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Completion of the urban structure of the city center, disrupted by the intervention of the occupation government during World War II on the example of Brno (Czech Republic)

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Abstract

In the very center of the city of Brno is still a block, which was due to the intervention of the German occupation government crossed by the street Milady Horakové, then known as Freiherr von Neurath Strass. This initial plan, which was motivated by the direct connection of the center with the Brno-Sever District, caused a complicated situation of the disrupted block structure of the city. This is supported by the post-war construction of a children's hospital on the west bank of the breakthrough and difficult terrain conditions. How to properly complement the disturbed urban concept and how to integrate these areas into the city center?

Keywords: *architecture, urbanism, urban block, urban penetration, vacant lot, historical center, completion, regulation plan, Brno*

Introduction

In the very center of the city of Brno is still a block, which was due to the intervention of the German occupation government crossed by the street Milady Horakova, then known as Freiherr von Neurath Strass. This initial plan, which was motivated by the direct connection of the center with the Brno-Sever District, caused a complicated situation of the disrupted block structure of the city. This is supported by the post-war construction of a children's hospital on the west bank of the breakthrough and difficult terrain conditions. The subject of this work was to find out the historical circumstances of the street, the analysis of the issue of the division of already established block buildings and the subsequent outline of the ideal solution in the form of the basis for the creation of the regulatory plan. This must respond to the already complicated urban situation, integrate the eastern part of the original whole and establish ideal conditions for the formation of the block structure, which will allow integration into the existing context.

Location and delimitation

Brno (german Brünn, latin Bruna, hungarian Berén, yiddish ברין Brin) is a statutory city, which is the second largest city in the Czech Republic in terms of population and area. It is the largest city in Moravia and the former capital of Moravia. It is the seat of the South Moravian Region and also a separate district of Brno-City in the central part of the region. The city is situated at the confluence of the Svratka and Svitava rivers, has approximately 381 thousand [1] inhabitants and has about 600 thousand inhabitants in its metropolitan area.

In 1919, two neighboring cities were annexed to Brno - Královo Pole, Husovice and further 21 other municipalities. Thus, the so-called Velké Brno was established, which was up to seven times larger. The population increased from the original 130 thousand to approx. 220 thousand inhabitants. [2 3] The Brno-Zábrdovice District is located between the area of the city ring road, which was built on the site of the original city walls and the Královo Pole District. It was originally as a village connected to the city in 1850 and on its territory the discussed street of Helena Malířová is located.

It was originally a part of Francouzská Street and was introduced as a separate street in 1939, when a new road from the intersection at Příční Street to Merhautova Street was broken through the block. This created a direct connection from the city center to the Černá Pole District and further north (Lesná, Soběšice), which, however, caused a number of urban problems that persist to this day.

The street was founded under the German occupation name Freiherr von Neurath Strasse. After the liberation in 1945 it was provisionally returned the name Francouzská. In 1946, the street was named Churchill in honor of the British Prime Minister, and after Jan Masaryk's death in 1948, the street was renamed in his honor and in 1952 it was renamed the October Revolution. This name persisted until 1990, when the street was renamed in honor of Milada Horáková.[4] The street is still very important in terms of the connection between the center of Brno and the

northeast of the city. Immediately after the construction of a breakthrough that led to Merhautova Street, a tram line was built to Černá Pole. At the northern end of the street, the Children's Hospital was built in 1953 according to a design by Bedřich Rozehnal.

Material and methods

The aim of the work was a thorough understanding of the problem of disruption of the existing structure of buildings in the city center, an understanding of the historical context of this event and the response to the ongoing problems of the intervention. The result is thus achieved in the form of the basis for the development of the regulatory plan. It should integrate and shape the area through individual building plans so that it becomes a full-fledged part of the city center. It must also meet the social, economic and hygienic demands of the current population. This idea is then verified on the example of the design of concrete objects in the newly proposed area of development.

Analytical assessment of the problem

Understanding the history of the problem is an important intermediary for further determination. In case of any disruption of the urban structure, it is necessary to respond to the new circumstances in the shortest time horizon. Otherwise, disruption of the evolving structure is a source of undesirable elements, which are often a long-standing problem affecting urban spaces. Whether bombardments, insensitive traffic breakthroughs or brownfields occurring on the site of former industrial areas in the center, it is necessary to understand the circumstances of the problem. Thus, the original direction in which the development of the area has gone or will determine, together with the current situation, the form that the design of the architect or urban planner should approach. In connection with this historical context, it is possible to respond with a solution based on the basic understanding of the issue.

Reference example of problem solution

The problem of disrupted urban structures, whether by war interventions, redevelopment or the emergence of brownfields, concerns virtually most European capitals. Therefore, we can often find a reference example of a solution already implemented or at least verified by a design methodology. The adequacy of the reference examples is crucial, as the era of unlimited information flow often leads the creators of the city structure to an inadequate approach to the problem. It is necessary to consider critically all similarities of the situation and possibly to look for prefigured solutions already in the existing structure of the city. This methodology allows the application of a reference whose accuracy has already been verified.

Design method

In the design part of the project, in relation to the analytical and reference part, a solution can be created which, after the verification part, can become the basis for the regulatory plan of the area and thus establish the desired form of the project. It is important to be sensitive in terms of complementing the existing urban structure. The design should respect the direction in which a healthy part of neighboring areas or objects is leading. In this case too, the principle of adding and completing a place with regard to the existing character applies. Although it is necessary to consider the context in which we propose new solutions, we must take into account slight deviations. In the case of long-term problems, it is necessary to propose, with regard to the economy and urban development, a solution that, with slight deviation, will surpass the potential of its surroundings which may not always fully exploit its city-creative potential, whether for property, economic or regulatory reasons.

Critical method

The critical method is essential for the intention to complete wider areas. The resulting regulations, which underpin the growth of the city in the widest timeframe, affect a wide range of contexts. Specialists and experts in the sub-part of the city-creative project should be present at all critical parts of the process. Thanks to this method, it is formed into the final form and is then ready for verification. The architect or urban planner moderates a wide spectrum of expertise, which, from technicians through political representatives to historians, thanks to critical thinking contributes to the final quality of the design.

Verification method

If the urban structure is completed, a suitable method for verifying the correctness of the solution is the study of individual sub-elements of the proposed area. Based on the work with a specific typology and requirements of objects or areas, it is at least simulated that the design meets the requirements and objectives set

in the assignment. The results of the verification method can then be taken into account on the actual basis for the development of the regulatory plan. It will then be processed based on wider knowledge of the issue.

In consideration of the effort to complete larger parts of the existing structure of the city with adequate development, in most cases an approach denying the uniform processing of the area is a unified investment plan. Gaps and disturbed structures of wider centers are in demand commodities in times of housing crisis, which, due to administrative delays and other factors, plagues the necessary construction in all larger cities. That is why it is necessary, especially in the case of a uniform investment plan, to establish more typological types and adequate dimensions of individual parts, which simulate the natural development of the city environment. The concept so determined can be evaluated by the type design verification method based on its accuracy.

Analysis

In 1919, two neighboring cities were annexed to Brno - Královo Pole, Husovice and further 21 other municipalities. Thus, the so-called Velké Brno was established, which was up to seven times larger. The population increased from the original 130 thousand to approx. 220 thousand inhabitants. [2] [3] The Brno-Zábrdovice District is located between the area of the city ring road, which was built on the site of the original city walls and the Královo Pole District.

Zábrdovice (Obrowitz in German) is a city district northeast of the center of the statutory city of Brno. Its cadastral area has an area of 1.64 km². Originally an independent village, it was annexed to Brno in 1850. Since 24 November 1990, the territory of Zábrdovice has been divided between the self-governing districts of Brno-sever and Brno-střed and since 1. May 1998 also between Brno-Židenice. More than 12 000 inhabitants live here. The district is directly adjacent to the historical center of Brno and therefore has a distinctly urban character with a very dense development with several high-traffic streets. Historical two- and multi-storey residential buildings predominate, but there are often signs of inadequate maintenance.

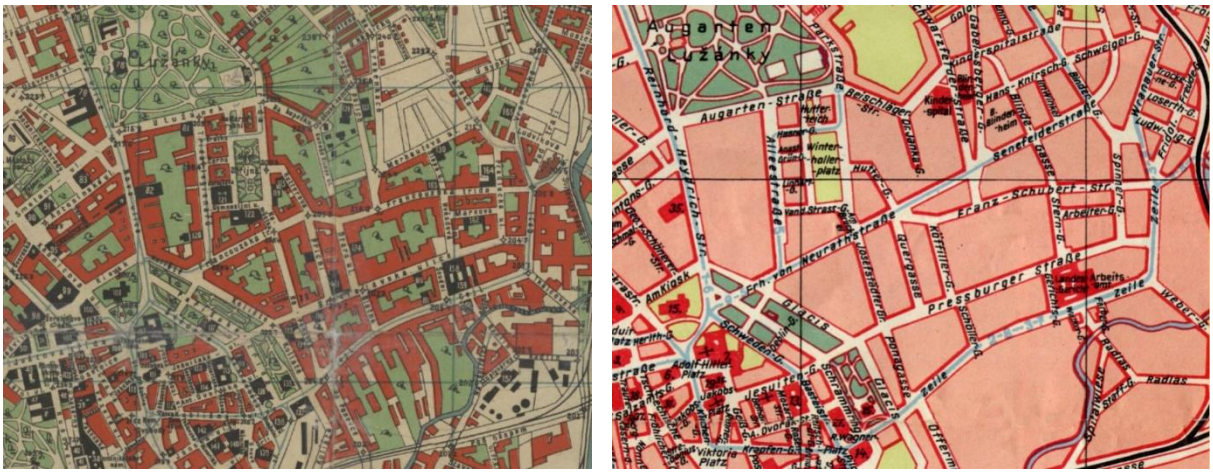

Fig.1 *Map of The Great Brno, Barvič & Novotný, 1928, Mpa-1279.590 (left); Plan of The Great Brno, 1943 (right) (maps provided through vilemwalter.cz by Ing. Petr Cikrle, Ing. Karel Dvořák, Ing. Radomil Dojiva, PhDr. Jan Pernička and historical department of MZM)*

The axis and at the same time the most important street in the district is the Cejl Street, which has a strong representation of civic amenities. The district houses administrative buildings of the Brno-venkov District Court and the Tax Office Brno I. and III. At the intersection of Tkalcovská and Cejl streets is a shopping center, on the site of the former factory Vlněna, whose building burnt down in 2001. Cejl extension in the Židenice part of Zábrdovice is no less important street Zábrdovická, which is the premises of the Military Hospital Brno Assumption of the Virgin Mary, extensive premises, once significant Zbrojovka Brno, well-known Municipal Spa Zábrdovice, or Brno Accident Hospital.

In 1939, the decision of occupying Germany broke gap through the original structure of the block - today's Milada Horáková Street. Immediately after completion of the street tram service was put into operation and the street became an important thoroughfare connecting the right city center with the Královo pole District, or the

entire city district of Brno-Sever. For example, the significant Brno housing estate Lesná is still connected to this axis. The whole situation of the construction of the damaged block was complicated immediately after the war by the construction of a new children's hospital. Such a modified western wing of the breakthrough could never be integrated in its neighborhood with the nearby hospital. Although the situation on the eastern side of the road is simpler in terms of completeness, it is nevertheless complicated by a large terrain difference. Not only because of the terrain, but also in terms of property conditions, urban green areas and complex connections to the original buildings, this dismal situation has not been solved to this day.

Fig.2 *Historical photography of the newly created street, Demolition of the building and penetrating the block (top left), Newly paved and finished street (top right, bottom left), Nazi party celebrating first tram ride of the street (photographies provided by encyklopedie.brna.cz)*

This intervention has long been reflected in the formation of the urban structure of the area and the problems of the situation are still evident. Not only is this a difficult area of construction, property and urban planning, but the current situation has also brought social problems. Due to the infamous reputation of the Brno-Zábrdovice area, or the Francouzská street itself and the absence of any city parterre along this gap site, it is a completely depopulated urban space. This is a very negative phenomenon in the immediate vicinity of the historic city center. Despite the effort to supplement the existing structure and to re-establish the system of traditional block development, there is a problem of complex traffic junctions of all roads, which may be another social barrier at the significant corners of the potential block. This is also a very complicated situation in terms of hygiene principles of the construction, as the street line of the proposed block rotates almost exclusively to the north side. An equally significant problem is the relatively steep ascent of the street, which, perhaps with a positive impact, makes the design of large coherent projects more complex.

Fig.3 *Photography of the currrent state of the plot, Dron photography of the Milada Horakova street (left), Photography of the main corner on street intersection (right), (photographies provided by David Menšík)*

The most important task is to integrate the proposal itself into the current situation. This is not only a matter of continuity to artificially interrupted urban structure, but also scale continuity. It is important that the scale of development complements the current situation with some development deviation. Not only in terms of the basic unit of the multi-storey street block of flats, but also of larger and important corner buildings. These aspects, also with regard to the creation of public space, are quite clear clues in shaping the new block structure.

Results

The first issue we dealt with was the historical injustice of this corridor, which just remotely resembles a vibrant city coridor. Our intention was to find a prototype in Brno street, which can be a good reference for a new solution in this area. We saw the model in a quiet and very attractive street Pellicova, which despite its central location retains a pleasant residential character. This is despite the fact that one side of the street is in large proportion of its length formed by a wall, behind which the park of the Špilberk Castle is located. The image of this street is very important, because the gardens of the adjacent hospital are not available as building plot even in a wider time frame. Thanks to this fact, on the eastern side of the street is an ideal place for very quiet housing on a small scale, whose prestige lies not only in the view of the gardens and the city itself, but also within walking distance from the center.

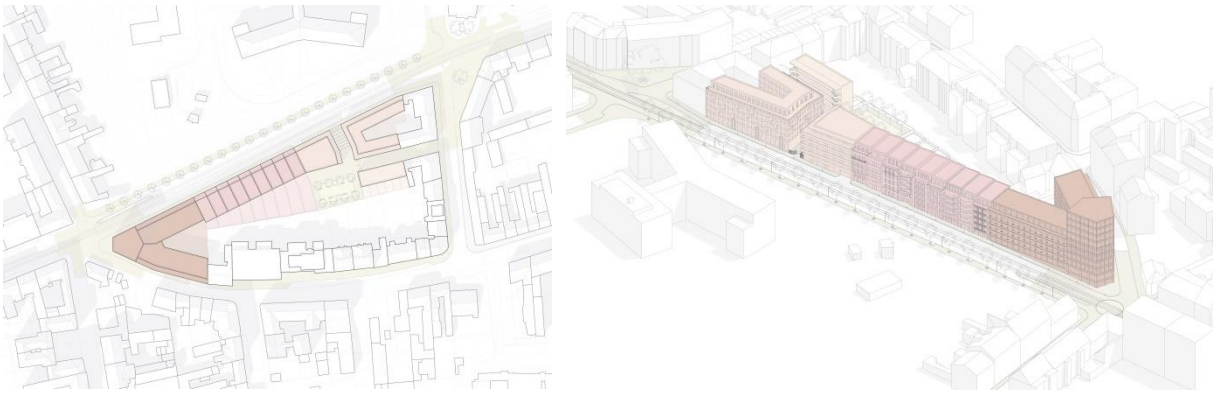

Fig.4 *Result of the urbanist proposal for completation of the block Brno-Zábrdovice, Proposed site plan (left), Axonometric view of proposal (right), (David Menšík)*

Quite a different typology is the corner of the emerging block, which delineates a complex intersection of many streets with great potential for development and growth in all directions. At the intersection of Černopolní and Milada Horáková streets, there is a crossroads that serve not only other streets, but also visitors to the Children's Hospital. At the crossing of Francouzská and Milada Horáková streets, a sharp corner of the block towers towards the city center and is located on the view axis from Moravské náměstí. Following the example of historical buildings, these places are ideal for larger dominant buildings of multifunctional and administrative purpose.

Fig.5 *Visualisations of the urban proposal for completation of the block Brno-Zábrdovice, Visualisation of the towering block corner facing the city centre (left), Bird perspective visualisation of proposed site (right), (David Menšík)*

However, the entire Milady Horákové Street is today mainly a transport corridor, which in order to build a high-quality development must, by its nature, approach the traditional structure of the city. Of course, it is not realistic to close the historical block back to its original form. However, it is possible to provide a pleasant and safe environment for pedestrians, cyclists, cars and public transport. There was a need to find a solution that only slowed down traffic enough to make it more attractive for drivers to use the newly built, large city ring road. This solution has already become a "shared space". On its area the means of transport are forced to slow down when passing and, by means of a change in the level or surface treatment of the road, they are alerted to pedestrian crossings in multiple directions. This solution will create a pleasant space not only for newly built capacities, but also for existing and future residents, or subscribers.

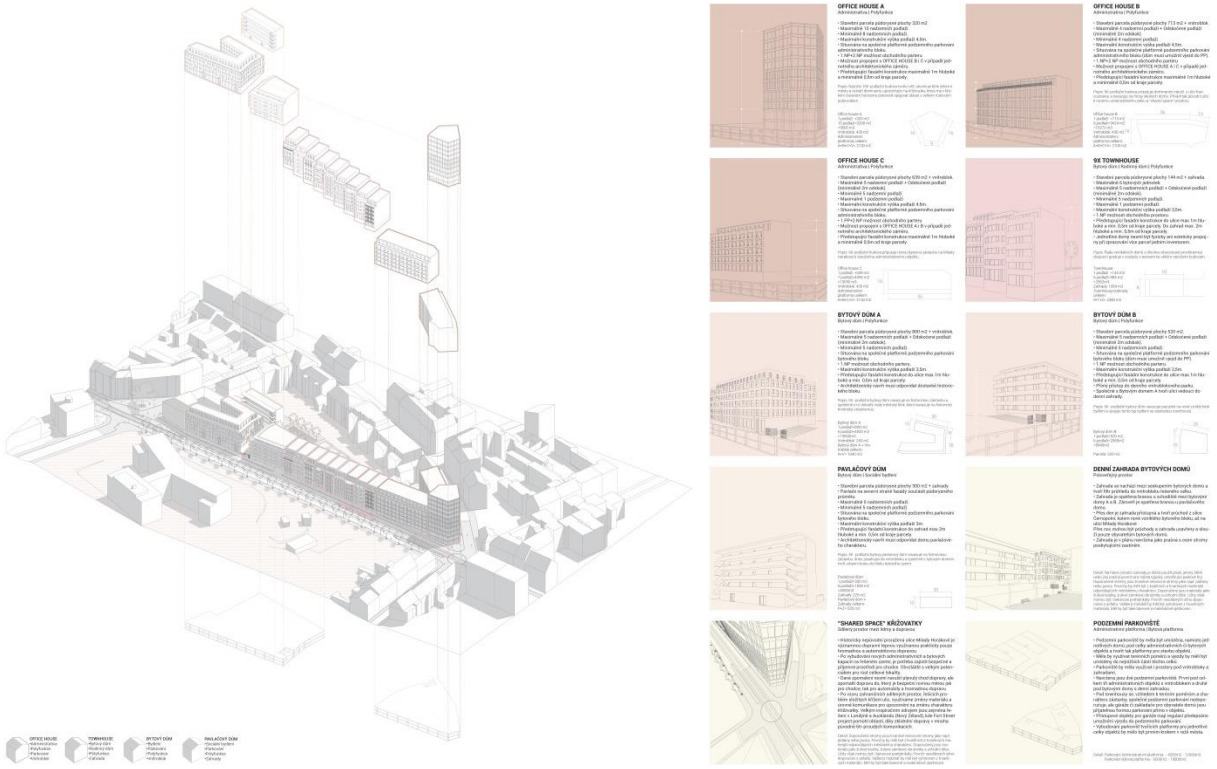

Fig.6 *Axonometric explenation of newly found block structure and verification of its correctness, Axonometry of block structure (left), Example of verificating documents regarding purpose of the object types (right), (David Menšík)*

In this area we have placed a wide range of objects that, in our opinion, will create a new block and support the growth of this city area. First of all, we are placing three administrative buildings (or one large building) with a commercial parterre on the crossing of Milady Horákové and Francouzské streets. They are situated on one common underground parking platform using terrain conditions. The corner building is elevated by several floors and creates a landmark setting out a block towards the city center. This dominant unit is connected with the Milady Horákové street by the row of townhouses which are vertical apartment, or luxurious family houses with deep and narrow disposition, which use land geomorphology, and dilutes the long street into smaller facade units, gradating to the next large corner grouping. On the newly built crossing of Černopolní and Milada Horáková streets, we preserve the historical development and supplement it with a larger apartment building. Thus, with the original building, it creates a smaller housing block with a commercial parterre, which is instilled into the newly designed development and thus creates another significant corner. Milada Horáková's façade line is separated from a small block by a staircase street, which adds another façade to a smaller apartment building that connects a group of apartment buildings to a row of townhouses. This street leads to the inner-block day garden, which is part of the passage around a small apartment block during the day. Overnight, this garden is closed and serves only residents of newly built apartment buildings. In connection with the existing buildings forming the street into the courtyard, there was the possibility to create a single social housing unit of a new area. Its location and northern facade are an ideal opportunity for traditional gallery acces buildings. This house, together with a small block, creates another gateway to the courtyard, which again ends with a daylight garden filter. The whole group of blocks of flats is again located on a common underground parking platform, serving residents of the whole project.

Conclusions

The proposal of the block of the Brno-Zábrdovice outlines a possible approach to the solution of the urban structure, the development of which was disrupted by external intervention. It is important to follow proven urban design principles and respond to non-standard issues on the basis of reference examples, which has proved to be a suitable approach in this case. Gradation of smaller buildings to larger corner buildings, shared space of complex traffic intersections, inspiration from the existing structure, which has already been rooted in similar situations, and efforts to undermine the potential of a unified concept of a unified investment plan. These factors made it possible to complete the damaged structure of the city in the context of the original development. The social impact of the creation of a new urban parterre in a place where no social interaction has taken place so far is, at this stage of the assignment work, only a presumption. However, we can expect a significant improvement in the situation, which was clearly undesirable in the wider city center.

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The completion of historical gap sites in historical town centers on the example of Litomyšl (Czech Republic)

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Abstract

The historical centers of towns are the reflection of the whole town, which records cultural, historical events, constructional development, etc. Occurrence of city center gap sites is frequent mainly due to historical context. Demonstration of the principles of correct completion of historical development, as a support of the expression of the city on the example of the city of Litomyšl, is established mainly because of the cultural and tourist importance in the Czech Republic. The proposed addition is a town gallery, which supports the cultural image of the historic city center, complements the civic amenities and creates a new tourist center.

Keywords: *architecture, urbanism, vacant lot, historical center, completion, Litomyšl*

Introduction

The historical structures of the town core belong to the most valuable parts not only of the Czech Republic's heritage fund, but also significantly contribute to the overall European cultural heritage. The expression of the town as an urban-cultural center is determined by social conditions, its location in the existing territory in the country, historical events and their successive development. In the urban composition of the city, the structure is dependent on a number of factors and indicators, mainly of a historical nature. Historical towns in the Czech Republic have undergone several developmental phases that coincide with the periodization of historical styles. Construction and sometimes urban changes in the urban structure have resulted from historical events such as fires and war events. Each subsequent development phase brought new architectural and urban elements to the urban structure, did not deny the previous phase, but enriched it with other valuable buildings, supplemented or transformed the structure of the city. Sudden interventions in development, such as mentioned historical events, have resulted in unintended relations - anomalies, especially in the structure of the historical city center. The most common phenomenon we encounter in this issue are *gap sites*.

The term gap site refers to an open space between two elements of a building or an empty space between two or more separate objects without interconnection. It means an undeveloped place in the already standing continuous development, which is intended to be filled. From an architectural point of view, it is a deliberate or accidental interruption of a continuous sequence of objects and their facades in the street development. Property with this nature is intended for further infilling, complementing the existing structure of the city.

The issue of completion of historical gap sites in city centers became particularly relevant at the end of the 20th century, both from the point of view of architects, urban planners and monument care workers. The need to densify the city, but especially to restore the compositional urban context, leads to the completion of historic gap sites with new buildings.

