Tłumaczenie artykułów

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Ethical Dilemmas of Cultural Tourism

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Abstract:
The article refers to the ethical dilemmas that arise within cultural tourism. The text is a critical analysis of inappropriate behaviors of cultural tourism participants (who, for this reason, should not be called cultural tourists), which fit squarely into the current trend of ethnic tourism, event popular culture, cultural heritage, religious, tanatotourism, and slums and sexual tourism. The paper also presents the most common mistakes made by the organizers of cultural tourism.

Introduction

Cultural tourism, which is developing very rapidly in today's world, by the researchers of this phenomenon is relatively congruently explained as conscious travelling to facilities and sites of culture and to visit cultural events and associated "meeting of the travel participants with these cultural products (i.e. something that refers them to the culture as some mental reality and makes them interpreters of these creations), resulting in qualitative enlargement of their knowledge about it and about the surrounding world organized by a man as its produce (...)" [Mikos v. Rohrscheidt A. 2010, p 42]. So assumedly it is tourism undertaken by people - cultural tourists who are prepared to travel, interested in given aspects of culture, have travel experience, are aware of the need to care about the heritage and contemporary cultural environment, and are open to other communities ; they are cultured and follow the lines of ethics [Buczkowska 2008, p 39 ; Tourism at..., 1994, pp. viii].

The presented image of the cultural tourist, unfortunately, cannot be applied to all participants in cultural tourism - because in this group there are people who are not necessarily culturally motivated and reaching cultural facilities and cultural events at random, guided by fashion, social coercion, desire of mere entertainment or yet another motivation.

These people are in fact *incidental cultural tourists* (after B. McKercher and H. Cros; explanation : the focus on cultural issues does not matter to them too much when planning a trip, however during the trip they undertake some cultural activity, but without giving it rich cognitive nature) [McKercher, Cros 2003, p. 47], *non- cultural tourists* (after K. Buczkowska ; explanation : tourists who, while travelling, "have a brush with" the culture of the places visited, but are not interested in it at all, they deal with its chosen aspects in a superficial way, do not treat it with due respect, they have little culture-related knowledge, and are not distinguished by features typical for cultural tourists) [Buczkowska 2011, p. 39], or *accidental tourists* (after German researchers) [*Kultur...* p. 12]. Classifying these people as cultural tourists really spoils the image of those who truly deserve to be called such (and who therefore in the literature need to be called *cultural tourists in the strict sense* or *actual cultural tourists*) [1].

This article deals with the behaviors of those non -cultural tourists and with the not always ethical doings of tour operators and related to them ethical dilemmas of cultural

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[1] Analogically, a business tourist is not a person who does not travel on business or does business at random, a qualified mountain tourist is not somebody who goes to the mountains without proper equipment and preparation, and an ecotourist is not somebody who is not interested in nature or who spoils it.

tourism. Due to the vast scope of the issue undertaken, we decided to refer to unethical behaviors and ethical dilemmas within the chosen forms of cultural tourism, such as : ethnic, events of popular culture, cultural heritage, religious, tanatotourism, slums, and sexual tourism. These dilemmas, however, will be only briefly mentioned because discussing them in detail and illustrating with plentiful examples - which are, unfortunately, quite abundant – is not possible due to the limited size of the article. We are also aware that in the future the topic requires intensified empirical research and literature analysis. So this paper is treated as an introduction to the ethics of cultural tourism and as signalling major moral dilemmas associated with it.

1. The ideas of responsible, moral, and sustainable tourism

In recent times the importance of responsible tourism is growing fast. The aim of responsible tourism is to maintain sustainable development, which is the proper ratio between the spheres, not only economic and ecological, but also social. More attention is drawn to the fact that the travel agents and travel agencies that offer expeditions to the remotest corners of the globe, are also responsible for ensuring that these areas will remain unspoilt. Tour operators, in turn, are to ensure that incoming tourists have the opportunity to more deeply understand the local culture and society. They should care about the education of tourists, not only about own maximum profits, in order to enable them to travel with their children and grandchildren [0.949652www.rp.pl/artykul/706827-Turystyka-odpowiedzialna-korzystna-dla-wszystkich. html].

