g. dark tourism, thanatourism, grief tourism and cemetery tourism, which have been described by a number of foreign authors. Among the most prominent authors, who deal with this issue and publish on it are particularly Lennon, Stone, Foley (1999, 2005, 2006) and others who have been describing it for two decades. Lennon states that terminology of dark tourism is still in the process of formation. The authors Lennon and Foley denominated this phenomenon the dark tourism (1999, 2000). Descriptions and definitions of the phenomenon in different literature by various authors differ. It has been called, for instance, ‘fatal attraction tourism’ (Rojeck, 1993), ‘disaster and conflict tourism’ (Warner,
3 Geographical extension of dark tourism in the World and in Slovakia

The dark tourism potential in terms of geographical extension is significant. Disasters, traces of wars, military museums, memorials and commemorative cemeteries are spread across the whole ecumene. Of course, in terms of potential visiting rate of dark tourism it is necessary to distinguish:

1. already formed tourism products, such as battle memorials, military cemeteries, charnel houses, museums of wars and criminal acts and the like
2. potential dark tourism destinations, such as zones of tectonic disasters, zones devastated by the tsunami, zones devastated by hurricanes, places of mass tragedies and catastrophes.

3. Particularly attractive are the places of violent death of celebrities such as the death of Princess Diana of Wales - in the Paris tunnel Place l’Alma, James Dean - in Paso Robles, California, Grace Kelly in Monaco, U.S. President JF Kennedy in Dallas, the death of Elvis Presley at Graceland in Memphis, etc. The stories of their lives, circumstances and scenes of their death have become a part of pop culture. Examples are films such as JFK of 1991 by Oliver Stone, The Doors - Oliver Stone’s film about the life of James Morrison and his untimely death in Paris Hotel de Nice. His grave in Paris Per La Chaise cemetery has become almost pilgrimage place.

4. The actual pilgrimage centres have often a tomb or mausoleum for the main attraction (Jackowski, 1991, 1996). Buried are part of the genius loci and the main attraction. The tomb of St. Peter in the Vatican, the tomb of Saint Nicholas in Bari, mausoleum Taj Mahal in India and others can be assigned to such attractions.

Tab. 1 Selected national cemeteries in the U.S.

<table>
<thead>
<tr>
<th>Title</th>
<th>Location</th>
<th>Federal state</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abraham Lincoln National Cemetery</td>
<td>Elwood</td>
<td>Illinois</td>
</tr>
<tr>
<td>Alabama National Cemetery</td>
<td>Montevallo</td>
<td>Alabama</td>
</tr>
<tr>
<td>Alexandria National Cemetery</td>
<td>Pineville</td>
<td>Louisiana</td>
</tr>
<tr>
<td>Alexandria National Cemetery</td>
<td>Alexandria</td>
<td>Virginia</td>
</tr>
<tr>
<td>Alton National Cemetery</td>
<td>Alton</td>
<td>Illinois</td>
</tr>
<tr>
<td>Andersonville National Cemetery</td>
<td>Andersonville</td>
<td>Georgia</td>
</tr>
<tr>
<td>Andrew Johnson National Cemetery</td>
<td>Greeneville</td>
<td>Tennessee</td>
</tr>
<tr>
<td>Annapolis National Cemetery</td>
<td>Annapolis</td>
<td>Maryland</td>
</tr>
<tr>
<td>Antietam National Cemetery</td>
<td>Sharpsburg</td>
<td>Maryland</td>
</tr>
<tr>
<td>Arlington National Cemetery</td>
<td>Arlington</td>
<td>Virginia</td>
</tr>
<tr>
<td>Bakersfield National Cemetery</td>
<td>Bakersfield</td>
<td>California</td>
</tr>
<tr>
<td>Balls Bluff National Cemetery</td>
<td>Leesburg</td>
<td>Virginia</td>
</tr>
<tr>
<td>Baltimore National Cemetery</td>
<td>Baltimore</td>
<td>Maryland</td>
</tr>
<tr>
<td>Barrancas National Cemetery</td>
<td>Pensacola</td>
<td>Florida</td>
</tr>
<tr>
<td>Bath National Cemetery</td>
<td>Bath</td>
<td>New York</td>
</tr>
<tr>
<td>Baton Rouge National Cemetery</td>
<td>Baton Rouge</td>
<td>Louisiana</td>
</tr>
</tbody>
</table>


Fig. 1 the most extensive menhir field in the world in Carnac originates about 3 to 4.5 thousand years B.C.

Source: Peter Čuka - author photograph
Preferences of tourists vary depending on many factors. Motives and motivation play an important role in selecting the final destination and in the overall orientation of the tourist.

Globally new trends and new tourism products are developing. These can include the so-called dark tourism which is perceived from different perspectives, often even too controversial. On the one hand, it can be considered in some way as morbid but on the other hand, it can represent a potential educational resource for current and future generations. It is important, however, to find the best way to evolve it so it can serve the cultural and educational purposes, and that it is not just another supporting factor for violence and evil (Matušíková, 2009). The popularity of public debate about death and its possible consequences have increased after the world-famous studies of clinical death of Raymond Moody (1977). Popularity of topic has increased even more after the Hollywood blockbuster Flatliners 1990. Selected dark tourism destinations in Slovakia, Czech Republic and Poland and their regional impact are presented on map 1:

As it can be seen on the map, we assigned the former Polish concentration camps, particularly Auschwitz and also objects associated with the Warsaw Uprising (especially child statue defender see Fig. 2) to dark world tourism destinations and these were classified according to the size of visiting rate and popularity. The global destination in the Czech Republic is Prague with its Jozefov, a Jewish cemetery and the Anne Frank House as well as the Terezin concentration camp. Remarkable dark tourism destinations in the Czech Republic are charnel houses in Brno and Melnik.

Dark tourism thus acquired a new justification in conditions of the 20th century. Zdebski, J. and Viniarski, R. (2008) analysed the motives of tourists in details. They lined up all the motives into groups:

a) tourist motives tied to human instincts
b) tourist motives tied to people’s needs
c) tourist motives linked to learning
d) tourist motives related to the development
e) humanistic tourist motives
f) tourist motives tied to cognitive theories

Map 1. Selected dark tourism destinations in Slovakia, Czech Republic and Poland
Source: Own research
According to already mentioned kinds of motives the dark tourism could be particularly motivated by cognition (f), learning (c), or the need to maintain the basic solidarity with the wider community and not just with their live members, but also posthumously (e).

Among the motives that are still considered essential, we could include memories, memory, respect, the need for gaining broader information, test of the right feeling on such a place, or even a secret pleasure and often curiosity. The curiosity about disasters motivates people to visit the sites associated with violence and death. Certain kind of potential controversy of dark tourism is stated by Lennon (2007): 'We have always been fascinated by the dark side of human nature and the worst things that people can do. This means that it is centred on the bad things that people do.

Nevertheless, it is still unclear whether tourism related to death is managed with an attractive offer, highlights the fact that in today's society people regularly consume death and suffering in the form of tourism, and apparently under the guise of education or entertainment. As a consequence, this phenomenon within society is becoming more diverse and more acceptable. In fact, fatality, respectively death and misfortune are a feature of postmodernism in the country (Rojeck, 1993). p.19.

Thanatourism is motivated by the desire for actual or symbolic encounter with death. It is based on the so-called "thanatology", i.e. the scientific study of death and deathbed visions (cited Moody, R 1977). It clarifies circumstances of a person's death, mourning of the loved ones of deceased and larger social attitudes towards death as a memorial ritual.

Lennon and Foley (1999) defined thanatourism as a type of tourism where participants feel a desire to see and experience the atmosphere of the places associated with death and human suffering. Travelling to these places was also seen as a 'heritage of cruel tourism, dark tourism as well as tourism of black sites' (Austin, 2002, Lennon and Foley, 1999, 2000). Concept of thanatourism was developed in response to the growing desire of tourists to feel and experience the places where the death, natural disasters and man-made tragedies occurred (Austin, 2002, Lennon and Foley, 1999, 2000, Strange and Kempa, 2003).

Thanatourism is a philosophical variant of post-modern term dark tourism. In other words, the concept of dark tourism involves wider variations of visit rates of sites associated with death, whereas the thanatourism is a narrower concept which is more or less of cognitive nature of such specific sites (Tanaš, S., 2006).

Seaton (1996) identified five forms of thanatourism. These comprise:
1. viewing and experiencing laws of death or tragedy,
2. attending sites where individual death, mass death, disaster of tragedy have occurred,
3. visits to memorials of the deceased,
4. viewing relics, evidence of, or symbols linked to particular tragic events that are in some way connected to death, in locations other than the original sites, and
5. experiencing reenactments of events that in some way involve death.

The term dark tourism was established in 1996, but there has always been dark travelling. Stone (2005) defines dark tourism as a "travelling and visiting places, attractions and exhibitions which are associated with death and suffering, and its main theme is seemingly morbid", which he subsequently corrected to "travelling and visiting places, monuments and exhibitions, whose main theme is showing real or artificially arranged death, suffering and apparent terror". Another definition identifies dark tourism as visitations to places where tragedies or historically noteworthy death occurred and that continue to impact our lives (Tarlow in Novelli, 2005).

Fig 2. Monument to the defenders of Warsaw - a children’s memorial
Source: Peter Čuka - author photograph
According to Stone (2005), dark tourism is manifested in various forms and subcategories. These include:

Grief tourism - travelling and visiting places connected with the tragic event.

Disaster tourism - travelling and visiting places associated with natural disasters.

Doomsday Tourism - visiting places ‘destroyed’ by catastrophes (mostly environmental) that may be or will be responsible for the ‘doomsday’.

Poverty Tourism - involves visiting impoverished areas.

Grief tourism also has some subtypes associated with grief, mourning or sorrow. There can be included:

Battlefield tourism – e.g. Waterloo
Cemetery tourism – e.g. Père Lachaise in Paris
Disaster tourism – e.g. Fukushima
Ghost tourism – e.g. Scotland, Romania.

Visiting cultural-historical sites and their parts, where e.g. murders, massacres, and genocide took place in the past can be considered as cultural learning in the context of dark tourism. An example is the historic part of Krakow’s Kazimierz, where during World War II a Jewish ghetto was created. History of the ghetto was popularized by Thomas Keanaly book “Schindler’s List” and the eponymous movie. Subsequently visits to Krakow and Kazimierz as well as nearby concentration camp Auschwitz multiplied (the eponymous film received an Oscar in 1993 - see Table 2). Potentially important destination for world dark tourism during World War II a Jewish ghetto was created. History of the ghetto was popularized by Thomas Keanaly book “Schindler’s List” and the eponymous movie. Subsequently visits to Krakow and Kazimierz as well as nearby concentration camp Auschwitz multiplied (the eponymous film received an Oscar in 1993 - see Table 2). Potentially important destination for world dark tourism.

An example is the historic part of Krakow’s Kazimierz, where during World War II a Jewish ghetto was created. History of the ghetto was popularized by Thomas Keanaly book “Schindler’s List” and the eponymous movie. Subsequently visits to Krakow and Kazimierz as well as nearby concentration camp Auschwitz multiplied (the eponymous film received an Oscar in 1993 - see Table 2). Potentially important destination for world dark tourism.

Potential important destination for world dark tourism is area of Katyn forest, where the Soviet army launched genocide against the Polish nation and in 1940 executed about 25 thousand people. Also this tragedy has been cinematized by Oscar-winning director Andrzej Wajda in 2007. Furthermore, the government aircraft crashed in 2010 in the Smolensk airport near the Katyn forest, where 95 passengers were killed, including Polish President Lech Kaczyński and his wife.

It follows that the world’s most famous and most visited “dark museum” Oswiecim-Auschwitz - Birkenau in Poland shows upward tendency in the recent decade. The final resting places have other forms and motives of visiting. Their cultural dimension may have the character of recognizing differences in sepulchral architecture (tombstone architecture). This may differ in the professed religion, but also the geographical differences. S. Tanas (2008) identified motives of cultural visits to cemeteries as follows:

1. burials - celebrities that have historical significance and enjoyed universal respect,
2. position of necropolis - an attractive location and surrounding landscape scenery,
3. the art of sepulchral architecture - curious gravestones,
4. history of necropolis - a unique and appealing history,
5. symbolic and religious value,
6. general atmosphere of the place.

We think that some of the necropolises meet practically all the features of cultural visiting the necropolis and determine the form of cultural dark tourism of place. An example is the Paris Pere Lachaise.