Location and delimitation

Litomyšl is located in the northeast of the central part of the Czech Republic, about 90 km north from the second largest city of Brno. Litomyšl is situated in a slightly undulating landscape bounded in the east by the wooded zone of the Českotřebovská vrchovina and in the southeast and south by the watershed of the rivers Loučná and Svitava.

The historical settlement is spread on the right eastern bank of the river below the castle hill. [1] The first mention of Litomyšl refers to 981, mentioned in the Czech Cosmic Chronicle. [2] The settlement in the territory of today's Litomyšl grew along with the growing importance of the local trading route linking Bohemia and Moravia, with European importance - Trstěnická cesta. The city underwent a number of reconstructions, which were the result of multiple fires, military events and rebellions, but also changes in religious orientations. An important milestone in the development of the town was the arrival of the Premonstratensians in the 12th century, who founded a monastery in the place of today's castle. After their departure, the monastery was transformed into a mansion and in the 16th century it was rebuilt into a preserved castle, in the renaissance style. The historic town underwent a

remarkable transformation during the reign of Kostkovci of Postupice, who built their own fortifications around the castle, dividing the whole structure of the town into two units - upper and lower town. The compositional center of gravity of the lower town became the spindle-shaped square with its characteristic arcade. In the middle of the 18th century, the complex of the castle hill was completed with the baroque Nalezení sv. Kříže church and other important buildings built by Piarists. After the last fire of 1814, the city was rebuilt by demolition of walls and city gates. At the beginning of the 20th century, the historic core was complemented by new buildings only on its outskirts, for example Bedřich Smetana House. After the First World War, the city developed urbanly outside the original walls and suburbs.

Litomyšl is a city with a diverse and rich history, which has gained an important position in the past as a business center and today it only confirms it. In its unique preserved integrity, it is a perfect example of not only the historic city but also the cultural and artistic center. The space of the city has been shaped by important personalities of the architectural scene since ancient times.

In the structure of the city, the solved gap site is located in the historic center, close to Smetana Square, on the parallel street B. Němcová. The plot of the building is situated on the viewing axis, which is perpendicular to the axis of Smetana Square. The view axis, starting at Smetana Square, runs through Toulovec Square and ends with the Nalezení sv. Kříže church, whose raised landing is adjacent to the property. The compositional connections between the main square and the castle hill, which pass through the parcel, caused a gap site, such as highlighting the importance of the urban connection and highlighting the importance of the Nalezení sv. Kříže church.

The character of the development in the surrounding area remains of a bourgeois character, as it is in the square.

Fig.1 *Plans of Litomyšl from 1800 (left), 1911 (centre), 1931 (right)*
(Source: Archive in Litomyšl)

Material and methods

The aim of the study is to propose a new development of the historical gap site in the protected monuments of towns, so that it appropriately complements the existing structure of the city. The subject of the proposal is a new building of the gallery as a new cultural center. Litomyšl is interwoven with cultural institutions of all kinds, the location of the Gallery in the historical center of the town seems all the more important.

Before starting to think about the architectural expression of the building on the gap site, it is important to set out conditions, or ways of solving the site. It is necessary to reflect on the question of how to approach the arising urban situation in the structure of the historical center, how to respond to the legacy of the extinct building.

New building as a copy of extinct building

Buildings of copies of extinct buildings will always be exceptional. In the list of forms of regeneration and rehabilitation of heritage sites it is not possible to reject methodologically in advance or to mark them as unacceptable, but this approach is highly controversial. On the one hand, making an exact copy is almost impossible due to the absence of part or most of the construction documentation, but above all there is a clear contradiction in the ideological aspect of the matter. The completion of the gap site, built on the principle of this methodology will not achieve the expression of the defunct building at the architectural level. From the urban point of view, the justification of the copy is more remarkable. The resulting gap site, as an empty space in the urban structure, cannot be replaced by a neoplasm. Therefore, a copy on this scale, for example the mass solution of the building, does not lose the desired expression.

New building as a paraphrase of the extinct building

This approach to the construction of the gap site eliminates theoretical reservations in copying. The construction conceived in this way does not conceal that it is a new work, but at the same time it preserves some characteristics of the extinct building. In this case too, it is obvious that the basic features - mass, roof shape, structure, flooring - should be respected.[3] The application of this approach is justified in gap sites where the new object is to remind the building of architectural value.

The paraphrase of the extinct building does not consist in the precise application of morphology and architectural elements, but in the capture and subsequent expression of the expression of the building. It is significant that the basis for the application of this method is the existing construction documentation.

New building as a new creative work

Unlike a copy or paraphrase, a new building as a new creative work does not necessarily have to be based on the specific features of the building that stood at the place. There are several options for access in this case, and they differ from one another according to the degree of historical or nonhistorical approach, and depending on the environment.[4] At present, this methodology is the most widely used, mainly because of the freedom of design.

In the study of the new building of the gallery in the conservation area of the town of Litomyšl, this method of approaching the completion of the historic center is applied.

Analysis

Architectural-urban analyzes of the historical center of Litomyšl and its surroundings.

In the historical core there are many cultural monuments inscribed on the state list. The historical part of the town was declared an urban conservation area in 1965. Since 1962 the castle complex has been protected as a National Cultural Monument.

Thanks to the many institutions located here, the castle hill has become a center of cultural events and tourism. In addition to the castle hill, which is sought after by tourists, a number of cultural events and festivals take place in Litomyšl every year. One of the most important is the Smetana's Litomyšl music festival.

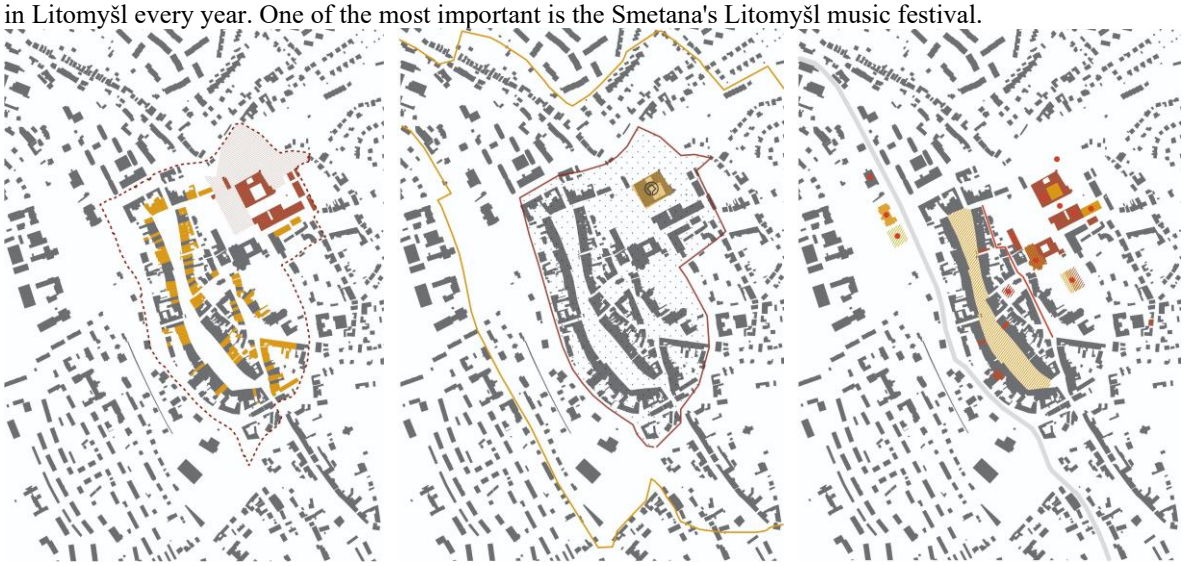

Fig.2 *Litomyšl conservation area and listed cultural monuments (left); Litomyšl conservation area and listed UNESCO monument (centre); Analysis of festivals and cultural events, for example festival Smetana's Litomyšl, Archimyšl, etc. (right) (B. Hrončeková)*

Directly above the designed object rises the Nalezení sv. Kříže church, a former Pianist monastery with adjoining gardens, a Renaissance castle, The museum houses, dolls and toys, a regional museum, and others.
The plot of the building is situated on the viewing axis, which is perpendicular to the axis of Smetana Square. The view axis, starting at Smetana Square, runs through Toulovec Square and ends with the Nalezení sv. Kříže church, whose raised landing is adjacent to the property. After ascending on the platform of the church - the parkan - you will have a view of the whole town of Litomyšl. There is another axis running along the street B. Němcová, which is parallel to the street line.

In the vicinity of the building there are the most important gathering places - Smetana Square, which is the busiest part of the city. Due to the retail character of the parterre, many tourists and ordinary people meet here. Toulovec Square, of a quieter character, and in the structure of the town, situated a higher area of a Renaissance castle. B. Němcová Street, where the designed building is located, lies in their midst.

Fig.3 *Analysis of important institutions (left): 1 - Nalezení sv. Kříže church, 2 - Monastery with gardens, 3 - Litomyšl castle, 4 - Regional Museum; Analysis of visual context (centre); Motion analysis (right)*
(B. Hrončeková)

Results

The design of the new building of the Municipal Gallery consciously follows the traditional architectural procedures in terms of the creation of matter, form and materials used and responds responsibly to the context of the place by which it is inspired. It seeks to be sensitive to the existing context, limits any existing negative environmental features and responds to historically established urban relations. It uses modified citations of historical morphological details and schemes.

The design of the new building of the Town Gallery Litomyšl is located in the gap site of the urban development in the historical center, near Smetana Square. The main principle of the building is the spatial interconnection of different height levels of B. Němcová Street and the landing of the Nalezení sv. Kříže church, and thus walking the urban connection of the square with the castle hill - the upper and lower town.

The design reacts with matter to the visual axis of the urban structure and its historically given composition. The direct visual connection of the square, as the center of the lower town, with the mass of the church is determined historically. The built-up area is interrupted at this point, thus creating a gap site. The proposal responds to this compositional principle of structure. The different height division of the city, which is caused by the landscape character and historical division of the center, the proposal reflects in its interconnection.

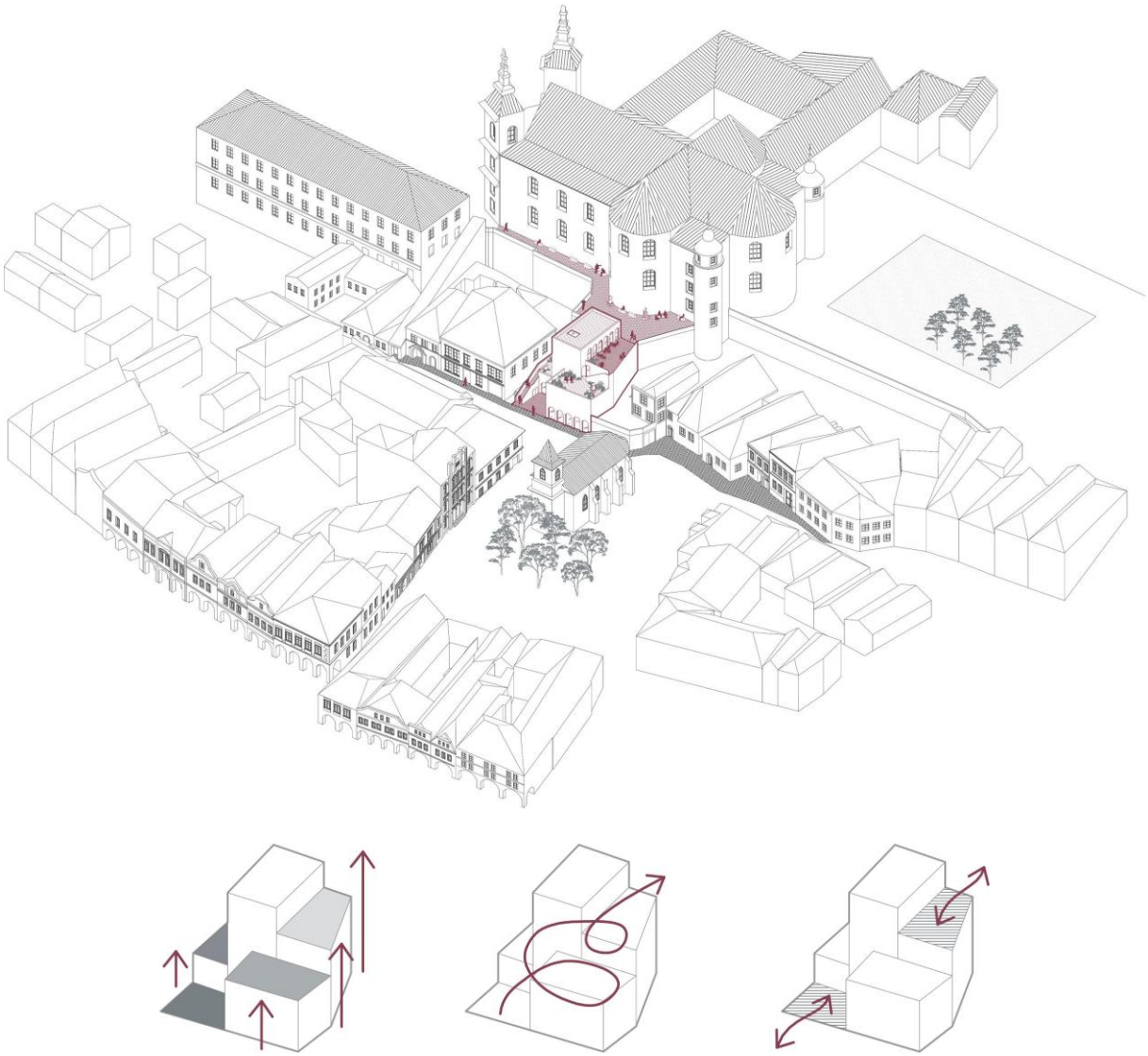

Fig.4 *Axonometry of the historical center (up); design functioning diagrams (down) (B. Hrončeková)*

The mass of the building is divided into five units with different height levels. The task is to interconnect urban spaces, whether in the form of terraces that are accessible to the public and connected by exterior staircases, or in the form of masses. The matter tactically changes its height based on the operation and the load of the matter, the phase of transition from one height level to another or the desired expression. They retreat and create semi-public spaces of patios and courtyards, ascend or step forward and create dominants. At the point of direct viewing from the square, the mass of the top floor recedes, thus not disturbing the desired expression of the church.

The building has four floors and one underground. The main entrance to the gallery is situated from B. Němcová Street, on the viewing axis from the square. Entrance to the gallery is also possible from the courtyard, which is created by stepping away from the street. The courtyard is delimited by a massive exterior staircase, which leads the visitor even without buying the ticket to the system of raised terraces and further to the church. On the underground floor there are premises for the functioning of the gallery. The building is served by a freight elevator and staircase, located in the highest mass. The exhibition halls are situated in the mass that is connected to the landing of the church. The exhibition rooms have the character of universal halls, which allow to adapt the space to the exhibition, to divide it with a system of sliding partitions. The exhibition hall situated on the 2nd floor is on a part of the floor plan elevated to the 3rd floor. The highest situated terrace serves the café, which is situated on the top floor.

The changing nature of the gallery space, together with the inclusion of accompanying functions for the public in the design, creates a new cultural center in the direct historical center. The characteristic arcade of the urban development in Litomyšl reflects the building expressively in the form of rounded window openings and passages.

The materiality of the gallery is based on the characteristic surface finishes of town houses. The whole material is used lime-cement plaster with a rough scraped structure. The window openings are in brass. The

courtyard area is paved with stone cat heads in a regular grid. Extensive greenery is proposed on the terraces, marble pavement in the walking part.

Fig.5 *Visualization of the city gallery proposal - view from B.Němcová street (left), view from Nalezení sv. Kříže church (right) (B. Hrončeková)*

Conclusions

The design of the new town gallery fits into the historical core of the city and demonstrates the infilling of gaps in the historic center of towns. Especially thanks to respect for urban and compositional context, selection of a construction program that functionally complements civic amenities and architectural solution of total materials, facades and materials.

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Education in disciplines of geoscience by non-traditional methods

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Abstract.

It is very important to deal with education in geoscience and to bring raw materials and mining closer to society. This theme is absent at elementary and secondary schools and students often do not know opportunities to study geoscience discipline at universities. Faculty of Mining, Ecology, Process Control and Geotechnologies of Technical university in Košice has elaborated a lot of projects dealing with this issue. One of the EIT Raw materials KAVA project is Virtual Mine – educational model for Wider Society. Thanks to the project many lectures and activities were organised for children and students at the age of 6 to 19 years. Main goal was to bring geology and knowledge about understanding geological processes of the planet Earth and raw materials closer to young people. A lot of students participated in lectures and workshop and a lot of geological activities were prepared for them.

Keywords: *education, geoscience, Virtual Mine project, elementary school, raw materials*

Introduction

Thinking about the near future, it may sound like a utopia to build a new scientific culture which should begin at school since childhood (Estrella, 2018). According to the education system of many countries of the world, students do not have a chance to be in contact with subject like Geology. This is one of the reasons that students do not follow Geology at undergraduate course or at university (Wickramasooriya, 2018). It is decisive to arouse the interest of Studies in Geosciences at such early age as it is possible. The key institutions are elementary schools. Geoscience education will progress most effectively through extending geoscience learning to all children and educating teachers (King, 2008). A fundamental goal of geoscience education is ensuring that all inhabitants of the planet have knowledge of the natural processes that shape the physical environment, and understand how the actions of humans have an impact on the Earth on local, regional, and global scales (Locke et al., 2012). There are many various projects which are dealing with education of young people in geosciences all over the world. The eminent organization in Europe, which helps educate and gives opportunities to learn students about importance of raw materials is EIT RawMaterials. The mission of the institute is enable sustainable competitiveness of the European minerals, metals and materials sector along the value chain by driving innovation, education and entrepreneurship (https://eitrawmaterials.eu/about-us/vision-mission/). One of the EIT KAVA project is Virtual Mine – educational model for Wider Society.

Virtual Mine project

The main goal of the KAVA project Virtual Mine – educational model for Wider Society was to create a model of education which includes three aspects– interactivity, activity/movement and modern technologies to achieve the most efficient educational process (Molokáč et al., 2017). The educational program was created for five target groups: the local community, business sector, local governments and regional organizations, general public, children and students. The Virtual Mine partners created many non-traditional educational tools. For example, they produced short films and presentations advertising the offer of educational activities regarding mining. The partners also created the comic book „Kobold the Treasures and a history of raw materials in a nutshell“ and devised the game Roboblocks based on playing with Lego blocks (Molokáč et al., 2019). Thanks to Virtual Mine project, a number of events and workshops were organized.

The children are the center of attention in education and nowadays they are accommodating to the age full of modern devices. It was created the 3D image in the form of hologram which represents the miner in mining clothes with mining equipment. Also the PC game „Life without raw materials“ and application of 3D visualization of copper mine were created (https://sites.google.com/view/virtualmine/home).

Virtual Mine – workshops in Slovakia

Museum and geoparks are appropriate places providing the geoscience education for wider society. Faculty of Mining, Ecology, Process control and Geotechnologies of Technical University in Košice as one of the partners of Virtual mine project, has also convenient venues where different types of events take place. We have conducted the lectures and workshops in Geoscience exposition room which is the museum-like place with exposition of rocks, minerals and fossils.

Although the idea of Virtual Mine project implies five target groups, we have focused on young generation – children and students. The project educational program has developed the methods to explain the importance of raw materials in our life to young people and provide them knowledge about mining and geology.

We organized lot of workshops and created various presentations for children and students of elementary and secondary schools. Participated students were not only from Košice but from schools of whole Eastern Slovak Region too. Approximately 1000 participants attended the workshops throughout the project. We prepared more than 30 workshops. We selected three target groups of students based on the age: 6 – 10, 11 – 15, 16 – 19 years old. Then we conceived various activities consisting of entertaining, interactive and gameplay elements that correspond to the level of education. As it is written above, the target group were children and students aged 6 to 19 years – the age corresponding to elementary and secondary school students. The capacity of our event venue allowed us to invite one to three classrooms per day which means to prepare activities for 15 to 60 students.

Every workshop started with the lecture about raw materials, for example: My best friend, the cell phone – Material composition of a mobile phone (Fig. 1), How a cobblestone is formed, What is hidden in the stone, etc.

Fig. 1 Lecture called My best friend, the cell phone – Material composition of a mobile phone (photo: author)

Then the students were divided into groups (as needed) and participated in a specific activity. In following text we provide the list and description of activities:

Make your own mineral bracelet – children strung the mineral beads on the elastic band and made the bracelet. Original raw mineral was also available for children to see difference between original mineral and polished mineral stone beads. Since they could take the handmade product home and show it to parents this activity was one of the most popular among girls, but boys were impressed as well (Fig. 2, 3).

Fig. 2 Mineral bracelet workshop (photo: author)

Fig. 3 Handmade bracelets as the result of the workshop (photo: author)

Gold–panning – we poured water, spilled gravel, pebbles and pieces of pyrite into a big plastic container. Children first listened to the lecture about gold-panning history and gold panning techniques. Then they were trying to find „Fool's gold" by the small circular movements with a gold pan while holding it just below the surface of the water (Fig. 4).

Fig. 4 Gold –panning (photo: author)

Find a mineral – on the basis of 10 photos of different minerals children had to find the real mineral sample placed in 28 glass showcases (1200 pieces of minerals) and write the correct name of a mineral to the prepared table.

Find a fossil – it is the same activity like „Find a mineral" but children are looking for the specific fossils placed in the glass showcases.

Observing rocks/minerals under a microscope – children were amazed by the beauty of rocks under the polarizing microscope or the beautiful magnified crystal under binocular microscope.

Make your picture of ancient world – all participating children had to color the sketch of animal and plant fossils and then stuck it on the already prepared artwork. They had to recognize whether the fossil lived in the sea/ocean or on the land. Finally, children took the picture with them as a reminder of the event (Fig. 5, 6).

Fig. 5 Making of picture by drawing fossils (photo: author)

Fig. 6 Result of the activity "Make your picture of ancient world" (photo: author)

Geocaching – we hid the treasure on the special place in the area of Technical university. Students were looking for it by the use of GPS devices and on the basis of given hints. The treasure were small pieces of polished minerals enclosed in a small box.

Geoquizzes for grammar school students – students in groups had to compete and solve quizzes in the fastest and the most correct way. Every group got 3 worksheets: 1. Write the correct name of the different parts of a volcano into a frame, 2. Locate some of the world's most famous volcanoes on a map using their latitude and longitude coordinates, 3. Write the correct name of the landform into a frame.

Mineralogical memory card game – the object of this mineral themed memory game was to turn over pairs of matching cards and distinguish one mineral from another. We used picture memory card game but also memory game with the real minerals hidden under the small boxes.

Make a crown and become a princess – we prepared paper royal crown templates and participating female pupils had to cut, colored, and decorated them with gem stickers (Fig. 7, 8). Children learnt that gem stones are the pieces of minerals which were cut and polished and used for jewelry and royal crown too.

Fig. 7 Making of princess crown (photo: author)

Fig. 8 Children`s joy at the end of the workshop (photo: author)

Cinderella – we printed the pictures of minerals and put plenty of small polished minerals into a box. Students had to assort them and pair the piece of mineral with the correct picture (Fig. 9).

Fig. 9 Activity "Cinderella" (photo: author)

Planet Earth– children got sketch of the planet Earth. They used glue and then they poured the colored sand on the sticky paper parts - the blue colored sand for the ocean, green for the land and brown for the mountains.

What did you like? – it used to be a last activity of the whole workshop. Every student could choose one of the most beautiful or interesting mineral or fossil from showcases in Geoscience exposition and they drew it on the paper. The students were supposed to write (on the other side of the paper) what they liked and which information they remembered from the lecture or whole workshop.

Discussion

Nowadays, it is well known that the method of teaching based on active learning gives better results when compared to a traditional lecture-based course (Carneiro and Goncalves, 2010).