Recently the most criticized form of tourism is staying in tourist resorts[2], among others due to the fact that it prevents tourists from making authentic human relationships. Therefore in the modern world, conscious cultural tourism has an important function, as it is often treated as responsible tourism. It is worthwhile, however, to behave reasonably even during cultural trips. Tourists participating in this type of tourism are often told to follow the rule: "buy local products and stay in local guesthouses - allow local entrepreneurs to earn." However, as it is emphasized by M. Kachniewska, not always what is local is, for example, ecological - "frequently the owner of an agrotourism farm cares less about the environment than an international chain hotel. Trash is thrown into the jungle, and the sewage is drained into the ground. On the other hand, the hotel chains often have very strict rules concerning the environment protection." Similar situation is with the myth about giving jobs to local workers - there are guesthouses in which only the owners are local, and the whole staff are not. And vice versa - foreign hotels sometimes care about giving work to local employees. Hence, the best rule for a responsible tourist is : "Behave yourself - be open, do not judge hastily, get rid of a sense of superiority and arrogance towards the people" [www.rp.pl/artykul/706833,952801-Turystyka-odpowiedzialna---tak--ale-z-glowa.html?p=1].

Demanding ethics and morality in the context of relations with others is extremely difficult and requiring a great deal of sensitivity because different cultures may follow different ethical and moral principles, which can generate different behaviors and conflicts in cultural tourism. To avoid this, also in our discussion, we recognize the generally applicable provisions of the UN WTO of 1999 included in the *Global Code of Ethics for Tourism*. From our viewpoint, particularly important in it for the proper development of cultural tourism are: article one - *Share of tourism in deepening mutual understanding and respect between nations and societies*, and article four: *Tourism - the user, but also the beneficiary of the cultural heritage of humanity* [Global... 1999].

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[2] Whatever is said about mass tourism, criticising it, among others, for artificial worlds in which tourists operate, it should be remembered that when a tourist does not leave the hotel, he does not have the opportunity to destroy local culture or damage the natural environment (of course, if the hotel complex itself meets the requirements of modern ecology). But this way he will not learn or understand anything new, which is one of the principal aims of travelling.

Also significant for our discussion is a theory of moral tourism (whose characteristics, in our opinion, to a large extent coincide with the characteristics of cultural tourism), drawn up in 2003 by J. Butcher and developed by B. Ma [2010, p 6]. According to it, moral tourism is generated by "individual requirements" and focused on "looking for something unique in other places, and the desire to preserve these places in the name of protecting cultural diversity and the natural environment." What distinguishes moral tourism was encapsulated in four criteria:

moral tourism does not respond to the needs of the "masses";

moral tourists take great pains to learn the culture and language of the host community;

tourists constructively interact with local people and culture for the benefit of society;

tourists criticize modern civilization progress in relation to their host communities: they claim that "it improves the life of the inhabitants of the West, however, does not change anything, or even plunges third world countries."

In the discussion on moral behavior while travelling also worth mentioning is the opinion of M. Kazimierczak, tourism ethicist, according to whom tourism, like many other forms of human activity, may be a factor in shaping the pro-social attitudes or an opportunity to shape egoistic attitudes, to treat another human being as an object, in an instrumental way. "Tourists try hard to match their holidays and morality because during holidays they want to relax, to experience something, rather than be"polite and decent" as on every usual weekday [Kazimierczak 2011, p 197].
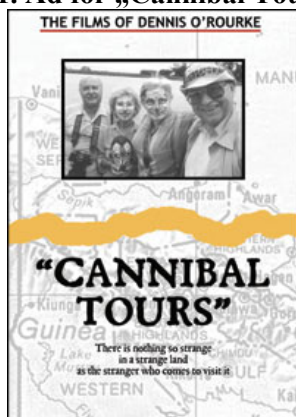
2. Ethical dilemmas of ethnic tourism

The definition of ethnic tourism by T. Oakes says that it is a form of tourism in which the main motivation of a tourist is the desire to experience the contact and interaction with the "exotic" people. This phenomenon is also aptly characterized by a general definition of cultural tourism, by K. Dewar which claims that tourism is a commercialized manifestation of human desire to see how other people live : the desire of an inquisitive tourists to see the other people in their authentic environment, and to study the physical manifestation of their lives. Tourists arriving at the chosen destination are mostly fascinated by the diversity and uniqueness of the visited group, nation or community. They are attracted by ethnicity, that is this factor which is a set of mutually and closely linked socio - cultural features, determining the distinctness and specificity of a particular community ("own people") against the community of others ("strangers") [Buczkowska 2008, p 54].

