

TANAŚ S., 2008, PRZESTRZEŃ TURYSTYCZNA CMENTARZY. WSTĘP DO TANATOTURYSTYKI (CEMETERY TOURIST SPACE. INTRODUCTION TO THANATOURISM), WUL, ŁÓDŹ, SS. 215

Summary

Due to its commonality, tourism offers favourable conditions for learning. Educational tourism (e.g. visiting a cemetery) may be a way to popularize universal values. The research framework for the book was based on the assumptions that a cemetery performs different functions depending on its origins, history, age, development and geographical location, and that it is a site of a given educational activity, where man spends his free time. Our sensitivity and interest in a given space are largely determined by our culture, which helps us to understand the significance of places, events and space. Culture, which can be of interest to the tourist, also determines the character of this interest. Man, his motives for traveling and the culture are interrelated elements forming the educational space, which is a part of the tourist space.

At the turn of the 19th c. the emerging tourism discovered the cultural assets of the past and the contemporary world. The tourist started to visit historical, cultural and religious sites. In the 19th c. man became interested in the *death space* (space connected with the act of death, its place, form of commemoration, customs, beliefs, symbols, land-scape, circumstance, etc.), as a result of a change in the attitude of the Western man to death (ARIES 1989). This change, which took place at the turn of the 18th and 19th c., was largely determined by the localization and character of new cemeteries, and the liquidation of the overfilled city cemeteries, which had become a health hazard. The establishment of the Pere Lachaise Cemetery in Paris in 1803 was a breakthrough in the organization of cemetery space in Europe. In England and the United States there appeared the idea of *garden cemeteries*, designed also with the living in mind, according to which the cemetery – *the garden of the dead* – was supposed to combine landscape, greenery and architecture. A cemetery, similarly to a garden, was to include fountains, ponds, exotic trees, flower beds, grass, paths, benches and wooden garden houses, as a background to reflection and memories. At the same time, the garden cemetery was to be a place for taking a walk and spending free time, especially in the rapidly growing cities of the 19th c., such as Boston, New York, Hamburg or Vienna. In the United States *rural cemeteries* and city parks were the basis for the idea of the *parks of memory* – a kind of layman alternative to cemeteries based on the church ideology. A Polish example of a *garden cemetery* is the Central Cemetery established in Szczecin in the early 20th c.

The 19th c. romanticism brought a fascination with the mysticism and drama of death. It became trendy to visit battlefields (Waterloo), sites of mass death (Pompeii), torture (Tower of London), murder (Jack the Ripper's London), cemeteries and tombs (Père Lachaise, Saint Michel, Paris and Rome catacombs, Egyptian pyramids). It can be assumed that the early 19th c. cultural tourism made use of *death spaces* to a large extent. In the 20th c. there appeared yet another phenomenon, strictly connected with the need to experience emotions through fear, horror and fictional death. It obviously resulted from the development of *mass culture* (MORIN 1965), which had little to do with the spirit of romanticism. Such interest in death is quite common, and shows in trips to crypts, catacombs, ossuaries, old cemeteries and museums exhibiting the faces of death (e.g. Madame Tussaud's in London, the Chapel of Skulls in Czeremna, Poland, or the Capuchin crypts in Palermo).

So far the cemetery as an object of geographical study has not been researched as comprehensively as the author suggests. Therefore, the author attempted to examine the role of cemeteries in the context of tourism and recreation, the motives to visit the sepulchral space and the consequences of such visits. Another target was to check how strongly cemeteries may influence the tourist space, which is an expression of various tourist activities in the geographical space, permanently affecting this space and exploiting the already existing forms for tourist purposes.

Human tourist activity is a process causing changes in the geographical space, as a result of which the tourist space is formed. The study focus was the identification and description of the process of enlarging tourist space by adding new spaces, formerly

considered to be non-tourist. An example of such a space is *the sepulchral space*. It must be remembered that it can be the tourist space in itself or a part of it. It is an open space; having met certain conditions, it can also perform the recreational function. Search for new tourist and recreational spaces results in the interest taken in cemeteries by active tourists, who practice certain forms of recreation, especially walking.

The author put forward three hypotheses:

1) The cemetery as a particular sub-space of the geographical space, performing different functions, is the target of religious, educational or recreational migrations.

2) With time its primary functions (burial, cult and religion) are supplemented with other functions (recreational and educational). Simultaneously, tourists' or local inhabitants' educational activity is growing as a result of the increasing concentration of historical, cultural, spiritual and natural values on the cemetery premises, and as a result of the civilization development (socio-cultural). The cemetery becomes the tourist exploration and penetration subspace.

3) The cemetery with its significant cultural and natural assets and inner and outer infrastructure increases the tourist attractiveness of the whole area, becoming an element of a larger tourist product, dependent on the information policy.

The relations between the people visiting the cemetery for educational or other purposes (tourists) and the cemetery itself vary and depend on the needs and motives of the former. The important factors are the social attitudes, religious beliefs, historical knowledge and the cultural background of the tourists. The need to visit a cemetery may be also modified by outside factors, like marketing and attempts to make the place a commercial tourist product. The cemetery can be perceived as a place performing different functions; the perception of the cemetery space may range from a utility site (burial ground), through a sacred, symbolical, historical site, to a place of a given social activity.

In publications regarding the use of land in cities, different authors (LISZEWSKI 1973) classify the cemetery in different ways. As a matter of fact, there are three groups of functions ascribed to cemeteries by different authors. They are public utility areas, communal economy and service areas, and green areas. The cemetery is treated as a part of urban greenery and a recreational area.

The cemetery, which has been present in human life since the earliest times, plays an important role. This role, however, has been changing along with the civilization development. The cemetery as a concentration of graves, a resting place for the departed, is an important part of social space, i.e. space where social phenomena and processes occur. Depending on the time in history, graves and cemeteries in a sense determined the development of the urban and rural space. Cemeteries "migrated" in this changing space (Fig. 12). The change of the cemetery localization in the urban space is strongly connected with the development of the social space. The author quotes the example of Lodz here, as a case study of the sepulchral space development.

On the basis of descriptions and case studies, the author constructed a model of changes in the localization of European cemeteries, together with the functional changes in the structures of a settlement and a city in six historical periods: antiquity, the 2nd century, the 6th century, the 9th century, the 18th century and the 19th-20th century (Fig. 13). At present, the cemetery, or its remnants in the city centre, forms the educational space of the city, and at the same time the tourist space. The cemetery space is adapted to other purposes and performs symbolic and educational functions or is an area of limited recreation. It should be remembered that the cemetery, especially if it is regarded as important, often determines the development of the urban space. Practically, since the early 20th c. city cemeteries have been rarely liquidated due to social protests. In rare cases in Poland they had been liquidated (Protestant and Jewish cemeteries) and transformed into parks or occasionally put up for construction.

On the basis of the data provided by the National Centre of Historical Monuments, Research and Documentation, a map of the spatial distribution of historical cemeteries, graves, tombs and other sepulchral items in Poland was compiled. In March 2006 the cemeteries registered as the historical monuments of Poland constituted 6% of the 61 387 entries. The most important elements creating the sepulchral space are the following: cemeteries; tombs, crypts and cemetery chapels; sites of mass death and mass graves;

museums, exhibitions and events; other items. The inventory of the touristically most attractive sepulchral items and sites in Poland was based on the classification above.

In order to see how important the sepulchral space is in the real tourist and recreational space of Poland, the author ordered a survey at the Social Opinion Survey Centre (CBOS). The results suggest that a historical cemetery or a cemetery whose form or land-scape is different from typical cemeteries, is treated by the majority of Poles (53%) as a tourist or educational attraction (geographical, historical). The cemetery, or sepulchral space, may then determine the educational attractiveness of a site and may be of interest to tourists as part of cultural tourism. 50% of the respondents said that they had been for walks at a cemetery, so it can be assumed that the cemetery can be a space of psychical and physical recuperation; in a way it performs the recreational function. 53% of the respondents stated that they had visited such a place as part of a tourist trip.