Types of visiting cities of sepulchral tourism also include:

1. Museums of funerals – e.g. in Vienna, Hamburg,
2. The graves of saints – e.g. at Ephesus (John the Apostle’s tomb), Rome (St. Peter grave), Tours (St. Martin grave).
3. World Jewish cemeteries - Prague Jozefov, Lodz Jewish Cemetery, Jerusalem
4. Military cemeteries - Collevile Sur Mer, Mamay mound, Slavin, Dukla

High visiting rate of sites of final resting is shown in Table 3:

Tab. 3 Visiting rate of some world cemeteries in 2005

<table>
<thead>
<tr>
<th>Name of cemetery</th>
<th>Annual visiting rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arlington NC Washington</td>
<td>3 000 000</td>
</tr>
<tr>
<td>Pere Lachaise Paris</td>
<td>800 000</td>
</tr>
<tr>
<td>Prague Jozefov</td>
<td>670 000</td>
</tr>
<tr>
<td>Green Wood NY</td>
<td>500 000</td>
</tr>
<tr>
<td>Campo Santo Pisa</td>
<td>210 000</td>
</tr>
<tr>
<td>St Louis New Orleans</td>
<td>100 000</td>
</tr>
<tr>
<td>Abney Park Cemetery London</td>
<td>70 000</td>
</tr>
</tbody>
</table>


Tab. 2 Visit rate in Oswiecim - Auschwitz 2001 - 2011

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of visitors</th>
<th>Annual change in %</th>
</tr>
</thead>
<tbody>
<tr>
<td>2001</td>
<td>492 500</td>
<td></td>
</tr>
<tr>
<td>2002</td>
<td>541 800</td>
<td>+ 10,01</td>
</tr>
<tr>
<td>2003</td>
<td>578 700</td>
<td>+ 6,81</td>
</tr>
<tr>
<td>2004</td>
<td>699 700</td>
<td>+ 20,91</td>
</tr>
<tr>
<td>2005</td>
<td>927 000</td>
<td>+ 32,49</td>
</tr>
<tr>
<td>2006</td>
<td>989 500</td>
<td>+ 6,74</td>
</tr>
<tr>
<td>2007</td>
<td>1 220 000</td>
<td>+ 23,29</td>
</tr>
<tr>
<td>2008</td>
<td>1 130 000</td>
<td>- 7,38</td>
</tr>
<tr>
<td>2009</td>
<td>1 300 000</td>
<td>+ 15,04</td>
</tr>
<tr>
<td>2010</td>
<td>1 380 000</td>
<td>+ 6,15</td>
</tr>
<tr>
<td>2011</td>
<td>1 405 000</td>
<td>+ 1,81</td>
</tr>
</tbody>
</table>

soldiers it is both monument and a museum of combat vehicles, combat aircraft and tanks, which are arranged along the international road E 371 leading from Prešov to Rzeszow in the area Svidník - Vyšný Komárnik. Monuments of the Dukla Pass have the status of national cultural heritage. In Slovakia a number of sites associated with bloody battles of World War II, or massacres of civilians has this status. Examples are - Lime kiln with a monument and museum in the village of Nemecká (900 people executed), the place of executions in the village Kremnička (747 people executed), Kľak (84 executed by the Nazis), Ostrý Grúň (62 executed by the Nazis) and many others.

In Slovakia there is the National Cemetery in Martin. It is a cultural-historical monument, where the most important personalities of Slovak cultural, artistic and public life were buried. Since 1967 the National Cemetery is also a national cultural heritage.

There is a number of historic cemeteries, Roman - Catholic, Protestant and Jewish (693 Jewish cemeteries, according to http://www.slovak-jewish-heritage.org/slovakia-jewish-cemeteries.html?&L=1) which are the part of the urban space of all monuments and historical sites, especially of Bratislava, Košice, Prešov, Žilina, Banská Bystrica, Nitra, Banská Štiavnica, Levice etc.

With respect to contemporary sites of tragedies, these have not been established as tourism products or tourist destinations of dark tourism, yet. Anniversaries of these tragedies became mediually known, have become part of pop culture and are commemorated via plaques. The following sites also have a dark tourism potential: lakes and recreation centre in Golden Sands, Bratislava - as the site of the plane crash in 1976, crash of helicopter services in Mlynická valley in the Tatra Mountains in 1979, crash of a bus with train near the village Polomka in 2009, but also the crash of a military aircraft near the Košice, close to Hungarian village Hejce in 2006. The most famous object of pop culture interest in Slovakia is an alleged killer Elizabeth Bathory (1560-1614). This subject was literary processed by Nižnánsky, J (1932) in the novel Lady of Čachtice. In 1980 the animated film titled Bloody Lady was produced by Viktor Kubal. The latest achievement is the epic movie of Juraj Jakubisko titled Bathory (2008). For these reasons, Čachticky castle and town Čachtice are potentially centres of dark tourism. Dracula’s castle in the town of Bran (Romania) which is visited by tens of thousands of tourists, can be a model and inspiration for the development of Čachtice.

The issue of identification, classification, localization of military cemeteries of World War I in the district of Svidník and their use for tourism was mapped by Slivková, S. (2011). There are about 40 cemeteries in the district (see map 2). The potential of visiting these sites consists in:

1. location of cemeteries in the area of international road E 371 between Presov (Slovakia) and Rzeszow (Poland) with potential of trans-border tourism
2. attractive mountain and foothill location predominantly in Ondavská Highlands and Laborecká Highlands with potential of mountain hiking, biking, cultural tourism and agro-tourism,
3. war memorials in Svidník and the Dukla Pass,
4. cemetery of German soldiers from World War II in the village Hunkovce with potential of ethno-tourism.

The above analysis shows that it is possible to consider the development of real dark tourism in the north-eastern region of Slovakia. In case of the district of Svidník is possible to design tourism products with a share of dark tourism. The natural and
anthropogenic tourist potential has also some limitations. Both considered cities do not have metropolitan character. Prešov with about 90 thousand citizens, Svidník with 12 thousand citizens and Rzeszow with about 180 thousand citizens with only a part of the population that would be interested in set of tourism products with a share of dark tourism. Another limitation is the poor technical condition of the road E 371. Travel restrictions of the road are in profile, terrain, technical condition and also in fluent driving. A significant limitation appears to be an insufficient capacity of tourism infrastructure and superstructure. Directly in Svidník are only two hotels with a capacity of about 85 beds and in the whole district there is a bed capacity of 390 beds only (www.statistics.sk). There are about 7 restaurants along E 371 and other 14 restaurants in Svidník. Statistical analyses of tourists staying in the district between 2001 - 2009 show a downward trend of visits, as well as smaller share of foreign tourists see graph 1.

Assuming a 10% interest in dark tourism with an average annual visiting about 3 thousand tourists staying in the district, we get a target group of about 300 “dark tourists”. However, we think, that dark tourism in the investigated area can be conceived as part of the cognitive, cultural-historical and sport-recreational stays of tourists so that, e.g. visiting cemeteries of World War I is part of their daily program. Greater interest can only be addressed after a comprehensive completion of road infrastructure, including the complete reconstruction of E 371, wider supply of recreational activities - a good example is the

Graph 1. Number of tourists staying in the district Svidník in the years 2001 – 2009

Source: According to Slivková,S. (2011)

Map 2. Location of military cemeteries of World War I in the district of Svidník

Source: According to Slivková,S. (2011)
completion of a water world Svidník (including indoor swimming pools). A matter of course should be a complete tourist infrastructure and superstructure capacity with a good transregional and transnational management of tourism activities.

4 Conclusion

The presented contribution is exploratory and cognitive intersection of selected problems of dark tourism and also the result of empirical experience of one of the authors (see photos). It summarizes borders of dark tourism and its subtypes, especially thanatourism, sepulchral tourism. All these terms have historical roots that stretch back to the ancient era. At the end of the 20-th century, the cult of death became a part of pop culture. Fiction but mostly cinematography has contributed to this. Motives and dark tourism destinations published by us point out that:

1. dark tourism is a part of cultural tourism,
2. some forms of dark tourism may have deviant motives and we refuse them to include into ethically and morally defined types and forms of tourism,
3. contribution is a basis for future research projects of dark tourism in our country, as it defines the motives as well as geographical extension in Slovakia,
4. contribution locates and analyzes the potential of sepulchral tourism in the region of eastern Slovakia, especially military memorials and military cemeteries of World War I.

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doc. PaedDr. Peter Čuka, PhD. – Head of department of Tourism, Associate Professor, Silesian University in Opava, School of Business and Administration in Karvina, Czech Republic, cuka@opf.slu.cz

MEc Jana Chovancová, PhD. – Department of Environmental Management, Faculty of Management of University of Prešov in Prešov, Slovak Republic, jana.chovancova@unipo.sk
"Recreational Use of Geothermal Water in Poland and Slovakia"*

Magdalena Dej — Jagiellonian University, Institute of Geography and Spatial Management, Krakow, Poland

Maciej Huculak, Wojciech Jarczewski — Institute of Urban Development, Krakow, Poland

Abstract

Slovakia is the country with a long history of the use of geothermal water for recreational purposes. Slovakia possess extensive infrastructure – some of which developed at the site of earlier facilities. In the first decade of the 21st century, Poland also began to develop geothermal bathing facilities. Many such facilities were successful, which gave rise to even more facilities. The following is a research-based analysis of stage and key determinants of geothermal facility development in Poland and Slovakia, including:

- supply of geothermal water, its accessibility and quality, technical issues, costs of extraction, costs of use, costs of waste management,
- history and operational traditions associated with geothermal facilities,
- legal issues linked to geothermal water extraction, construction of recreational facilities and the use of geothermal water,
- new social trend to visit thermal baths, its relationship to wellness and the use of free time.

Key words: geothermal water, geothermal pools, replication effect, Poland, Slovakia

Paper type: Scientific study

1 Introduction

The number of geothermal bathing facilities is increasing rapidly across Central and Eastern Europe, which includes Poland and Slovakia. Several large geothermal bathing facilities have emerged in Poland over the last several years, while additional facilities are at the construction stage. In Slovakia, a large number of such facilities were built in the mid-1980s, especially in the Carpathian Mountains. Popular interest in active recreation increased after the year 2000, which resulted in the construction of more large geothermal pools in Slovakia. More than two million tourists visited the three largest Slovak geothermal bathing facilities in 2007 (Liptowski Mikulasz, Poprad, Bardejov). The emergence of such facilities in Poland is largely an attempt to replicate the success of Slovak facilities. Poland’s geothermal bathing industry is still in its initial stage of development (Dej, Huculak, Jarczewski 2013).

The paper attempts to analyze the determinants of geothermal facility development in Poland and Slovakia as well as the creation of an entire new industry. It also compares the level of facility development in the two countries.

1.1 Methods

The analysis of geothermal facility development is based on existing research papers on the supply of geothermal water in Europe as well as legal issues associated with geothermal bathing facilities and health spas. Other analyzed papers include works on spa and wellness tourism and other publications on the tourism industry in Poland and Slovakia. Other key sources of information (e.g., ticket prices) on geothermal bathing facilities include the internet pages of facilities in Poland and Slovakia. The web portal infobasen.pl also provides valuable information in the form of comparisons between the various facilities in Poland, Slovakia, and Hungary. Finally, orthophotomaps were used in conjunction with GIS software to analyze land use with respect to geothermal bathing facilities.

The analysis of geothermal bathing facility development is complicated by the need to separate purely recreational facilities from health spas. Geothermal facilities and health spas usually remain separate in Poland, while in Slovakia the two tend to coexist at one location. In light of this difference, the paper reviews all facilities regardless of whether geothermal pools are accompanied by health spas or not.

2 Development of the geothermal bathing industry in Poland and Slovakia

A number of factors underpin the success of geothermal bathing facilities in Poland and Slovakia; however, the most important factors include the supply of geothermal water, geothermal bathing traditions, trend towards healthy lifestyles, and the growing role of tourism in the global economy. Another key factor is different legal regulations in Poland and Slovakia pertaining to the use of geothermal water. The following is an analysis of each of the factors listed above.

