

are managed professionally using modern technology solutions. One of the analysed parameters affecting the accessibility was the PageRank index. The highest PR4 index was recorded for two facilities, whereas three facilities had a PR0 index. More than 50% facilities displayed information in foreign languages (mostly in English and German) and 72.2% provided for the option of on-line booking form. Social networks play an important role in the process of communication. More than 80% of facilities had links to Facebook. A relatively small number of facilities (36.4%) allows its clients to use a Newsletter. Web portal on spa and wellness services offer a wide range of information concerning this form of activity. They provide for the facilities' description and offer, for advice, consultation with experts and thematic articles. Possible booking of stay packages or treatments is also of significant importance. Regrettably, however, after the survey of the sites' content it appeared that the offer of facilities from Rzeszow and its vicinity is rather poor. Search engines most often provide the information about Splendor SPA, «Nowy Dwór» Wellness & Spa Hotel in Świlcza and Zaczernie, and Blue Diamond Hotel Active Spa. A low level of activity of some facilities may be explained by necessary charges for access to the portal services.

References

1. Dryglas D., Kształtowanie obiektu spa jako innowacyjnego uzdrowiskowego produktu turystycznego w Polsce [in:] Szromek A.R. (ed), *Uzdrowiska i ich znaczenie w gospodarce turystycznej*, Kraków: Wyd. Proksenia, 2010 - pp151 – 166.
2. Koreńczuk A., *Turystyka Spa i Wellness*, [in:] Boruszcak M. (ed.), *Turystyka zdrowotna*, Gdańsk: Wyd. WSTiH, 2010 -p.p 111 – 151.
3. Kowalewska S., Pielach I., *Turystyka Spa & Wellness jako nurt turystyki zdrowotnej*, [in:] Boruszcak M. (ed.), *Turystyka zdrowotna i uzdrowiskowa*, *Studenckie Zeszyty Naukowe*, Gdańsk: Wyd. WSTiH w Gdańsku, 2011 -p.p 20 - 29
4. Palmowska N., Rutkowski P., *Turystyka uzdrowiskowa a turystyka Spa & Wellness*, [in:] Boruszcak M. (ed.), *Turystyka zdrowotna i uzdrowiskowa*, *Studenckie Zeszyty Naukowe*, Gdańsk: Wyd. WSTiH w Gdańsku, 2010 -p.p.180 – 191
5. Sallmann N., *Megatrend Wellness& Spa dla rynku usług wolnego czasu i hotelarstwa w XXI wieku*, Kraków: Wyd. PAG, 2010 -p.126.
6. Wilgocki S., *Perspektywy w rozwoju hotelarstwa na rynku wellness*, [in:] Boruszcak M. (ed.), *Turystyka zdrowotna i uzdrowiskowa*, *Studenckie Zeszyty Naukowe*, Gdańsk: Wyd. WSTiH w Gdańsku, 2011 - pp. 79 - 90
7. Zdonek I., Zdonek D., *Ocena stron internetowych gmin uzdrowiskowych* [in:] Szromek A.R. (ed.), *Uzdrowiska i ich znaczenie w gospodarce turystycznej*, Kraków: Wyd. Proksenia, 2010 - pp.133 – 147.

УДК 910.4 : 796.5

Тереза Мітура,
доктор наук (географія)

Жешувський університет, м. Жешув, Польща
e-mail: miturat@wp.pl

ТАНАТОТУРИЗМ ЯК ФОРМА КУЛЬТУРНОГО ТУРИЗМУ СЕРЕД НАСЕЛЕННЯ ЖЕШУВА

Мета: ціллю дослідження є опис та теперішні мотиви танатотуризму, а також результатів дослідження щодо обізнаності з танатотуризмом населення Жешува.

Методи. Опитування було проведено у Жешуві для того, щоб дізнатися погляди, мотиви та звички туристів, що займаються танатотуризмом. Опитали 50 випадкових осіб протягом травня-червня 2014 р.

Результати. Танатотуризм є нововизначеним типом культурного туризму, який, як показує дослідження, невідомий широкій аудиторії. Заняття танатотуризмом не завжди свідомо робиться туристом, який беручи участь у різних танатотуристичних заходах, відвідує популярні туристичні атракції.

Наукова новизна. Танатотуризм є видом культурного туризму та способом проведення вільного часу. Він набирає популярності серед туристів, які стали дуже вимогливими з плином років. Шукаючи нові відчуття, вони хочуть знати історію місць та подій, у тому числі, пов'язану зі смертю людей.

