Мстиславль, Новогрудок и др. Для них развитие туризма – практически единственная возможность активизировать экономику, улучшить благосостояние местного населения.

К сожалению, сегодня реализуется далеко не все туристское достояние Беларуси. Для туристско-экскурсионного показа используется менее 10% историко-культурных памятников. По экспертным оценкам, в познавательно-экскурсионных целях можно использовать около 2 тыс. объектов, в большинстве сохранившихся, но частично нуждающихся в реставрации или благоустройстве прилегающих территорий. [6]

В итоге, стоит заметить ряд особенностей, влияющих на развитие туризма в нашей стране. Во-первых, Республика Беларусь расположена в центре Европы, что дает возможность активного использования транзитного, а также трансграничного туризма. Во-вторых, высокие показатели экономического развития способствуют увеличивать ассигнования на финансирование туристкой отрасли республики. В-третьих, наличие обширной географии прочных международных связей обеспечивает привлекательный имидж страны на мировой арене. В-четвертых, значительный природный потенциал (в том числе лесные и гидрологические ресурсы) позволяет приоритетно развивать транзитный, оздоровительный, экскурсионный, экологический туризм и т.д. В-пятых, богатая многовековая история земель, обилие памятников природы и искусства создают предпосылки для развития экскурсионно-познавательного туризма.

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THE CONCEPT OF AUTHENTICITY IN TOURISM

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Problem of authenticity arrived in XX century, when tourism become a mass phenomenon. The consequence of it was process of commodification which changed tourism. [5]. Formerly, travelers visiting a country met only real, authentic culture, lived with local communities, bought original things, participated in genuine events. Later cultures had to adjust to tourists needs being performed to them and lost their authenticity.

The purpose of this paper is to look at concept of authenticity from different points of views. First the author will try to consider notions of the term authenticity. Later he will analyze what authenticity is: a) property of tourism objects, events, services or activities? b) a state of mind? c) mode of being toward tourism? Next authenticity will be a subject in the context of three paradigms: a) modernism; b) constructivism; c) postmodernism. At the end some implications to tourism will be mentioned.

THE TERMS DESCRIBING AUTHENTICITY AND INAUTHENTICITY

In literature we meet many terms which are very close to the term "authenticity". Depending on the context they can be used to describe different dimensions of that phenomenon. Below there is a list of the most often used terms chosen from articles, papers and books where the question of authenticity in tourism was considered.

AUTHENTIC	INAUTHENTIC
Indigenous	Pseudo
Genuine, sincere, honest	False
Real, actual, true	Artificial, showed
Credible	Unbelievable
Accurate	Inaccurate
Original, unique	Staged, imitated, copied, common
Traditional	Modern
Local	Commodificated
Unadulterated, pure, unmixed	Adulterated, falsified

THREE PARADIGMS OF ANALYSING AUTHENTICITY

When thinking of the concept of authenticity we can generally distinguish three approaches. The main criterion is objective or subjective basis for authenticity. Depending on it those approaches can be grouped into the following paradigms:

Modernism

According to this concept authenticity is real property which is evaluated by experts like paintings in a museum. But to judge authenticity we need some criteria which should be measurable and objective. An example of authentic things is something made by locals according to their tradition.

AUTHETIC	INAUTHENTIC
Sculpture at exhibition	Copy of the sculpture
Participation in an event organized by locals for themselves	Participation in an event organized by actors especially for tourists
Living with a farmer's family and working in a farm	Living in a house built in traditional style
Western village in America	Western village in Europe

Constructivism

According to this concept authenticity is constructed by tourists and host through their interactions. Judgement of authenticity is done by observers and it can be negotiable, relative. We may say that authenticity is socially constructed interpretation which depends on context [4: 132-136].

AUTHENTIC	INAUTHENTIC
Disneyland incorporated into local culture and perceived as such	Disneyland in the beginning treated as completely artificial
Polish cuisine with its specific tastes having many ingredients growing in Poland now (imported from Italy in 16th century)	Italian ingredients in Polish cuisine in 16th century
Souvenirs – a mask made for own purpose (i.e. celebration) and having great value	Souvenirs – a mass production of masks
Palace of Culture which has become a symbol of Warsaw despite its Russian character	Palace of Culture – the highest building in Warsaw built by Russians in 1955 as their gift for Polish society

Postmodernism

According to this concept authenticity is not a real problem because it is not important question to tourists. Many of them do not care whether something is original or copy [3:63] and they accept lack of genuiness. In modern cultures tourism objects and services have been commodified and the main question is now whether they satisfy clients. The objects can be false but in the eyes of tourists they can be seen as real.