* Article is the result of research carried out in the project Factors of the success of thermal parks in Visegrad Group countries: exchange of good practices. The project was financed by the International Visegrad Fund in the years 2012-2013. Standard Grant No. 21210145.
2.1 Supply of geothermal water

The key driver of the development of the geothermal bathing industry is the supply of geothermal water. Hungary boasts the largest geothermal bathing industry in Central and Eastern Europe; Slovakia ranks second, while Poland ranks third. Figure 1 shows the geothermal potential of Europe via the continent’s geothermal heat flow density.

Slovakia possesses a relatively large supply of geothermal water obtained from 76 wells (Tab. 1). A large part of the geothermal water occurs at low temperatures. The maximum temperature of extracted geothermal water in Slovakia is 92°C, while the average temperature is 47.6°C. According to the Atlas of Geothermal Resources (Hurter, Haenel 2002), a total of 35 locations in Slovakia use geothermal water for heating and bathing purposes. The largest concentration of geothermal sites is in southern Slovakia – especially in the Danube River Basin. According to the Atlas, there were 80 geothermal pools with a total surface area of 50,000 m² in 2002. The pools and spas combined were capable of serving 75,000 visitors per day. There were 11 geothermal facilities in Slovakia in 2002; another 24 were under construction.

Poland possesses less geothermal water than does Slovakia (Tab. 1) and its location is quite variable, ranging from the Polish Lowlands to the Carpathian Mountains, Carpathian Foothills, and the Sudety Mountains (Fig. 2). In 2011 the supply of extractable groundwater in Poland was estimated at 4,225 m³/h, which was 4% more than during the previous year (Szuflcki 2012). Geothermal water (warmer than 20°C) constituted 73% of the total documented groundwater supply in Poland.

About 63% (almost 7 mln m³) of the geothermal water was extractable. The primary use of geothermal water (almost 70%) in 2011 was district heating.

2.2 Tradition and history

The history of Slovak bathing facilities offering medical and recreational services reaches the end of the 14th century. The region began to attract tourists drawn by rich Carpathian mineral springs including geothermal springs.

The first mention of the use of geothermal water for medical purposes in Slovakia comes from the second half of the 14th century – Turcianske Teplice and Rajecké Teplice. However, more formal geothermal bathing facilities did not emerge until after World War One. The first Slovak town to build a geother-

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**Table 1. Geothermal springs and installations in Poland and Slovakia**

<table>
<thead>
<tr>
<th></th>
<th>Poland</th>
<th>Slovakia</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of springs/wells</td>
<td>20</td>
<td>76</td>
</tr>
<tr>
<td>Number of towns with springs/wells</td>
<td>12*</td>
<td>76</td>
</tr>
<tr>
<td>Average temperature of springs (°C)</td>
<td>47.7</td>
<td>47.6</td>
</tr>
<tr>
<td>Number of operating geothermal installations</td>
<td>2**</td>
<td>11</td>
</tr>
<tr>
<td>Number of geothermal installations under construction</td>
<td>8***</td>
<td>24</td>
</tr>
</tbody>
</table>

* Ciechocinek, Pyrzyce, Skierniewice, Uniejów, Bańska, Konstancin, Trzebnica, Cieplice, Łądek-Zdrój, Jastreżbie-Zdrój, Ustroń, Iwonicz-Zdrój
** Bańska, Pyrzyce
*** Stargard Szczeciński, Skierniewice, Żyrardów, Mszczonów, Podgórze, Koło, Czarnków, Uniejów

Source: authors after Hurter, Haenel 2002.

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**Fig. 1. Geothermal heat flow in Europe**

mal pool was Oravice (Piziak 2013). The next Slovak town to build a geothermal pool was Vrbov.

The number of Slovak geothermal bathing facilities increased dramatically in the mid-1980s. New geothermal facilities emerged in traditional health spa towns including Družbaki Wyżne and Turcianskie Teplice. The growing popularity of geothermal facilities prompted the construction of even more modern facilities at other locations (Piziak, Pawlusiński 2012). Increasing popular interest in active recreation after the year 2000 leads to the construction of large geothermal complexes in Liptowski Mikulasz (Tatralandia, 2003), Poprad (AquaCity, 2003), and Bardejov (Thermal Park Beszeniova, now called Gino Paradise, expanded in 2005). According to the Slovak National Tourist Office in Poland, the three largest geothermal complexes in Slovakia attracted more than two million tourists in 2007 alone. More than half of the tourists had come from Poland (Piziak 2013). The large number of Polish, Czech and Ukrainian tourists prompted developers to build even more new facilities and upgrade existing facilities. The best example of this is Tatralandia – the largest water park in Central and Eastern Europe. Tatralandia was acquired in 2011 by Slovakia’s largest tourist services company – Tatry Mountain Resorts.

The success of Slovak geothermal bathing facilities in recent years, especially those in the Carpathian Mountains, is linked to substantial tourist traffic from Poland. The large population of southern Poland has helped fuel the growth of Slovak geothermal bathing facilities. However, the introduction of the euro in Slovakia in 2009 helped make Slovak tourist sites less competitive. This was also true of geothermal bathing facilities. In addition, similar facilities emerged north of the Carpathians in the Podhale region of southern Poland. While the number of Poles visiting Slovakia remains much higher than the number of Slovaks visiting Poland, the popularity of Slovakia has decreased in recent years (Fig. 3). Furthermore, the main reason for Polish tourists to visit Slovakia remains geothermal pools (Tab. 2). Data for the period 2003-2007 (pre-euro period) indicate that the largest Slovak geothermal bathing facilities attracted
immense numbers of tourists. The visitor growth rate increased the most at AquaCity Poprad and Aquapark Tatralandia, and stagnated at Thermal Park Beszeniowa (Tab. 3). The decreased competitiveness of Slovak geothermal bathing facilities presents an opportunity for emerging Polish geothermal bathing facilities, which may draw on their competitors’ experience.

By analogy with Slovakia, the history of geothermal facilities in Poland may also be analyzed in the context of health spas. There existed about 400 health spa towns in prewar Poland. Guidebooks from that era indicate that several different types of spas were in existence at the time: (1) proper spas, (2) medical facilities, (3) summer spas, (4) climate spas, (5) bathing areas. Most of the spas were located in mountainous and foothill areas of Poland (Rogers 2009). Historical data indicate that Slovak spas were more developed than Polish spas. World War Two destroyed spa infrastructure both in Poland and Slovakia. Tourist traffic and spa towns came back to life after the war faster in Poland versus Slovakia. Most spas during the prewar period were owned by nobles and physicians. Spa towns became much less popular in the period 1945-1989 when Poland and Slovakia were governed by communist regimes. Spa towns had been primarily recreational centers prior to World War II and their medical function had been a secondary one. The postwar communist period (1945-1989) turned health spas into closed facilities that resembled hospitals. According to Rogers (2009, p. 71): The most successful health spas in Europe were not those with the best mineral waters or those offering the best balneology. Instead, these were spas with the best additional infrastructure, high quality customer service, good connections to major cities, and good marketing skills (...). After World War Two, health spas in Poland and Slovakia followed a different path than those in Western Europe. Health spas became an intrinsic part of the national healthcare system, while spas in Western Europe remained mostly private business enterprises. Today, spas in Poland and Slovakia may be contrasted with those in Western and Southern Europe as spas focused on traditional healing using mineral waters and mud, with some contributions from medical science.

The mismatch between the offering provided by Polish health spas and customer needs in a market-oriented economy is described by T. Wołowiec (2003, p. 97): The prewar development of Polish health spas may serve as a model of health spa development, tourism, sports and recreation, as well as the cultural aspect of such entities. The postwar period transformed health spas into large spa-type hospitals with group discipline and generic rules of operation (Wołowiec 2002 a,b, Wołowiec 2003, Golba 2001).

The political and economic transition following the year 1989 revealed the real state of Polish health spas, with all their weaknesses and degrees of mismatch between their offering and customer needs in a market-oriented economy.

The growth of geothermal bathing facilities in Poland in recent years occurred without any connection to existing health spa facilities. The popularity of Slovak geothermal facilities prompted Polish developers to build similar facilities in Poland. The late arrival of Polish geothermal bathing facilities may be explained by legal and organizational problems associated with the late issuance of drilling permits and the significant costs of construction (Piziak 2013).

The first geothermal bathing facilities in Poland were constructed after the year 2000. Most are located in the Podhale region of southern Poland: Zakopane (Aquapark, 2006; Polana Szymoszkowa, 2007, use of geothermal water in 2009), Szaf- lary (Termy Podhalańskie2, 2008), Bukovina Tatraska (Terma Bukovina, 2008), and Bialka Tatrzanska (Bialka Tatrzanska, 2011). Two facilities in Central Poland were also constructed: Uniejów (2008), Mszczonów (2009). Nevertheless, Polish geothermal facilities are still smaller than Slovak facilities. The establishment of a geothermal bathing facility in Podhale is more difficult than that in Slovakia due to highly fragmented land ownership and complex land ownership structures. In addition, some facilities in Podhale must manage low water temperatures Polana Szymoszkowa) and limited water output (Bukowina Tatraska, Bialka Tatraska).

### 2.3 Legal issues

The European Union does not regulate health spas and recreational facilities using geothermal water. Hence, such facilities are regulated at the national level. Two legal issues warrant consideration: (1) geothermal water exploration and use, (2) healthcare aspect of spa operation. In many European countries (Hungary, Spain, France), health spa services are considered optional services and not basic services, as is the case in Poland, Slovakia and Germany (Rogers 2009). In light of Slovakia and large parts of Poland being part of the Austro-Hungarian Empire in the 19th century, health spa services were governed by unified laws of the Empire at the time. When Poland regained its independence in 1918, its government made an effort to unify its legal system by combining or changing Prus-

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2 Now called Termy Szafary.
sian, Austrian, and Russian laws. The same was true of Czechoslovakia, with a plethora of Austrian and Hungarian laws. The Act on Health Spas was passed in 1922 in Poland and remained in force until 1966. Czechoslovakia did not manage to change or amend its Austrian and Hungarian laws, which remained in effect throughout the prewar era (Rogers 2009).

Both Czechoslovak and Polish legislation maintained health spas purely as medical facilities during the era of communism between 1945 and 1989. In Czechoslovakia, the 1951 Act on Unified Healthcare and Disease Prevention made health spas a part of the national healthcare system. This law made every health spa a hospital. Another piece of Czechoslovak legislation on spas and springs passed in 1953 confirmed the status of health spas as hospitals. Both Poland and Czechoslovakia passed new laws on health spas in 1966. The Polish legislation classified health spas as a division of the national healthcare system.

Legislation on health spas changed again after 1989 when Poland and Czechoslovakia made the transition to democracy. Czechoslovakia dissolved into the Czech Republic and Slovakia in 1993. Slovakia introduced a number of new healthcare laws in 1994. These laws also covered health spas. Both Poland and Slovakia again changed their health spa laws in 2005 and these remain in effect today. The Polish piece of legislation is known as the Act on Health Spas, Health Spa Natural Areas, and Health Spa Townships (Journal of Laws 2005 No. 167 Item 1399). The legislation outlines the following notions:

• basis for, and the conditions of, operating and financing a health spa,
• areas of medical treatment at health spas,
• regulations on the management of health spa services,
• regulations on the assignment of health spa status or health spa natural area status,
• regulations on the cancellation of health spa status or health spa natural area status,
• duties of health spa townships.

The Act cited above as well as the Ordinance of the Council of Ministers of February 14, 2006 on Groundwater, Brine, Medicinal Salts, Thermal Waters, and Deposits of Other Medicinal Elements, as well as the Classification of Common Underground Resources from Specific Deposits or Geological Units as Basic Underground Resources (Journal of Laws No. 32, Item 220 from Feb. 27, 2006) defines the supply of thermal water as the supply of groundwater present within all geological units with a wellhead temperature of at least 20°C; does not apply to water drained from active and inactive mines.

Polish and Slovak laws regulate the exploration for – and use of – geothermal water in a similar manner. Both countries recognize geothermal water as that with a temperature over 20°C. The system of geothermal water use is based on concessions and environmental permits. However, it is easier to start a geothermal business in Slovakia than in Poland. The Slovak concession process is easier, which includes exploration and extraction permits for geothermal and medicinal water as well as brine. The concession procedure for geothermal water exploration is outlined in detail in the Act of June 9, 2011, Geological and Mining Law (Journal of Laws 2011 No. 163 Item 981).