Cemeteries and tombs have been journey destinations for ages, but for varying reasons. People usually travel there because of the moral imperative to care for the graves of the closest family and to cultivate their memory. A particular manifestation of this belief in the Polish tradition is the All Saints' Day, when the majority of Poles visit family graves, even if they are hundreds of kilometers away. It is often the only chance to meet the other living members of the family during the year. This type of journeys, however, is not considered to be purely tourist. Despite the fact that the long distance travelers often stop at hotels and restaurants, and the will to visit the family is a frequent motive of tourist journeys, there is no research into these massive migrations. 1st November is the day of the greatest migration of Poles in the whole year.

The model of the tourist function development at the cemetery, proposed by the author, is based on the temporal changeability phenomenon. In the case of the cemetery, time is a solid ground for enlarging the function and changing the meaning in the process of cognitive perception. A new cemetery is not an interesting site until a particular fact or event changes the perception of it. There are other significant factors, such as the architecture of graves, tombs and chapels, the spatial organization of the cemetery, the character and significance of the people buried there, or symbolical graves.

The cemetery often becomes neglected, because the dead are usually remembered only by three generations. There comes a time when there is nobody to take care of individual graves, because family members have either emigrated or died. The cemetery falls into disfavour and can soon be closed down for a variety of reasons (limited burial space, a possibility to use the area for other purposes) and finally liquidated. Presently, a cemetery which has been closed down can be liquidated without exhuming the bodies only after 40 years. The areas of former cemeteries are usually turned into parks, because of the trees. When the cemetery is neglected, it may undergo a process of cognitive exploration, as a result of which its value is rediscovered and it is treated as a historical monument. The cemetery is under legal protection and acquires educational or recreational significance. Through the tourist penetration it becomes a tourist attraction or a recreation space. As a tourist asset it may become a part of a tourist product, or, very rarely for ethical reasons, a tourist product itself. A cemetery may become a tourist attraction without going through the stages described above. Many contemporary, non-historical burial grounds are visited for educational or recreational purposes.

The model of the tourist function development at a cemetery suggests that this function can be in some cases the only salvation for forgotten and neglected cemeteries and graves. Next to the tourist function, the cemetery acquires then an important symbolical function and retains its historical character.

Certainly, the cemetery is a particular subspace of the geographical space. This particularity consists mainly in the functions it performs, the most important of which are the burial and the commemorative function. However, the cemetery performs other functions as well: historical, symbolical, educational, tourist and recreational. The author proves that the first pilgrimages, religiously motivated journeys, were made to the graves of martyrs and saints. Also today such a trend is popular. The grave of St Jacob in Santiago de Compostela is visited by about five million pilgrims every year, and the grave of Muhammad in Medina by two million (JACKOWSKI 2003).

Research confirmed that the cemetery is the destination of educational migrations, which are usually part of cultural, ethnical, sentimental or general tourism. The act of learning takes place during individual or group trips, as well as during ordinary walks. Let us remember that the 19th c. ideas of the American *rural cemetery*, French *park – cemetery* and English *garden cemetery* aimed at creating not only a memory space, but also a museum space with monuments and pieces of sepulchral art, which are now considered to be historical items. The cemetery is also a space which commemorates events, historical facts and famous people. Therefore it is often a sort of a “history book” of the local community. The cemetery is often the destination of educational trips, during which the participants learn about its history, architecture and art. They visit the graves of important people, known from history, and pay homage to them for their deeds. The more interesting form the cemetery has and the more historical values can be found in its space, the more attractive it is considered to be.

The most controversial part of the first hypothesis was the statement that the cemetery is the destination of recreational migrations. The author believes that this thesis has strong foundations. The cemetery, classified as a green area, is a walking area, i.e. an area where a recreational activity takes place. The cemetery is a therapeutic space, which makes it easier to accept the departure of a close person. The grave is in this case a certain substitute of the dead person’s home, an environment which is taken care of. The grave is a confirmation of a continuous contact with the deceased person. The author observed meetings, conversations and walks taken together at the cemetery. The cemetery, as a *sacrum* space, is often treated as a place of solitary peace, a safe place, an asylum similar to a shrine. However, this thesis can be confirmed only to a limited extent. The cemetery cannot be treated as a popular recreational space. Even the most beautiful cemetery, which at the same time is a wonderful park (e.g. the Central Cemetery in Szczecin), or a forested area within a city (the Junikowo cemetery in Poznan), has its basic functions, it is the resting place for the dead and any excessive behaviour will be regarded as the profanation of the *sacrum*. The recreational functions of the cemetery result primarily from the accumulation of natural and landscape assets. However, a cemetery devoid of special natural assets may also be a place where people spend their free time, rest and recuperate. Naturally, recreational functions of the cemetery are very limited. Both the author’s research at the Central Cemetery in Szczecin and Suliborski’s work (2005) confirm the fact that the recreational functions of cemeteries are usually used by people inhabiting the vicinity and elderly people over 55 years of age. 58% of the people approached by CBOS declared walking in a cemetery in their free time.

The cemetery starts to perform educational and recreational functions only after certain conditions are met. Time is an important factor, as with time the cemetery acquires historical, cultural, spiritual and natural value. Another important factor is the activity of local inhabitants, who use the cemetery for recreation rather than for educational purposes, contrary to tourists, who usually treat a cemetery as an educational asset rather than recreational.

A cemetery with extraordinary cultural and natural assets has great tourist potential. If there is adequate technical infrastructure at or around the cemetery (paths, benches), as well as commercial and service infrastructure (souvenir stalls and shops, guides), which makes the visit at the cemetery attractive, if the cemetery is promoted as a cultural or natural asset, it becomes a site visited for educational purposes. It may be an element of a larger tourist product.

Cemetery space is multi-functional. The changes caused by tourist activity that occur in this space, can be observed first of all in the intensity and regularity of the renovation and protection of sepulchral art. Cemeteries from World War I in Low Beskid were renovated after the local authorities had recognized them as sites which could increase the inflow of tourists. The cemetery, similarly to a shrine, in a sense loses *the sacrum* dimension for the benefit of *the profane* (The Old Cemetery in Zakopane), becoming an educational space. People visiting cemeteries have different reasons for doing so, as shown in the descriptions of tourist trips to places of death (*thanatourism*) (TANAŚ 2006).

To sum up, the role of cemeteries in forming the tourist space depends on factors which are determined by the cultural values and norms. At the beginning of the 19th c., under the

influence of romanticism, the cemetery became a place of interest, and by that it started to form a real tourist space (from the primary individual tourist space). The more interesting the expression of a cemetery is and the higher historical value it has, the higher its tourist value becomes. As a result of exploration and penetration, a non-tourist space acquires the qualities of a tourist space, subject to economic laws, where the demand creates the supply. Moreover, the cemetery has an extraordinary educational potential which can be used in the process of teaching young people.

