

**Andrzej Stasiak**

University of Łódź

Institut of Urban Geography and Tourism

andrzej.stasiak@geo.uni.lodz.pl

## NEW SPACES AND FORMS OF TOURISM IN EXPERIENCE ECONOMY

**Abstract:** One of the best known economic theories of the early 21<sup>st</sup> c. is Pine & Gilmore's of the experience economy (1999). This is nothing new for the tourism industry which has always been selling emotions, dreams and memories involving travel. Recently, however, it has become much more important to provide professionally (consciously and purposefully) prepared tourism products, strongly marked with emotion<sup>1</sup>. Efforts to create original experiences for tourists include not only various modifications of traditional tourism packages, but also a search for new recreation spaces and new forms of tourism. The aim of this article is to review new tourism-recreational areas (e.g. military areas, new churches, so-called 'destination centres', along with ordinary and extreme experience spaces), as well as new forms of travel and recreation (e.g. creative, event, sports, culinary or extreme tourism). The analysis includes those phenomena which above all are currently gaining in popularity as part of the tourist experience triad (WŁODARCZYK 2013).

**Key words:** tourism space, forms of tourism, experience economy.

### 1. INTRODUCTION

One of the theories used in the attempt to explain contemporary, multi-faceted and complex economic phenomena is that of the experience economy. It is assumed that basic goods offered on the advanced economy market are not 'ordinary' material commodities or services, but the emotions, impressions and sensations connected with them. Only a product rich in unusual experience may be a source of true and lasting satisfaction for a customer.

In this sense, tourism has always been an inherent part of the experience economy. Travelling is by nature associated with "getting to know the unknown, having exciting adventures, gaining new experience", and the tourism industry may well be called a "holiday experience industry" (STASIAK 2013).

Until recently, tourism companies have, often intuitively, been trying to meet tourists' expectations and prepare an offer which includes not only a package of services of a suitable standard, but also a set of exciting experiences and exceptional holiday memories. In the 21<sup>st</sup> c., in the face of growing global competition, and especially constantly rising expectations and continuous pursuit of novelty, surprise and delight, the 'intuitive' activities offered so far are proving insufficient. It is becoming necessary to construct emotional tourist products in a professional way (purposefully and consciously), gradually and patiently building the customers' total satisfaction, using the method

of 'small steps', i.e. providing a number of tiny satisfactions. The most important, which aim at multiplying and intensifying tourists' experience, include:

- enlarging traditional service packages by elements providing additional emotions, sensations and satisfactions,
- transforming the tourism infrastructure itself into tourism attractions,
- using modern technology in order to enlarge real tourism space by virtual entities (augmented reality),
- introducing new forms of recording tourist experience and how it can be shared with the wider public.

These points were broadly discussed in the author's previous work (STASIAK 2013).

Efforts to create new sensations and experiences for tourists obviously include various modifications of the services provided, which otherwise cannot fully satisfy customers' expectations. Traditional tourism packages have a limited potential, even if the latest technologies are used and real, vivid emotions are added. It is necessary to look for completely new recreation spaces, as well as developing new forms of tourism to provide its participants with original experience and extreme emotion. Only then can we achieve a full spectrum of tourism development, part of the modern experience economy (Fig. 1).

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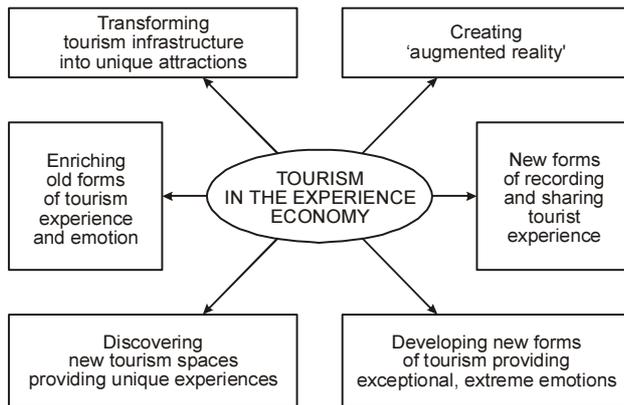


Fig. 1. Tourism development opportunities in the experience economy  
Source: author

The aim of this article is to analyse new tourism and recreation spaces, as well as new forms of travel and recreation, which are quickly growing in popularity at the beginning of the 21<sup>st</sup> c., both created by tour-operators and chosen individually by tourists. The author was mostly interested in those areas and forms of tourism which are inseparable from shaping the so-called tourist experience triad (STASIAK & WŁODARCZYK 2013).

## 2. NEW TOURISM SPACES

Expanding tourism and recreation space was noticed as early as 2006 by S. LISZEWSKI (2006). The reasons why tourists are occupying more and more geographical space are certainly complicated and cannot be attributed just to a fashion for unique, fascinating adventures or experience<sup>2</sup>. However, due to a number of motivations, many areas which tourists have not been interested in until now have become popular travel destinations.

