



THE LANDSCAPES OF DEATH: RELATION BETWEEN WAR, DEATH AND TOURISM

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Abstract

Presented article devoted to the issue of mutual relation between the activities related to travelling, tourism and interest in visiting the places, respectively landscapes marked by death and dying. The aim of this paper is to point out at relationship interaction in historical - anthropological context and on the example of the landscape of death - Poddukliansky region, situated in Slovakia - Polish border. The region has a rich potential and availability of war heritage, generating conditions for the development of alternative forms of tourism, specialized in the creation of offers and products focused on publicity and drawing attention to the cultural - historical heritage of the World War I & II. Particular attention is paid to the war cemeteries, their spatial localization and present state assessment that we have obtained by field research. The results of field research are documented by cartographic attachment developed in a specialized geographic information system QGIS.

Key words

Tourism, death, landscapes of death, war cemetery, Poddukliansky region

INTRODUCTION

A war and the events based thereon are momentarily linked with misery, suffering and dying. Poddukliansky region, situated on Slovakia - Poland border, is an example of this landscape marked by death. The tragedy of the both World Wars has appeared herein in a full force and it was seen not only by the decimated human lives but by the destructive forces, which can be still identified in the landscape structure. Strategically important geographical location of the border region predetermined by its presence of the Dukla Pass is a decisive determinant in mili-

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tary strategies and campaigns. Within living memory, the Carpathian saddles and passes have provided an important migratory crossroads, entrance gateways that facilitate the accessibility of the mountain range. Mainly merchants, travellers and later on also soldiers took advantage of them. One of the branches of the Amber Road led through the Dukla Pass, which passed through the historic territory of the former Kingdom of Hungary to Galicia and Poland. The importance of this territory confirms the existence of a historical journey from the time of the reign of Joseph II., the connector of North Zemplín municipalities and Poland, which served as the military road and bears named after him "Jozefínka". The increase of land usage for military purposes is recorded in the late 18th century. In 1799, the General G. L. Re-binder Corps passed through the Dukla Pass and a year later Surovov units under lead of General I. Moroninsky passed through. After the battle of Austerlitz in 1805, the Czarist troops under the lead of M. I. Kutuzov were passing the mountains on their way back (Mikita 2005). Poddukliansky region was the most notable affected by the World War I. and the World War II. The landscape has maintained the original military objects: cemeteries and graves - the memento of tragic events directly related to dying and death, predominantly represented in the area of national cultural monuments Dukla battlefield. In the presented paper we pay special attention to them. The aim of the paper, from the theoretical standpoint is to develop mutual interconnections between war, death, and tourism, and on the basis of the fieldwork results to point out at the potential of Poddukliansky region. This region is attractive for its possibilities of development of alternative forms of tourism that associate with visiting places, respectively landscapes, connected to death and misfortune in consequence of war conflict. In particular, we pay attention to alternative forms of tourism, such as dark tourism (Lennon, Foley 1996), (Sharpley, Stone 2009), thanatourism (Tanaš 2013), as well as anthropological reflection on death and society (Ariès 1974), (Davies 2005). Special emphasis is put on aspects of the war cemeteries and their spatial placement in general (Hubková 2010), (Malinová 2002), as well as in specific examples and data obtained by field research (Slivková 2011). The results of field research documenting relevant attachments.

AIMS AND METHODOLOGY

The main aim of the paper is to point out on the disposable potential of studied territory through its existing wartime heritage, namely the war cemeteries and graves from the period of the First World War that are preserved *in situ* (in its original location). Pursuant to the main aim we set partial aims as follow:

1. To realize the spatial identification of war cemeteries and graves from the period of World War I in the studied area
2. To prepare spatial localization of the war cemeteries and graves from the period of World War I by recording their geographic location by GPS coordinates



3. To create the cartographic attachment that will show the acquired results based on the previous two partial aims

To achieve the aims we realized field research in which we applied mainly *the explanatory-descriptive method*. The basis of this method was to provide realistic and spatially oriented description of war objects ranging from initial observations in the field to the clarification and systematization of theoretical knowledge, which are analysed in the chapters describing the war cemeteries in relation to the geographical features of the area of interest. In addition to the explanatory-descriptive method we have used a supplementary *method of geographic information systems*, based on the application of geographic information technologies. By application the geographic information systems we have achieved analytical processing, to be specific we have created the spatial analysis of data gathered by field research, and subsequently we have transferred them into the visual form of maps. Cartographic maps were prepared by using specialized geographic information system QGIS, working on the basis of Open source software. The source of cartographic information OpenStreetMap is off-the-shelf upgrade of QGIS software under the name of OpenLayers plugin. The basic data base for geographic information system that is generated and provided by Geodesy, Cartography and Cadastre Authority of Slovak Republic, as well as self-created vector layer in QGIS software interface have been a source of vector data.

INTRODUCTION TO DEATH – ANTHROPOLOGICAL DISCOURSE

The understanding of death as an integral part of life and formation of vital attributes has a cardinal importance. It is the path of knowledge and the cultivation of values attributed to life. In this context, we can claim that the intellectual insight of human is very important. As an intro to the indicated issue, we would like to use the phrase of one of the leading specialists in the aspects of death and the manner of its interpretation of societal conventions, Professor D. J. Davies *“Words Against Death”*. This phrase was used in the essay: *Death, Ritual and Belief* by Davies as a fundamental understanding the issue. Death and its variable forms of interpretation are there for us as a reminder of our mortality. Ariès (1974) speaks of death as of taming, natural and unavoidable part of the culture and spiritually mature society. Death is not only a kind of entity of personal reflection awareness of non-being in this world, but it is also a salutary habitat impulse, that is acquired by connection between the everyday experiences and particular death. In that sense, we can mention an interesting philosophical reflection of anthropologist Leach (1961, p. 34): *“for the human, it is significant to create contradictions and opposites association such as between day and night - life and death. Religion is trying to convince us to think about the dead as it was the night.”* Ariès (in Davies 2005) states that in the 18th century, death became interested in public affairs; human became