Translated by Ewa Mossakowska

BIBLIOGRAPHY

- ADAMS K.M., 2003, *Global cities, terror and tourism: the ambivalent allure of the urban jungle*, [w:] R. Bishop, J. Phillips, W. Yeo (red.), *Postcolonial Urbanism: Southeast Asian Cities and Global Processes*, Routledge, London, s. 37–59.
- ARIÈS PH., 1979, *Śmierć drugiego*, Teksty, 3 (45).
- ARIÈS PH., 1989, *Człowiek i śmierć*, Warszawa.
- ASHWORTH G., HARTMANN R., 2005, *Horror and Human Tragedy Revisited: The Management of Sites of Atrocities for Tourism*, Cognizant Communication Corporation, New York.
- ASHWORTH G., 2002, *Holocaust Tourism: The Experience of Kraków-Kazimierz*, International Research in Geographical and Environmental Education, 11(4), s. 363–367.
- BACHVAROV M., DZIEGIEĆ E., 2005, *Relacje między pojęciami „turystyka” i „rekreacja”*, Turyzm, 15(1–2).
- BAILEY B., 1987, *Churchyards of England and Wales*, Robert Hale, London.
- BALD K., 2002, *Przestrzeń dobra publicznego, obszar tożsamości Łodzi, plansza XLIV*, [w:] S. Liszewski (red.), *Atlas miasta Łodzi*, UML, ŁTN, Łódź.
- BAŃKO M. (red.), 2003, *Wielki słownik wyrazów obcych*, Wydawnictwo Naukowe PWN, Warszawa.
- BAŃKOWSKI A., 2000, *Etymologiczny słownik języka polskiego*, PWN, Warszawa.
- BARAN A., 1980, *Organizacja i technika badania ruchu turystycznego*, Ruch Turystyczny, 2.
- BARLEY N., 1995, *Grave Matters: A Lively History of Death Around the World*, Henry Holt and Company, New York.
- BARTKOWSKI T., 1977, *Wypis do geografii turystycznej*, cz. I, Monografie, Podręczniki, Skrypty AWF w Poznaniu, Poznań.
- BEECH J., 2000, *The Enigma of Holocaust Sites as Tourism Attractions – The Case of Buchenwald*, Managing Leisure, 5 (1), s. 29–41.
- BEZKOWSKA G., 2005, *Znaczenie estetyki krajobrazu w określaniu walorów turystycznych*, Turystyka i Hotelarstwo, 8.
- BILSKA-WODECKA E., 2003, *Kalwarie europejskie. Analiza struktury, typów i genezy*, IGiGP UJ, Kraków.
- BOCHEŃSKA M., BUJAK K., 1975, *Uwagi dotyczące motywów uprawiania turystyki*, Ruch Turystyczny, 1, s. 19–31.
- BORCZ Z., 1995, *Cmentarze w krajobrazie wiejskim*, [w:] O. Czerner, I. Juskiewicz (red.), *Sztuka cmentarna*, ICOMOS, Polish National Committee, Museum of Art Wrocław, Wrocław.
- BROCK E.J., 1999, *New Orleans Cemeteries*, Arcadia, Charleston.
- BROCH R., HAUPTMANN H., 1918, *Zachodniogalicyskie groby bohaterów z lat wojny światowej 1914–1915*, reprint, Muzeum Okręgowe w Tarnowie, Tarnów.
- BROMEK K., 1966, *Użytkowanie ziemi w Krakowie i przyległych częściach powiatu krakowskiego około 1960 r.*, Zeszyty Naukowe UJ, CXXVIII, Prace Geograficzne, 14.
- BURGESS F., 1963, *English churchyard memorials*, Luttworth.
- CALDER S., 2000, *Bermuda shorts and battle dress*, British Airways High Life, s. 40–45.
- CANO L.M., MYSYK A., 2004, *Cultural Tourism. The State and Day of the Dead*, Annals for Tourism Research, 31 (4), s. 879–898.
- CANTER D., 1996, *Horror: Continuing attraction and common reactions*, Madame Tussauds, London.

- CARMICHAEL E., SAYER C., 1991, *The Skeleton at the Feast: The Day of the Dead in Mexico*, University of Texas Press, Austin.
- CHOJNICKI Z., 1999, *Podstawowe problemy filozoficzne i metodologiczne przestrzeni i czasu*, [w:] Z. Chojnicki (red.), *Podstawy metodologiczne i teoretyczne geografii*, Bogucki Wyd. Naukowe, Poznań, s. 167–174.
- CHRISTOVICH M.L. (red.), 1997, *New Orleans Architecture: The Cemeteries*, Pelican Publishing Company, Louisiana.
- CHROŚCICKI J., 1974, *Pompa funebris. Z dziejów kultury Staropolskiej*, Warszawa.
- CIEŚLAK K., 1992, *Kościół – cmentarzem. Sztuka nagrobna w Gdańsku (XV–XVIII w. Długie trwanie – epitafium*, Gdańsk.
- CLAYDEN A., WOULDSTRA J., 2003, *Some European approaches to twentieth-century cemetery design: continental solutions for British dilemmas*, *Mortality*, 8, 2.
- CLOKE P., JONES O., 2004, *Turning in the graveyard: trees and the hybrid geo-graphies of dwelling, monitoring and resistance in a Bristol cemetery*, *Cultural Geographies*, 11.
- COFFIN M.M., 1976, *Death in Early America*, Thomas Nelson, Nashville, New York.
- COTTLE R.K., 1997, *Cemetery Sitting in the Bluestone Reservation Area, Summers County, West Virginia: 1750–1997*, maszynopis pracy magisterskiej, Faculty of the Virginia Polytechnic Institute, State University of Virginia.
- CURL J.S., 1980, *A Celebration of Death*, Constable, London.
- CURL J.S., 2000, *The Victorian celebration of Death*, Sutton, Stroud.
- CURL J.S., 2001, *Kensal Green Cemetery: The Origins and Development of the General Cemetery*, Phillimore, London.
- CZECHOWICZ B., DOBRZYŃIECKI A., 1997, *O sztuce sepulkralnej na Śląsku*, SHS, Wrocław.
- CZERNER O., JUSZKIEWICZ I., 1995, *Sztuka cmentarna*, ICOMOS, Polish National Committee, Museum of Art Wrocław, Wrocław.
- DANN G.M.S., 1998, *The Dark Side of Tourism*, Etudes et Rapports/Studies and Reports, Serie Sociology/Psychology/Philosophy/Anthropology, 14.
- DANN G.M.S., SEATON A.V., 2001, *Slavery, contested heritage and Thanatourism*, Haworth Hospitality Press, New York.
- DANN G.S., 2005, *Children of the dark*, [w:] G.J. Ashworth, R. Hartmann (red.), *Human Tragedy and Trauma Revisited: The Management of Atrocity Sites for Tourism*, Cognizant, New York.
- DĄBROWSKA E., 1992, *Groby uprzywilejowane w Polsce średniowiecznej*, *Roczniki Historyczne*, 58.
- DERWICH M. (red.), 1997, *Śmierć w dawnej Europie*, Acta Universitatis Wratislaviensis. Historia, 129.
- DETHLEFSEN E., 1981, *The cemetery and culture change: archeological focus and ethno-graphic perspective*, [w:] R. Gould, M. Schiffer (red.), *Modern Material Culture*, Academic Press, New York.
- DOMAŃSKI B., SKIBA S. (red.), 2005, *Geografia i sacrum*, IGiGP UJ, Kraków.
- DOWIAT J., 1985, *Troska o zmarłych*, [w:] *Kultura Polski średniowiecznej X–XIII w.*, Warszawa.
- DRZEWIECKI M., 1982, *Przemiany społeczno-kulturalno-ekonomiczne w regionach pod wpływem turystyki*, Instytut Turystyki, Bydgoszcz.
- DUBISZ S. (red.), 2003, *Uniwersalny słownik języka polskiego*, PWN, Warszawa.
- DUSHKINA N., 1995, *Historyczne cmentarze Moskwy*, [w:] O. Czerner, I. Juszkiewicz (red.), *Sztuka cmentarna*, ICOMOS, Polish National Committee, Museum of Art Wrocław, Wrocław.
- DZIECIUCHOWICZ J. (red.), 2004, *Rola wyznań religijnych w przestrzeni miejskiej Łodzi*, Wydawnictwo Uniwersytetu Łódzkiego, Łódź.
- DZIEGIEĆ E., 1987, *Przemiany osadnictwa wiejskiego pod wpływem turystyki i wypoczynku w świetle literatury*, Acta Universitatis Lodzensis. Turyzm, 3, s. 7–31.
- DZIEGIEĆ E., 1990, *Przemiany wsi Cisna i Wołkowyja pod wpływem funkcji turystycznej*, Acta Universitatis Lodzensis. Turyzm, 6, s. 83–102.
- ELIADE M., 1996, *Sacrum i profanum. O istocie religijności*, WKR, Warszawa.
- Encyklopedia kościelna*, 1874.
- ETLIN R.E., 1984, *The Architecture of Death the Transformation of the Cemetery in Eighteenth Century Paris*, MIT Press, Cambridge, Massachusetts, London.