We prepared 13 various activities for the students. Each of them were tailor-made for children of different ages. Each activity was aimed at the geological theme and raw materials. The main goal was to provide children and students with the knowledge about our planet, rocks, minerals, ancient world of fossils, etc., because these topics are missing in the teaching synopsis of elementary and secondary schools or they are only marginally taught. In Table 1 we compiled a summary of the activities that we prepared for our visitors. Every workshop had a special idea of bringing some part of geosciences closer to the general public. Some activities were suitable for every age group of children and some only for the littlest children or only for teenagers. We were able to evaluate the satisfaction of students with the activities and general impression of the workshop on the basis of questionnaire survey which children had completed at the end of the workshop. In the evaluation we used the marks 1, 2, 3 where 1 expresses perfect impression and amazing experience of workshop, 2 is for good, interesting experience but not so strong impression of workshop and 3 expresses not very interesting and a little bit boring experience.

Activity	Suitable for children aged			Evaluation
	6 - 10	11 - 15	16 - 19	
Make your own mineral bracelet	✓	✓	✓	1
Gold - panning	✓	✓	✓	1
Find a mineral	x	✓	✓	2
Find a fossil	x	✓	✓	2
Observing rocks/minerals under a microscope	✓	✓	✓	2
Make your picture of ancient world	✓	x	x	1
Geocaching	x	✓	✓	1
Geoquizzes	x	✓	✓	2
Mineralogical memory card game	✓	✓	✓	2
Make a crown and become a princess	✓	x	x	2
Cinderella	✓	✓	✓	1
Planet Earth	✓	x	x	2
What did you like?	✓	✓	✓	2
Mineralogical exposition tour	✓	✓	✓	3
The lecture	✓	✓	✓	3

Table 1. Summary of workshop activities and their evaluation

We can state the following findings: When the workshop comprised only of the lecture or mineralogical exposition tour, it was boring and not very interesting for children. The participating students liked more than 50 percent of activities and approximately 40 percent of activities were considered amazing and left a great impression on the children. The most popular activities for children were one of those, which allowed them to create some handmade products and could take home their own souvenir or piece of work.

Conclusion

The teaching and learning process which consists of fun activities, unusual lectures, interactivity, workshops, educational games and others, is more memorable and interesting for children. As a positive feedback from children and their teachers serves not only the satisfactory answers of the questionnaire survey but also the fact they return repeatedly and recommend the workshops to others. It represents a considerable achievement and success for us. The goal of these activities is not only bring the geoscience disciplines closer to young people but also show that raw materials are used in our daily life and we can't imagine living without them. For the education in geoscience disciplines it is still long way to go to become more attractive for children and youth, but we are sure that this kind of promotion is of great importance.

Acknowledgments

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The historical-geograpfical characterizations of the important centers of pilgrimage tourism in the north-eastern part of Slovakia

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Abstract

In every culture and civilization in the world we encounter the phenomenon of pilgrimage and pilgrim quite often. The peregrination (lat. Peregrinatio - wandering; peregrinus - stranger, outlandish) was already a reflection of human life in the Middle Ages. This dimension has been found by people in the following historical epochs, which many times were not inclined to spirituality, in the same way as at present. Christian pilgrimage sites such as Guadalupe, Lourdes and Fatima are known all over the world and are visited by millions of pilgrims every year. Marian pilgrimage places have a special position in this respect. Slovakia is one of the leading countries associated with religious tourism. The largest number of churches and chapels per m2 consecrated to the Virgin Mary in Europe are throughout Europe are located in our country. This proves deep tradition and centuries-old Marian veneration. After all, the fact that the patron of Slovakia has been officially since 1927 (unofficially centuries ago) the Seven-Sorrowed Virgin Mary is a sufficient proof. The region of northeastern Slovakia is one of the most prominent in the whole country in terms of religiosity. In the following paper we describe the most important centers of pilgrimage tourism in this region.

Keywords: *peregrination, pilgrimage tourism, Levoča, Gaboltov, Ľutina, Litmanová*

Introduction

Peregrination, pilgrimages, pilgrims

Peregrination is a movement to sacred places for a religious purpose. It is mainly a religious phenomenon – timeless and confessional, tied mainly to the cult. Ever since the early Christian centuries, the aim of peregrination has been to see, pray, adore, fulfill promises, and to attain that the prayers would be answered. Pilgrimage, peregrination is a sign of universal value in which every person participates: a homo viator, a pilgrim, a person who is always on the road. During this journey, there are many dangers, many crosses, and trials until he reaches the destination of his journey and finds the most holy place where God is present- "heavenly Jerusalem" (Dancák, 2005; Tirpák, Dancák, Ostrowski, 2015).

The worldly road of life was often compared to the heavenly road. In Dante's Vita Nova (New Life), all pilgrims were considered travelers, but in the true sense of the word, the name could only refer to those who were destined for Santiago, as there were other pilgrimage cities as well. The pilgrims going to Jerusalem were called palmeros, the pilgrims going to the capital of Western Christianity, Rome were the romeros. In Rome, it has begun to record a great onslaught of people since 1300. Participation in pilgrimages is, in terms of the history of religions, part of all major religions. The pilgrimage is a reflection of the specific search for the deity that people set out on a journey to a place that deserves respect. Special customs and rituals, methods of sacrifice and prayer have developed in sacred places for this purpose. The journey of man to sacred places has deep roots since ancient times. The pilgrimages were made by Egyptians, Greeks, Romans, Hindus, Lamaists, Shinto and Confucianists. In the world's youngest monotheistic religious system - Islam the Mecca pilgrimage (Hajj) belongs to its five basic pillars (Dancák, 2005; Tirpák, Dancák, Ostrowski, 2015).

The pilgrimage movement was one of the strongest manifestations of the religiosity in the historical period. Religious enthusiasm has led thousands of people on very dangerous roads many times. Visitors to sacred places who touched the "higher world" were rewarded by forgiveness of sins, but the most valuable reward for them was the eternal bliss of heaven. The pilgrimage was considered to be a spiritual approach to the God Most High (Darkevič, 1984).

Religious and pilgrimage tourism

According to world statistics, in 2012 up to 84% of the world's population (almost 6 billion inhabitants) reported being religious. The most numerous were Christians (2.2 billion, 31.5%), Muslims (1.6 billion, 23.2%), Hindus (1 billion, 15%) and Buddhists (0.5 billion, 7, 17%). Around one in six people in the world declares no religion (16.3%).

Religious tourism generally refers to all tourist travels, the main motive of which is to visit sacral and religious objects and places. Unlike pilgrimage tourism, religious tourism is understood in the wider context.

Religious tourism, for example, may also be attended by members of religions who do not have a pilgrimage practice within their cult (eg many Protestant churches).

More than 300 million tourists visit the most important religious places in the world every year. In the ranking of the 10 most visited religious cities in the world are 8 Christian cities, 6 of which are located in Europe (Rome, Lourdes, Fatima, Santiago de Compostela, Jasna Gora, Medjugorje). Countries with more than 70% of believers are considered to be highly religious countries. Catholics strongly prevail in Central and Southern Europe, reflecting the potential for the development of pilgrimage tourism in the future. In Europe, nearly 40 million Christians (mainly Catholics) spend their free time on pilgrimages. This means that one in seven Christians in Europe takes part in a pilgrimage.

Pilgrimage tourism is a part of religious tourism. It denotes tourist travels whose main motive is religious and religious - cognitive. Part of the religious cult is a pilgrimage, organized and governed by a strict ritual order. It includes prayers, masses, meditations and other forms of religious ceremonies. The pilgrim's tourism destinations are sacred places.

One of the most important pilgrimage routes in Europe is the Way of Saint James to the Spanish (Galician) Santiago de Compostela, the longest pilgrimage in Europe, based on the oldest terrestrial trade route connecting the Atlantic Ocean with the Black Sea. The number of pilgrims is increasing every year, in 2015 more than 2.5 million pilgrims participated in this pilgrimage. In the Central and Southern part of Europe, the Central European Marian Route, which connects more than 150 Marian pilgrimage cities in the Central European Region, can be considered as an important pilgrimage route. The main diagonal north - south crosses the territory of Slovakia, and from Hungary crosses the state border in Šahy and north of Slovakia, behind Trstená it leaves our territory towards Poland. Wandering along this pilgrimage route provides a unique experience in exploring the natural and cultural values of Central Europe, while also providing spirituality and spiritual enrichment for the pilgrim.

On the basis of the above, it can be concluded that the predominantly Catholic regions of Southern, Central and following Orthodox Eastern Europe are in the present globalizing world, based primarily on material goods, areas where spiritual values are still permanent values. This situation is also reflected in the number of pilgrimages and pilgrims participating in them. The symbolism of this fact is the expression of the former Pope John Paul II. on "the light from the East", which should also "brighten" the rest of Europe and give it hope for the future (Fogaš, Michalko, Michalková, 2016; Matlovičová, Klamár, Mika, 2015).

Pilgrimage places in Slovakia

On the national scale, Šaštín, Levoča, Marianka, Staré Hory, Nitra, Ľutina, are the most important places of pilgrimage in Slovakia. In terms of regional, diocesan and local pilgrimage places in Slovakia, we will mention the following towns and villages: Báč, Banská Bystrica, Banská Štiavnica, Bardejov, Čirč, Doľany, Domaniža, Dubnica nad Váhom, Dvory nad Žitavou, Gaboltov, Hronský Beňadik, Kláštor pod Znievom, Klokočov, Kluknava, Krásny Brod, Lednické Rovne, Litmanová, Malacky, Modranka, Obišovce, Prešov, Rafajovce, Rajecká Lesná, Sečovská Polianka, Skalka, Stropkov, Šašová, Tesárske Mlyňany, Topoľčany, Topoľčianky, Trnava, Trstená, Turzovka, Višňové, Vranov nad Topľou (Judák, 2011; Dancák, 2013).

Pilgrimage tourism centers in the northeastern part of Slovakia

Northeastern Slovakia was one of the strongest region in terms of religiosity in the past. In this highly heterogeneous region, where ethnic and confessional influences overlap, there are many pilgrimage sites with a rich tradition. The most well-known and most frequent ones are two Roman Catholic (Levoča, Gaboltov) and two Greek Catholic (Ľutina, Litmanová) centers (Fig.1). Their detailed characteristics are given in the following section.

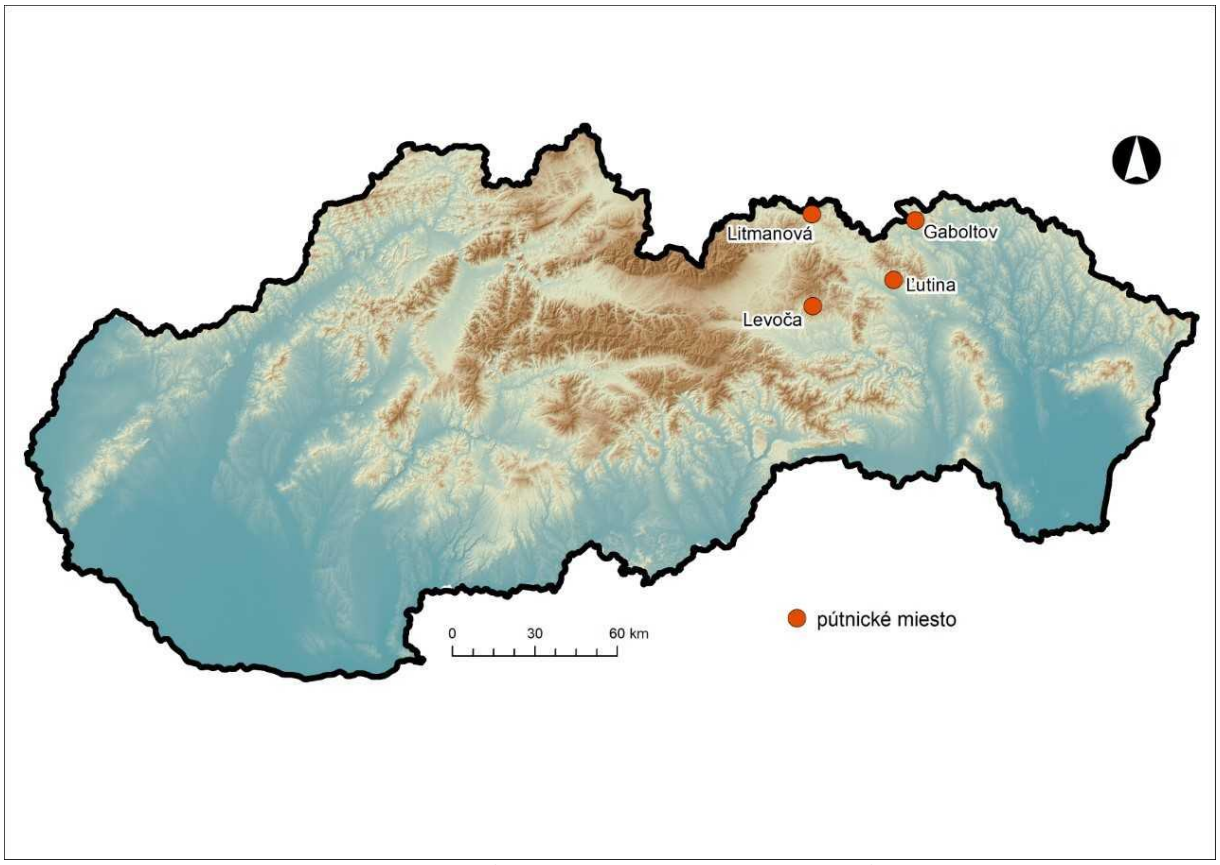

Fig.1 Important centers of pilgrimage tourism in north-eastern part of Slovakia

Levoča

The district town of Levoča (573 m above sea level) is situated on the left side of the Levočský Brook at the northern edge of the Hornád Basin below the southern foot of the Levoča Hills. Levoča is said to be the "most shining stone on the Spiš crown". It was first mentioned in a written document from 1249 under the name Leucha. The settlement prospered from its convenient location on the old Via Magna trade route (Big Road) and in a short time it grew into a city with several privileges. It became the center of German colonization in Spiš and in 1271 the capital of the Community of Spiš Saxons. In 1323 it became a free royal city. The greatest driving force in the history of the city has become the international trade (Krakow, Hanseatic cities, Venice, Russia). Levoča became one of the main centers of Humanism and Renaissance in Hungary. Education and other activities related to the overall intellectual development of the region were developed here. Since 1950, Levoča has been an urban conservation area with unique architectural and cultural-historical gems. The largest of them is the Roman Catholic parish Church of St. James with a late Gothic main altar with the patron of the same name. With its height of 18.6 m it is the highest altar of its kind in the world. It was created in the carving workshop of Master Paul from Levoča.

The dominant feature of Levoča is a steep hill called Marian Hill (Mariánska hora) with a neo-Gothic church. It is one of the oldest and most important pilgrimage sites in Slovakia (Fig.2). Archaeologists have found a hillfort on a hill just behind the Marian Hill, which today is called Burg - Castle. The roots of the Marian cult go back to 13th century. The first mention of this pilgrimage site and the gathering of Marian devotees come from those days. In 1247 the first chapel (church) was built on the Olivetská hora. Most likely, it was built as an expression of gratitude to the Mother of God for saving many lives from the invasion of the Tatars who ravaged our territory and specifically Levoča in 1241-1242. In 1311 the Franciscans - Minorites arrived to Levoča and introduced the feast of the Visitation of the Virgin Mary. In 1322 the priest Henrich of Levoča repaired the first church (chapel) on Marian Hill. The priest Servác partially rebuilt and enlarged the church in 1470, and shortly afterwards the church was decorated with today's Gothic Graceful Statue of the Virgin Mary. At that time there was a guard house near the church. The pilgrimages to Marian Hill did not cease even during the Reformation.

Moreover, the local Protestants retained the Feast of the Visitation of the Virgin Mary. The pilgrimage revived after the re-Catholicization, when its first act was a great procession and a pilgrimage to the Hill on July 2, 1671. In 1673, Marian Hill received an indulgence document from the Pope. In 1698 priest Štefan Gyôrffy built the second church on Marian Hill. In 1819, Ján Ehrnsperger, priest of Levoča, built the third church on Marian Hill, which in 1820 was consecrated by the Bishop of Spiš, former Levoča priest Michal Brigido. In 1847 the Roman Catholic priest Jozef Dulovič built a wooden chapel for the believers of the Eastern Church -

Greek Catholics. In 1906 Celestín Kompanyik began to build today's pilgrimage church from believer's alms. The church was after his death completed and arranged by new priest Jozef Krššák. On July 2, 1922, the new spacious church was ceremonially sanctified by the new bishop Ján Vojtaššák. In 1947, the priest of Levoča, the canonist Jozef Vojtas, who worked in Levoča after World War II, tried to prepare grand plans for the Marian Hill (to build an exer- cise and religious house, a pilgrimage house with material and technical equipment), but the political situation in the 1950s thwarted his plans. His grandiose plans were only realized after the fall of communism in 1989 by Parish Mons. doc. Fr.. ICLic. František Dlugoš, PhD. Marian Hill initially concentrated pilgrims from eastern and central Slovakia. The believers of the Latin and Greek churches met here. Gradually, pilgrims began to come from other regions of Slovakia as well as from abroad, especially from Poland. Marian Hill has become the largest pilgrimage site in Slovakia by the number of pilgrims and has ranked among the world's pilgrimage sites. Holy Father John Paul II. elevated Pilgrimage Church on January 26, 1984 to a minor basilica. The greatest pilgrimage took place here in the presence of the Holy Father John Paul II. on July 3, 1995. It was estimated that over 650,000 people participated in the pilgrimage. The visit of the Holy Father in Levoča prompted deeper examination, especially of the recent history of this pilgrimage site, to highlight its merit and greatness in the religious consciousness of the Slovaks and in the Marian devotion that helped support believers of Slovakia even in the hardest times

(http://rkc.levoca.sk/put.html,http://rkc.levoca.sk/k_marianskahora.html,http://www.levoca.sk/put-na-mariansku-horu.phtml?id5=12463).

Fig. 2 Basilica of the Visitation of the Blessed Virgin Mary, Marian Hill in Levoča (www.severovychod.sk)

Gaboltov

Village Gaboltov (428 m) is located in the valley of the Kamenec Brook on the southwestern slope of the Busov Mountain range, 15 km northwest of Bardejov. About 3 km from the village runs the Slovak - Polish state border. Gaboltov was inhabited from the 11th - 12th century. The first written mention dates back to 1247 and it is recorded in the letter of King Bela IV of Hungary, addressed to members of the Cistercian Order in Bardejov. It speaks of the influence of the Knights' Order of the Crusaders called the "guardians of the Holy Sepulcher in Jerusalem", who signed themselves as "cruciferi de Gaboltho". Their monastery was a religious and cultural center of the area. The impact of the Crusaders could be one of the reasons for the early reverence for St. Vojtech (St. Adalbert), because he is one of the main patrons of Poland. He proclaimed the gospel in Poland and his relics are also stored there. Another very old tradition says that St. Vojtech (St. Adalbert) on his missionary journey from Hungary to Poland, went through an ancient salt road that led from Šariš to Galicia through Gaboltov and Kurov Saddle. With his retinue, he relaxed here and drank water from a spring, located near the Church of St. Vojtech (St. Adalbert). Today, the spring is hidden in the chapel dedicated to St. Vojtech (St. Adalbert). St. Vojtech (St. Adalbert) came from the powerful and famous Czech Slavník family, who controlled

the northeastern part of the present Czech Republic including Kladsko Region. He was born around 956. He was very pious. At home he gained the basics necessary for his next studies and later he moved abroad. When he returned to the Czech Republic in 981 as a subdeacon, he joined the orders of the cathedral priesthood in Prague. In 982 he became the Bishop of Prague. He removed all the remnants of the former paganism in the country. Because of his efforts, he met in Czechia with great resistance, he went to Rome in 989, where he spent three years in a Benedictine monastery. At the request of Pope John XV. and Prince Boleslav II. he returned to Prague. He founded the first Benedictine monastery in Břevnov near Prague in 993. For new disputes in 995, Vojtech again renounced his bishop's office and went to Hungary, where he successfully proclaimed the gospel and baptized Prince Gejza and his son St. Stephen, the first Hungarian king. Then he went to Rome, where he wanted to re-enter the monastery. When he heard that his Slavník family had been murdered in the Czech Republic, he went to Poland to meet with Boleslav the Brave and from there he went to the pagan Prussians. Near today's Kaliningrad he suffered the martyrdom on April 23, 997, when a pagan priest stabbed him with a lance and the other attackers shot him with arrows. Boleslav the Brave redeemed his body with gold and buried him in the Polish village Hniezdne. Some of the relics are stored in Trnava, in the chapel of the St Vojtech (St. Adalbert). At present it is not possible to determine exactly in which year the first church in Gaboltov was built. It was built in Gothic style and was rebuilt in 1370. The beginnings of today's parish church date back to the first half of the 14th century. In 1715 it was adapted in the Baroque style, later in the same style was modified the church tower (characteristic onion-shaped roof). The Gothic portal - the artistically designed entrance - remained intact. The original Gothic portal on the south side has been preserved in the church nave. The last overhauls of the monumental church, the altars and the coffered ceiling were carried out in 1972 - 1974. Today's main altar was installed at the time of renovation in 1715 (Fig. 3). In the middle of the altar is a statue of the patron of the church - the Bishop St. Vojtech (St. Adalbert), who holds a double-barred cross in his left hand - a symbol of the missionary archbishopric and he blesses the faithful with his right hand. All the statues of the altar form with statue of St. Vojtech (St. Adalbert) one complete thought. The left side altar is Baroque and is dedicated to the Virgin Mary of Scapular. It dates back to the second half of the 18th century. The right side altar is also built in the Baroque style and is dedicated to the Virgin Mary of Czestochowa. Religious life in Gaboltov is also evidenced by several chapels, which are an expression of the faith of local people. In the 18th century, religious life in the Catholic spirit stabilized in Gaboltov. In the second half of the 18th century pilgrimages were an integral part of the spiritual life of the believers of Gaboltov. Pilgrims from the surrounding parishes came here and believers from Gaboltov wandered back to the surrounding parishes. From the report of the priest of Gaboltov Matej Haruch (around 1750) we learn about the Brotherhood of the Virgin Mary of Scapular. The statutes of the Brotherhood of the Virgin Mary of Scapular states that its superior is the priest of Gaboltov. New members are allowed to join the Brotherhood of Virgin Mary of Scapular annually on the occasion of the pilgrimage to the Virgin Mary of Carmel. The pilgrimages take place on the following Saturday and Sunday after the feast of Virgin Mary of Carmel or after 16th July. Pilgrims from all over Slovakia come to Gaboltov on this occasion, many of whom travel on foot. Gaboltov pilgrimage is the largest pilgrimage in the Archdiocese of Košice. Thanks to the decision of Archbishop of Košice Mons. Alojz Tkáč, Gaboltov was designated as a pilgrimage place for Roma believers. The pilgrimage of men is also important, the only one of its kind in Slovakia (https://sites.google.com/site/farnostgaboltov/ministries).

Fig. 3 Interior of the Church of St. Vojtech (St. Adalbert) in Gaboltov (www.severovychod.sk)

Ľutina

The village of Ľutina (424 m above sea level) is situated in the valley of the Ľutinka Brook on the southwestern slope of the Čergov Mountain range, 9.5 km from the district town of Sabinov. Ľutina was founded in the 14th century. The village was first time mentioned in 1312, as an unpopulated territory belonging to the Tárczay family. The oldest report mentioning Ľutina is from 1330. Ľutina was located in the territory of Šariš County, the center of which was the Old Castle (Veľký Šariš). It was established near the village of Pečovská Nová Ves, as part of the New Castle estate (Hanigovce), which was owned by the Perényi family. In the Middle Ages, an important trade route led through Ľutina to Krakow. Since 1851 the village of Ľutina has been known for most people in Slovakia. It was the apparitions that made Ľutina the largest Marian pilgrimage site of the Greek Catholics in Slovakia. The inhabitants of the village made their living by farming, cattle ranching, fruit growing and woodcutting.