Практичне значення. Танатотуризм є ключовим у пізнанні власної історії, вихованні патріотизму та вшануванні померлих. Місця, пов'язані зі смертю, повинні відображатися у туристичних планах, особливо юнацьких.

Ключові слова. Танатотуризм, темний туризм, місця смерті, культурний туризм.

УДК 910.4 : 796.5

Тереза Митура,
доктор наук (географія)

Жешувський університет, г. Жешув, Польща
e-mail: miturat@wp.pl

ТАНАТОТУРИЗМ КАК ФОРМА КУЛЬТУРНОГО ТУРИЗМА СРЕДИ НАСЕЛЕНИЯ ЖЕШУВА

Цель: целью исследования являются описание и современные мотивы танатотуризма, а также результатов исследования касательно знаний о танатотуризме населения Жешува.

Методы. Опрос был проведен в Жешуве для того, чтобы узнать взгляды, мотивы и привычки туристов. Которые занимаются танатотуризмом. Опросили 50 случайных людей на протяжении мая-июня 2014 г.

Результаты. Танатотуризм является новоопределенным типом культурного туризма, который, как показывает исследование, неизвестный широкой аудитории. Занятие танатотуризмом не всегда осведомительно делается туристом, который, принимая участие в разных танатотуристических мероприятиях, посещает популярные туристические аттракции.

Научная новизна. Танатотуризм является видом культурного туризма и способом проведения свободного времени. Он набирает популярности среди туристов, которые стали очень требовательными с годами. В поисках новых ощущений, они хотят знать историю мест и событий, в том числе, связанную со смертью людей.

Практическое значение. Танатотуризм является ключевым в познании собственной истории, воспитании патриотизма и чествовании умерших. Места, связанные со смертью, должны отображаться в туристических планах, особенно юношеских.

Ключевые слова: Танатотуризм, темный туризм, места смерти, культурный туризм.

УДК 910.4 : 796.5

Teresa Mitura,
doctor of sciences (geography)

University of Rzeszow, Rzeszow, Poland
e-mail: miturat@wp.pl

THANATOURISM AS A FORM OF CULTURAL TOURISM ACCORDING TO INHABITANTS OF RZESZOW

Purpose. The aims of study are to describe and present motives of doing thanatourism as well as showing outcomes of research relating to acquaintance of thanatourism concepts among inhabitants of Rzeszow.

Method. Surveys were carried out in Rzeszow in order to get to know views, motives and ways of tourists who do thanatourism. The polls were accomplished in May and June in 2014 on random group of 50 people.

Results. Thanatourism is a newly defined type of cultural tourism and as research shows is unknown among wide audience. Doing thanatourism is not always a conscious action performed by tourist, who taking part in different types of thanatourism parties, visits popular touristic attractions.

Scientific novelty. Thanatourism is a kind of cultural tourism and way of spending free time. It has been gaining on popularity among tourists who became very demanding over the years. Looking for new feelings, they want to get to know history of sites and events including combined with human death.

The practical significance. Thanatourism is the key to know a native history, compelling patriotism and to commemorate the dead. Sites linked with death should appear in schedules of travels, especially for youth.

Keywords. Thanatourism, dark tourism, death places, cultural tourism.

Statement of the problem. Thanatourism is one of the types of cultural tourism defined as travelling beyond dwelling place to sites involved with cultural attractiveness in order to obtain information or satisfy a need. The outputs of culture from the past as well as contemporary values are taken into consideration [2].

Thanatourism is said to be an incomprehensible, intriguing but still little – known or unfamiliar idea at all. Paradoxically, this type of tourism is often carried out unconsciously by lots of tourists. The concept of thanatourism has been defined recently and its field has been developed remotely until now. It is a specific example of tourism which involves visiting sites linked with death.

The notion of thanatourism comes from an ancient Greek mythology which *Thanatos* was god and personification of death [7].

Studies and publications. Thanatourism was described the first time in *International Journal of Heritage Studies* in 1996, but in 2000 J. Lennon and M. Foley determined the idea of dark tourism in *Dark Tourism: The Attraction of Death and Disasters*.

Destinations of dark tourism include the scenes of the disaster, sites of natural tragedy, as well as sites of genocide and murder. In addition, thanatourism embraces travelling encouraged by real or symbolic meeting with death. Both concepts are presented interchangeably in the subject literature. In Polish terminology the ideas of dark tourism and thanatourism refer to a touristic movement to places of tragedy, disasters and another sites connected with human death.