- FOLEY M., LENNON J.J., 1997, *Dark tourism – an ethical dilemma*, [w:] M. Foley, J.J. Lennon, G. Maxwell (red.), *Strategic Issues for the Hospitality, Tourism and Leisure Industries*, London, s. 153–164.
- FOLEY M., LENNON J.J., 1996, *JFK and a fascination with assassination*, *International Journal of Heritage Studies*, 2 (4), s. 210–216.
- FOSS A., WERNER Z., 1975, *Walory krajoznawcze miejsc pamięci narodowej*, Biuletyn Informacyjny, Instytut Turystyczny, Warszawa.
- FRANCAVIGLIA R.V., 1971, *The cemetery as an evolving cultural landscape*, *Annals. Association of American Geographers*, 61, s. 501–509.
- FRANCIS D., 2003, *Cemeteries as cultural landscapes*, *Mortality*, 8, 2.
- FRENCH S., 1975, *The cemetery as cultural institution*, [w:] D.E. Stannard (red.), *Death in America*, University of Pennsylvania Press.
- PRODYMA R., 1995, *Galiczyjskie cmentarze wojenne. Przewodnik. Tom I. Beskid Niski i Pogórze*, Oficyna Wydawnicza „Rewasz”, Towarzystwo Karpackie, Warszawa–Pruszków.
- PRODYMA R., 1997, *Galiczyjskie cmentarze wojenne. Przewodnik. Tom II. Okolice Tarnowa*, Oficyna Wydawnicza „Rewasz”, Pruszków.
- GAJEWSKI J., 1977, *Stopień atrakcyjności walorów kulturowych dla uczestników poszczególnych form ruchu turystycznego*, Instytut Turystyki, Kraków.
- GAUME J.J., 1878, *Cmentarz w dziewiętnastym wieku, czyli ostatnie słowo solidarnych*, Warszawa.
- GAWORECKI W., 2000, *Turystyka*, PWE, Warszawa.
- GLĄDYS B., GÓRECKI J., 2005, *Pielgrzymki chasydów do grobów cadyków we współczesnej Polsce*, *Peregrinus Cracoviensis*, z. 16.
- GOLD J.R., 1980, *An Introduction to Behavioural Geography*, Oxford University Press, London.
- GOŁEMBSKI G. (red.), 2006, *Kompedium wiedzy o turystyce*, Wydawnictwo Naukowe PWN, Warszawa.
- GORDON B.M., 1998, *Warfare and tourism. Paris in World War II*, *Annals of Tourism Research*, 25, 3, s. 616–638.
- GORER G., 1979, *Pornografia śmierci*, *Teksty*, 45 (3).
- HALL E.T., 1978, *Ukryty wymiar*, PIW, Warszawa.
- HARASIMOWICZ J., 1992, *Śląskie nagrobki i epitafia w wieku reformacji jako teksty kultury*, *Biuletyn Historii Sztuki*, 56.
- HENDERSON J.C., 1997, *Singapore's wartime heritage attractions*, *Journal of Tourism Research*, 8, 2, s. 39–49.
- HENDERSON J.C., 2000, *War as a tourist attraction: the case of Vietnam*, *International Journal of Tourism Research*, 2, s. 269–280.
- HOPFER A., 1979, *Waloryzacja turystyczna na obszarach miejskich. Studia społeczno-ekonomiczne*, Warszawa.
- HOULBROOKE R., 2000, *Death, history and sociology: standard's puritan way of death*, *Mortality*, 5, 3.
- HOWETT C., 1977, *Living landscapes for the dead*, *Landscape*, 21, s. 9–17.
- HUNZIKER W., 1951, *Le tourisme social*, Com. Scient. de l'Alliance Internationale de Tourisme, Bern.
- ISAŃSKI J., 2002, *Turystyka jako element popkultury*, [w:] M. Golka (red.), *Od kontrkultury do popkultury*, Wyd. Fund. Humaniora, Poznań.
- IWANIEC E., 1989, *Wierzenia i obrzędy grzebalne u staroobrzędowców*, Lublin.
- JACKOWSKI A., 1987, *Turystyka pielgrzymkowa w krajach islamu*, *Przegląd Geograficzny*, 70.
- JACKOWSKI A., 1991, *Zarys geografii pielgrzymek*, *Zeszyty Naukowe UJ, Prace Geograficzne*, 85.
- JACKOWSKI A., 2003, *Święta przestrzeń świata. Podstawy geografii religii*, Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków.
- JACKOWSKI A., SOŁJAN I., BILSKA-WODECKA E., 1999, *Religie świata: szlaki pielgrzymkowe*, Wyd. Kurpisz, Poznań.
- JACKOWSKI A., WITKOWSKA A., JABŁOŃSKI Z., SOŁJAN I., BILSKA E., 1996, *Przestrzeń i sacrum*, Instytut Geografii UJ, Kraków.
- JACKSON K.T., VERGARA C.J., 1989, *Silent Cities: The Evolution of the American Cemetery*, Princeton Architectural Press, New York.

- JAGUSIEWICZ A., 1990a, *Atrakcyjność kulturowa Polski dla turystyki etnicznej*, Problemy Turystyki, 47/48.
- JAGUSIEWICZ A., 1990b, *Walory etniczne Polski dla turystyki żydowskiej*, Problemy Turystyki, 49/50.
- JAKÓBCZYK-GRYSZKIEWICZ J., 2002, *Zmiany granic administracyjnych Łodzi od 1923 r., plansza XXIV*, [w:] S. Liszewski (red.), *Atlas miasta Łodzi*, UML, ŁTN, Łódź.
- JAŁOWIECKI B., 1989, *Przestrzeń znacząca*, [w:] J. Wódz (red.), *Przestrzeń znacząca. Studia socjologiczne*, SIN, Katowice.
- JAŁOWIECKI B., 1991, *Znaczenie przestrzeni*, Studia Socjologiczne, 1–2.
- JAŹDŻEWSKA I., 2003, *Statystyka dla geografów*, Wydawnictwo Uniwersytetu Łódzkiego, Łódź.
- JĘDRZEJCZYK D., 1997, *Antropogeografia polska XIX i XX wieku*, Wydział Geografii i Studiów Regionalnych, Uniwersytet Warszawski, Warszawa.
- JONES B., 1967, *Disagnes of Death*, Faber, London.
- JOYCE P., 1984, *Abney Park Cemetery*, London.
- KACZMAREK J., 1999, *Przestrzenne zachowania człowieka w geografii i naukach społecznych*, [w:] A. Lisowski (red.), *Geografia na przełomie wieków – jedność i różnorodność*, Wydział Geografii i Studiów Regionalnych Uniwersytetu Warszawskiego, Warszawa, s. 219–228.
- KACZMAREK J., 2002a, *Człowiek i przestrzeń – antynomiczność badań geograficznych*, [w:] H. Rogacki (red.), *Możliwości i ograniczenia zastosowań metod badawczych w geografii społeczno-ekonomicznej i gospodarce przestrzennej*, Bogucki Wydawnictwo Naukowe, Poznań, s. 25–34.
- KACZMAREK J., 2002b, *Nekropolie jako przestrzeń kultury*, [w:] E. Orłowski (red.), *Kultura jako przedmiot badań geograficznych. Studia teoretyczne i regionalne*, Oddział Wrocławski PTG, Uniwersytet Wrocławski, Wrocław, s. 75–86.
- KACZMAREK J., 2005, *Podejście geobiograficzne w geografii społecznej. Zarys teorii i podstawy metodyczne*, Wydawnictwo Uniwersytetu Łódzkiego, Łódź.
- KACZMAREK J., STASIAK A., WŁODARCZYK B., 2002, *Produkt turystyczny*, PWE, Warszawa.
- KALINOWSKI A., 2001, *Cmentarze: ewolucja przepisów w kościelnym ustawodawstwie kodeksowym XX wieku*, Bernardinum, Pelplin.
- KAUFMANN I.C., 2005, *Sepulchre tourism – cemeteries as an optional offer in combination with city trips*, maszynopis pracy magisterskiej, Fachhochschule München, Fach-bereich Tourismus.
- KAZALARSKA S.I., 2002, *Dark tourism: reducing dissonance in the interpretation of atrocity at selected museums in Washington, D.C.*, maszynopis pracy magisterskiej, The George Washington University.
- KEHM W., 2002, *From my Death, May Life Come Forth: A Feasibility Study of the Woodland Cemetery in Canada*, University of Guelph, School of Landscape Architecture, s. 18.
- KELLY, M., 1998, *Tourism, not terrorism: the visual politics of presenting Jordan as an international tourist destination*, Visual Anthropology, 11, s. 191–205.
- KING G.G., KOSKY S., KATHLEEN G., GLADYS S., 2004, *Michigan Historic Cemeteries. Pre-servation Guide*.
- KNIFFEN F., 1966, *Necrogeography in United States*, Geographical Review, 57, s. 426–427.
- KOLBUSZEWSKI J., 1985, *Wiersze z cmentarza. O współczesnej epigrafice wierszowanej*, Warszawa.
- KOLBUSZEWSKI J., 1996, *Cmentarze*, Wydawnictwo Dolnośląskie, Wrocław.
- KONG L., 1999, *Cemeteries and columbaria, memorials and mausoleums: narrative and interpretation in the study of deathscapes in geography*, Australian Geographical Studies 37 (1), s. 1–10.
- KOTER M., 1974, *Fizjonomia, morfologia i morfogeneza miasta. Przegląd rozwoju oraz próba uściślenia pojęć*, Zeszyty Naukowe UŁ, Seria II – Nauki Matematyczno-Przyrodnicze, Geografia ekonomiczna, 55, s. 3–16.
- KOTER M., KULESZA M., PUŚ W., PYTLAS S., 2004, *Wpływ wielonarodowego dziedzictwa kulturowego Łodzi na współczesne oblicze miasta*, Wydawnictwo Uniwersytetu Łódzkiego, Łódź.
- KOWALCZYK A., 2000, *Geografia turystyki*, Wydawnictwo Naukowe PWN, Warszawa.
- KOZAKIEWICZ H., 1955, *Renesansowe nagrobki piętrowe w Polsce*, Warszawa.
- KRAWCZYK Z., LEWANDOWSKA-TARASIUK E., SIENKIEWICZ J.W., 2005, *Turystyka jako dialog kultur*, WSE, Warszawa.

