

Patrycja Essing-Jelonkiewicz

Kazimierz Wielki University, Faculty of Geographical Sciences, Bydgoszcz, Poland.

ORCID: <https://orcid.org/0000-0002-5361-5645>

Corresponding author: p.essing@ukw.edu.pl

The use of Kashubian regional architecture in the creation of a cultural heritage tourism offer in the rural areas of selected communes of the Pomeranian Voivodeship

Abstract: In Kashubia, as a cultural region, tourism manifests itself in various forms. One of them is rural cultural tourism, utilizing, inter alia, the material assets, unique character and wealth of secular and sacred architecture. The aim of this article is to determine the use of Kashubian regional architecture in the creation of a cultural heritage tourism offer in selected communes of the Pomeranian Voivodeship. Research conducted by the author has shown that Pomeranian historic objects of sacred and secular architecture can be used to develop the heritage tourism offer, consistent with the idea of sustainable tourism. Some of the facilities are part of existing tourism products, e.g. cultural routes, museums, and theme parks, such as the Kashubian Ethnographic Park in Wdzydze Kiszewskie. However, the tourist potential of numerous monuments is not fully used mainly due to insufficient tourism development, as well as lack of reliable information and promotion, and this affects sightseeing.

Keywords: heritage tourism, sacred and secular architecture, Kashubia, rural cultural tourism

1. Introduction

The touristic attractiveness of rural areas not only means natural values, but also the possibility of discovering the cultural heritage of a given region, participating in traditional activities and rituals, or combining active tourism with local exploration (Legienis, 2002; Durydiwka, 2012; Poczta, 2013). In his deliberations on rural cultural tourism, Mikos von Rohrscheidt (2021) points out that the desire to commune with the living culture or relics of ancient local culture is the most essential reason for tourists.

Nowadays, rural cultural assets can be successfully utilised to build the so-called heritage tourism in line with sustainable tourism. This form can be described as rational and responsible sharing of local cultural values, creating a tourist offer thanks to a captivating interpretation of heritage and involving the local community in pro-tourism initiatives (Gałuszka et al., 2008). In the publication on rural cultural tourism, J. Poczta (2013) confirms the existing coherence between rural cultural tourism

and sustainable tourism. Apart from that, she draws attention to developing local identity and respect for local cultural heritage, possibility of creating authentic, original tourist products based on folklore or folk art.

Undoubtedly, one of the meaningful elements of rural cultural heritage is regionally diversified architecture in terms of construction materials and methods, functions and adaptation to the existing natural environment, as well as architectural details specific to individual areas and epochs. As a result, architecture blends harmoniously with the landscape (Zaniewska et al., 2000). In the literature on the subject, this differentiation is understood as the concept of an architectural region (Tłoczek, 1980). The uniqueness of regional architecture may contribute to the development of the so-called architourism which relies in *going to a specific place to see or visit an architectural object of great historical, aesthetic or cultural value* (Bursiewicz, 2019).

The aim of this article is to determine the possibilities of developing heritage tourism ethnically

cally related to Kashubian culture, based on the monuments of sacred and secular architecture.

2. Research Area and Methods

2.1 Research area

This study describes research on the historic architecture of rural areas in selected communes of the Pomeranian Voivodeship, typical of the region. The study assumes that the selected architectural objects are part of cultural heritage which comprises tourism potential and that they can be used to develop distinctive, sustainable tourism products.

The analysis covered twenty rural communes of the Pomeranian Voivodeship (Fig. 1).

The selection criterion was material heritage, namely, architectural monuments reflecting Kashubian culture.

Kashubia has a great potential, both in terms of material and spiritual culture as is shown in monuments. Additionally, the abundance of non-material Kashubian culture is invaluable, which stems from the region's identity, that is, its specific language, tradition and handicraft production.

