

Tourism and the Creative Destruction in Krasiczyn, Poland

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Abstract: This paper introduces the model of creative destruction and applies it to the village of Krasiczyn in Poland which is in an early stage of tourism development. The village has been revived through tourism based on its historic resources. However, challenges will need to be faced if the attractiveness of the village is to be maintained in the face of growing numbers of visitors, invigorated tsmallor;

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Introduction

Many countries, societies and communities around the world are experiencing change, development and tourism. As the result of globalization and many countries easing their border restrictions, many people have greater opportunities to travel to parts of the world that they may not have had the opportunity to visit in the past. Only quite recently, countries such as Poland became part of the European Union and also moved from a socialistic regime to a capitalistic one. These changes resulted in the borders between western European countries becoming more open and now tourists from other European Union countries may travel to Poland without the hindrance of border formalities.

This paper will apply the model of creative destruction to Krasiczyn, Poland. Krasiczyn is not an exceptional place and many such communities exist in Poland. However, only some have been restored and are now vibrant and prosperous places. This is a recent phenomenon and communities such as Krasiczyn need to take a closer look at other communities around the world, which have been and are tourist attractions, even though they have lost many of their original charms. In order to illustrate what is happening currently in Krasiczyn, interviews with eight current residents will be presented, along with interviews with two individuals who used to reside in

Krasieczyn and are frequent visitors, but no longer permanent residents. In addition to examining the situation of Krasieczyn, examples will be given of communities around the world which have moved through the different stages of the model.

The Model of Creative Destruction:

The model of creative destruction originated in economics and it has been adopted and adapted by current researchers. Joseph Schumpeter (1934), a noted economist, initiated the idea of creative destruction (Mitchell, 1998; Schumpeter, 1934; Tonts & Greive, 2002). According to Schumpeter, a unique aspect of capitalism is its constant production of such things as ideas, products and technologies. Capitalism, however, needs to destroy some things in order to create new ones. Thus, living in such capitalistic communities, individuals face change since older products become discontinued or taken out of use, and new items take their place. For economists such as Schumpeter, this process of creative destruction is a positive one as it permits (Tonts & Greive, 2002, p. 62).

Currently, researchers are applying this idea to a variety of different communities, which, with social change, must shift from the old to the new. St. Jacobs, for example, was a quiet village in Ontario, Canada, but creative thinking turned this small quiet place town into a shopping village. This form of development generated profits from the expenditures of tourists (Dahms, 1991; Mitchell, 1998; Tents & Grieve, 2002,). The development destroyed many of the charms of this quiet settlement and disturbed the residents. The people who lived in and made the community what it once was, may not have been a vocal part of their own community. They may even move out as the area is overtaken by tourists (Mitchell, 1998).

Mitchell (1998) outlined five stages that may be applied to communities to indicate the level of creation or destruction that is being experienced at any given time :

The stages are as follows:

- (1) Early commodification:
- (2) Advanced commodification:
- (3) Pre-destruction:

- (4) Advanced destruction: and
- (5) Post-destruction

The first stage of commodification arises from the interplay of supply and demand. This may occur, for example, in a community where historically significant buildings/structures are renovated and, as a result, they attract tourists and tourism may become established. As consumption levels increase, so do the number of businesses, investments in the area, and the level of development. As the number of businesses catering to tourists and visitors increases, the community may be seen as having moved to the second stage of advanced commodification. As development continues, businesses such as fast food establishments, for example, which were not part of the community's original offerings may be introduced as it moves to the early destruction stage. During the last stage of the model, advanced destruction, the community may experience a backlash, since tourists may not want to visit a place that resembles the community in which they currently live and are trying to escape (Mitchell, 1998; Tonts & Greive, 2002).

Examples, which illustrate the concept of creative destruction occur not only in the small towns of southern Ontario, such as St. Jacobs, but also in other places such as the Singapore riverfront and Bridgetown, Australia, as well as the water towns of eastern China (Fan, Wall & Mitchell, 2008; Huang, Wall & Mitchell, 2007). These are examples of places around the world to which the model of creative destruction has been applied.

The Singapore riverfront was full of history, culture and traditions; this, however, did not have a significant place in the model for new Asia. Some groups held the belief that in order to achieve the status of a modern city, change was necessary, the old being replaced by the new. Thus, the historical riverfront in Singapore was changed to resemble a new vision of Asia. The old boats, which one was able to find on the river in the past, were relocated. Similarly, warehouses that were on the riverfront were turned into modern condominium complexes (Chang & Huang, 2005). Many of the citizens of Singapore believed that the riverfront should be a blend of the old and the new; however, this did not fit the modern urban plan and lifestyle (Chang & Huang, 2005).