The history of the pilgrimage site in Ľutina began on August 19, 1851, when St. Mikuláš (St. Nicholas) appeared to poor widow Zuzana Feketeová on the Ľutina Hill. Until 1855, Ľutina was a branch office of a large parish of Hanig. The events of the Ľutina apparitions in 1851 caused that the seat of the parish moved to Ľutina, which became the most important pilgrimage site of the Greek Catholics in Slovakia. The original temple made of wood stood on the present square in front of the basilica. It was built by an unknown master of Kežmarok in the Gothic style. Its tower was 22.8 meters high. This building was unique throughout the Šariš County. In addition to the ground plan, which is in the Budapest State Archives, the drawing of the temple has been preserved. At the end of the 19th century, the wooden temple's premises no longer met the needs of the believers, so the diocesan and parish leaders decided to build a new stone temple. The building was completed in 1908 and consecrated to the Blessed Virgin. In 1853, Greek Catholic believers decided to build a chapel on top of the hill, which was completed on August 7, 1854. The ceremony was on August 27, 1854 and on May 11, 1855 Pope Pius IX. issued the apostolic breve of the plenary indulgences. A large number of pilgrims required the construction of additional chapels. From 1878, they started to build the Chapel of St. Anne, Chapel of St. Cross and St. Nicholas at the spring. The last one was completed in 1930. During the interwar period it was a pilgrimage of a religious-social event lasting two weeks. The liturgical program took place in the parish church and also in the chapels on the hill. Believers from Czechoslovakia, Poland and Hungary came to the pilgrimage. In August 1942, the first Sisters of the Immaculate Virgin Mary came to Ľutina. The monastery was consecrated on August 28, 1948. An important event of the pilgrimage site in Ľutina was a pilgrimage organized on August 28, 1945, at which Blessed Pavel Peter Gojdič, the Bishop of Prešov, O.S.B.M. ceremoniously completed the eparchial Marian Year lasting from October 14, 1944 and he consecrated the Diocese of Prešov to the Mother of

God. At the time of the ban of the Greek Catholic Church in Slovakia (1950 - 1968), the Greek Catholic Marian pilgrimages in Ľutina ceased to take place. After the resumption of the activities of the Greek Catholic Church, the village under Čergov Mountains became a meeting place for believers. A great encouragement in the faith was the Marian Year of 1988, in which Pope John Paul II. (today canonized saint) raised the church of Ľutina to the level of Basilica minor (Fig.4). The first archbishop and metropolitan of Prešov, Ján Babjak S.J., decided in 2007 to enlarge the basilica to be not only as a dignified but also as a pleasant center of pilgrimages. The basilica was extended during the reconstruction with two side naves with separate entrances, which gave the facade the typical features of the basilica. The original windows with stained glass designed by academic painter Mikuláš Klimčák are now decorating the added side naves. The space they used to be is open and connects the extension with the core - the nave - of the original basilica. Both added naves have their own choirs. The right - east nave also serves as a parish temple. It included a reconstructed Baroque iconostasis from the Church of St. Paraskevy (Nová Polianka) from 1766. On August 16, 2009, the enlarged basilica was solemnly consecrated at the main Marian pilgrimage by the Archbishop and Metropolitan of Prešov Ján Babjak S.J., attended by the Secretary of the Congregation for the Oriental Church - Archbishop Cyril Vasiľ S.J., Archbishop Edward Nowak and six other bishops. On June 9, 2010, the Basilica of the Dormition of the Mother of God was affiliated with a special Spiritual Relationship to the Basilica of Santa Maria Maggiore in Rome with the privilege of empowered indulgences. On November 3, 2010, the reconstruction of the former parish orchard over the basilica had started. The orchard had been abandoned for many years, later it was replaced by two new chapels, along with twelve confessionals. One chapel is dedicated to the Blessed Greek Catholic Martyr - Bishop Pavol Peter Gojdič O.S.B.M., Vasiľ Hopko and the religious priest Metod Dominik Trčka CSsR and the second chapel is dedicated to the Archbishop and Wonder-worker St. Nicholas.

On August 20, 2011, the Basilica was enriched with a reliquary with the relic (blood) of St. John Paul II, which was donated to Archeparchy of Prešov by the Archbishop and the Metropolitan of Cracow to Cardinal Stanisław Dziwisz. In 2011, small open air museum of wooden temples with small-scale models of folk sacral architecture from Eastern Slovakia, was created in the area of the Basilica Minor. In 2012 the Archbishop of Prešov and the Metropolitan Ján Babjak S.J. in the Chapel of St. Nicholas, in the area of the Basilica Minor, saved and blessed the relics of St. Archbishop Nicholas, the Wonder-worker from Myra in Lycia. In the glass case is stored ampoule with myrrh - fragrant manna, which flows from the sarcophagus of St. Nicholas in Bari, Italy, as well as secondary relics of St. Nicholas's clothing. It also holds certificates confirming the authenticity of these relics. In July 2013, on the occasion of the 25th anniversary of the proclamation of the local temple as a minor basilica, the basilica received a new design in the form of large mosaics of Divine Mercy, St. John Paul II, the Blessed Bishops and the Martyrs Pavol Peter Gojdič, Vasiľ Hopko, Teodor Romža, religious priest and martyr Metod Dominik Trčka, Wedding at Cana of Galilee, Merciful Samaritan and St. Sister Faustína. Their author is Kamil Dráb CSsR. Since 2013, the basilica also includes relics of all the above-mentioned saints and blessed which are installed directly in mosaics.

(http://bazilikalutina.sk/?page_id=21,http://slovo.grkatpo.sk/nova-stranka/marianskeputnicke-centrum-baziliky-minor-v-lutine/).

Fig. 4 Basilica of the Dormition of the Mother of God in Ľutina (www.severovychod.sk)

Litmanová

Litmanová (679 m) is a village located in the valley of the Litmanovský Brook at the eastern end of Pieniny Mountains near the Slovak - Polish border. The district town of Stará Ľubovňa is 11 km away. The first written mention of the village dates back to 1412. In 1778 the Parish Church of St. Michael the Archangel (National Cultural Monument) was built in the village. The inhabitants of the village are mostly Greek Catholics. Divine holy liturgy, sacraments and devotions are celebrated in the Slovak and Church Slavonic language, which is associated with the Cyrillo-Methodian tradition brought to the territory of present-day Slovakia by the co-patrons of Europe - Cyril and Methodius. In modern history, Litmanová became known mainly in connection with the Virgin Mary apparitions on Zvir Hill, situated about 5 kilometers from the beginning of the village, near the Polish border (Fig.5). The authenticity of these apparitions is still under investigation by the Church. Our Lady appeared to two girls, then eleven-year-old Iveta Korčáková and twelve-year-old Katarína Češelková in a room of a wooden log house (called majdan), which still stands on a meadow surrounded by forest. Virgin Mary used to sit on a wooden bench. She introduced herself as Immaculate Purity. She wanted both girls and people to come to this place to pray regularly. The apparitions lasted from August 5, 1990 to August 6, 1995, on Sundays after the first Friday in the month. At the last apparition, the Mother of God promised to remain present. Not only during the apparitions, but also after their end, believers still come to this place regularly in large numbers. They meet most on Sunday after the first Friday in the month. In addition to the first Sundays, pilgrims from Slovakia and abroad come to this pilgrimage place every day, where they find lost peace of soul, draw God's help into their lives, thank for the manifestations of God's love, God's help and their lives under God's protection. Given the number and spiritual needs of pilgrims, it was necessary to organize a prayer and liturgical program. Pilgrims have the opportunity to take part in the Sacrament of Reconciliation every day and be religiously involved in the celebration of the Holy Liturgy and other devotions.

This place offers graces that enrich the spiritual life of believers and help in the way of salvation. Since pilgrims continue to come to the Zvir Hill even after apparitions, seeking spiritual deepening in all of life, this place was appointed as the place of prayer by Ján Babjak, S.J. the Archbishop and Metropolitan of Prešov, on August 6, 2004, and the chapel was dedicated to the Immaculate Purity of Virgin Mary. On September 7, 2008, the whole area with its spring on the Zvir Hill in Litmanová was raised to the level of the Greek Catholic Marian pilgrimage site of the Prešov Archeparchy. On August 8, 2010, on the occasion of an archeparchial forgiveness ceremony, a decree on the establishment of a bond (of affiliation) to this Marian pilgrimage site on the Zvir Hill with the Pontifical Basilica of Santa Maria Maggiore in Rome, the world's first and main Marian temple, was inaugurated. The Apostolic Penitentiary of Rome granted this pilgrimage site the privilege of indulgence like the Basilica of Santa Maria Maggiore. In 2008 a liturgical space was built. The altar, which is the work of academic sculptor Miroslav Kollár, is made of travertine stone. The iconostasis consists of only one row of four icons. The

entire liturgical space with the iconostasis was solemnly consecrated during the annual pilgrimage on August 9, 2009. Near the car park there is the House of St. Joseph - wooden cottage, in which the spiritual administrator of the Zvir Hill lives. Opposite the House there is an information center, which serves to provide basic information about this Marian pilgrimage site and also offers religious items for sale. The repair work of the spring was completed in 2009, and at the same time, the Chapel of the Apparition was renewed and enlarged, bringing a number of pilgrims on a daily basis to persevere in prayer and ask for God's mercy. Opposite the spring (the Spring of St. John the Baptist) there is a place for the votive tablets, by which the pilgrims express their thanks to the Holy Mother for various spiritual and physical healings. In 2010 the Candle Chapel was built. In 2011 it was built and put into use Confessional house of Blessed Metod Dominik Trčka CSsR. On October 6, 2013, after the reconstruction of part of the original liturgical space, the Eucharistic Chapel adjacent to the Chapel of the Apparitions was inaugurated. The main pilgrimage to the Zvir Hill is always held on the first Sunday of August after the first Friday in month (http://www.horazvir.sk/historia.php,http://casopisslovo.sk/wpcontent/uploads/archiv/0821.pdf).

Fig. 5 Pilgrimage area at Zvir (www.severovychod.sk)

Conclusion

The aim of the paper was to point out the phenomenon of pilgrimages, peregrination and pilgrimage tourism in the world and in Slovakia. The region of the northeastern part of our country is one of the most important in this respect. Several unique pilgrimage centers have been established here in the past, which have become the destination of thousands of pilgrims every year. The most well-known and most frequent ones are two Roman Catholic (Levoča, Gaboltov) and two Greek Catholic (Ľutina, Litmanová) localities. A substantial part of this paper is devoted to their detailed characterization.

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Short report on Josef Váchal as a pathfinder of geotourism in Slovakia during 1930-34

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Abstract

The versatile *Czech artist Josef Váchal (1884-1969), together with his partner Anna Macková, went on study trips to central Slovakia, focusing on the Great Fatra and Low Tatras. Váchal recorded the geological points of interest in the area in his travel logbook and climbed to the top of Kráľova hoľa, Krížna, Ostredok, Suchý vrch and Ploská. He did not miss to do a survey of the former mining settlement Baláže and he informed the public about the natural conditions of the Gader Valley.*

Keywords: *Geoturism, Váchal Josef, First Czechoslovak Republic, Slovakia, study trips*

Introduction

The original and versatile Czech artist Josef Váchal (1884-1969), nephew of the well-known Mikoláš Aleš (1852-1913), was an immensely passionate bibliophile, collector of valuable prints, and researcher. He visited Slovakia a few times in the early 1920s. He set out for his first longer journey to Slovakia together with his life companion, graphic artist Anna Macková (1887-1969), in June 1930. They stayed in Donovaly and spent their months making trips to the surroundings, painting, taking photos, and finally they set out for a study trip across Slovakia on foot (Kremnica, Zvolen, Bojnice, Trenčianska Teplá). Váchal made his second trip in March 1933, visiting the High Tatra Mountains; he made his third trip together with A. Macková in August of the same year visiting the Orava and Liptov regions. In his diary he also described Ružomberok, Revúca, Banská Bystrica, Kráľova Studňa, Vtáčnik and Kremnica. July and August 1934 saw his last big trip in Slovakia (Kežmarok, Levoča, Bardejov). He worked intensively and took photos during this trip.

Mining interests of Josef Váchal

As JESENSKÝ (2014) writes, Váchal and Macková chose for their trip Bully, a picturesque alpine settlement with a typical architecture of glazed porches on the northern edge of the Starohorské Hills, which is part of today's Donovaly. The wide mountain saddle, located at the point of contact of the Starohorské Hills and the Great Fatra, has long since facilitated not only the passage through the local massifs, but also allowed settlers to find precious metals, to harvest timber wealth or graze cattle. Moreover, this location halfway between Ružomberok and Banská Bystrica, on the border of the Low Tatras and Great Fatra, provides a very good starting point for exploring the natural and historical sights of the surroundings. This fact was used by the couple staying at Donovaly very often, as VÁCHAL himself writes in his work (2012):

„Nejprve zjistili jsme hojnost krásnych vycházek všemi smery z Bull po dvou až pěti minutách dosažitelných; rozlíšili jsme místa, po většině krajinářského štětce hodná na partie lesní a stinné a na místa otevřená, plná slunce; polí tu nebylo žádných. Údolí a rokle střídaly se podivuhodně blízko sebe, odděleny od jednotlivých žlebů horských výšinami zalesněnými, kam šplhalo několik kamenitých stezek. Nalezli jsme zde vše,

co k pořádné romantice náleží:prameny vod a potoky divoce dolu se řítící kamením, sříceným z vrcholů kdys hustě zalesnených, nyní poloobnažených; jednotlivé partie dosud pralesního rázu s listnáči bukovými, smrčím a obrovskými jedlemi; moreny na širokých svazích kopcu a skály prehustě kolem zarostlé novým stromovím a plazivými keři; mohutná sedla horská a dole v hloubce loučky utajené, obě plno vonné trávy a nádherných květin. Den po dni přinášel objevům našim něco nového; udivovala nás malebnost celku a zbýval-li čas či doslova klopýtli-li jsme o některou krásu přímo pod našima nohama, všímali jsme si i jednotlivostí štedrého bohatství hor, flóry i minerálů."

Based on Váchal's notes, it is possible to identify very well the places that have attracted his attention. Among the first he was charmed by the village Baláže, whose settlement dates back to the Bronze Age. As DONOVALOVÁ (2006) states, the village has been documented in written form since 1529 as a mining settlement, which was established at two copper ore smelting works built by miner Ján Kolman from Banská Bystrica. The heap material was processed here until the mid-17th century, while the raw material was handed over by private miners for refining to a state plant in nearby Moštenice. At that time, the mining works had been abandoned for almost three centuries, but traces of mining were visible in the landscape so that VÁCHAL (2012) enthusiastically embarked on their exploration, irrespective of the risks that this underground exploration hid:

„Cestou z Baláží k Jelenské škále četně starých, sesutých i dosti zachovalých vchodů do vnitra země se nachází. V okolí žije dosud několik pamětníků posledních pokusů udržeti dobývaní rud, ukrytých zcela jistě v mohutných skupenstvích skál. Vypravuje se, že v jistých štolách, vodorovně vedoucích v útroby horstva, nachází se mnoho těl báníků nepohřbených, zůstavších tam po katastrofálním sesutí zeme někdy na počátku minulého století; dokládají, že na dvou místech, kde sveznuté komplexy hornin, obnaživších pádem podzemní štóly, dnes novou vegetací se pokryly, nalezeny byly trupy lidí ve zbytky krojů báníků predminulého století oděných, celé skalici zelenou prosáklých. A co jich dosud někde tam leží, v místech nedostupných, neobjeveno."

Pathfinder of geotourism in Great Fatra and Low Tatras

Váchal and Macková, during their geotourist expeditions, also set out on a hike to the Kráľovská studňa, the hill of Veľká Fatra (1384 m.n.m.) lying along its main ridge, west of Krížna. On its southern slope was already built in his time a tourist shelter. Those who would like to commemorate Váchal's ascent to the Kráľova studňa can now take advantage of well-marked hiking trails that did not exist at that time. As PODOLÁK (2010) writes, pedestrian access from Turecká starts about 4 km along the yellow trail with a forest road to Ramžiná, then follows about 2 km of a steep climb to Úplaz, where you can experience an impressive panoramic view of Fatra Mountain. It is possible to continue along a green trail from Úplaz to the Kráľova studňa through a meadow landscape with captivating views of all sides. A total of five hiking trails cross on the southern slope of the Kráľova hoľa (near the mountain hotel of the same name). Those who would like to follow Váchal's footsteps to be inspired by the local mountain scenery can go to the east along the red marked ridge in addition to the green trail described above from Turecká. The undemanding path leads to Krížna, from where it continues along the ridge to Ostredok, Suchý vrch and Ploská or there is a shorter hike along the blue trail to Majer Rock, as VÁCHAL writes (2012):

„Navštívena Majerská skála s útesy sráznými a vyhlídkou na skalnatém temenu závrať vzbuzující; dále Ostredok, Pustaloccia (což vlastně pustou loučku původně znamenalo) a Čierny Kámen, divoce rozeklaný."

And the other description says: *„Majerská skála (1255 m.) se skalnatými, závrať vzbuzujicími srázy tvoří ostroh a jakési předhoří mocnému tomuto horstvu Malé Fatry, čelicímu Prašivé co předbojovníku Nízských Tater. Vrcholem nejvyšším zdá se býti z naši pozorovatelny Križná (1575 m.), co obrovský šišák s hrotem triangulačního*

bodu na vrcholu. Otevřená ramena svahu jsou opravdovými chapadly smrti: dne 6. února roku 1924 svalila se z nich obrovská lavína, strhnuvší v Ribö několik stavení a pohřbivší v útrobách svých 18 lidských životů, jak kříž s nápisem na místě katastrofy hlásá. Místo v pravdě ošemetné. Stráně a úbočí těchto hor jsou tak rozsáhlé, že při nejmenším pět nádherných Žižkovů s celou krásou stoupajících a klesajících ulic umístiti by se na nich dalo; jen takým způsobem zmizel by poslední vichrům a zimě vzdorující zde ker a stromek."

VÁCHAL (2012) enriches the text with the description of the Čierny Kameň Hill (1479 m above sea level) in the Great Fatra Mountain. Čierny Kameň Hill is covered with a spruce forest on its northwestern slope and its peak is no longer accessible to tourists:

„Nad místy, kde v hlubinách lesu a skál ukrytá je Revúce, vysoko a daleko ještě od této zdobí vrcholy hor nádherné skály, v Čierném Kameni největší mohutnosti dosahujíce. Přikré a mocné útesy, svítící ve dnech slunečných daleko do kraje, mírní své plochy běli černými jedlemi; těžce dostupné vrchole jsou doménou jedině dravým ptákům, četně zde poletujícím."

Čierny Kameň Hill, Krížna Hill and the panorama of Dedošova Valley, which together with the valley of the Selenec Brook creates the Gader Valley with the creek of the same name, has spellbound the author as VÁCHAL (2012) subsequently notes:

„Stalo se tak dne 21. srpna po dnu krásném, na večer však bouří hrozícím, kdy se sochařem Hrdličkou, v kovorodné škole v Banské Bystrici působícím, vydali jsme se na Čierny Kámen. Bouřlivé mraky válely se nad dolinami a obloha, pokud v nich se objevovala, žloutla, červenala a hnědla věštíc těhotenství mračných žoků plných krup a ledové tříště; nicméně snesla se bouře po celoodpoledním a večerním kroužení nad krajem někde jinde. Odnesl jsem sobě obraz úchvatného divadla více než melancholického more lesu a skál, s Křižné spatřeného za bouřlivé nálady. Nejvelkolepějším dojmem působila však dolina Dědošovská, za níž v dálce divoce rozeklané škály v Gaděru se ukazovaly. Mohutné moře, chmurně zabarvené, stromoví kol obnažených vápencových skál vlnilo se u našich nohou, s divoce poletujícími jak pirátske koráby po něm ojedinelými obláčky par a mlh."

Summary

As far as geotourism is understood as *"a form of natural area tourism that specifically focuses on geology and landscape"*, as HOSE (1995) states in his definition of "modern" geotourism, then Josef Váchal's journeys to Slovakia in 1933-1934 are a practical fulfillment of this meaning. Váchal, as a knowledgeable observer of the Low Tatras and Great Fatra, is focused on descriptions of the mining activity remnants (Baláže site), he characterizes the local mountains on the basis of the ascents on the Kráľova studňa, Krížna, Ostredok, Suchý vrch and Ploská, while also informing about the geological and climatic conditions of the Gader Valley. His writings thus constitute invaluable testimony of the geotourism practice in Slovakia during the First Czechoslovak Republic (1918-1938).

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Geotouristic attractions of the Ostrava part of the Upper Silesian Basin: Remains of mine structures and architecture related to the mining industry

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Abstract.
In the Ostrava part of the Upper Silesian Basin there are many geotouristic sites connected with the underground mining of Carboniferous bituminous coal. Text is focused on those related to mining – the premises of abandoned mines with preserved parts of structures associated with mining. Sites both accessible and closed to the public are presented. Attention is also paid to traces of architecture linked with coal mining. Different types of architecture are shown by means of examples of miner's colonies and housing estates in contrast with former headquarters of mining organizations from the 19th to the 20th century. The Ostrava area is a great training ground for gaining knowledge of mining and related historical and architectural issues connected to coal mining.

Keywords: *geotourism, mining, architecture, Upper Silesian Basin, Czech Republic*

Introduction

The Czech part of the Upper Silesian Basin has always been the most important and at present is also a single mined hard coal basin in the Czech Republic. From this area, one of the primary uses of coal by men is known. Mammoth hunters used coal from seams outcropping on Landek Hill, situated in the area of the present-day town of Ostrava, as fuel for fires about more than twenty thousand years ago. True development of coal mining is however linked with development in steel making and with connection to the rail network at the beginning of the nineteenth century. New mines and their service facilities grew up. The development of mining required new workers; this was associated with the construction of miner's colonies. Moreover, buildings of headquarters of mining companies, banks and insurance companies, houses for high- and medium-level mine officials and villas for mine managers were also erected. Ostrava gradually changed from a tiny, unimportant town to an industrial conurbation known beyond the borders of then Austria-Hungary. Ostrava has held this position in relation to its surroundings to this very day. In the Czech part of the Upper Silesian Basin, the highest production was reached in the second half of the seventies of the twentieth century as a result of the then orientation of the Czechoslovak economy to heavy industry. At the beginning of the eighties, the production began to decrease gradually. The last mine car with coal from the Ostrava part of the Upper Silesian Basin was pulled out in the Odra Mine on the 30th June 1994. Mining was moved from the Czech part of the Upper Silesian Basin to the Karviná region and Frýdek-Místek region. In the submitted article we draw attention to the most interesting geotouristic sites occurring in the area of present-day Ostrava.

History of mining in the Ostrava part of the Upper Silesian Basin

The oldest chapter of the history of the use of coal in the Ostrava part of the Upper Silesian Basin is doubtless connected with the area of Landek Hill at Petřkovice (at present part of Ostrava). Here, above the confluence of the Oder and Ostravice rivers, one of a few natural outcrops of coal-bearing Carboniferous occurs. From the year 1924, archeological researches were done here on the premises of the present Mining Museum in several phases; the existence of a settlement of hunters from a period of the beginning of the Late Palaeozoic was proved. In addition to discoveries of tools, bones and other materials, the discoveries of hematite so-called "Landek Venus" figure and open-air fireplaces, in which remains of coal burning were found, are remarkable. This is evidence of the oldest use of hard coal in the world, dated in the range of 23,000 - 21,000 years B.C. (Svoboda, 1996).

After a long interruption, the beginnings of interest in prospecting for and mining of coal in the Ostrava area are connected with efforts to industrialize Central Europe in the 18th century. In the area of the Austrian Empire, the first discoveries of coal were made in the surroundings of Ostrava, without further localization, in the

years 1750, 1753, 1757. The first localized discovery comes from the area of present Silesian Ostrava from the year 1763. In the area of Prussia, coal was discovered on Landek Hill in the year 1780 and soon after that regular mining began here (Broskevič et al., 2001; Klát, Slíva, 2011; Klát, Vokříněk, 1996).

