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„Historic Center of Prague Project:

The engagement of cultural symbolism and selfhood“

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Abstract (English)

Cultural heritage is not only presented in the aesthetics of architecture, but it represents the interaction between human activity and the environment. This survey adapts the idea of “cultural symbolism” to examine the creation of “sense of place”, which conveys a perception of cultural influences on the establishment of identity. In accord with empirical research, cultural symbolism impacts the establishment and transformation of the personal, social and collective identity of the Czech people. In addition, the game theory of rational choice has been applied to the analytical model to explain the collaboration between the government and the people. The outcome suggests a positive alternative to the decision-making system whereby the Czech government will promote urban planning. These findings also support cultural preservation because most participants expressed a strong motivation to cooperate with the local government in order to preserve the cultural landscape.

Abstract (Deutsch)

Kulturerbe zeigt sich nicht bloß in der architektonischen Ästhetik sondern verkörpert auch die Interaktion von menschlicher Aktivität und Umwelt. Diese Arbeit greift die Idee des „kulturellen Symbolismus“ auf, um die Schaffung eines „Ortsgefühls“ zu prüfen, das die Wahrnehmung kultureller Einflüsse mit der Identitätsbildung verknüpft. Der empirischen Forschung zufolge beeinflusst kultureller Symbolismus die Bildung und Veränderung persönlicher, gesellschaftlicher und kollektiver Identitäten der tschechischen Bevölkerung. Außerdem wurden in der Analyse spieltheoretische Überlegungen im Rahmen des Rational Choice-Ansatzes verwendet, um die Kollaboration zwischen Regierung und Bevölkerung zu erklären. Das Ergebnis deutet auf eine positive Alternative für den Prozess der Entscheidungsfindung, um die Stadtplanung voranzutreiben. Ebenso sprechen die Ergebnisse für die Bewahrung des Kulturerbes, da die meisten Teilnehmer der Befragung äußerten, für eine Zusammenarbeit mit der Lokalregierung im Sinne der Erhaltung der Kulturlandschaft stark motiviert zu sein.

Introduction

The architectures in Prague convey the beauty of the cultural landscape together with the historical background, presenting the symbolism of the Czech heritage which bridges the connection between the people and the city of Prague. Lyn Leader-Elliott defines cultural landscape as an effective indicator which demonstrates the loyalty, ideology, aesthetics and every part of human activity.¹ Therefore, the engagement of architecture and symbolism attracts many tourists, leading to the argument for sustainable development in relation to urban planning and heritage preservation. In Eastern Europe, Prague is known for its cross-generation of European architecture, which preserves the most prosperous treasures of historical inheritance. Pražský Hrad (Prague Castle), Karlův Most (Charles Bridge), Metropolitní Katedrála Svatého Víta (The Metropolitan Cathedral of St. Vitus), Josefov (Jewish Quarter), Staroměstské Náměstí (Old Town Square), Václavské Náměstí (Wenceslas Square) and Vyšehrad (Upper Castle) present the multicultural aesthetics of European architecture from Christianity, Catholicism to Judaism. Those historical architectures are full of cultural symbols through the presentation of the refined craftsmanship. Moreover, these artistic works have also stored the most significant cultural properties and landscape of Prague.

However, the implementation of urban planning has reshaped the cultural landscape of Prague by means of the modernization to appeal to the tourism industry. For example, the increase of emerging hotels, restaurants and other tourism businesses implies a potential problem² because the architectures have been modified to satisfy commercial usage, which not only undermines the structure of the buildings but also threatens the city panorama. Therefore, a finding from this survey about the cultural identity of Prague residents also indicates that cultural preservation becomes a problematic discourse in accord with the demand of social welfare instead of repairing the heritages. These situations indicate that Prague is in a dilemma between heritage protection and economic growth. Thus, we must ask if culture is more important than health care or a pension system. Indeed, culture is important because it manifests the relationship between people and the environment into reality. Omar Lizardo highlights that culture is the cluster to process human experiences into reality through the symbolic action.³ Symbolic action explains the connection of symbolism and

¹ Lyn Leader-Elliott, "Cultural Landscape and Sense of Place: Community and Tourism Representation of the Barossa," in *Making Sense of Place: Multidisciplinary Perspectives*, ed. Ian Covery, Gerard Corsane and Peter Davis, (New Castle University: The Boydell Press, 2012): 207.

² Veronika Dumbrovská and Dana Fialová, "Tourist Intensity in Capital Cities in Central Europe: Comparative Analysis of Tourism in Prague, Vienna and Budapest", *Czech Journal of Tourism* 3, no. 1 (Jan. 2014): 13.

³ Omar Lizardo, "Cultural Symbols and Cultural Power," *Qualitative Sociology* 39, no. 2 (2016): 201.

human activities, addressing the interpretation of a value system to imbue each human activity with meaning. That is to say, every establishment of symbolic action represents the human culture. For instance, the establishment of the architecture, the ritual and any form of the human activity are the practices of symbolic action which describes the interaction between the environment and human activities.

Nevertheless, the answer seems to be too assertive to defend against the public opinion as long as some of the taxpayers of Prague have expressed their reluctance to invest further money into cultural preservation. In fact, the findings from this survey have shown that instead of prevailing over politics or economics, culture is a vulnerable asset of social property, which confronts the lack of asymmetric policymaking in Prague. This empirical observation explains the question that culture, nevertheless, is the minority in terms of delicate property which requires political and economic protection from Czech government. To illustrate the possible solutions, this survey aims to examine two concepts: (1) the employment of symbolic action inspires people to understand that the culture not only preserves collective memory but also promotes the reciprocal perception of self-identity and environment; (2) the adoption of rational choice helps the government to adopt urban planning with a sustainable aspect to negotiate an environmental-friendly policy as regards the tourism industry.

On the one hand, some concepts that need to be illustrated in further inquiry are (1) the importance of tourism, (2) the influence of tourism on locals' perception and (3) the current practices and strategies of sustainable tourism in Prague. These concepts relate to heritage preservation in the practice of sustainable tourism. On the other hand, the concept of cultural symbols in heritage reflects that architecture employs the symbolism of collective memories.⁴ Collective memory is a term used to describe the interaction between minds and society.⁵ Maurice Halbwachs argues that the influence of the social group on the individual is only effective as long as the establishment of mind relies on feedback from the group context.⁶ Group contexts generalize the shared experiences and traditions into a value system to direct the formulation of behavior and mentality in communities. Halbwachs claims each group or community is keen on generating a value system to create shared events and memories in individuals: "*It is in society that people normally acquire their memories. It is also in society that they recall, recognize, and localize their memories*"⁷. These

⁴ Robert Hershberger, "Architecture and Meaning", *Journal of Aesthetic Education* 4, no.4 (Oct. 1970): 37.

⁵ Maurice Halbwachs, *On Collective Memory*, trans. and ed. Lewis A. Coser, (Chicago: University of Chicago Press, 1992): 38.

⁶ *Ibid.*

⁷ *Ibid.*

shared memories and events become the traditions or customs in the communities and the greater society later on, which is the essence of collective memory. Hence, collective memory is expressed through cultural symbols.

For example, the Prague Castle Ramp together with the city panorama can be viewed as the cultural symbols of Prague thanks to its historical significance and cultural value. The establishment of cultural symbols in these attractions relies on the social consensus with a long-term practice, generating the collective memory among the inhabitants. Nevertheless, the lack of a measurement to scale the cultural symbols in this survey may decrease the credibility of the analysis. To reduce this methodological bias, the samplings of the “influential cultural symbols” in this survey are adopted from the World Heritage List initiated by UNESCO⁸. This list includes many Prague cultural symbols: the Prague Castle, the Charles Bridge, The Metropolitan Cathedral of St. Vitus, the Jewish Quarter, the Old Town Square, the Wenceslas Square and the Upper Castle.

Symbols present the transformative engagement of identities in interpreting the reality with a sense of place, and it should be applied to examine the interaction and transformation of personal, social and cultural characters.⁹ For example, symbols are the creation of human activities and are based on the demands of communication in terms of the invention of language, the need to count (by using numbers), and the desire of aesthetics in the presentation of artistic work. In Prague, the St. Vitus Cathedral, the Old Town Square and the Wenceslas Square convey the sense of place with the inhabitants because these places have always been part of their life events. Being places of worship, of marriage ceremonies, and of the Velvet Revolution, these historical places remarkably underscore the prominent moments of the residents’ lives. Besides, Robert Neville observed that symbols are often applied to indicate the attributes of an object, revealing the intentions of the artist. In particular, symbols express the metaphors in contexts in order to influence the consumers of art.¹⁰ Furthermore, metaphors are often used to convey meaning in symbolism, and the interpretation of reality illustrates the engagement of human activities in relation to symbolism.¹¹ Neville suggested the adaption of metaphor in the engagement of symbols and reality enlightens the pattern of human activities.¹² Besides, people comply with imagination by nature in order to interpret reality, creating the connection with the experienced world. As F. LeRon Shults has explained, imagination

⁸ “World Heritage List”, UNESCO, accessed July 2017, <http://whc.unesco.org/en/list/616/>.

⁹ F. LeRon Shults, “Transforming Theological Symbols,” *Zygon* 45, no. 3 (Sep. 2010): 717.

¹⁰ *Ibid.*, 718.

¹¹ Robert C. Neville, *The Truth of Broken Symbols*, (Albany: SUNY Press, 1996): 59.

¹² Robert C. Neville, *Religion in Late Modernity*, (Albany: SUNY Press, 2002): 84.

is an exclusive approach of human society, which helps people to experience reality. He notes, *“humans have the capacity to experience the world through images; imagination integrates stimuli so that reality can be experienced as a world.”*¹³ Adapting his narrative, it is understandable that the city landscape of Prague presents its personality and history as long as the cultural environment or symbolic action has been created, depending on the manner in which residents interpret or imagine the city. His notion also contributes to the application of the questionnaire to provide an overview of the public opinion upon the cultural preservation in Prague.

Cultural symbols have been created and embedded in the heritage, literature and architecture to record the development of human history. They witness the social change and internalize these shifts to influence the development of human activities. For example, the history of Prague has been inscribed in the mixture of architectural styles from the city landscape. The creation of cultural symbols reveals the interaction between people and environment. Without these symbols, human history is empty and meaningless. Besides, Lizardo notes *“culture is powerful because symbols either structure or constitute our mental experience and thus come to delimit the parameters of our thinking.”*¹⁴ That is to say, cultural symbols confine imagination to a certain scope in order to connect the historical meanings to human activities. For instance, the Wenceslas Square, where the Velvet Revolution took place, showcases the cultural landscape of Prague via the multicultural architectures as well as through the background of this historical site. In addition, Lizardo adapts the idea of “the power of culture” to illustrate the symbolization of perception. Kolers and Smythe further explain that the perception of experiences consists of the interaction between the individual and the environment, which moderates the internalization of external symbols, for instance, schooling and parenting, to generate the images of mind.¹⁵ Moreover, cultural symbols also represent the past via the accumulation of historical events and meaningful experiences.¹⁶ Especially those cultural symbols indicate the interaction between cultural transformation and human activities. For example, the establishment of contemporary society, such as technology, knowledge and modernization, is based upon the development of social changes together with conflicts. Later, those historical events and meaningful experiences become the foundation of future society.

¹³ F. LeRon Shults, “Transforming Theological Symbols,” *Zygon* 45, no. 3 (Sep. 2010): 718.

¹⁴ Omar Lizardo, “Cultural Symbols and Cultural Power,” *Qualitative Sociology* 39, no. 2 (2016): 201.

¹⁵ Paul Kolers and William Smythe, “Images, symbols, and skills,” ed. P. C. Dodwell, *Canadian Journal of Psychology* 33, no. 3 (1979): 166.

¹⁶ Omar Lizardo, “Cultural Symbols and Cultural Power,” *Qualitative Sociology* 39, no. 2 (2016): 201-202.

Although the main theme of this survey is the analysis of cultural symbolism and identity, the current work of sustainable development and tourism in Prague must be viewed in order to understand the development of cultural preservation. Thus, in this survey, an assumption has been made that cultural preservation is associated with political action. Political action often indicates the problematic debate of cultural preservation in reference to urban planning. In addition, political action employs policies on a variety of dimensions which address the positive and negative outcomes to social change. In particular, political action has been empowered via a decision-making system which promotes rational choice. Rational choice takes a social science approach to examine the structure of the world system, which describes an anarchical disorder among the international society and its actors. Moreover, rational choice aims to establish a concept, a scenario or an adaptable model in order to predict the stability of the international system through an analytical method.¹⁷ Rational choice especially offers the alternative of a problem-solving settlement to tackle the political confrontation in reference to the bureaucratic decision-making that opposes public opinion. With the spirit of problem-solving, the application of rational choice is expected to mediate the negotiation between the Czech government and the residents in Prague, monitoring the priority and preferences of actors to work toward a compromise or a reciprocal settlement. That is to say, rational choice not only demonstrates an analytical approach to administer the power structure of the society, but it also introduces the alternative of negotiation when political action results in a controversial implementation that conflicts with public opinion.

In order to examine the influence of cultural symbolism on collective memory, this research focuses on the current policies of sustainable tourism in Prague, which aims to meet human needs while protecting the environment. These tourism policies demonstrate the significance of cultural property in Prague with the perspective of sustainability, which attempts to balance the irregularity of urban planning and cultural preservation. The idea of sustainable development not only explains the urge of tourism regulation, but it also promotes the harmonization of environmental protection between urban planning and the suburban landscape.

In general, this survey is divided into two parts. The first part deals with the basic idea of sustainable development, focusing on the sustainable tourism and heritage preservation. This part introduces the operationalization of some key terms in this research, including the definition of sustainability, tourism and sustainable

¹⁷ Christopher Chase-Dunn and Thomas D. Hall, "The Historical Evolution of World-Systems," *Sociological Inquiry* 64, no. 3 (Jul. 1994): 258.

development, and describes the fundamental aspect of cultural preservation.

The second part develops the main theme of this survey, starting with the concept of symbols which conveys multiple interpretations in artistic work. The symbols in artistic work present the nature of aesthetics together with the engagement of cultural symbolism to generate mental experiences.¹⁸ Here, symbolism plays an important role in the relationship between symbols and artistic work. Particularly this survey employs architecture as the analytical unit to illustrate the symbolism of artistic work. Architecture, being the manifestation of a “thing”, conveys the faith of the artist and the memory of generations across the timeline and beyond the spatial boundary. It corresponds to social opinion and ideology effectively to each connecting era and different spatial contents, in which memory and history have engaged in the interpretation of cultural symbolism. The engagement of symbols and artistic work reveals the patterns of cultural integration as well as emphasizes the importance of symbolism, which establishes the collective memory together with cultural symbols.

Finally, the goal of this survey is to determine the connection between symbolism and identity in order to illustrate the importance of cultural preservation as regards the formulation of selfhood. To be precise, the goal of this survey is to discover the connection of self-identity and cultural property to develop the shared experience of identities. The engagement of cultural symbolism and identity, in terms of collective memory, showcases the relationship of symbol and identity in that cultural symbolism is able to boost the inspiration of self-identity to reformulate national identity. Therefore, the result contributes to fostering the awareness of cultural preservation as long as Czech people realize the importance of cultural symbolism, which is embedded in architecture and other cultural heritages. Particularly, heritage expresses the aesthetics of cultural symbols together with the collective memory of human activities. When the cultural identity has been further developed and consolidated, a positive attitude toward cultural protection can be established among people and future generations to come. In sum, this project is expected to support the hypothesis *“Tourism project influences the representation of identity because the cultural symbolism reconstructs collective identity”*, which involves the dependent variable as *“the formulation of selfhood”* and the independent variable as *“the cultural symbolism in heritage”*.

¹⁸ Omar Lizardo, “Cultural Symbols and Cultural Power,” *Qualitative Sociology* 39, no. 2 (2016): 202.

Methodology: theories and sampling design

By levels-of-analysis, this project adopts a qualitative approach with the historical documents and the questionnaire data, focusing on the interaction between the individual level (resident) and state level (city of Prague), to examine the negotiation process between the bureaucratic system and the local community. This approach is an attempt to discover why the two parties, the public and private sector, apply different strategies and priorities on cultural preservation. This project will emphasize individual analysis in order to reveal the public opinion about cultural preservation, for the sake of examining the influences of historical symbols which cultivate, or reshape, self-identity. In addition, the analysis of the questionnaire should reveal how cultural symbols reconstruct collective memory.

