<table>
<thead>
<tr>
<th>Course</th>
<th>Heritage, Travel and Tourism</th>
<th>Year</th>
<th>2019/2020</th>
</tr>
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<tbody>
<tr>
<td>Study programme</td>
<td>Ethnology and Anthropology</td>
<td>ECTS</td>
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<tr>
<td>Department</td>
<td>Ethnology and Anthropology</td>
<td></td>
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<tr>
<td>Level of study programme</td>
<td>☐ Undergraduate</td>
<td>☐ Graduate</td>
<td>☒ Integrated</td>
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<tr>
<td>Type of study programme</td>
<td>☐ Single major</td>
<td>☒ University</td>
<td>☐ Professional</td>
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<tr>
<td>Year of study</td>
<td>☐ 1.</td>
<td>☐ 2.</td>
<td>☐ 3.</td>
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<tr>
<td>Semester</td>
<td>☒ Winter</td>
<td>☒ Summer</td>
<td>☐ I.</td>
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<tr>
<td>Status of the course</td>
<td>☐ Compulsory</td>
<td>☒ Elective</td>
<td>☐ Elective course offered to students from other departments</td>
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<tr>
<td>Workload</td>
<td>2</td>
<td>L</td>
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<tr>
<td>Location and time</td>
<td>Classroom 125, Novi Kampus</td>
<td>Language(s) in which the course is taught</td>
<td>English</td>
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<td>Course start date</td>
<td>3.3.2020.</td>
<td>Course end date</td>
<td>2.6.2020.</td>
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<td>Enrolment requirements</td>
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<tr>
<td>Course coordinator</td>
<td>Mario Katić, PhD</td>
<td></td>
<td></td>
</tr>
<tr>
<td>E-mail</td>
<td><a href="mailto:makatic@unizd.hr">makatic@unizd.hr</a></td>
<td>Consultation hours</td>
<td>Tuesday 11:30-12:30 Wednesday 11:30-12:30</td>
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<tr>
<td>Course instructor</td>
<td>Danijela Birt, Tomislav Oroz, Senka Božić Vrbančić, Tomislav Klarin, Igor Kulenović, Matija Dronjić</td>
<td></td>
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<td>E-mail</td>
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<tr>
<td>Mode of teaching</td>
<td>☒ Lectures</td>
<td>☐ Seminars and workshops</td>
<td>☐ Exercises</td>
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<tr>
<td>☒ Individual assignments</td>
<td>☐ Multimedia and network</td>
<td>☐ Laboratory</td>
<td>☒ Mentoring</td>
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<tr>
<td>Learning outcomes</td>
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<tr>
<td>☐ describe the complexities of interrelations between heritage, travel, and tourism</td>
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<tr>
<td>☐ understand that heritage, travel and tourism are socially and culturally conditioned</td>
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<tr>
<td>☐ recognize etic definitions and emic understanding of heritage, travel and tourism</td>
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<tr>
<td>☐ interpret the process of heritage making</td>
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<tr>
<td>Learning outcomes at the Programme level</td>
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<tr>
<td>☐ recognize and understand contexts and specificities of various cultural practices associated with travel, both locally and globally</td>
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<tr>
<td>☐ recognize and understand cultural diversity, both locally and globally</td>
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<tr>
<td>☐ describe and compare different aspects of culture</td>
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<td>☐ recognize cultural differences and similarities and develop critical thinking in cross-cultural comparison</td>
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<td>☐ critically interpret ethnographic texts</td>
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<td>☐ recognize how cultural beliefs are related to notions of identity and how they vary from place to place and over time</td>
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<tr>
<td>☐ appreciate cultural diversity and develop a critical stance towards any</td>
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Syllabus

form of cultural stereotyping

- describe heritage processes to various audiences
- analyze and evaluate the role of cultural heritage, and its usage, in expressing and producing local, regional and national identity.
- The ability to write and present research essays

Assessment criteria

<table>
<thead>
<tr>
<th>Class attendance</th>
<th>Preparation for class</th>
<th>Homework</th>
<th>Continuous evaluation</th>
<th>Research</th>
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<tbody>
<tr>
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☐ Practical work
☐ Experimental work
☒ Presentation
☐ Project
☒ Seminar

Test(s)
☐ Written exam
☐ Oral exam
☐ Other:

Conditions for permission to take the exam

There are no exams.