After vital beginnings, when only individuals were engaged in prospecting for coal, the state began to support this business in the second half of the 18th century. Inefficient small-scale production fell into the hands of landowners, who thanks to capital concentration ensured investments in the development of mines and also solved the problems of low demand for a new kind of fuel (Klát, Slíva, 2011; Matějíček et al., 2003). The foundation of Rudolph Ironworks (Vítkovice Ironworks at present) at Vítkovice in the year 1830 represented the biggest boom. By increasing the demand for high-quality fuel, the Ironworks intensified the production of local coal by several hundreds of percent in the course of subsequent decades. The estimated production of about 6,600 t of coal in the year 1822 went up to 61,000 t in the year 1842. Another impulse to the development of coal mining was the connection of the Ostrava area to the rail network, and thus access to new markets. The Emperor Ferdinand Northern Railway from Vienna was extended to Bohumín in the year 1847, connected to the line to Berlin in the year 1848 and to the rail line to Cracow in the year 1856. Thus the production increased from 1,200,000 t in the year 1872 to 2,600,000 t in the year 1882 (Matějíček et al., 2003).

Mining was always done underground and thus was money consuming. In the late 19th and early 20th centuries, the production, which had grown on a long-term basis, began to be threatened by competing mines in other parts of the Upper Silesian Basin, especially in the German Empire. Social unrest and other problems associated with the increasing concentration of a multinational population occurred. The First World War meant a sharp increase in demand for steel and thus coal so that the production in the coalfield was more than 11,000,000 t. The post-war period brought a markedly lower demand and a new geopolitical situation. The Upper Silesian Basin was divided into the newly established Czechoslovak Republic, Poland and Germany. In the area of Ostrava, it was the Hlučín area that was affected by changes in boundaries in the year 1920. Production of above 10,000,000 t was achieved as late as the year 1924; however, the onset of the Great Depression in the years 1931-1935 decreased it to less than 8,000,000 t (Steiner, 2003). The onset of armament before the next armed conflict and during it meant a new increase in production when in the Czech part of the basin (Protectorate of Bohemia and Moravia) the annual production of 20,000,000 t was almost achieved (Pavelčíková, 2003).

After the year 1945, the basin was divided between the Czech Republic and Poland and another increase in production occurred very rapidly with regard to the post-war rehabilitation of the state and a new emerging arms race. The highest production of almost 25,000,000 t per year was achieved in the period 1971-1982 (Fojtík et al., 1985). Mining at increasingly greater depths brought geological and mining complications that resulted in a slight reduction in the volume of production already before the year 1989. After the change of political regime and especially the opening of the market, the state-owned company OKD, JSC (as the only coal mining company in the Czech part of the basin) was forced to carry out a transformation. The phasing out of inefficient mines and a marked reduction in coal production occurred. In the area of the Ostrava part of the basin, the mining was terminated in the year 1994. Since then, mining operations have only been conducted in the Karviná area and in a single mine in the vicinity of Frýdek-Místek (Roček, 2003).

Methodology

The choice of old mine areas and architectonic attractions of the Ostrava part of the Upper Silesian Basin was made using the data owned by the Faculty of Mining and Geology of the VŠB-Technical University of Ostrava. The major limit was open access to described localities. Since only a minor number of old mine areas are open to the public, we decided to also briefly mention interesting sites with restricted access, but sometimes of large scientific value and interest for education and specific industrial/environmental tourism.

All selected objects are described with the same structure – name, brief description, location with the position on the map (Fig. 1) and GPS coordinates, recommended access, description with references to other information sources and pictures. Such structure allows an easy orientation and might be in the future used for web presentations of local tourism as well.

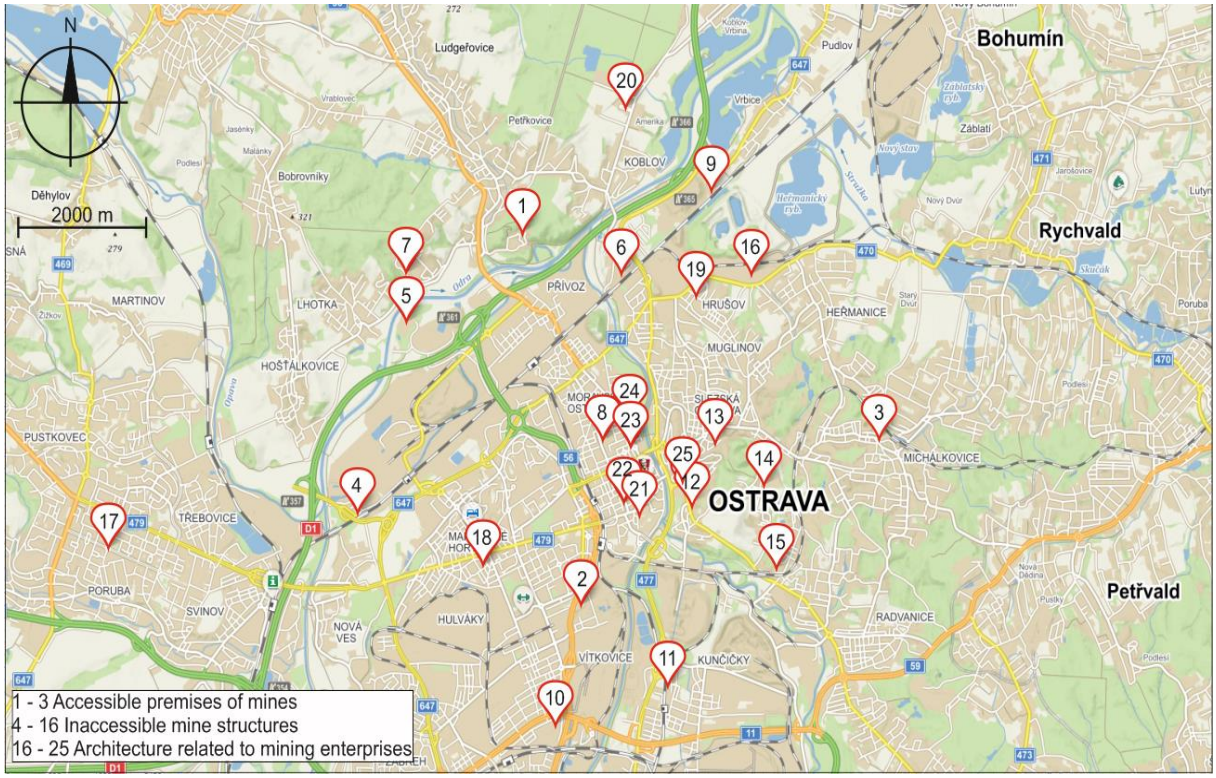

Figure 1: 1. Anselm Mine at Ostrava-Petřkovice, 2. Hlubina Mine and Dolní Vítkovice Industrial Park, 3. Michal Mine at Michálkovice, 4. Shaft No. 3 of the Jan Šverma Mine, 5. Odra Mine premises, 6. Stachanov Mine premises, 7. Lidice Mine premises, 8. Headframe of the Jindřich Mine, 9. Headframe of the Vrbice Mine, 10. Headframe of the Jeremenko Mine , 11. Alexandr Mine premises, 12. Trojice Mine premises, 13. Petr Bezruč Mine premises, 14. Michálka Mine premises, 15. Jan Maria Mine premises, 16. Rudý říjen Mine machine house, 17. Socialist realism in Ostrava-Poruba, 18. Miner's colony U Koule, 19. Colony of the Ida Mine, 20. Miner's colony Amerika, 21. Former Headquarters of Vítkovice Hard Coal Mines, 22. Elektra Palace, 23. Former Headquarters of the Mining and Metallurgical Company, 24. Former General-Directorate of the Emperor Ferdinand Northern Railway, 25. Villa of the manager of Franz Joseph Hard Coal Mines, Count Wilczek

Accessible premises of mines

Anselm Mine at Ostrava-Petřkovice

content: a cultural monument and mining museum

location: Ostrava-Petřkovice, N 49° 52.110 E 018° 15.910, for the entrance fee and opening hours see http://www.landekpark.cz

access: from Petřkovice and Koblov along a red-marked tourist trail. Free passage through the premises, paid admission to exhibitions.

description: Although the occurrence of coal on Landek Hill was recorded as early as the Stone Age, the beginnings of mining date back to the second half of the 18th century. In addition to many adits dug in seam outcrops, the first vertical shaft, later named Anselm, was sunk here in the year 1835. The present-day appearance of the premises dates back to the years 1907 to 1915. Mining was terminated here in the year 1991, but already in the year 1987, a mining museum of the OKD was founded in this place (Matěj et al., 2009). Mine transport and rescue exhibitions can be visited and an underground coal mining tour can be taken (Broskevič et al., 2001). On the surface, e.g. a replica settlement of mammoth hunters, an exhibition of modern mining machinery and children's playground are freely accessible. Food and drink are available in a typical mining pub.

Hlubina Mine and Dolní Vítkovice Industrial Park

content: a national cultural monument, technical and educational park, for the entrance fee and opening hours see http://www.dolnivitkovice.cz

location: Ostrava-Moravian Ostrava, N 49° 49.280 E 018° 16.690

access: In the vicinity of the center of Ostrava. Free passage through the premises, paid admission to exhibitions.

description: A unique industrial complex of Dolní Vítkovice. All premises of the Hlubina Mine (mining in the years 1863 to 1992) and the adjacent coking plant and blast furnaces of Vítkovice Ironworks were declared a national cultural monument in the year 2002. Here you can see the area of the historical part of the Vítkovice

Ironworks open to tourists with the possibility of visiting a blast furnace, gas holder and energy center, entertaining and education parks Small World of Technology U6 and Science and Technology Centre. In the year 2015, the premises of the Hlubina Mine are planned to be open to the public.

Michal Mine at Michálkovice
content: a national cultural monument, mining museum
location: Ostrava-Michálkovice, N 49° 50.550 E 018° 20.660, for the entrance fee and opening hours see http://www.dul-michal.cz
access: near the road from Silesian Ostrava to Petřvald. Paid admission to the museum.
description: The first shaft was sunk here as early as the year 1843; the mine was established two years later. Part of the surface of the mine was destroyed by subsidence resulting from the widening of the mining shaft in the year 1871. The premises were rebuilt again in the years 1913-1915 owing to the transition from steam to electric power. Mining operations were terminated here in the year 1993. After the termination of mining, all the surface premises, including technical equipment remained preserved here. The premises were declared a national cultural monument in the year 1995 (i.e. the most important parts of the cultural wealth of the nation), and a nomination for inscription on UNESCO's World Heritage List is considered (Matěj et al., 2009). Three tours, including the home to work travel of a miner, the familiarization with the work of mine surveyors, rescuers, geologists and other professions related to coal mining are offered.

Inaccessible mine structures

The text of this chapter is taken from Čapek (1928), Hedvábný et al. (2002), Matěj (2003), Matěj et al. (2009), Klát, Slíva (2011). Access restrictions vary from the private fenced land to abandoned structures with high-security risk for visitors.

Shaft No. 3 of the Jan Šverma Mine
location: Ostrava-Nová Ves, N 49° 49.980 E 018° 13.720
description: A shaft with circular enclosed lattice headframe was built in the year 1906 to ventilate the west field of Ignát Mine, later Jan Šverma Mine. Protected as a cultural monument.

Odra Mine premises
location: Ostrava-Přívoz, N 49° 51.425 E 018° 14.370
description: The remains of the Odra Mine, operated in the years 1910 to 1968. Some parts are protected as a cultural monument.

Stachanov Mine premises
location: Ostrava-Hrušov, N 49° 51.800' E 018 17.230
description: The Hubert Mine was founded in the year 1854; in the year 1946 it was renamed Stachanov. At the beginning of the nineties of the 20th century, its operation was terminated and both shaft buildings and headframes were demolished. Here, typical buildings of machine shops and engine houses are there. Some parts are protected as a cultural monument.

Lidice Mine premises
location: Ostrava-Petřkovice, N 49° 51.800 E 018° 14.370
description: The remains of premises of the Oskar Mine, later named Masaryk and Lidice, operated in the years 1896 to 1967. Some parts are protected as a cultural monument.

Headframe of the Jindřich Mine
location: Ostrava-Moravian Ostrava, N 49° 50.530 E 018° 16.980
description: The shaft and shaft building in the center of the town evoke memories of the mine, in which coal was extracted in the years 1863 to 1932, and which was used as a subsidiary one by the year 1982. A small part is protected as a cultural monument.

Headframe of the Vrbice Mine
location: Ostrava-Hrušov, N 49° 52.430 E 018° 18.430'
description: The well-preserved premises and shaft with the headframe from the year 1911 are still used as degasification station for mine gas extraction from underground. They are planned to be open to the public. Some parts are protected as a cultural monument.

Headframe of the Jeremenko Mine
location: Ostrava-Vítkovice, N 49° 48.375 E 018° 16.348
description: The mine was founded under the name New Shaft in the year 1872. The present-day appearance of the strut headframe dates back to the year 1929 when the timber structure was replaced by a steel one. Moreover, the premises of the mine forge are preserved here. The historical premises are adjacent to a modern mine sunk in the years 1943 to 1966, in which mining operations were terminated in the year 1992. At present, this is the center of the pumping system that regulates the height of the water table in former mines in the Ostrava part of the coalfield. Some parts are protected as a cultural monument.

Alexandr Mine premises
location: Ostrava-Kunčičky, N 49° 48.670 E 018° 17.850'
description: The devastated premises of the mine operated in the years 1896 to 1976 with preserved two shaft buildings with headframes and buildings of boiler plant, compressor plant, bathrooms, administrative building, and machine shops. South of the premises of the mine, there is a miner's colony, New Colony, built in the years 1900 to 1904. Some parts are protected as a cultural monument.

Trojice Mine premises
location: Ostrava-Silesian Ostrava, N 49° 50.050 E 018° 18.150
description: Preserved machine houses, compressor house, bathrooms and administrative building of the former Trojice Mine, operated in the years 1844 to 1967, are there in the former Burňa Valley, one of the places of initial coal mining in the Ostrava region. Some parts are protected as a cultural monument.

Petr Bezruč Mine premises
location: Ostrava-Silesian Ostrava, N 49° 50.525 E 018° 18.475
description: At present, the preserved conjugate strut headframe of the Terezie Mine (later Bergschcht and Petr Bezruč) is a landmark of Hladnov Hill in Ostrava. Shallow mining commenced here already in the year 1843; in the year 1862, the mine was rebuilt to an underground mine. The operation of the mine was terminated in the year 1992. The remarkable conjugate strut headframe and auxiliary structures from the seventies of the 19th century, belonging to the oldest preserved ones in the Coalfield, have been preserved here (Matěj et al., 2009). Some parts are protected as a cultural monument.

Michálka Mine premises
location: Ostrava-Silesian Ostrava, N 49° 50.190 E 018° 19.130
description: A preserved machine house, compressor house and bathroom building of the former Michálka Mine (former Jan Nepomuk, Jan Michaeli), active in the years 1855 to 1964, coming from the time of premises renovation in the years 1909 to 1917. Some parts are protected as a cultural monument.

Jan Maria Mine premises
location: Ostrava-Silesian Ostrava, N 49° 49.560 E 018° 19.290
description: A preserved machine house and administrative building of the former Jan Maria Mine (active in the years 1855 to 1963) function as parts of the hotel complex at present. Some parts are protected as a cultural monument.

Rudý říjen Mine machine house
location: Ostrava-Hrušov, N 49° 51.790 E 018° 18.960
description: A preserved machine house of the Ida Mine (later Hoffnungschacht, Generalisimus Stalin I and Rudý říjen I), active in the years 1879 to 1961, is there on the premises of the Heřmanice prison complex. Some parts are protected as a cultural monument.

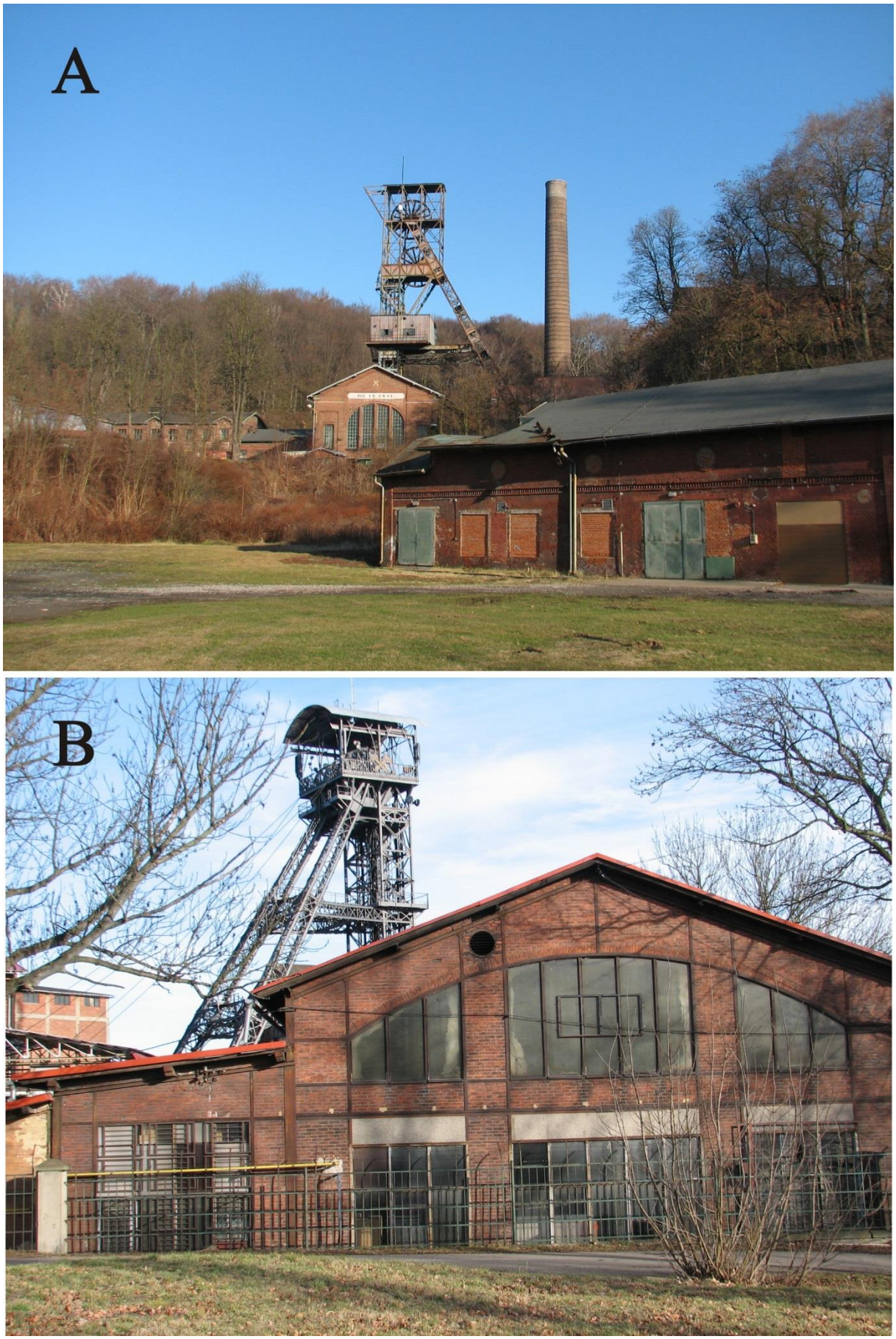

Figure 2: A - Anselm Mine headframe at Ostrava-Petřkovice, B - Michal Mine headframe at Ostrava-Michálkovice

Architecture related to mining enterprises

Socialist realism in Ostrava-Poruba
content: an urban conservation area in the style of socialist realism
location: Ostrava-Poruba, suitable walk e.g. between N 49° 49.848 E 018° 09.867 and N 49° 49.340 E 018° 10.430
access: all center of Ostrava-Poruba in the surroundings of Hlavní třída Street
description: For a long time, Poruba was an independent municipality and was annexed to Ostrava as late as the year 1957. At the beginning of the 50s' of the 20th century, it was decided that, with regard to the rapidly growing number of inhabitants, Ostrava required a residential center in the area where undermining due to coal extraction would not threaten. Such a suitable area was Poruba, which was situated, in addition, outside the area of the main direction of removal of emissions from Ostrava metallurgical works, chemical plants and other plants of heavy industry. For this reason, the construction of a housing estate on greenfield land was commenced in the year 1951; it soon underwent immense development. In contrast to 1,500 inhabitants in the year 1946, more than 20,000 people lived here ten years later. The style of architecture corresponds to socialist realism taken from the Soviet Union. It celebrated the accomplishments of the life of the working class. What is interesting is its comparison with the later buildings from the 60s' and the 70s' that have ornamental elements no more and whose architectonic and utility quality is lower (Strakoš, 2009).

Miner's colony U Koule
content: a miner's colony of the Ignát Mine, built in the years 1907 - 1910
location: Ostrava-Mariánské Hory, N 49° 49.584 E 18° 15.388
access: Ostrava city public transport (bus No. 24; trams Nos. 3, 4, 8, 9, 11, 12, 18, 19)
description: The colony was named after a near pub above the door of which a light blue ball hung. At present, this is the best-preserved miner's colony in the area of Mariánské Hory. The colony was built by the Marie-Anna Moravia Ostrava Hard Coal Company, the owner of the Ignát Mine, about 2,100 m south-east of the Mine in the years 1907 – 1910. In the area delimited by present-day streets, namely 28. října, 1. máje and Martinská Streets, 45 houses of 51 original miners' houses are preserved. The houses were of two types: 1) two-storeyed houses always including 8 housing units (Daliborova, Slévárenská, Bendlova Streets); 2) corner houses consisting of two houses adjacent to the third one on both its sides (28. října Street). All were made of burned bricks, without water, gas and electricity supplies, equipped merely with a simple sewage system. To each house, an outbuilding and a shed belonged. In the 90s' of the 20th century, houses were sold by means of municipal authorities to businessmen who had the houses repaired but often modernized to such an extent that they lost their original features. An exception is e.g. a house with house No. 418/9, Daliborova Street, in which there is the Ostrava City Library, Mariánské Hory branch library (Peňázová, 2011; Barcuch, Rohlová, 2005).

Colony of the Ida Mine
content: a miner's colony of the Ida Mine, built in the years 1844 - 1951
location: Ostrava-Hrušov, N 49° 51.630 E 18° 18.221
access: Ostrava city public transport (trolley No. 109; bus No. 49)
description: The colony was named after the Ida Mine, in the immediate vicinity of which it was situated. It is one of two miner's colonies of the mentioned mine located at Hrušov. The oldest part of the colony, called "Kozí roh", was built on the left side of present-day Orlovská Street, to the north-east of Hladnovská Street in the years 1860 – 1905. It consisted of 21 one-story houses, each with 4 housing units, outbuildings and a garden, without water and electricity. This part of the colony ceased to exist after demolition in the year 1965 (Ambros, 1991). In the years 1911 – 1946, the then colony was extended by construction of one-floor houses with 4-8 housing units with a sewage system, water and electricity supplies, on the right side of present-day Orlovská Street (house No. 341) to the north-east of Hladnovská Street, in the area delimited by present-day Orlovská, Sodná, Na Liščině Streets (house No. 338). The newest part of the colony built in the years 1949 – 1951 was, to the northeast of Na Liščině Street in the vicinity of present-day U Dolu, K Důlkům, Na Vrchu, Bažantí, Technická Streets, comprised of assembled timber semi-detached houses, with a partial basement (so-called Finnish houses), bathroom and toilet. With reference to undermining and poor conditions of some buildings due to devastation, 36 of the original 70 houses are used for housing and commercial purposes at present. One of these buildings is originally administrative, after alteration residential building "Old Shaft No. 1" at 84/26 Vývozní Street; it is 171 years old (Jemelka, 2012).