Therefore, the application of rational choice is to illustrate the interaction between the private and public sector of the decision-making on tourism development and landscape protection. Rational choice offers different perspectives to analyze the negotiation and compromise between individuals and groups. It helps to achieve an effective settlement to a conflict. Overall, the development of the tourism industry in Prague involves a range of concerns from confiscating individual property to protecting world heritage sites. The control of private housing and other reconstruction projects underlies the debate over cultural preservation in Prague. The impact of urban planning policies especially exacerbates the conflicts between residents and the city of Prague. Thus, rational choice is not only expected to explain the negotiation between the private and public sector, but also to carry out the community projects that meet the needs of local residents.

Negotiation is the backbone of liberalism, which claims that cooperation leads to peace even though the world system is an anarchy without a supreme sovereignty. Liberals not only trust that cooperation reduces the malicious initiatives by establishing regimes¹⁹—the international organizations and membership, for instance—which equips them with a functional information-sharing platform, but they also believe that those regimes collect absolute gains for each actor. Rational choice, one of the branches of liberalism, also aims for the negotiation between actors, and it particularly concentrates on the bargaining of actors with five principles,²⁰

(1) Methodological individualism

¹⁹ Stephan Haggard and Beth Simmons, "Theories of International Regimes," *International Organization* 41, no. 3 (1987): 495.

²⁰ Andrew Hindmoor, "Rational choice," in *Theory and methods in political science*, ed. David Marsh and Gerry Stoker, (Basingstoke: Palgrave Macmillan, 2010): 42-59.

Rational choice originates from the methodological approach. In international relationship studies, rational choice shows that the political processes and outcomes are determined by the interaction of rational individuals. To be precise, rationalism places more emphasis on agency rather than the structure of the environment. Rationalists recognize that the structure of a system is determined by the scope of choices from individuals.

(2) Use of models

To solve problems, rationalists engage in dealing with the structure of analytical models. There are two methods that have been employed in social science research: the inductive approach and the deductive approach. The inductive method, on the one hand, works toward constructing a database of the situation or puzzle, trying to discover the pattern and explanations. The deductive method, on the other hand, deems that the movements of agents are embedded in a given framework, and thus researchers collect the data in order to test the assumptions. Besides, rational choice is prone to using a deductive method to examine propositions with a simplified model.

(3) Rationality

Rationality is the guideline of rational choice. Rationality manipulates an instrumental concept of rationality²¹ while rational individuals take actions in order to achieve goals or fulfill ambitions. Individuals are exposed to given conditions with the desire to achieve their goals; for instance, someone who has the desire to be rich decides to break the law, rob a bank or steal others' property regardless of the payoff of being sentenced. In fact, there are many options to make a fortune through either legal means or illegal means. Rationality is concerned with neither the consequences of an action nor the concerns about moral obligations. To be clearer, rational choice puts more emphasis on means than ends.

(4) Self-interest

As realism accepts self-interest in applying analytical inquiry to international relationship studies, rational choice also recognizes that self-interest supports the basic concept of decision-making as the individual becomes acquainted with the world. Based on the hypothesis of rationality, rational choice leads individuals to reach their wishes rationally, whether the goals reflect their own interests or are against others' goals.²² However, rational choice distinguishes itself from egoism by methodological

²¹ *Ibid.*

²² *Ibid.*

approach.

(5) Subjectivism

The basic elements of rational choice are self-interest, preference, priority, time and information. In accord with these basic elements, self-interest manipulates individuals' preferences in making priorities of order, based on the limited amount of time and incomplete information.²³ That is why rational choice applies political individualism to methodological analysis as long as it focuses on the priorities of individuals' preferences. Rational choice has not only been used as an analytical instrument for assessing individual actions, but has also been applied to the decision-making of policies and diplomatic negotiations.

Rational choice is used to inquire into the outcome of actions, which involves incentives when negotiation is executed by individuals or institutions²⁴. Rationalists are prone to analyzing the process of decision-making by using the deductive approach, in which they collect symmetrical evidence to explain the phenomena by constructing a causal model. From the realists' point of view, on the other hand, they have critical comments about the incentives of individuals. However, they maintain the same idea about self-interest to achieve maximum benefits in that each actor engages in power games recklessly with other players. Besides, realists argue that reality is limited. For example, social boundaries and political circumstances involve limited options, in which individuals cannot help but be unwillingly affected by the bargaining or negotiation. In this sense, rationalists claim that they have dedicated themselves to constructing a parsimonious model by reducing the scope of analytical variables²⁵ in order to acquire optimal modifications. The parsimonious model is used to analyze variables using a methodological approach to simplify the operationalization of variables. This approach helps to yield a simpler research model by selecting certain variables while controlling other variables.

The aim of this project is to examine whether *cultural symbolism reconstructs self-identity* and this statement also becomes the hypothesis of this research. Here, the influence of the tourism policy (public sector) has been set up as the independent variable, and the resident (private sector) is the dependent variable of the phase of decision-making and negotiation. In addition, this project applies the rational choice theory to examine the effect between the independent variable and dependent variable and therefore the people's reaction to the bureaucracy's decision. Instead of

²³ *Ibid.*

²⁴ *Ibid.*

²⁵ Joseph Grieco, *New thinking in international relations theory*, ed. Michael W. Doyle, (Boulder: Westview Press, 1997): 163-201.

adopting a massive database and quantitative approach, this survey implements the analysis of historical materials and the questionnaire to the inquiry of qualitative research. The application of qualitative analysis is supposed to offer a clearer picture of the interaction between the bureaucratic campaign of the City of Prague and the political orientation of local residents with a specific perspective. Especially rational choice provides an ideal analytical model to investigate the interaction between the private and public sector via identifying the preference and priority of each actor to examine the variety of rationality. This approach also helps us to understand that incentive and priority play a decisive role in game theory. Each actor employs different preferences to achieve the same goal because of self-security, or interests. In sum, a positive outcome through rational choice will be achieved as long as the actors reach the similar consensuses.

Furthermore, this questionnaire implements a specific spectrum of cultural orientations, accompanying the expectations of residents. Therefore, the adoption of the questionnaire offers the plausible narratives to analyze the orientation of residents toward the preservation of historical properties. The analysis of samplings is supposed to discover the connection between self-identity and cultural symbols. Thus, this questionnaire is expected to examine peoples' attitudes toward cultural awareness in three dimensions: (1) personal identity, (2) social identity and (3) collective identity. These dimensions are explored in the article *Identity Theory and Social Identity Theory* by Jan Stets and Peter Burke, which illustrates the influences of social context on the formation of self-identity²⁶. Stets and Burke elaborate that the process of self-categorization determines an individual's perception of social category and behavior. It is the formation and transformation of "selfhood" to generate social roles in terms of identity. Besides, the formation and transformation of selfhood depends on the adaptation of social category when an individual experiences different social contexts²⁷. Social contexts like gender, age and education are the clusters to drive the enhancement or devaluation of identity²⁸.

Personal identity is the influence of cultural images on individuals, which showcases the connection between self-identification, life experience, shared memory and even the environment. This dimension is an attempt to measure individual experience with scales, applying the methodology of internalization to examine self-identity in regards to the independent variable of cultural influence. For example, the question No. 24: "I

²⁶ Jan Stets and Peter Burke, "Identity Theory and Social Identity Theory," *Social Psychology Quarterly* 63, no. 3 (Sep. 2000): 225.

²⁷ Naomi Ellemers, Russell Spears and Bertjan Doosje, "Self and Social Identity", *Annual Review of Psychology* 53, no. 1 (2002): 163.

²⁸ *Ibid.*, 165.

would feel lost if the historical property of Prague were gone.” measures different scales of cultural sensitivity on each individual.

Social identity focuses on the interaction between the cultural image and individual experiences. In contrast to self-identity, social identity more strongly emphasizes the modification of cultural symbols with the influence of internalization, which not only presents the formulation of personal experience with cultural symbolism but also represents the process of cultural conceptualization. This dimension is expected to examine that the cultural schema devotes much attention to the formulation of identity to connect the cultural and personal experience in order to represent the cultural perception of an individual. For example, question No. 5 states: *“The development of tourism in Prague has nothing to do with historical architecture and other heritages. Prague will be the same even if those heritages have been removed or replaced.”* The answer to this question reveals how the individual conceptualizes his cultural experience with the transformation of social reality. It contributes to the narrative of social change which engages epistemology in the conceptualization of cultural awareness with the reflection of self-identity.

Collective identity mingles self-identity with social identity to present the shared memory and experience of a certain community. It showcases the continuity of cultural identity within the scope of self-representation such that cultural identity motivates each individual’s intention to conceptualize the engagement of self and social identity with the adaption of cultural symbolism. In addition, cultural symbolism has been realized in the creation of languages, signs and artistic works to demonstrate the reflection of self-identification with collective consensus. For example, *Item 6 (“I would feel lost if Prague Castle were gone”)* applies cultural heritage as a tool to examine the combined orientation of self-identity and social identity. Particularly, collective identity sets out the assumption that cultural symbolism reshapes self-identity from a variety of spectrums. For instance, language (as well as conversational strategies, accent and wording) is one of the tools to differentiate ethnic groups to define the linguistic communities. Also, collective identity redefines the meaning of an ethnic group as long as cultural symbols keep integrating different kinds of social boundaries within the ethnic content.

On the one hand, collective identity is driven by social change, which involves the transformation of traditions and customs regardless of a positive or negative outcome. It is a hybrid concept of social reality in terms of a mixed “production” of cultural ideas and practices and, especially, it has been invented to consolidate loyalty when we look back to the imperial era or the contemporary democratic society. In fact, both autocracy and democracy are keen on crafting a collective consensus for the sake of

achieving well-functioning governance. Such is the effect of political action in constructing the cultural symbol of identity. On the other hand, collective identity has also generated the attachment of identity and environment, by which the environment, in terms of space, place and house, becomes the mediator to connect people with places, carrying out the presentation of self-identity with place attachments. Here, place attachments illustrate the relationship between people and environment by means of cultural symbolism to observe the credibility and reliability of selfhood. Place attachment engages in attaching people to a place with a sense of cognitive linkage, which initiates the process of place identity, to refer to the relationship between people and places, and to examine how the relationship maintains its stamina over time²⁹.

Hay has developed a survey with an ethno-perspective to inquire into the variables of time as well as the duration of staying in respect to sense of place³⁰. His survey suggests that people are more likely to cultivate their sense of place if they inhabit a place and make a living there for a long period of time. People gain security and satisfaction with the feeling that their homeplace reveals a complexity of experience delivering a sense of belonging and therefore a connection of self-identity with the place³¹.

In general, these three dimensions utilize the quantitative approach to scale the varying orientation of identity from self-reflection, social connection to collective consensus. Accompanying historical research and survey, the analysis of this questionnaire is an attempt to investigate the theoretical materials with empirical study, broadening the academic scope and research vision to enrich the diversity of empirical study. Furthermore, the application of both quantitative and qualitative methodologies generates a wider scope to study the social phenomena. The purpose of establishing multiple methodologies is to introduce convergent validation by employing systematic methods, manipulating data sources to test the correspondence of variables with the assumption. Besides, multiple methodologies also help us to extend the scope and depth of understanding the representative and unrepresentative cases.

In order to present a practical survey, snowball sampling was implemented. Snowball sampling is an approach of quantitative survey which deals with an uncertain number

²⁹ Maria Vittoria Giuliani, "Theory of Attachment and Place Attachment," *Psychological Theories for Environmental Issues* (2003): 150-153.

³⁰ R. Hay, "Sense of place in Developmental Context," *Journal of Environmental Psychology* 18, (1998): 6.

³¹ *Ibid.*

of sampling. In accord with research design, the sampling range equals the total population (1.3 million, 2015) of Prague.³² Therefore, having adapted the central limit theorem to examine the numbers of n , when: the expected value μ as $n \rightarrow \infty$, confidence level 95% ($d=0.05$, $z=1.96$) and the distribution of samples is equal, then the population mean, variance, and standard deviation are demonstrated as follows:

$$m_x = n, \quad s_x^2 = \frac{S^2}{n}, \quad s_x = \frac{S}{\sqrt{n}}$$

In this research, the expected value μ is 1.3 million, which indicates the μ is a finite population, so the sampling number equals to:

$$n = \frac{N}{N \left(\frac{2d}{z_{\frac{\alpha}{2}}} \right)^2 + 1} = \frac{1300000}{1300000 \left(\frac{2 \cdot 0.05}{1.96} \right)^2 + 1} @ 384$$

However, thanks to the sampling procedure and time limitation, this data includes 68 validated samples from total questionnaires to perform the research analysis, ignoring the invalid ones and samples performing errors. In general, the tested samples present 1/5 of the expected samplings, which might represent less credibility to reach the goal of $m_x = n$. It also might generate bias for the analytical perspective because the

insufficient sample size is unable to present a whole picture of the equality of $m_x = n$.

However, the total valid samples reach the standard of $n \geq 30$, which indicates the fact that the 68 samples would still be valuable to present a general aspect of the public opinion about the cultural influence on identical reflection. To analyze the public opinion, the targets of sampling apply to anybody with Czech nationality. Regardless of the overseas residents, the outsourced labor force and exchange students, the sampling range is expected to adapt to all the Czech people despite of housing, working and studying. Besides, the time framework of the research period focuses on the current public opinion of the Czech people in 2016 to examine the secular awareness of cultural preservation. The outcome of this research is expected to explain the establishment of collective memory in terms of language, architecture and other cultural symbols as the tool to shape and reshape self-identity.

40 males, 26 females, 1 anonym and 1 transgender person participated in this survey.

³² "Prague Population 2017", World Population Review, accessed 30th Aug. 2016, <http://worldpopulationreview.com/world-cities/prague-population/>

The age distribution has been divided into 5 intervals: under 17 years old (5 people), 18 years to 22 years (23 people), 23 years to 26 years (12 people), 27 years to 30 years (9 people) and over 30 years old (19 people). Education levels are categorized into primary school (4 people), secondary school (36 people) and higher education (28 people). The occupations of the participants are too diverse for categorization. The means of scaling are range from 1 to 6 points (1= totally disagree, 2= not agree, 3= fairly agree, 4= agree, 5= very agree, 6= totally agree). Particularly this scaling approach takes the means from 1 to 3 points as a negative response, compared to 4 to 6 points which indicate a positive response.

Despite the importance of historical experiences and the possible influences of social change on formulating collective memories, the present reality has been set out to establish a predictable model by a generalized questionnaire survey to measure public opinion. In addition, this survey is also an attempt to suggest a sustainable approach to cultural preservation to the next generation. It is expected to be a valuable contribution to the future decision-making system. Overall, this survey aims to carry on the theoretical assumption of selfhood and cultural identity, and to carry out the satisfaction of combining empirical inquiry with the theoretical statements in order to accomplish a practical research. Particularly it is also expected to adapt to the future decision-making system of urban planning and cultural preservation among governments and nation states.

PART ONE

1) Sustainable Development: Meaning and Function

Sustainable development refers to a political exercise which attempts to reduce the detrimental impact on the local landscape and culture while fostering economic growth and employment for the local people. According to the World Tourism Organization (UNWTO), sustainable tourism is the guideline for environmental protection and the foundation of the eco-system mechanism which can be adopted to varying perspectives of tourism in different practices, including the mass tourism and the alternative tourism³³. To be precise, the term “sustainable” refers to three dimensions, including the balance of environmental, economic and cultural development, which employs the idea of eco-development and the practice of environmental protection, to establish long-term sustainability³⁴.

However, the term “sustainable tourism” (also called “eco-tourism”) is also a paradox when it comes to the side-effects of tourism. Tourism contributes significantly to the emission of greenhouse gases from the transportation and facilities thus contributing to climate change through air pollution. As far as the so-called “sustainable tourism” is still too inefficient to compensate for the negatives of eco-concern, the sustainable mechanism emphasizes the procedure and time frame of eco-tourism development³⁵.