- KRÓL M., 2004, *Funkcja przestrzeni Zielonego Kręgu Tradycji i Kultury w Łodzi i jej percepcja przez mieszkańców miasta i turystów*, maszynopis pracy magisterskiej, Katedra Geografii Miast i Turyzmu Uniwersytetu Łódzkiego, Łódź.
- KRUCZEK Z., SACHA S., 1994, *Geografia atrakcji turystycznych Polski*, Ostoja, Kraków.
- KRUCZEK Z., 1997, *Metodyka krajoznawstwa*, Wydawnictwo Skryptowe, 37.
- KRZYMOWSKA-KOSTROWICKA A., 1997, *Geoekologia turystyki i wypoczynku*, PWN, Warszawa.
- KRZYMOWSKA-KOSTROWICKA A., 2005a, *Sacrum – mit – symbole jako źródła doznań turystycznych*, [w:] B. Domański, S. Skiba (red.), *Geografia i sacrum*, T. I, IGiGP UJ, Kraków, s. 265–273.
- KRZYMOWSKA-KOSTROWICKA A., 2005b, *Turystyka jako wędrówka po śladach zmierzchnego czasu*, *Turyzm*, 15 (1–2).
- KUPISIŃSKI Z., 2002, *Śmierć w tradycji mieszkańców regionu radomskiego na tle euro-pejskiej tanatologii*, *Studia Etnologiczne i Antropologiczne*, 6.
- LATOŃSKA J., 2006, *Przestrzeń turystyczna – jedno pojęcie, dwa znaczenia. Rozważania na temat indywidualnej przestrzeni turystycznej*, *Turyzm*, 16 (2).
- LENNON J.J., FOLEY M., 1999, *Interpretation of the Unimaginable: The US Holocaust Memorial Museum, Washington D.C. and "Dark Tourism"*, *Journal of Travel Research*, 38, s. 46–50.
- LENNON J.J., FOLEY M., 2000, *Dark Tourism: The Attraction of Death and Disaster*, Cassell, London.
- LENNON J.J., SMITH H., 2003, *A tale of two camps: contrasting approaches to interpretation and commemoration in the sites at Terezin and Lety, Czech Republic*, *Journal of Tourism Recreational Research*.
- LESZCZYCKI S., 1937, *Zagadnienia geografii turystyki*, *Komunikaty Studium Turystyki UJ*, 2.
- Ley D., 1984, *Geografia kultury, geografia humanistyczna*, *Przegląd Zagranicznej Literatury Geograficznej*, 1.
- LIBERA K., 1969, *Międzynarodowy ruch osobowy*, PWE, Warszawa.
- LIJEWSKI T., MIKOŁOWSKI B., WYRZYKOWSKI J., 1992, *Geografia turystyki Polski*, PWE, Warszawa.
- LINDEN-WARD B., 1989, *Silent City on a Hill: Landscapes of Memory and Boston's Mt. Auburn Cemetery*, Ohio State University Press, Columbus.
- LINENTHAL E.T., 1993, *Sacred Ground: Americans and Their Battlefields*, University of Illinois Press.
- LISOWSKI A., 2005, *Geografia jako nauka chorologiczna*, [w:] W. Maik, K. Rembowska, A. Suliborski (red.), *Podstawowe idee i koncepcje w geografii*. Tom 1. *Geografia jako nauka o przestrzeni, środowisku i krajobrazie*, Zakład Geografii Społecznej i Turystyki UMK, Zakład Badań Społecznych i Regionalnych UŁ, ŁTN, Łódź, s. 25–49.
- LISOWSKI A., 2003, *Koncepcje przestrzeni w geografii człowieka*, Uniwersytet Warszawski, Wydział Geografii i Studiów Regionalnych, Warszawa.
- LISZEWSKI S., 1973, *Użytkowanie ziemi w miastach województwa opolskiego*, Instytut Śląski w Opolu, Opole.
- LISZEWSKI S., 1978, *Tereny miejskie. Podział i klasyfikacja*, *Acta Universitatis Lodzensis, Zeszyty Naukowe UŁ, Nauki Matematyczno-Przyrodnicze, Folia Geographica, Geografia Ekonomiczna, Seria II*, 15, s. 3–33.
- LISZEWSKI S., 1981, *Badania w zakresie geografii turystyki*, *Zeszyty Naukowe Uniwersytetu Jagiellońskiego, Prace Geograficzne*, 54, s. 41–50.
- LISZEWSKI S., 1987, *Główne kierunki badań geograficznych nad turystyką w Polsce w ostatnim dziesięcioleciu*, *Zeszyty Naukowe AWF w Krakowie*, 54, s. 243–270.
- LISZEWSKI S., KACZMAREK S., 1989, *Funkcja turystyczna Kartuz*, *Acta Universitatis Lodzensis. Turyzm*, 5, s. 67–93.
- LISZEWSKI S., 1991, *Stan obecny oraz kierunki dalszego rozwoju geografii turystyki w Polsce w latach dziewięćdziesiątych (głos w dyskusji)*, *Turyzm*, 1 (2), s. 5–32.
- LISZEWSKI S., 1994, *Perspektywy badań naukowych w zakresie turystyki w Polsce w najbliższym dziesięcioleciu*, *Problemy Turystyki*, XVII, 3/4 (65/66), s. 105–111.
- LISZEWSKI S., 1995, *Przestrzeń turystyczna*, *Turyzm*, 5 (2).
- LISZEWSKI S., 1996, *Rola środowiska przyrodniczego i kulturowego w rozwoju turystyki w Polsce*, [w:] *Kongres turystyki polskiej „Turystyka szansą rozwoju kraju”*, Warszawa 6–8 XI 1995. *Materiały pokongresowe*, Warszawa, s. 115–128.