A. V. Seaton determined thanatourism as «travel to the place, motivated entirely by the real or symbolic need to be in interaction with death, especially sudden and unexpected. This travel may be caused by special features of people or particular person, who are interested in death» [4]. In Poland, S. Tanaś has remarked comprehensively on thanatourism and has introduced the notion into

Polish literature. What is more, he characterized that phenomenon as “special kind of cultural tourism including cognitive or cognitive- religious travels to places connected with death” [8].

Thanatourism is a distinct and exceptional way of spending free time which lets us broaden the minds, gains knowledge and experience. It is connected with other types of tourism and some strong associations are linked with sentimental or religious – pilgrimage tourism.

There are five detailed categories of thanatourism in literature:

- journeys to the sites of public death – there are the places of air crash, shipwreck, terrorist attack, armed conflict, cataclysm or explosion,
- journeys to the sites, where the evidence of mass or individual death were found – essentially, there are places of martyrdom including Hitlerian concentration camps during the Second World War,
- journeys to the sites and memorials – for example graveyards, tombs, crypts and catacombs, as well as martial statues and mausoleums,
- trips to the sites which are not connected directly with death but only present or perform evidence – i.e. battle museums which memorialize human tragedies, halls or even museums containing instruments of death, torture, the victims' clothing or another proof,
- trips to the places where human death is performed – i.e. reconstruction of battlefields and combats. Special clothes, weapons and diverse props relating to current era and events are prepared. Furthermore, the Way of the Cross is presented [8].

On the other hand, T. Niemelä distinguishes seven types of stimulating places in thanatourism:

- Dark Fun Factories – there are commercial sites providing entertainment and presenting real or fictional death and frightening events.
- Dark Exhibitions – there are sites offering products connected with death thus provoke to thought, commemorate and educate.
- Dark Dungeons – there are former prisons or courts presenting old penal codes and justice. The aims of visit are education and entertainment.
- Dark Resting Places – there are mainly graveyards. Touring those places is oriented towards history and commemorating deceased.
- Dark Shrines – there are places created spontaneously around death place and developing in a short time since they happened. They usually have a temporary nature.
- Dark Conflict Sites – there are historical places linked with battles. The sites have a strong and ideological impact and let us educate as well as honour the memory of victims.
- Dark Camps of Genocide – places of human genocide, crimes, disasters and concentration camps [3].

Thanatourism has been indelibly fitted as type of tourism. Contemporarily, tourist visits, which main aim or offer is visiting sites connected with death are gaining on popularity. Thanatourism journeys are

becoming «fashionable» in a way. Different types of disasters or accidents not only draw attention but also compel.

A.V. Seaton indicates universal nature of death. At the same time he points to its cultural diversity, which means that thanatourism has possibilities to become one of the most widespread types of modern travels [5].

Aspects of the problem – Motives of thanatourism journeys. As noted above, thanatourism is very peculiar form of travel, hence its motives depend on individual mental features of tourists.

One of the reasons why people pursue thanatourism is willingness to get to know sites of human death, because of scale and circumstances of events. Tourists not necessarily identify themselves with dead men but are directed by the need to find out history and commemorate or often are targeted by curiosity. Death places are unique «tourist attraction» for some but that perception seems to be morally unaccepted. Visiting death places is moral or patriotic obligation for some communities, for example tours to Auschwitz are important for the Polish or Jews. Another motive of visiting death places is paying homage. That theme often leads tourists to graveyards or tombs in which famous people are buried.

Reasons of performing thanatourism may be created by modern media. They play a vital role in popularization of death places circulating subject of death and often treating it as a crucial product, spectacle to make interesting journalist information. Thanks to this recipients get encouraging spur to visit space of death.

P.R. Stone points out to the group of questions explaining touristic utilization in death space and thanatourism sites which contain death places created and promoted as worth seeing attractions by media [6]. It happens that in death places occur commercialization and often human tragedy is treated as business therefore infrastructure is developed (bars, souvenir shops).

Tourists, who visit sites of public death do it so that could satisfy themselves, fell freak sensations which happen accompanied by fear. Lots of people decide to go to see those places being mindful of life – threatening particularly in areas where e.g. assassinations or natural disasters pose a possible risk [1].

Distinct motive is a desire to be in contact with death which stems from fascination with that phenomenon. The visitor feels a need to experience a remote extremity which poses a contrast to monotony of daily life and meets something completely different from offers which are proposed by traditional forms of tourism [9]. Contemporary tourist has become demanding and expects new feelings thus there is a huge interest in death and in effect thanatourism too.

Purpose and method. The aims of study are to describe and present motives of doing thanatourism as well as showing outcomes of research relating to acquaintance of thanatourism concepts among inhabitants of Rzeszow.