Moreover, Michael Luck and Torsten Kirstges point out that the principles of sustainable tourism consist of the following attributes³⁶:

- (1) Tourism activity is carried out in a relatively undisturbed natural setting.*
- (2) The negative impacts of tourism activity are minimized.*
- (3) The tourism activity assists in conserving the natural and cultural heritage.*
- (4) It actively involves local communities in the process, providing benefits to people.*
- (5) It contributes to sustainable development and is a profitable business.*
- (6) An education/appreciation/interpretation component (of both natural and*

³³ “Why tourism”, UNWTO, accessed Aug. 2016, <http://www2.unwto.org/content/why-tourism>

³⁴ Anton Fischer, *Sustainable Tourism: from mass tourism towards eco-tourism*, (Stuttgart: UTB GmbH, 2014): 35.

³⁵ Fabio Cerina and Anil Markandya, *Economics of Sustainable Tourism*, (Hoboken: Taylor and Francis, 2010): 188.

³⁶ Michael Luck and Torsten Kirstges, *Global Ecotourism Policies and Case Studies: Perspectives and Constraints*, (Clevedon: Multilingual Matters, 2003): 9.

cultural heritage) must be present.

These principles illustrate the influence and scope of sustainable tourism. Tourism should be able to display the core issue between human activities and natural preservation in terms of generation justice, which ensures the balance of urban planning and environmental protection across generations. Therefore, it shows that the emission of pollutants from tourism is predictable under the application of statistic technology, which minimizes the potential risks and damages of tourism development, employing a reciprocal approach to urban planning. Even though tourism still threatens natural preservation, the adoption of cutting-edge technology could help to decrease the environmental risks as long as these technologies are applied efficiently.

Tourism also demonstrates harmonization in conserving natural and cultural heritage. “Heritages” are the convergence of collective memory which describes the story of human activities, evolution of ideology and the history of urban (and suburban) development, thus carrying an outstanding universal value.³⁷ It is one of the most important social properties in human history. However, conflict often arises between environmental preservation and economic development. For example, the oil crisis in the 1970s led to arguments for an aggregate supply instead of a distinct solution in international economics. This crisis illustrated the fact that social welfare, including cultural preservation and other politics, took a minor role in relation to economic activities rather than an independent subject in the decision-making system. Due to the interest-oriented national policy, cultural preservation is under constant threat of de-prioritization. Nevertheless, as a container of cultural symbolism, heritage conveys the collective memory and experience from generation to generation which completes the historical map of human development with cultural consciousness. It transmits shared-consensuses among people, as long as a certain custom or tradition has been established within the boundary of social order. Furthermore, heritages and other cultural properties impart the cultural symbols through the structure of architecture, the layout of a painting or the content of a poem. It also demonstrates the aesthetics of cultural properties that every artistic work not only preserves the cultural symbols, but it also expresses the innate beauty and essence of culture. However, those who advocate the preservation of culture and heritage encounter a dearth of public awareness which discourages the decision-making system from devoting resources to the preservation of historical property. The ignorance of cultural preservation becomes a cultural crisis which threatens the sustainable development.

³⁷ Victoria Reyes, “The production of cultural and natural wealth: An examination of World Heritage sites”, *Poetics* 44 (Jun. 2014): 43.

To tackle the cultural crisis, the Earth Summit held in Rio de Janeiro in June 1992 concluded a resolution of the Agenda 21, which aimed to deal with the human impacts on environment. The Agenda 21, the so-called Rio Declaration on Environment and Development, and the Statement of Principles for the Sustainable Management of Forests, achieved the global consensus which was under the supervision of the United Nations Conference on Environment and Development (UNCED). Together with 178 governments, the UNCED set up the provision from local, national, regional to international levels to monitor the implementation of sustainable development. This resolution established 4 dimensions within 40 chapters to attain the sustainability of (1) the social and economic development, (2) the conservation and management of resources for development, (3) strengthening the role of the vulnerable groups and (4) the means of implementation.³⁸ The first dimension describes the tasks of the domestic policies on poverty, population growth, healthcare and residential quality.³⁹ The second dimension specializes in the protection of ecosystem from the atmosphere, land, vegetation and water in order to maintain the biodiversity from the exploitation of hazardous wastes.⁴⁰ The third dimension focuses on supporting the vulnerable communities, including women, children, indigenous people and those who are discriminated from society with the standardized settlements.⁴¹ The last dimension concludes that the application of technology is expected to accelerate the national consensus and multinational collaboration to promote the sustainable development.⁴² In particular, the second dimension indicates the significance of land management, which responds to the balance between ecosystem and urban planning.

Twenty years after the Agenda 21, UNCED again hosted the Rio+20 in Rio de Janeiro to review and engage in the clearer and more practical management of sustainable development in June 2012. Following the spirit of Agenda 21, Rio+20 has established a ten year framework of programs on the sustainable consumption and production patterns by means of the promotion of 3R.⁴³ The 3R concept illustrates the main purpose of the framework, which aims to reduce, reuse and recycle natural resources in order to decrease the unnecessary consumption and inefficient production. This

³⁸ "Agenda 21", Sustainable Development Knowledge Platform, accessed Aug. 2017, <https://sustainabledevelopment.un.org/outcomedocuments/agenda21>.

³⁹ "Agenda 21", United Nations Conference on Environment & Development Rio de Janeiro, Brazil, 3 to 14 June 1992, accessed Aug. 2017, 2.1-8.54, <https://sustainabledevelopment.un.org/content/documents/Agenda21.pdf>

⁴⁰ *Ibid.*, 9.1-22.9.

⁴¹ *Ibid.*, 23.1-32.14.

⁴² *Ibid.*, 33.1-40.30.

⁴³ "A 10-year Framework of Programmes on Sustainable Consumption and Production Patterns", United Nations: United Nations Knowledge Platform, A/CONF.216/5 (19 Jun. 2012): 2, accessed Jul. 2017. http://www.un.org/ga/search/view_doc.asp?symbol=A/CONF.216/5&Lang=E

framework particularly pictures the ten goals to highlight the significance of human welfare, generation justice, protecting natural resources and establishing multilateral environmental agreements.⁴⁴ Furthermore, It also indicates the functions of sustainable development: (1) to balance the economic growth between developing and developed countries; (2) to build up a platform to share knowledge and technology among members; (3) to increase the cooperation and networking between the public and private sectors; (4) to arrange the negotiation between the environmental preservation and policymaking; (5) to facilitate the environmental education and training; (6) to foster the 3R concept.⁴⁵ Moreover, sustainable tourism has been noted as a valuable and potential program to protect the cultural landscape in the framework.

After decades of efforts, sustainable development has engaged in the innovation of technology and knowledge to balance the human impact on the environment. Especially with the lead of the UNCED and its international collaboration and agreement, sustainable development becomes a high-level agenda to monitor the capacity of human consumption and production and the renewability of natural resources. As long as the Rio+20 has indicated the significance of sustainable tourism for the sake of cultural preservation, many governments are devoting efforts to establishing tourism projects and policies to increase the sustainability of tourism and to monitor the regulation of urban planning. In Central-Eastern Europe, for example, Prague, Vienna and Budapest are three of the most important historical capitals, presenting the political, cultural and economic development of European history. Those historical cities are also dedicated to promoting the sustainable development in order to maintain their natural resources and protect their cultural properties. Moreover, Prague has cooperated with the central government and several international organizations to set up the regulations of urban planning to protect the historical heritages and cultures.

⁴⁴ *Ibid.*, 4

⁴⁵ *Ibid.*, 4-5.

2) Tourism in Prague: Overview of Tourism development

i. Overview of Tourist Development

According to the World Heritage List of UNESCO, Prague has been viewed as a historical urban capital since the governance of the different era, demonstrating the Romanesque spirit together with the Gothic, Renaissance and Baroque aesthetics in history.⁴⁶ Each of these eras has contributed to the diverse historical landscapes, monuments and cultural attractions in the development of Prague's tourism history. Prague also represents one of the most influential cities of the former Habsburg Empire, including Vienna and Budapest, which attracts many tourists in Central-Eastern Europe⁴⁷. While these historical cities share similar attributes, their differences in history, urban planning, and tourism management have established unique examples of tourism development that are worthy of study.

The Prague Castle is the most famous cultural property in Prague, dating from the 9th century, situated on the left bank of River Vltava with the divine legacy of the St. Vitus Cathedral. Replete with the red-brick spires, towers and houses around the hill, the castle area view is of an ancient fortress. Within the fairy-tale atmosphere, this area is the home to the historic treasures and cultural arts of the Kingdom of Bohemia, the Holy Roman Empire and the House of Habsburg.⁴⁸ This area is also home to an architectural archive which stores the Romanesque, Gothic, Renaissance, Baroque and the Art Nouveau aesthetics of the European architectural history. Furthermore, the Prague Castle has been recorded as the largest ancient castle in the world, according to the Guinness World Records, which covers about 70,000m² larger than seven football fields.⁴⁹ To reach the castle area, ambling through the Charles Bridge is the best path to view the Prague Castle Ramp. In 1357, The Charles Bridge⁵⁰ was under construction based on the remains of Judith Bridge, which was destroyed by a flooding in 1342, and was completed in the 1380s.⁵¹ This 500-meter long stone-based bridge has witnessed several catastrophic floods in history. A blue line marked on the sandstone arch indicates the highest level of flooding, which was 7.5 meters above the

⁴⁶ "World Heritage List", UNESCO, accessed Jul. 2017, <http://whc.unesco.org/en/list/616/>

⁴⁷ Bálint Kádár, "Differences in the spatial patterns of urban tourism in Vienna and Prague", *Urbani Izziv* 24, no. 2 (2013): 97.

⁴⁸ "Prague Castle and surroundings", Prague.eu, accessed Nov. 2017, <http://www.prague.eu/en/articles/prague-castle-and-surroundings-12388>.

⁴⁹ "Prague Castle", Lonely Planet, accessed Nov. 2017, <https://www.lonelyplanet.com/czech-republic/prague/attractions/prague-castle/a/poi-sig/1019293/358835>.

⁵⁰ The original name of the bridge was known as Kamenný most (Stone Bridge). The name "Charles Bridge" has been applied lately in the 19th century in memory of the Charles IV.

⁵¹ "Prague's bridge of Charles IV", Prague.eu, accessed Nov. 2017, <http://www.prague.eu/en/articles/pragues-bridge-of-charles-iv-12387>.

waterline in 2002.⁵² However, natural disasters have never decreased its attractiveness. There are many delicate statues in line with Gothic decorations on the bridge, like a catalogue of the Bible stories, which explains the influence of Catholicism on Prague's city landscape. Those fine arts also withstood the natural erosion, wars and flooding over 600 years. Particularly, the most well-known figure is St. John of Nepomuk. Regardless of the clash between the church and the authority, the legend described priest Nepomuk as a sacrifice for his loyalty and dignity of his religion to refuse to disclose the queen's confession to the King Wenceslas IV. He was executed under torture and thrown from the bridge in the line of duty in 1393 and given the posthumous title of St. John. of Nepomuk. Thereafter, people believe that the small bronze statue erected on the bridge, where priest Nepomuk sank into the river, has mysterious power. The myth indicated it would make your dreams come true if you place your hand on the five-star decorated statue and face the castle to make a wish. Moreover, there are many more places worth exploring in Prague.

The Old Town Square presents a perfect panorama of the Renaissance aesthetics mixed with Baroque and Gothic architecture. For instance, The Church of Our Lady before Týn (Týnský chrám) reveals the authenticity of Gothic spirit with its high spires, ribbed vaults and flying buttress. In front of the Týn Church is the Astronomical Clock Tower (Orloj) which mixes the ancient Bohemian agricultural calendar by the zodiac, indicating the movement of the sun and moon to tell the time. The clock tower is on the right wing of the Old City Hall, decorated with Gothic spires and buttresses. The left wing, however, was destroyed during the Prague Uprising in 1945. Therefore, this clock also has the name-day system inscribed on the peripheral. In the middle of the square is the Jan Hus Memorial in honor of the man who was burnt to his death for being the precursor of Protestantism against the Roman Catholic Church in 1415. Next to the Jan Hus statue is the Kafka House (Kafkův dům) where the Czech writer Franz Kafka's birthplace is. Franz Kafka is a German-speaking Bohemian Jewish writer whose work was full of the struggles and anxieties of life. His books, which include *Die Verwandlung* (The Metamorphosis) and *Das Schloss* (The Castle), describe how the reality is a bizarre puzzle and that life is full of loneliness and sorrow. He was buried in the cemetery of the Jewish Quarter at the age of 39 due to the tuberculosis in 1924. During his short-term writing career, his works not only influenced the development of the contemporary literature influentially but also inspired many writers, artists and philosophers in the 20th century. Finally, the Jewish Quarter, the Wenceslas Square and the Upper Castle are also places to review the history of wars and revolutions in Prague, a city which cultivates the cultural atmosphere and collective memory of the

⁵² "Prague battles flood waters", BBC NEWS, accessed Nov. 2017, <http://news.bbc.co.uk/2/hi/europe/2192288.stm>.

Czech Republic. In sum, those historical treasures and cultural arts indicate that Prague inherits a high volume of tourism resources.

Particularly with the application of tourism indicators, Veronika Dumbrovská and Dana Fialová indicate that Prague has enacted the most tourism development out of Vienna and Budapest.⁵³ These indicators include tourist arrivals, overnights stays, number of beds, tourist intensity rate and the impact of tourism activities on the locality (see table 2). The other data (for example, the size of territory, total population and population density) are used to make a comparison to the other two historical cities in order to illustrate the different capabilities and capacities for tourism development.

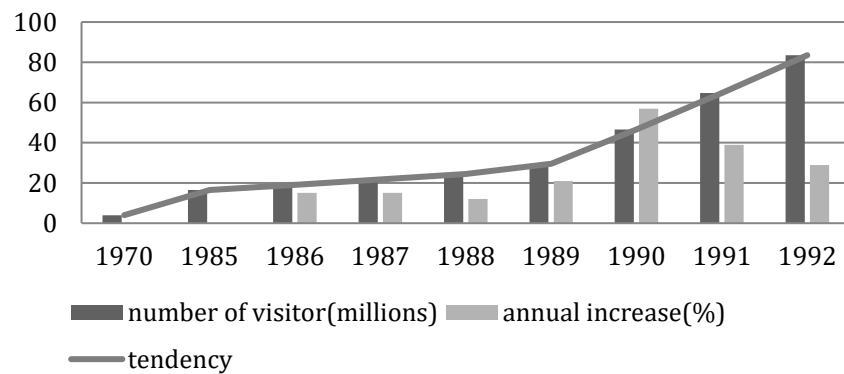
Furthermore, thanks to the innovation of new technology which fostered cheaper, easier and faster transportation via international buses, trains and flights, Prague has become one of the most popular “weekend city visits” in Europe⁵⁴. The data (see Table 1) regarding total travelers to the Czechoslovakia and the annual increase⁵⁵ shows the growth of tourists in the former region of the Czechoslovakia, during which the annual increase of tourists steadily grew until the end of the 1990s. In particular, after the Velvet Revolution in the Czechoslovakia and the fall of the Iron Curtain in 1989, the total travelers peaked at 80 million in 1992. The annual growth of travelers indicates a positive capability of tourism development in the former Czechoslovakia. In 2011, with reference to Table 2, the overnight stays of traveler, the number of beds and the tourist intensity rate (TPR and TL) of Prague proves a much greater capability and capacity for tourism development than Budapest and Vienna.

⁵³ Veronika Dumbrovská and Dana Fialová, “Tourist Intensity in Capital Cities in Central Europe: Comparative Analysis of Tourism in Prague, Vienna and Budapest”, *Czech Journal of Tourism* 3, no. 1 (Jan. 2014): 11.

⁵⁴ Bálint Kádár, “Differences in the spatial patterns of urban tourism in Vienna and Prague”, *Urbani Izziv* 24, no. 2 (2013): 97.

⁵⁵ Maxwell Johnson, “Czech and Slovak tourism: Patterns, problems and prospects”, *Tourism Management* 16, no. 1 (1995): 23.

**Table 1 Total Travelers to
Czechoslovakia 1985-92 and
Annual Increase**



Source: Maxwell Johnson (1995: 23)

From the geographical aspect, Prague has a greater capacity to develop its tourism industry. In Table 2, Budapest has the largest territory compared to Prague and Vienna. Despite being the smallest of the three, Vienna, with a population of 1.7 million people, has the highest population density. Vienna has 4131 people/km², Budapest has 3302 people/km² and Prague has 2503 people/km². The lower population density indicates Prague, regardless of the distribution of inhabitable area, has more potential possibilities to establish tourism infrastructures as long as there are more available spaces. Although Budapest has the most land as well as the lowest population density rate, its total tourist arrivals only amounts to half that of Vienna. In addition, the indicators of overnight stays and tourist intensity rate (TPR and TL) are applied to illustrate the attractiveness of tourism development. For example, the attractiveness variable includes the accessibility of public transportation, the number of sightseeing spots, the diversity of diet options, the openness of the multicultural atmosphere and the most realistic concern, budget flexibility.