- LISZEWSKI S., 1997, *Przestrzeń miejska i jej organizacja*, [w:] B. Domański (red.) *Geografia, człowiek, gospodarka*, Instytut Geografii Uniwersytetu Jagiellońskiego, Kraków, s. 55–66.
- LISZEWSKI S., BACZWAROW M., 1998, *Istota i właściwości przestrzeni rekreacyjno-turystycznej*, *Turyzm*, 8 (1), s. 39–67.
- LISZEWSKI S., 1999a, *Obiekty zabytkowe i sakralne jako elementy atrakcji turystycznej*, [w:] *Turystyka w obiektach zabytkowych i sakralnych*, Instytut Turystyki, Górnośląska Wyższa Szkoła Handlowa, Kraków, s. 157–163.
- LISZEWSKI S., 1999b, *Przestrzeń turystyczna miasta (przykład Łodzi)*, *Turyzm*, 9 (1).
- LISZEWSKI S., 2005, *Przestrzeń turystyczna w ujęciu podmiotowym. Przyczynek do dyskusji o przestrzeni w geografii*, [w:] W. Maik, K. Rembowska, A. Suliborski (red.), *Podstawowe idee i koncepcje w geografii*. Tom 1. *Geografia jako nauka o przestrzeni, środowisku i krajobrazie*, Zakład Geografii Społecznej i Turystyki UMK, Zakład Badań Społecznych i Regionalnych UŁ, ŁTN, Łódź, s. 50–60.
- LISZEWSKI S., 2006, *Przestrzeń turystyki i ich transformacje we współczesnym świecie*, *Turyzm*, 16 (2).
- LITTEN J., 1991, *The English way of death*, Robert Hale, London.
- LLOYD D.W., 1998, *Battlefield Tourism: Pilgrimage and the commemoration of the Great War in Britain, Australia and Canada 1919–1939*, Berg, Oxford.
- LOTT J.A., 2000, *On the Hallowed Hill: An Analysis of Historic Cemeteries within the Great Smoky Mountains National Park*, maszynopis pracy magisterskiej, University of Tennessee.
- LOUDON C. J., 1843, *On the Laying out, Planting and Managing of Cemeteries and on the Improvement of Churchyards*, London.
- LOWENTHAL D., 1975, *Past time, present place: landscape and memory*, *Geographical Review*, 65, s. 1–36.
- LUNDBERG D., 1985, *The Tourist Business*, Van Nostrand Reinhold, New York.
- LURIA K.P., 2001, *Separated by Death? Burials, Cemeteries, and Confessional Boundaries in Seventeenth-Century France*, *French Historical Studies*, 24 (2).
- LUTYŃSKA K., 1984, *Wywiad kwestionariuszowy – przygotowanie i sprawdzenie narzędzia badawczego*, IFiS PAN, Ossolineum, Warszawa.
- ŁOBODA J., 2005, *Miasto a religia*, [w:] B. Domański, S. Skiba (red.), *Geografia i sacrum*, T. I, IGiGP UJ, Kraków, s. 265–273.
- ŁOZIŃSKI J., 1973, *Grobowe kaplice kopułowe w Polsce 1520–1620*, PWN, Warszawa.
- MACZUBSKI T., 1989, *Zasady inwentaryzacji krajoznawczej cmentarzy*, Zarząd Główny PTTK, Warszawa.
- MAIK W., 2005, *Człowiek – przestrzeń – sacrum. Refleksje na temat turystyki i migracji pielgrzymkowych we współczesnym świecie*, [w:] B. Domański, S. Skiba (red.), *Geografia i sacrum*, IGiGP UJ, Kraków, s. 307–313.
- MAIK W., REMBOWSKA K., SULIBORSKI A. (red.), 2005, *Geografia jako nauka o przestrzeni, środowisku i krajobrazie*, ŁTN, Łódź.
- MARGUL T., 1986, *Religia a przestrzeń i krajobraz*, Skrypty Uczelniane, 526, Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków.
- MATCZAK A., 1992, *Model badań ruchu turystycznego. Studium metodologiczne*, Łódź.
- MATCZAK A., 1993, *Percepcja przestrzeni turystycznej Polski przez młodzież licealną Łodzi*, *Turyzm*, 3 (2), s. 61–70.
- MAZURKIEWICZ L., 1994, *Geografia społeczno-ekonomiczna czy geografia człowieka*, *Czaso-pismo Geograficzne* 65 (2), s. 179–188.
- MCKERCHER B., DU CROS H., 2002, *Cultural Tourism: the Partnership between Tourism and Cultural Heritage Management*, Haworth Hospitality Press, New York.
- MERRIDALE C., 2003, *Revolution among the dead: cemeteries in twentieth-century Russia*, *Mortality*, 8 (2).
- MEYER R.E. (red.), 1989, *Cemeteries and Gravemarkers, Voices of American Culture*, Utah State University Press, Logan.
- MEYER R.E. (red.), 1993, *Ethnicity and American Cemetery*, Bowling Green University, Bowling Green.
- MICHAŁOWSKI A., 2001, *Architektura krajobrazu w końcu XX wieku. Znaczenie i zadania*, [w:] *Krajobraz kulturowy. Warsztaty dla nauczycieli i metodyków. Zeszyt dydaktyczny*, Warszawa.

- MIKUŁOWSKI B., 1976, *Zabytki architektury jako walory krajoznawcze na tle zasobów tu-rystyki Polski*, Instytut Turystyki, Wrocław.
- MILES W.F.S., 2002, *Auschwitz: Museum Interpretation and Darker Tourism*, *Annals of Tourism Research*, 29 (4), s. 1175–1178.
- MILESKA M.I., 1963, *Regiony turystyczne Polski. Stan obecny i potencjalne warunki rozwoju*, *Prace Geograficzne*, 43, Instytut Geografii PAN, PWN, Warszawa.
- MITFORD J., 1963, *The American Way of Death*, *Simon and Schuster*, New York.
- MORIN E., 1965, *Duch czasu*, Znak, Warszawa.
- MORLEY J., 1971, *Death, heaven and the Victorians*, Studio Vista, London.
- MOSAKOWSKA W., 1992, *Zabytkowe mogiły i cmentarze w Polsce*, ZOIKZPO FOZ, Warszawa.
- MROZOWSKI P., 1994, *Polskie nagrobki gotyckie*, Warszawa.
- MUNK J., 1998, *The Terezin Memorial: its Development and its Visitors*, *Museum Management and Curatorship*, 17 (1), s. 3–19.
- MURRAY L., 2003, *Modern innovations? Ideal vs. reality in colonial cemeteries of nineteenth-century New South Wales*, *Mortality*, 8 (2).
- NAKAGAWA T., 1987, *The Cemetery as a Cultural Manifestation: Louisian Necrogeography*, The Louisiana State University and Agricultural Mechanical College.
- NICIEJA S.S., 1998, *Łyczaków – dzielnica za Styksem*, Ossolineum, Wrocław.
- NICIEJA S.S., 2002a, *Tam gdzie lwowskie śpią Orle*, Warszawa.
- NICIEJA S., 1995, *Cmentarze – panteony wybitnych Polaków*, [w:] O. Czerner, I. Juszkiewicz, *Sztuka cmentarna*, ICOMOS, Polish National Committee, Museum of Art Wrocław, Wrocław.
- NIEMIRSKI A., 1972, *Kształtowanie terenów zieleni*, Arkady, Warszawa.
- NOWACKI M., 2000, *Atrakcje turystyczne, dziedzictwo i jego interpretacja – jako produkt tu-rystyczny*, *Turyzm*, 10 (1).
- NOWICKI A., 1985, *Przestrzeń spotkań. Prolegomena do inkontrologicznej filozofii przestrzeni*, [w:] A. Nowicki (red.), *Filozofia przestrzeni*, UMCS, MIFS, Lublin, s. 7–28.
- OSTROWSKI M. ks., 2005a, *Pomiędzy sacrum a profanum – o turystyce w sakralnych obiektach*, *Turyzm*, 15 (1–2).
- OSTROWSKI M. ks., 2005b, *Przestrzeń pielgrzymowania jako kategoria teologiczna*, [w:] B. Domański, S. Skiba (red.), *Geografia i sacrum*, T. I, IGiP UJ, Kraków, s. 265–273.
- OTOK S., 1986, *Geografia i kultura*, *Przegląd Zagranicznej Literatury Geograficznej*, 1–2, s. 5–8.
- PHIPPS, P., 1999, *Tourists, terrorists, death and value*, [w:] R. Kaur, J. Hutnyk (red.), *Travel Worlds: Journeys in Contemporary Cultural Politics*, Zed Books, London, New York, 74–93.
- PICARD M., 1987, *Od „turystyki kulturalnej” do „kultury turystycznej”*, *Problemy Turystyki*, 2 (36).
- PODEMSKI K., 2004, *Socjologia podróży*, Wydawnictwo Naukowe Uniwersytetu Adama Mickiewicza, Poznań.
- POLLOCK G., 2003, *Holocaust tourism: being there, looking back and the ethics of spatial memory*, [w:] D. Crouch, N. Lubben, *Visual Culture and Tourism*, Oxford and New York, Berg.
- PRZECLAWSKI K., 1973, *Turystyka i wychowanie*, Nasza Księgarnia, Warszawa.
- PRZECLAWSKI K., 1979, *Socjologiczne problemy turystyki*, Instytut Wydawniczy CRZZ, Warszawa.
- PRZECLAWSKI K., 1987, *Turystyka i jej rola we współczesnym świecie*, *Problemy Turystyki*, 3 (37).
- PRZECLAWSKI K., 1988, *Turystyka a wartości*, *Problemy Turystyki*, 4 (42).
- PRZECLAWSKI K., 1992, *Rola turystyki w przemianach społecznych i kulturowych końca XX wieku*, *Problemy Turystyki*, 3.
- PRZECLAWSKI K., 1996, *Człowiek a turystyka. Zarys socjologii turystyki*, Albis, Kraków.
- PRZYBYLSKA L., 2005, *Pojęcie przestrzeni sakralnej*, [w:] B. Domański, S. Skiba (red.), *Geografia i sacrum*, IGiP UJ, Kraków, s. 381–387.
- PRZYBYSZEWSKA-GUDELIS R., GRABISZEWSKI M., IWICKI S., 1979, *Problematyka waloryzacji i zagospodarowania turystycznego miejscowości krajoznawczych w Polsce*, Instytut Turystyki, Warszawa.
- QUEIROZ F., RUGG J., 2003, *The development of cemeteries in Portugal c. 1755–c.1870*, *Mortality*, 8 (2).