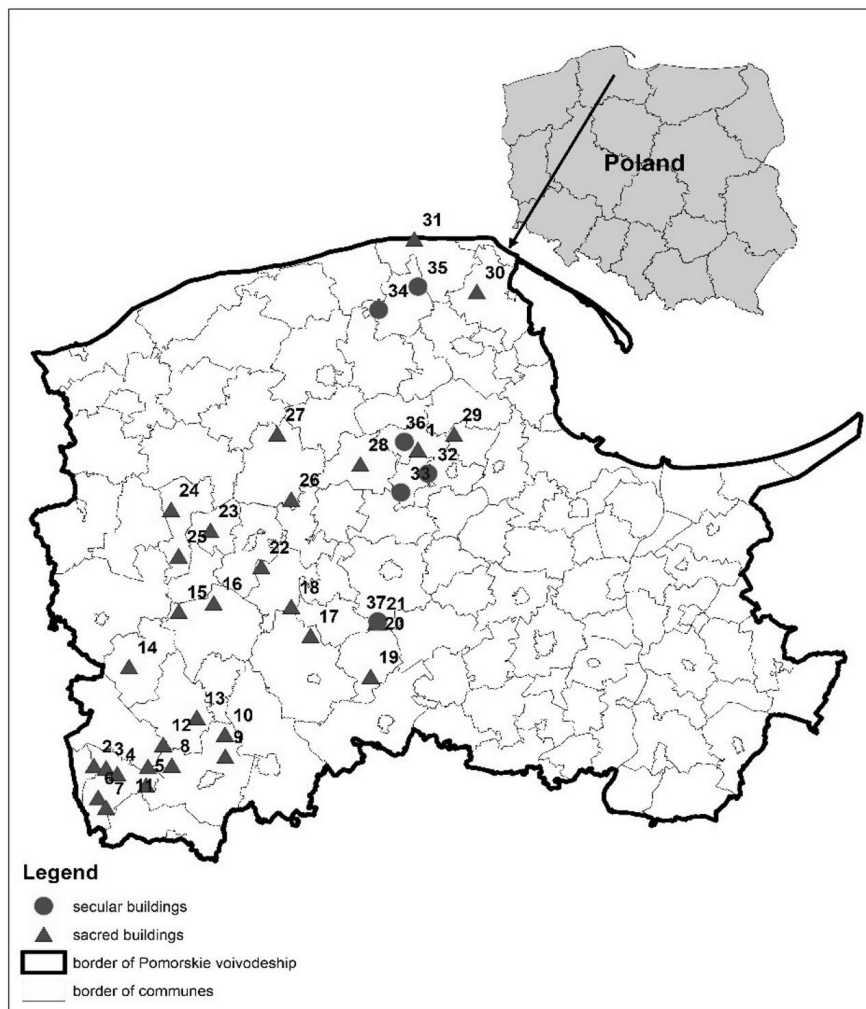


Figure 1. Map of selected secular and sacred buildings in the Pomeranian Voivodeship. * The ordinal number of a building in Table 1 corresponds to the number of a building on the map. Source: own study

2.2 Research methods

The methods to examine the possibility of using historic architecture for tourism purposes included *desk research* (e.g. analysis of strategic documents of communes, registers of historic buildings), own field observations (in 2007 and 2021); mathematical and statistical methods such as accommodation establishments density rate; k-means method; cartographic methods such as the method of data presentation using maps and tables.

In order to define the possibilities of developing heritage tourism based on the monuments of Kashubian architecture, it was required to estimate the tourist function development degree as well as the degree of tourism development in selected areas due to the fact that tourist traffic is their resultant. The author applied the tourist accommodation density index expressed as the number of bed places per square kilometre of the total area of a commune (Szromek, 2013).

The rate differentiation analysis was adopted according to threshold values compiled by J. Warszńska (Table 2) presented by R. Krukowska (2009). To illustrate the similarities in the tourism potential of the analysed communes (historic buildings and tourist infrastructure), the k-means method was used, taking into account the similarity of variable features, and adopted in the optimization of building type classification (Gatnar, 1995).

Among the selected rural communes of the Pomeranian Voivodeship, 13 secular and 31 sacred buildings, which may affect the development of cultural heritage tourism, were identified. The analysis was based on tourist accessibility, the presence of thematic cultural and tourist routes and the level of accessibility of websites as a key tool for exploring tourism space (Table 1).

Table 1. Religious and secular buildings, their tourist accessibility, availability of websites and the number of cultural and tourist routes.* Source: own study based on data: <https://www.nid.pl/wp-content/uploads/2022/07/POM-rej.pdf>

No.	Commune and village	Building	Tourist availability	Availability of websites	Number of nearby tourist routes
1	Kartuzy, Sianowo	19 th century church	yes	yes	3
2	Czarne, Czarne	18 th century church	yes	yes	1
3	Czarne, Nadziejewo	18 th century church	yes	yes	1
4	Czarne, Raciniewo	17 th century church	yes	yes	1
5	Czarne, Bińcze	18 th century church	yes	yes	1
6	Czarne, Sierpowo	17 th century church	yes	yes	1
7	Czarne, Krzemieniewo	18 th century church	yes	yes	
8	Człuchów, Krępsk	18 th century church	yes	yes	2
9	Człuchów, Kiełpin	18 th century church	yes	yes	2
10	Człuchów, Polnica	18 th century church	yes	yes	2
11	Rzeczénica, Olszanowo	17 th /18 th century church	yes	yes	1
12	Rzeczénica, Gwieździn	18 th century church	yes	yes	1
13	Przechlewo, Przechlewo	18 th century church	yes	yes	1
14	Koczała, Starżno	17 th /18 th century church	yes	yes	2
15	Lipnica, Brzeźno Szlacheckie	17 th /18 th century church	yes	yes	1
16	Lipnica, Borzyszkowy	18 th century church	yes	yes	1