S. LISZEWSKI (2006) lists four types in Poland: revitalized post-industrial areas, military (post-military) areas, new sacred sites, natural and artificial environments.

Examples of military facilities which became major tourist attractions at the turn of the century include Borne Sulinowo<sup>3</sup> and the stronghold in Modlin (LISZEWSKI 2006). It must be remembered, however, that Poland is in fact one huge open-air museum of military architecture. Its complicated history (wars, insurrections, changing borders) is the reason why in Poland today there are hundreds of military facilities from different historical times (from the 17<sup>th</sup> to the second half of the 20<sup>th</sup> c.). What is particularly interesting, is that they were built by different armies (Napoleon's, Prussian/German, Russian/Soviet, Austrian/Austro-Hungarian, and of course Polish). They are solid proof of the mastery of the military engineers of the past, and are witnesses to many, often completely forgotten, historical events (cf. LAWIN & STASIAK 2009, JĘDRYSIAK & MIKOS V. ROHRSCHEIDT 2011).

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For nearly the whole second half of the 20<sup>th</sup> c., fortifications, regarded as strategic military facilities, were usually closed to the unauthorized. It was not until the political transformation in the 1990s, changes in Polish defence doctrine and later the activity of the Military Property Agency (including selling off surpluses), that large areas became open to tourism development. Apart from building an 'ordinary' tourism infrastructure (e.g. accommodation facilities) in inaccessible military areas, former military facilities have been transformed into tourism attractions.

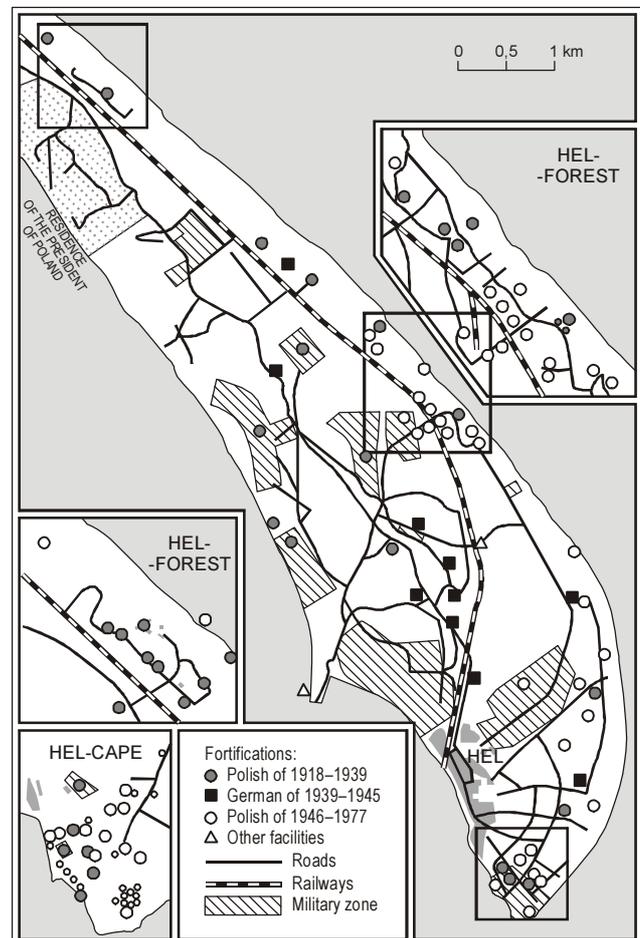


Fig. 2. Hel Peninsula fortifications  
Source: Mapa fortyfikacji... (2013), P. TOMCZAK (2011)

A very good example is the Hel Peninsula and the town of Hel in particular. For many years, this popular recreation area on the Baltic Sea remained under strict military regulation, limiting all kinds of investment and tourism. The opening of the formerly closed areas resulted in free access to the lighthouse (a popular

viewing spot overlooking the sand spit and bay), establishing the Museum of Coastal Defence (exhibiting 'Schleswig Holstein' - the largest German battery in the world, and a Polish battery named after commander Laskowski), and the Hel Railway Museum, the chance to visit many other Polish fortifications (from 1918-39 and 1946-77), as well as German (1939-45), not to mention the organization of the annual historical reconstruction, called D-Day Hel<sup>4</sup> (Fig. 2).

Another type of space which has undergone considerable transformation at the beginning of the 21<sup>st</sup> c, is tourism-pilgrimage space. A thorough study of the development of both sanctuaries and their immediate surroundings was conducted by I. SOŁJAN (2012). By analyzing the largest European Catholic centres, she documented the ongoing transformation. In the past, sanctuaries usually consisted of only one building: a church or chapel (a simple sacred zone). Over the past century, however, they have become much more complex and a sacred zone consists of

many elements, including the main religious sites (sanctuary core, additional churches and chapels), other religious sites (e.g. wayside altars, stations of the cross, cemeteries, sanctuaries, retreat centres, holy springs), culture and tourism facilities (e.g. museums, treasuries, exhibition and conference halls, observation towers), as well as varied infrastructure (pilgrims' hostels, information points, shops with devotional articles, bookshops, restaurants, etc.). The complexity of contemporary sanctuaries results from a willingness to provide pilgrims with proper, modern conditions for staying at a holy site, as well as satisfying all the needs, both religious and non-religious (SOŁJAN 2012).