2.4 Healthy lifestyles trend

The second half of the 20th century produced a rapidly growing trend – healthy lifestyles. According to G. Lasak (2008, p. 28-29): It is commonly believed that health tourism including spa tourism will be one of the fastest growing areas of tourism. This is undoubtedly associated with the aging of European society, generally increased awareness of health issues, increased desire to improve one’s health regardless of age, and generally rising incomes. Modern lifestyles make it difficult to pursue long spa stays, which makes traditional spa treatments somewhat obsolete. Instead, short stays including weekend stays or other short stays are becoming increasingly common at wellness and spa facilities.

The increasing use of the word “wellness” is one indication of its popularity. The term wellness was formally introduced in 1948 by the World Health Organization (Rogers 2009 based on Jaworska 2006) and represents a linkage between the words well-being and fitness. It is important to note that the term spa is more specialized than the term wellness and includes elements of wellness that require water (spa water, mineral water, geothermal water, stream water and tap water).

While healthy lifestyles (e.g. spa and wellness) have been fashionable in Western Europe for decades, this trend is new in Poland and other countries in Central and Eastern Europe. The wellness philosophy arrived in Western Europe from the United States in the 1980s, where it had developed in the 1960s. Western European countries such as Germany, Italy, France, and Austria are leaders in the number of wellness facilities; however, the rate of growth of the wellness sector is decreasing due to the recent global economic crisis, general market saturation, and decreasing demand. Spa and wellness facilities are rapidly increasing in number in Central and Eastern Europe, in part due to the influx of EU funds (Podébradský 2008).

It is not possible to compare wellness facilities completely objectively in light of the absence of databases offering data on all such facilities. The only data available consist of estimates produced separately for each given country using different estimation methods.

Wellness tourism has a relatively long history in Slovakia, thanks in part to clear tax laws (Witteemberger, Pinka 2005). The hotel industry in Slovakia estimates the number of hotels with wellness services at about thirty. Unlike in Poland, wellness centers in Slovakia (except water parks) are located in health spa towns and supplement the offering of health spas (Rogers 2009).

Spa services tend to be offered along with tourist and recreational services (e.g. wellness) in the Carpathian part of Slovakia. This makes it possible to manage seasonal tourist traffic. Wellness centers are available in Družbaki Wyžne, Rajecké Teplice, and Turčianske Teplice. Some of the largest facilities in Slovakia include geothermal pool complexes such as those in Liptowski Mikulasz, Beszeniowa, Poprad, and Orawice (Piziai 2013). Tourism data from 2007 (Macko 2008) illustrate the popularity of wellness services in Slovakia and their impact on tourism at the national level. The data show that seven out of the ten most popular tourist sites in Slovakia are geothermal bathing facilities (Tab. 4).
The wellness trend has a much shorter history in Poland and generally replicates trends in Slovakia. This is especially true of geothermal bathing facilities. The hotel industry in Poland estimates the number of hotels featuring wellness services to be about 100. Unlike in Slovakia, wellness centers in Poland tend to emerge at environmentally attractive locations, and usually not in health spa towns. Some spa towns in Poland restrict the introduction of wellness services, perceiving them to be competitive and not complementary. Some older health spas are introducing wellness services in an effort to modernize their customer offering.

While the history of wellness services in Poland is very short, it is characterized by a high rate of growth in the wellness industry including health spas. Today’s health spas include hospitals and traditional spa facilities as well as high quality hotels, pools, water parks, and other attractions. The current trend to prevent illness is creating a link between health spas and spa tourism (Malecka, Marcinkowski 2007, p. 14).

The first Polish facility to offer comprehensive spa treatment was the Dr. Irena Eris Hotel Spa in the 1990s in the town of Krynica. Other spa facilities in the Carpathian Mountains followed suit including Zakopane, Wierchomla, Rytro, Wisła, Szczyrk, Bielsko-Biała, Ustroń. A number of large geothermal bathing facilities were built after 2005. The first such spa and recreational facility was built in Zakopane – Antałówka in 2006.

3 Current stage of development

3.1 Attractiveness of facilities

There are currently nine geothermal bathing facilities in Poland. Five out of nine are located close to each other in the southern Podhale region – two in the city of Zakopane, two in Bukowina Tatrzańska Township, and one in Szafary Township.

Geothermal bathing facilities in Poland differ significantly in terms of size, number of pools, pool surface area, outside and inside pool layout, facility equipment, additional services (e.g. sauna), and supplementary services (hotels and conference rooms). The most complete source of information on these facilities is currently available at infobasen.pl, a website that compares the offerings of various facilities. Each facility in Poland, Slovakia and Hungary listed by infobasen.pl is ranked on a scale from 0 to 10 (maximum). The ranking consists of two parts: quality of offering (70%), customer opinions (30%). Table 5 shows a list of the top ranked facilities in Poland and Slovakia.

Slovakia possess many more geothermal bathing facilities than does Poland. This includes many of the top ranked facilities. Seventeen facilities were identified in Slovakia that meet the criteria described earlier. The best of the best facilities listed on infobasen.pl are found in Hungary. Slovak facilities are ranked somewhat lower – none of the top five Slovak facilities were ranked an eight or higher. The highest rank was achieved by Aquapark Tatralandia in Liptovský Mikuláš and Thermal Park Velky Meder (7.4 each). Figure 3 and Table 5 show each of the facilities described herein.

3.2 Facility land use

Orthophotomaps as well as GIS software were used to estimate the amount of land used by geothermal bathing facilities. The number of available orthophotomaps was limited; hence, only six of the largest Polish facilities and five Slovak facilities were analyzed. The land use calculation was based on the assumption that a facility consists of buildings, external infrastructure, parking spaces, and external green areas such as grassy beaches surrounding outside pools.

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Town</th>
<th>Rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Park Wodny Bania</td>
<td>Białka Tatrzańska</td>
<td>8.1</td>
</tr>
<tr>
<td>2</td>
<td>Termy Maltariskie</td>
<td>Poznań</td>
<td>7.6</td>
</tr>
<tr>
<td>3</td>
<td>Terma</td>
<td>Bukowina Tatrzańska</td>
<td>7.3</td>
</tr>
<tr>
<td>4</td>
<td>Aquapark Zakopeň</td>
<td>Zakopane</td>
<td>6.9</td>
</tr>
<tr>
<td>5</td>
<td>Termy Podhalański</td>
<td>Biaśka Nižna</td>
<td>6.1</td>
</tr>
</tbody>
</table>

Table 5. Top ranked Polish and Slovak geothermal bathing facilities

* comprehensive rating for the entire complex from www.infobasen.pl.
Source: www.infobasen.pl.
Polish geothermal bathing centers occupy relatively small areas – less than 5 hectares (Tab. 6, Fig. 4). The largest Slovak facilities are much larger – between 7 and 11 hectares. Polish facilities offer few outdoor attractions, usually limited to a single outdoor pool with only some accompanying infrastructure. The one exception in Poland is Termy Bukowina Tatrzanska. Polish geothermal bathing facility managers usually point to the high cost of outdoor infrastructure and the short summer season in Poland.

3.3 Level of competitiveness

Poland possess few geothermal bathing facilities compared to Slovakia, which has seven times fewer inhabitants but more than twice as many geothermal bathing facilities. In Slovakia, there are about 300,000 residents per one facility (Tab. 7), while in Poland it is 4.2 million residents per facility. The disproportion is even larger given that the number of facilities in Slovakia is underestimated. Finally, Slovak facilities are distributed somewhat evenly throughout the country, while in Poland, they are concentrated in the small southern region of Podhale.

A comparison of ticket prices in Poland and Slovakia in 2013 is quite interesting (Fig. 5). The tickets analyzed were normal 2.5-hour tickets during the high tourist season. The ticket prices in Poland and Slovakia reflect broader macroeconomic trends. Tickets in Slovakia are more expensive, mainly due to the use of the euro. In Poland, ticket prices vary strongly by region and type of offering.

Table 6. Surface area of Polish geothermal complexes in 2011 (area given in ares)

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Township</th>
<th>Total area</th>
<th>Outdoor section</th>
<th>Indoor section</th>
<th>Car parking</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Termy Podhalańskie</td>
<td>Szafary</td>
<td>79.3</td>
<td>15.6</td>
<td>20.7</td>
<td>28.9</td>
<td>14.0</td>
</tr>
<tr>
<td>2</td>
<td>Terma</td>
<td>Bukowina Tatrz.</td>
<td>395.0</td>
<td>41.0</td>
<td>32.4</td>
<td>81.2</td>
<td>240.4</td>
</tr>
<tr>
<td>3</td>
<td>Termy Uniejów</td>
<td>Uniejów</td>
<td>64.0</td>
<td>19.0</td>
<td>7.0</td>
<td>23.0</td>
<td>15.0</td>
</tr>
<tr>
<td>4</td>
<td>Polana Szymoszkowa</td>
<td>Zakopane</td>
<td>186.0</td>
<td>113.0</td>
<td>4.4</td>
<td>no data</td>
<td>no data</td>
</tr>
<tr>
<td>5</td>
<td>Aquapark Zakopane</td>
<td>Zakopane</td>
<td>93.3</td>
<td>7.9</td>
<td>31.9</td>
<td>16.7</td>
<td>36.8</td>
</tr>
<tr>
<td>6</td>
<td>Termy Maltańskie</td>
<td>Poznań</td>
<td>456.0</td>
<td>no data</td>
<td>no data</td>
<td>83.0</td>
<td>no data</td>
</tr>
</tbody>
</table>

Source: authors.
Furthermore, prices at spa and wellness centers differ from prices at health spas. According to 2009 data (Skalska 2009), spa and wellness prices in Poland were much higher than those in other countries in Central and Eastern Europe. Prices at Polish spa and wellness centers in 2009 were markedly higher than those in Slovakia (Fig. 7). The opposite was true of hotel prices at health spas, which make Poland highly price competitive in Central and Eastern Europe. This is especially true relative to hotel prices at health spas in the Czech Republic (Fig. 6).

Table 7. Geothermal bathing facilities in Poland and Slovakia versus size of population

<table>
<thead>
<tr>
<th>Country</th>
<th>Number of geothermal bathing centres*</th>
<th>Population (milions)</th>
<th>Population per 1 geothermal facility (milions)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poland</td>
<td>9</td>
<td>38.0</td>
<td>4.2</td>
</tr>
<tr>
<td>Slovakia</td>
<td>17</td>
<td>5.5</td>
<td>0.3</td>
</tr>
</tbody>
</table>

* for Slovakia, the figures are based on the number of facilities listed at www.infobasen.pl
** including two to be commissioned in 2013

Note: price of standard 2.5-hour visit in the high season

Fig. 6. Ticket prices in Poland and Slovakia in 2013
Source: authors.
Poland and Slovakia share a number of historical, political, and cultural similarities. However, the two countries offer two very different climates for the development of geothermal bathing facilities and the result of this has been disparity in the development of such facilities. An array of determinants affect the development of the geothermal bathing industry at the local, regional and national level. Key factors at the national level include the supply of geothermal water, geothermal traditions, national history, legal issues, as well as the recent trend towards healthy lifestyles, which help fuel the use of geothermal bathing facilities.

An analysis of the determinants of geothermal bathing industry development indicates that faster development in Slovakia may be attributed primarily to a larger supply of geothermal water, which is concentrated in the Carpathian part of both Slovakia and Poland. Historical factors may also help explain the disparity in development. In Slovakia, health spas served as the basis for newly added recreational functions based on geothermal water after 1990. In Poland, health spas and recreational centers developed in parallel but separately from one another during the same time period.

A long tradition of health spa and geothermal bathing facility development in Slovakia makes the growth of the sector an

4 Conclusions

Poland and Slovakia share a number of historical, political, and cultural similarities. However, the two countries offer two very different climates for the development of geothermal bathing facilities and the result of this has been disparity in the development of such facilities. An array of determinants affect the development of the geothermal bathing industry at the local, regional and national level. Key factors at the national level include the supply of geothermal water, geothermal traditions, national history, legal issues, as well as the recent trend towards healthy lifestyles, which help fuel the use of geothermal bathing facilities.
almost natural consequence of previous developments. Expansion of the infrastructure and improvements in quality reinforce local traditions and the trend towards the use of such facilities. Sporadic use of geothermal water for medicinal purposes in Poland has not created a tradition of geothermal bathing. Polish geothermal bathing facilities simply seek to replicate the success of their Slovak counterparts. Many Polish tourists have had the chance to visit geothermal bathing facilities while on vacation in Slovakia or Hungary. The positive experience of Polish tourists abroad is generating demand at home. Local residents in Podhale have also taken note of the income generated by geothermal bathing facilities in Slovakia and the value these facilities add to the overall tourist experience in the Tatra Mountains. Geothermal bathing facilities are especially practical in mountainous areas, which experience bad weather quite frequently, and is an alternative to hiking and other good weather attractions is needed.