Due to the historical atmosphere, the film industry and the economical flexibility are the most effective tourist attractions of the Czech Republic. In the Czech capital, Prague preserves the authenticity of the ancient European atmosphere within the architectures, presenting the cultural attractiveness in the film industry. The prosperity of the film industry also inspires the development of film tourism, which provides an exclusive insight to those film-related attractions in Prague. In particular, the Czech Republic features a film-friendly environment for historical productions because of its cultural landscape and the up-to-date cooperation and experiences with the international filmmakers. In 2016, the magazine *Variety* declared the Czech Republic

the “billion dollar location” of the film industry thanks to its outstanding productions with international projects.⁵⁶ For example, German and Austrian producers continuously visit the Czech Republic to adapt the historical landscape and background to the scenes of *Ein Sommer in Prag* and *Egon Schiele: Tod und Mädchen*, presenting the romances of life and the story about a controversial artist.⁵⁷ Scandinavian filmmakers are also in favor of the cultural atmosphere in the Czech Republic. *Borg vs. McEnroe* is a tribute to the legendary tennis players John McEnroe and Björn Borg, and there is a Norwegian fantasy movie based in Prague called *Ash Lad*.⁵⁸ In contrast, the Chinese, Hong Kong and Indian producers have applied the exotic elements in their films of *The Great Detective*, *The Adventurer* and the *Jab Harry met Sejal* to demonstrate an interesting comparison of visual experience to the audiences. Furthermore, the recent production of the Hollywood films, ranging from the war film *The Ottoman Lieutenant*, the fiction film *The Zookeeper's Wife* to the fantasy film *Underworld 5*, have underlined the potential of the Czech film industry. The foreign investments and experiences enrich the diversity and capability of the Czech film industry to create a professional filmmaking environment.⁵⁹ Therefore, the website “Film in Prague”⁶⁰ has been established to promote the film tourism. This website not only gives the tourists an overview of the history, upcoming events and the articles about the Czech film industry, but also it maps the tour guide which includes the most famous movie scenes in Prague.

Adapting a survey of *the International Tourist Arrivals* from the UNWTO, the Czech Republic received 12 million tourists in 2016 and was ranked as the 9th most popular destination among the surveyed 54 European countries and sovereignties.⁶¹ In 2015, its tourism income was up to 5,465 million euro, which amounted to 3.3% of its GDP.⁶² In fact, the Czech Republic requires the lowest spending of tourism activities among

⁵⁶ “Billion Dollar Location: Czech Republic-Prague Pulls in Productions Around the World”, Variety, accessed Oct. 2017, <http://variety.com/2016/artisans/spotlight/billion-dollar-location-czech-republic-prague-pulls-in-productions-from-around-the-world-1201800780/>.

⁵⁷ “Filmography: year of production 2016”, Czech Film Commission, accessed Sep. 2017, <http://www.filmcommission.cz/en/filmography/?y=2016>.

⁵⁸ “Filmography: year of production 2015”, Czech Film Commission, accessed Sep. 2017, <http://www.filmcommission.cz/en/filmography/?y=2015>.

⁵⁹ “Billion Dollar Location: Czech Republic-Prague Pulls In Productions From Around the World”, Czech Film Commission, accessed Sep. 2017, <http://www.filmcommission.cz/en/billion-dollar-location-czech-republic-prague-pulls-in-productions-from-around-the-world/>.

⁶⁰ Film v Praze, accessed Oct. 2017, <http://www.filmvpraze.cz/>.

⁶¹ “The International Tourist Arrivals”, UNWTO Tourism Highlight 2017, accessed Oct. 2017, <https://www.e-unwto.org/doi/pdf/10.18111/9789284419029>.

⁶² “Travel Receipts and Expenditure in Balance of Payments, 2010-15”, Eurostat, accessed Oct. 2017, http://ec.europa.eu/eurostat/statistics-explained/index.php/File:Travel_receipts_and_expenditure_in_balance_of_payments,_2010%E2%80%932015.png.

all the EU-28 countries. On the one hand, a survey about *the Total Expenditure on Domestic Tourism Trips per Night* from Eurostat in 2015 indicates the average spending of a domestic trip in the EU-28 countries is 53 euros.⁶³ Moreover, the most expensive destination is Luxembourg at 128 euros per night; Austria takes the second place at 107 euros and Switzerland is 97 euros. On the other hand, the spending in the Czech Republic is the lowest among the EU-28 countries, requiring only 18 euro per night, which features the low-budget advantage of the domestic trips and for the international travelers.⁶⁴ Although the 18 euro amount only refers to the domestic trips expenses of Czech people instead of the international travelers, the low-cost budget flexibility can be an economic indicator to motivate the foreign visitors to choose the Czech Republic as their travel destination. Besides, another survey from Eurostat also illustrates the top foreign visitors to the Czech Republic in 2014 are German people, whose average expenditure is up to 106 euros per night.⁶⁵ Regarding the average travel spending, German visitors spent approximately 6 times more than the Czech people when it comes to domestic Czech trips.

In general, these statistic data illustrate a higher rate of tourism intensity in Prague than the other two cities. Though that the tourist arrivals of Prague are slightly less than Vienna (5.1 million people in contrast to 5.2 million people), Prague hosts a higher number of overnight stays: 12.9 million per year followed by 11.4 million in Vienna. Furthermore, the number of beds in Prague exceeds Vienna with 20,000 beds in 2011. In particular, the two tourism indicators, the tourist penetration rate (TPR) and the impact of tourism activities on the locality (TL), contribute to the competitiveness of Prague tourism. Moreover, the tourist penetration rate (TPR) shows the average number of tourists per day among 100 inhabitants. In 2011, Prague received 3 tourists per 100 inhabitants per day, compared to 2 tourists in Vienna and 1 tourist in Budapest. Besides, Dumbrovská and Fialová also indicate that Prague continuously reached the highest rate of TPR in the long term from 2003 to 2011.⁶⁶ Their survey suggests that Prague possesses a high degree of tourism attractiveness. Finally, the impact of tourism activities on the locality (TL) is a measure of the density of tourist accommodation, measured by number of beds per 1 km². Prague has a competitive

⁶³ "Total Expenditure on Tourism Trips by Destination (Domestic Outbound) and Average Expenditure per Trip and per Night, 2015", Eurostat, accessed Oct. 2017, [http://ec.europa.eu/eurostat/statistics-explained/index.php/File:Total_expenditure_on_tourism_trips_by_destination_\(domestic_outbound\)_and_average_expenditure_per_trip_and_per_night,_2015-T1.png](http://ec.europa.eu/eurostat/statistics-explained/index.php/File:Total_expenditure_on_tourism_trips_by_destination_(domestic_outbound)_and_average_expenditure_per_trip_and_per_night,_2015-T1.png).

⁶⁴ *Ibid.*

⁶⁵ "Tourism in the EU-28, 2014", Eurostat, accessed Oct. 2017, <http://ec.europa.eu/eurostat/cache/infographs/wtd2016/desktop/index.html>.

⁶⁶ Veronika Dumbrovská and Dana Fialová, "Tourist Intensity in Capital Cities in Central Europe: Comparative Analysis of Tourism in Prague, Vienna and Budapest", *Czech Journal of Tourism* 3, no. 1 (Jan. 2014): 13.

number of TL in that there are 157 beds/km² on average, while there are 138 beds/km² in Vienna and 81 beds/ km² in Budapest.

Table 2 **Selected indicators of Budapest, Prague and Vienna in 2011**

	Territory [km ²]	Total population [,000]	Population density [per km ²]	Tourist arrivals [,000]	Overnight stays [,000]	Number of beds [,000]	Tourist penetration rate [TPR]	Impact of tourism activities on the locality [TL]
Budapest	525.2	1733.7	3302	2813	6599	42.8	1	81.5
Prague	496.1	1241.7	2503	5132	12948	78.0	2.9	157.2
Vienna	414.9	1714.1	4131	5227	11405	57.4	1.9	138.4

Source: Veronika Dumbrovská and Dana Fialová (2014: 11)

However, there are still cons to Prague tourism. Boštjan Bugarič has suggested that the “touristification” of cities has led to the unbalanced development of the tourism industry which has reshaped the local life and value via tourists’ experience and consumption⁶⁷. For example, the tourism nodes of Prague presented in the topography of Figure 1 showcase the retreat of local residences.⁶⁸ According to the survey by Dumbrovská and Fialová, local people transform and reconstruct their houses into restaurants, hotels and other tourism related businesses in order to cater to the tourism demand⁶⁹. For instance, the growth of beds per km² (see table 2) in Prague has reached the highest rate among the surveyed cities. The transformation of residence usage into the tourism industry has influenced the image of local life. The overdevelopment of touristification possibly produces a negative impact on cultural identity, which is the foundation for establishing national identity.

Moreover, tourism to Prague is hindered by the lack of a ring road.⁷⁰ Surrounding the 1st district, these 7 nodes have briefly formed a ring route crossing the Vltava River and the banks. From the *Abstraction into nodes and edges* (see Figure 1) we can see the distribution of the main attractions and tourism spots in Prague. The distribution also

⁶⁷ Bálint Kádár, “Differences in the spatial patterns of urban tourism in Vienna and Prague,” *Urbani Izziv* 24, no. 2 (2013): 97.

⁶⁸ *Ibid.*, 106.

⁶⁹ Veronika Dumbrovská and Dana Fialová, “Tourist Intensity in Capital Cities in Central Europe: Comparative Analysis of Tourism in Prague, Vienna and Budapest”, *Czech Journal of Tourism* 3, no. 1 (Jan. 2014): 13.

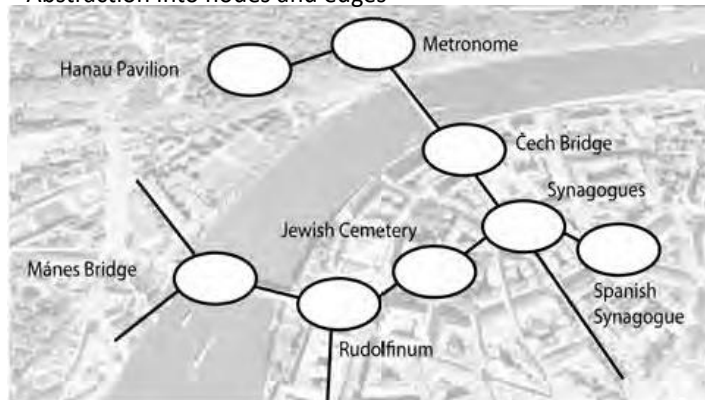
⁷⁰ Bálint Kádár, “Differences in the spatial patterns of urban tourism in Vienna and Prague,” *Urbani Izziv* 24, no. 2 (2013): 106.

indicates the demands of infrastructure should be supplied with conveniences such as public transportation and tourism center in between these nodes. Besides, the accessibility to each node also impacts the usage of public space. For instance, the *Layout of public spaces used by tourists* (see Figure 1) illustrates that the nodes have been disconnected due to the lack of a direct public transportation which is unable to connect the Hanavský Pavilon (Hanau Pavilion) to the Mánesův Most (Mánes Bridge). There are two reasons to explain the disconnection of these two nodes. First, it is forbidden to establish public transportation in the park; second, the Hanavský Pavilon is especially located at the hillside of the Letenské Sady (Letna Park) which increases the difficulties in developing public transportation. Nevertheless, the layout points out an argument that, in fact, there are several trams which connect the Hanavský Pavilon to the Mánesův Most and even to the castle area. Somehow, tourists did not use those connections at all. From this observation we notice that instead of taking the public transportation to access to the neighboring sightseeing area, the tourists would rather return to the city center to continue their sightseeing tour rather than take these neighboring trams.

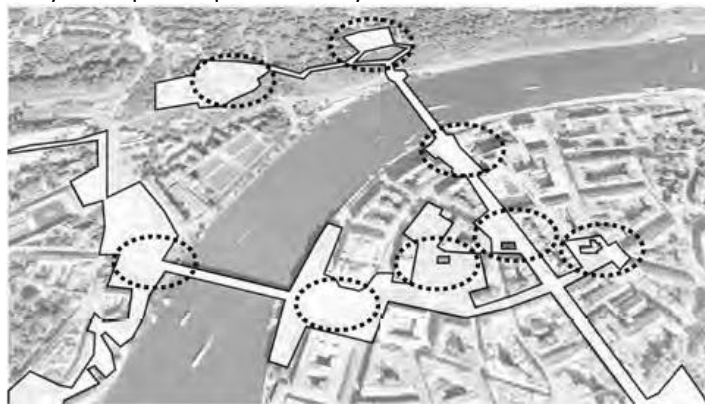
From Figure 1 we can acknowledge that the tourism planning of Prague confronts a geographical obstacle, which breaks the continuity of the ring road so that the transportation system is unable to direct the tourists toward the series of attractions. The absence of a completed ring road potentially decreases the intensity of sightseeing frequency. However, the other alternatives in the city transportation system overcome this problem. The transportation network of metro, bus and tram displays an intensified public transportation map. There are 3 lines of metro, about 130 bus connections and 22 tram connections which have covered all the 22 districts of Prague, used by 1.2 billion people per year. Moreover, bus and tram network also offer overnight service, including 8 lines of tram and 13 lines of bus, operating from midnight till 04:30 every day. Regardless of the disconnection of the ring road, the rapid and convenient public transportation compensates for this geographical obstacle and boosts sightseeing frequency in Prague.

Figure 1 **Demonstration of Tourism Usage of Prague**

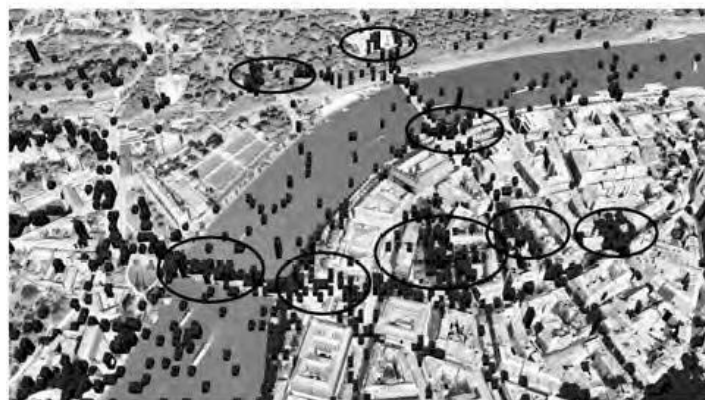
Abstraction into nodes and edges



Layout of public spaces used by tourists



Identification of tourist nodes



Source: Bálint Kádár (2013: 106)

To sum up, Prague is a competitive tourist destination in Europe due to the tourism attractiveness and the tourist intensity rate. The rapid public transportation, the film industry and the economical flexibility play key roles in achieving this competitiveness. Besides, those achievements also account for the reform and deregulation of tourism policymaking in the 1980.

ii. The Reform of Tourism Institutions and Policies in Prague

The democratization movement in the 90s played a key role in Czech tourism reform. During the Cold War era, Prague was included in the Soviet bloc, which focused on central planning economics with the dominant power of communism⁷¹. Communist parties controlled economic development by means of establishing obstacles against the growth of tourism industry, for instance, by instituting harsh censorship of travel agencies, regulating foreign investment, and building strict checkpoints on the border. The issue of centralized policies either directly or indirectly undermined the capability of tourism development in Prague as long as the Soviet bloc built up the Iron Curtain against the US bloc⁷². The turning point of the deregulation of tourism policies was in response to the Velvet Revolution in November 1989. This democratization movement encouraged the acceleration of the market economy in what was then called Czechoslovakia, which led to the liberalization of the free market, advocated foreign trade and investment, consolidated the mobility of currency, and enhanced different levels of privatization in the business sector.