In the last 10-15 years, we have been able to observe a rapidly developing tourism-religious space in at least two international pilgrimage centres in Poland: *Sanktuarium Matki Bożej Bolesnej Królowej Polski / Virgin Mary Queen of Poland Sanctuary* in Licheń Stary<sup>5</sup>, and *Sanktuarium Bożego Miłosierdzia / Divine Mercy Sanctuary* in Krakow-Łagiewniki (Fig. 3). Other

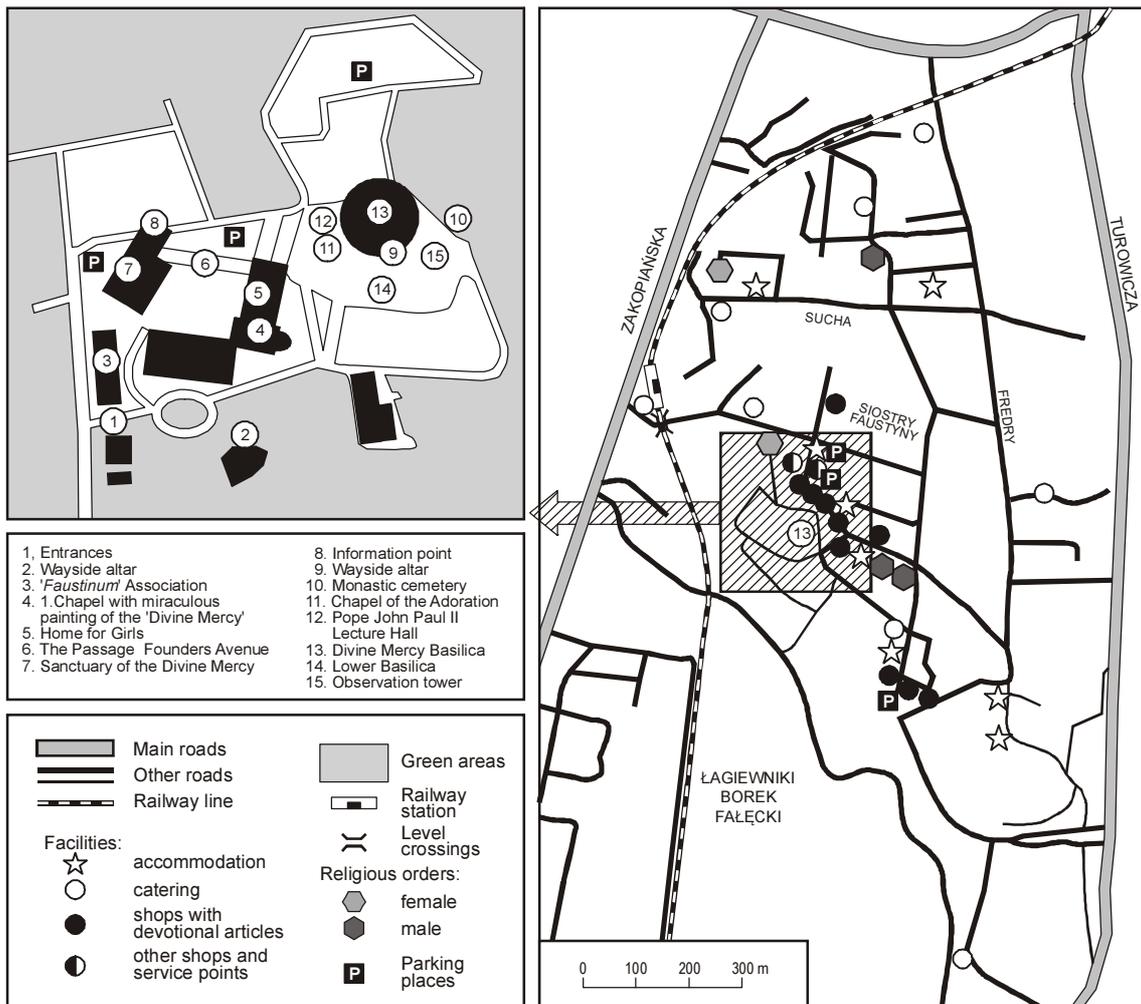


Fig. 3. Sacral and near-sanctuary zone in Krakow - Łagiewniki  
 Source: I. SOŁJAN (2012, pp. 181, 222)

interesting examples include the building of the Christ the King Monument in Świebodzin in 2010 (taller than the famous figure in Rio de Janeiro) and the world's largest statue of Pope John Paul II in Częstochowa (paradoxically, in the Park of Sacral Miniatures).