Within the ethnic tourism, unfortunately, there are often plentiful negative behaviours on the part of tourists, which can be classified as far unethical. Such behaviours, which do not have much in common with the respect shown to another man, are perfectly depicted in the scenes from the documentary film *Cannibal Tour* of 1988 (Photos 1 and 2), which was analyzed in detail in the book of M.F. Gawrycki *Podglądając Innego (Watching the Other)* [2012, pp. 9 -13]. Gawrycki emphasizes that this production is a perfect picture of the relationship between Western tourists, and the"exotic" world, which is specially constructed for them. The film tells the story of Western tourists who joined the trip to visit "the wild". The tourists are self- confident, confident in their judgments and their Eurocentric perception of the world. They treat indigenous peoples as full-time Disneyland employees who play exotic scenes in front of them. All in all they paid (even quite a lot), for their *cannibal tour*. On the one hand, they want the indigenous people to be genuine, on the other, they want them to adapt to the ways of doing tourism by people from the West. The natives in turn take the strategy of self- exotisation to make it easier to sell themselves to tourists pouring in - that is why, among others, they talk about the cannibalism of their ancestors. Contrary to appearances, the title of the movie *Cannibal Tour*, however, refers not to the old practices of indigenous peoples, but to tourists who "devour" non-European cultures, invading them and demanding the fulfillment of their ideas about what the "wild" or "primitive" people look like.

During such a trip the tourists feel superior to the observed population - the Others, whom they "invaded". It is them who have the power in the form of money. For the indigenous people the tourists are also the Others, whom they host on their land, as they can make money on them. The film does not show, however, intercultural understanding : the natives pose for the photos, and tourists try to make only superficial dialogues.

Scenes in this film are the essence of ethical problems that afflict modern ethnotourism. On the one hand, we have a tourism show produced by indigenous people for tourism, on the other hand - those very ethnocentrists. As far as the population is concerned, the moral dilemma lies in the fact that along with the development of ethnotourism, also so-called wilderness marketing (the concept coined by D. MacCannell) is born - native inhabitants seeing growing interest of visitors and their willingness to pay for peeping in their lives, decide to play in front of them some scenes from their life, rituals and traditions, even if they have not practiced them in such a form for a long time [Urbaniak 2012, p 14]. Some people can interpret it as a lack of authenticity, a kind of play staged for the tourists' needs. On the other hand, it is hard to expect other people to be stopped at some point in the development of civilization, just because a rich tourist wants to see that you can still live the way people lived in the past.

Photo 1. Ad for „Cannibal Tours"   **Photo 2. A shot from the film „Cannibal Tours"**

Source: www. directcinemalimited.com

3. Ethical dilemmas of popular culture events tourism

Event tourism is a form of travel that involves the participation of tourists in various projects like theatre, film, cinema, festival, carnival, literary, musical performances, dance, photography, concerts, performances, parades, fiestas, festivals and many other [Buczkowska 2008, p. 48].

In the modern world we can clearly notice the continuous development of the number of different festivals and special events, which are one of the most popular leisure activities, develop tourism and enrich people's lives, give meaning to societies and allow for sharing common experiences between hosts and guests of particular events [Buczkowska 2009, pp.91].

There is, of course, nothing wrong or unethical in the participation in tourism of popular culture events, organized on a rather large (sometimes massive) scale. Doubts may arise only when we consider the way some of them are organized, as well as the purpose of celebration. As P. Matusik observed, today it is difficult to determine whether the return to the past (in the form of organized historical events or, for example carnivals) is sincere, derives from genuine interest in history and helps rebuild the social identity, or whether it is purely instrumental [Matusik 2012, p. 90].