to be more interested in the death of others than his own. Therefore, we can consider the 18th century as a breakthrough thanks to the progressing understanding of death, which was not more the taboo topics in society. Ariès has defined the period between the 12th and 18th century as a period in which the death was something untitled (Davies 2005). In the 19th and 20th centuries, death has become the subject of interest of scientific research. The specific contribution was provided by scientific disciplines of anthropology and sociology. They pointed out, how the individual identity relates to the wider community, including ancestors and deities, and how human identity changes with the death of a member of the community (Davies 2005). In a reflection (Malinowski 1974) about the anthropology of death, we can distinguish the adaptation features between death and life, fear and hope at the end of which stands the desire for life. Malinowski emphasized the idea that a human facing death tries to maintain a positive attitude towards life. The opposite approach was adopted by Sigmund Freud. By using the word *Thanatos* (a word of Greek origin, expresses the name of the ancient Greek God of death and the death itself) he named the death instinct that prevails in human. Freud considered it as a negative and destructive force that constantly precipitated human creativity and desire to live (Davies 2005). In aforesaid academic works, there is evident humanistic and secular view of death. Changing the view of death was closely linked to the change of philosophy of life. In successive steps the death as a public taboo became *res publica* (public property). Discourses about God, religion through the authority of church dogmatism were replaced by interest in human and in the world as a space for life and self-realization. Davies (2005) notes that this shift has resulted in the transition from religiosity to spirituality. The theme of spirituality began to be generally accepted as a useful concept to describe the depth and quality of life (McGinn 1973). Experience and liberty of speech were naturally based on the desire to live their lives as much as possible in clear and authentic way.

The current social trend is mostly characterized by increasing dependency on personal lifestyle choices, which only emphasize and underlie the individual consumer lifestyle. This trend can be also observed by changes in tourism consumer behaviour. Individual consumption of tourism contributes to the genesis of non-traditional alternative forms and it extends the base of the so-called *special interest tourism*, respectively *niche tourism*. In the special interest tourism, there are often reflected sociological and psychological aspects of the subjects, for instance the added value of amplify living (emotionalism), authenticity and identity of a particular target site (destination, region). It is the result of mutual interaction within which stands on the one side pragmatic and experienced bearer of the demand for tourism and services, on the other side, there is undeniable influence of the media and availability of information, significantly influencing personality, value system and the human being needs.



DEATH AND TRAVELING

As we have already mentioned, although the process opens taboo topics of death in the 18th century, the most notable increasing tendency of interest in death has been observed in the 20st century. In consideration of the predominance of cataclysmic/thanatological information and news in the today's media, we can perceive the death as a modern phenomenon, and the trend of mass media coverage. The theme of death and dying infiltrates daily to our households through the media, we have become its natural consumers. It has unsurprisingly influenced the ideas, needs and wishes of tourism participants, who have begun to prefer and search for those forms of tourism and destination, providing knowledge, reminders and experiences immediately concerned with tragedy, misery, suffering, terror and dying oriented sites. The interest in death is not a new social phenomenon. As an example, we can mention the gladiatorial games from the ancient Rome, medieval pilgrimages and public executions. We can consider them to be early forms of tourism in association with death and dying, which showed some signs of organized activities. Another example is the first registered tour guide in England from 1838, combined with a trip by train in order to testimonies from the execution of two murderers. Sight-seeing of Paris in the 19th century was preceded by visiting morgues, which can be described as the forerunners of the Body World's exhibitions. Seaton holds the view that death, suffering and tourism exist in mutual harmony for several centuries (Sharpley, Stone 2009). As an example, he presents the surviving records of visits to the battlefield of Waterloo from 1816, when visitors could directly be spectators and be part of the fighting and dying but also of dying the participants themselves. Until the late 20th century, the site belonged to the most visited and popular places among tourists in Belgium. Namely, the battlefields represent the most typical examples of landscapes marked by death, so called *deathscapes*. They are directly linked to decimation of lives. Deathscapes issue is the main concern of the authors Maddrell, Sidaway (2010). In their eponymous study, they define them as spaces for death, dying, mourning and remembrance. Any activities related to the visit rate of battlefields are dated back to ancient times. For instance, we can mention written surviving records of ancient Greeks and their visiting of Thermopylae battlefield; perhaps even fabled Troy. In the last two centuries, the both organized activities took form and nature of tourism. The origins associated with organized visit rate of battlefields and sites can be found in modern England, Germany and later in the US. At the beginning of the American Civil War, on 21st July 1861, in the immediate vicinity of the ongoing Battle of Bull Run, there was organized a picnic for visitors from Washington. The principal aim was to observe the flow of fighting that came to the end as one of the largest massacres. Similar incidents took place around Gettysburg (Jędrysiak, Mikos von Rohrscheidt 2011). The oldest guides and tourist maps of the battle-



fields appeared before the end of the 19th century. In 1902, Thomas Cook's Travel agency organized tours to South Africa for the British, during which the participants could idly watch during the fighting in the Boer War (Jędrysiak, Mikos von Rohrscheidt 2011). Immediately after the war, English and French veterans began mass visitation of locations, where World War I took place, i.e. Verdun, the Somme and Ypres straightaway in 1920. Another example is the mass attendance of large organized Australians tours in the Turkish Gallipoli battlefield. After the World War II, especially Ardennes, respectively binding sites of the allied invasion of Normandy have become the target place for tourists. Even US tourists started to hunt these sites.

DEATH AS A CURRENT TREND IN TOURISM

Currently, the alternative forms of tourism outweigh those that are primary associated with death, misery, suffering, etc. This trend is highlighted by the number of created alternative forms of tourism terminology, which started to intensify especially in the past two decennia:

- *Black spot tourism* (Rojek, 1993)
- *Thanatourism* (Seaton, 1996)
- *Dark tourism* (Lennon and Foley, 1996)
- *Holocaust tourism* (Ashworth, 1996)
- *Morbid tourism* (Blom, 2000)
- *Slavery tourism* (Dann and Seaton, 2001)
- *Prison tourism* (Strange and Kempa, 2003)
- *Fright tourism* (Bristow and Newman, 2004)
- *Atrocity tourism* (Ashworth and Hartmann, 2005)

Among other equivalences, we can mention: *necro tourism*, *grief tourism*, *black tourism*, *war tourism*, *military tourism*, *battlefield tourism*, etc.