After the 1990s, the emergence of travel agencies boosted the growth of the tourism industry. Compared to the Soviet bloc era, the travel agencies were free from the control of central government with more options and opportunities to undertake multinational cooperation. Therefore, with vast foreign investment and deregulation in tourism, the domestic and foreign travel agencies established their business base in Prague⁷³. For example, Čedok, the tycoon of the state-owned tourism agency in Czechoslovakia during the Iron Curtain period, was no longer under the restrictions of the central planning economy. Furthermore, the international travel agencies, such as Fischer Reisen, American Express Travel Service and Thomas Cook, also contributed to the prosperity of the tourism development⁷⁴. To illustrate the change, Table 3 displays the boost in tourism after 1989⁷⁵. The number of travelers to Czechoslovakia increased to approximately 30 million people after the Velvet Revolution in 1989, in contrast to 47 million people in 1990. Therefore, the annual increase was expected to reach three folds of growth. The average growth of the number of visitors between 1970 to 1989, however, lingered on 15%, and there was even an annual decrease in 1988 which evidenced the lack of growth in tourism development during the period of centralized governance. The annual increase and decrease of travelers demonstrates the

⁷¹ David Lane, *The Transformation of State socialism: System Change, Capitalism or Something Else?* (Basingstoke: Palgrave Macmillan, 2007): 113.

⁷² *Ibid.*, 128.

⁷³ Maxwell Johnson, "Czech and Slovak tourism: Patterns, problems and prospects," *Tourism Management* 16, no. 1 (1995): 22.

⁷⁴ *Ibid.*

⁷⁵ *Ibid.*, 23.

importance of having a democratic society and policymaking when it comes to tourism development.

Table 3 Total Travelers to Czechoslovakia 1985-1992 and Annual Increase		
Year	Number of visitor (millions)	Annual increase (%)
1970	4.0	-
1985	16.5	-
1986	19.0	15
1987	21.8	15
1988	24.5	12
1989	29.6	21
1990	46.6	57
1991	64.8	39
1992	83.5	29

Source: Maxwell Johnson (1995: 23)

The figures also indicate that the deregulation of tourism policies played an influential role in the tourism development in Czechoslovakia. Maxwell Johnson has noted that the deregulation of tourism policies allows more flexible opportunities for international travelers to cross the border of cultural frontiers⁷⁶. In the Soviet bloc's past, more than 90% of the tourists in Czechoslovakia came from the Soviet bloc countries due to the strict travel regulation on the borders, where the qualifications for visas had been issued under control by the Soviet government⁷⁷. Those restrictions had been abandoned since the liberal government tended to cater to the market-oriented economy. Thanks to the democratization movements, capitalization in the tourism industry in Czechoslovakia experienced a dynamic blossoming of the economy after 1990⁷⁸. The outcome attributed to the deregulation of international cooperation that had been put into practice on the flexible accessibility of visas and the abolishment of checkpoints at border crossings. International travelers were easily able to cross the border via roads, railways or airlines without obstacles as long as the infrastructure—for example, the domestic and international transportation network and facilities—had also been established.

⁷⁶ *Ibid.*

⁷⁷ *Ibid.*

⁷⁸ David Lane, *The Transformation of State socialism: System Change, Capitalism or Something Else?* (Basingstoke: Palgrave Macmillan, 2007): 119.

Table 4 Visitors to Czechoslovakia, 1986 and 1992				
Countries of origin	1986 (,000)	%	1992 (,000)	%
Austria	230.2	1.2	9067.1	10.9
Germany Dem. Rep	8635.6	45.4	34549.3	41.4
Germany Fed. Rep	504.2	2.7		
West Berlin	24.3	0.1		
Poland	4279.9	22.5	15811.7	18.9
Hungary	3100.9	16.3	3588.7	4.3
Former USSR	421.1	2.2	475.2	0.6
Other	1834.3	9.6	19985.3	23.9
Total	19030.5	100.0	83477.4	100.0

Source: Maxwell Johnson (1995: 23)

Table 4 illustrates the change of tourist demography in 1986 and 1992. The distribution of travelers in Czechoslovakia was comprised of the Soviet community by up to 90% in ratio in comparison to visitors from other countries, which was less than 10% before 1986. Nevertheless, the democratization in 1989 was a milestone in the distribution of tourists' demographical change. Germany contributed the majority of travelers between 1986 and 1992, while the dramatic rise of non-Soviet travelers had climbed more than 10-fold, expected to reach 24% of the total travelers. The change of travelers' distribution is a practical indicator to observe that the political action impacts the capability of tourism development. In particular, the implementation of tourism projects, including the restoration and renovation of the tourism properties and travel agencies, relies on the social consensus of sustainable development. Nevertheless, the background of the 1990s in the Czechoslovakia is a complexity that requires different factors to explain the change of tourist demography such as political influences or economic concern. It is too assertive to link the tourism boom with the democratization movements. But as long as Agenda 21 had established the fundamental spirit of sustainable development, Czechoslovakia complied with the principles to achieve the practices of sustainable development together with other members.

In sum, the deregulations of issuing visas and border control after 1990 encouraged the traveler boom that the change of regimes from the planning government to the democratic society beneficially facilitates the reform of tourism policies in Czechoslovakia. Those political actions not only influence the future tourism development of Czech Republic, but also imply that the flexibility and utility of tourism policy are important indicators to measure the possibility of sustainable development.

Also, a new perspective of “the sustainability of tourism” has been applied to national projects to showcase the significance of political action to cultural preservation.

iii. Tourism Policy in Prague: Current Projects of Heritage Preservation

The Report on the State Conservation of Historic Center of Prague introduces a new perspective of “green tourism” upon the convergence of the ecosystem and economic growth within the framework of sustainable development. This report describes the Historic Center of Prague’s current project, which was initiated by the Heritage Department of the Municipality of Prague, the National Heritage Institute and the Ministry of Culture. The Czech government submitted the report to the World Heritage Center of UNESCO in February 2014⁷⁹. It involves the construction, preservation and rehabilitation projects in Prague in order to balance the urban planning and its buffer zone (see Figure 2) which identifies the vulnerability of the neighboring area of the world heritage property. Its focus is on protecting the cultural landscape within the urban planning of Prague and the preservation of the city panorama⁸⁰.

The buffer zone has been confirmed to cover 9016 hectares, which surround the 894 hectares of the Historic Centre of Prague and has been defined based on visual relations and geography of the territory.⁸¹ It covers the areas which impact the Outstanding Universal Value of the property component. The extension of the buffer zone around the property varies between a minimum of approximately 2 km and a maximum of more than 10 km.

⁷⁹ *Report on the State of Conservation of the Historic Centre of Prague*, (Ministry of Culture of Czech Republic: MK 9190/2014, 2014): 3, accessed Jul. 2016.

<http://whc.unesco.org/en/list/616/documents/>.

⁸⁰ *Ibid.*, 5.

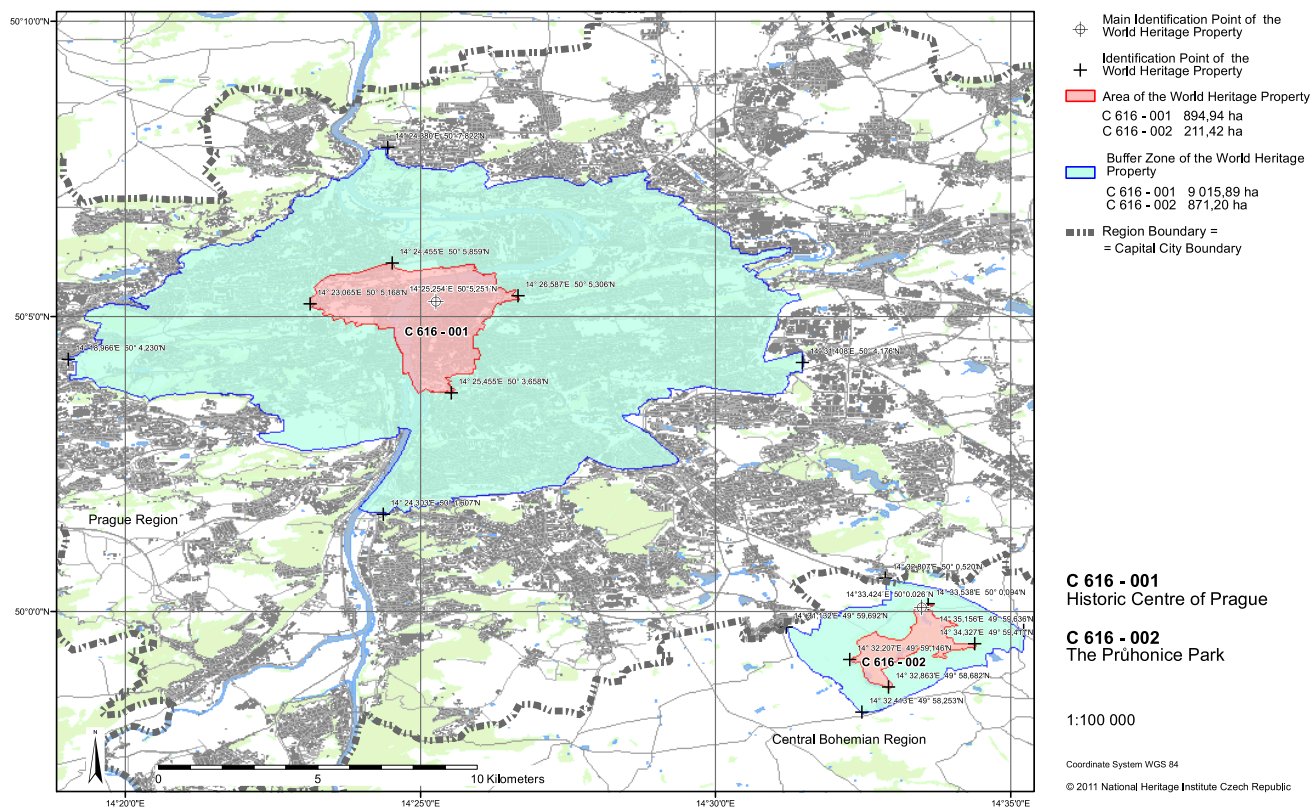
⁸¹ “Historic Centre of Prague”, UNESCO, accessed Aug. 2017.

<http://whc.unesco.org/en/list/616/documents/>.

Figure 2 Historic Centre of Prague

Historic Centre of Prague, C 616

3



Source: UNESCO, World Heritage List (2011)

This 2014 report particularly renounced the principles of the Historic Center of Prague that had been issued in 2011. The new version of the report reviewed the Epoque Pankrác project, which focused on the arrangement of apartment buildings and hotels⁸². This renouncement advocated four principles which should be strictly applied to the construction and reconstruction within the framework of the Historic Center of Prague. These four principles aim to generate a sustainable urban planning which concentrate on (1) the restriction of construction to maintain the city panorama as a harmonious landscape⁸³. For example, the report has declared the emerging areas which are under urban planning, including Na Pankráci, Hvězdova, Pujmanové, Milevská and Na Strži streets, should be able to comply with the limited heights without overdeveloping. The report especially focuses on protecting the completion of the city landscape by (2) limiting the height of buildings. According to a 2008 report from WHC-ICOMOS⁸⁴, the maximum height of any proposed construction cannot exceed 60 to 70 meters. This principle encourages the public to understand the significance of sustainable tourism since the depletion of public goods, like the city panorama, may undermine the tourism resources if the urban planning neglects sustainability. In fact, there is a tension between the officials and the local businesses due to the restrictions. Those architectures which are located in the historical buffer zone have been confined to these renovation restrictions in reference to the third principle.

The third principle has been issued to (3) prevent the individual or private construction from damaging the harmony of the skyline, particularly in the “Prague Castle Ramp” area. This principle invites criticisms from the locals regarding the restrictions on reconstructing architecture. For instance, the outlay and advertisement of restaurants are under the regulations in accord with the 2013 handbooks published by the Heritage Department⁸⁵. The property owners need to consult the Ministry of Culture and the Heritage Department in order to obtain a license to renovate the outlay of architectures despite the privatized ownership. It is a critical argument when the national project intervenes in the usage of private property.

The fourth principle is (4) the regulation of emerging construction which should respect the city panorama by photograph. The Ministry of Culture and the Heritage Department have collected the old pictures of the city landscape as the framework for

⁸² *Report on the State of Conservation of the Historic Centre of Prague*, (Ministry of Culture of Czech Republic: MK 9190/2014, 2014): 6, accessed Jul. 2016.
<http://whc.unesco.org/en/list/616/documents/>.

⁸³ *Ibid.*, 7.

⁸⁴ *Ibid.*, 7.

⁸⁵ *Ibid.*, 35.

urban planning and confined future constructions to a height regulation in order to preserve the cultural landscape of Prague. The resource of photographs are selected according to the specific conservation area and its buffer zone, for example, the “Prague Castle Ramp”, “Havlíček Park”, “Smíchov Embankment”, “Dívčí hrady”, and “Nové Dvory”⁸⁶. Although the dilemma between the national projects and the restrictions on the renovation of private property has not been handled smoothly, the government approved a series of grant projects to ease the tension between the government and the public.

The Czech government manages several funds for repair and reconstruction projects to help property owners and to protect the historical architecture of Prague. The Ministry of Culture allocated funds from varying programs of urban heritage and architectural preservation organizations in the total amount of CZK 313 million (around USD 16 million) in 2013 to meet the needs of rehabilitating the Historic Center of Prague⁸⁷. Furthermore, the Prague City Assembly allocated CZK 53 million (around USD 2 million) in grants for the owners of heritage and historical monuments for the sake of heritage restoration in 2012. Therefore, the funds not only apply to the reconstruction of heritage but also to repair the damage from natural disasters.

In 2013, a flood struck the Vltava River from the area of Modřany, Zbraslav and Lahovičky in the south to Troja and to Císařský Island in the north⁸⁸. Although the insufficient water courses accounted for this so-called “50-year flood”, the innovation of the anti-flood mechanism in 2002 successfully protected the Historic Center of Prague and its buffer zone. Flooding was once the major natural threat to the Czech Republic. The floods also revealed the vulnerability of the buffer zone of the cultural property, which should have been taken into consideration to prevent a natural disaster from damaging the historical heritages. With the invention of protection mechanisms, national and local governments decided to erect a mobile barrier which stretches 20 km along the banks of the Vltava River and up to 30 cm above the highest level of the “500-year flood” in 2002⁸⁹. Thanks to the establishment of this anti-flood barrier, the 50-year flood barely affected the buffer zone of the Historic Center of Prague. Regretfully, the damages of the 50-year flood resulted in repair costs to the total amount of CZK 30 million (approximately USD 1.5 million), including the Průhonice Park which is on the World Heritage List of UNESCO. The Czech government

⁸⁶ *Ibid.*, 7.

⁸⁷ *Report on the State of Conservation of the Historic Centre of Prague*, (Ministry of Culture of Czech Republic: MK 9190/2014, 2014): 44, accessed Jul. 2016.
<http://whc.unesco.org/en/list/616/documents/>

⁸⁸ *Ibid.*, 41.

⁸⁹ *Ibid.*

subsequently collaborated with UNESCO to work on the rehabilitation of this historical site, aiding the financial support from the World Heritage Centre within the Emergency Assistance Program.⁹⁰

The well-functioning tourism projects secure the cultural landscape of Prague. Under the collaboration with UNESCO, the local governments and the other international organizations, the heritage preservation goes through a positive process toward sustainable tourism. However, it is insufficient to preserve the architectures and the city landscape without the sense of cultural awareness. Culture is a complex concept as well as an entity to describe the history of human activities. The concept of culture is the subject to present the abstract idea like the values, morals and aesthetics to represent the meaningful entities. Those meaningful entities have been stored in history by means of civilizations such as architecture and the other human activities. These entities also convey the beauty of art in different forms like painting, sculpture and literature. As part of the cultural entities, architecture visually expresses the essence of culture through pattern and design. Moreover, these cultural and aesthetic meanings of architecture bring out the significance of symbols in crafting the sense of place.

⁹⁰ *Ibid.*, 38.

PART TWO

3) Missing Identity: Symbols of Heritage

i. Symbols of Architecture: Semiotics of City Panorama

The usage of space represents the orientation of human activities toward the establishment of cultural identity. Space is the clutch of the socio-cultural connection in that it controls the process of territorialization, which is the space or place that has been applied to demonstrate the presentation of human activities. For example, the urban planning illustrates the design of the city landscape in which the space carries out the image of human life as regards the spatial planning of a house, a city, or a nation state. Therefore, space interprets the given reality as a repository, in which the spatial usage reveals a valuable sense of cultural symbolism via the perception of individuals, including architects and the sponsors, to enable the interaction among human activity, culture and environment⁹¹. In addition, architectural projects portray the local culture and tradition to represent the interaction of the local life and the environment.