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Magdalena Dej – Jagiellonian University, Institute of Geography and Spatial Management, Krakow, Poland, e-mail: magdalena.dej@uj.edu.pl
Maciej Huculak – Institute of Urban Development, Krakow, Poland, e-mail: mhuculak@o2.pl
Wojciech Jarczewski – Institute of Urban Development, Krakow, Poland, e-mail: jarczewski@poczta.fm
Abstract

Tourism space organizers use ‘death space’ for the purpose of creating tourism attractions and products in response to market demand. The article presents a short review of research into thanatourism and the use of ‘death space’ for tourism purposes in Europe and Poland, as well as selected examples of tourism assets and attractions related to death included as a part of Poland’s tourism potential and of cultural tourism.

Key words: thanatourism, dark tourism, ‘death space’, cultural tourism, Poland

Paper Type: Scientific study

1 Introduction

Death is a cultural asset commonly found in contemporary cognitive tourism. The changing character of tourism consumption leads to the discovery of new tourism spaces, often long familiar, but relatively poorly documented and studied.

Using selected Polish examples, the author makes an attempt to describe the tourism assets and attractions whose potential is based on the phenomenon and ontology of death, strengthened with artefacts and material and non-material heritage. Values associated with death within socio-geographical space allow ‘death space’ to be identified as part of it. Those tourism motivations and needs which result in travelling to a ‘death space’, have led to tourism attractions and products on the basis of ‘death space’ being organised, and the subsequent development of this part of tourism space. At the same time, due to its cultural value, ‘death space’ may be an important tourism goal (e.g. related to religion, education, or entertainment).

Global tourism, developing as a result of the increasing affluence of societies, the amount of leisure time and developments in transport, requires not only new tourism spaces and forms of organization, but also the fulfilment of needs arising socially. One response to these needs is the development of various forms of cultural tourism. Rapidly developing social interests creating a tourism demand include sites and spaces related to death. These interests are reflected in academic research into the use of ‘death space’ in cultural tourism, as well as in the attempt to identify the relation between ‘death space’ and tourism space (Seaton 1996, Tanaś 2006b, 2008b).

Changes in the perception of death in the 20th c. undoubtedly resulted from the development of mass culture (Morin 1965) which significantly increased the popularity of comic-book type death, the fear of a dead person (a ghost), and the love of such scenes in literature, radio and film. Morin (1965) understands mass culture as that created according to the norms of industrial production, spread by means of mass media, and addressed to society. Mass culture favours participation in danger through media (e.g. death, disaster), while remaining completely safe. From beneath the deluge of violence presented to the contemporary inhabitant of the western world by the media and its cultural products, comes a mysterious fascination with death, accompanied by a simultaneous desacralization of the act of dying.

Death is inextricably connected with fear. Nowadays, it is presented not only through the macabre, murder, tragic accidents, war, genocide, capital punishment and global threats, but also as entertainment. 21st c. humanity is constantly encountering violent and brutal death. However, death in everyday life is more ‘delicate’. Real death is distanced from the theatrical death experienced by the spectator. Giving death a comic-book nature creates a taboo about real death, and at the same time is a source of motivation to see its manifestations, including those observed during tourism and holiday trips.

2 Understanding thanatourism

‘Death-branded’ spaces and sites have been present in thanatological, anthropological, historical and sociological studies for a long time. They appeared in geography in the 1960’s dealing with ‘death space’, dead spaces (cemeteries) and ‘deathscape’, when studies of the spatial layout of cemeteries, known as necrogeography, began (Kniffen 1967). Necrogeography is the study of the morphology of cemeteries, which provides a reflection of the real world (Francaviglia 1971) and forms a cultural landscape, defined by specific features and forms. Considering

Current Issues of Tourism Research
'death space' and dead spaces, thanatourism studies are a part of necrogeography which includes tourism, dealing with the geographical aspects of using 'death space' for tourism purposes, as a part of a wider socio-geographical space.

Publications on the use of 'death space' for tourism purposes established the general goal of research, which is to identify, describe and analyse tourism journeys to 'death space' (including social and geographical analysis), known as thanatourism (Seaton 1996, 2002, Tanaś 2006a, 2008a).

Dark tourism includes all issues referring to the origins and consequences of tourism connected with death and cruelty, involving trips to disaster areas and sites of mass death, genocide or murder (Lennon & Foley 2000, Stone 2006). Dark tourism is described as a subsection of cultural tourism or heritage tourism, and is a consequence of the global development of communications and media, as well as tourists' needs.

Foley & Lennon (1996) claim that dark tourism includes visiting places like battlefields (historical and contemporary) and other sites related to war tourism, museums and exhibitions on the theme of death, cemeteries and tombs, prisons, concentration camps, disaster areas, sites of tragic accidents, terrorist attacks, etc.

Thanatourism (Seaton 1996, 2002, Dann & Seaton 2001) is treated as a subtype of dark tourism where death is the object of interest and derives from thanatopsis - death contemplation.

Thanatourism (Tanaś 2006a) may be defined as a particular type of cultural tourism, including trips to places which document or commemorate death. To a certain degree, such trips may result from the particular traits of the person or persons whose death is the object of interest, or from the character, history and interpretation of the event or site, as well as the motivations (and needs) of the trip participants.

Thus, thanatourism should be considered from the following perspectives:
- the personal qualities and achievements of the dead person or persons;
- the character, history and interpretation of the event or site connected with death;
- motivations and needs (education, homage, adventure, excitement, entertainment), effects (psychological, social, economic).

Thanatological explanations of the tourism consumption of death have appeared in many British publications (Stone 2010, 2011, 2012, Stone & Sharpley 2008, Sharpley & Stone 2009, 2011). The studies are based on the thanatological paradigm of relations between the socio-cultural aspects of death and mortality, logical reaction to the inevitability of human death, and the potential role of tourism in relations between the living and death and dying. The essence of the tourism experience of 'death space' is its 'narration', and this is a consequence of motivation. Depending on whether motivation is educational, religious or entertainment-related, the tourist will interpret 'death space' differently, but will start thinking about death in every case, though to a different degree and in different ways (Fig. 1).

Is interest in death a result of supply, of the growing number of tourism attractions making use of dark assets (Lennon & Foley 2000), or does it come from the growing interest in death and the macabre (Miles 2002, Stone 2006) or from educational needs (Tanaś 2012)? Certainly, there are other motivations. But if so, are they morally acceptable?

Lennon & Foley (2000) based their research on a description of the tourism use of concentration camps in Poland, including the Auschwitz-Birkenau Museum and Memorial in Oświęcim (Berbeka 2012). Dark tourism research has been presented in many works describing 'dark journeys', classified according to the object of the tourist’s interest as 'black-spot', slavery, genocide, war, battlefield, terror, phoenix and death tourism.

In disciplines dealing with the causes and effects of tourism, the study of 'death space' is relatively new. It is mostly the domain of researchers from Anglophone countries. In Poland, there have been few authors dealing with these issues so far. Work concerning the identification of thanatourism and sepulchral space (cemeteries) has been conducted by Tanaś (2004, 2006a,b, 2008a,b, 2012), Stasiak & Tanaś (2005), Buczkowska & Malchrowicz-Mośko (2012), Chylińska (2009), Grzesiak (2011), Muszel (2007), among others.

Tourists look for experiences different from those they have in their everyday lives. They are consumers who buy a tourism product, using the assets of geographical and social space, prepared for them in an appropriate way. The ontological and phenomenological aspects of death also give rise to cognitive interest.

Tourism space organizers use ‘death space’ for the purpose of arranging tourism attractions and creating tourism products to satisfy market demand. ‘Death space’ is often used in the process of education, as a part of historical or educational tourism, or in sightseeing.

Regardless of whether it is high or popular culture, the message received by the tourist is always significant. Cultural tourism broadens social awareness, enhances discovery by crossing boundaries, creates needs, identification, value and interpreta-

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**Fig. 1. Consequences of the tourism experience of 'death space'**
(author, based on Stone 2012)
thanatourism plays an important role in the relations between the sacred and the profane in death, raises interest in death as understood and perceived in different ways, performs an educational function and strengthens the taboo against real death substituting an authentic encounter with its unavoidability. Thanatourism makes it possible to reconsider our approach to death, by stimulating the need to contemplate it (thanatopsis), to move from primeval fear and disgust to an understanding of and preparation for it. Tourism attractions based on the phenomenon of death may also decrease the fear of dying through contemplation, education, commemoration or entertainment (Stone 2012).

Depending on the needs and motivations for travel, the tourist faces various aspects of death at numerous places and in different ways. Table 1 presents possible places of a tourist’s encounter with death and its consequences, as well as the prospect of this encounter. Tourist interest in death usually comes from cultural differences, which cause different perceptions of death in terms of religion, customs (including cults and commemoration of the deceased), beliefs (folk culture, life after death, ghosts, supernatural powers, phantasms, immortality, reincarnation, legends, death cults), treatment of dead bodies (burial, cremation, mummification, cannibalism, storing human remains), and ways of expressing emotion in the face of death (seriousness, sadness, fear, respect, fun).

Table 1. Potential sites of tourist interest in ‘death space’
Source: author

<table>
<thead>
<tr>
<th>Sites of interest (tourism attraction)</th>
<th>Example, description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shrine</td>
<td>epitaph, headstone, tombstone, crypt, sepulchral art, symbolism (sculpture, painting, song, music), other artefacts (e.g. ‘mourning banners’), religious belief</td>
</tr>
<tr>
<td>Cemetery</td>
<td>way of commemorating the deceased person, symbolism of death, sepulchral art, plantings, landscape</td>
</tr>
<tr>
<td>Grave chapel</td>
<td>coffin, sarcophagus, sepulchral art, death symbolism</td>
</tr>
<tr>
<td>Ossuary</td>
<td>skeletal remains, sepulchral art, death symbolism</td>
</tr>
<tr>
<td>Grave</td>
<td>deceased person (saint, blessed, renowned), sepulchral art, symbol of death</td>
</tr>
<tr>
<td>Rituals, beliefs</td>
<td>burial, liturgy, holidays, cult, religious belief, events (performances), the occult, spirituality</td>
</tr>
<tr>
<td>Pilgrimage</td>
<td>encounter with a supernatural power, pilgrimage to a grave, relic, homage, remembrance, religious belief</td>
</tr>
<tr>
<td>Remembrance site, monument, commemorative plaque</td>
<td>homage, remembrance, history, education, performances</td>
</tr>
<tr>
<td>Mass death site</td>
<td>martyrology, crime, tragic event, sudden death, remembrance, homage, education</td>
</tr>
<tr>
<td>War</td>
<td>extermination, genocide, battlefield, war crime, act of terror, education</td>
</tr>
<tr>
<td>Disaster</td>
<td>natural disaster, anthropogenic, remembrance</td>
</tr>
<tr>
<td>Collective grave</td>
<td>nature of death, history, remembrance</td>
</tr>
<tr>
<td>Sites of individual death</td>
<td>crime, tragedy, event, sudden death, symbolism of death, remembrance, homage</td>
</tr>
<tr>
<td>Museum, exhibition</td>
<td>sepulchral art., symbolism of death, heritage, mummies, human remains, education, show, entertainment, pop culture</td>
</tr>
<tr>
<td>Landscape</td>
<td>symbolism of death in natural and anthropogenic landscape, ‘culture scape’, cemetery</td>
</tr>
<tr>
<td>Culinary art</td>
<td>dishes, symbolism of death, culture</td>
</tr>
<tr>
<td>Commerce, services</td>
<td>devotional articles, souvenirs, ritual products, material products of culture, artefacts, guide services, tourism services</td>
</tr>
<tr>
<td>Media transmission</td>
<td>TV, radio, Internet, press, knowledge, education</td>
</tr>
<tr>
<td>Music, literature, art., film</td>
<td>concepts, myths, education, interpretation, creating needs and motivations to travel, pop culture</td>
</tr>
<tr>
<td>Fashion</td>
<td>symbolism of death, identity, culture, pop culture</td>
</tr>
<tr>
<td>Entertainment</td>
<td>pop cultural dimension of death, amusement parks, theme exhibitions, ghosts, phantasms, the occult</td>
</tr>
</tbody>
</table>
3 Tourism ‘death space’ in Poland

The key groups of elements creating death space in Poland include sepulchral art (cemeteries, tombs, crypts, epitaphs, grave chapels, ossuaries, relics); sites of mass death and collective graves connected with war or disaster; sites of individual death as a result of an accident or crime; other remembrance sites; museums, exhibitions; rituals and beliefs; events and pop cultural entertainment.