Miner's Colony Amerika
content: a miner's colony of the Anselm Mine, built in the year 1922
location: Ostrava-Koblov, N 49° 53.053 E 18° 17.283
access: Ostrava city public transport (bus No. 52)

description: The colony was built by the Vítkovice Mining Company. It represents a completely preserved colony that, despite numerous repairs and modernization, has retained its original character (Herman, 2012). It was constructed on both sides of present-day Na Nové Šachtě Street, in the immediate vicinity of the Anselm IV Mine in the year 1922; the colony is separated from the Mine by Antošovická Street. In the area were erected 20 workers' semi-detached houses (Nos. 180-186, 193-199, 187-192), with a partial basement, electricity supplies, but without a bathroom, toilet and gas supplies. Further, 2 officers' one-floor semi-detached houses (Nos. 179, 218) were built. Already from the beginning, they were fully equipped with a bathroom, toilet, electricity, water, and gas (Bílek 1966, 1969). To all houses, outbuildings and gardens belonged. In the year 1967, the buildings were sold to private owners at a symbolic price owing to their condition (Herman, 2012).

Former Headquarters of Vítkovice Hard Coal Mines
content: a cultural monument, historical building from the year 1896
location: Moravian Ostrava, N 49° 50.000 E 18° 17.460
access: Ostrava city public transport (trams Nos. 4, 6, 10, 12, 14)
description: This palace, as well as the chemical laboratories of Karolina Coking Plant, was designed by Felix Neumann (1860 – 1942), a famous Ostrava architect of Jewish origin. He became a supplier of construction and designing work for the Vítkovice Hard Coal Mines. The building of former headquarters, in its time the largest administrative workplace, is there in Smetana Square (house No. 979/2). Originally a two-story rough masonry building made of fair-faced brickwork with glazed tile fittings, Gothic-like elements on the front of the building (Strakoš, 2009), was erected in the year 1896. The third story comes from the time of completion of the building in the year 1926 according to the project of the architect O. Bém. In the year 2004, the building was altered – bricks on the front were cleaned, roof windows were added, alteration of the right extension and dormer windows, which however was not too architecturally successful, was done. Nowadays, the building is used as the head office of many firms.

Elektra Palace
content: a cultural monument, the historical building erected in the years 1923 - 1926
location: Moravian Ostrava, N 49° 50.051 E 18° 17.257
access: Ostrava city public transport (trams Nos. 1, 2, 8, 9, 11, 14, 18)
description: The palace belongs to important buildings from the pre-war period; it was built by the builders František Kolář and Jan Rubý in the years 1923 – 1926. It is located at 305/1 Umělecká Street. It is the case of a four-story building, with fronts to three streets in the spirit of neo-classicist tradition, functionalist style, which is decorated with figures of miners and smelters on the front of the building. The figures were sculpted by the sculptor Augustin Handzel. Originally the so-called Miners' House was used not only as of the seat of mining secretariat, coalfield council, workers' savings bank and council of employees but also as a new center of social life with a cinema, café and library. The original interior decoration and equipment of the Elektra Café in the Art Deco style were completely destroyed by insensitive alterations in the year 1992 and in the years 2005 – 2006, which resulted in the cessation of the original distinctive character of the famous café (Strakoš, 2009; Hotel Palác Elektra, 2015).

Former Headquarters of the Mining and Metallurgical Company
content: a cultural monument, historical building from the years 1928 - 1929
location: Moravian Ostrava, N 49° 50.479 E 18° 17.356
access: Ostrava city public transport (trolleys Nos. 101, 102, 103, 106, 111, 113)
description: The four and five-story building with a flat roof was constructed in the years 1928 – 1929 according to the project of Jaroslav František Stockar von Bernkopf (1890 – 1977), a significant Czech architect. The building in the style of Neo-classicism is, according to Josef Kubíček, supplemented by travertine facing, four shallow reliefs on the main staircase wall illustrating the life of miners and four bronze statues above the main cornice (Strakoš, 2009).

Former General-Directorate of the Emperor Ferdinand Northern Railway
content: a cultural monument, historical building from the years 1939 - 1941
location: Moravian Ostrava, N 49° 50.520 E 18° 17.340
access: Ostrava city public transport (trolleys No. 101, 102, 103, 106, 111, 113)
description: An administrative building and seat of management situated near the former headquarters of the Mining and Metallurgical Company, in present-day Prokeš Square, house No. 2020/6. It was constructed according to the instructions of Directorate General Ladislav Jerie in the years 1939 – 1941. The project from the year 1939 was prepared by Karel Kotas (1894 – 1973), a prominent representative of Czech modern architecture (Strakoš, 2009). The building is decorated with works of art, to which belong a granite relief The Birth of Coal by the sculptor Jan Lauda (1896 – 1959) above the main front; stained glass panes between the first floor and the second

floor by Jan Bauch (1898 – 1995); a bronze statue of a miner by Antonín Ivanský (1910 – 2000) from the time after the Second World War (Holý, 2003).

Villa of the manager of Franz Joseph Hard Coal Mines, Count Wilczek
content: a family estate of a mining magnate from the year 1913
location: Silesian Ostrava, N 49° 50.164 E 18° 18.043
access: Ostrava city public transport (buses Nos. 29, 30, 38, 71, 92)
description: The villa is located at 120/54 Těšínská Street near the Trojice Mine. It was constructed by an unknown builder around the year 1913. The style of architecture combines Late Historicism with Neo-Renaissance and Neo-Baroque elements and motifs. This family estate belonged to the owner of the Polish-Ostrava estate, Baron Franz Joseph Wilczek (1748 – 1834), who began to mine coal in Polish Ostrava in the year 1787. He was the last of the counts of this house and is buried in the family vault at Klimkovice (Strakoš, 2009).

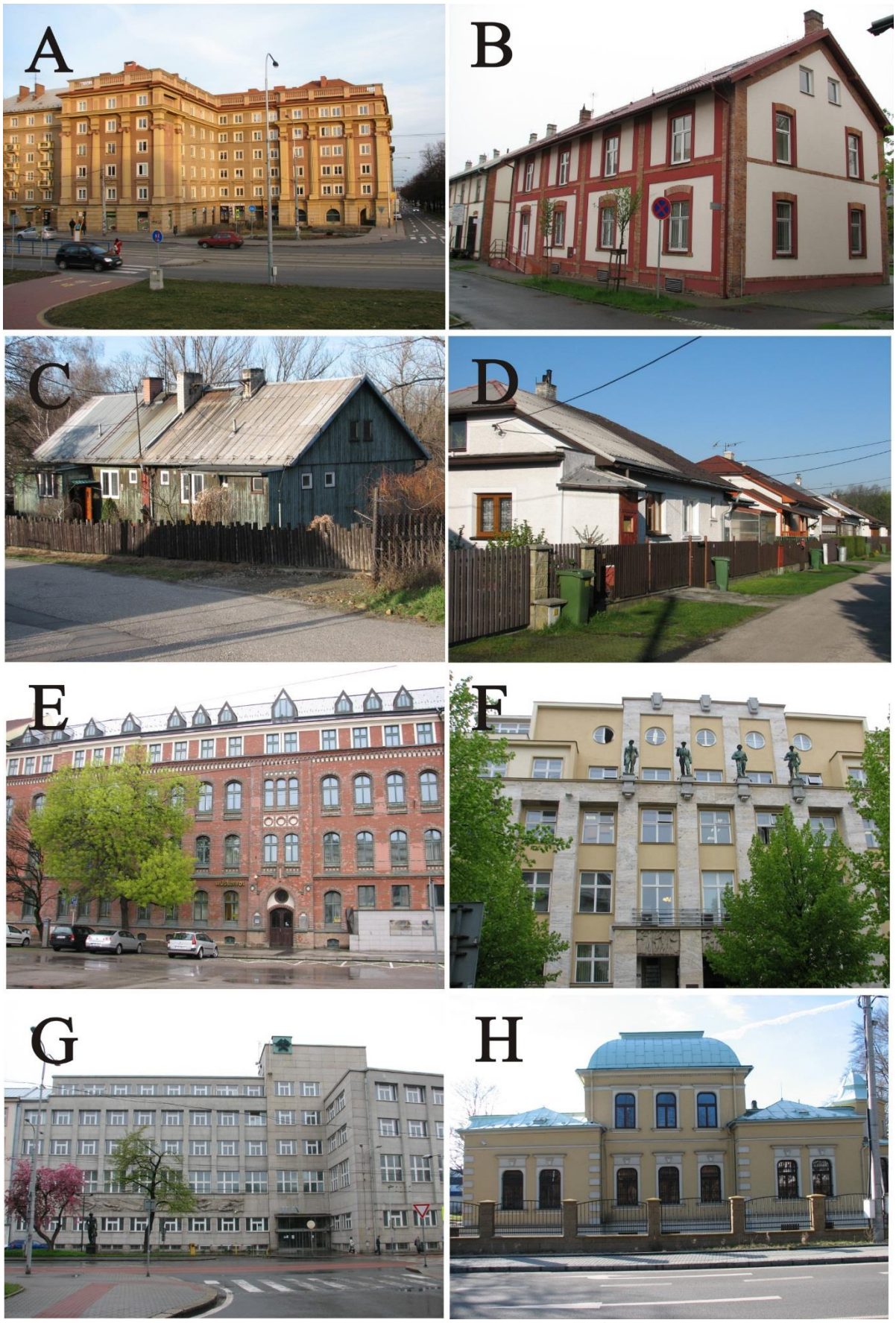

Figure 3: A - Socialist realism in Ostrava-Poruba, B - Miner's colony U Koule, C - Colony of the Ida Mine, D - Miner's colony Amerika, E - Former Headquarters of Vítkovice Hard Coal Mines, F - Former Headquarters of the Mining and Metallurgical Company, G - Former General-Directorate of the Emperor Ferdinand Northern Railway H - Villa of the manager of Franz Joseph Hard Coal Mines, Count Wilczek.

Discussion

The amount of architectonic points of interest related to the mining of the Ostrava region is limited by access to most of them. While there are virtually hundreds of such points in the area, only a very few of them are broadly known and visited. Two of them, namely Hlubina Mine as a part of the Dolní Vítkovice Industrial Park, and Michal Mine, were pronounced national cultural monuments, which is the highest level of cultural heritage protection on the country. Third of them, Ansel Mine, is considered to be a cultural monument, second-highest level of such protection.

As cultural monuments were also pronounced parts (but not the whole premises) of the Stachanov, Rudý říjen I, Vrbice, Alexandr, Jindřich, Jan Šverma, Lidice, Odra, Jan Maria, Petr Bezruč, Trojice, and Jeremenko mines. Most of them are unknown to the public and not presented to potential visitors. Education panels are missing, access to them might be problematic. Some of them are also in very bad condition.

In spite of previously mentioned protected architectonic features related to the mining enterprises, the Ostrava region offers much more. Probably the most interesting are housing colonies, which were established near mines (and also other industrial companies) during the 19th and 20th centuries. They were mostly adapted to modern ways of housing, but one can still trace the evolution of social and economic conditions of mineworkers there.

Conclusions

In the last decades, geology- and mining-related tourism have undoubtedly gained a significant position in the tourist business. The connection of natural geological attractions with a history of mining, technical monuments and architecture of housing and administrative buildings and technical structures creates an interesting range of information that is sought by a substantial part of visitors. This is testified not only by the popularity of mining museums but also by the number of visitors to old mining towns and technical monuments connected with the history of mineral mining and miners housing.

The submitted article draws attention to yet unappreciated possibilities provided in the Ostrava part of the Upper Silesian Basin. In a relatively small area, many sites not mentioned in common travel guides can be found. They can be well-used not only in geological and environmental education but also in architectonic features related to the mining enterprises.

Ostrava still owns the reputation of the mining town. Mining itself ceased in 1994 on the city territory, and better propagation of sites related to mining history is still missing. Drawing the attention of mainstream tourism to remaining industrial heritage including architecture related to mine enterprises offers an interesting opportunity to show both low-end mine colonies for workers housing as well as real estates of rich mine owners or mining companies.

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Sites without Awareness

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Abstract

The paper deals with the topic of searching for the strategy of architectural restoration of abandoned places in the landscape of the South Moravian border region. The chosen issue was explored in the form of an exploratory multi-case study, to which the principles of the research by design method were applied. Based on this process, we have defined five basic types of lost attachments of men to a site. All types were found in researched area. The work also proposes possible solutions for individual cases. The results are usable in the field of architecture for restoration of deprived places.

Keywords: *baroque cultural landscape; heritage; monuments; small sacral architecture; restoration; revitalization; reanimation; place attachment; abandoned places; South Moravia.*

Introduction

The chosen location is placed at border of South Moravia (Czech Republic) and Lower Austria in Central Europe. These are areas where two different cultural currents have merged and intertwined significantly in the border countryside. In the late 16th, 17th and 18th century, the Central European cultural landscape was shaped by powerful cultural and religious sentiment into a new economic, aesthetic and spiritual form, the shape of which still determines our cultural landscape, even if covered by deposits of later interventions and changes.

This landscape, delimited by the disasters of the 20th century (World War II, expulsion of original German inhabitants, collectivisation of agriculture), has largely lost its historical memory. While the cultural landscape was a matter of course for Baroque man, its creator and steward, this active bond has weakened and most people enter the landscape as passive observers. Today's man is rather a visitor than an old settler and creator. That is why the rediscovery of contemporary man's relationship to the landscape, its rich history and specific aesthetics requires both the re-identification of fragments and remains of the former cultural landscape and the reinterpretation of its meaning for today (Homola et al. 2016).

The research was part of research project "Identification and Interpretation of the Origin, Form and Transformation of the Baroque Cultural Landscape of the South Moravian Border Region" (NAKI DF13P01OVV019). Other grant project partners were the National Heritage Institute in Brno and Masaryk University in Brno.

Typology of Losses

Our research focuses on the loss or disruption of place attachment from an architectural perspective. In previous paper (Ponešová and Foretník 2018) we have tried to characterise the different types of attachment and to seek strategies for the restoration of these broken links. The meaning and character of each new place attachment have been considered, as well as scenarios for its further possible functioning over time. It should be remembered that new attachment has been formed on the basis of knowing how these attachments and sites functioned historically. Their "replication" was obviously not possible in many cases, but new projects often worked with or referred to the meaning or symbolism of the original site.

Gradually, we have realised 14 exploratory case studies. Having analysed them, their most significant common element is the ties of the inhabitants to a particular site, or their absence. It can be stated that it is missing place attachment that best define the "sites without awareness".

We have tried to define and characterise these attachments with our case studies. When describing them and looking for possible answers, we discovered a connection with the existing environmental-psychological concept of place attachment (Scannell and Gifford 2010 or Niesner 2014). Although our viewpoint as architects differs from that held by psychologists (being interested in the site as such rather than in an individual), we use the same terminology, especially the term "place attachment" itself.

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The following selection presents five definitions of the various losses we encountered in our previous research. The definitions are supplemented with recommendations for their elimination (therapies) and are presented as model cases. In this paper we provide wider variety and more deeply described model cases. The key for wider selection was to discover and describe two boundary solutions for each loss. Thus, it is possible to understand the whole variety of possible solutions.

Loss of Form

Definition

The site has lost its (architectural) form due to a natural disaster or human activities while its significance and function have been at least partly preserved. Some place attachments have suffered but many others remain. This is the simplest case in terms of the site's possible architectural restoration.

Therapy

To find the existing attachments, supplement them with other possible functions and propose a suitable form given the intended use, significance and character of the site.

Case studies

The loss of form is frequent in the South Moravian border area. It is often interconnected with other losses of place attachments. We have selected the projects of a new bridge near the village of Slup and the restoration of the defunct village of Ječmeniště as model cases. The original architectural form has been partially or completely destroyed in both localities, but the sites still work in the existing structure of social links. The model cases present two different approaches to the restoration of form: the return of the original structure to the site (though through a modern construction) or the insertion of a new form that indirectly refers to the original shape of the defunct village – through its meaning.

Other sites suffering from a loss of form we have encountered include the former Chapel of St. Roch on Liščí Hill near Dunajovice and the farmyard in Jaroslavice.

Model Case 1: Bridge near Slup / Summer Semester 2015

Situation

The locality can be found between the villages of Slup and Valtrovice. To this day the place is used as a ford, mainly by farmers and tourists. There used to be a bridge, torn down by the flood in 1853. Its traces – the mound on the left bank – can still be found.

The assignment for the students was to design a bridge or a footbridge that would not disturb the natural character of the site. Water level fluctuations during spring floods had to be considered. The design has been consulted with Monik a Petříčková.

Project: Tensegrity Footbridge / Petra Buganska

"I have designed a footbridge featuring a system based on the tensegrity structure. I have opted for this system for its optical lightness and the economic use of material... As the tension members of the structure are significantly less tangible, it may seem that the thrust members levitate over the river - as if the tree trunks in the floodplain rose above the water and continued to the other bank. The footbridge should serve pedestrians and cyclists..." (author's project report)

Fig.1: Tensegrity Footbridge / Petra Buganska

Other projects

Other students (Jaroslav Matoušek and Tereza Novotná) who worked on the same assignment chose different structural systems but, like Petra Buganská, they tried to suppress the form itself. They did not restore the original function in its entirety but only as a footbridge. The newly proposed form does not refer to the original bridge, its shape or material.

Model Case 2: Ječmeniště / Summer Semester 2014

Situation

The topic for the Ječmeniště project was the village of the same name founded in 1787 and depopulated in the spring of 1952, then made part of the border zone and razed to the ground. The original chapel (now a listed monument, but dilapidated and unused) is its last remnant. The students were to search for new ways of reviving or recalling the sites. We addressed the loss of form and the loss of home (see below).

Project: Ječmeniště / Norbert Obršál

"The open chapel welcomes us upon arrival in Ječmeniště. We enter. There are stairs inside; we climb them. A view of the former square opens upstairs, full of statues; we ask ourselves ... Where do so many statues come from and what has happened to the village? The only inhabitant and administrator patrols Ječmeniště at sunrise and sunset. A hermit who hides in the privacy of his home during the day." (author's project report)

In his project, Norbert Obršál combines the site that has lost its form and statues that originally stood in the open landscape. He interlinks the fate of a defunct village with a story of sculptures that lost their places when small arable plots were consolidated and tracks ploughed up. Some of these statues were saved and gathered in church gardens. The arrangement of statues around the newly designed biotope resembles the plan of the original village.

Fig.2: Ječmeniště / Norbert Obršál

Other projects

Other students working on the same assignment did not work with the original form at all or only to a limited extent. They typically restored only the chapel and its bell tower. Additional projects working on the restoration of the loss of home and loss of spirituality in Ječmeniště are described below.

Loss of Purpose

Definition

A site loses its purpose either through moral obsolescence or by displacement of the indigenous population in the case of the border region. Loss of purpose is frequently accompanied by subsequent degradation of form.

Therapy

Based on a survey of functions already active or missing on the site, "attractors" should be introduced in the deprived site; i.e. additional features supported by the new form (even if only temporary in the first phase). It is also possible to use the strategy that functions that exist in the neighbourhood but in unsuitable facilities can be transferred and concentrated at the "treated" site.

Case studies

The site's loss of purpose often means a gradual degradation of its form. We have found such abandoned complexes in both the heart of functioning communities and open landscapes. The selected projects demonstrate

two extreme approaches to site therapy: Finding a different purpose through incorporation of new features into the site or restoring its original function.

We have identified a loss of purpose quite often among the cases investigated: on the island of Portz Inzel, in the barns in Dyjákovice, at Devět Mlýnů, at the abandoned farms in Šatov and in the non-functional wine cellars in Seefeld-Kadolz. Loss of purpose could be mentioned even in other cases where other losses prevail, such as the former brickworks in Jaroslavice.

Model Case 1: Tasovický Mlýn / Summer Semester 2015

Situation

The abandoned complex of the desolate mill (mlýn) is near the centre of Tasovice. Its history dates to the 13th century, while the oldest preserved parts are from the Renaissance. A fire in 2009 left most of the buildings roofless and major structures are missing or disintegrating. Having analysed the specifics of the community and the possibilities of the site's functional use, the students proposed several alternative scenarios for its renewal.

Project: Tasovický Mlýn / Martin Surovec

"I reject 'neologisms' and significant interventions in the construction during the early stages of the project. Only the certainty of operation can justify distinct interventions in the structure. The idea that any treatment of the current state is an improvement is I believe untrue. The strategy motivated by doubt is based on a simple principle – the magnitude of intervention in a historically valuable structure is determined by the certainty of functionality of the embedded purpose and by the possibility of overlapping to the next phase. Randomness and uncertainty thus become part of the project. Knowing that development cannot be based on direct programming, I am after a tool where results are controlled by users." (author's project report)

Fig.3: Tasovický Mlýn / Martin Surovec

Other projects

Martin Surovec like his classmates (Marie Brabcová and Jakub Stýblo) tried to restore purpose to the site by building a space that could host different functions in time – according to the wishes and needs of the local population. Only Antonín Popelka proposed restoring the original economic purpose by converting the mill to a brewery and craft workshops.

Model Case 2: Annahof / Summer Semester 2016

Situation

Annahof (Ann's Farmyard) used to stand between the villages of Hevlín and Laa an der Thaya, near the state border. Only torsos have survived of the original three detached buildings. The assignment was to reanimate the original farm complex. In the first stage students were to find a suitable function to revive this completely degraded complex and then to design its specific architectural form.

Project: Cannahof / Václav Mihola

Václav Mihola, in his work, builds on the locality's agricultural tradition. He suggests growing and processing medical cannabis, which the site's remoteness and climate suits. The production of cannabis products would make it economically sustainable.

Fig.4: Cannahof / Václav Mihola

Other projects

Other projects developed for the site (Norbert Obršál, Jaroslav Matoušek, Tereza Novotná and Petra Buganská) worked with new functions of the site. They found new uses as a rentable tower (see below), a forest cemetery, a monastery/hospice and a climate research station. All projects responded to the site's remoteness giving it new completely different purposes to the original.

Loss of Home

Definition

Local inhabitants have disturbed their emotional attachments based on their rooting in the site. The sites are stripped of their regular rituals related to housing and the territorial behaviour of humans is disappearing.

Therapy

In the short term, form can be brought back to the site, highlighting its qualities and encouraging longer stays (of both locals and tourists). In the long term, sufficient success is the return of the locality into the consciousness of the locals, which may, over time, initiate a deeper interest in incorporating the site into considerations of their own territory.

Case studies

The loss of roots happened practically in all the cases investigated by us, due to the expulsion of the original German population 1945. The new population, moved in from the Slovácko region or from North Moravia, built its relationship to the locality rather slowly. The loss of social ties is still apparent in the border region. The case of a village razed to the ground for political reasons is an extreme example of the loss of home associated with the loss of form. Here again we offer two extremes of therapy: building either a temporary accommodation facility for newcomers (tourists) or a home with a new identity.

Model Case 1: Ječmeniště / Summer Semester 2014

Situation

See above.

Project: Continuity Without Distance? / Tereza Novotná

"The characters of individual buildings refer to the layout archetypes of home (living room, study, bedroom, bathroom, observation room, kitchen with dining room and garden located in the original chapel). The

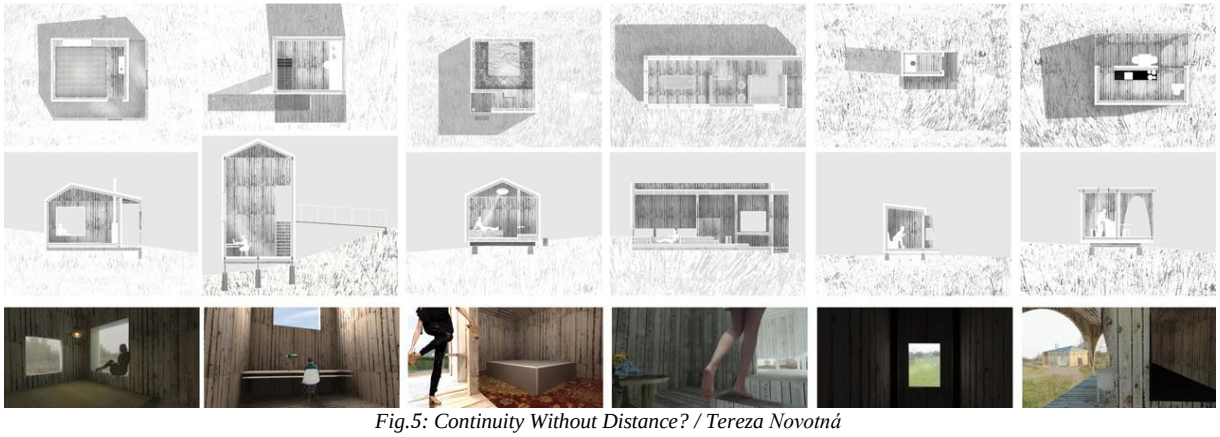

Fig.5: Continuity Without Distance? / Tereza Novotná

guest enjoys not only the rooms but also the landscape between them and around them during the stay. The landscape becomes the corridor and the courtyard." (author's project report)

This interesting concept of Tereza Novotná redefines the residential function of the site. It creates a "minihotel"; the new typology derived from the site's character.