The ethical problem in event tourism is undoubtedly its far-reaching commercialization. There are plentiful examples of this. One of them may refer to the world-famous Spanish fiesta. For example, Spanish Feria de Abril festival, which has been traditionally held

in Seville for more than 700 years, now takes place also in Palma de Mallorca, and a great holiday of Valencia - Las Fallas - has spread recently to the entire autonomous community and is now celebrated in 76 towns in the region. And it seems obvious that tourists' interest in the feast had the significant impact on this state of affairs. Not only the massive spread of the fiestas is the problem, it is also a fact that the traditional festivals often take place on their respective dates. For example, the Spanish celebrations in honor of the Saint Fermina in Pamplona (including, among others, people getting chased by bulls along the streets of the town) were transferred for the summer months because then it is high tourist season in Spain – so the fiesta has more observers. Therefore the feast of purely religious character evolved into a tourist attraction. Increasingly, events also take the most magnificent form - their programmes include elements, rituals, attractions which originally had little in common with this event or the history of the region. All this in order to attract tourists to a destination[3].

Another type of ethical dilemma in event tourism may be the subject matter of events and the way it is presented. It can be exemplified by military tourism events through which - assumedly - a tourist wants to see the places, objects and events related to the history of military conflicts and military sphere of human activity and intends to gain knowledge and experience in this field [Mikos v. Rohrscheidt 2011, p. 232]. Participation in the reconstructions of the battles can evoke the sense of pride about the attitude of ancestors who fought for our homeland. However, in front of the eyes of tourists is staged and played some fight, someone's death, someone's loss - which may cause in the tourists the joy of "winning" (the stagings usually show victorious battles of a nation), or re-hatred for the enemy in losing situations - and it is difficult to consider these reactions as ethical.

Photo 3. Photo advertising the military camp in Borne-Sulinowo for children at the age of 12-18 years.

Source: www.favore.pl

In participating and organizing events of military cultural tourism, mixing of these "black cards" of history with entertainment and fun, seems to be ever-present in contemporary tourism activity (Photo 3).

4. Ethical dilemmas of cultural heritage tourism

Travelling to the objects of material cultural heritage is one of the most popular forms of cultural tourism, undertaken by numerous groups of tourists. Unfortunately, it causes also the negative effects, especially for those objects. As rightly noted B. Szmygin [2006, p. 3]: the relationship between heritage and tourism has been lately losing its original essence, because for the specialists in tourism, heritage has become "material, on the bases of which the so-called tourism product needs to be built." He also adds that "the transformations of objects or groups increasingly take into account the needs of tourists, and less and less the value of the heritage itself. The design and development of historical sites is commonly altered, and more and more far-reaching adaptations are made." These are not, unfortunately, correct behaviors (ethical in relation to heritage), even if they satisfy the needs of the tourism market.

Tourists themselves behave extremely wrongly towards the cultural heritage visited, violating all ethical, and even moral standards. The worst offenses include: destruction

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[3] Broader analysis of the process of evolution of fiestas (frequently of religious roots) towards tourist show was made in the article *Spanish fiestas – still a local holiday, or rather only a tourist attraction?* („Turystyka Kulturowa"/ „Cultural Tourism" 4/2010, pp. 17-37).

of historical monuments (intentional, exploitational or even reckless), by stepping on them or painting over them; throwing litter in the area of monuments ; taking the heritage away in the form of pseudo – souvenirs (locks of hair of the natives, fragments of walls, objects from visited sites), theft of cultural goods) or in the form of very unethical souvenirs, such as gas masks and plastic guns from Westerplatte. Moreover, such tourists have no tolerance, manners, understanding and openness on / for the Other; the use of camera flashes in places where they are harmful for the monuments, as well as shooting photos of themselves in challenging poses and incomplete costumes on the background of buildings of historic or tanatotourist significance (a photo of this type is unethical also in front of the pyramids, which some tourists are not aware of).

5. Ethical dilemmas of religious tourism

Visits to places of worship can be caused by three different motives : a motive arising from purely religious impulses, religious- cognitive motive, and a motive arising from non-religious impulses (entertainment, cognitive). Depending on the religious views of tourists participating in trips to places of worship, three types can be distinguished: trips of the adherents of a given religion to places of its worship (this is the essence of religious tourism); trips of the followers of one religion to worship places of another religion, and trips of agnostics or non-believers to worship places of a chosen religion. It is generally assumed that religious tourism trips should take place in an atmosphere of ecumenism or religious tolerance. They should not be characterized by only a superficial tour of the site, not connected with the desire to get acquainted with the features of the religion, and take place without a sense of religious and cultural tolerance [Buczkowska 2008, pp. 52-53].Otherwise, the behaviours of tourists that offend feelings of people of other religions can be classified as unethical and, in some religious circles, even immoral. For example, kissing the Buddha is considered to be such behaviour. What's more, such an act is threatened even with imprisonment (three French tourists in Sri Lanka were sentenced in August 2012 to a suspended prison sentence for insulting the religious feelings of the Buddhists this way) (Photo 4).