Travel writers were the first to describe the tourism to deadly places. An example of this is Patrick Jake "P. J." O'Rourke and his work *Holidays in Hell* from 1989. It is the travel writings about the world's worst places in the 1980s (Warsaw, Belfast etc.). Academic interest of the problem is dated to the early 1990s. It was the study of sociologist Chris Rojek (*Ways of Escape: Modern Transformations in Leisure and Travel*, 1993), where he first time used the term *necro fever* in response to the term *black spots* - visit rate of places marked by death and dying, or places of death of celebrities (Sharpley, Stone 2009). Commercially most frequent term in terminology is the concept of *dark tourism*. Dark tourism is defined by Foley and Lennon (1996, p. 3) as "*the phenomenon which encompasses the presentation and consumption (by visitors) of real and commodified death and disaster sites.*" Tony Seaton first used *Thanatos* and *thanatourism*, as a term to describe death-related tourism in 1996. Philip



Stone and Richard Sharpley they have coined the term *product of dark tourism*. They defined Dark tourism as the act of travel and visitation to sites, attractions and exhibitions that have real or recreated death, suffering or the seemingly macabre as a main theme.

Dark tourism or thanatourism is essentially a behavioural phenomenon, based on behavioural perspective.

Taking into account the behavioural perspective, Seaton has defined five categories of dark travel activities (Sharpley, Stone 2009):

1. Travel to witness public enactments of death.
2. Travel to see the sites of individual or mass deaths after they have occurred (battlefields, death camps).
3. Travel to memorials or internment sites, including graveyards, cenotaphs, crypts and war memorials.
4. Travel to see evidence or symbolic representations of death at unconnected sites, such as museums containing weapons of death or attractions that reconstruct specific events or activities.
5. Travel for re-enactments or simulation of death (festivals, re-enactment of famous battles).

Tanaś (2013) created the original motives typology of visiting sites/objects that are connected to death. He divided them into two groups:

- The first group is represented by motives referring to the *sacrum* (sacred):
 1. Religious motive - based on religious needs, which binds to the cult of the dead and relics. A typical declaration of tourist activity is a visit rate of graves and relics possession.
 2. Identity motive - related to the searching for ancestors, uncovering the history, family, local or national identity (roots tourism).
 3. Empathy motive - based on the need for expression and sharing empathy with the survivors of the gone. This includes visitation of the graves of victims from wars, the Holocaust, and disaster and sites documenting the tragic events.
 4. The motive of memory - related to keeping and maintaining the memory of the late, tragic event. It is connected to visit rate of memorial sites (memorials, cemeteries, etc.).
- The second group are the motives included in opposite sphere so-called *profanum* (profane):
 1. Cognition motive - related to cognition of history and culture in connection with the death or dead.
 2. Curiosity motive - it is presented by interest to see and by experience to do something unusual, original, and unique.



3. The motive of entertainment - with a predominance of fictive mediation of activities that provide an entertainment.
4. Motive of emotion - based on the global development of pop culture and mass culture (need for emotions of fear, anxiety, through the fictional mediation of death).

Tanaš classifies tourism associated with death (thanatourism) as cultural tourism. He emphasises the cognitive and educative function. Building on the typology of motives in the primary relation *sacrum - profanum*, the author specified the content of thanatourism by manner of interpretation of death and the organization of tourist activities in the areas of their implementation as follows (Tanaš, 2013):

1. Act to death - it is visiting places by tourists, where the tourists face a real risk, respectively life-threatening. Such a participant often attends the sites of military conflicts, an active war zone and he deliberately searches for a real confrontation with death, dying, and he seeks the greatest authenticity of survival. Participant is witness to the tragic events.
2. Documentation of death - a visit of the places, where the tourist meets with artefacts documenting deaths in historical context. Tanaš (2013) states specific examples of sites documenting death:
 - exhibitions, museums and other objects documenting the atrocities committed against the people, the Holocaust, the mass murders, terrorist attacks etc.
 - exhibitions, museums and other objects documenting the incidents resulting in death (villeinage, epidemics, disasters, cataclysms and others)
 - exhibitions, museums and other objects collecting the material and immaterial artefacts related to death and dying (magic, burying rituals, customs and traditions at funerals, etc.).
 - places that collect human bodies torsos
 - preserved, protected and unaltered objects and drawings documenting the end of life
3. Commemoration of the death - tourists visit the place with commemorative function, mentioning death (causes and way death) and awareness of the value of life:
 - places with graveyards functions such as cemeteries, graves, crypts, catacombs, an ossuary
 - monuments, memorials, mausoleums
 - cathedrals with the burial, symbolic and religious function in the context of image of death
 - sceneries, objects and illustrations about the passing of human life