Sepulchral art

According to the National Heritage Institute, at the end of 2012, in Poland, out of 66,424 items registered as fixed historical monuments, 4,389 were cemeteries, 28 – tombs, 226 – grave chapels and 113 - graves, which constitutes over 7% of all such monuments in Poland. Sepulchral space is the ‘death space’ most frequently visited by tourists and includes cemeteries, grave chapels and relics of saints or the blessed.

As regards cemeteries, the most attractive in Poland include the largest - Central Cemetery in Szczecin, national cemeteries with the graves of notable Poles - the Rakowicki Cemetery in Kraków, the Powązki Cemetery in Warsaw, the Old Cemetery in Zakopane, the Lychakiv Cemetery in Lviv (Ukraine) and the Rasos Cemetery in Vilnius (Lithuania).

The geography of denominational cemeteries in Poland is fairly complicated, however certain patterns in their location may be observed. Roman-Catholic cemeteries are distributed relatively evenly over the area of the whole country; they are often 19th c urban cemeteries.

Protestant cemeteries are mainly found in the west and north of the country. The most interesting Evangelical lapidarium can be visited in Wschowa, at the old Evangelical-Augsburg cemetery; it contains about 400 gravestones and monuments from nearby cemeteries.

Jewish cemeteries occur mostly in the eastern, central and southern part of Poland. The most interesting include the Remuh Cemetery in Kazimierz, Kraków, the cemetery in Lesko, in Łódź, and the cemeteries in Warszawa, Tarnów and Wrocław. A particular role is played by Jewish cemeteries with graves of tzadiks, destinations of orthodox Jewish pilgrimages (Łeżajsk, Lelów). Jewish lapidarium have been organized in places like Szydłowiec, Kazimierz Dolny, Tykocin and Chełmno on the Ner River.

Eastern Orthodox and Greek-Catholic cemeteries are situated above all in the east and south of the country (Carpathians). A lapidarium with stone Lemko crosses from the Lower Beskid area has been created at the cemetery near the Orthodox church in Kotoń. Also the Old Believers’ cemeteries in Wojnowo and Gabowé Grądy (Mazurian Lake District) are worth noting.

Mennonite cemeteries in Żuławy Wiślane are the remnants of Dutch settlement. It is interesting to see the lapidarium of Mennonite gravestones at the castle in Malbork and in Nowy Dwór Mazowiecki.

The least common, but still recognized touristically, are the Tatar cemeteries (Bohoniki, Kruszyniany - Podlasie).

Military (war) cemeteries are connected above all with the First and Second World Wars. We should mention here the cemeteries from the First World War grouped in the area of Tarnów and Gorlice, as well as in the Polish-Slovakian borderlands. War cemeteries from that period are also found in the Mazurian Lake District, Podlasie, Mazowsze and Małopolska. Cemeteries from the Second World War are scattered over practically all of Poland. There are about 2000 of them and they contain the graves of soldiers from the Polish Army, Red Army, Wehrmacht, Allied armies and others.

A separate and quite particular group consists of cemeteries which are special due to their exceptionality or uniqueness. They include castle (Człuchów), fortified (Lubiechowa, Marciszów, Brochów), defensive and plague cemeteries. Occasional animal cemeteries are a kind of oddity, the most famous of which are the horse cemeteries in Kliczków and Janów Podlaski. This group also includes burial mounds in the villages of Szwajcaria and Ody. An interesting example of a symbolic cemetery is the Cemetery of the Lost Cemeteries (Cmentarz Nieistniejących Cmentarzy) in Gdańsk.

Sites where famous historical figures are buried (rulers, artists, leaders, clergy, saints and the blessed) have been tourism destinations since the 19th c. The graves of Polish rulers (kings and princes) are situated in a small number of places. Royal cemeteries can be found at Archcathedral Basilica in Poznań, at the Cathedral in Pluck and Wawel Cathedral, Kraków.

The graves of writers, artists, leaders and politicians can be found in the Crypt of Distinguished Poles (Krypta Zasłużonych na Skale) in Kraków, the Crypt of Distinguished Citizens of Wielkopolska (Krypta Zasłużonych Wielkopoleń) at St Wojciech’s Church in Poznań, the crypt at St John’s Cathedral in Warsaw and in the Wawel crypts in Kraków.

Graves of priests, the blessed and saints, are the destinations of pilgrimages and tourism trips alike. The most frequently visited in Poland are the graves of St Wojciech in Gniezno and St Stanislaus in Kraków, St Jadwiga of Silesia in Trzebnica and St Faustyna in Łagiewniki (Kraków). This group also includes the graves of the blessed Jerzy Popiełuszko and Primate Stefan Wyszyński in Warsaw.

The most famous Polish symbolic grave is the Tomb of the Unknown Soldier in Warsaw. Crypts can be found in practically every old brick church. However, those in the oldest Polish churches are interesting not only because distinguished people were buried there, but also because the mummified bodies evoke strong emotions. The most interesting places of this type are the crypts at the Franciscan church in Kraków, of the Zamorski family in Zamość, the Czartoryski family in Sieniawa and the Kaplica Czaszek (Kaplica Czaszek na Skałce) in Kraków, the Crypt of Distinguished Citizens of Wielkopolska (Krypta Zasłużonych Wielkopoleń) at St Wojciech’s Church in Poznań, the crypt at St John’s Cathedral in Warsaw and in the Wawel crypts in Kraków.

One of the most interesting sepulchral sites in Poland is certainly the Chapel of Skulls (Kapelica Czaszek) in Czermna (Kudowa Zdrój), which is an 18th c. ossuary. It is one of the greatest tourism attractions in south-western Poland.
Sites of mass and individual death, remembrance sites

Sites of mass death are typical of the Second World War. Numerous Nazi concentration camps, death camps and prisoner of war camps were situated in the area of today’s Poland. All of them are collective graves of many thousands murdered by the Nazis, which are today pilgrimage and tourism destinations.

The places which are most frequently visited by tourists include the Auschwitz-Birkenau Museum and Mausoleum in Oświęcim, the Majdanek Museum in Lublin, the Museum of Struggle and Martyrdom in Treblinka, the Stutthof Museum in Sztutowo, the Gross-Rosen Museum in Rogoźnica, The Museum of the Former Sobibór Death Camp, as well as the former sites of concentration camps in Bełżec, Chelmno on the Ner River, Łódź-Radegast, Palmiry, Ląminowice and Żagań.

Moreover, in Poland, tourists visit places of execution and martyrdom from different historical periods, including the Mausoleum of Polish Village Martyrology in Michałów.

A separate group contains the sites of tragic accidents and disasters, such as the plane crashes at Okecie Airport (1980) and Kabacki Forest (1987), or coach crashes near Żywiec (1978) and Gdańsk (1994).

In Poland, a popular form of commemorating those who died a tragic death, especially in car accidents, is by placing a cross beside the road. During coach tours, guides tell tourists about the tragedies which happened at such places. If the victims were well-known figures monuments are erected at the sites of their tragic death, or for those who had meritworthy lives, at related places. An example here is the cross on the dam in Wołtawów dedicated to the priest, Jerzy Popiełuszko, murdered there (1984), or the place at the 10th Anniversary Stadium (Stadion 10-lecia) in Warsaw where Ryszard Siwiec self-immolated (1964).

Tourists travel to sites commemorating tragic events, human death and suffering in the form of museums, mausoleums, monuments and commemorative plaques (e.g. the Warsaw Uprising Museum, the Monument to the Defenders of Westerplatte in Gdańsk, the Mausoleum of Struggle and Martyrdom in Warsaw, and monuments commemorating the communist murder of workers in Gdańsk, Poznań, Szczecin and Katowice).

Museums, exhibitions, rituals

In Poland, death artefacts are exhibited in museums in the form of permanent or temporary exhibitions. A very interesting form of presentation is the staging of burial or death rituals, as well as associated religious festivals. This group includes coffin portraits (Regional Museum in Międzyrzec), crosses, sarcophagi, tombstones and epitaphs (Castle Museum in Brzeg), old publications of funeral and graveside speeches, funeral rituals, passion plays (the most famous performed in Kalwaria Zebrzydowska, Kalwaria Pachawska and Góra Klasztorna), religious festivals (All Saints Day, Paschal Triduum), and other elements (e.g. crosses of conciliation, lanterns of the dead).

Events, pop cultural entertainment

In recent years, a popular form of commemorating historical events has been reconstructions, organized by reconstruction societies and groups. While the fact of commemorating a historical event does not raise any moral doubts, a public presentation of killing, murder or genocide may do so. In July 2013, a reconstruction of the massacre of Poles in Volhynia is planned to take place in the village of Radymno. Reconstructions of battles, very popular with tourists, are organized near Grunwald (1410), in Warsaw (Warsaw Uprising 1944), or on the Bzura River (1939).

The last group of thanatourism assets consists of amusement parks, museums and exhibitions whose aim is to create an atmosphere of fear and fun. There are not many places of this kind in Poland. They include the Museum of Horror in Wojnowice Palace and numerous torture chambers in Polish castles.

4 Conclusions

The quality of trips to sites connected with death is as varied as their participants: their motivations and the goals of these trips. The perception of ‘death space’ may be very personal, or tragic, or symbolic. It may be a mass or pop-cultural perception, usually occurring in non-sacred buildings and sites. It should be remembered that the perception of death varies depending on the culture of a given society. This variety and uniqueness creates the need to experience space in a different way, resulting from cultural relativity, which in turn enhances tourism as a part of culture.

The positive functions of thanatourism include creating attitudes towards death, empathy for others, creative activity, as well as understanding of thanatological and eschatological issues. The cognitive process, so important in youth tourism, involves the direct understanding of death semiotics, its symbolism, tradition and rituality (Tanaś 2012).

However, tourism generates some unwanted, negative functions as well. The dysfunctions of thanatourism may result from a superficial understanding of ‘death space’, treated as unwanted, and full of negative emotions. ‘Death space’ may also be treated as a place of contact with the pop-cultural image of death. Tourism may lead to excessive and detrimental exploitation of this space, its commercialization and profanation. The local community may also object to using a sacred space for tourism purposes.

In the case of ‘death space’, harmful tourist behaviour can be observed, usually disrespecting the solemnity of the site or treating ‘death space’ merely as an unusual tourism attraction.

Thanatourism is an activity based on a particular understanding of the symbolism of ‘death space’, along with a whole set of codes defining it which leads to an interpretation of death. The power of interpretation lies in the possibility of a profound understanding of the encountered phenomenon or element. ‘Death space’ forces us to interpret, which is the basis of cognition, and the interpretation as an educational process will depend on the value of the message. The main aim of interpreting ‘death space’ or death itself should be an understanding of its meaning. Then working out our sensitivity to it, especially the death of another, which can itself lead to an understanding of the phenomenon and ontology of death.

The form in which death is presented, and the method of narrating a historical fact, are very important for the interpretation of the event and the visited site. The authenticity of death and its perception as a result of receiving external stimuli
are crucial to understanding the causes and effects of a death (Stone 2012). In the ‘death spaces’ visited, death is presented in such a way that the tourist ‘consumes’ it in through his/her own experience. By providing appropriate narration however, the organizers of the ‘death space’ may achieve their goals.

In Poland, using ‘death space’ for tourism purposes brings up multiple issues, mostly of a religious and ethical nature. Treating the Auschwitz concentration camp as a tourism attraction is strongly opposed, especially by the older generation. However, the facts are undeniable. The Auschwitz-Birkenau Museum and Memorial is visited by hundreds of thousands of tourists and pilgrims every year. Study of the motivations for visiting this place (Berbeka 2012) confirms the author’s assumptions presented above. Half of the visitors stated that the Auschwitz-Birkenau Museum was one stop during a tourism excursion, and this indicates the particular tourism attractiveness of the site and its significance as a tourism product increasing the tourism attractiveness of the Małopolska region as a whole. Also war cemeteries and relics of the First and Second World Wars in the Polish-Slovakian borderlands confirm the possibility of using ‘death space’ in historical or educational tourism.