This Singapore example demonstrates a slightly different form of creative destruction as it has occurred in an urban, rather than a rural setting. Nevertheless, it illustrates the implications of change and creativity. In order to be a modern city, Singapore used creative plans to replace their built heritage with modern facilities. There was a belief that destroying the old and inventing something new would be good for the economy and would bring in new businesses, creating a vibrant city (Chang & Huang, 2005). When a city or a rural community becomes involved in the process of creative destruction, it stems from a desire to achieve economic gains (Mair, 2006).

This was perhaps the case in Bridgetown, Australia. Originally, the space where the town of Bridgetown is located was in the Australian bush. This was cleared and an agricultural community arose. During a period of recession, the farming community of Bridgetown needed to boost their economy. Parcels of land were sold to individuals from urban areas who wished to reside in a rural setting. Some of those who purchased were retirees while others desired to create hobby farms. In addition, the location of Bridgetown was so attractive that it brought domestic tourists to this town. This caused an increase in the population of Bridgetown, and with that, property prices went up. Thus, individuals who wanted to escape from the city were not drawn to this town as much, since the quiet small-town atmosphere had disappeared (Tonts & Greive, 2002). Thus, this small town moved from benefiting from tourists who desired a quiet retreat to become a place with a larger population, resembling an urban community, similar to the one from which people wished to escape.

In the Chinese cases, somewhat similarly, attractive historic towns in dat-trip distance from Shanghai, became tourist destinations, and their business structure changed to cater more to visitors than to local residents. In this case, the role of local government was important in stimulating tourism development, reflecting the leading role of government in this centrally-directed economy.

Before, the discussion moves on to Krasiczyn, Poland, which will be examined through the lens of the process of creative destruction, a brief discussion of globalization and rurality needs to occur.

Globalization and Rurality

It is important to understand the concept of rurality, and what rural regions are and have to offer, before linking this with globalization and tourism. One way of defining rural region is as follows:

rural region is dominated currently or recently by extensive land use, notably agriculture and forestry: contains small, lower order settlements which demonstrate a strong relationship between buildings and extensive landscape, and which are thought of as rural by most of their residents: engenders a way of life which is characterized by a cohesive identity based on the respect for the environmental and behavioral qualities of living as part of an extensive landscape (Terluin, 2001, p. 22).

This definition encompasses the employment that individuals living in rural areas may be engaged in, as well as other aspects of life. It is important to note, and this definition indicates, that contact between people in rural areas is very important. A rural community will engage not only in different social practices, but also in different building strategies and the density of such communities is very different from that in urban communities (Terluin, 2001). Later in this paper, the Case of Krasieczyn will be presented and the concepts of communal living, employment in agriculture and forestry, as well as a particular way of life will become apparent. Furthermore, the European Union has recognized the special character of rural regions, acknowledging that they can provide special cultural experiences from those available in urban areas. They also provide access to natural areas and associated activities that cannot be engaged in in cities. Although, these may be some of the advantages and attractions of rural regions, disadvantages are numerous for those who live in rural communities. The changing global economy puts rural areas at a disadvantage. Although there is a large agricultural infrastructure, jobs in the cities draw rural residents away from rural areas by offering them greater economic benefits (Terluin, 2001). Individuals in rural areas may face unemployment and, therefore, seek opportunities elsewhere, thereby leaving the rural setting (Terluin, 2001).

In addition, rural communities may be located some distance from urban communities and the transportation to those communities may not be well developed. Thus, those communities may not gain the same opportunities from technology as do urban settings, leading to fewer opportunities for the rural people (Terluin, 2001). These rural communities may be suffering economically and, as a result, turn to tourism to boost their local economy and bring opportunities to the rural area. Together, globalization and tourism may bring economic success to rural areas.

Globalization increases the connectivity of societies, including their economic and cultural and practices (Mair, 2006). Thus, some rural communities engage in global marketing of their unique experiences, drawing to them tourists who may be seeking such experiences. Sometimes this may be accomplished through investment by international corporations in high-class facilities which, in turn may attract, domestic and even international tourists. Through offering an attractive landscape, fresh air, local food, and or a quiet vacation, if the rural community has invested in facilities and marketing, they may be able to attract an urban clientele (Mair, 2006). Thus, in this context, we will now turn to Krasieczyn, its community and treasures.