4. Staging of death - method of pretending the simulated/unreal death:

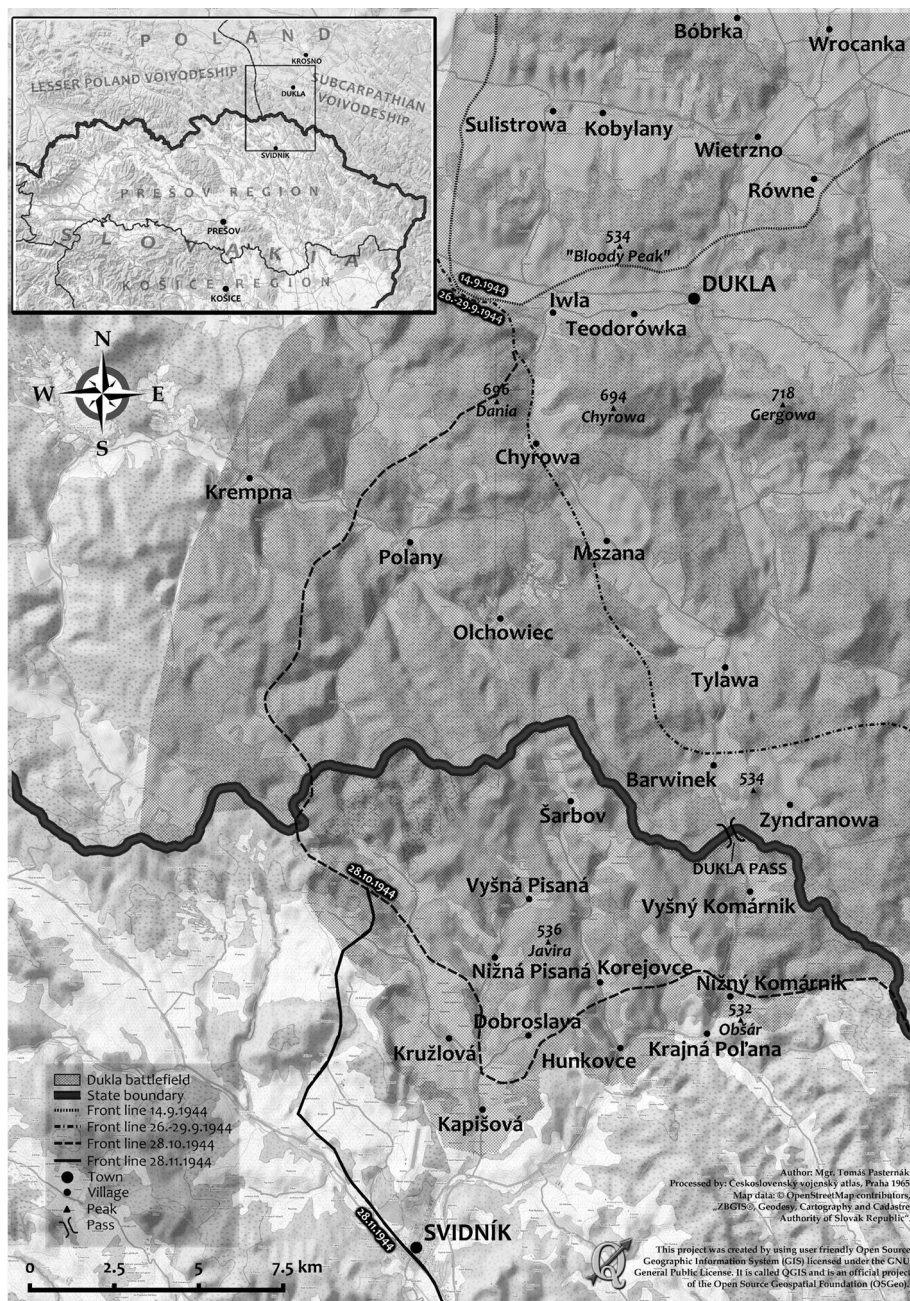
- cultural events with the view to provide the reconstruction of historical events and with the demonstration of dying and death (reconstruction of historic battles, pogroms)
- cultural or religious events connected to traditions referring to an act of death (calvary, ceremonies on the occasion of All Saints, voodoo rituals, Halloween, etc.).
- performances and rendering, in which death plays a significant role (film, literature, painting, sculpture, etc.)
- all other performances, objects and illusory rendering attached to the death, with the aim of attracting staged emotions (empathy, grief, fear, anxiety, etc.)

5. Recreation - it is a way of organizing visits that are thematically focused on the interpretation of death in the form of cognition and entertainment:

- cemeteries, parks and battlefields adapted for recreational purposes to provide the regeneration of physical and mental powers of participants
- amusement objects and places involving experience, emotionality but also knowledge (palace of fear, museums of horror, torture chambers, paintball, etc.)

Since the 1960s, in Western Europe; it began a rebounding conviction for the protection of cultural heritage, the number of redevelopment and reconstruction work in order to preserve these historical war sites for future generations have increased. Mihalic (1996, p. 234) described the connection between war and tourism as follows: *"when the war is over, it becomes part of the historical memory of a certain destination and this memory becomes a tourist attraction"*. Ironically, after the destruction of the historical and cultural legacy by the war, the war is a tool for revitalization and reconstruction of the devastated country. As Smith notes (1996), memorabilia of warfare and allied products probably constitutes the largest single category of tourist attractions in the world. War heritage should have present events of last centuries, binding to specific people and places. By utilization of tourism, the representation of historical and cultural heritage should supply an explanation and understanding of war facts and their dependence, and subsequently provide understanding of the relationship between past, present and future. The way of their protection refers to the formal achievement of status as part of the cultural heritage or to enlightenment and awareness of individuals and companies that are trying to preserve and protect their own culture and history.

In consideration of Smith statement, we can claim that the war heritage is represented by wide range of facilities and sites binding to the historical war incidents and personalities. Tourism specialized on war heritage, its promotion, preservation



Map 1 Spatial location of the Dukla battlefield



and presentation to the current and future generations was defined by Mikos von Rohrscheidt (2008) with the usage of tourism activities. Their aim is to provide individual experience or education by means of the visiting places and objects of defensive nature and importance, in connection with the war, the military, generals and soldiers.

Poddukliansky region is abundant in war heritage from the both World Wars. Based on the following classification of Lawin, Stasiak (2009), in the area of interest are represented all types of military attractions:

1. Various defence facilities (bunkers of the 3rd Czechoslovak Brigade Staff in the cadastre of village Vyšný Komárnik)
2. Battlefields (The National cultural landmark Dukla battlefield)
3. Military museums or other museums with military depository (The Museum Branch of the Museum of Military History in Svidník, observation Tower Dukla with an exhibition focused on renovation of war-devastated Poddukliansky region in the cadastre of village Vyšný Komárnik)
4. Monument commemorating historical events (the Monument of the Soviet Army in Svidník, the monument of the Czechoslovak Armed Corps in the cadastre of Vyšný Komárnik, the monument to fallen Soviet pilots in the village Dlhoňa, the monument to the Fallen in the World War I and II in the cadastre of village Kečkovce, the memorial to the victims of World War I in the cadastre of village Jurkova Voľa, commemorative plaque of M. I. Kutuzov in Svidník, commemorative plaques on the occasion of liberation of the village, which is represented in the many different municipalities of the district)
5. Places linked with an important military captain (e.g. Monument of General J. Vedral - Sázavský, at the place of a tragic incident, where Sázavský died; in the cadastre of village Vyšný Komárnik)
6. Mounds and cemeteries of fallen soldiers (Table 1)
7. Military meetings and events (meetings of lovers of military history, reconstruction of battles in the area of the Dukla battlefield, thematic exhibitions etc.).

CEMETERY AS A LANDSCAPE ELEMENT

Cemeteries are often seen only as a special place to bury the dead bodies. But for many people, cemeteries have other functions and meanings. Hupková (2009, p. 8) points out that *"cemeteries are a significant part of the cultural heritage. The cemetery joins material cultural and historical memo represented by gravestones, symbols and signs with spiritual message. It creates a specific atmosphere reflecting the culture of the local population."* The perception of death, the way of burying, rituals and traditions associated with the funeral, the cemetery appearance and legislative and economic context of burying vary in space and time. Cemetery pattern affects the physical-geographical conditions (relief, hydrological conditions, fauna and flora)



and local socio-historical conditions (history and culture). If a cemetery has a special distinctive function, it is formed mainly by material objects and spiritual message blending. A substantial culture is created by cemeteries, particularly through the cemetery's architecture. Graves and cemeteries are sometimes the only source of information about the very long gone past and about the people's way of life. The grave itself is a reflection of a burial rite. Cemeteries are also a significant component in urban planning (protection zones, development forecast and new suitable areas for cemeteries) (Hupková 2010).