17	Brusy, Leśno	17 th century church	yes	yes	3
18	Studzienice, Sominy	18 th century church	yes	yes	2
19	Karsin, Karsin	20 th century church	yes	yes	2
20	Kościerzyna, Wdzydze Kiszewskie	17 th century church (relocated from Bożepole Wielkie)	yes	yes	2
21	Kościerzyna, Wdzydze Kiszewskie	17 th century church (relocated from Swornechgacie)	yes	yes	2
22	Studzienice, Ugoszcz	19 th century church	yes	yes	2
23	Borzytuchom, Borzytuchom	19 th century church	yes	yes	2
24	Kołczygłowy, Kołczygłowy	19 th century church	yes	yes	1
25	Kołczygłowy, Łubno	17 th century church	yes	yes	1
26	Czarna Dąbrówka, Jasień	17 th century church.	yes	yes	1
27	Czarna Dąbrówka, Mikorowo	18 th century church	yes	yes	1
28	Kartuzy, Sierakowice	19 th century church	yes	yes	3
29	Przodkowo, Pomieczyno	20 th century church	yes	yes	2
30	Puck, Mechowo	18 th century church	yes	yes	2
31	Krokowa, Dębki	20 th century church	yes	yes	3
32	Chmielno, Chmielno	19 th residential house	nie	yes	3
33	Łączyńska Huta, Chmielno	19 th residential house	yes	yes	2
34	Gniewino, Salino	17 th century manor house	yes	yes	2
35	Gniewino, Nadole	19 th century homestead farm	yes	yes	2
36	Kartuzy, Mirachowo	18 th century manor house	no	yes	2
37	Kościerzyna, Wdzydze Kiszewskie	Ethnographic Park in Wdzydze Kiszewskie: Examples of Kashubian residential, industrial and public buildings from the 17th-19th centuries (8 selected objects)	yes	yes	2

The largest concentration of buildings can be found in Kościerzyna Commune, in the village of Wdzydze Kiszewskie, where regional architecture of Kashubia has been gathered on 22 hectares of the Teodora and Izydor Gulgowski Kashubian Ethnographic Park.

From among fifty residential, industrial and public utility buildings, eight objects were selected. In addition to them, the author chose secular buildings, preserved in situ in the com-

munes of Chmielno, Gniewino and Kartuzy for the purpose of analysis. Most of the historic buildings qualified for the analysis were sacred – making 31 buildings in total (Fig. 1). The selected objects were characterized by specific aesthetic values that contribute to the development of various types of tourism, including cognitive and sightseeing tourism. Therefore, they can be perceived as tourism development potential.

3. Results

This study analyzes the status of selected historic secular and sacred buildings of regional Kashubian architecture. In addition, the paper highlights the possibilities for taking advantage

of such buildings in cultural rural tourism, taking into account their uniqueness, historical and architectural value.

3.1 Secular buildings

In Kashubia, at Slovinians, known as Kashubians from Łeba, inhabiting the north-western part of the Pomeranian Voivodeship, and in northern Kociewie, which includes a part of Vistula Pomerania, ethnographically associated with the Kociewiak group, a cottage was called "checz" or "chycz", "chycza". Initially, it meant a dwelling house, while today the word most often denotes an old house (Pokropek, 1995, p. 33). Traditional timber construction includes log and frame structures. Primary raw material used in constructions consisted of conifers like pine, spruce, and larch (Pokropek, 1995, p. 10), whereas the beam binding method devel-

oped the technique of quoin or the so-called dovetail joint. They consist in placing logs horizontally on top of each other and joining the ends at intersections with appropriate cuts (Tłoczek, 1980). Logs crossed in this way in the corners formed resistant wall bonds (Sadkowski and Szarejko, 1978, p. 37). Often, the wealth and prestige of hosts was demonstrated by the full-top three-bay arcade (Photo 1), transferred to rural construction from urban merchant buildings, as decorative and utility purpose, protected the door and the porch against sunlight and precipitation (Museum Guide, 2001, p. 14).



Photo 1. Gburska cottage from Wdzydze Tucholskie with a full-top three-bay arcade, transferred to the Kashubian Museum in Wdzydze Kiszewskie (photo by Patrycja Essing)

Among farm buildings distinguished by peculiar construction and architectural features, two groups connected with grain economy are particularly worth of notice, namely, barns and granaries (Tłoczek, 1980, p. 114). Kashubian construction in the Ethnographic Park in Wdzydze includes both farm and resi-

dential buildings. Aesthetic architectural assets can be admired, for example, in a traditional Kashubian barn like the two-shed one from Szablewo, divided by threshing floor, erected in 1787. Windmills and blacksmiths stand out among the wooden and well-preserved industrial buildings.

3.2 Sacred buildings

Timber-framed sacred architecture in Pomerania demonstrates values adopted for Pomeranian cultural resources as a result of the interaction and overlapping of Catholic and Protestant tradition (Sadkowski, 1997, p. 15). In Pomerania, the main body of sacred buildings remains single-spaced, especially in German-speaking Catholic Protestant congregations, where modest utility forms can be found. Hall churches were considered the most suitable for the preaching church. Exceptions are churches in Brzeźno Szlacheckie, Borzyszkowy and Gwieździn as they are more spatially diversified (Sadkowski, 1997, p. 142).