Thanatourism has been studied in Poland only recently and by a small group of researchers. However, its popularity is growing, though it is raising a lot of controversy and moral challenges, mostly for historical, religious and cultural reasons. The need to conduct further descriptive and empirical studies of tourism ‘death space’ in Poland has been confirmed as thanatourism has been defined as a new cultural tourism product in the “Report on the tourism economy in 2007-11”, published by the Ministry of Sport and Recreation.

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Sławoj Tanaś – Institute of Urban Geography and Tourism Studies, University of Łódź, Łódź, Poland, e-mail: slatan@geo.uni.lodz.pl
“Spatial Model of Tourism in High Mountains: an Example from the High Tatras and the Low Tatras, Slovakia”

Bohuslava Gregorová — Department of Geography, Geology and Landscape Ecology, Matej Bel University, Banská Bystrica, Slovakia

Abstract

Models of tourism have been extensively researched. They have been mainly used in spatial planning of development for recreation centres. Our ambition was to create a spatial tourism model generally applicable to the high mountains in Slovakia. The starting point of our approach was studying of spatial patterns and creating spatial models of tourism in the High Tatras and Low Tatras. The application of the models resulted into new knowledge that were used for formulation of the rules and criteria of creating spatial tourism models.

Key words: spatial model, tourism, high mountains, High Tatras, Low Tatras

Paper Type: Scientific paper

1 Introduction

In a study of the phenomenon of tourism there are many approaches and concepts that seek a comprehensive description of the principle of its behavior, the spatial extension or spatial relationships and linkages between a recreation center and its hinterland.

A systemic approach to the study of tourism can have a graphic dimension in the form of models. Formulation of models represents one of the stages of inductive thought process which leads to the creating of theory that generalizes objective reality and is expressed in the following scheme: observation → data collection → data analysis → models formulating → creation of hypotheses → theory (Gregorová, 2012). The model is thus a tool of scientific knowledge, which through symbolic or graphic representation shows the structure and way of functioning of the phenomenon, in this case tourism. The principle of modeling consists in reducing of selected properties of phenomenon and the result is a diagram or concept, simulating the behavior and characteristics of the phenomenon (Gúčík, 2010; Krogmann, 2006).

2 Theoretical overview

Models of tourism are characterized by certain features which are essential for their creation. These include: spatial structure, spatial relationships and linkages, hierarchical development (Dredge, 1999) and functions of space. The first attempts to build tourism models were recognised in 1930s and 1940s in the works of Poser (1939), Hunziker and Krapf (1942). The aim of those schemes was to organise the preconditions of tourism in terms of their impact on the emergence and development of tourism. While Poser used the functional approach, Hunziker and Krapf identified a human as the centre of their approach that had the greatest influence on its functioning (Gúčík, 2010). Currently, there are several models of tourism, which we tried to group by common properties and characteristics and thus create their universal typology (Table 1).

3 Spatial models of tourism

Spatial, respectively, spatio-temporal models were constructed first, because these were based on the gist of tourism. Its main feature is the different environment of the place of residence of the tourists and the place of their recreation. The movement between two points defines spatial linkages and spatial relations. On the one hand, there is a relatively fixed point (place of residence) and on the other hand, occasionally selected secondary residence (visiting place) and between them exists a spatial dimension couched in the access or the return route (Mariot, 1969).

Thus, the spatial models of different type and extent create three basic elements: 1) the place of residence, 2) the transport area and 3) the destination. In the place of residence the preparing for the journey is enacted, the destination is chosen and the important items for traveling are bought. The distance between the place of residence and the destination is covered by different vehicles depending on the distance and the type of tours. The journey itself can be enlivened by short trips with or without overnight stay. Environment of destination is unknown to the visitors and they are looking for the options of implementation of recreational activities depending on the season (Freyer, 2006 In: Gúčík, 2010). The oldest spatial models are shown on Figure 1 (Jovičič, 1966 In: Mariot, 1969) and Figure 2 (Mariot, 1983).
<table>
<thead>
<tr>
<th>Model type</th>
<th>Name</th>
<th>Description</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spatio-temporal</td>
<td>Christaller’s Central place theory – Centre-periphery model</td>
<td>Divides the space into the central core - city and periphery - an area of recreation centres and tourism development</td>
<td>Prosser (1994) In: Kurek et al. (2007)</td>
</tr>
<tr>
<td></td>
<td>Tourism area life cycle</td>
<td>Depicts evolution of destinations – exploration stage, involvement stage, development stage, consolidation stage, stagnation stage and rejuvenation or decline stage</td>
<td>Butler (1980)</td>
</tr>
<tr>
<td></td>
<td>Forming of recreational areas</td>
<td>Defines 3 types of recreational areas – real or formal, functional and perceptual, perceptual-mental</td>
<td>Liszewski (1995) In: Kurek et al. (2007)</td>
</tr>
<tr>
<td></td>
<td>Concept of functions in tourism</td>
<td>Functions in tourism are measured by 3 indicators – the number of beds to 100 residents, the number of tourists to 100 residents and the number of employed in tourism</td>
<td>Liszewski (2012); Warszyńska (1985) In: Kurek et al. (2007); Warszyńska, Jackowski (1978)</td>
</tr>
<tr>
<td></td>
<td>Recreation centres concept</td>
<td>Includes these models – model of tourism business district and model of functional tourism region – metropolitan tourism region, destination region, region of cognitive tourism and region of religious tourism</td>
<td>Kowalczyk (2000); Liszewski, Włodarczyk (2012)</td>
</tr>
<tr>
<td></td>
<td>Spatial attraction model</td>
<td>Proposes 3-part model of tourist attraction: nucleus, zone of closure and inviolate belt</td>
<td>Gunn (1965) In: Dredge (1999)</td>
</tr>
<tr>
<td></td>
<td>Destination zone planning concept</td>
<td>Proposes a regional destination zone comprising 5 basic elements: definable regional boundary, access from markets and internal circulation corridor, community attraction complexes, non-attraction hinterland and entrances to region</td>
<td>Gunn (1963, 1972, 1988, 1993) In: Dredge (1999)</td>
</tr>
<tr>
<td></td>
<td>Model of territorial recreation systems</td>
<td>Consists of 4 subsystems: visitors, natural and cultural-historical complexes, technical subsystems, service staff and superior element of these subsystems is institution with coordination function</td>
<td>Preobraženskj, Zorin, Venedin (1972) In: Mariot (1983)</td>
</tr>
<tr>
<td></td>
<td>Model of territorial recreation systems</td>
<td>Main element are visitors, the others subsystems are: natural preconditions, the image of landscape, cultural-historical preconditions, socio-economic conditions, organizational conditions and technical conditions</td>
<td>Kostrowicki (1975) In: Mariot (1983)</td>
</tr>
<tr>
<td></td>
<td>Spatial model of destination tourism</td>
<td>Consists of 4 basic elements: place of residence, stage centre, transit centre, recreation centre, also access route and return route</td>
<td>Mariot (1983)</td>
</tr>
<tr>
<td></td>
<td>Temporal model</td>
<td>Divides time into 3 types: everyday time (lived in the place of living), transport time and time spent in recreation centre</td>
<td>Freyer (2006) In: Göcik (2010)</td>
</tr>
<tr>
<td></td>
<td>Model of spatial behaviour of tourist</td>
<td>Consists of 2 models – model of recreational attraction and destination choice model</td>
<td>Mazurkiewicz (2007)</td>
</tr>
<tr>
<td></td>
<td>Conception of perception of recreational space</td>
<td>Perceptual-behavioural model forms: value system, perception of recreational space, restrictions, decisions, recreational behaviour, attributes of recreational space, information and perception</td>
<td>Kowalczyk (2000); Richling, Solon (1994) In: Kurek et al. (2007)</td>
</tr>
</tbody>
</table>
4 The research methodology

The aim of this paper is to analyse the spatial relationships in destination regions of high mountains (High Tatras and Low Tatras) and to create a spatial model of tourism functioning in them. Our model is based on Mariot’s (1969) and Jovičič’s spatial models (1966 In: Mariot, 1969), Christaller’s centre-periphery model (Kurek, 2007), Butler’s model of the life cycle of recreation centre (Butler, 1980), the model of functional types of tourism regions (Liszewski, Włodarczyk, 2012) and the nodal model of destination regions (Dredge, 1999). The spatial models were used to study relationships between nucleus (tourist centre) and its hinterland (zones and directions of influence). Christaller’s model helped us to clarify the relationship of the core (tourist centre) and the periphery (urbanised areas - places of residence of tourists). Based on these two models, we determined the size of the tourist centres (in our studied destination regions) and made their categorisation. Butler’s model defines the phases of the recreation centre development, and therefore on its base we construct our classification of tourist centres. Model of functional types of regions became a platform for functional typification of recreational centres and spatial the model of destination regions helped us in clarifying the relationships between node (destination region) and corridor (system of transport links of destination regions).

All the necessary quantitative datas for modeling destination regions and classification of recreational centres we obtained from the Statistical Office of the Slovak Republic, the tourist information office of the town High Tatras and from terrain research. Terrain research we consider as the most important research method, because we created on its basis classification, typification and hierarchy of tourist centres, found out linkages
Figure 1 Spatial model of tourism
(Source: Jovičič, 1966 In: Mariot, 1969)

Figure 2 Spatial model of tourism
(Source: Mariot, 1983)

Figure 3 Spatial functional scheme of tourism
(Source: Jovičič, 1966 In: Mariot, 1969)
between centres, explained the traffic conditions in the destination regions and eventually directly verified created spatial models.

Our ambition is to formulate rules for creating general models of tourism of high mountains in Slovakia, as well as general model itself, and therefore we generalised the model of tourism in the High Tatras and the Low Tatras to an applicable form.

5 General geographical characteristic of high mountains in Slovakia

In terms of altitude zonation the mountains in Slovakia are divided into low and high. Low mountains are below of 1500m above see level and extend to a wide peripheral part of the Carpathians. High mountains are grouped in the central part of the Western Carpathians and their peaks exceed timber-line (above 1500 m in Slovakia). These are the High Tatras (Tatry mountains), the Low Tatras (Nízke Tatry mountains) and the mountains Malá Fatra, Veľká Fatra, Chočské vrchy and peaks Babia Hora and Pilsko in the Oravské Beskydy mountains (see map 1).

Relief of high mountains is vertically very rugged. The highest part is the main range or ridge. Lateral ridges are separated by deep valleys. The highest mountains – the High Tatras and the Low Tatras – are in the top parts typical by glacial relief which creates beautiful sceneries, other mountains have denuded relief. All belong to the cold climate zone with a long winter period with a minimum number of summer days. Enough snow and rainfall is the source of water for river flows, which are abundant in all seasons.

High vertical zonation causes the arrangement of plants to vegetation zones. Zone of forest is substituting by scrub pines, which became thin then passes into alpine zone typical by occurrence of plant communities diversified debris and rocks (Lukniš, Plesník, 1961). High mountains are especially suitable for tourism development thanks to natural conditions - relief, clean air, mineral springs, caves etc., therefore in them can be implemented most of recreational activities.

6 Spatial model of tourism in the High Tatras

When creating a spatial model of tourism in the High Tatras, we applied all the principles and rules used in creating models mentioned above. Core of the model are the tourist centres located at the root of the mountain range (geomorphological subdivision Tatranské podhorie and Ždiarska brázda). Depending on the functions, the number of beds and the number of attractions are the recreation centres categorized to transit centres (Tatranská Lesná, Kežmarské Žľaby), stage centres (Horný and Dolný Smokovec) and destination centres (Štrbské Pleso, Vysoké Tatry). Centres are characterized by a different size of hinterlands and spheres of influence within the hinterland may overlap with the neighboring centre (e. g. Vysoké Tatry – Štrbské Pleso, Ždiar). Centres are connected by a different size of linkages inside the centre. The southern slopes of the High Tatras and the Western Tatras are connected by Tatra’s arterial road – the main tourist path with a length of about 72 km.
Picks of mountain range and lateral ridges are connected by local hiking paths leading into the valleys and to particular recreation centres. All these elements of the scheme create a destination region which is delimited by conceptual limit. Entrance to the destination region provides gates that constitute places of the direction flows between the region and its recreation hinterland (Fig. 4).