Krasieczyn's Castle and its History

During the time of political change in Poland, the small, little-known community of Krasieczyn has opened facilities that are world-class and has marketed them in many languages to tourists around the world. Political change, along with globalization, helped this rural Polish community to attract domestic and international tourists and, thereby, give employment to the local people.

Krasieczyn is located only 10 km from Przemysl and 80 km from Rzeszow on the Przemysl Sanok route. It is close to Highway 98 and lies by the shore of the San River (www.krasieczyn.com.pl/content/view/185/54/lang,en/-13k) (Figures 1 and 2).

Figure 1: Map of Europe highlighting Poland in green.



Figure 2: Map of Poland with Przemysl highlighted on the map.



Krasiczyn castle is referred to by many as the Pearl of the Polish Renaissance (Figure 3). Construction of the castle was started in 1580 by Stanislaw Krasicki and finished by his son, Marcin Krasicki, in 1633. The latter was one of the greatest patrons of the arts and he turned this great fortress into a repository of fine art works (www.krasiczyn.com.pl/content/view/185/54/lang,en/-13k). An Italian architect supervised the construction of the castle, and local artists from Przemysl decorated the inside.

The castle was named by Stanislaw Krasicki and became known as Krasiczyn. The small village, which surrounds the castle and the park, also became known as Krasiczyn. Over the years, there were many fires and wars, but the castle was built to last for generations and has barely changed since the 17th century. It was constructed based on a quadrangle and in each corner, there is a cylindrical tower: the Divine, the Papal, the Royal,

and the Noblemen's (www.krasiczyn.com.pl/content/view/185/54/lang,en/-13k). Inside there is a beautiful and very spacious courtyard, which holds the living quarters on the northeast side. The southwest side contains a beautiful attic and curtained walls. The middle of the western wing contains the clock tower, and the entrance to the castle. Once the route from the town of Krasiczyn led through this gate and over a drawbridge, later was replaced by a stone bridge, to the castle. There is an elegant chapel in the Divine tower, amongst many other unique architectural decors and designs. The total area of the castle is approximately 7,000 m² (www.krasiczyn.com.pl/content/view/185/54/lang,en/-13k). In the past this castle held a prestigious place in Poland and the proof can be found in the documented visits of many Polish Kings (www.krasiczyn.com.pl/content/view/185/54/lang,en/-13k).

After the Krasicki family died, the castle changed hands many times, and eventually it was sold in 1835 to Prince Leon Sapieha. This family owned the castle until 1944 they contributed much to the castle's development. An interviewed resident of Krasiczyn spoke of the Sapieha family returning to the castle many of their family heirlooms that became the original furniture, paintings and other treasures when it was renovated and open to the public. The Sapieha family was very concerned with developing the local economy of the region. They opened a sawmill, brewery and farm machinery factory. The people of the town and their economic well-being, as well as their social development, were very important to the Sapieha's (www.krasiczyn.com.pl/content/view/185/54/lang,en/-13k).

After the Second World War, the state took over the estate and opened a forestry school in the castle. The school was located there until 1970 when a car factory took ownership of the estate. In 1996, the castle and the park in Krasiczyn were taken over by the industrial development agency. The renovations, conservation and restorations that this company conducted turned the castle and the park into a tourist site, with a hotel and catering facilities (www.krasiczyn.com.pl/content/view/185/54/lang,en/-13k).

In 2000, the Krasiczyn castle was accepted by the European Castle Hotels and Restaurants Association, which is a prestigious groups of hotels and restaurants that are located in historical buildings (www.krasiczyn.com.pl/content/view/185/54/lang,en/-13k).

Figure 3: Overview of the castle



Figure 4: The castle as seen from the pond



The castle is surrounded by a park which dates back to the 16th century (Figure 4). It is richly vegetated with rare specimens of trees and

plants, many of which came from different parts of the world, and date back to the many families that lived there. When the Sapieha family lived in the castle, an alleyway was created where an oak was planted when a son was born and a linden tree was planted when a daughter was born. Today, this alleyway is made up of 150-year-old trees and is one of the most visited places in the park. In addition, the park contains a pond, which is surrounded by a promenade, gives a romantic view of the castle and its rich ornamentation (www.krasiczyn.con.pl/content/view/185/54/lang,en/-13k) (Figure 5).