Military and sacred sites are examples of space used for tourist purposes over many years. Recently, however, completely new areas of tourism penetration have appeared such as cemeteries and in fact the whole of sepulchral space (cf. STASIAK & TANAS 2006, TANAS 2013), while areas of artificially created tourism ('destination centres') including multi-functional shopping centres (KOSTECKA 2007, FUHRMANN 2008, DUDEK-MANKOWSKA & FUHRMANN 2009), theme parks (PISARSKI 2009), modern sports arenas (NOWACKI 2009), sports and recreation complexes (aquaparks, thermal pools, ski slopes), so-called casino cities (DUDEK 2005 & 2006), with 'everydayness' found alongside extreme experience (STASIAK 2011).

The last two types require more discussion because they include spaces strictly connected with the lives of the reception area inhabitants, but for various reasons interesting to visitors.

Not so long ago, urban tourism meant tourists visiting historical centres, where they could find major attractions. Recently, however, tourists have been increasingly willing to travel beyond traditional tourist districts in order to visit 'normal', usually avoided (not designed for tourists) residential, office, industrial, recreational and entertainment districts (DEREK 2013). Their attractiveness lies mainly in the fact that they are authentic, not faked, still unspoiled by commercial tourism, and not described in guide-books. They guarantee original, unique experience to those who reach them. This type of travelling is sometimes referred to as 'tourism off the beaten track' (MAITLAND & NEWMAN 2009), or *tourisme de l'ordinaire* (GRAVARI-BARBAS 2013).

The main reason why tourists abandon popular sightseeing routes is their interest in the 'real', 'unembellished' life of the inhabitants of a given city. The atmosphere of these 'ordinary' places proves more important for some of them than the overrated, inauthentic 'unusual' attractions focusing on customer service.

The tourist of today is often compared by sociologists to Benjamin's *flaneur*, who strolls around a strange city and watches the spectacle in the street – the everyday hustle and bustle of its inhabitants. Melted into the crowd, he remains unnoticed but sees everything, records it in his mind, tries to understand how others live. Staying alone, he collects events, contemplates, delights in the experience. Sometimes he seeks to have direct contact, so he spends an evening among them in a restaurant or a pub, participates in religious ceremonies, etc.

Such behaviour is encouraged by the development of couchsurfing<sup>6</sup> (KOWALCZYK 2011). Hosts contacted via the internet not only accommodate guests for free at their home, but also let them take part in their life, everyday problems, ordinary activities; they often offer help in visiting the city and show the visitors 'places where they go for a coffee, lunch or a beer themselves' (DEREK 2013).

This particular behaviour is closely connected with a change in perceiving the city now viewed from the inside; tourists pay attention to what is 'ordinary', thus most often invisible and underestimated. The most valuable part of getting to know the city is the subjective feeling: finding interesting places yourself, abandoning the constant pursuit of novelty, noticing magic in everydayness, 'catching moments' which will stay with you, delighting in detail, touching the 'backyard' instead of the 'façade' (cf. ORZECZOWSKA 2009). This approach to travel has a lot in common with magic realism – the ability to notice the beauty and extraordinariness in the most ordinary activities.

Areas of extreme experience are of a completely different nature. They are usually poverty districts (slums), hermetic, ethnic ghettos or city quarters controlled by organized crime groups. A visit in such 'forbidden districts' gives tourists shivers of emotion, mainly due to their fear for their own safety (usually unjustified, if the sightseeing takes place in an organized group with a local guide). Despite strong criticism<sup>7</sup> (*slum tourism, poverty tourism, poorism, slumming* or *ghetto tourism township* in South Africa) flourish in many places all over the world. Places like the Dharavi district in Mumbai, or Kibera in Nairobi are very popular with tourists, similarly the Favela Tours in Rio de Janeiro, township tours in South Africa or LA Gang Tours in Los Angeles (STASIAK 2011).

Paradoxically, tourists may be interested in the most neglected, degraded, even devastated districts. The objects of penetration are abandoned buildings, i.e. 'sites which do not perform their primary functions, are not used for commercial purposes, have an undefined or difficult to establish property status, are easily accessible and undergo gradual degradation or remain in the state of ruin' (WILUŚ & DUDA 2013). In Łódź, we may distinguish five groups: residential, industrial, military, transport-related and other. Explorers find them attractive due to their architecture (preserved details and interiors), the history of the buildings, the objects found in them and a particular atmosphere of horror, moral decay or passage of time. The scenery of old, dilapidating buildings encourages untypical activities in search of extreme experiences and emotions. Apart from 'ordinary' trips made out of curiosity, these sites are the arena of various forms of specialized and adventure tourism. The most popular, mentioned by R. WILUŚ &