Timber-framed religious buildings erected in the area formerly inhabited by the Kashubian population have been preserved until today. Catholic shrines or those founded in the past as Protestant churches were made entirely of wood based on a log or frame construction. In Kashubian construction, an architectural detail played an insignificant role being very modest, often limited to the necessary finishing standard. Relatively the richest decorative forms were placed in arcades, but in some buildings they could also be limited to functionally necessary elements such as pillars or struts (Szarejko, 2004) (Photo 2).



Photo 2. Log church of St. Barbara from Swornegacie, moved to the Museum in Wdzydze Kiszewskie (Photo by Patrycja Essing-Jelonkiewicz)

Raw baroque classicism in church construction became characteristic of Northern Europe countries (Sadkowski, 1997, p. 211). Despite silhouette simplicity, Pomeranian sacred buildings testify to a high level of craftsmanship demonstrated by the builders as well as the creators of shrine furnishings including woodcarvers, sculptors, painters, gilders, tinkers, locksmiths and other local craftsmen (Liszewski, Sadkowski, 2006, p. 3).

In the first decades of the 21st century, most of the facilities were available to tourists. In the years 2007-2021, slight changes were made to the current tourist use of the analyzed monuments, that is, a previously unused historic Kashubian cottage dating from the second half of the 19th century was adapted in the village of Łączyńska Huta (Chmielno commune) and the seat of the Student Club “Pomorania” of the Main Board of the Kashubian-Pomeranian

Association was established there; not accessible for tourists so far, a 17th century manor house in the village of Salino (Gniewino Commune) was transformed into an agritourism farm. Likewise, changes were introduced in sacred monuments, for example, the 18th century Church of Our Lady Queen of Poland in the village of Sominy (Studzienice Commune) is under renovation; the 19th century church of St. Martin in the village of Sierakowice (Kartuzy commune) changed its owner, which is now the Communal Cultural Centre. This church still has sacred functions, but new ones have been added including social, tourist, educational and cultural functions, because exhibitions, vernissages and concerts are held here. Other analyzed religious buildings still perform their functions and are also open to tourists. Among the secular buildings discussed in this paper, the Gburska Farm in Nadole, belonging to the open-air museum, branch of the Florian

Ceynowa Museum of Puck Region (Gniewino Commune) was selected. *In situ* secular buildings comprising the countryside landscape such as the 19th century Kashubian checz (Chmielno Commune) or the 18th century manor house in Mirachów, are private property and are not made available to tourists.

Visitors themselves assess the attractiveness of a given asset. However, the value of an asset is determined by infrastructure development and the supply of services (Kruczek, Sacha, 1999). There is a relationship in the examined communes between tourism development and the use of valuable architectural assets of timber residential buildings and schurches. In view of the developing tourist market, agritourism becomes meaningful, which, in addition to the chance of displaying and promoting the rural area, can use individual elements of culture. Thus, the heritage tourism popularity increase factor is connected with tourism development in a given area.

3.3 Results of analyses

One of tourism function advancement measures which indicate a tourism development

level at the same time is the tourist accommodation density index (Table 2).

Table 2. Tourist accommodation density index in selected communes of the Pomeranian Voivodeship in 2021. Source: own study based on Szromek (2012, p. 94)

Levels	Tourism functions	Threshold values of accommodation establishments density rate	Tourism function rate of the analyzed rural communes according to accommodation establishments density rate
5	basic or one of major functions	> 50.0	-
4	equivalent or complementary	25.01–50.00	-
3	additional	6.26–25.00	Karsin. Kościerzyna. Krokowa
2	at the initial development stage	0.78–6.25	Chmielno. Czarna Dąbrówka Gniewino. Puck. Przechlewo Studzienice
1	tourism function has not started yet	< 0.78	Brusy. Czarne. Człuchów. Kartuzy. Koczała Przodkowo. Sierakowice

The analysis of indicator values for communes proves that tourism function development is at its initial stage in most cases as illustrated by the case of Chmielno (3.54) and Przechlewo (3.37), or the process of tourism function has not started yet like in Przodkowo (0.35), Sierakowice (0.59), Koczała (0.41), and Czarne (0.34). Among the analysed communes, the highest values of the accommodation density index were achieved by the following com-

munes: Karsin (6.97), Kościerzyna (9.19) and Krokowa (8.91). In spatial terms, higher index values were observed in seaside communes with historic buildings while lower values – in communes located in the south-eastern part of the voivodeship (Fig. 2). This is because this index is related to advanced tourism in seaside communes whereas tourist infrastructure in southern communes is less developed.