The type and appearance of gravestones have changed over time and passed through different stages of development. The gravestones of all kinds of shapes and types can be found in the older part of the cemeteries. In the newer part of the cemeteries are found mostly similar looking gravestones. Cemeteries architecture was influenced by the cultural and artistic movements. Inter alia, thanks to cemeteries we can be kept memories of important national personalities and also the personalities of local importance (Hupková 2010).

Cemeteries can provide information on the demographic development of the country. There are cemeteries that have problems with space shortage; others are nearly empty. According to gravestones we can also state that no-new inhabitants would move to municipality, because most of the deceased are buried in old family graves. Location of graves in cemeteries provides information about its religious character of the area. In the strong religious areas are graves oriented purely towards the east - west, which corresponds to Christian doctrine. In other areas there are graves oriented in different directions. Cemeteries in traditionally religious areas are characterized by a high number of family tombs, sightlines graves and large number of religious symbols. A substantial number of religious symbols on new graves are typical (Hupková 2010).

WAR CEMETERIES

War cemetery is a surface anthropogenic form that is used for funerary purposes. Soldiers, prominent military captains and heroes are buried here. War cemeteries are characterized by simplicity and uniformity of gravestones and create premeditated spatial structure. Simple expression makes them different from the civil cemeteries.

Memorials of prominent personalities and heroes and also the Monument to the Fallen, who died in strategic military attacks and incidents, are part of the war cemeteries (Krokusová, Čech 2013).

Space solution is determined by the range of buried victims. War cemeteries can create a mass-grave or individual graves. Their appearance needs to be prearranged with architects. Graves use to be typically arranged in rows and other geometric figures with sustainable landscape architecture. Some larger war cemeteries have their own original appearance strictly prescribed by country order where



Image 1 The monument of the Czechoslovak Armed Corps with war cemetery

Author: T. Pasternák

death soldiers were from (Šonský 2002). The concept of war cemeteries is done by genius loci. Dominant expressive tools are meadows, hills, horizon, earth and sky, symbolizing the eternal cycle of life and death. Before the usual pathos and monumentality it prefers the atmosphere of humility and piety (Kapišinská 2009).

After the World War I, peace treaties ensure the burials of fallen warriors. These were contracts that ended the war: The Treaty of Saint-Germain-en-Laye, The Treaty of Trianon, The Treaty of Versailles and the Treaty of Neuilly-sur-Seine. All countries accepted these treaties because each country had foreign fallen soldiers on its territory (Malinová 2002). The Geneva Convention from 1938 is concerned with war graves in more detail. Entombing duty covers all cases of fallen soldiers burials right on the battlefield and those who died as a result of war injuries. According to the Geneva Convention orders, countries are under the obligation to take care of war graves and maintain them in a recognizable state. A certain exception was the communist behaviour, which acted on the graves of their enemies, as well as they acted on the other ideologically inconvenient groups. For instance overgrown, abandoned or lost graves of German soldiers were part of the normal urban cemeteries. (Malinová 2002).

First and foremost, the idea and the reason for their creation were their peaceful message and reminder of the senselessness of war conflicts which have resulted in enormous loss of life. Especially for those, who fought in the war and survived these conflicts, the idea of commemoration of fallen soldiers, from any country and fought on the side of anyone, is understandable. By reason that the one who experienced the war first-hand, he never wants to let anything like that. Human victims

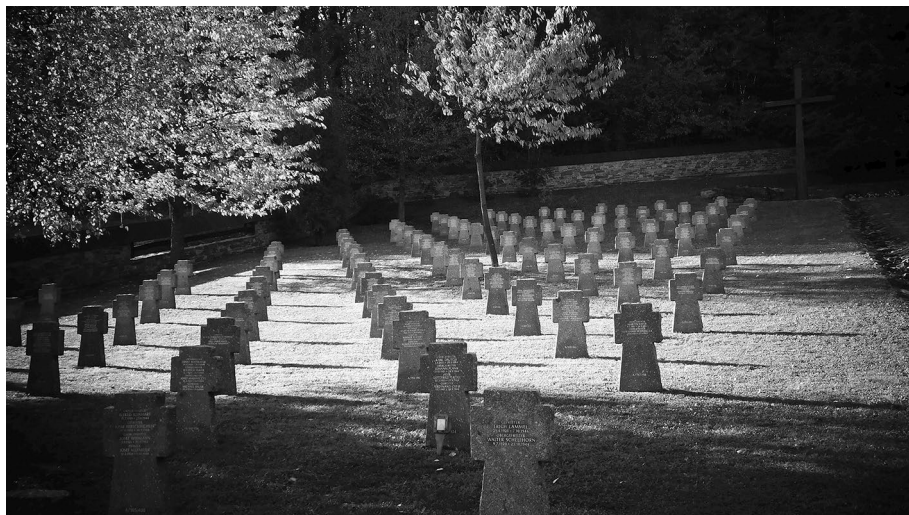


Image 2 German war cemetery in the village Hunkovce near Dukla Pass
Author: T. Pasternák

are a result of war and war memorials are built for their honour. Their function is to warn and remind the war its consequences.

There are a number of important documents issued by the Central Inspectorate of War Graves, which laid down the arrangements of war graves and define the concepts of war grave military grave. These documents are located in Bratislava, in the Military History Archive. One of these documents includes instructions, where we can find both definitions; war graves and military (peacekeeping) graves; according to the period in which they were referred to (peacekeeping). The Central Inspectorate of War Graves delimited the period, in which the graves of the fallen and deceased soldiers are named war graves. Every other military grave built out of this period is the grave military (peacekeeping) (Bystrický 2007).