Some surveys were carried out in Rzeszow in order to get to know views, motives and ways of tourists who do thanatourism. The polls were accomplished in May and June in 2014 on random group of 50 people. A weighted average of

interviewees age amounts to 35 years, 68% of them have higher education and all were inhabitants of Rzeszow.

The main material. Essential questions addressing to the interviewees concerned knowledge of concepts: thanatourism, dark tourism and gloomy tourism. The half of them were not acquainted with ideas and they met with them the first time.

Further questions touched motives of visiting death places. According to interviewees, the most important motive to visit such places was a historical aspect, curiosity and education (59,6%), many of them (15,8%) saw the places because that was in a schedule of their trip. Another reason was a need to honour the memory of victims (10,5% of interviewees), but the least popular was the possibility to experience unusual sensations.. None of participants did not answer that the motive was an excitation of seeing and being in a life – threatening place. In addition, people were asked about the most frequently visited places. Graveyards and deaths camps from War World II turned out to be the most popular (Table 1). There are objects which are in schedules of organized or private trips because of their historical and educational advantages.

The most popular thanatourism sites in Poland among interviewees:

- Historic denominational graveyards, crypts, catacombs: Cemetery Deserved in Pęksowy Brzyzek in Zakopane, Royal Tombs in Wawel, the tomb of Saint Adalbert in metropolitan cathedral in Gniezno, Rakowicki Cemetery in Cracow, Crypts of deserving Poles in Skalka, Cemetery – mausoleum of Palmiry.
- Death camps from the Second World War: the Auschwitz – Birkenau State Museum, the Museum of Armed Struggle and Martyrology in Treblinka, State Museum at Majdanek.
- Museums commemorating historical events: the Warsaw Uprising Museum in Warsaw.
- Buildings where the Passion Play is performed: the Sanctuary of Kalwaria Zebrzydowska and the Sanctuary of Kalwaria Pacławska.
- Sites of historical battle or combats staging: Westerplatte, the Battlefields of Grunwald.
- Another sites: the Skull Chapel in Czermna, Rotunda in Warsaw, the Torture Chamber in Krasiczyn.

Table 1

The most popular places visited by tourists

Place	Amount of answers (%)
Historic denominational graveyards, crypts, catacombs	38,7
Death camps from the Second World War	17,0
Museums commemorating historical events	14,0
Buildings where the Passion Play is performed	10,3
Places of reconstructed battles or combats staging	8,5
Other	11,5

Source: own elaboration

But, foreign interviewees visited frequently: Lychakiv Cemetery and the Cemetery of the Defenders of Lviv in Lviv (Ukraine), Monte Cassino (Italy), the Mausoleum of Petar II Petrović – Njegoš (Montenegro), the Sedlec Ossuary in Siedlec, a suburb of Kutna Hora (the Czech Republic), Tomb of Pope John Paul II and the Colosseum in Rome (Italy), Tower of London (Great Britain), the City of the Dead in Cairo and the Valley of the Kings (Egypt), the Church of the Holy Sepulchre in Jerusalem (Israel), Catacombs and Pere Lachaise Cemetery in Paris (France), Rasos Cemetery in Vilnius (Lithuania). Nearly 5% of interviewees did not visit none of death places during their trips.

People were positive of popularizing thanatourism because of the need of getting to know a native history, compelling patriotism and to commemorate the dead. The interviewees think that sites linked with death should appear in schedules of travels, especially for youth. Nevertheless, most of them believe that thanatourism should be done on one's own provoking thought, reflection and wistfulness which is difficult to get in groups.

To sum up the research, interviewees were asked to express their opinion why death places are attractive touristically. Majority of them (35%) indicated the historical aspect as the most engaging to such places. A little less people (25%) claimed that thanatourism is an untypical way of spending free time, but 23% of them find it as a tempting possibility to experience unusual feelings. According to 7% of interviewees, artistic values or religious reasons make those places appealing. None of the asked didn't acknowledge that attractiveness of thanatourism means a high level of adrenalin by visiting life – threatening places.

Conclusions. Thanatourism is a kind of cultural tourism as well as a sign of human activity, in this case connected with death.

Thanatourism is a newly defined type of cultural tourism and as research shows is unknown among wide audience. But, studies prove that interviewees took part in thanatourism trips as part of organized travels or else in an individual way. In the first place, the main reason of visiting such sites was desire to get to know places and in order to broaden knowledge of history.