Imbued with cultural symbols, architecture applies the modification of urban planning to create the cultural landscape via the process of territoriality. The establishment of grandiose architecture in Prague is traced back to the 14th century, when Charles IV and his son, King Wenceslaus IV, introduced massive masterpieces of Gothic-style architecture to Prague. For example, the St. Vitus Cathedral at Prague Castle and the Charles Bridge are the most celebrated Gothic buildings which contribute to the architectural landscape in Prague. Those architectural landscapes underwent the continuity of social changes when the environment was modified, accompanying the alterations of local tradition and cultural symbols. The establishment of architectural landscape is the convergence of human activity and cultural images by which the symbolism of cultural identity has been created. Furthermore, architecture is the archive of cultural images in which the historical symbols are stored within the pattern, style and aesthetics of its structure. Thus, cultural images are the miniatures of human lives. They present the human society which involves customs, tradition, ideology, value systems and knowledge. The ramification of cultural images shares connected attributes with the other cultural groups to generate a shared value system, confining the other groups to a converse identity.⁹² The process contributes to the engagement

⁹¹ Maggie Roe, "Making Sense of Place and Landscape Planning at the Landscape Scale," in *Making Sense of place: Multidisciplinary Perspectives*, ed. Ian Covey, Gerard Corsane and Peter Davis, (New Castle University: The Boydell Press, 2012): 191.

⁹² Greg Richards and Julie Wilson, "The Impact of Cultural Events on City Image: Rotterdam, Cultural Capital of Europe 2001," *Urban Studies* 41, no. 10 (Sep. 2004): 1933.

of distinguishing “we” and “others” to form a specific society, or identity.

The prominence of architecture was acknowledged in 1996 when the Second United Nations Conference on Human Settlements (HABITAT II) took place in Turkey. The main theme of HABITAT II focused on dealing with the accommodation security concerning the sustainable settlement of human development, while balancing the harmonious urbanization with nature. The HABITAT II concluded the resolution of achieving adequate shelter for all human beings for the sake of providing a decent living condition, especially in developing countries.⁹³ The resolution indicated the lack of proper policies and settlements on the issue of urbanization, which undermined the sustainable pattern of production and consumption. Furthermore, the function of architecture has been underestimated as a form of accommodation without cultural implication. However, Le Corbusier claimed that modern architecture caters to the demand for a massive population as well as maintaining the harmonization with the city panorama.⁹⁴ He condemns architecture for becoming a machine to live in without the stamina of cultural spirit and personality. Arguably, architecture creates the cultural space which archives the development of human activity as well as collective memory.

From a historical view, architecture embodies cultural images and meaning, recording the pattern of people’s lifestyle.⁹⁵ Architecture, being a domain connecting the past and the present, is an evolving entity which encodes cultural images and symbols. It stores the historical reality of human activity and reveals the accumulation of collective memory from generation to generation. Thus, architecture is the repository of collective memory. While collective memory presents its existence through the establishment of each norm, custom, principle or paradigm, human activity initiates the contact between collective memory and architecture, embedding the endorsement of place and space into two dimensions: (1) the structure of architecture authenticates the corresponding function of place and (2) the path dependence attributes to the demonstrative usage of space. For instance, the Wenceslas Square is the joint connected the collective memory and reality, inheriting the spirit of the historical moments of the Czech Republic as long as the Velvet Revolution and the other social movements took place in history.

⁹³ “United Nations Conference on Human Settlements (Habitat II)”, United Nations, A/CONF.165/14 (7th August, 1996): 12, accessed 1st Jun. 2016. <https://documents-dds-ny.un.org/doc/UNDOC/GEN/G96/025/00/PDF/G9602500.pdf?OpenElement>.

⁹⁴ Eloísa Petti Pinheiro, “New urban forms: the crescents of Bath and Le Corbusier’s plan for Rio de Janeiro,” *Planning Perspectives* 27, no. 1 (Jan. 2012): 123.

⁹⁵ Robert Hershberger, “Architecture and Meaning,” *The Journal of Aesthetic Education* 4, no. 4. Special Issue: The Environment and the Aesthetic Quality of Life (Oct. 1970): 38-39.

Here, on the one hand, place is defined as the distribution of items in a certain area, such as buildings and other man-made constructions, which are used for human activity. For instance, the city panorama, a result of urban planning, carries out the presentation of place. The establishment of a monument, landmark or other places fulfills the needs of human activities. Somehow, the essence of a monument or landmark can be diverse when it comes to political enforcement or cultural-oriented intention. The meaning of place includes the idea of manufacturing *de facto* the existence of architecture. Place is artificial; it illustrates the fact that humans are the main contributor to shaping place. On the other hand, space represents the integration of human activity and cultural practice. Compared to place, space is further involved with the interaction between architecture and environment, adapting cultural symbolism into a conceptual atmosphere.⁹⁶ Not only does space bring the usage of architecture into reality, but it also carries out the engagement of human experience and motivation into a cultural and history-connected dimension. Besides, the usage of space facilitates the quality of human life, and it also implicates the representation of cultural identity. Like the city landscape of Prague, the presentation of Prague Castle Ramp consists of the natural resources together with the historical constructions, demonstrating the adaption of cultural symbols into the arrangement of space.

Architecture is the repository of the conceptualization of identity. Through the establishment of cultural symbolism, people acknowledge their identity through becoming acquainted with reality. From a level-analysis point of view, architecture helps residents to conceptualize cultural images in terms of identity, adapting semiotic meanings to enhance, or reshape, the local experiences. As Tzvetan Todorov has noted, the semiotics represents three stages of symbolism: sounds, states of mind and things.⁹⁷ Those stages signify the representative capacity of each artistic subject, including poetry, painting, music and architecture. Particularly the things, which include architecture, bear the most effective capacity for cultural representation compared to the other stages.⁹⁸ Todorov suggests languages, signs and symbols are created intentionally with the expectation that not only have they indicated the representative capacity of a subject, which applies the semiotic meaning to the object, but they also connect the imitation and motivation of subject and object with each

⁹⁶ Ian Covery, Gerard Corsane and Peter Davis, "Introduction: Making Sense of Place," in *Making Sense of place: Multidisciplinary Perspectives*, ed. Ian Covery, Gerard Corsane and Peter Davis, (New Castle University: The Boydell Press, 2012): 1.

⁹⁷ Tzvetan Todorov, *Theories of the Symbol*, trans. Catherine Porter, (Ithaca, NY: Cornell University Press, 1992): 16.

⁹⁸ *Ibid.*, 130.

other.⁹⁹ The imitation of artistic works has been observed from the semiotic similarities among architectures, which implies that architecture displays the symbolic signs to generate an aesthetic atmosphere.

Furthermore, the connection of signs and atmospheres also contributes to the motivation of cultural imitation whose semiotics has addressed to the significance of signs. Gotthold Ephraim Lessing also critiques in his work *Laokoon* that the artistic works demonstrates the relationship of space and time with colors and signs.¹⁰⁰ Moreover, Lessing argues that the signs are independently existing in the artistic works but dependently sharing the similar aesthetics. He notes, that: “*signs indisputably require a suitable relation to the things betokened that signs arranged near to one another, can only express objects, of which the whole or parts exist near one another*”.¹⁰¹ He explains the key to connect the sign and space is driving by the imitation and similarity of each sign to generate the consensus of aesthetics. Lessing thereby explains that the sign of arts is intentionally compiled with motivations, enforced by people, to inspire the engagement of cultural representation in signs.¹⁰² The extension of artistic signs engages in interpreting the object of nature, in which the signs carry through the spatial boundary of history to demonstrate the cultural symbolism.¹⁰³ Those cultural signs replicate the essence of semiotics, adapting the imitation and similarities to each artistic work to exemplify the innateness of symbolism.

In sum, the usage of space and sign adapts the symbols of arts, such as architecture together with the city landscape, to demonstrate the cultural representation by different signs to generate the similar aesthetics in places. Subsequently the shared aesthetics becomes the collective memory among the residents to generate the cultural and social identity. Therefore, semiotics is the tool to encode cultural symbols into self-identification as historical discourse, such as social change and ideological alteration, adapts the transformation of tradition, ritual or collective memories to craft the sense of place. It constructs the value system of cultural representation. Prague, known worldwide as a major cultural tourist destination, vividly displays cultural symbolism through the variety of its architectural styles. The city panorama of Prague indeed addresses cultural semiotics in its landscape. Gothic, Renaissance, Romanesque, Baroque, Romantic, Classicist and Art Nouveau are featured in the

⁹⁹ *Ibid.*, 131.

¹⁰⁰ *Ibid.*, 137.

¹⁰¹ Gotthold Ephraim Lessing, *Laokoon*, (Heidenau/Sa.: Mitteldeutsche Kunstanstalt, 1956): 101.

¹⁰² *Ibid.*

¹⁰³ Tzvetan Todorov, *Theories of the Symbol*, trans. Catherine Porter, (Ithaca, NY: Cornell University Press, 1992): 138.

diversity of artistic movements which have showcased the aesthetics of urban planning in the panorama of Prague.

These historical architectures of Prague attribute the importance of cultural symbols to the reflection of Czech culture. Also, the cultural symbols address the adjustments of tradition, ritual and other symbolic actions to demonstrate the value system of cultural representation. For example, the city panorama describes the local experiences and images via the process of urbanization, implementing cultural signs to associate human activities with the symbolic connection. The symbols in architecture indirectly feature either cultural or politically oriented metaphors when the aesthetic atmosphere has been experienced, or interpreted. It performs emphatic statements to realize a plausible scenario that the usage of space as well as architecture generates the local experience within the framework of cultural aesthetics. Cultural symbolism is assertive inasmuch as it bears varying ideologies in accord with different interpretations. Nevertheless, the symbols in architecture not only present the aesthetics of the city panorama, but it also represents the relationship of human activities and environment. To be precise, architecture is the vessel of cultural discourse, demonstrating the linkage between human and cultural identity.

ii. Symbols of identity: Credibility and Reliability of Selfhood

Selfhood is a person's identity which carries out the mechanism of reflection and it also has been continually created and recreated via the interaction of symbolic activities.¹⁰⁴ It is the process of self-construction. Selfhood also reflects the segment of personalities which involve the partial attributes of individuals.¹⁰⁵ Abner Cohen notes selfhood contributes a diverse discourse to the reflection of identity that features the roles of a person.¹⁰⁶ However, selfhood reveals a specific attribute of an individual at one time as long as the certain segment of personality has been described. The idea of a male soldier reveals the fact that "a man works for army", which does not essentially involve fatherhood, breadwinner or other characteristics. The symbols of selfhood construct the identity of an individual, though they are barely able to convey the whole picture of a person. In fact, the structure of selfhood is based on the interaction of self-actualization and social expectation. It requires an individual to address resilience to deal with other people and social groups, coping with the leverage of interpersonal adaptation. It is a process of self-recognition when an

¹⁰⁴ Abner Cohen, "Symbolic Action and the Structure of the Self," in *Symbols and sentiments: cross-cultural studies in symbolism*, ed. Ioan M. Lewis, (London: Academic Press, 1977): 117.

¹⁰⁵ *Ibid.*, 122.

¹⁰⁶ *Ibid.*

individual performs the imitation of different roles to cater to social expectation or self-satisfaction to identify themselves.¹⁰⁷ Self-recognition not only implements the integration of the self-and-environment relationship to consist with selfhood, but it also demonstrates the importance of social life which intentionally factionalizes and categorizes self-identity.¹⁰⁸

If selfhood is composed of segments of personalities, then what motivates individuals to construct selfhood into fragments or as a totality? Symbolic action may explain the answer. Symbolic action is the conjunction of reality and illusion.¹⁰⁹ It involves the social activities completed by a human being. It also presents the direct and indirect elements of symbolism.¹¹⁰ The term “direct symbolism” refers to the artificial work made by mankind (for example, the signs, languages and cultures) while “indirect symbolism” refers to the adaptation of mentality in the interpretation of artificial work. For instance, the symbols of architecture address the social-cultural connection to the patterns and styles of building, which represents the secular trends and the contemporary aesthetics. Mankind creates symbols and recreates their varying meanings. In human society, most of the social activities convey both the direct and indirect symbolism, while some bring out semiotics-oriented elements more than psychology-oriented elements. These elements combine human activities into reality with symbolism, and those symbolisms in turn reshape the mentality of individuals, such as loyalty, identity and selfhood. Particularly, the acknowledgement of reality causes the individual to construct their selfhood. It performs a continuity of creation and recreation. An individual establishes their selfhood by achieving different goals in their lifetime, undergoing rearing, schooling and other social practices of symbolic action.

Those social practices present the elements of direct and indirect symbolism, confining an individual to traditions, customs, orders, rules, principles and an evaluative system to adapt to a specific social group or society. Therefore, the condition of adapting to society features uncertainty as long as the selfhood has been constructed and reconstructed continuously, especially since each individual always engages in composing the fragments their personality into a totality so as to complete their selfhood. The structure of selfhood, involving the interaction of direct and indirect

¹⁰⁷ Yujie Zhu, “Performing heritage: Rethinking Authenticity in Tourism,” *Annals of Tourism Research* 39, no. 3 (Jul. 2012): 1497.

¹⁰⁸ Abner Cohen, “Symbolic Action and the Structure of the Self,” in *Symbols and sentiments: cross-cultural studies in symbolism*, ed. Ioan M. Lewis, (London: Academic Press, 1977): 122.

¹⁰⁹ Tzvetan Todorov, *Theories of the Symbol*, trans. Catherine Porter, (Ithaca, NY: Cornell University Press, 1992): 141.

¹¹⁰ Abner Cohen, “Symbolic Action and the Structure of the Self,” in *Symbols and sentiments: cross-cultural studies in symbolism*, ed. Ioan M. Lewis, (London: Academic Press, 1977): 121.

symbolism, is rarely observed or enhanced in the short-term when each individual encounters diverse situations. But the given tradition, order and evaluative system prospect for examining the pattern of symbolic action in society. The pattern of symbolic action in society indicates two elements which have been applied to illustrate the social-cultural connection as well as the process of constructing selfhood: the credibility and reliability of selfhood.

In this survey, the credibility of selfhood has been defined as a term used to measure the representative capacity of self-reflection. It indicates the formulation of selfhood via the interaction of space and identity. Selfhood engages self-identity in the process of socialization. Family, school and other social arenas that cultivate a person's mentality are the means of socialization.¹¹¹ They help people to establish their individual behavior, ideology and personality. Credibility in this case refers to the individual attributes which connect the influences of imitation and integration with the built environment to demonstrate the relationship of human activity and the given reality. For example, an individual adapts the socialization as a tool to engage in the different life stages in order to establish a "proper" role, or identity, to fit into society. It also introduces the practice of social levels, classes or the bureaucratic system of society in which the outcome of imitation has been put into practice, depending on rearing, schooling or parenting.

Hence, the process of imitation encourages the flow of social changes from the individual level to foster social integration. The process of social integration plays a key role in the establishment of selfhood. In other words, the alteration or fluctuation of the environment influences the credibility of selfhood. Therefore, the alteration of the environment is the approach to verify the exclusion of selfhood. The process of imitation is exclusively from each individual when it comes to the varying contents of socialization such as gender, religion, age and education. Each individual gains his character through the restoration of tradition and social order and, especially, the transformation of character accompanies the representation of individual toward the built reality. It is the process of encoding and decoding the meaning of selfhood and it also indicates the influences of symbolism. For example, the term "Mother" implies "a female who has the capability of rearing, caring and giving birth to offspring; usually it suggests feminine attributes of the female". However, the term "mother" is one of the innovations by human activity to cater to a civilization which is necessary to enforce social order (it also becomes a collective memory later on) in order to stabilize the civilization itself. The word "mother", or its constituent letters, "M-O-T-H-E-R", itself is

¹¹¹ Gale Jensen and Albert Schrader, "Socialization," *Review of Educational Research* 35, no. 3 (Jun. 1965): 205-206.

meaningless, just as the languages, symbols and cultures are meaningless unless humans assign meaning to them. The meanings of civilization and socialization have been created intentionally to be in favor of a certain group or ideology. Symbolism executes the unavoidable evil of delivering meanings in every civilization and socialization to define the essence of “being”.