- War grave is the one military grave, which originated in the time of World War I, i.e. from the date of its declaration until 31 December, 1919. There is an exception, in case when the soldier's death was the result of circumstances that were not related to the extraordinary hostilities. They are classified as military graves (peace) (Bystrický 2007).
- Military (piecekeeping) grave is every military grave built out of wartime and it is voidable after the time prescribed by law. These graves also include graves from the war period, in which the death of the deceased soldier was caused by a circumstance which was not related to the extraordinary hostilities (Bystrický 2007).

The term war grave is also defined in Slovak republic legislation. According to paragraph 2. Article a) of Act 130/2005 Coll. about the war graves, as amended,



war grave is a place where human remains of war victims are buried, as well as a place with gravestone, memorial, other pious symbol or a commemorative place that remind a war event.

Besides the war grave, Slovak legislation defines the term war cemetery. The entire text is: „*war cemetery is a cemetery, where the war victims or deceased are buried in individual or common graves as a result of the wars after 1914*”(Obrana 2014, p.7).

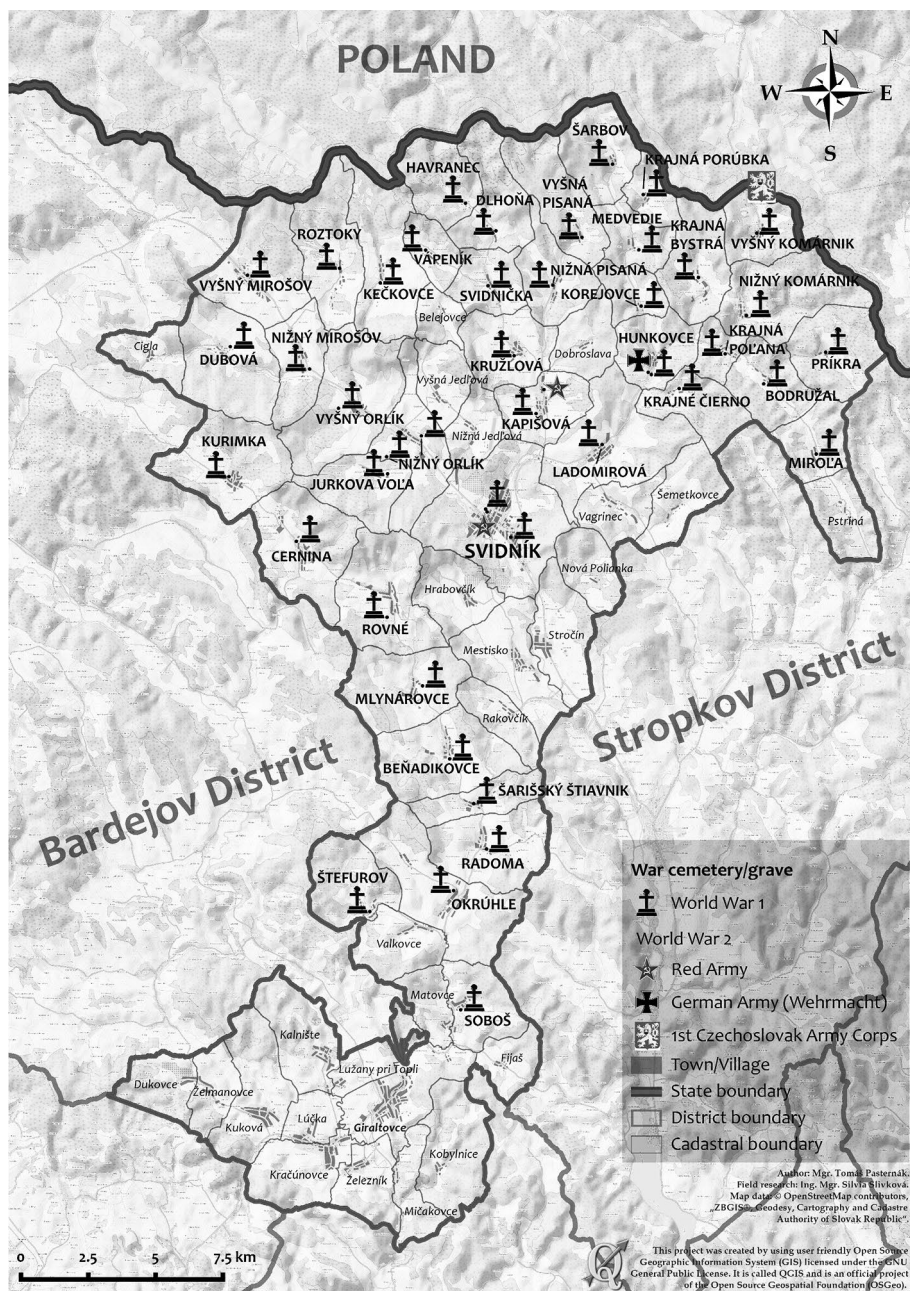
The presence of the war cemeteries associates with area that is linked with military activity or war accidents. During the World Wars, war cemeteries were built directly in the area that is related to the war (e.g. Douaumont ossuary, Gettysburg National Cemetery, war cemeteries in Dukla Pass in the Carpathians). Nowadays, there are ongoing conflict in other geopolitical and spatial contexts and burial of fallen soldiers is no longer bind on the battlefield (e.g. American soldiers who died during military operations in Iraq, Afghanistan are buried in the US).

Localization of the war cemeteries, from both World Wars, is connected to space (spaces) directly related to war operations, respectively to spaces indirectly affected and influenced by military activities. By the basic definition of the country, we can identify those places where war cemeteries were created.

- a. complex of great historical battles,
- b. at the crossing points of military fronts,
- c. in places of heavy fighting and strategic points (attitudes, passes),
- d. nearby military bases,
- e. nearby military hospitals, general hospitals and prison camps,
- f. as a segregated part of the civil urban cemetery,
- g. as part of large cemeteries which have declared national status,
- h. as a segregated part of rural cemeteries,
- i. scattered about the edges of rural communities or in forests.

According to the genesis, we can identify two types of war cemeteries:

1. The war cemeteries spatially oriented in the peripheral zone of the urban cemetery
 - We can include cemeteries in the urban part of municipalities, that are marginal part of urban cemetery and they are located in the elevated terrain above the municipality,
2. Scattered war cemeteries
 - Transfer of front lines was bind in position to the mountain ridges (passes), so these cemeteries were created in strategic attitudes. Many cemeteries have graves scattered and their localization is difficult. Usually, they are located outside of urban communities and blend with the environment. They are typical scattered graves whose localization is ambiguous (Slivková 2011).