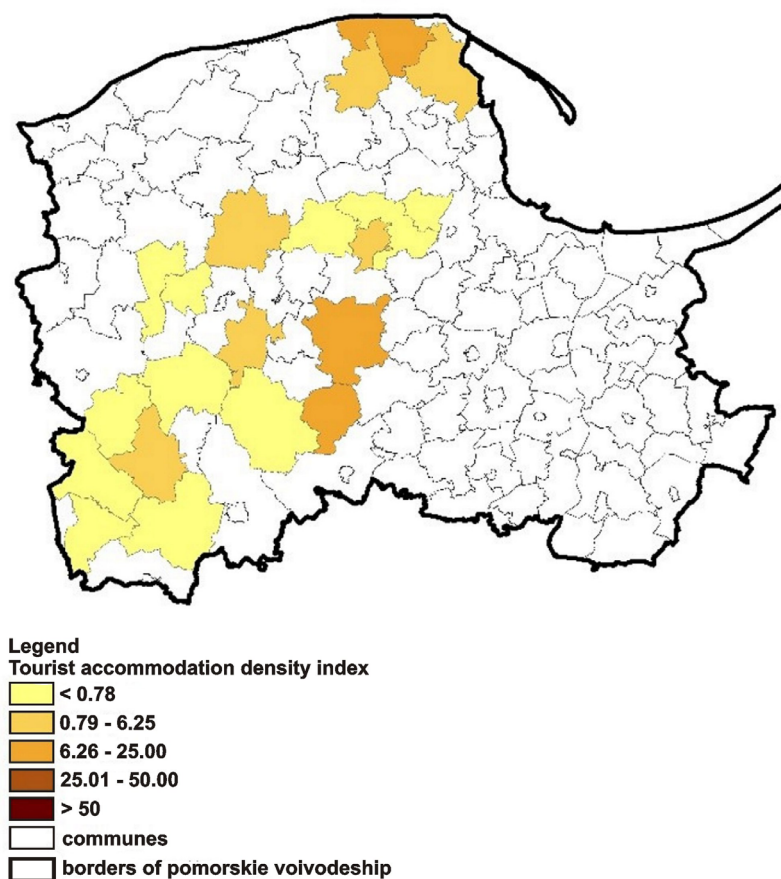


Figure 2. Accommodation density indicator in selected communes of the Pomeranian in 2021. Source: own study based on data from the Central Statistical Office, Local Data Bank, online: bdl.stat.gov.pl/BDL/start

Tourist trails account for a significant element of tourism development, which facilitates the visibility and use of historic buildings for tourist purposes. In most of the examined communes, cultural and tourist-cultural trails can be found in the vicinity of historic buildings. Relevant examples include Pomeranian Way of St. James passing through such communes as Rzeczenica, Człuchów, and Kartuzy. Qualified tourism is also represented by an interregional bicycle trail: Greenway – North Necklace which runs through Brusy, Przechlewo, Człuchów, Koczała, and Karsin.

Thanks to the k-means method, using variables like the number of selected rural historic buildings, tourism development indicators, the number of the most popular (attractive) tourist rails passing through the commune, availability of websites for individual historic buildings, the analyzed communes were classified into three clusters with a similar development potential of rural cultural tourism, heritage tourism (Fig. 3). The first cluster included only one rural commune, namely, Kościerzyna. This commune presents both the

most architectural buildings and the highest tourism development level.

Research found that tourists' expectations include naturally beautiful landscape, relaxation, and proximity to nature and space. The rural model of spending time has recently become a visible trend not only in Poland, mainly in its northern voivodeships, but also across Europe (Marcinkiewicz, 2013). The growing popularity of agritourism as a form of recreation led to appreciating the advantages of this type of activity. A case in point is "Kościerska Chata" Agritourism Association, which promotes affiliated agritourism entities in the Kościerzyna land (<https://www.powiatkoscierski.pl>). It can be assumed that this area has the largest concentration of economic functions, including cultural tourism, and at the same time the largest number of Kashubian architectural monuments, tourist trails and public websites promoting the tourist attractiveness of the commune.

Cluster 2 displays eleven rural communes: Borzytuchom, Czarna Dąbrówka, Czarne, Człuchów, Gniewino, Koczała, Kolczy-