M. DUDA (2013), include urban exploration (*urbex*), photo-safari, city *survival*, *geocaching* and *paintball*.

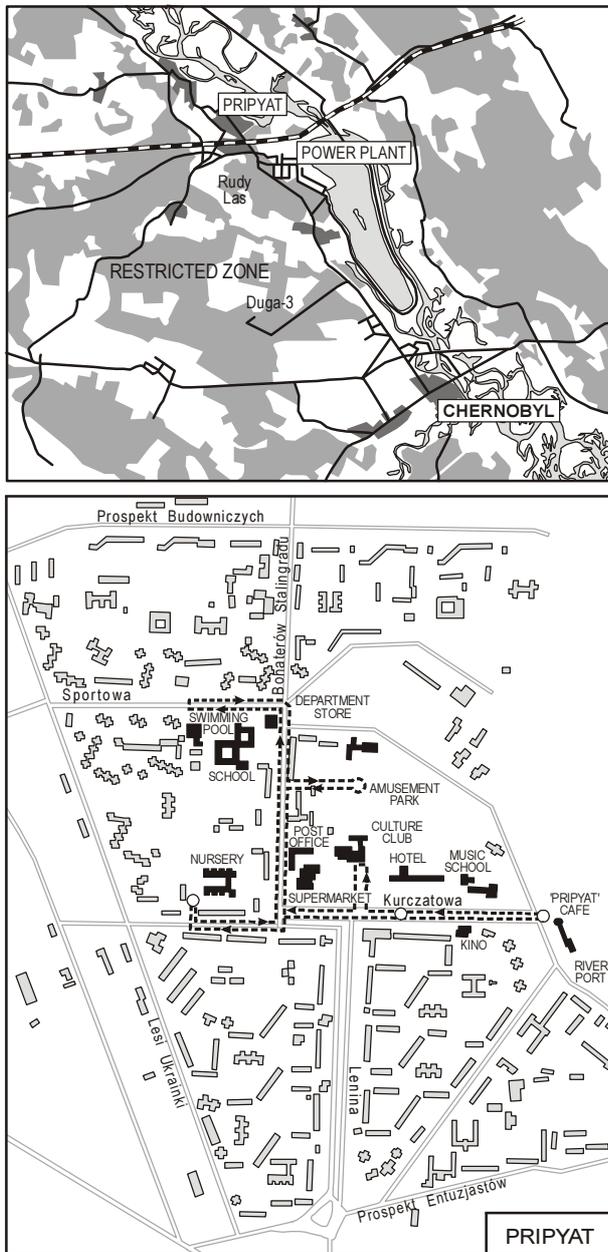


Fig. 4. Suggested route of a walk around the city of Pripyat offered by Grupa Bis-Pol travel agency  
Source: O. SHYTS (2011)

Even more controversial is *disaster tourism*<sup>8</sup>. In this case, tourists are interested in visiting areas which have been destroyed as a result of natural disasters (floods, hurricanes, storms, earthquakes) and man-made catastrophes (emission of toxic gases, liquids, radioactive substances, transport catastrophes). Recent, well-known examples include the WTC complex in New York, destroyed in the terrorist attack in 2001, coastal areas of South-East Asia flooded by the

tsunami in 2004, the New Orleans area after hurricane Katrina in 2005, the site of the crash of the Polish government plane in Smolensk in 2010, the region of the Eyjafjallajökull volcano eruption in Iceland (2010), the north-eastern part of Japan (including the Fukushima nuclear power plant), destroyed by the earthquake and tsunami in 2011.

An exceptional disaster area is 'Ground Zero' in Chernobyl, contaminated as a result of the nuclear disaster at the Lenin Chernobyl Atomic Power Plant on 24<sup>th</sup> April 1986. The area within 30 km from Reactor 4 remained a strictly forbidden zone for a quarter of a century. However, starting from 2000, despite the 'no entry' regulation, tourism penetration of Chernobyl area began. Travel agencies appeared which offered Chernobyl Tours (SHYTS 2011), typically including the Museum of Chernobyl in Kiev, the town of Chernobyl itself, the nuclear power plant (from the outside), the city of Pripyat ('ghost city' - Fig. 4), the Pripyat River Harbour, the Red Forest (the most contaminated site on Earth), the so-called cemetery of technology (abandoned machines used during the rescue operation), as well as the Duga-3 radar (an element of the Russian Ballistic Missile Defence), the reserve (a particular eco-system created after the local population was evacuated), and the remnants of abandoned villages.

According to O. SHYTS (2011), excursions were offered in 2011 by 'nearly all travel agencies in Kiev' and six tour-operators in Poland. In 2007-10, Grupa Bis-Pol from Kraków organized 25 trips for about 2100 people. According to official information from 'Chernobylinterinform'<sup>9</sup> from 2005, the number of visitors at that time was about 7000 a year. However, according to the information obtained by O. SHYTS (2011) from Kiev travel agencies, the figure may have reached 5 million in 2000-10 (including scientists, journalists, former inhabitants and tourists). It is by no means then a deserted area.