Exam periods

☐ Winter
☐ Summer
☐ Autumn

Exam dates

Course description

The course focus will be on intertwining and interrelations between heritage, travel (religious and/or secular) and tourism. The multi-perspective and multidisciplinary approach aims to present the complexities of this relationship and the need to observe these practices and processes within a broader context (from social, economic, cultural, historical, anthropological and archeological perspective). The fundamental idea behind these diverse perspectives is that the meanings inscribed in places and practices are not ontologically given but rather socially and culturally conditioned by diverse individuals and groups. This raises the crucial issue of the relationship between etic definitions of pilgrimage, religion, the sacred and secular, as well as emic understanding of these and other relevant categories such as heritage, memory and identity (see Eade and Katić 2017). It also leads us towards the debate about the extent to which Western etic definitions of pilgrimage, religion, heritage and tourism can be applied in non-Western contexts (see Reader 2017 and Claveyrolas 2017 for contrasting views about this issue). Global changes, particularly the massive expansion of the travel and tourism industry have impacted cultural, social, religious, economic and political institutions and processes and created complex mixtures of elements which researchers have sought to describe through hybrid etic categories (see Eade and Katić 2017). Within this course we want to take both top-down but also a bottom-up perspective and evaluate what happens when the official and administrative conceptualizations of the historical and monumental past meet with the local tacit knowledge (histories, intimate remembrances and landmarks of life). From personal, group to national levels heritage is always a sensorial stimulus, a symbol of the community, a reason for conflict and an attraction that draws people. What they all have in common is the process of heritage making, conflict and contestation around heritage issues on different levels, and tourism as a starting and/or ending point (see Katić, Gregorić Bon and Eade 2017).

Course content

1. Introductory lecture
2. Benkovac Fair Excursion
3. Death in Dalmatian Hinterland – From Religious Practice to Heritage and Tourism
4. Pilgrimage, Heritage and Place-making
5. Maritime Pilgrimages
6. The path towards sustainable tourism
7. Travel as social and cultural practice – Intertwining of travel and heritage in historical perspective (from Peregrinatio academica to Grand tour)
8. Democratization of travel – the invention of the ‘South’ and the ‘Mediterranean’ as travel destination
9. Changing Materialities in a Mediterranean Town
10. Heritage and Education
11. Intangible Cultural Heritage as a Festival
12. Europeans as tourists of their own history
13. Exhibiting Identity and Cultural Capitalism
14. Writing the Essays
15. Essay presentations
Required reading


Hafstein, Valdimar Tr. 2018. „Intangible Heritage as a Festival; or, Folklorization Revisited“ Journal of American Folklore 131: 127-149.


Additional reading

Depending on the Essay topic.

Internet sources

Assessment criteria of learner outcomes

☐Final exam only

☐Final written exam ☐Final oral exam ☐Final written and oral exam ☐Practical work and final exam

☐Only test/homework ☐Test/homework and final exam ☐Seminar paper ☐Seminar paper and final exam ☐Practical work ☐other forms

Calculation of final grade

Grading scale

% Failure (1)

% Satisfactory (2)

% Good (3)

% Very good (4)

% Excellent (5)

Course evaluation procedures

☒Student evaluations conducted by the University

☐Student evaluations conducted by the Department

☐Internal evaluation of teaching
Note/Other

In accordance with Art. 6 of the Code of Ethics of the Committee for Ethics in Science and Higher Education, “the student is expected to fulfil his/her obligations honestly and ethically, to pursue academic excellence, to be civilized, respectful and free from prejudice.”

According to Art. 14 of the University of Zadar's Code of Ethics, students are expected to “fulfil their responsibilities responsibly and conscientiously. […] Students are obligated to safeguard the reputation and dignity of all members of the university community and the University of Zadar as a whole, to promote moral and academic values and principles. […]”

Any act constituting a violation of academic honesty is ethically prohibited. This includes, but is not limited to:

- various forms of fraud such as the use or possession of books, notes, data, electronic gadgets or other aids during examinations, except when permitted;
- various forms of forgery such as the use or possession of unauthorised materials during the exam; impersonation and attendance at exams on behalf of other students; fraudulent study documents; forgery of signatures and grades; falsifying exam results.

All forms of unethical behaviour will result in a negative grade in the course without the possibility of compensation or repair. In case of serious violations the Rulebook on Disciplinary Responsibility of Students at the University of Zadar will be applied.

In electronic communications only messages coming from known addresses with a first and a last name, and which are written in the Croatian standard and appropriate academic style, will be responded to.

This course uses the Merlin system for e-learning, so students are required to have an AAI account.