Anther unethical behavior of tourists in places of worship is not complying with the operating rules, such as wearing appropriate attire (so tourists enter the temple with bare shoulders and knees - Fig. 1, feel offended by the necessity to take off shoes at the mosque or to cover heads by women in *tserkovs* (Orthodox churches) and mosques). Moreover, they visit the places of worship - taking simultaneously plenty of photos - during the services, religious ceremonies and prayers of the faithful. They often unceremoniously enter the sacrum zone,

Photo 4. „A tourist kissing Buddha"

Source: www.petapixel.com/2012/08/23/french-tourists-given-jail-terms-in-sri-lanka-for-kissing-buddha-photos/

Fig. 1. Poster advertising the action „Entering through the door of God in congruous apparel"[4]

Source: www.debata.olsztyn.pl

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[4] The initiators of this Polish nationwide socoal action emphasise that the problem of wearing inappropriate clothes in churches refers mainly to tourists.

also in order to take photos, they avoid throwing money to donations boxes in buildings with no tickets, they use mobile phones inside the premises and during services, or they talk loudly. However, the above behaviors are not - as it is commonly regarded – typical of only or mostly agnostics or atheists, but also the faithful visiting the religious facilities of other faiths. Tourists usually know how to behave when visiting objects of their own faith, they forget, however, that similar rules apply also on the premises of another faith.

Currently the problem of many sacred objects is also very high tourist traffic and the expectations of visitors. Admittedly, these are the places in which managers usually see their primary role in the protection and preservation of the site and its accompanying religious tradition (which usually stands in opposition to the task of meeting the expectations of the visitors), but on the other hand, it is impossible not to notice the increasing interest in the economic potential of places of worship. In such places tourists are often obliged to purchase an expensive admission ticket, or conned by market stall owners into buying some devotional items of dubious quality. The desire of making profit on tourists in places of religious worship in such a way is considered by many as inappropriate and unethical.

6. Moral dilemmas of tanatotourism

Tanatotourism is travel motivated by the need to know (visit) places associated with death in various contexts. A travel participant is rather not focused on the deceased as a person with specific characteristics (the trip is usually taken without any personal or public knowledge of the deceased), but on the site commemorating and documenting someone's death, its scale or form. Tanatotourism includes, among others, visiting the cemeteries, the catacombs, places of disasters, battlefields, or museums documenting the death or tortures[5] [Tanaś 2009, pp. 268-269]. If visits to these places are accompanied by some reflection, dignity, proper attitude, the desire to know one's fate, or the desire to empathize, then we can talk about travels which are valuable and fully cultural.

However, travelling to places of death or the ones that witnessed death – when the person travelling wants to be a "witness" of death again, and takes this experience in the category of sensation, is considered to be an unethical category of tanatotourism. Such a tourist takes lots of photographs in the place visited - shooting also himself in this space - doing so usually in a tactless, pushy manner. This person is a loud tourist, oriented towards the assessment of the "attraction" which he reached, and an example here can be shooting photos of oneself on the background of the cremation ovens in the concentration camps - Photo 5.

Photo 5. The cremation oven in the concentration and death camp in Auschwitz-Birkenau, on the background of which tourists frequently take photographs of themselves

Source: own archive

Another aspect of tanatotourism which is considered unethical is the fact that as a result of the demand for "tourist attractions" based on the theme of death, cruelty or disasters, nowadays specific tourist products emerge (like "haunted houses"), and very strange "souvenirs" appear – such as the previously mentioned gas masks at Westerplatte, for which there is, unfortunately, high demand from tourists.

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[5] Tłumy turystów oblegają obecnie też na przykład posiadłość kolumbijskiego narkotykowego barona Pablo Escobara (odpowiedzialnego za ok. 4000 morderstw).

Also the behavior of the hosts of accommodation facilities or catering establishments who vie with one another to satisfy the accommodation and catering needs of sensationalist tourists in the places we mentioned earlier should be considered unethical. These people are pleased with the influx of reporters and tourists as a result of the disaster which took place in the given area - as happened, for example, in 2012 when the Italian town of Giglio, lying in the vicinity of the place where the cruise ship Costa Concordia was drowning for a few days. The employees of the tourism industry then admitted in interviews that due to the catastrophe they were able to earn a lot in this typically "low" tourist season.