Map 2 Spatial location of the war cemeteries in the Svidník district



Another specific element connected to the war cemetery is the vegetation that creates and harmonizes the appearance of the cemetery. In the area of the Carpathians there was the rule that at the war cemeteries were planted spruces and around were planted hawthorn. Exactly these plants can help us identify already forgotten and abandoned sites even today after more than ninety years (Slivková 2011).

Other declaration of harmony at war cemeteries with the surrounding natural environment is the use of natural materials in the formation of gravestones. The reason is practical as well as aesthetic. In time of war, it was the most available material. Moreover, if we take into account the nature of the Carpathians, wood and natural stone intensify the atmosphere of the place. The most commonly used wood for the crosses is birch. Due to the religious background of the northeast region in Slovakia, the most common version of the cross is Roman Catholic or Orthodox. In terms of the use of natural stone, the granite is the most dominant. A specific fragment to identify the war graves is an iron star. This marking is typical of war graves, which are part of civil rural cemeteries.

Overall, we can claim that the war cemeteries in terms of their location and composition of the country were “ancestors” of civil cemeteries. Their overall appearance, spatial structure and predisposing solutions taking into account physical and geographical circumstances of a particular country landscape allows them to create a unified and harmonious complex in the country.

FIELD RESEARCH AS A KNOWLEDGE BASE OF CURRENT STATE OF WAR CEMETERIES

A fundamental information source was a study of Igor Slepcev, a regional historian, devoted to issues of war cemeteries from the period of World War I in eastern Slovakia. In this study, the author presents statistical data of the war cemeteries and graves, as well as the list of names of municipalities in which the individual objects are located. The author, however, does not offer the further explanation of the spatial localization of cemeteries and does not provide information that would facilitate the process of their identification and orientation in the field. This fact has become an impulse towards to the one year field research. Overall, we visited 40 municipalities of Svidník district and especially we mapped war objects in the district town, Svidník. As a result of the research activity, we are presenting a set of geographic knowledge clarifying how to identify war objects in the field by using identifiers that emerge from the geographical characteristics of the territory. At the same time, we provide the clarification of its geographic location with usage of GPS and we briefly evaluate the current status of objects in the attachment.

In regard to the current state of objects that can be described as alarming, the identification of these objects in terrain was very difficult and challenging. Many times the locals themselves have shown willingness to help us, mostly witnesses to the World War II events. Other times we had to rely on our own intuition and try



to orientate in the terrain on the bases of the geographical characteristics of the territory.

Basic identifiers of war cemeteries situated in the Poddukliansky region are:

1. *Stand alone central conifer or isolated line of trees in an atypical regular arrangement situated in an elevated terrain*

The regular trees, usually conifers, surrounded on perimeter by hawthorn indicate the presence of the war object. In many cases, the central conifer is a substitution of central cross or symbol. In the lower elevations and near water courses, the cemetery is mostly surrounded by hornbeam, oak, birch or bush-land alley. In this group we include war cemeteries in villages e.g. Mlynárovce, Rovné, Vyšný Orlík, Nižný Orlík, Hunkovce. They are located in the elevated ground above the village or isolated by the water course. Most of them are in unkept condition; they are not crossable because of flight wood species and heavy bush vegetation.

2. *War Cemetery as a part of the public cemetery*

The spatial localization of the war cemeteries in Svidník district is most often linked to the marginal zone of the public cemetery. Border fence of the cemetery is natural hedge, such as arborvitae, spruce, rosebush, hawthorn, oak, rowan and others, or building materials such as wood, stone, iron. If the original or provisional fence has not preserved, the presence of the object would be indicated by terrain increases of graves. If the graves are not marked with crosses or metal stars, it is difficult to identify them; define the exact boundaries between civil and war graves is challenging. Typologically we include here the majority of cemeteries, for example in Nižný Mirošov, Korejovce, Krajná Porúbka, Kapišová, Krajné Čierne, Krajná Bystrá, Havranec, Svidnička, Šarbov etc. Nowadays, several objects are almost extinct. Original fence was maintained sporadically, graves miss signification in the form of a cross, metal star, central symbol and especially the signboard.

3. *Scattered graves in the municipalities*

The increased concentration of the dead on the battlefield required immediate action to prevent humiliation of bodies and spreading of infection. The result of the hastened victims' burial are scattered graves, whose identification and precise localization is the most difficult of all these typological groups. In many cases, we do not even know about their existence. For instance, in surrounding forest around Radoma (Radoma I., Radoma III., Radoma IV.) are three war cemeteries. These are typical scattered graves, whose localization is not clear without using an archival evidence and practical experience in the field.

The current status, spatial location and statistical data of the number of grave sites and of victims points out the following table 1.

**Table 1** The analysis of the spatial location and the current state of the war cemeteries from the World War I in the Svidník district

No.	Village	Object localization	Current state of object	Number of buried	Number of graves
1	Beňadikovce	49°13'40.20"N 21°32'51.90"E	hardly identifiable, unkept	Beňadikovce I - 14	-
				Beňadikovce II - 9	1
2	Bodružal	49°21'07.90"N 21°42'26.00"E	located, well-kept	400	39
3	Cernina	49°18'00.05"N 21°28'11.15"E	located, well-kept	326	70
4	Dlhoňa	49°24'09.90"N 21°34'15.90"E	located, unkept	24	12
5	Dubová	49°21'51.93"N 21°26'10.69"E	supposedly located	59	19
6	Havranec	49°24'42.70"N 21°33'21.00"E	located, well-kept	10	5
7	Hunkovce	49°21'18.29"N 21°38'59.89"E	located, unkept	159	21
8	Kapišová	49°20'32.21"N 21°35'28.94"E	located, unkept	16	10
9	Kečkovce	49°23'08.00"N 21°30'45.80"E	located, unkept	59	11
10	Korejovce	49°22'40.30"N 21°38'41.80"E	located, well-kept	5	5
11	Krajná Bystrá	49°23'14.60"N 21°40'26.60"E	located, unkept	64	29
12	Krajná Poľana	49°21'43.70"N 21°41'15.20"E	hardly identifiable, unkept	20	9
13	Krajná Porúbka	49°24'53.60"N 21°38'46.00"E	located, well-kept	38	23
14	Krajné Čierne	49°21'02.20"N 21°39'51.00"E	located, unkept	5	2
15	Kružlová	49°21'41.20"N 21°34'49.50"E	supposedly extinct	5	5
16	Kurimka	49°19'17.16"N 21°26'08.07"E	Not located	90	15
17	Ladomirová	49°19'55.10"N 21°37'30.60"E	located, well-kept	286	84
18	Medvedie	49°23'47.50"N 21°38'38.00"E	located, unkept	116	43
19	Miroľa	49°19'44.12"N 21°44'01.82"E	supposedly extinct	6	2
20	Mlynárovce	49°15'07.71"N 21°32'02.39"E	located, unkept	750	131
21	Nižná Pisaná	49°23'05.30"N 21°36'01.20"E	located, unkept	4	4