As constructivists have claimed, the essence of “being” presents a dichotomy of fundamentalism and anti-fundamentalism. Fundamentalists suggest the “being” presents itself as an individual reality to define the given world¹¹²; that is to say, the meaning of “being” is the innate essence of reality. It distinguishes the essence and reality into dichromatic spheres and applies itself to construct reality. Fundamentalists further emphasize the essence of “being” is meaningful and it directs the exclusive meaning beyond reality. Nevertheless, the anti-fundamentalists contend reality is the product of imagination, which involves the meaning of “being”, and the essence of “being” is inclusively adapted to the structure of reality. “Being” has been invented to modify the realization of reality by which reality assertively concludes the scenario whereby *meaning comes after reality*.¹¹³ Anti-fundamentalists believe the essence of reality is meaningless unless the creation of civilization and socialization have been completed. To sum up, anti-fundamentalism entails that the essence of “being” is an abandoned *de facto* and cultivated by the engagement of human activities.

On the other hand, the reliability of selfhood indicates the varying effectiveness of symbolism on the process of establishing identity. It presents the influence of symbolic mechanisms on forming personal attributes, such as ideology and personality, to demonstrate selfhood. John Armstrong has illustrated these scenarios in his work *Nations before Nationalism*. Armstrong suggests the sustainability of ethnic identities causes more influential effects on selfhood than the alteration of the environment which they have experienced.¹¹⁴ He claims that the ethnic group and society are durable in terms of building up a network-connected society (or group) to maintain the symbolic boundary. He also argues the individual perceives less persistence from cultural imitation and historical connection than from symbolic boundary.¹¹⁵ Armstrong indicates the attributes of selfhood, which characterize durability and reliability, are reversible due to the variability of social change and other processes of symbolization. Furthermore, an ethnic group characterizes each selfhood with the

¹¹² Roxana Bobulescu, “Critical Realism versus Social Constructivism in International Relations,” *Journal of Philosophical Economics* 4, no. 2 (May 2011): 53.

¹¹³ *Ibid.*, 54.

¹¹⁴ Anthony D. Smith, *Ethno-Symbolism and Nationalism: a cultural approach*, (London: Routledge, 2009): 23.

¹¹⁵ *Ibid.*

collective value, tradition and memory. It is essential to take the persistency of the ethnic group into account in reference to the symbolic mechanisms, such as arts, values, signs, languages, costumes and architecture, which have been embedded into reality to represent the essence of “being”. Anthony Smith particularly notes the social elites are in charge of the distribution of symbolism, which conveys discursive, assertive or deliberative scenarios of symbolic mechanism to empower their supreme expediency.¹¹⁶ The exercise of a symbolic mechanism such as social orders, laws and traditions are the practices implemented by the elite group, demonstrating the empowered and predominant advantage to be in favor of a certain group or ideology. The symbolic mechanism has been realized throughout social practices, for example robbery has been viewed as an antisocial behavior against the law, as long as the prevailing elites are able to manipulate the value system and to suppress dissenting opinions.

The elements of symbolism carry out the importance of signs, symbols and other semiotic tools in constructing social reality, ethnic group and selfhood. Those semiotic tools are the clutches of activating the symbolic mechanism, which especially affects the format and transformation of selfhood. In addition, the symbolic elements of culture in terms of arts and aesthetics such as painting, music, poem and architecture form a huge role in various social groups and sectors, profiling the similarities and divergences of semiotics to look at the interaction of cultural symbolism and identity. Therefore, these cultural symbolisms are combined with social reality regardless of rapid alteration or acute restoration of social order and paradigm. The persistence of identical reliability demonstrates the flexibility of selfhood insomuch as the impact of social change on shaping or reshaping the symbolic mechanism. Furthermore, the semiotic tools have embedded cultural symbolism into human activities via the application of language, ideology and religion to distinguish the “insider” and “outsider” through symbolic boundaries.¹¹⁷ This approach excludes different social groups and communities with cultural and ethnical perspective from each other, and it also enhances the persistence of a community, boosting the credibility and reliability of selfhood to intensify the ramification among members. In sum, the collective memory and shared experience foster the enlargement of the community consensus within the symbolic boundary to establish the consciousness of collective symbols, as Smith claimed, in terms of flag, anthem and national holidays.¹¹⁸ The meanings of

¹¹⁶ *Ibid.*, 24.

¹¹⁷ Anthony Smith, “Nations Before Nationalism? Myth and symbolism in John Armstrong’s perspective,” *Nations and Nationalism* 21, no. 1 (Jan. 2015): 165.

¹¹⁸ Anthony D. Smith, *Ethno-Symbolism and Nationalism: a cultural approach*, (London: Routledge, 2009): 25.

collective symbols are resilient to the alteration of social change and these symbols will continue to activate the connection between selfhood and environment.¹¹⁹

iii. Symbolism in the Project: Cultural Presentation and Identity Representation

On 31 March 2009, UNESCO issued report 32 *COM 7B.86* on the Historic Center of Prague (C 616) about the management of heritage preservation and an overall guideline for urban planning for the sake of maintaining a sustainable system of cultural development in Prague. The report targets these goals with a dual approach by (1) the current management of heritage preservation and (2) the establishment of a prediction mechanism for the settlement of cultural conservation which should be implemented via cooperation between the Heritage Department of the Municipality of Prague, the National Heritage Institute and the Ministry of Culture. This report identified the problematic discourses of urban planning such as the reconstruction, rehabilitation and conservation of Prague, particularly focusing on the completion of the cultural landscape of Prague. The main tasks of the report are to indicate the buffer zone of historical sensitive properties, under the authorization of the National Heritage Institution, to establish a sustainable conservation project of the Historical Center of Prague. In accord with the report of 31 *COM 7B.94* in 2007, this report has concluded the resolution of urban preservation on the phase of strengthening the legislative system, accelerating the corresponding cooperation and focusing on the overall targets of urban planning. The authors suggest the management of urban planning should be under the supervision of the World Heritage Center and International Council on Monuments and Sites (ICOMOS) to ensure the conservation and protection of culturally sensitive heritage and properties.¹²⁰

In addition, carrying on the missions of the former report, Report 32 *COM 7B.86* advises the conservation project should engage in the essential proposals directed by the World Heritage Center and ICOMOS to prevent further negative impacts from upcoming buildings, advertisements and any other forms of construction which would potentially undermine the completion of the landscape, city panorama and its buffer zone.¹²¹ Therefore, the proposal precisely indicates a height limit on new construction

¹¹⁹ Anthony Smith, "Nations Before Nationalism? Myth and symbolism in John Armstrong's perspective," *Nations and Nationalism* 21, no. 1 (Jan. 2015): 170.

¹²⁰ "ICOMOS' Mission", International Council on Monuments and Sites, accessed 1st Jun. 2016. <http://www.icomos.org/index.php/en/about-icomos/mission-and-vision/icomos-mission>.

¹²¹ *Report on the State of Conservation of the Historic Centre of Prague*, (Ministry of Culture of Czech Republic: MK 9190/2014, 2014): 5, accessed Jul. 2016. <http://whc.unesco.org/en/list/616/documents/>.

projects in Prague in order to reduce the risk of visual incursion into the historical city panorama of Prague. For example, in the case of Pankrác Plain, the report limited the height of construction to within 60 to 70 meters. Furthermore, the report encourages the Czech authorities to implement further legislated regulations and measures to broaden the influence and enlarge the scope of cultural preservation in order to accomplish the goals of the Historic Center of Prague.

To sum up the report 32 COM 7B.86, the author places much emphasis on the issue of the completion of the cultural landscape in terms of the spatial management of urban planning. Why does the completion of spatial demonstration become the main theme of cultural preservation? Lois Mansfield, in his article *Hill Farming Identity and connections to place*, illustrates the importance of spatial demonstration in regard to the relationship of people and place.¹²² He notes the sense of place refers to two aspects, the usage of the geographical distribution and the process of generating collective experience.¹²³ The means of geographical distribution feature the attributes of city landscape as long as the craft of man-made products, for instance the architecture, has been created to present the spatial usage of human activities.

The collective experience, on the other hand, has introduced the significance of place with a psychological perspective in terms of living experience which is sensitive to the change of environment. While the sense of place is composed of a multidimensional complexity presenting the attitude, emotion and ideology of a person, the sense of selfhood is vulnerably sensitive to the alteration of place. For example, Agnew has noted that place indicates three phases: location, locale and sense of place.¹²⁴ He claims the linkage between location and people is based on the changing environment by which the adaptation of selfhood is confined with the social relationship. Location itself is a neutral term which stands for a man-made idea to describe the usage of a place without the social intimacy; nevertheless, it is the place to observe the interaction of the individual and the society with the interruption of man-made activities like family, school and workplace to demonstrate the locale. Locale presents the integration between the built environment and people, showing the impact of place attachments in terms of “the feeling of belonging to a place” on the construction of selfhood. It implies the place attachment is plausibly able to address influences on the sense of selfhood. It also responses to the relationship of the independent and

¹²² Lois Mansfield, “Hill Farming Identity and the Connection to Place,” in *Making Sense of place: Multidisciplinary Perspectives*, ed. Ian Covery, Gerard Corsane and Peter Davis, (New Castle University: The Boydell Press, 2012): 67.

¹²³ *Ibid.*, 67.

¹²⁴ John Agnew, *Place and Politics: The Geographical Mediation of State and Society*, (London: Allen and Unwin, 1987): 5.

dependent variable (symbolic action and selfhood) of this survey. This survey assumes the report of 32 COM 7B.86 has adapted the idea of “locale” to activate the interaction and integration between cultural presentation and identity representation, which illustrates the sense of place. Moreover, the sense of place explains the capacity of political action which employs the effectiveness of human activities. It also presents the cultural complexity when place attachments have engaged in identifying selfhood.

Political action impacts the cultural identity of people when tourism policies include a sustainable perspective. These political actions such as national projects and international cooperation set out the narrative of nationalism. Nationalism applies to the unification of certain groups into varying categories, which include ethnic, linguistic, religious and cultural aspects. Particularly those national projects and cooperation are intended to implement semiotics into wordings on the purpose of national-unification. Like “we”, “Czech people”, “our generation”, “national project” insomuch as the examples of symbolism encourage the sense of national-unification among people in order to establish a social consensus about cultural preservation. When the cultural consensus is established, society adapts a more open-minded attitude about the sustainable tourism with cultural awareness. Todorov notes languages, signs, symbols and other symbolic actions have been created to appeal to the fulfillment of cultural representation.¹²⁵ Cultural representations are adapted to examine the discourse of interpretation, which often takes place in artistic work and semiotics. In addition, the interpretation of semiotics also involves documents, archives and other writing works into symbolic actions. Those symbolic actions particularly have been addressed to the policymaking of tourism because they reinforce the place attachments to people as long as the tourism policies are confined with symbolic actions. Thus, tourism policy is an influential political action for the sake of cultural preservation. As the Agenda 21 and Rio+20 have announced, sustainable development becomes an international consensus because it secures the generation justice without depletion and overdevelopment. It also engages in balancing the pattern of human activities and the restoration of natural resources to ensure that the presentation of cultural landscape can be realized through the tourism policies.

Meanwhile, political action explains how national projects establish collective identity. As Max Weber has claimed, political action impacts the formation of ethnic ties.¹²⁶ This statement has been realized in wartime. The mobilization of people, the application of patriotism and the agenda setting of public opinion have strengthened

¹²⁵ Tzvetan Todorov, *Theories of the Symbol*, trans. Catherine Porter, (Ithaca, NY: Cornell University Press, 1992): 131.

¹²⁶ Anthony D. Smith, *Ethno-Symbolism and Nationalism: a cultural approach*, (London: Routledge, 2009): 27.

ethnic ties, which dedicate the ethno-symbolism to people to form a collective consensus. It yields the chance to generate the interdependence among people, thereby assembling a common community, particularly an ethnic group, against other communities. Moreover, Weber's statement explains the consolidation of shared culture, memory and ideology which creates the exclusiveness of a common community that identifies a sense of ethnic community.¹²⁷ Therefore, the collective consensus inspires people to devote nationalism to forge a collective identity. The consequence subsequently became the outbreak of WWI and WWII as political action was consolidated via political propaganda. Memory, identity and culture in terms of collective consensus become the tool to achieve political ambitions when political actors and institutions make use of ethnic ties on the issues of nationalism. In addition, the combination of nationalism and ethnic ties adapts the symbolic scenario to the political actions in that ethno-symbolism, which embeds the historical event with ethnic ties, describing the symbolic realm as an "imagined community" as well as the continuity of cultural boundary. It demonstrates a political approach to understand the interaction between the ethnic community and cultural boundary as long as political action participates in the narrative of ethno-symbolism. This interaction also anticipates the expansion of the power structure in relation to the transformation of cultural formation. We may assume that political action has been empowered when cultural diversity takes part in the reinforcement of power structure, which is able to reshape the intercultural relationship as well as to distinguish the ethnic community. To sum up, political action implements a fundamental effect to maintain the solidarity and sustainability of the ethnic community.

Nevertheless, it is not a sufficient condition when those political factors contribute to the transformation of an ethnic community. Ethnic groups and their relevant cultures are composed of diverse complexities which are enmeshed in cultural, political and economic dimensions. Those complexities are driven through the integration or the emergence of conflicts that reflect the relationship between different ethnic groups. In fact, political action barely presents the entire spectrum of ethnic categories due to the lack of explicit cultural boundaries. As we have discussed, the cultural boundary manifests the totality of social reality by connecting symbolic realms to generate a collective consensus, applied to the establishment of a common community and ethnic group. It shares the inclusiveness of mutual independence among memory, language and culture. The cultural boundary also distinguishes the exclusiveness of identity, ethnicity and nationality among members. For example, environmental protection, gender equality, heritage preservation and other social agendas are the

¹²⁷ *Ibid.*, 28.

different sorts of cultural boundaries to categorize individual and community by political action.

From a cultural perspective, the idea of “preservation” often refers to a political approach to maintain the sustainability of cultural symbols. Preservation is driven by the objective of symbolic formulation to carry on the human experience. It shows the importance of cultural entity, like the Prague Castle, the city landscape and the other symbolic realms, that cultural entity identifies the meaning and power structure of human activities when the political actions are implemented. The cultural entity, as well as the practice of symbolic action, also employs the presentation of tradition and custom together with the social atmosphere to complete the collective memory. It generates the connection with symbols intentionally based on the concern of political agenda-setting, illustrating the fact that the political action has been embedded in a cultural entity to establish the social order and to accelerate the process of social change.

For instance, report 32 *COM 7B.86* has entitled the project “Historical Center of Prague”. History is the reality of the past; it involves the presentation of collective memory which records the activities of the past from generation to generation. However, the term of “history” is also a man-made production to pursue ethno-nationalism by unifying nations of people. In fact, ethno-nationalists are encouraged to adapt culture, tradition and other collective practices to strengthen the relationship between the nation-state and the people. Eric Hobsbawm indicates it is necessary to establish a series of “myths” to enhance the awareness of cultural sensitivity to generalize the patriotism of individuals in terms of nationalism.¹²⁸ Therefore, the “Historical Center” also implies the idea of a nuclear status of cultural importance to Prague. It centralizes the supreme concept of Prague on the issue of cultural conservation as long as the term “Historic Center” has been applied to the content; furthermore, those terminologies also anticipate that Prague has been taken as the nexus of the power structure in urban planning, as long as the semiotic approach has been adapted to the report.

In general, these national projects are expected to accomplish the preservation of cultural property under the auspices of the national mechanism. To achieve this goal, the Czech government has issued a series of policies in order to maintain the influences of political action in cultural preservation. Especially with the engagement of political action with symbolism, it addresses further efficiencies to establish a

¹²⁸ Anthony D. Smith, *Ethno-Symbolism and Nationalism: a cultural approach*, (London: Routledge, 2009): 5.

persuasive scenario for the sake of convincing and unifying the public opinion. Even though not all political actions are able to cater to varying opinions, this engagement indicates an interesting aspect in that the purpose of the national project is to “inspire” the individual to generate a collective consensus so as to reach social integration. Undergoing the achievement of social interaction, the completion of selfhood accounts for the unification of personalities from pieces of a segment into totality. Simply speaking, political action builds the bridge to connect selfhood with collective memory. Enhanced by collective memory, the selfhood interacts with space and identity through the generation of the sense of place. Later on, the empowered selfhood is expected to engage in a stronger belonging to society in relation to the collective consensus as long as the cultural symbolism has been embedded into the establishment of selfhood.