- RAGON M., 1983, *The Space of Death. A Study of Funerary Architecture, Decoration, and Urbanism*, University Press of Virginia.
- RAJCES J., 1975, *Zabytki archeologiczne jako walor krajoznawczy*, Biuletyn Informacyjny, Instytut Turystyki, Warszawa.
- REISINGER Y., TURNER L., 2003, *Cross-Cultural Behaviour in Tourism: Concepts and Analysis*, Butterworth-Heinemann, Oxford.
- REMBOWSKA K., 1999a, *Amerykańska szkoła geografii kultury*, Acta Universitatis Lodzian-sis, Folia Geographica Oeconomica, 2, s. 11–19.
- REMBOWSKA K., 1999b, *Problemy wyjaśniania w geografii kultury*, Acta Universitatis Lo-dziensis, Folia Geographica Socio-Oeconomica, 2, s. 3–10.
- REMBOWSKA K., 2002a, *Podejście kulturowe – szansa na integrację geografii człowieka*, Acta Universitatis Lodzian-sis, Folia Geographica Socio-Oeconomica, 4.
- REMBOWSKA K., 2002b, *Kultura w tradycji i we współczesnych nurtach badań geogra-ficznych*, Wydawnictwo Uniwersytetu Łódzkiego, Łódź.
- RICHTER G., 1995, *Kryteria planowania zieleni na cmentarzach*, [w:] O. Czerner, I. Jus-z-kiewicz, *Sztuka cmentarna*, ICOMOS, Polish National Committee, Museum of Art Wroc-ław, Wrocław.
- ROGALEWSKI O., 1972, *Podstawy gospodarki przestrzennej w turystyce*, Ruch Turystyczny – Monografie SGPiS, 13.
- ROGALEWSKI O., ROGALEWSKA B., 1965, *Walory turystyczne Polski*, Wrocław.
- ROGALEWSKI O., 1979, *Zagospodarowanie turystyczne*, WSiP, Warszawa.
- ROK B., 1991, *Zagadnienia śmierci w kulturze Rzeczypospolitej czasów saskich*, Acta Uni-versitatis Wratislaviensis. Historia, 65.
- ROK B., 1995, *Człowiek wobec śmierci w kulturze staropolskiej*, Acta Universitatis Wrat-is-laviensis. Historia, 69.
- RUGG J., 1999, *A few remarks on modern sepulture: current trends and new directions in cemetery research*, Mortality, 3 (2).
- RUGG J., 2000, *Defining the place of burial: what makes a cemetery?*, Mortality, 5 (3).
- RUGG J., 2003, *Introduction: Cemeteries*, Mortality, 8 (2).
- RUNGE J., 1992, *Wybrane zagadnienia analizy przestrzennej w badaniach geograficznych*, Uniwersytet Śląski, Katowice.
- SAUER C., 1986, *Geografia kultury*, [w:] P.L. Wagner, M.W. Mikesell (red.), *Readings in cultural geography*, The University of Chicago Press, Chicago, s. 30–34, *Przegląd Za-granicznej Literatury Geograficznej*, 1–2, s. 23–29.
- SCHOENFELD H., 2000, *Der Friedhof Ohlsdorf*, Hamburg.
- SEATON A.V., 1996, *Guided by the dark: from thanatopsis to thanatourism*, International Journal of Heritage Studies, 2 (4), s. 234–244.
- SEATON A.V., 1999, *War and thanatourism: Waterloo 1815–1914*, Annals of Tourism Research, 26 (1).
- SEATON A.V., 2000, *“Thanatourism” entry in Jafar Jafari*, [w:] *Encyclopaedia of Tourism*, Routledge, London and New York.
- SEATON A.V., 2002a, *Another weekend away looking for dead bodies: battlefield tourism on the Somme and in Flanders*, Tourism Recreation Research, 25 (3), s. 63–78.
- SEATON A.V., 2002b, *Thanatourism’s final frontiers? Visits to cemeteries, churchyards and funerary sites as sacred and secular pilgrimage*, Tourism Recreation Research, 27 (2), s. 73–82.
- SEATON A.V., LENNON J.J., 2004, *Moral panics, ulterior motives, and alterior desires: thana-tourism in the early 21st century*, [w:] T.V. Sing (red.), *New Horizons in Tourism: Strange Experiences and Stranger Practices*, CABI Publishing, Wallingford.
- SHARPLEY R., 2005, *Travels to the edge of darkness: towards a typology of dark tourism*, [w:] C. Ryan i in. (red.), *Taking Tourism to the Limits, Chapter Four*, Elsevier, London.
- SLADE P., 2003, *Gallipoli Thanatourism: The Meaning of ANZAC*, Annals of Tourism Research, 30, s. 779–794.
- SLOANE D.C., 1991, *The Last Great Necessity: Cemeteries in American History*, John Hopkins University Press, Baltimore.