22	Nižný Komárnik	49°22'29.70"N 21°41'54.20"E	Not located	13	4
23	Nižný Mirošov	49°21'25.40"N 21°28'35.59"E	located, well-kept	Nižný Mirošov I - 14 Nižný Mirošov II - 12	5 2
24	Nižný Orlík	49°20'06.18"N 21°32'00.13"E 49°19'39.20"N 21°30'57.30"E	located, unkept	164	140
25	Okrúhle	49°11'02.80"N 21°32'58.80"E	extinct	10	-
26	Príkra	49°21'45.51"N 21°44'19.20"E	supposedly located	26	2
27	Radoma	49°11'52.70"N 21°33'58.90"E	nearly extinct, unkept	Radoma I - 66 Radoma II - 38 Radoma III - 84 Radoma IV - 57	- - - -
28	Rovné	49°16'29.41"N 21°30'56.92"E	located, unkept	200	93
29	Roztoky	49°23'25.60"N 21°29'30.70"E	hardly identifiable, unkept	6	6
30	Soboš	49°08'39.89"N 21°33'11.40"E	hardly identifiable, unkept	7	7
31	Svidnička	49°23'04.40"N 21°34'02.00"E	located, unkept	4	4
32	Svidník - Vyšný Svidník	49°18'35.50"N 21°34'00.01"E	located, well-kept	360	67
33	Svidník - Nižný Svidník	49°18'05.20"N 21°34'42.80"E	located, well-kept	437	115
34	Šarbov	49°25'28.90"N 21°37'50.05"E	located, unkept	12	4
35	Šarišský Štiavnik	49°12'46.90"N 21°33'35.00"E	supposedly extinct	19	17
36	Štefurov	49°10'37.60"N 21°30'25.30"E	extinct	4	4
37	Vápeník	49°23'47.20"N 21°32'07.60"E	hardly identifiable, unkept	16	7
38	Vyšná Pisaná	49°24'02.60"N 21°36'54.30"E	hardly identifiable, unkept	21	15
39	Vyšný Komárnik	49°24'07.40"N 21°42'14.07"E	supposedly located	12	6
40	Vyšný Mirošov	49°23'16.69"N 21°26'41.60"E	located, well-kept	210	170
41	Vyšný Orlík	49°20'38.58"N 21°29'27.46"E	located, unkept	Vyšný Orlík I - 82 Vyšný Orlík II - 164	- 140

Source: Slívková 2011, Slepčová 2011



Image 3 War cemetery in Cernina
Author: S. Slivková



Image 4 War cemetery in Dlhoňa
Author: S. Slivková

DISCUSSION

Why do we need to develop activities connected to tourism in the area of interest? Mentioned area has a high potential for the development of alternative forms of tourism, specialized in military and war tasks. Based on the results of field research, the main aim was to prepare documentation on spatial localization of the war cemeteries from the World War I in the Svidník district, to sum up the current status of these objects and then summarize the results into the relevant figures. Although the Poddukliansky region has a rich war legacy, the current technical conditions of these objects are alarming and in many cases these objects are on the edge of extinction. Unless there are substantial changes in the direction of ensuring reinstating and reconstruction of these objects, in a few decades we can consider about their total extinction - due to poor technical conditions, as well as public indifference to preserve these objects for the future generations, as a memento of war terror. In the long term perspective, Svidník district has the highest unemployment rate. In 2015, the rate of registered unemployment inhabitants in the Svidník district was 19.38% (the second highest unemployment rate in the region and the sixth highest in Slovakia). A sustainable ongoing high rate of unemployment has classified Svidník district to the less-developed districts of Slovakia. On August 31, 2016 the Cabinet meeting took place in Svidník. Consequently the Government passed a law "The Action Plan of the Svidník district development" (here in after AP) based on the Law



no. 336/2015 Coll. on the support of the least developed districts and on amendments to certain laws. The main objectives of AP is to create jobs with usage of local natural and human resources, to ensure the economic potential of the district by the favourable international position and to improve the business environment. AP envisages the creation of 1418 jobs in the year 2020, of which 173 jobs would be in tourism. According to AP, Svidník district has development potential that can be used on reducing of unemployment through the creation of sustainable jobs based on these predispositions: advantage cross-border interconnections and developed cross-border cooperation of municipalities, cooperation in field of labour, culture, tourism, nature preservation, social contacts, etc., and the cross-border development, particularly in the Carpathian Euroregion. In the branch of tourism, the AP characterizes Svidník, as a district with the idle potential of the cultural, historic and natural wealth, the rich traditions of the festival, cultural and military heritage.

CONCLUSION

According to the terrain research realised in the municipalities of the Poddukliansky region, we have tried to register and describe the state of the war cemeteries from the period of World War I. On the basis of field activities, we have pointed out at the dominant spatial representation of these objects in the area of the Dukla battlefield (Map 1) moreover at the rich war legacy of an observed area (Map 2). Despite the demonstrable potential of all mentioned attributes, the region's potential for tourism development is not sufficiently exploited. The current development strategy of the Svidník district has to solve the issue of tourism, especially following weaknesses: poor technical state of cultural and historical monuments, the need to develop a complex tourism services, lack of tourism development strategy. Svidník district is not involved in any regional tourist organization; therefore the inflow of financial resources for tourism development in a given area is limited - destination management and destination marketing is absent. Tourism in the district has to be oriented to building and improving the infrastructure, especially for guided tours, eco-tourism and agro-tourism (pensions, catering, guide service, etc.). The implied condition of tourism development is the involvement of Svidník district to the national network of destination management, to be a membership in the regional tourism organizations, respectively to create clusters in tourism.

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