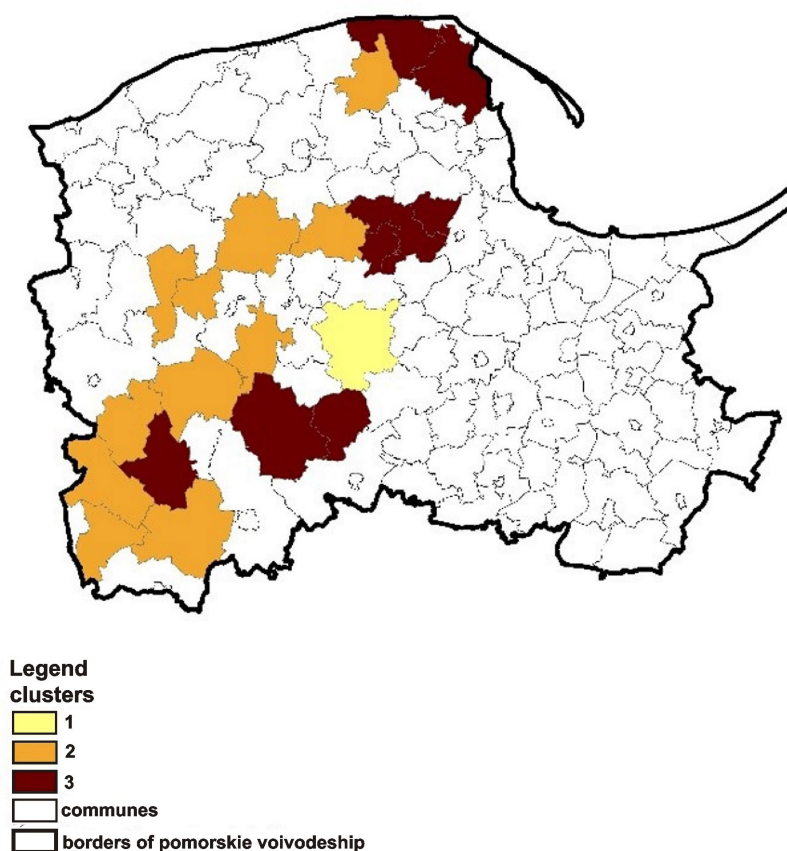


Figure 3. Potential for the development of rural cultural tourism in selected communes of the Pomeranian Voivodeship, according to the k-means method in 2021. Source: own study

głowy, Lipnica, Rzeczenica, Sierakowice, and Studzienice, where the assigned values prove lower tourism development in terms of all selected features. Analysis of the number of historic buildings, mainly religious ones (presented in six villages of Czarne commune), which add value to the commune and other features of this cluster, reveals a decrease in tourism development. The lack of accommodation facilities seems to hold back the tourism potential (<https://www.bip.czarne.pl>). According to the data obtained from strategic documents for the socio-economic development of the communes of Borzytuchom, Czarna Dąbrówka, Kołczygłowy, Lipnica, Studzienice, the utilisation rate for natural and cultural assets in regional economy is low, which suggests that tourism remains one of the unused directions of development (<https://www.powiatbytowski.pl>). In Człuchów Commune, included in cluster 2 with low values, according to the surveyed visitors, tourism may expect the greatest development opportunities in the coming years (<https://www.bip.ugczluchow.pl>). In Koczała Commune, on account of low

tourist function development, it is necessary to adopt measures aimed at prolonging the tourism season, providing appropriate infrastructure and attractions conducive to winter visits (November-February), as well as constant promotion of the Commune's values (<https://www.bip.koczala.pl>). Gniewino Commune has attractive cultural values, but some of them are poorly maintained (<https://www.bip.gniewino.pl>). Likewise, the Commune of Rzeczenica has poorly exposed values – cluster 2. According to the Commune's strategic document, the authorities strive to enrich the tourist offer and promote their own image by displaying historical, geographical and natural values, as well as care for cultural heritage (<https://www.rzeczenica.pl>).

Cluster 3 consists of eight rural communes, that is, Brusy, Chmielno, Karsin, Kartuzy, Krokowa, Przechlewo, Przodków, and Puck, characterised by average tourism development. This is evidenced by Kashubian historic architecture and tourism development condition, namely, the number of accommodation facilities, access to tourist trails including international routes,

functioning of websites, a modern tool facilitating the selection of tourist destinations. In Brusy Commune, tourism development is possible owing to local tourist routes, but tourist infrastructure is actually poor as the Commune does not have a well-developed accommodation base (<https://www.bip.brusy.pl>). In Chmielno Commune, a thriving accommodation base can be found, especially for agritourism, and the most popular routes abound in private guesthouses. Local website offers are well developed, allowing potential tourists to learn about the tourist attractions of the Commune (<https://www.bip.chmielno.pl>). Karsin – a commune in Kościerzyna district provides similar tourism development opportunities to those in Kościerzyna Commune. However, the accommodation base is smaller and offers mainly agritourism (<https://www.powiatkoscierski.pl>). Kartuzy is a rural commune with distinctive tourist routes. One of the most important and popular of them is Pomeranian Way of St. James, where tourism can develop significantly also thanks to cultural heritage buildings located near the Way (<https://www.bip.kartuzy.pl>). Research results reveal an average level of tourism development in this commune. Krokowa, located

in the Puck Land, has positive values. These are mainly international tourist trails. Leisure tourism dominates here, but it is the architecture of Kashubian culture that constitutes its value. In addition, the tourist can easily search for websites about the area and infrastructure. The rural commune of Puck, located in the vicinity of Krokowa Commune, is characterized by similar dependencies, both for tourist trails and cultural monuments. The Commune offers good access to local internet information, incl. on the state of tourism development which at an average level in this area. Przechlewo Commune is classified into cluster 3, relating to tourist development, which is unevenly distributed, and to tourist routes, especially hiking trails, not fully used. Thus, tourism development is assessed at an average level (<https://www.bip.przechlewo.pl>). Despite the existing cultural values, tourism potential was not used in Przdokowo Commune. To enhance tourist development and the condition of tourist trails, infrastructure needs to be increased and its functioning should be improved. Undoubtedly, this will contribute to tourist attractiveness, and thus improve the image of the commune (<https://www.bip.przodkowo.pl>).