The leading indication of doing thanatourism by interviewees was visiting cemeteries, which often composes a point of programme in elected mass tourism party. Graveyards are not only memorial sites, but also places where history may be got to know and new artistic sensations may be experienced because they often contain lots of valuable, aged headstones, statues or sculptures.

The interviewees agreed compatibly that thanatourism travels should be carried out in an individual way which impacts on deep "experiencing" and contemplation of place.

Doing thanatourism is not always a conscious action performed by tourist, who taking part in different types of thanatourism parties, visits popular touristic attractions. Recent research proved it.

References

1. Dunkley R. A., Morgan N. Westwood S. *A shot in the dark? Developing a new conceptual framework for thanatourism*, Asian Journal of Tourism and Hospitality 1(1), 2007. - pp. 54 – 63
2. Jędrusiak T. *Turystyka kulturowa*, Warszawa: PWE, 2008. - p. 152
3. Niemelä T. *Motivation Factors in Dark Tourism, Case: House of Terror*, Lahti University of Applied Science, Degree Programme in Tourism and Hospitality Managements, 2010. - p. 47 [https://publications.theseus.fi/bitstream/handle/10024/14984/Niemela_Titta.pdf?sequence=3]
4. Seaton A. V. *Guided by the dark: From thanatopsis to thanatourism*, International Journal of Heritage Studies, Vol. 2, Issue 4, 1996. - pp. 234 – 244
5. Seaton A. V. *Thanatourism and its discontents: An appraisal of a decade's work with some future issues and directions*, [in:] Jamal T., Robinson M. (ed.), *The sage handbook of tourism studies*, London: Sage Publications, 2010. - pp.521 – 542
6. Stone P. R. *Dark Tourism: towards a new post-disciplinary research agenda*, International Journal of Tourism Anthropology Vol. 1, No 3/4, 2011. - pp. 318 – 332
7. Tanaś S. *Tanatoturystyka - kontrowersyjne oblicze turystyki kulturowej*, Peregrinus Cracoviensis Vol. 17, 2006. - pp. 85 – 100 [http://www.geo.uj.edu.pl/publikacje.php?id=000101&page=peregrinus]
8. Tanaś S. *Przestrzeń turystyczna cmentarzy. Wstęp do tanatoturystyki*. Łódź: Wydawnictwo Uniwersytetu Łódzkiego, 2008. - p. 215
9. Tanaś S. *Tanatoturystyka*, [in:] Buczkowska K., Mikos von Rohrscheidt A. (ed.), *Współczesne formy turystyki kulturowej*, Vol. 1, Poznań: AWF, 2009. - pp. 266 – 285

УДК 911.3

Стафійчук Валентин Іванович,
кандидат географічних наук, доцент

Київський національний університет імені
Тараса Шевченка, м. Київ, Україна
e-mail: valikosta@ukr.net

Москаленко Анастасія Олегівна

Київський національний університет імені
Тараса Шевченка, м. Київ, Україна
e-mail: anastasiia.moskalenko@netcom.in.ua

АНАЛІЗ ВИЇЗНОГО ТУРИЗМУ КИТАЮ ТА ПОРТРЕТ КИТАЙСЬКОГО ТУРИСТА

Метою даної роботи є аналіз сучасного виїзного туризму в Китаї та визначення головних особливостей китайських туристів.

Методичною базою статті виступає поєднання окремих методів і прийомів (літературний, порівняльний, математико-статистичний, історичний), які дають змогу дослідити сучасний стан виїзного туризму та надати портрет кийського туриста.

Результати. За останні 19 років обсяги виїзного туризму Китаю зросли майже у 24 рази (з 4,5 млн. осіб у 1995 р. до 107 млн. осіб у 2014 р.). Особливою популярністю у китайських туристів користуються сімейні подорожі з метою відпочинку. Більшість людей, які подорожують з Китаю, знаходяться у віці понад 25 років. Біля 50% у шлюбі і мають неповнолітніх дітей. Середня тривалість перебування китайського туриста в іншій країні перевищує шість днів, а найпопулярнішими місяцями для здійснення подорожей є лютий та травень. Витрати туриста з Китаю під час закордонної поїздки в середньому складають 1000 доларів США щодня.

Наукова новизна визначається актуальністю і сучасністю матеріалу про стан виїзного туризму з Китаю. Вперше в Україні було подано обґрунтований портрет сучасного китайського туриста.

Практична значимість полягає у можливості використання систематизованого матеріалу про виїзний туризм Китаю, як однієї з найпотужніших на туристичному ринку країн, в навчальному процесі. Крім того, представники туристичної сфери