A widely discussed ethical issue, among others, is travelling to the places affected by the tsunami, floods, earthquakes, particularly when the effects of the disaster are still strongly noticeable, and the inhabitants of the regions still suffer. Critics argue that when a tsunami wave caused a tremendous damage in southern Thailand in 2004, including the coastal tourist areas, the number of victims was also influenced by the violent and reckless development of tourism - tourists in these areas were particularly vulnerable to the effect of giant waves as the holiday centers were located too close to the coast. As a result of the disasters many tourists were later afraid to arrive at this destination, and consequently tourism suffered a big decline in foreign visits. To prevent such a state of affairs, the government created, among others, a museum concerning the tsunami, which would help to take advantage of the world's interest in this region and to attract further crowds of tourists [www.wsiz.rzeszow.pl].

A tanatotourist "hit" of the last ten years have also become the visits to New York's Ground Zero zone. The place where once stood the Twin Towers of WTC have become a compulsory stop on all trips in this region. For the Poles such a space since 2010 has been the Wawel Castle, or more specifically, the burial place of the presidential couple Lech Kaczynski and his wife Maria, who died in the so-called Smolensk crash. Smolensk itself in Russia – the crash site of the Polish government's plane – has also been experiencing strong

Photo 6. Cambodia – mass grave of above 8 thousand victims

Source: www.abckamodza.pl

interest on the part of Polish tourists. Motivations of tourists arrivals at the places mentioned are unfortunately varied - from paying tribute, through a simple desire to see the place known from the media coverages, to the need to "score" a given tourist attraction (the latter situates very much in the category of inappropriate behaviors) [*Tanatotourism...*].

As observed by J. Klata, there are dozens of such "attractions" and their number is still growing, along with the force of the cataclysm. According to Klata, one can almost everywhere, paying more or less money, relish the suffering of others. In the near future a real "pearl" will join tanatotourist attractions: the Killing Fields in Cambodia, where the Khmer Rouge murdered about 15% of the Cambodian nation. Because the revenues from tourism account for 20% of the GDP of Cambodia, the government cannot remain indifferent to these two numbers. The attractive "S21" - a place of terrible torture in Phnom Penh - is already running, attracting tourists and earning money, but it is only the first step on the road to the economic success of the country. Cambodia's infrastructure is still being developed (Photo 6), and on the verge of a dug up the road a billboard was erected: "Tourism brings in money and creates jobs" - a slogan correct as such, but its foundations are extremely unethical [www.tygodnik.onet.pl/0, 54980, tanatoturystyka].

7. Moral dilemmas of slum tourism

At the moment, in some chosen parts of the world, one of the trends of tourism has become slum tourism, also called slumming or favela tourism. As we read in N. Kęcel [2012] it is very difficult to define the slums unambiguously, because they are all very different from each other. They can be found in small towns and in big cities. For example, in the favelas in Rio de Janeiro, next to the makeshift barracks, one will encounter the normal brick houses with electricity, but all of them were built illegally, and the electric current which is used by people is stolen. In Cairo the slums emerged on cemeteries around the old part of town, while in Nairobi people build makeshift houses with trash and debris under bridges or on the edges of the mountains of garbage. The slums are growing due to a huge population growth and a great influx of people coming to the cities looking for a better life than in the countryside. Poverty, confined space, lack of education and work, cause that the slums are becoming a hotbed of crime and rapid death. They are also becoming a "feed" for the adventurous tourists.

As you can read in the report on slum tourism in Africa: Kibera in Kenya is beginning to compete in travel agencies with such attractions as safari trips or excursions to Maasai villages. "In this place the eyes tired of wealth and luxury have a chance to see the narrow streets full of garbage, open sewage, dramatic barracks of the poorest people in the valley of Nairobi. AIDS victims are dying slowly on cardboard dens, and the kids are fighting for food in the mud with omnivores goats" (Photos 7, 8) [www.podroze.gazeta.pl/podroze/1, 114,158.5576318, Turystyka_slumsowa.html].