4. Discussion and conclusions

The analysis of the tourist function in Pomeranian rural areas reveals various methodological approaches.

According to M. Drzewiecki (1980), in the studies on the tourism role in the economic development of Pomeranian villages, there were distinguished two fundamental elements which testify to tourism function development. The author applies a methodological approach which covers changes to the village as a settlement unit. He applies descriptive methods for analysis and indicates changes in individual rural households by means of statistical and mathematical techniques (Durydiwka, 2012).

In turn, Durydiwka (2005, 2006, 2007), when examining the level of development of rural tourism functions in relation to the scale of the entire country, applied hierarchical cluster analysis. Another example is the use of a synthetic measure (Durydiwka, 2015). For the studied areas of the Pomeranian

Voivodeship in the period of 1995-2005, relative stability was determined in relation to the spatial level of tourism function development (Durydiwka, 2012). Research results confirm the dependence of the process in the case of the commune of Czarne, where low index levels are observed achieving values close to zero.

Regarding the subject matter, according to Durydiwka (2012), the impact of tourism on rural areas is generally expressed in the socio-economic and spatial spheres. Moreover, the cultural sphere gains in significance in the deliberations.

Besides, as J. Majewski (2009) points out, the development of rural tourism is based not only on economic, but also ecological and socio-cultural considerations. This may contribute to the revitalization of rural areas. As emphasized by M. Duez and J.C. Veleix (1995), the promoting of rural heritage facilitates an influx of tourists, and thus capital (Durydiwka, 2012). There-

fore, cultural heritage, including architectural monuments, seems to be the subject of interest of the studied area to a large extent. Tourist attractiveness as a fairly common phenomenon which attracts tourists may constitute the basis for further considerations.

With reference to architecture, the most frequently used method so far is point bonitation. The presence of the analyzed elements of tourism potential awarded positive points while their absence or low value scored negative points. Ultimately, this method allows to obtain a synthetic assessment (Duda-Seifert, 2015). In this context, an attempt should be made towards further studies to obtain quantitative results, yet, qualitative research cannot be missed at the same time.

According to J. Kołaczek (2007), properly adapted historic buildings that are available for visiting as well as appropriate information on

them should guarantee a high number of visitors (Duda-Seifert, 2015).

The creation of new tourism products may become the foundation of modern tourism economy. The shaping of the demand structure is influenced by tourist values associated with tourism as a socio-economic and spatial phenomenon.

It should be emphasized that while satisfying the needs of tourists in a destination, one must find out if there is a supply – when proposing a regional offer, an inventory of local attractions should be made. Cooperation with the local community, administrators or service providers is of significance (Gałuszka et al., 2008).

The material heritage of Kashubia represented by architectural monuments is undoubtedly a factor contributing to the development of rural cultural tourism in this area. It can