Figure 5: The castle grounds



Swans swim on the pond and the park is the home of many rare species of birds. At night in the summer months one can hear frogs croaking far from the park. The castle and park are located at the foothills of Przemisl and not far from the Bieszczady mountains. This exquisite and still very quiet place provides a venue for many events in the castle itself, as well as leisure activities such as horseback riding, biking and hiking in the surrounding area. One can stay in the beautifully renovated rooms of the castle, eat

Polish food, and enjoy a drink in the bar. At the same time, the place also provides peace and rooms for artists and writers who wish to work in an attractive quiet place. Entrance fees are reasonable and guided tours of the castle are available (www.krasiczyn.com.pl/content/view/185/54/lang,en/-13k). Visitors are able to make reservations in many languages over the internet, as well as view a gallery full of pictures of the castle and the park. This development however, occurred only in the last 10 years (www.krasiczyn.com.pl/content/view/185/54/lang,en/-13k).

The village residents met the opening of the castle and the park to the public with much enthusiasm since, as will be illustrated; many found jobs and employment in the tourism industry. Young people, rather than escaping to the big city, stayed since they were able to work in the community which they knew from childhood.

Voices of the People:

It was not possible to obtain statistical information from the castle managers. Therefore, people living in the village, as well as some who had moved away but still visited the place regularly, were interviewed. The eight people interviewed ranged in age from 25 to 85. They had all spent at least the last 25 years in the village and many were born in the area.

In the past, between 1975 and 1988, the majority of the employment was in agriculture or forestry. The town is home to the regional forestry centre and a community of forestry families has emerged. This community is housed in 16 units of townhouses, which are surrounded by a fence, many trees and flower beds. Other villagers live around this small community and they have small plots of land and engage in farming. If people were not employed in forestry or farming, then they worked in the city, and commuted every day.

As the interviewees said, in the 1980's and earlier, there was only a church, 1 grocery store, 2 kiosks, a community centre, playground, bus stop, health centre and a pub. In the mid-1980's, a fire station was built, which is also the home of the local library. It was a very quiet place, since the only visitors were people from neighboring Przemysl, who came on Sunday's afternoons for a stroll in the park or a swim in the river. Other than that, after the last bus departed, it was extremely quiet and peaceful.

Most children attended the town school, but it was only an elementary school, so older children had to go to the city to attend high school.

According to those interviewed, the summers were spent playing volleyball or basketball on the soccer/volleyball/basketball field, and the children occupied themselves with building a big bonfire, for which they collected wood during the day. If they were not having a bonfire, they were playing in the park or the castle, and the older children made sure that the younger ones were taken care of. It was a community where children ran free after school, and parents never worried even when they did not see their children for hours. They knew that if they became hungry or thirsty that someone would give them food and something to drink. In the evening, tired but happy kids went to bed. If strangers came to the community, before they could take a few steps, most of the village knew about them, who they were and who they were visiting. As the villagers said, no one really came to the village since there was little reason to do so. If people were not employed in forestry, or farming, then they worked in the city, and commuted every day. Everyone spoke fondly of those days.

After the fall of communism the town had a hard time, especially since employment was scarce. Young people left to go to university and did not come back, since they were able to gain employment in other parts of the country. Those who were left were mostly struggling farmers and some foresters. The forestry was really the only source of employment which allowed families not to struggle. In addition, the town did not have many phone lines and was not technologically advanced.

As reported by those interviewed, the opening of the park and castle to tourists was welcomed widely. Many people were able to find employment in the park and castle and, what is just as important, young people started opening small businesses in the village. As a young businessman said, "I went away to university never dreaming that I will have the opportunity to come back and work and live in my beloved Krasiczyn. I have spent so many wonderful hours of my childhood here that no other place will ever compare. It was fortunate for me, though, that I finished marketing and economics, and upon my graduation from university the castle and park were open. I decided to try and open a small place

which would sell food, such as hotdogs, sandwiches, soft drinks and dessert. This worked out really well, and today I have 3 such small places in Krasieczyn and employ people from the village to work for me. I also buy fresh products from the local farmers, which makes them happy as well."