- SMITH V., 1996, *War and its tourist attractions*, [w:] A. Pizam, Y. Mansfield (red.), *Tourism, crime and international security issues*, Wiley, Chichester, s. 247–264.
- SMITH V., 1998, *War and tourism: an American ethnography*, *Annals of Tourism Research*, 25 (1), s. 202–207.
- SQUIRE S.J., 1994, *Accounting for cultural meanings: the interface between geography and tourism studies re-examined*, *Progress in Human Geography*, 18 (1), s. 1–16.
- STACHOWSKI J., 1993, *O pojmowaniu przestrzeni w geografii turystyki*, *Acta Universitatis Nicolai Copernici, Geografia*, 24, *Nauki Matematyczno-Przyrodnicze*, 82, Toruń, s. 171–180.
- STALSKI M., 1984, *Użytkowanie ziemi w turystyce*, *Przegląd Zagranicznej Literatury Geo-graficznej*, 2, s. 139–148.
- STANNARD D.E. (red.), 1975, *Death in America*, University of Pennsylvania Press, Philadelphia.
- STASIAK A., TANAS S., 2005, *Przestrzeń sepulkralna w turystyce*, *Turystyka i Hotelarstwo*, 8.
- STONE P.R., 2005a, *Consuming dark tourism – a call for research*, *Review of Tourism Research*, 3 (5).
- STONE P.R., 2005b, *Dark tourism – an old concept in a new world tourism*, *Journal of the Tourism Society*, Quarter IV, Issue 125.
- STRANGE C., KEMPA M., 2003, *Shades of dark tourism: Alcatraz and Robben Island*, *Annals of Tourism Research*, 30 (2), s. 386–405.
- STRANGE J.M., 2003, *The lost to sight, to memory dear: pragmatism, sentimentality and working-class attitudes towards the grave, c. 1875–1974*, *Mortality*, 8 (2).
- SULIBORSKI A., 2001, *Funkcje i struktura funkcjonalna miasta. Studia empiryczno-teoretyczne*, Wydawnictwo Uniwersytetu Łódzkiego, Łódź.
- SULIBORSKI A., 2003, *Koncepcja funkcji miejsca w badaniu zróżnicowania społeczno-gospodarczego regionu miejskiego*, [w:] I. Sagan, M. Czepczyński (red.), *Wymiar i współczesne interpretacje regionu*, Uniwersytet Gdański, Katedra Geografii Ekonomicznej, Gdańsk-Poznań, s. 217–225.
- SULIBORSKI A., 2005, *Nekropolie jako miejsce w przestrzeni społeczno-kulturowej Łodzi. Ranga i specyfika ich znaczeń społecznych*, [w:] B. Domański, S. Skiba (red.), *Geografia i sacrum*, T. I, IGiPp UJ, Kraków, s. 441–453.
- SWAT T., SPYCHAJ H., BANIUKIEWICZ E., 1969, *I Zjazd Konserwatorski Halin*.
- SWAT T., 1986, *IV Zjazd Konserwatorski Halin*.
- SZCZEPAŃSKI M.S., 1990, *Spółeczne wytwarzanie przestrzeni miejskich i generowanie znaczeń*, [w:] J. Wódz (red.), *Przestrzeń znacząca. Studia socjologiczne*, SiN, Katowice, s. 154–179.
- SZKUP R., 1994, *Walory turystyczne obiektów kultury materialnej Żydów na obszarze Polski Środkowej*, *Turyzm*, 4 (2), s. 23–36.
- SZYMCZAK M. (red.), 1982, *Słownik języka polskiego*, T. 1, T. 2, PWN, Warszawa.
- SZYMCZAK M. (red.), 1983, *Słownik języka polskiego*, T. 3, PWN, Warszawa.
- TANAS S., 2004, *Cmentarz jako obiekt zainteresowania geografii turystyki*, *Turyzm*, 14 (2).
- TANAS S., 2005a, *Tanatoturystyka – śmierć i cierpienie w turystyce kulturowej*, [w:] J. Kolbuszewski (red.) *Problemy współczesnej tanatologii. Medycyna – antropologia kultury – humanistyka*, IX, Wyd. WTN, Wrocław.
- TANAS S., 2005b, *Cmentarz jako obiekt zainteresowań turysty oraz miejsce spędzania wolnego czasu*, *Turystyka i Rekreacja*, 1.
- TANAS S., 2006a, *Tanatoturystyka – kontrowersyjne oblicze turystyki kulturowej*, *Peregrinus Cracoviensis*, 17.
- TANAS S., 2006b, *Znaczenie przestrzeni śmierci w turystyce kulturowej*, *Turyzm*, 16 (2).
- TARLOW P.E., 2005, *Dark tourism – the appealing “dark side of tourism” and more*, [w:] M. Novelli (red.) *Niche Tourism, Contemporary Issues Trends and Cases*, Elsevier Butterworth-Heinemann, Oxford, s. 47–58.
- TAYLOR W., 1999, *A contrivance for life: the garden cemetery and the cultivation of national enterprise and individual sentiment as aspects of British character*, *National Identities*, 1 (1).
- The Oxford English Dictionary*, 1991, vol. XVII, Clarendon Press, Oxford, s. 862.
- The Dictionary of Human Geography*, R.J. Johnson (red.), Blackwell, Oxford.
- TUAN Y.F., 1987, *Przestrzeń i miejsce*, PIW, Warszawa.

- TURNER V., 1992, *Death and the dead in the pilgrimage process*, [w:] E. Turner, *Blazing the trail. Way marks in the exploration of simbols*, Tucson.
- VOVELLE M., 2004, *Śmierć w cywilizacji Zachodu*, Słowo/Obraz/Terytoria, Gdańsk.
- WALDORFF J., SZWANKOWSKA H., JENDRYCZKO D., OLSZEWSKA B., CZYŃSKA Z., 1984, *Cmentarz Powązkowski w Warszawie*, KAW, Warszawa.
- WALLIS A., 1990, *Socjologia przestrzeni*, Niezależna Oficyna Wydawnicza, Warszawa.
- WALMSLEY D.J., LEWIS G.J., 1997, *Geografia, człowieka. Podejście behawioralne*, Wydawnictwo Naukowe PWN, Warszawa.
- WARNER W., 1959, *The Living and the Dead*, New Haven, Yale University Press.
- WARSYŃSKA J., 1971, *Waloryzacja miejscowości z punktu widzenia atrakcyjności turystycznej. Zarys metodologii*, Zeszyty Naukowe UJ, Prace Geograficzne, 27, s. 103–114.
- WARSYŃSKA J., JACKOWSKI A., 1979, *Podstawy geografii turystyki*, PWN, Warszawa.
- WARSYŃSKA J., 1986, *Problemy badawcze geografii turystyki*, Folia Geographica, Seria Geographica Oeconomica, XIX.
- WARSYŃSKA J., 1999, *Główne problemy badawcze geografii turystyki*, Turyzm, 9 (1).
- WERWICKI A., 1973, *Struktura przestrzenna średnich miast ośrodków wojewódzkich w Polsce*, Prace Geograficzne IG PAN, 10.
- WIECEK A., 2005, *Wybrane aspekty przestrzeni sepulkralnej Krakowa*, Peregrinus Craco-viensis, 16, s. 101–114.
- WILUŚ R., 1997, *Rozwój funkcji turystycznej w dolinie Warty na odcinku od Działoszyna do Uniejowa*, Szlakami Nauki, nr 24, Wyd. ŁTN, Łódź.
- WITKOWSKA K., 1995, *Percepcja przestrzeni turystycznej Łodzi przez jej mieszkańców*, maszynopis pracy magisterskiej, Katedra Geografii Miast i Turystyki UŁ, Łódź.
- WŁODARCZYK B., 1999, *Przemiany form aktywności turystycznej. Przykład krawędzi Wyżyny Łódzkiej*, Szlakami Nauki, nr 29, ŁTN, Łódź.
- WŁODARCZYK B., 2006, *Przestrzeń turystyczna – cykliczność, aktorzy, determinanty rozwoju*, Turyzm, 16 (2).
- WOŹNIAK A., 1988, *Turystyka i styl życia*, Problemy Turystyki, 4 (42).
- WYRZYKOWSKI J., 1975, *Walory wypoczynkowe środowiska przyrodniczego Polski w świetle aktualnego stanu badań*, Zeszyty Naukowe Instytutu Turystycznego, 2–3.
- WYRZYKOWSKI J., 2005, *Wielokulturowe dziedzictwo Dolnego Śląska jako podstawa rozwoju turystyki etnicznej (sentymentalnej)*, [w:] B. Domański, S. Skiba (red.), *Geografia i sacrum*, IGiGP UJ, Kraków, s. 127–133.
- YOUNG F., 1960, *Graveyards and Social Structure*, Rural Sociology, 25.
- YUILL S.M., 2003, *Dark Tourism: Understanding Visitors Motivation at Sites of Death and Disaster*, maszynopis pracy magisterskiej, University of Waterloo.
- ZACHARIASZ A.L., 2000, *Przestrzeń kulturowa a pytanie o sposób jej istnienia i możliwości jej geometrii*, [w:] S. Symiotuk, G. Nowak G. (red.), *Przestrzeń w nauce współczesnej*, T. 3, Wyd. UMCS, Lublin, s. 109–124.
- ZDEBSKI J., 1983, *Cmentarz zasłużonych w Zakopanem*, Kraj, Warszawa–Kraków.
- ŻEBROWSKA A., 1996, *Obraz turystyczny Łodzi w świetle analizy zawartości treści przewodników*, maszynopis pracy magisterskiej, Katedra Geografii Miast i Turystyki UŁ, Łódź.