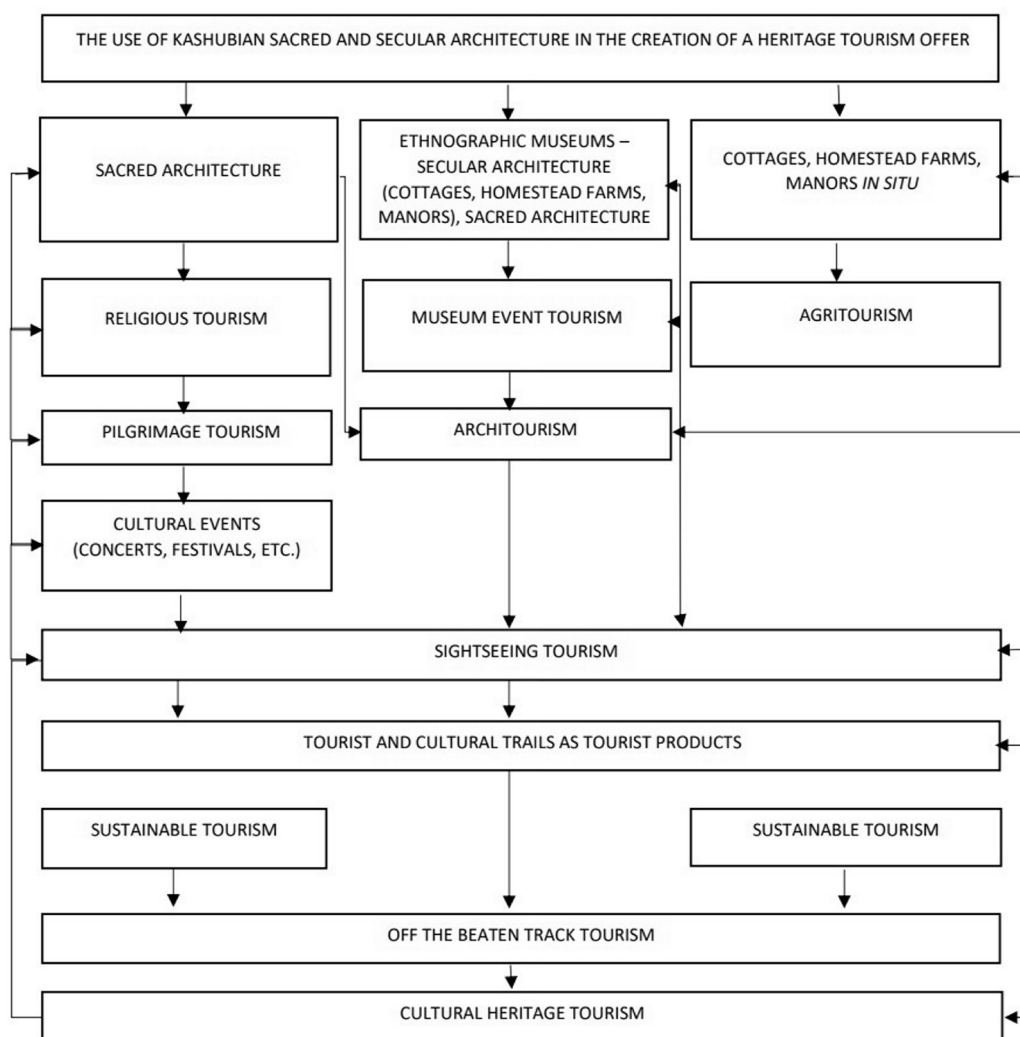


Figure 4. Dependence of cultural heritage tourism on tourism types as well as the possibility of creating tourism products based on sacred and secular buildings. Source: own study

also help develop sustainable tourism products such as regional architecture. Czapiewska (2016, p. 106) is right when she points out that in Kashubia, *historic rural architecture, unparalleled anywhere else in Europe, emphasizes the unique character of this region and offers great opportunities for its use in culture and tourism, thus enhancing its potential. Forgotten tradition is rediscovered in communes where agritourism has become a significant source of income.*

Kashubian architecture provides a background for culture, rituals and historical tradition of the local community. As Mikułowski highlights (1976, p. 243), the location of an architectural building in the landscape, spatial assumptions and sizes of buildings that can be treated as aesthetic and scenic values are important.

The rural commune of Kościerzyna, located in the central part of the discussed area, demonstrates the best development opportunities. The central location of the town of Kościerzyna in the commune is definitely an added value. Such a location of the town, which is close to every corner of the commune, gives better tourist opportunities, improves economic functions, facilitates the development of tourist infrastructure and transport accessibility. In addition to the concentration of protected architectural resources and marking of tourist trails, the commune is distinguished by valuable natural assets, which provide great opportunities for cognitive and qualified tourism like hiking, cycling, motoring, and canoeing. All the studied communes are valuable in terms of nature, but Kościerzyna is specially advantaged because it abounds in natural resources, and thus opportunities for various types of tourism. For these reasons nature is promoted.

Communes concentrated in the western part of the analyzed area such as Czarne, Kołc-

zygłowy or Lipnica, do not have a well-developed accommodation base, although many architectural monuments could encourage such development. This sheds some light on the underutilization of material heritage.

The development potential of heritage tourism in relation to architectural monuments is allocated to different tourism types (Fig. 4). There is a link between tourism opportunities and not only tourist and cultural trails, but also events, e.g. cultural or religious events.

Hence, it would be worth reflecting on how to better use architectural values of timber residential buildings and shrines, which speak volumes about Kashubian rich culture. For the analyzed area, heritage tourism, in line with the idea of sustainable tourism, is a chance to strengthen the tourist offer and stimulate tourist traffic.

Off the beaten path tourism may become a new trend which promotes sustainable development by seeking the authenticity of experience. Travel becomes discovering the unknown, and architecture stimulates the interest of tourists looking for authenticity.

This form, addressed mainly to individual tourists, would allow for a fuller discovery and promotion of Kashubian folk architecture, and at the same time for the protection of existing facilities and strengthening the local identity of residents involved in sharing and promoting their heritage among tourists. It is a creative form in sustainable tourism. Creativity and creative interaction are empowering, they are more than just their sum. They are connected by a common idea and narrative of a place, together they create a comprehensive product that enables deep experiences. This stimulates the emergence of a new value and enables tourists to engage and immerse themselves in a certain place (Wójcik and Czernek, 2018).

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