The castle also employs many young and educated people to satisfy the demands of the tourists who come from many parts of the world: "It is not surprising to hear languages such as German, English, and even Japanese in the village. It is hard to believe that our small village is visited by many foreign tourists. Now they have a nice place to stay and relax." "Many of the tourists, who come here, stop when they are on the way to the mountains, and on weekends the parking lots are not only full, but cars are parked on the side of the road, especially when something is happening in the castle. In addition, there is more than one bus line that comes to the village, so it is much easier for visitors to come. Furthermore, modern technology came to Krasieczyn at last. Most people in the village have satellite TV and not just two channels like in the past. Anyone who wants satellites or phones can have them."

When the villagers were asked if they liked the change or if it was too much, the unanimous answer was "Yes, we love what tourism has given us." They are proud of the town, castle, and tourists are welcome in the town and are viewed not only positively, but as the best thing that could have happened to the town. The villagers do not complain about the number of cars, the flashing cameras or the many strangers walking around.

The two individuals who once resided in the town but no longer do so, also spoke positively about the change. One said: "It took them long enough to finally renovate and open this beautiful place to the public. It feels so wonderful to come back and see this town thriving, rather than struggling. It was worth giving up the free running around the park and castle to have it open to the tourists and prospering. We miss a little going to the castle in the night and scaring people by pretending to be 'the white lady', but it is funny at the same time to see organized tours taking tourists on a quest to look for 'the white lady' and speak of the castle ghosts." "It also warms our hearts to see nature being preserved and taken care of. The park looks much cleaner today than it did in the past and is being taken

care of by professionals who have the knowledge and the passion to make sure that it is not destroyed."

Thus, the general opinion of the changes which have occurred in Krasiczyn is that they are positive and people are now enthusiastic and welcoming. Based on this very preliminary investigation, one can deduce that Krasiczyn is still in the first stage of the process of creative destruction.

Discussion and Conclusions

The village of Krasiczyn has seen many changes over its long history and will continue to see changes. Currently, the village, castle, and park are only in the first stage of creative destruction, the Early Commodification stage. Yet, knowing what has happened in other small villages around the world, it is important to remember that Krasiczyn will likely, through further developments, experience other stages of the process of creative destruction (Mitchell, 1998).

Unlike Elora or St. Jacobs in Ontario, Krasiczyn is not a heritage shopping village but is essentially a tourist attraction based upon the historic castle and park. People do not come here primarily to find country craft or goods, but to visit the castle, the park, and perhaps stay a night, celebrate a wedding in the castle etc. What is similar between these different places is the increasing numbers of tourists arriving in the small towns. Furthermore, fast-food places are opening around the village to provide tourists not only with authentic polish cuisine, but also with food found in other places in the world. In time, in addition to providing guests with first-class accommodations, good food, a stroll around the park, and a tour of the castle, there will be shops selling "unique" treasures from this region (Mitchell, 1998; Mitchell & Coghill, 2000).

The increasing number of events happening in the castle will bring in more tourists. Thus, it is important that Krasiczyn develop policies to protect the village and its residents so that it does not reach the Post Commodification stage of the model, especially when changes are happening very quickly (Mitchell & Coghill 2000). By organizing the villagers into a local council that would work on preserving what Krasiczyn has and restrict

its destruction, they could ensure that future generations will be able to live in and enjoy the historic village. This is important in today's global society where travel is widely available to a large number of people who converge on special places. Currently the businesses in the village are mostly local and care should be taken that this remains so. This will give the villagers control over their own destination. Similarly, the motivation of the local people should not only be on materialistic gains, but also on preserving the old. If the need to accumulate profit goes hand in hand with preservation, then Krasiczyn should be able to remain an historical village (Mitchell & Coghill 2000).

This is only a very preliminary examination of the situation in Krasiczyn, Poland. More research is required to learn more about the origins of all the local businesses, the plans for the town, current policies, and what is being prepared for the future. These are all very important questions, which have not been addressed in this research. In addition to comparing Krasiczyn to cities in Canada and Australia, it would be very beneficial to examine similar historical villages in Eastern and Western Europe to understand fully what those historic towns have done to preserve their history and heritage. This kind of research was beyond the scope of the current study..

Thus, as our borders become more open and tourists are attracted from a growing diversity of origins, countries, communities and historic villages need to take a closer look at their treasures in order to preserve them and, yet, at the same time, share them with others. The model of Creative Destruction can help destinations to understand the likely consequences of tourism and the steps that need to be taken to protect themselves from destruction that is emphasized in the latter stages of the model. In this way, Krasiczyn, which has weathered many battles, may be able to benefit from the forces of globalization, albeit with the changes that will be required to accommodate a growing number of visitors.

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