AUTHENTIC	INAUTHENTIC
There is no boundary between authentic and non authentic	
Copy and original	
Reality and symbol	
Something what looks authentic	Something what looks inauthentic

PERSPECTIVE OF TOURISTS AND HOSTS

Why the concept of authenticity is so important in analysis tourism phenomenon? Authenticity can be an useful tool serving better understanding of tourism. It means has value for scholars but it cannot be so important to tourists.

In tourism literature we meet two categories of that term. The first regards the perspective of tourists who experience authenticity. The second concerns perspective of tourism industry which organize offers for tourists. Selwyn [8: 19-22] introduced two terms defining experience of authenticity: "hot" and "cool". Concept of hot authenticity is based on an assumption that tourism is a way of seeking something genuine and escaping from everyday life. Hot authenticity concerns emotions derived from tourists experience. Cool authenticity does not concern the emotions, but genuineness of the tourism objects and services.

Other terms describing similar dimensions of authenticity are: object-related authenticity which regards to observed tourism things and activity-related authenticity which regards to tourist experiences. In other words we can speak of objective and experiental authenticity or universal or personal authenticity [11:358-360].

AUTHENTICITY property of tourism objects & services	AUTHENTICTY state of mind
Objective	Subjective
Object related	Activity related
Objective	Experiental
Cool	Hot
Defined by tourism industry, host, scholars	Defined by beholder (tourists)
Universal	Personal

THE STAGED AUTHENTICITY

On one edge we have an opinion that everything what is indigenous, pure and real is valued high by tourists. They seek authentic places, events and products. But on the edge there is quite opposite statement which says that tourists prefer commodified products or even imitations and are not able to appreciate authentic things.

To solve that dilemma Mac Cannel [6: 593-595] employed two new terms for describing the arrangements of space in tourism: front and back regions. The first term regards a space where objects and activities are staged for tourists, i.e. especially prepared for them and it is clearly marked.

The second term (back regions) means unmarked space, in which objects and activities are not carried out for tourist purposes. Thus tourists perceived back regions as authentic, genuine and real and on the other hand the front regions are treated as inauthentic.

In Mac Cannel's concept there is no strict boundary between those two kinds of spaces, because "What is taken to be real might, in fact, be a show that is based on the structure of reality" [6, 595]. The staged authenticity is situated between the front and the back regions.

For example, a folklore performance is located in the front region, but farm tourism accommodation with some agrarian activities is further in the back region.

CONCLUSSIONS

From above brief analysis we can derive the following conclusions. First, scholars should give up the concept (an even the term) of authenticity because there is no common agreement as to its meaning. Second, authenticity is very useful concept especially in creating tourism products which should have own identity. Authenticity enables building unique image, which sometimes is so competitive that copying is not possible. Third, it is relative concept which can be applied but different versions to different cases [7].

When we think of national identity, tourism products are one of the most important factor and it should be based on clear concept what is authentic or not. Thus the term of authenticity must be replaced by more precisely terms like indigenous, real, genuine or adulterated [9: 110-123]. Those terms are the following:

- Indigenous – originating, growing or living naturally in particular region or environment.
- Genuine – centrally produced or proceeding from the allerged source
- Unique – the only one, without a like or equal.
- Unadulterated – unmixed, pure, with anything inferior.
- Accurate – conforming precisely to truth or a measurable standard.
- Credible – offering reasonable grounds for belief [10].

Authenticity in tourism is always relative and depends on context. It is true-false continuum of perceptions, ranging from complete truth (authenticity), through various stages of partial authenticity, to complete falsehood. What is inauthentic can be authentic. Disney World was initially counted as artificial. But it was incorporated into local culture and perceived as such. It become authentic with the passage of time [2:378].

Another question is whether commodification can destroy authenticity. Despite all negative aspects of it commodification may guarantee maintenance of some originals which would disappear without tourism. It is the next argument for less extreme and more flexible approach for authentication process.

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