### 3. NEW FORMS OF TOURISM

The expansion of tourism into new areas co-occurs with the development of quite new (until recently unknown or unpopular) forms of travel and recreation. They may appear both in areas which have been exploited for tourism purposes for a long time, and relatively new ones as well. Many have already been quite broadly described in the literature. Below, there is only a brief presentation of selected forms of tourism in which emotion plays a particular role.

The idea of the experience economy in tourism is perhaps best reflected by **creative tourism**, under-

stood as 'an opportunity to develop creativity through active learning, e.g. by participating in courses and other educational events, especially those which make use of the visited destination's potential' (Richards & Raymond 2000, quoted after ROTTER-JARZĘBIŃSKA 2009, p. 82). Tourists, usually during short trips, gain new practical or intellectual skills. The main purpose is to 'gain authentic experience as a result of actively participating in art and culture classes (...)' (IDZIAK 2012, p. 261). They may be, for instance, painting, sculpture, song, dance, folk handicraft, cooking workshops, or instrument playing classes. New knowledge, experience and qualifications are intrinsically connected with a huge emotional involvement on the part of the learners. They all feel the need to effectively use their free time for personal development. Depending on the degree of activeness, W. IDZIAK (2012) distinguished between gamma, beta and alpha tourists. Alpha tourists play and learn – by facing challenges they co-create culture and give joy to other people. As a result, they gain satisfaction and a sense of happiness, identified with optimum experience (Csikszentmihalyi 2005, after IDZIAK 2012).

A "particular type of cultural tourism which includes cognitive or cognitive-religious trips to sites documenting and commemorating death" is **thana-tourism** (TANAŚ 2009, p. 271). Due to the eschatological character of the object of interest (a deceased person or death more widely), the trips naturally involve strong emotions, sometimes even shock. Sites of death, however, are not always treated by tourists as sacred. "A very frequent reason for looking at coffins, sarcophaguses, dead bodies and human remains is a particular mixture of curiosity, fear and horror, a difficult to explain desire to experience something unique, extraordinary, something which stirs real, vivid emotions" (TANAŚ 2009, p. 279). A good example is the Chapel of Skulls in Czermna, commonly seen not as a form of paying homage to the deceased, but as a unique tourism attraction. In the opinion of many people, using death space for commercial purposes is crossing the border of good taste and decency, a trivialization of the ultimate. However, it happens quite often in contemporary tourism, e.g. in the houses of horror, museums of death or torture, and execution scenes (TANAŚ 2009).

**Event tourism**<sup>10</sup> refers to journeys whose main purpose is to take part in an organized cultural-entertainment event, held at a set time and place. Such events include festivals, fairs, open-air shows, carnivals, parades, concerts, art exhibitions, trade fairs, and state celebrations (cf. BUCZKOWSKA 2009). Personal attendance guarantees maximum experience intensity which cannot be provided by any TV broadcast. The key features of this form of tourism include extraordinariness, festiveness, co-participation, elitism

(trophies – belonging to the group of the chosen who have seen it 'live'), celebrating exceptional moments, and the unique feeling of 'here and now'. A particular type of event is historical reconstruction which thanks to meticulously prepared staged performances can take the spectators on a kind of journey in time and give them a feeling of being in the centre of events.

Yet another form of travel, strictly connected with exceptional events and vivid sometimes even extreme emotions, is **sports tourism** – also known as fan tourism (BRUMM 2012). Nowadays, crowds of sports fans travel not only on the occasion of grand sports events (e.g. Olympic Games, world or continental football championships), but also popular regular events on a European or even global scale (e.g. UEFA Champion League or IAAF Diamond League, FIVB Volleyball World League). Fans are attracted above all by the sports spectacle itself – a carefully planned and directed show with an unpredictable ending, gradually increasing emotion culminating at the end of the show (medal ceremony). Fans admire modern heroes, take pride in the victory of their idols, and feel a surge of patriotic feeling (WE have won!). However, the elements accompanying a sport competition are also very important. The stadium scenery and atmosphere is created by LED displays, *fan zones*, souvenir stalls, face paintings, decorating the city with flags and posters, meetings (possibly competitive) with fans of rival teams. It is to guarantee full satisfaction and a sense of participating in an unusual undertaking, which 'the whole world talks about' (cf. ALEJZIAK 2008, KOZAK 2012).

The largest sports arenas are very well prepared to receive tourists and also events outside sport (cf. STASIAK 2013). Therefore, visiting famous stadiums becomes an increasingly regular element of 'ordinary' excursions (e.g. Camp Nou in Barcelona, Anfield in Liverpool, Wembley in London, Old Trafford in Manchester, and San Siro in Milan).