Other projects

Other projects on the given topic work with housing function restoration only to a limited extent (shelter for a hermit) or not at all. They find the spiritual significance of the chapel more important and that is what they develop (see below).

Model Case 2: Infill Site in Mikulov / Summer Semester 2013

Situation

The assignment has been a house embedded into a vacant gap (between houses Nos. 17 and 19) in the historical environment of the Jewish Town, Husova Street, Mikulov. The beginnings of Mikulov's Jewish community date back to the first half of the 15th century. Gradually it became one of the most important in Moravia which is why the institution of the Moravian rabbi was moved here in the first half of the 16th century. The end of the Mikulov's Jewish community came with the Second World War, which only a handful of Jewish inhabitants survived, and the community was never restored.

Project: Infill Site / Petr a Šebová

"The design leaves half of the plot passable for the general public and interconnects Husova Street, the castle and the gardens below. This forms a space: private for its owners and semi-public for the inhabitants." (author's project report)

The staircase to the castle can occasionally be used as an outdoor gallery allowing the display of works on the wall separating the passage from the private garden. From this perspective, the chosen solution is interesting in restoring the lost home by designing a house that maintains access for the public. This adds another dimension to the topic of creating home and its identity.

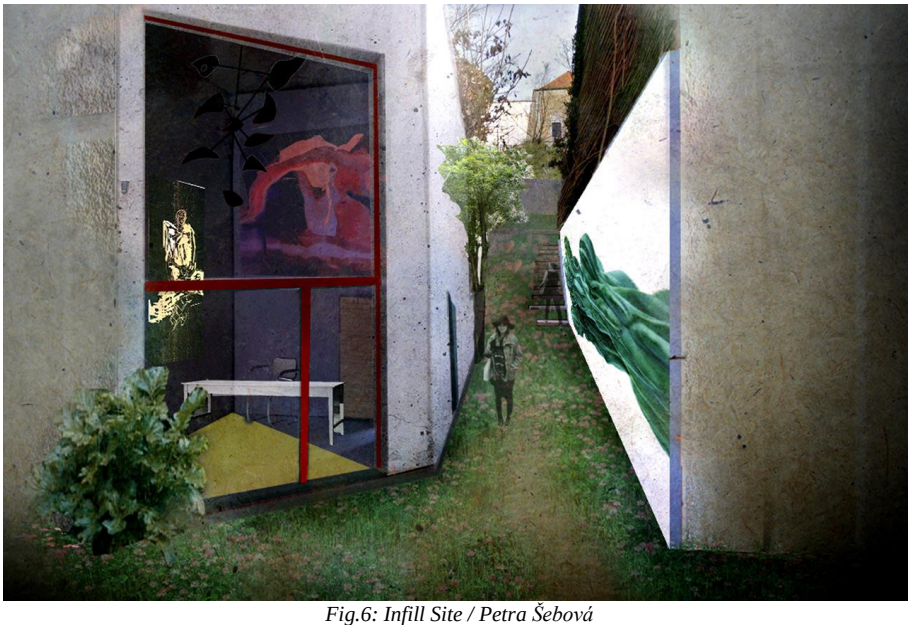

Fig.6: Infill Site / Petra Šebová

Loss of Spirituality

Definition

The spiritual significance of sites is disappearing as are religious rituals. Sacral architecture, as the formal framework of these activities, has been abandoned and is deteriorating. In some cases it has been completely destroyed by political decisions.

Therapy

The first impulse for site restoration is to remind people of not only spiritual but also cultural and historical significance. If the site is to become a scene of spiritual practice again, its form needs to reflect a wider spectrum of contemporary spiritual concepts.

Case studies

Places that used to feature a chapel, a church, or a small sacral piece of architecture are quite common. These include Rochusberg where the chapel of St. Roch used to stand as well as the former chapel of St. Anthony of Padua of which only a torso has survived above the village of Perná. Somewhat different is the fate of the chapel in Ječmeniště, whose form has survived, but its religious function has not. Today it serves as a warehouse for a farming cooperative. The extinction of former pilgrimage routes is a special type of loss of spirituality in the landscape. Based on our research, we can see two ways to access the originally spiritual sites. Either to restore the former sacred building or to localise the spiritual experience in its access path ending at the original torso documenting the history of the site.

Model Case 1: Footprints in the Landscape / Winter Semester 2013

Situation

Rochusberg is a hill near the town of Dolní Dunajovice. The chapel of Saint Roch stood at its top from the 17th to the 18th century. Its form is not exactly known. It is reminded only by the torso of crucifix, destroyed probably by lightning.

Project: Chapel as the Way / Vojtěch Kolář

The *Chapel as the Way* refers to the original chapel of St. Roch. Its memento, however, is not literal. The author has installed several symbolic elements of typical chapel furniture along the historic path to the hilltop: a staircase (part of the entrance), a pew (a place of rest and prayer), an ambo (a pulpit for an imaginary dialogue in the landscape) and a prie-dieu (deepening personal spirituality under the cross). The limestone blocks of the furniture are figures of archetypal shapes. Their distribution refers to the tradition of small sacral architecture (shrines, wayside crosses and chapels) along pilgrimage routes. The fifth element should be the restored cross on the torso of the preserved plinth.

Fig.7: Chapel as the Way / Vojtěch Kolář (photo by Barbora Ponešová)

Other projects

Also remarkable are two student works dealing with the Rochusberg vicinity: *Imprint*, a project by David Helešic, who recreated an imaginary link between the original chapels of St. Roch and St. Anthony of Padua. This axis is defined by fourteen "imprints in the landscape" – concrete sculptures complemented by short-term land art installations of gold balloons during the holiday season. The other project is *Symbiont* by Lukáš Kvaššay, modifying the access path to the torso of the St. Anthony chapel near Perná. He left the chapel as a torso and placed a new structure on the access path. Thanks to this, incomers can leave the mood of an ordinary tourist path and prepare for a spiritual experience by passing through the structure.

Model Case 2: Ječmeniště / Summer Semester 2014

Situation

See above.

Project: Baptism / Petra Buganská

"To forsake the past – not to forget, but to forgive; to reconcile with past events and to stop recalling them. Not to reopen old wounds. One period is over, something new is starting. To encourage a new beginning, the natural cycle of life. As when the green leaves of a sapling sprout on a dozing stump. It is about creating a new layer that is based on the original but brings its own content. This approach has a parallel in the Christian ritual of baptism." (author's project report)

Despite a turbulent history, the student created a project that can become a new beginning for Ječmeniště. Symbolically, she chose the theme of baptism. The design consists of three parts: the repaired chapel serving its original purpose, a new outdoor baptismal font and a circular ambit that delimits the spiritual space while offering pilgrims shelter from rain or even for an overnight stay.

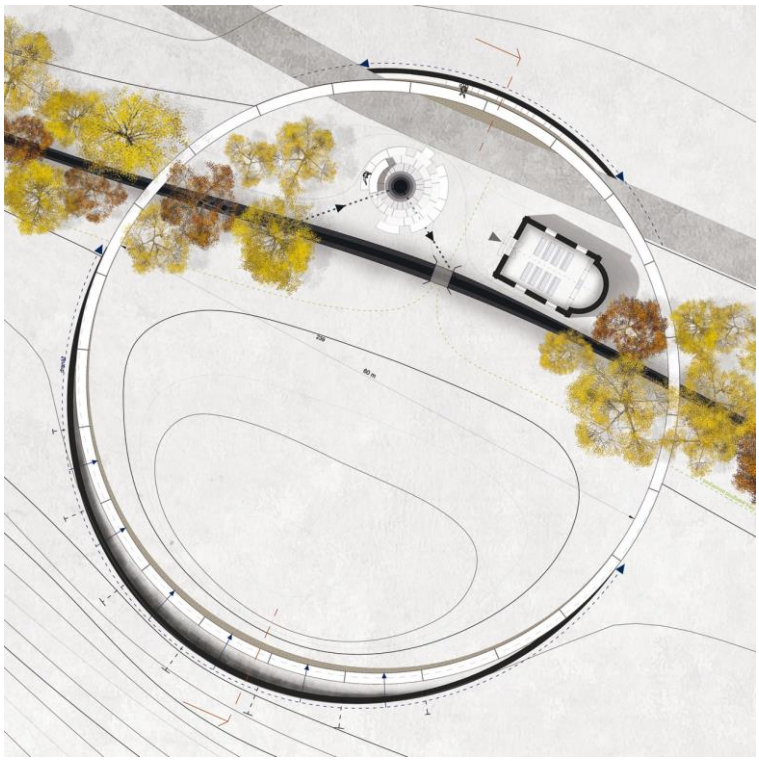

Fig.8: Baptism / Petra Buganská

Loss of Life

Definition

The site loses all meaning and form. It becomes a cultivated wilderness (within the meaning of Shepheard, 1997).

Therapy

To introduce a new function while recalling the original purpose. Isolation of a site may become a new quality. If a new function cannot be found or its return to the site is no longer possible, the extreme form of architecture can be considered: controlled extinction.

Case studies

The loss of life can be documented in the defunct village of Ječmeniště and in the abandoned estate of Annahof. We have not encountered another extreme case of a completely abandoned site in the case studies. Paradoxically, we have found dead places within otherwise functioning communities (Tasovice or Jaroslavice). The model cases present again two opposite poles in thinking about a therapy for the lost life in a locality: Either the abandonment and the isolation of the site is perceived as a quality being developed by the new function, or it is desirable to re-activate the site using the functions in their original scope.

Model Case 1: Annahof / Summer Semester 2016

Situation

See above.

Project: Absolute Absence / Norbert Obršál

Absolute Absence by Norbert Obršál is an academic consideration reflecting the author's thoughts on today's overly technological world. It is based on the thesis that in today's society *"we are socially and professionally dependent on the Internet. Being offline and freed from technologies is becoming a new form of luxury."* (author's project report). The completely abandoned and cut-off complex of Annahof was ideal for the author's pondering. The farmyard's own grounds are a formal transcription of this new luxury concept. It is a rediscovered Eden with a small orchard and a well. The centre of this garden hosts a residential tower. The user of the house (short-term tenant) is freed from all current technologies and his/her ritualised daily cycle is governed solely by the sun.

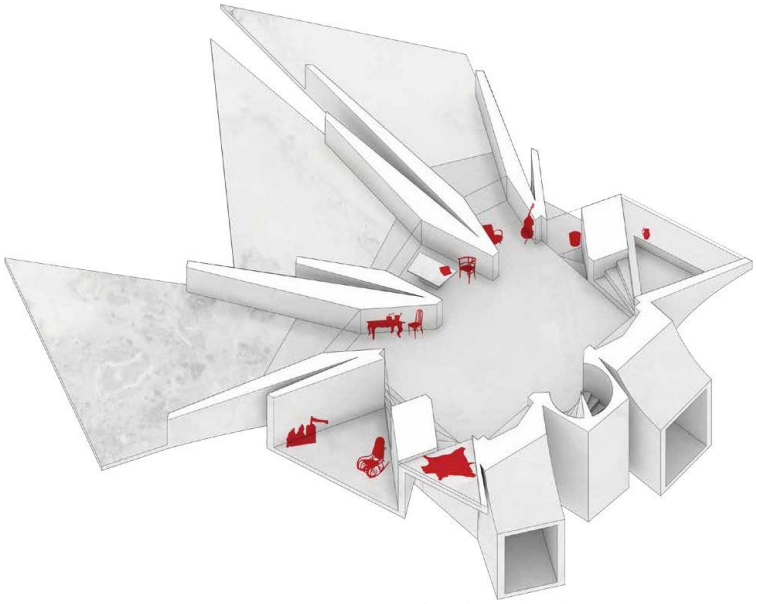

Fig.9: Absolute Absence / Norbert Obršál

Model Case 2: Farmyard in Jaroslavice / Summer Semester 2018

Situation

The complex of the former farmyard in Jaroslavice is located near the castle, north of the town centre. Nowadays, only fragments of the former extensive manor can be found on the grounds. Further east, open fields neighbour the plots. The presence of the strong vista of the castle and the proximity of the town centre make restoration of the form desirable. The proposal itself was preceded by an in-depth analysis of the region in order to find new features for this site. The students worked together for the first semester, then designed separately, but in such a way that their structure would fit the shared urban solution.

Project: Agriculture: Research, School and Production / Veronika Dočekalová, Ivana Galková and Lucie Mrlinová

"The Institute for Soil Research and Protection, a specialised secondary school and the Regional Food Centre are situated on the grounds. All three follow the ground plan footprint of the original mansion buildings... The entire complex functions as an interconnected synergic system. Pupils will gain experience in research as well as by working in the fields and orchards. The Research Institute and the Food Centre will have a pool of temporary workers." (authors' project report)

The students respected the original scale of buildings and the principle of country estates. The functions

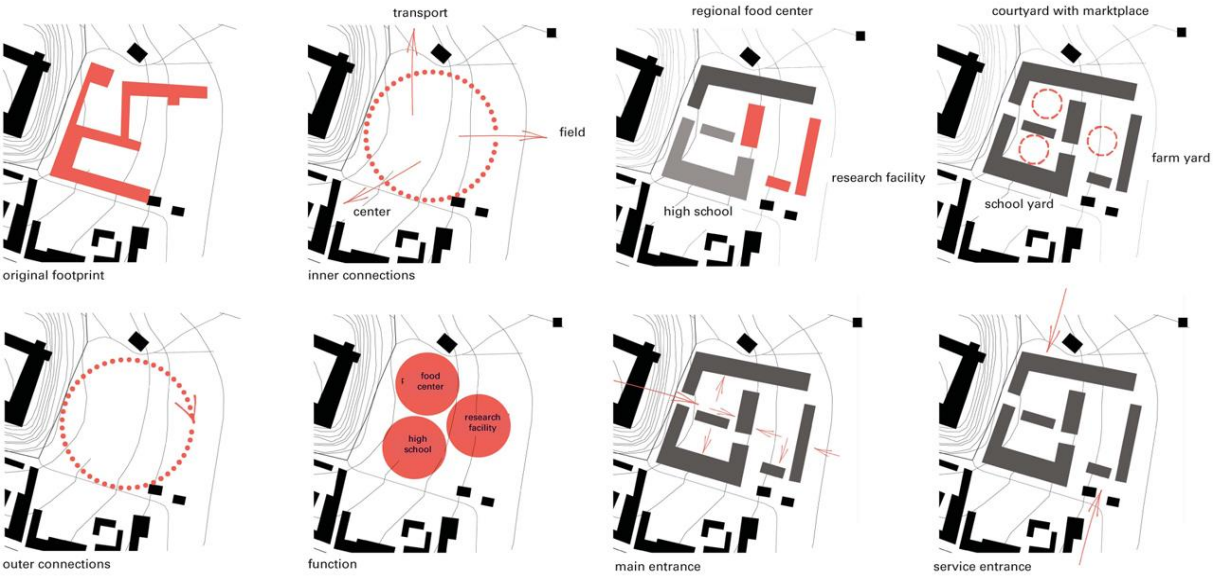

Fig.10: Agriculture: Research, School and Production / Veronika Dočekalová, Ivana Galková and Lucie Mrlinová

they chose after a profound analysis of the region are new in the location, but work synergically, just like the different facility buildings do. Other students working on the same assignment tested different options: they either situated the new buildings independently from the original footprint or imported the new function without any architectural form, as a park and an outdoor swimming pool. Of the above mentioned cases, the two extreme approaches worked best to restore life to the given location: re-installation of the original volumes or introduction of a purpose without the need for an architectural form.

Conclusion

The outlined options are based on the cases investigated. The list is not exhaustive. Due to the length of the research and the number of cases, however, some generalisation may be considered, at least for the investigated area. Deeper discourse over wider selection of model cases has plagued us in the correctness of these options formulated of the previous paper. Important of this phase of research was to discover and describe the boundary solutions of these defined options.

The best verification of our conclusions would be practice. As of now, the *Chapel as the Way* is still the only implemented project. The first noticeable results can be observed there. Thanks to this intervention, both the local population and the tourists are more aware of Rochusberg. To our surprise, the *Chapel as the Way* has hosted several wedding ceremonies. The next step of the research might be to try to extend the boundary solutions, possibly also at different location.

We believe that conscious work with defined links to the site can significantly help in processing architectural tasks restoring deprived sites. We are convinced that awareness of and understanding the loss of place attachments and possibly a subsequent attempt to restore them (or to introduce new ones) will lead to viable results.

Fig.11: Wedding at Chapel as the Way (photo by Petr Hrubeš / Hary Marwell Photography)

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The issue of pilgrimage tourism from the point of view of geography

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Abstract

The study presents selected aspects of pilgrimage and pilgrimage tourism from a spatial point of view. Motivation, as an essential motive for wandering, interactions between God, the pilgrim and the landscape, and current research directions in pilgrimage tourism, complements the topics we have already presented in connection with pilgrimage tourism to try to conceptualize it within the Slovak geographical school. Formulation of basic definitions, description of research methods, identification of the system (object, subject, product) and study of the position of pilgrimage tourism within geographical disciplines, formed the theoretical and methodological basis of its analysis, and our goal is to build on them and extend them by the research of relations between God and pilgrim, wandering and landscape, as well as sacred and profane space. The communist regime suppressed the study of religiosity, pilgrimage and pilgrimage tourism in Central Europe, so we present our contribution to the issue as an effort to fill a gap created for political reasons while relying on the latest scientific findings and field research in pilgrimage centers.

Keywords: *Pilgrimage, Pilgrimage tourism, Religion, Motivation, Landscape, Current research directions*

Introduction

Pilgrimage is a cult practice of most world religions, and therefore a phenomenon that has been studied since time immemorial. Pilgrimage sites are a place of "revelation." Thanks to the number of visitors, they have been transformed into pilgrimage centers. Pilgrimages, as a specific, religiously motivated type of migration, are the subject of pilgrimage research.

We aim to present this issue from the research of individual geographical disciplines, namely the geography of tourism and the geography of religions. However, we will also focus on aspects related to religious tourism, which, incidentally, is often identified with pilgrimage tourism.

Our paper aims to present the theoretical and methodological basis of the pilgrimage tourism concept based on the study and excerpt of scientific works of domestic and foreign provenance and long-term comprehensive field research. Identification of territorial relations between its essential elements (God, the landscape, the pilgrims), as well as the discovery of their functioning patterns, create a space to approach its holistic understanding.

Our previous knowledge synthesis was based on an interdisciplinary perspective emphasis, which allowed us to understand and present the full depth and complexity of pilgrimage tourism and to predict possible directions for further research.

The current paper follows an already published study. At the same time, our effort was to supplement the researched issue with other aspects in the form of research on the motivation of wandering, territorial relations between God and pilgrims, and between the landscape and the sacral, respectively, the profane space.

Material and Methods

As pilgrimage tourism is a spatial phenomenon, its research (as any other phenomenon) represents organized activities including study, prediction, experimentation, testing, verification, and scientific knowledge creation. Information database heuristics based on the classical bibliographic method creates the basis. Classifications and typologies of pilgrims themselves, pilgrimage activities, and even pilgrimage centers in terms of several different criteria were created upon the knowledge gained by analyzing the available literature of domestic and foreign, especially Polish and Anglo-Saxon provenance.

Understanding the territorial laws of the pilgrimage center development, the creation of its model, and the analysis of its functional transformation must necessarily be based on scientific observation. Empirical research allows us to capture specific moments of objective reality as starting points for the identification of universal connections (Benčo, 2001).

Perception itself, the perception of the pilgrimage center by its visitors (pilgrims), is an interactive process between man and the socio-cultural environment, based on the story of the everyday experience. Pilgrims' own "true images" of the pilgrimage center allow us to examine the motives for their attendance, spatial behavior during pilgrimages, and reveal their attendance preferences of the other pilgrimage centers (Silverman, 2009; Korec, Rusnák, 2018; Walmsley, Lewis, 1993).

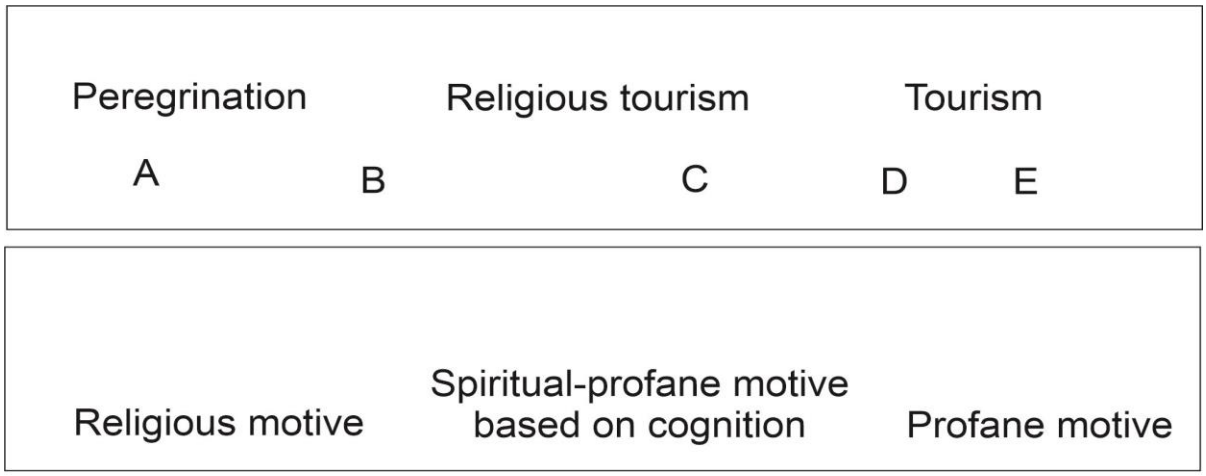
In general, we could call these methods cabinet, respectively, cameral methods (Ivanička, 1983; Čuka, 2007, 2011a). They are complementary to field research, representing a fundamental method of examining the features, attributes, and characteristics of tourism (including pilgrimage) for the geographer.
Based on field research, it is possible to reveal the causal context of phenomena affecting tourism development in the pilgrimage center. Materials obtained from the field can have a symbolic, functional, or spatial significance.

An integrated (interdisciplinary) approach to the study of pilgrimage tourism based on historical, sociological, geographical, theological, religious, ethnological, or economic aspects has enabled us to create models and schemes visualizing the studied issue that lead to its holistic understanding.

Motivation in pilgrimage tourism

Man has a wide range of needs in everyday life (biological, social, economic, cultural, etc.). Pilgrimage is one of the needs of the faithful. In order for this to happen, believers must be sufficiently motivated. Motivation in tourism is always positive from a psychological or mental point of view (Čuka, 2007). We see it as a set of incentives to stimulate our behavior and actions.