Photos 7, 8. Sights in the being in the centre of the interest of tourists

Source: www. podroze.gazeta.pl/podroze/1,114158,5576318,Turystyka_slumsowa.html

For the reasons mentioned above, slum tourism is sometimes called "immoral voyeurism" - such an opinion is given in the subject literature to the following behaviors of tourists: observing slum dwellers violating their privacy or making them feel humiliated, as well as observation of slum dwellers in order to motivate oneself to be better. Many people suggest that visitors to the slums behave like during a visit to the zoo, treating people staying there like animals who will be happy to be treated with some candy thrown to them [Kęcel 2012]. It also happens that slum tourists proclaim the desire to learn a new culture and broaden their knowledge about poverty in the world while, in fact, their guiding intention is to obtain another experience, to experience another adventure and take pictures, which you will be able to show off in front of friends - these behaviors are also not ethical.

Defenders of slum tourism explain that approximately 80% of the profits from this business goes to local charities (including the maintenance of schools and medical assistance in the slums), and that watching these tragedies with one's own eyes makes people more sensitive, helps them understand, highlights the pathos of the situation. Undoubtedly it is true, but unfortunately no one examines how many tourists chooses to visit the slums with such an attitude.

8. The issue of sex tourism

Today in the literature of the subject one can encounter the statement that also sex tourism can be seen as a form of cultural tourism understood in a very broad range. Despite the fact that more and more tourist destinations are associated with sex tourism (e.g. Thailand), it is still a big problem to define clearly and precisely this form of tourism. The definition provided by the World Tourism Organisation (UN- WTO) is the one most frequently referred to in the literature: "Sex tourism is trips organized by the tourist industry, or without its participation, but using its structures, whose basic purpose is to lead to commercial sexual contacts between tourists and the persons who reside in a given territory" [Borzyszkowski 2011, p. 19]. Simultaneously, sex tourism is one of the most controversial aspects of contemporary international tourism and is commonly considered to be unethical [Godlewski, Wereszczuk 2010, p. 11]. Just as a man is curious, for example, how the subject of death is understood in other cultures, he is also interested in the fact how important sex and erotic life and related practices are for the people in other cultures. However, the majority of sex tourism trips lead to superficial contact, which are often also illegal (especially when this problem affects children). Photograph 9 perfectly illustrates the clear boundary between the locals and the tourists. This is a shot action from U. Seidel's film about sex tourism, which was released in Polish cinemas a few weeks ago. The film shows such trips as a contemporary neo-colonialism, which because of unequal financial situation of the tourists and the residents of reception regions leads to skipping of human dignity (when the local population make sex with tourists for money). However, as pointed by L. Mastalerz [www.dwutygodnik.com], this relation between tourists and natives is much more complicated, because the relations of Europeans and, for example, Kenyans are governed by the principle of symmetry - the first make use of poverty and desperation of indigenous people, but others do not remain debtor - in a cynical cahing in the sense of low value and loneliness of the Europeans.

Photo 9. Sex-holidays

Source: www.dwutygodnik.com/artykul/3925

Summary

It would seem that nobody needs to be convinced about the importance of conscious and socially responsible travel and sustainable development of tourism in the modern world. However, as shown by the examples in this article, there is still some need to examine the tourist behaviors that do not go hand in hand with the ideas which are unethical or immoral and which impede just the development of sustainable tourism. Undoubtedly, it is obvious that only conscious travelling, as well as the reflective attitude of tourists during the trip, can help to establish some intercultural dialogue or to break down the barriers and stereotypes through cultural tourism. No code of ethics can force tourists (although it may

persuade them to reflect) to spend their free time or travel in a rational way, until they do not find out themselves how much their behaviors affect the lives of the Other at their place of rest. A lot can also be done in this matter by the organizers of cultural tourism : the creators of tour programs or tour leaders and guides, who themselves should refer to the visited cultures and populations with due respect in order to set an example to their charges - tourists. The organizers, in turn, should be taught this respect for the cultures visited, among others, by higher education institutions of tourist profile. In particular, the emphasis on education of cultural tourists is here important because this category of tourists is the most "greedy" in terms of exploring other cultures. It seems all the more important that the well-knit, reliably built, and realizing educational goals offer of cultural tourism, could protect us from the thoughtless travel, frequently serving only the shallow and momentary satisfaction of participants and the commercial profit of its organizers, or creation of negative reactions.