In the creating of tourist model of the High Tatras we deliberate the historical and spatial specificities of this destination region. One is the state border which from the north markedly determines the limit of the destination region and sphere of influence of particular tourist centres. Then it is the historical development of tourism in the area. In the region as the first were built various medical centers and climatic spas with sanatoriums. Later, as the next activity, hiking began to develop thanks to the Ugrian-Carpathian association. In many Tatra settlements during the period of socialism were built sanatoriums for corporate recreation. After 1989, the sanatoriums either transformed into a modern complexes, or were abolished and were built another. A specific of Tatra settlements are that they have been artificially merged into the town called High Tatras in 1947.

7 Spatial model of tourism in the Low Tatras

The Low Tatras are the central mountains in the middle of Slovakia, which have significantly modeled mountain range in the west-east. Along the northern and southern slopes of the mountains are located almost all recreation centres. The core of recreational space creates massif of Chopok with its northern and southern slopes, where resorts Chopok – north Jasna and Chopok – south Srdiečko are located. The most attractive valleys are Demänovská dolina and Bystrianska dolina which both are also located below Chopok. Valleys are the most urbanised recreational areas, which present destination regions. Their spheres of influence greatly interfere with nearby recreation centres because in their hinterlands are located holiday villages (Tále, Krpáčovo, Demänovská Dolina), suprastructure (ski-lifts and ski tracks in the localities Záhradky, Biela púť, Otupné, Kosodrevina, Srdiečko) and other recreational attractions (caves – Demänovská jaskyňa, Demänovská jaskyňa slobody, Bystrianska jaskyňa, golf course Grey bear). From this concentration area to the west and east the tourist centres change to stage centres (Bystrá, Čertovica, Vyšná Boca), respectively transit centres (Jarabá, Malužiná). The Low Tatras massif from the north and south surrounds two basins – Podtatranská kotlina and Horehronské podolie by which lead the main transit communications (D1 motorway and road nr. I/66) providing entrance into the destination region and its connection with recreational hinterland. The destination region is specifically divided into western and eastern part, at which boundary forms road nr. I/72. Internal communications within the centre and its recreational hinterland can be found in the centres such as Chopok-sever and Chopok - juh.

The highest peaks of the mountains connects SNP heroes path, the most important tourist artery in Slovakia, which has a

Figure 4 Spatial model of tourism in the High Tatras
length of more than 720 km and extends from the west to the east of the republic. Other hiking trails lead from peaks to valleys and to recreation centres situated on the foothill of the massif (Fig. 5).

In case of the Low Tatras tourist model was also necessary to regard some spatial specifications. E.g. mountain range is shaped east-west, but the concentration core consisting of the recreation centres Chopok – sever Jasna and Chopok – south Srdiecko, which are located in Demänovská dolina and Bystranska dolina, is shaped north-south. North and south slopes of the massif Chopok, which form the recreational core, are inter-
connected by mountain transport facilities, and therefore the sphere of influences of recreation centres overlap significantly. In general we can say that the eastern part of the mountains is from the point of view of tourism undersized and the vast majority of recreation centres and recreational activities are located in the western part. Even in the Low Tatras was the first type of spa tourism evolved, later recreational tourism and hiking.

8 Results

When creating spatial models of tourism in the High Tatras and the Low Tatras we attained to the formulation of these rules and principles:
• each model consists of points, lines and areas;
• creation of model has hierarchical rules, first are delineated centres, than the areas of internal linkages, communications and at the end the destination region with its conceptual limit and recreational hinterland;
• arrangement of points, lines and areas depend on the shape of mountains and on the location of recreation centres;
• typification of recreation centres should be based on quantitative parameters (e.g. number of visitors, number of beds, etc.);
• each recreation centre has its own sphere of influence where core-periphery linkages are applied;
• hinterland size is determined by the localization of infrastructure, suprastructure and recreational attractions;
• recreation centres create destination region;
• destination region is delineated by conceptual border;
• recreation centres are linked by communications of different levels;
• the most important communications are those that connect the destination region and its recreational hinterland, among which the core and periphery relationship are applied.

Recreation centres are the nodes formed by complex of attractions, services and infrastructure. Their character varies depending on the size of the infrastructure, the number of attractions in the hinterland and from recreational functions. Therefore, we distinguish transit centre (without overnight stay), stage centre (with or without overnight stay) and destination centre (final point of tour). Centres create in the surroundings spheres of influence, in which internal relations type core - periphery are applied and represent recreational subdestinations. All recreation centres together form a destination region which with its environment creates a linkages type core - periphery. Periphery is characterised by urbanised areas, which are the places of residence of visitors. The destination region is delineated by conceptual limit. Communications interconnect centres themselves, these may have different hierarchical levels. Main roads (highways) connect destination region with its hinterland and include the gateways, which are the entrances to the destination region (Fig. 6).
9 Conclusions

In this paper we tried to outline the issue of tourism models. Our interest was focused on the spatial models that we created in an application to the recreation areas of the High Tatras and the Low Tatras. Our main task was to formulate the rules and criteria for the creating of tourism models that will be applicable to any high mountains in Slovakia. The basis of our model is the node the core – recreation centre surrounded by its hinterland, in which are important elements of tourism situated. Several cores create a destination region which has a close relationship with its recreational hinterland.

The High Tatras and the Low Tatras are situated at all communication lines which interconnect the main destination regions in Slovakia and are the main axes of tourism development (Mišunová, 1994):

1. Bratislava-Trnava-Piešťany-Trenčín-Žilina-Ružomberok-Poprad-Prešov-Košice
3. Dolný Kubín-Ružomberok-Banská Bystrica-Zvolen-Šahy

Research of spatial models of tourism brings many new knowledge that are irrecoverable to the creating of concepts and models for further development of tourism in the recreation centres, particularly in relation to the sustainable development and environment protection in these centres.

References:

1. BUTLER, R. W. (1980): The concept of a tourism areas cycle of evolution: implications for the management of resources. In: Canadian Geographer, 1980, roč. 24, č. 1, s. 5 – 14, ISSN 1541-0064

Bohuslava Gregorová – Department of Geography, Geology and Landscape Ecology, Matej Bel University, Banská Bystrica, Slovakia
Trade shows are an extremely important marketing instrument and in the sphere of tourism, they have provided an excellent opportunity for observing the behavior of the tourist market. These direct encounters between tour operators creating a given tourist product, between providers of individual services (hotels, transport, restaurants, tourist attractions) and the consumers of tourist offers, are of great help in the process of decision making and defining the strategy of product development. The Travel Trade Show which has been held in Berlin ever since the year 1966 (ITB) is currently the biggest tourist trade fair in the world. It is organized annually at the beginning of March and it attracts representatives of the tourist trade from all over the world. The show aims to attract specialists and practitioners representing the broadly understood tourist trade. Participation in the show enables one to trace the current trends in tourism and creates an opportunity to get acquainted with the results of academic research which is important both for government administration, the local authorities as well as for tourism entrepreneurs themselves. Numerous seminars, congresses, academic conferences and workshops are held during the travel trade show. Most of the countries taking part in the show organize press conferences during which they inform the journalists about the current state of tourism in their countries as well as about the activities which are being planned in the near future.

The International Travel Trade Show (ITB) in Berlin is traditionally held at the exhibition grounds of the Berlin Trade Fair which comprises jointly 26 exhibition halls as well as the modern Congress Center ICC Messe Berlin; the latter is regarded as one of the biggest, best-equipped and most functional centers in the world.

In the year 2013 over 10 thousand exhibitors from 188 different countries of the world were reported to have taken part in the show. The number of visitors continues to be at a high level; in the current year, as many as 170 thousand visitors were said to have visited the show, although one also comes across opinions that compared to the previous years, the number of visitors has slightly decreased. The ITB Berlin Convention registered record levels of attendance. A total of 21,000 took part in the 200 lectures, discussions and workshops, 25 percent more than in 2012. Social Media and Mobile Travel Services proved to be major visitor attractions.

In the current year the German Chancellor, Angela Merkel has visited the ITB for the first time. In her address to the participants, she stated that a round-the-world trip in 80 days is a thing of the past, as at ITB, one can circle the world in 80 minutes.

The Berlin Travel Trade Show is the biggest world presentation of tourist destinations; here the demand for offers meets the supply. It is a place which offers an inexhaustible review of tourist attractions form around the globe; it is also a place which constitutes a pivotal point of business encounters and an extraordinary space for international cooperation. In the current year, even South Sudan had its own stand at the show. For tour operators, participation in the show constitutes an occasion to verify their offers and to either increase or decrease their sales, depending on the visitors’ interest.

Apart from what has been mentioned above, the show constitutes an excellent place to conduct research in. For in a single place we come across all agents who create a tourist product – tour operators, organizers of transport services, hoteliers, managers in charge of tourist attractions as well as potential tourists – visitors who come to the show. The research studies and analyses carried out by the organizers of the show, point out that during the show over 80% of the exhibitors make new contacts and the value of the contracts negotiated during the show reaches the sum of 60 million euros. Individual countries and regions also exhibit their products at the show and their exhibitions have an image objective. The national stands, often arranged with immense panache, particularly by the African or South American countries, are to encourage potential tourists to visit these destinations. In the current year the Russian and Ukrainian stands were particularly impressive.

The Travel Trade Show in Berlin constitutes an excellent opportunity to present new trends in tourism as well as in other affiliated disciplines. In the year 2013, the leading theme of nearly all exhibiting countries was the presentation of the wellness and spa offers. For instance, a special exposition organized in the Polish pavilion entitled the “Wellness Island”, was meant to constitute an encouragement for tourists to take advantage of the rich Polish offer of spa services as well as offers belonging to the scope of esthetic medicine. It is worth mentioning...
here that for the Germans, Poland constitutes one of the most important destinations as regards health tourism.

The annual travel trade show in Berlin also presents new technologies in the tourist industry. The theme of the use of technology, the internet, as well as of the various systems and applications is presented in a number of pavilions. A separate topic which the travel trade show focuses on is that of institutions which educate the cadres for the tourist sector; we come across educational offers, offers of in-service training courses, as well as a wide range of job offers for the graduates.

In spite of the economic crisis in Europe and the unrest in the north of Africa, the last few years have not been at all bad for the tourist sector. The number of tourists has clearly risen; the UN WTO announced that in the year 2012, the number of
international tourists has for the first time exceeded the figure of 1 billion. The travel trade show is an event whose aim is, among others, to counteract the negative consequences of the economic slowdown in the sphere of tourism. The show also serves to improve the image of the destinations which are currently being associated with danger. Such was precisely the aim of the Egyptian representation in the current year who assured the visitors to their pavilion of the stability of their offer as well as of the safety of tourists in their country.

In summation one may state that travel trade shows in general and the ITB show in particular constitute a specific type of encyclopedia of knowledge relating to the tourist sector. The authors of this encyclopedia are the creators of offers whereas its readers are the potential tourists. For the academics, the travel trade shows are a source of information on tourism and a perfect place in which to conduct research in, while for the pedagogues and students the travel trade shows are an excellent way of combing theory and practice.

Assistant Professor, dr hab. Zygmunt Kruczek – University School of Physical Education in Cracow
ISSUES OF TOURISM RESEARCH

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3. Titles. The title will be written in UPPER CASE letters in Arial Font. Font size - 12pts. bold. Be brief and describe the author’s work. Do not use any subtitles.
4. Authors and Institutions. Order: Author(s), Institution, City, Country. E-mail Adress. Use one single line for each author.
5. Content. The full paper (max. 4 500 words including abstract, footnotes and references) should report original research, presenting all the standard elements of scientific investigation (introduction, method (including participants, instruments and procedure), results, discussion, and references). It should be written in Arial Font. Font size - 10pts.. Type the text single spaced with no indentations, alignment left. All contents within the paper will be the sole responsibility of the author(s).
7. Figures and tables. If the full text paper includes a table, graph or photo, the text character count must be limited to accommodate the graphic elements.
8. References in the text will be cited at the end of the paper (they must fit within the 4 500 words).

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First issue (until 31st of April)

Dr. Małgorzata Kozłowska
Institut of Geography
Pedagogical University
Podchorąży 2, Kraków, Poland
ninada@tlen.pl

doc. PaedDr. Peter Čuka, Ph.D.
Departament of Tourism
Silesian University Opava
School of Business Administration
Na Vyhlídce 1079/1,
735 06 Karviná - Nové Město
Karviná Czech Republic
cukapeter@gmail.com
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