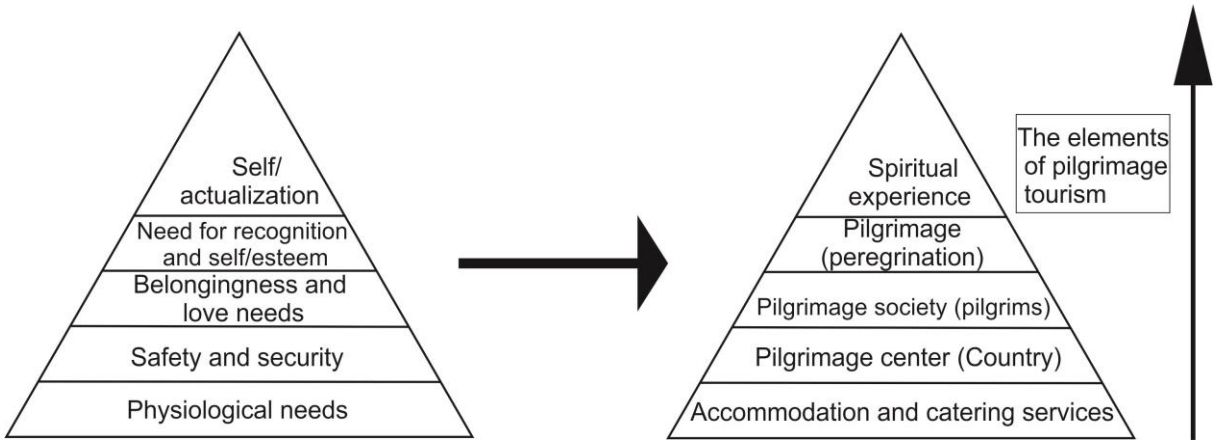
According to the motives we can also typologize the participants of tourism, e.g. cultural holidaymakers, relaxing holidaymakers, adventurous holidaymakers, etc. (Ferner, 1993 In: Gúčik, 2010). In figure 1 are the types of migration, motives, or types of tourism participants placed at the top and the bottom of the figure. Various combinations of spiritual-profane motifs and thus also subjects of tourism are placed in the middle.



A - Pilgrim, B - Pilgrim > Tourist, C- Pilgrim = Tourist, D- Pilgrim < Tourist, E- Tourist,
Source: Smith, 1992

Fig. 1 Sacral-profane continuum of pilgrimage

The hierarchy of needs theory in relation to motivation was discussed by A. Maslow. He believed that every person had the potential to achieve life satisfaction, he just has to overcome several obstacles in meeting lower needs. Maslow therefore arranged them into an imaginary pyramid according to how intense they affect us. At the base of the pyramid there are needs that are important for our individual and social survival. The upper parts are not necessary for survival, but contribute to long-term satisfaction and develop our personal potential (Maslow, 2014). In an application for pilgrimage tourism, we could transform these needs reflected in the pilgrim's motivation to participate in the pilgrimage as follows (Fig. 2).



Source: Modified Maslow based scheme, 2014

Fig. 2 Pyramid of pilgrimage tourism needs

Physiological needs fulfill basic vital functions and ensure homeostasis of the organism, so they are represented by accommodation and catering services in case of pilgrimage tourism. Safety and security materialize in the sense of avoiding danger and threat. Stability and security represents therefore a pilgrimage center (locus sacer) with religious monuments set in the landscape. Social contacts reflecting the need to love and be loved always take place in a certain society, in the community, i.e. between the pilgrims themselves. The need for recognition and self-esteem is relatively difficult to achieve and, moreover, it is a long-term process. It is precisely the pilgrimage that creates the space to acquire the self-esteem in front of oneself and his surroundings, as participation in the pilgrimage brings some renunciation, sacrifice and asceticism. At the top of the pyramid is self-actualization, that is, a spiritual need, in the context of pilgrimage tourism it is a spiritual experience that we have gained through pilgrimage.

In the case of research on religious motives, it is also necessary to distinguish believers who practice religion, and thus their main motive is to approach God, from a number of tourists who visit sacrum for other reasons - cultural, cognitive tourism, etc. (Čuka, 2011a).

In this sense, Gúčik (2000) sets out five main motives characteristic for a tourist:

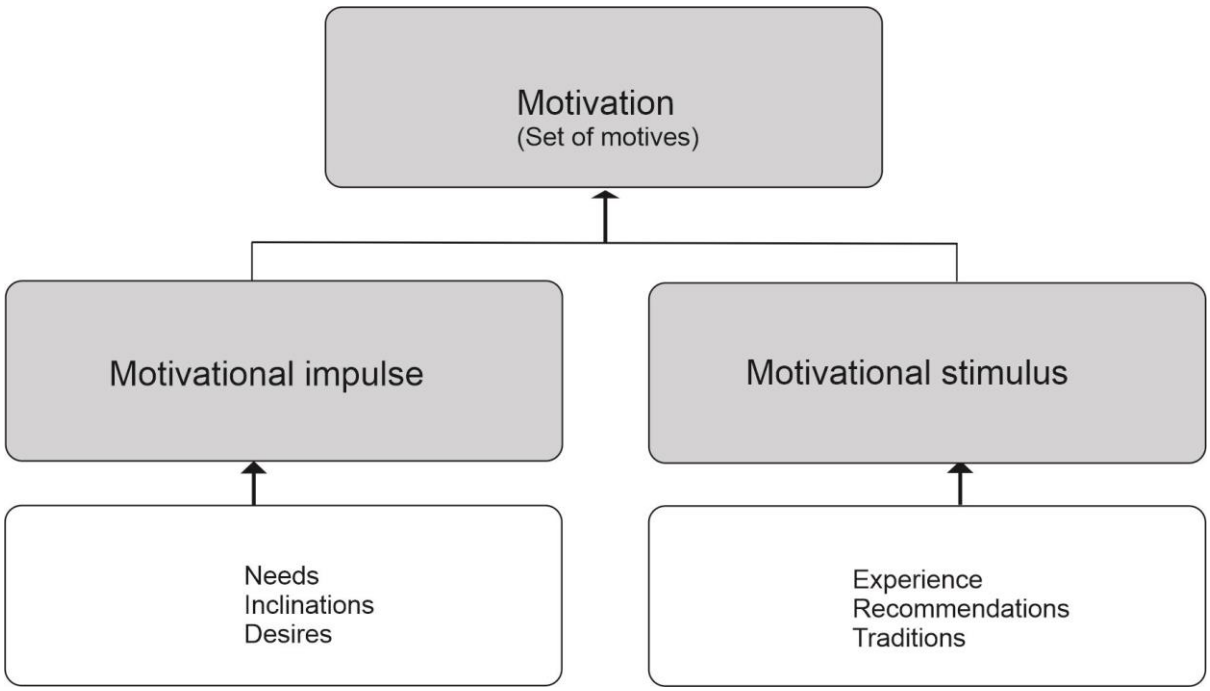
a) experience - change and learning something new,
b) spontaneity - not being tied up, paying attention to what I want at the moment,
c) release - from everyday tension, turn off and do nothing,
d) activity - to be active, to do something alone or with others,
e) nature - enjoy the proximity of nature, enjoy the countryside in an undisturbed natural environment.

Przecławski (1996) talks about the importance of tourism to tourists when, among other things, tourism creates an opportunity for reflection, a chance to get to know, to better understand the world and himself and gives him a feeling of liberty and freedom. According to Gúčik (2000), internal motivation impulses and external motivation incentives contribute to the motivation of a tourism participant. Internal motivational impulses are understood as needs, inclinations and desires. For believers, the decisive motivating impulse is the need for extraordinary action in an attempt to favor God and the Saints, in the hope that the believer will then be protected, cured, that his personal problems will be resolved, and so on. If this has been achieved, the believer has a need to thank God and the Saints at the holy place of the pilgrimage center for the achievements of his benefit. The external incentive is understood as experience, recommendation of others or tradition. The need to go to a pilgrimage site is often supported by a recommendation from the believer's surroundings, or the own experience of similar pilgrimage sites can be also an incentive. Tradition as an external incentive is usually applied to pilgrims, for whom visiting the same pilgrimage site becomes a stereotype of their spiritual life (Fig. 3). The majority of pilgrims are led to pilgrimage only by spiritual motives, in some cases these are complemented by non-religious motives (tourist, business motives etc.). Spiritual motives can be divided in terms of Gavenda (2004) into the following:

1. to see - the main motivation of the pilgrim is only to visually identify the site and have a personal experience of it. This motive is spiritually beneficial if the pilgrim creates the inner space at the pilgrimage places and can present the events in a tangible way;
2. to pray, adore - thanks to this motive, the pilgrim is better aware that he is in the place where the power of God worked. His goal is to pray because he realizes that he is in the place of God's presence;

3. to fulfill a promise - a pilgrim on a pilgrimage fulfills the promise he has given to God for a specific hearing of pleas (healing, help in life, etc.);
4. to hear the prayers - the pilgrim on the pilgrimage asks God for different graces.

From the point of view of our knowledge, we would complement the category of spiritual (primary) motives with the opportunity to thank. Non-religious motives lead to the pilgrimage of those who act as company of the believer. Their motives are usually associated with cognition.



Source: Bubelíny, 2012

Fig. 3 Aspects of motivation formation in tourism

In addition to the four basic motives of the believer, other motives are recognized as well. Novodvorská (2007) states as a motive e.g. to thank for the graces received, the motive is also the manifestation of faith, the strengthening of faith, the gaining of indulgences, trying to visit new places, to meet new people and so on. The fulfillment of the pilgrim's motivation is beneficial for him not only directly (fulfilling the spiritual motive he has set forth), but also indirectly. The indirect effect of pilgrimage tourism is a satisfied and balanced person who after the pilgrimage can concentrate more on his work and performing better (Eliášová, 2004).

Geographical aspects of pilgrimage, pilgrimage centers and pilgrimage tourism

Pilgrimage is a cult practice of many religions of the world (Hinduism, Judaism, Islam, Jainism, Sikhism, Shinto, Buddhism, Christianity). It is based on the specific relationship between the religious nature and the geographical environment that began to form in the past when humanity practiced only primary religions (Matlovič, 2001b). The environment was also a base for cult practices in later monotheistic or polytheistic religions.

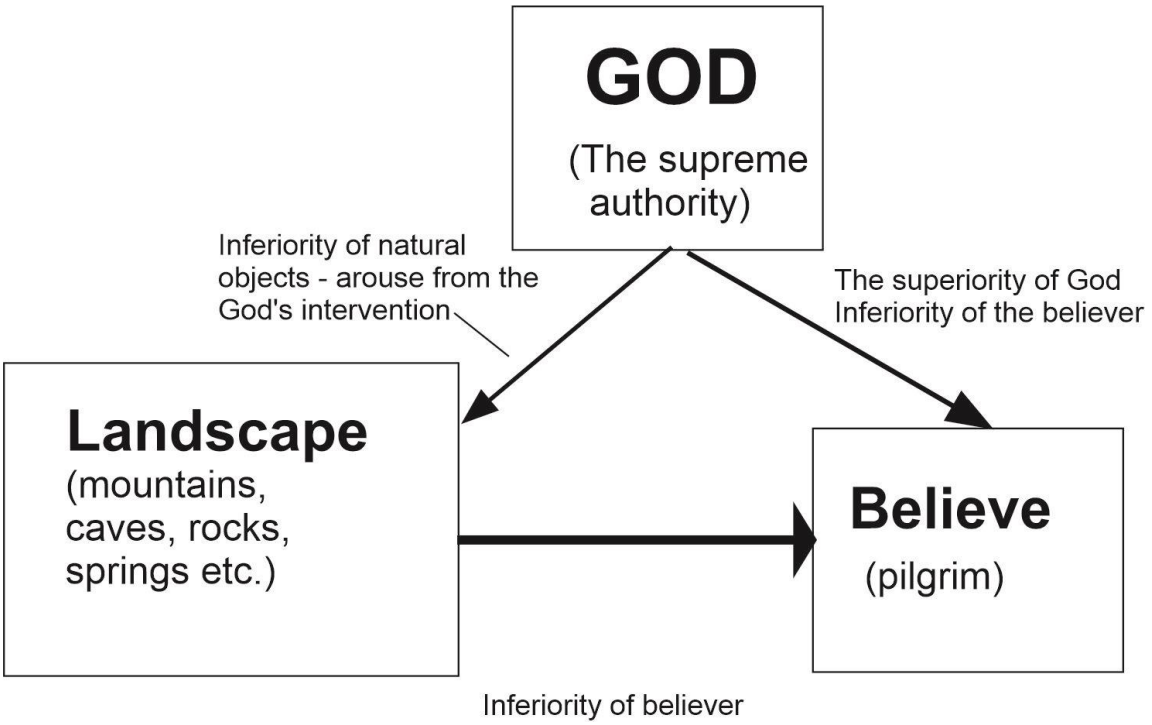
Pilgrimages are one of the public manifestations of piety, and we see them as a journey to any loca sancta, which is organized because of religious motives. Sacred places are tied to biblical characters or to the Old and New Testament events, the cult place of saints or the cult of relics (Jackowski, 2003).

Based on the objective and motivation criteria, pilgrimages can be divided into 5 basic types:

- pilgrimages to the Holy Land,
- pilgrimages connected with the cult of the martyrdom of Jesus Christ and the cult of his relics or miraculous images,
- pilgrimages connected to the cult of hermits and the evolving monastic life,
- pilgrimages connected with the cult of martyrs and their relics,
- pilgrimages connected with the Marian cult and worship of miraculous statues and images of the Virgin Mary (Matlovič, 2001b).

According to Rinschede (1999) in the sense of the Judeo-Christian tradition, man is subordinate to God, but superior to nature. In the pilgrim's mind, this concept does not apply if the objects of pilgrimage are natural

objects in the environment that are related to miracle, healing, apparitions etc. The believer has a positive relationship with them, respects them because they have divine origin. Religious elements in the pilgrimage site influence the pilgrim's behaviour (act in peace) and create a spiritual experience in a person who has come here to recover physical or mental strength, to be healed, to be forgiven, etc. The relationship between man, God, and the elements of natural environment is shown in figure 4.



Source: Bubelíny, 2012

Fig. 4 The relationship between God, landscape and pilgrim

Natural objects having the status of sacredness are described as sacred objects. Pilgrimage sites are now equipped with other religious objects, which have no direct connection to miracle, healing or apparition given that they were built in a later period of time. These include churches, chapels, Stations of the Cross, road crosses, interior or exterior sculptures, etc. On the other hand, it is not excluded that miraculous phenomena are also happening in these locations, so these objects are also considered as sacred in believers' mind and for whole pilgrimage area are only confirming the God's presence. Therefore, the natural and also artificial (cultural-historical) objects located in the geographical area, are presented within the pilgrimage activities as sacrum. This represents a typically religious value that cannot be precisely defined and is considered to have the highest sense, decisive for the destiny of man and the real world (Matlovič, 2001b). Sacrum is hardly identifiable in the pilgrimage space; it is highly subjective in the pilgrim's mind.

Pilgrims, mostly religiously motivated, come to the pilgrimage and other than religious objects and activities are less interesting for them. Cultural and natural attractions are relevant as long as they have a religious significance. Otherwise, they are perceived as complementary.

We divide them into (Bubelíny, 2012):

1. Natural attractions - in pilgrimage centers they can be of primary or secondary importance.
   a) of primary importance are the natural religious objects mentioned above (sacrum). They are e.g. water springs having medical, healing effects;
   b) of secondary importance - other natural attractions, e.g. tourist peaks, pilgrimage routes.
2. Cultural-historical attractions - religious cultural monuments are also of primary and secondary importance:
   a) of the primary importance are religious significant elements in terms of miracle phenomena or healing phenomena. This is where the pilgrimage traditions are based
   b) of secondary importance are mainly churches (basilicas, minor basilicas), but also in the wider environment of the pilgrimage center there are other religious objects (chapels, cross roads).

Pilgrimage centers can generally be categorized and hierarchized according to different criteria into different type groups. Jackowski (2003) distinguished the following types of pilgrimage centers based on their impact on the socio-economic structure:

- large, specialized pilgrimage centers with all the infrastructure linked to the pilgrim's visits, typical examples are Lourdes, Jerusalem, Fatima, etc.,
- large, partly specialized pilgrimage centers in which a religious function is one of the equivalent functions, e.g. industrial, tourist function, function of the university, etc. (Czestochowa, Mariazell, Mont-Saint-Michel, Krakow),
- pilgrimage centers of usually marginal importance, where the religious function is a complementary function to the commercial (Montreal, Kiev),
- small pilgrimage centers of national and regional importance with a complementary religious function.

In Slovakia, Matlovič (2001b) divides pilgrimage sites into two categories:

a) pilgrimage sites linked to the worship of the Lord's Torment,
b) pilgrimage sites associated with the cult of the Virgin Mary.

Pilgrimage centers in relation to the object of peregrination are divided into pilgrimages (Dancák, 2005):

- to the grave of saints (mainly the graves of martyrs, e.g. St. Peter and Paul, St. James),
- to relics (remains stored in reliquaries),
- to places of Eucharistic miracles (for example, miracles of healing),
- to gracious statues and paintings (in particular respect for miraculous statues, images and icons, mostly of the Virgin Mary),
- to the places of heavenly apparitions (especially the apparitions of the Virgin Mary).

An interesting view is presented by ethnologist Zajicová-Nádaská (2004), who sets out:

a) places of official Marian cult accepted by the Catholic Church,
b) places of Marian apparitions and wonders not officially accepted by the Catholic Church.

The hierarchical structuring of pilgrimage centers in terms of their importance, like the typological structuring, differs according to various authors. Jackowski (2003) hierarchized pilgrimage sites as follows:

1. pilgrimage sites of world importance (eg Jerusalem, Rome, Lourdes),
2. pilgrimage sites of international importance (eg Santiago de Compostela, Montserrat, Mariazell),
3. pilgrimage sites of national importance,
4. pilgrimage sites of trans-regional importance,
5. pilgrimage sites of regional importance.

The author considers Levoča and Nitra to be the most important pilgrimage sites in Slovakia. An attempt to further categorization of pilgrimage sites in Slovakia was presented by Matlovič (2001a). Hierarchically on the same level in their importance as Nitra are Šaštín and Staré Hory, of regional importance are Gaboltov, Ľutina, Marianka, Rajecka Lesná, Trnava and Zvolen, other pilgrimage sites are of local importance.

From the ethnological point of view, the significance of pilgrimage centers was defined by Zajicová (1998). Marian pilgrimage sites were divided as follows: central pilgrimage sites (250 - 500 thousand pilgrims annually), regional pilgrimage sites (160 - 200 thousand pilgrims annually) and local pilgrimage sites (15 - 20 thousand pilgrims annually). The central pilgrimage sites included Levoča, Šaštín and Marianka. Dubnica nad Váhom, Gaboltov, Hronský Beňadik, Ľutina, Nitra, Radvaň, Rajecká Lesná, Staré Hory, Topoľčany, Topoľčianky, Trnava, Višňové a Živčáková.

The relationship between pilgrimage tourism and wandering the landscape

We understand the pilgrimage as a movement to sacred places with a spiritual purpose. It has a religious and, therefore, timeless and supra-confessional character linked to the cult. As it has higher goals than religious tourism, it cannot be identified with that form from a religious point of view. Instead, it is a sign of universal value, in which everyone who directs to God participates (Dancák, 2005). The motive for pilgrimage in its religious and spatial context is to visit the holy place (locus sacer), where God's presence is most noticeable (Krogmann et al., 2017).

If the pilgrimage is a specific type of migration, religiously motivated, and has accompanied humanity since ancient times, it must have a significant impact on the landscape and local communities. These three aspects of pilgrimage tourism, environmental, social, and economic (Donohoe, 2011), are also characteristic of the ecotourism. It is a form of tourism associated with wandering the landscape ("natural" and cultural) and its observation while gaining an authentic experience of learning about nature, local communities, and their culture. Ecotourism develops sustainably and, therefore, minimizes negative impacts on the natural, social, and cultural environment to preserve the natural and cultural diversity and identity of the landscape.

It is the identity of the landscape, the genius loci, that distinguishes pilgrimage centers from each other. The place's spirit imprints a distinctive, unmistakable atmosphere of the pilgrimage center, which is created by the coexistence of "genia regionis" (spirit of the landscape) and "genia populi" (spirit of people or society) (e.g. figs. 5, 6, 7).

Author: B. Gregorová

Fig. 5 Pilgrimage Center Živčáková at the time of the main church consecration in 2014

Author: B. Gregorová

Fig. 6 Pilgrimage center Mariánska hora in Levoča, the largest Roman Catholic center in Slovakia

Author: B. Gregorová

Fig. 7 Pilgrimage Center Ľutina, the largest Greek Catholic center in Slovakia

There are currently 151 pilgrimage centers and towns in Slovakia. Most of them are in the Prešov region - 26, then in the Nitra region - 22, then in the Banská Bystrica region - 21. In the Košice and Trenčín regions, both 19, Žilina region 18, and the regions of Trnava and Bratislava 13 (Matlovičová et al., 2015).

Current directions of pilgrimage tourism research

We want to outline the current directions of research in this area based on the excerpt of sources of domestic and foreign provenance related to pilgrimage activities and pilgrimage tourism, and predict possible areas of further research at the same time. In this case, however, it is no longer possible to limit oneself to pilgrimage traditions in Christianity, but it is necessary to extend the study of pilgrimage en bloc, i.e., in all religions.

This issue was not given much attention in scientific circles; only 84 articles were published in prestigious periodicals during 1983-2018, concerning the religious, respectively pilgrimage tourism and pilgrimage activities (Table 1). This number began to grow relatively rapidly at the turn of the millennium (Durán-Sánchez et al., 2018).

Table 1 Number of contributions related to religious resp. pilgrimage tourism published in significant periodicals

Title of the scientific periodical	Number of published papers
Annals of Tourism Research	23
Tourism Management	10
Journal of Travel Research	3
Journal of Travel & Tourism Marketing	4
International Journal of Tourism Research	15
Asia Pacific Journal of Tourism Research	5
Tourism Economics	4
Tourism Geographies	3
Current Issues in Tourism	9
International Journal of Hospitality Management	2
Journal of Hospitality & Tourism Research	1
International Journal of Contemporary Hospitality Management	5

Source: Kim, King, 2019

Most of the attention that is evident in the tourism literature lies in identifying the dichotomy between saints and secular pilgrimage motifs (Collins-Kreiner, Gatrell, 2006; Damari, Mansfeld, 2014; Devereux, Carnegie, 2006; Jackowski, Smith, 1992; Svoboda et al., 2013; Vukonić, 1992).

The relationship between the concepts of religion and tourism has been examined from different perspectives (Collins-Kreiner 2010a, 2018). Bremer (2005) points to three approaches in which scientists create intersections between religion and tourism: a spatial approach (pilgrims and tourists who occupy the same space in different ways of behaving), a historical approach (the relationship between religious forms of travel and tourism) and a cultural approach (pilgrimage and tourism as modern practices in the postmodern world).

One of the most discussed issues among the authors is the difference between tourists and pilgrims, both actors in religious tourism. The pilgrimage is often defined as "a journey of religious causes, externally to the holy place and internally for spiritual purposes and inner understanding", which presupposes the traveling of a religious devotee to a sacred religious place (Turner and Turner 1978). Others, such as Collins-Kreiner (2010b) and Morinis (1992), define a pilgrimage as a journey to a place that embodies a highly valued, deeply meaningful, or the source of the traveler's primary identity.

A lot of secular people travel to places of deep personal significance in the secular world. Thus, secular pilgrimages include paths to graves and monuments of famous personalities, famous sports fields, or places of political importance (Digance 2003; Morinis 1992). In short, Hyde and Harman (Hyde – Harman, 2011) argue that the pilgrimage is not just a religious phenomenon and that the old pilgrimage paradigm based on religious elements is no longer valid (Collins-Kreiner 2010a, 2010b). Instead, two alternative forms of pilgrimage need to be recognized: religious and secular.

Conclusion

Our ambition was to present theoretical and methodological basis of pilgrimage tourism research. The elements of which it is formed and the spatial bonds that apply between them were judged on a historical, empirical and philosophical basis.

In the new millennium, there has been an increase in the interest of experts, not only geographers, in research into issues related to religious or pilgrimage tourism. The first more relevant work (WoS) of this kind

was published in 1968 and since then there has been a constant increase in scientific contributions on several aspects of religiosity and pilgrimage (Durán-Sánchez et al., 2018).

The most important include:

- relationship between the concepts of religion and tourism,
- difference between tourists and pilgrims,
- dichotomy between saints and secular pilgrimage motifs.

We consider these three topics as possible directions of pilgrimage tourism research in the future.

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