Moreover, for the proper development even of the protected heritage tourism, well-considered initiatives of the administrators of facilities and managers of tourism, as well as stable legislation are important, because only then will it (according to B. Szmygin) effectively counteract the process of so-called "Disneylandization of heritage" and assist in its upkeep and developing appropriate relationships on the plane: heritage-tourism.

According to A. Góral [2012, pp. 23, 28] the challenge which is today faced by the managers of, for example, holy places, depends primarily on finding a balance between keeping the spiritual and religious values of a given place, and designing and implementation of tools allowing for sustainable development of tourism in these places. Managers of cultural sites are trying to deal with this situation by introducing restrictions on the space available for visiting, by organizing special tours and preparing courses and workshops for volunteers and people working in the facility.

Improper tourists' behaviours in cultural spaces can be controlled in many ways. In some sites, for examples, parts of the tourist objects are unavailable for visitors (and during important state, religious, etc. celebrations the objects are totally unavailable for tourists. A frequent practice is also placing some notice boards and/or staff members in different areas of the site in order to answer tourists' questions and simultaneously control their behaviour.

However, it can be assumed that the most efficient tool of controlling tourists' behaviours in cultural objects is providing tourists with suitable information and educational materials by means of tourist information centres, Internet webpages, and in the object itself.

Such measures result in the fact that tourists can become more and more aware of the nature and purpose of the sites they visit. Simultaneously, these tools are used to spread the spiritual message of the cultural object [Góral 2012, pp. 29-31].

An important role in cultural tourism is also played by the media, which should present problems of modern tourism in a broader context than just focusing on the sensations, pathologies or cheap forms of entertainment, thus showing negative patterns of behavior.

In this article, emphasis was put on the unethical behavior of tourists in cultural objects and places and on unethical attitudes and actions of the organizers of cultural tourism. However, at the end, it is still worth paying attention to the local population, who represent the reception areas of cultural tourism, especially ethnic one (who, however, also frequently behave unethically towards the tourists). Photographs 10 and 11 illustrate a project called "Fucking Tourists". This photographic document presents the natives with their middle finger aimed at the camera lens.

As it can be read in the comments to the document, many explorers and tourists were shown such a gesture. An example can be the case of M. Brzezińska who referred to it in the following words : "I was travelling by a local bus (in Nepal) and I was the only "white" woman. So everybody stared at me, waved to me and smiled. Only three boys whom I noticed from the window, did not return my friendly gestures. Instead of a smile, I was shown three middle fingers accurately aimed at me. Initially, I was amused by the situation. Reflection

came after some time. After that incident I became more humble. I stopped feeling so unpunishable, the "white" from the West who can peep a strange, exotic world." These words, as well as presented photographs, are an excellent commentary on the "what is and what should not be contemporary tourism" [www.natemat.pl/25501,turysto-f-off-wazny-projekt-czy-glupia-prowokacja]. Showing a middle finger is perceived in many cultures as offensive and inappropriate, however, it is often used. When this gesture is performed towards us by representatives of different communities us, we feel particularly affected and the more we consider it unethical. It should, however, be considered whether it is just a manifestation of their bad manners, or a manifesto of people humiliated, degraded by the tourist market to the level of some "exotic view" and treated as a local attraction. If it is the latter, it has a deeper symbolic dimension, and then it should be considered, whether our behavior in relation to the Others was ethical and moral ?

Photos 10, 11. Photographs taken within the project „Fucking Tourists"

Source: www.natemat.pl/25501,turysto-f-off-wazny-projekt-czy-glupia-prowokacja

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Etyczne dylematy turystyki kulturowej

Słowa kluczowe: etyka, turystyka kulturowa, turystyka moralna, zagrożenia etyczne, świadome podróżowanie

Streszczenie:

Artykuł odnosi się do etycznych dylematów, które pojawiają się w obrębie turystyki kulturowej. W tekście krytycznej analizie poddano niewłaściwe zachowania uczestników turystyki kulturowej (których z tej racji nie należy nazywać turystami kulturowymi), które wpisują się w nurt turystyki etnicznej, eventowej kultury popularnej, dziedzictwa kulturowego, religijnej, tanatoturystyki oraz turystyki slumsowej i seksualnej. Przedstawiono także najczęstsze błędy popełniane przez organizatorów turystyki kulturowej.