**Culinary tourism** – eating may be something more than just satisfying one's hunger and thirst; it may be a sophisticated way of learning about the world, different tastes, cultures, customs and traditions. It may also be an invitation to a dialogue, a pretext to get to know another human being (cf. WIECZORKIEWICZ 2008). Gastronomy can also be treated as a source of satisfying needs of a higher order (belonging and appreciation): enjoying yourself, acquiring new skills, celebrating special moments, seeking unique flavours and aesthetic experiences, and having the sense of luxury and prestige (STASIAK 2007).

Wolf estimates that 6-8% of tourists choose their travel destination mainly to look for regional cuisine, discover and try original dishes and products. These are the culinary tourists – the gourmets. For a further 30% food is one of the important elements of the

holiday experience, determining the final satisfaction of the trip (Wolf 2003, after MAJEWSKI 2008). Therefore, regional cuisine increasingly frequently not only enriches the tourist offer, but becomes a significant constituent part of the tourist product of a given area, and sometimes even its brand (*cf.* MILEWSKA, PRĄCZKO & STASIAK 2010). This is what happens in the case of wine regions where enotourism is developing, trips “during which the tourist visits at least one place connected with wine production (a vineyard, a winery, a wine farm), or takes part in a wine-related event, e.g. wine-tasting, all kinds of wine presentations, wine holidays, etc” (KRUCZEK 2009). These trips are closely connected with learning about vineyards and wine production technology, as well as the pleasure of staying among people who share a passion for wine and enjoying the noble drink.

Literary and film tourism includes all journeys during which tourists follow the traces of great artists (writers, actors, directors) and their masterpieces. They have the opportunity to reflect on and personally experience art (STASIAK 2009). Literary and film masterpieces, being just fiction, the product of an author’s imagination, are capable of completely capturing the tourists’ imagination and effectively encouraging them to visit the places where the artist lived, their inspiration, and were immortalized in a book or film. Despite the fact that they are usually quite ordinary landscapes, streets or houses, the very fact that they have been placed in the world of fiction, gives them an unusual, magical dimension. This is proved by the trips made by thousands of tourists from all over the world, following the footsteps of characters from books by Rowling (Harry Potter) and Brown (Da Vinci Code) (BUCZKOWSKA 2007).

Exceptional, unique, surprising holiday experiences are not the domain of cultural tourism alone. Recreation related to the exploitation of the natural environment may be a source of many unique impressions and experiences. They are provided by, for instance, **adventure tourism**, understood as “commercial, organized journeys with a guide, during which the main attraction is activity in the open air, strongly depending on the terrain, generally requiring sports or other equipment and **guaranteeing emotions** to the participants of the trip” (BUCKLEY 2006, quoted after NOWACKI 2011, p. 284, highlighted by the author).

J. SWARBROOKE *et al.* (2007) listed ten features which very precisely describe adventure tourism: an elevated level of risk (physical and mental), uncertainty of results, challenge, expectation of a reward (in the form of gaining experience and a sense of self-realization or *peak experience*), experiencing something new, stimulation of the senses, excitement, escape and isolation (breaking away from reality), involvement in and concentration on the activities, as well as contrasting

emotions (uncertainty, risk, difficulty interlaced with relaxation and satisfaction) (after NOWACKI 2011). It is easy to notice that practically all these belong to the sphere of the emotions, sensations and impressions.

Depending on the risk level, adventure tourism is divided into ‘soft’ and ‘hard’ (DURYDIWKA 2003), the latter often being referred to as **extreme tourism** (ADAMCZYK 2011). It is assumed that extreme tourism is based on the “need to relieve stress and fulfil oneself in natural environment’ (ŁOBOŻEWICZ & BIENIŃCZYK 2001), and its essence is ‘experiencing very strong emotions, which are often accompanied by physical exhaustion and a high risk of losing one’s health or even life” (KUREK 2008). Some tourists may get a sufficient adrenalin boost only from a large dose of craziness, a close encounter with real danger, sometimes even a near-death experience. This type of activities include *rafting, canyoning, survival, cross-country car racing, bungee jumping* (e.g. from a helicopter), or extreme skiing (*free-skiing, hell-skiing, ski-alpinism*)<sup>11</sup>.

#### 4. CONCLUSIONS

Analysis of the development of tourism space and new forms of tourism (for obvious reasons quite limited and not covering the whole) allows us to conclude that this is not a simple phenomenon. It certainly cannot be identified only with annexing new areas by tourists. Actually, we deal here with two seemingly contradictory processes: tourism space in one area is expanding and, at the same time, in another it is disappearing, though of course the first process is visibly stronger (STASIAK 2011).

The situation is complicated by the fact that it is not only the boundaries of the area used by tourists that change, but also the forms of travel and recreation. Taking into consideration these two parameters (character of space and ongoing tourist activities), we may speak of four cases, in addition to old tourism space with traditional forms of tourism (Fig. 5):

- new tourism activities in old tourism space, e.g. visiting legendary stadiums, culinary/cooking workshops in renowned restaurants,
- old / familiar tourism activities in new spaces, e.g. travelling to places which were earlier inaccessible (post-military areas) or only recently regarded as interesting (industrial areas, cemeteries, ‘ordinary’ urban districts),
- new tourism activities in new spaces, e.g. extreme tourism in peripheral areas (STASIAK 2011).

It is still an open question to what extent expanding tourism space and seeking new forms of

recreation is the effect of the continuous growth of tourism or the individualization of tourist behaviour, and to what extent it is a result of global processes in the post-modern world: a constant pursuit of novelty, surprise and delight, 'rushing for the new' (KOŁAKOWSKI 2004), and finally the need for new stimuli, growing ever stronger.

		Tourism activities	
		old	new
Space	new	Old activities in new spaces	New activities in new spaces
	old	Old tourism	New activities in old spaces

Fig. 5. Old and new tourism space  
Source: A. STASIAK (2011)

It is a fact, however, that contemporary tourists are looking above all for original spaces, strongly saturated with authentic, vivid emotions, engaging all the senses, enabling a person to gain personal experience. It would be good if these places were original, surprising, extravagant or even shocking because this guarantees having an exceptional, exciting adventure and collecting unique holiday memories.

It turns out that the tourist's sensations, excitement, satisfaction with a stay at a given place are more important than the tourism services provided. The images and feelings born in the tourist's mind form a mental space, which can expand, even more that it is not a perfect reflection of real space and can easily be modified, improved and made more attractive. What is more, real tourism space resources are somehow physically limited and cannot be expanded forever. There are no such limitations as regards expanding space in time and mentally (cf. STASIAK 2011).

To sum up, we may risk a statement that in the future the most popular areas on the tourist market will be not those which possess exceptional tourism assets (human or natural), but those which will be capable of offering unique experience, emotion and sensations to tourists (often based on these assets, but just as likely devoid of them).

## FOOTNOTES

<sup>1</sup> These problems were discussed by the author in the previous issue of Tourism (STASIAK 2013).

<sup>2</sup> Equally important may be the ecological degradation of some areas, tourist overinvestment, aggressive promotion in the media, improvement of the accessibility of peripheral areas, re-evaluating certain elements of the environment seen earlier as neither interesting nor attractive. (Cf. STASIAK 2011).

<sup>3</sup> Before 1992, it was one of the most secret Red Army garrisons in Poland – a town inhabited by almost 20,000 people, which could not be found on official maps.

<sup>4</sup> In 2013, the largest military operation of the Second World War – the allies' landing in Normandy – was staged for the 8<sup>th</sup> time. The annual event includes the open-air reconstruction of selected episodes of the battle (military buildings, fortifications, beaches), using professional pyrotechnics, sound and light, as well as heavy military equipment (the famous Sherman tank). A great attraction for the spectators is the landing of amphibious vehicles on the beach, the parachute landing operation, military vehicles and a uniformed soldiers parade, as well as educational dioramas placed all over the town. According to Discovery Channel, in 2012 D-Day Hel was watched by 130,000 spectators ([www.ddayhel.pl](http://www.ddayhel.pl)).

<sup>5</sup> Consecrated in 2004, the basilica is the largest Catholic church in Poland and one of the largest in the world.

<sup>6</sup> The term *couchsurfing* does not have an equivalent in Polish. Apart from the original English term, other expressions are used, such as mutual hospitality clubs, portals or systems, "sleeping on the couch", social networks offering free accommodation. They are internet clubs, whose members are put up for some night for free (often in exchange for the same service) at the homes of other club members all over the world (cf. KOWALCZYK 2011).

<sup>7</sup> Journeys of this type are considered to be unethical, as they arise from base motives: a kind of "voyeurism", sick curiosity of the poverty suffered by others. They are the effect of rich Western tourists' boredom rather than their interest in and willingness to help the needy. Moreover, they do not particularly help to improve the living conditions of the locals but foster passiveness and strengthen the *status quo* (paradoxically, modernization of slums would decrease their tourist attractiveness) (STASIAK 2011).

<sup>8</sup> An unambiguous evaluation of disaster tourism is not possible. On the one hand, tourists are attracted by the morally dubious curiosity of tragedy which has affected other people, and the very presence of onlookers often makes rescue operations difficult. On the other hand, however, the money spent by the visitors is, at least at the beginning, the only source of income for the inhabitants, apart from humanitarian aid.

<sup>9</sup> The State Agency of the Ministry of Emergencies and Affairs of Population Protection from the Consequences of Chernobyl Catastrophe of Ukraine.

<sup>10</sup> The English word 'event' is commonly used (especially in marketing slang) but it has not been adopted in Polish either in spelling or phonetically. The same concerns the adjectival form of this word.

<sup>11</sup> The literature on the subject lacks a clear-cut differentiation between the forms of activities in tourism, recreation and extreme sports (cf. ADAMCZYK 2011).

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