4) Empirical Survey: Analysis of Questionnaire

i. Empirical survey: Overview of Questionnaire and Sampling Design

This survey focuses on tackling the variables by the quantitative method at the first stage and soon after establishing the narrative of correlation between the variables with the qualitative method, thus combining multiple methodologies. The purpose of establishing multiple methodologies is to engage in (1) creating convergent validation by employing systematic methods, manipulating data sources to test the correspondent of variables and assumption. On the other hand, multiple methodologies also help us by (2) extending the scope and depth of the understanding of indicating representative and unrepresentative cases in varying variables. For example, while the qualitative method illustrates the depth of dataset by interview and questionnaire, the quantitative method offers the inference of the population by specialized sampling.

Questionnaires are specialized for investigating public opinion and political orientation through a quantitative approach, complying with the methodology of sampling to find out the general attitude of a certain social group. In order to better address the hypothesis, this questionnaire includes three dimensions of identity to measure the different scopes from personal, social to common orientation. Person-oriented questions aim at examining self-identity with the concern of personal experience, which is strongly connected with the sense of place in reference to ethnic identity; social-oriented questions focus on handling the interaction (or integration) of self-identity as long as cultural symbolism takes part in the formulation of identification. It demonstrates an efficient way to examine the relationship between ethnic ties and cultural symbolism for the sake of inviting cultural consensus into the reflection of self-identity. Common-oriented questions are expected to illustrate the continuity and flexibility of collective consensus in relation to self-identity and social identity, thereby exploring the assumption that the *cultural symbols present the ideology of ethnic identification*. Furthermore, common-oriented questions are also expected to play a decisive role in investigating the integration among personal, social and common identity to sum up the importance of cultural symbols on the issue that cultural preservation sustains the continuity of ethnic identity.

There are three controlling variables and one intermediate variable involved in the questionnaire to identify the attributes of sampling, which are gender, age, occupation and education. Age, occupation and education have been defined as controlling variables in this research with the concern of simplifying the inquiry scope of research design. Nevertheless, this research applies gender to investigate the different levels of

cultural sensitivity between males and females regarding environmental protection. It suggests women have a higher motivation for cultural preservation than men. Particularly, Sadegh Salehi claims gender inequality creates different attitudes to environmental awareness between females and males.¹²⁹ From a secular perspective, women are accustomed to disadvantages due to poverty, social discrimination and household inequality.¹³⁰ These social discriminations are in response to the higher environmental sensitivities of females as long as social changes create negative effects against them, such as lower income, lower social reputation and lower self-esteem. Furthermore, especially in developing countries, the more social discrimination against women there is, the stronger social awareness that they gain from vulnerabilities.¹³¹ These disadvantages turn out to be the inspiration for participation in the social movements and devotion to cultural and environmental preservation from the female side. With the influence of gender studies on cultural issues, gender becomes the intermediate variable which offers an extra provision to view the debate of gender influence on cultural preservation. Despite the potential influence of ages, occupation and education on the perspective of cultural sensibility, those variables have been operationalized as control variables to avoid unnecessary bias and errors in analytical inquiry.

This questionnaire includes 35 questions in order to uncover the public attitudes of cultural preservation from three dimensions of (1) self-oriented identity, (2) social-oriented identity to (3) collective-oriented identity. Also, the use of these three dimensions of indicators is an attempt to discover the correlation among different identities. To illustrate the attributes of these identities, some questions need to be answered: (1) What is the identity structure of the Czech people? (2) What is the most influential factor in constructing the cultural identity of the Czech people? (3) Do differences in gender, age and education with respect to Czech people's point of view of national identity exist? The answers are expected to be explored via *Social Identity Theory* and *Developmental Theory*. Tajfel and Turner are the developers of *Social Identity Theory* which aims to discover the internalization and discrimination of social groups in terms of gender, age, ethnicity and so on. The basic observation is based on the attachments of social group, which is influential and adaptable, when an individual participates in different positions or roles frequently in their lifetime. In accord with *Social Identity Theory*, Tajfel and Turner suggest that the formation of the social group

¹²⁹ Sadegh Salehi *et al.*, "Gender, responsible citizenship and global climate change," *Women's Studies International Forum* 50, (2015): 30.

¹³⁰ *Ibid.*

¹³¹ Greta Gaard, "Ecofeminism and climate change," *Women's Studies International Forum* 49, (2015): 24.

determines the internalization of self-identity in relation to social identity, which is able to strengthen or weaken the belonging of the individual toward certain social group.¹³² For example, ethnic ties enhance ethno-symbolism through language and tradition to create a collective consensus, generating an inclusive atmosphere among group members and establishing an exclusive social boundary to differentiate the insider from the outsider. From Tajfel's point of view, each individual acquires a social identity from the integration of social change when they engage with the social context mediated by the schema of experience, connecting self-consciousness together with ideology and value system to the membership of a social group.¹³³

Furthermore, Tajfel and Turner claim each individual engages in multiple identities instead of a single identity thanks to varying social contexts.¹³⁴ The diverse social contexts bring out identity into a complex aspect when an individual involves themselves in different stages of social life. It also encourages people to develop a sense of "self", enhancing the connection of identity with the family, social group and even nation-state. Tajfel also notes the connections between the social context and the individual are supposed to indicate, or boost, self-identity to transform into a diverse spectrum of social identification. He points out:

*"a social group can be defined as two or more individual who share a common social identification of themselves or, which is nearly the same thing, perceive themselves to be members of the same social category"*¹³⁵.

As Tajfel has argued, the social group creates a shared community, which not only features similar characteristics in terms of gender, age or ethnicity among members, but it also aims to integrate the diversities into a shared identity. It clearly demonstrates the process of social integration when it comes to immigration, foreign labor and a cross-cultural relationship. It seems that social groups feature a predominant impact on the formation of identity in terms of the engagement of self-consciousness and social changes. The impact of the social group on forming the social identity of the individual also indicates the fact that being an individual entity, each individual should be independent of social contexts, such as tradition, value system and ideology, to establish self-identity. However, individuals are rarely able to be

¹³² Zonitza Ganeva and Martina Rasticova, "National Identity of Young Adolescents of Czech and Bulgarian Origin," *Bulgarian Journal of Science and Education Policy* 7, no 2 (Dec. 2013): 303.

¹³³ Henri Tajfel, *Human groups and social categories*, (Cambridge: Cambridge University Press, 1981): 255.

¹³⁴ *Ibid.*

¹³⁵ Barry Glassner, "Social Identity and Intergroup Relations," review of *Social Identity and Intergroup Relations*, by Henri Tajfel, *Contemporary Sociology* 14, no. 4 (Jul. 1985): 521.

independent of human society due to the fact that human society employs interdependency among each member to establish a stable social network which sustains the maintenance of social order.

This scenario introduces an interesting argument about whether self-consciousness originates from the structure of social context or social contexts dominate the process of formulating self-consciousness? This is to be discovered through the analysis of the questionnaire. This scenario also addresses the hypothesis to find out the adaptation of identity to social contexts, particularly when it comes to the impact of cultural symbolism on the establishment and the continuity of collective identity. Furthermore, the 35 questions have been categorized into three categories which demonstrate the connection between the individual and the environment to examine how those variables formulate collective identity. Based on the tourism project of the Historical Center of Prague, the questionnaire starts by testing participants' knowledge of the historical architecture in Prague. The aim is to adapt the cultural symbolism of architecture as the independent variable to observe the dependent variable of selfhood as long as identity confronts either transformation or adaptation in different social contexts. Later, following the current development of the tourism industry in Prague, this questionnaire examines people's attitude to cultural preservation when an intergovernmental institution cooperates with the local tourism industry. In addition, this questionnaire also introduces the engagement of self-identity and cultural symbolism through the acknowledgment from cultural, social and personal experiences that each individual needs to comply with personal knowledge and experiences within different social contexts to reflect self-identity. To be precise, these questions aim to discover the connection between cultural symbols and self-identity. For instance, *item 33 (I would feel lost if the historical symbols of Czech Republic were gone)* illustrates the connection of cultural realms with the concern of self-identification when it comes to heritage preservation. To sum up, the sampling design is intended to apply these three dimensions of identity to demonstrate the impact of social contexts on the formulation of cultural identity and selfhood.

ii. Overview of Attributes and Distribution of Data

The analysis will test the impact of cultural symbolism on the formulation of selfhood. From the total samplings, in general, there are positive outcomes for those concerned with heritage preservation. Besides, three phenomena have been discovered which support the finding that the preservation of cultural symbols presents the ideology of ethnic identification. For example, (1) more than 85% of the participants support

cultural protection launched by the government together with the consideration that the spending on cultural preservation is necessary. Besides, (2) 100% of the samplings, especially 77% of them who bear even stronger opinions, have indicated a positive opinion to the protection of historical heritages that the maintenance of architecture reveals the possibilities of sustainable tourism of Prague. Finally, (3) more than 90% of the samplings agree that the historical architecture is part of Czech cultures and, in addition, 62% of them agree that Czech culture exemplifies the identity of the Czech people. These three findings conclude that 72% of the samplings agree that heritage represents the image of Czech culture together with 91% of them claiming Czech culture should be preserved.

There are 13 questions that present the personal identity orientation (Q6, Q14, Q15, Q23, Q24, Q25, Q26, Q28, Q29, Q30, Q31, Q32 and Q33); and 13 questions which indicate the social identity orientation (Q2, Q4, Q5, Q7, Q8, Q9, Q11, Q12, Q13, Q16, Q17, Q18 and Q20); also, there are 7 questions (Q1, Q3, Q10, Q19, Q21, Q22 and Q27) in relation to the collective identity orientation.

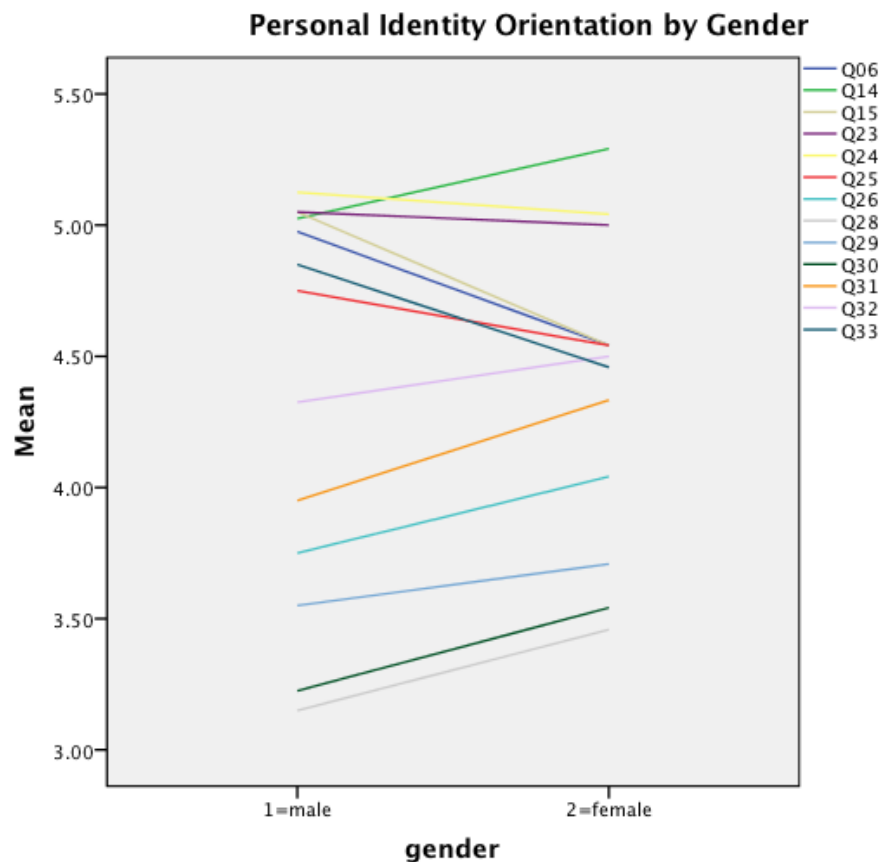
First, according to *Table 5: Personal Identity Orientation by Gender*, the opinion about Q23 and Q24¹³⁶ reveals an equally positive orientation between males and females which features more than 5.00 points above average of scale. In Q14, Q26, Q28, Q29, Q30, Q31 and Q32¹³⁷, the distribution of scales showcases a more positive opinion from the female side. However, from Q6, Q15, Q25 and Q33,¹³⁸ the means of scaling show that males acquire a higher confidence in reference to the representation of cultural symbolism on personal identity.

¹³⁶ Q23 Czech culture should be preserved; Q24 I would feel lost if historical property of Prague were gone.

¹³⁷ Q14 I would feel lost if Czech culture were gone; Q26 I am proud of being a Czech; Q28 Czech cultures present my identity; Q29 Czech culture is a tool to know my family roots; Q30 Czech culture is a tool to identify myself; Q31 Czech culture is important to me; Q32 Cultural preservation is important to me.

¹³⁸ Q6 I would feel lost if Prague Castle were gone; Q15 Czech culture (language, tradition or art) addresses influences on me; Q25 I identify myself as a Czech; Q33 I would feel lost if historical symbols of Czech Republic were gone.

Table 5

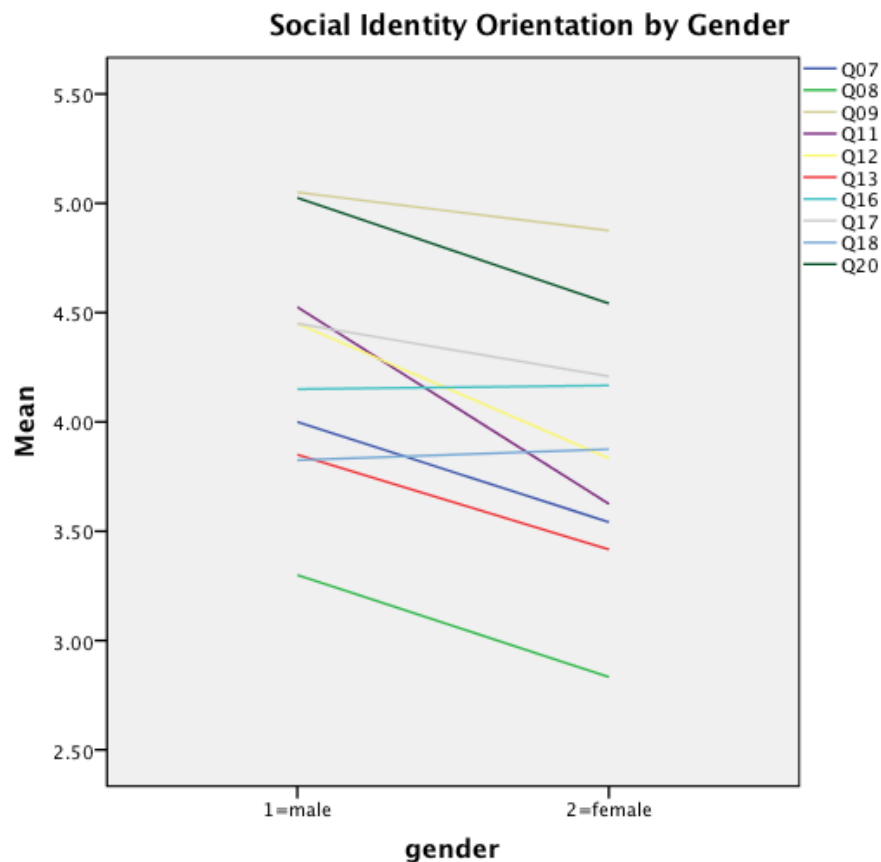


Second, *Table 6: Social Identity Orientation by Gender* shows another perspective which contradicts the ecofeminist assumption that males have a weaker social connection when it comes to cultural preservation. Namely, the data indicate that males express a more positive attitude toward the combination of social identity with cultural education and history in Q7, Q8, Q9, Q11, Q12, Q13, Q17 and Q20¹³⁹. Females indicate a higher connection to social identity in Q16 and Q18¹⁴⁰, evidencing a stronger belonging to Czech culture in relation to cultural diversities. Also, females in general exhibit a negative orientation in Q8, which is below 3.00 points.

¹³⁹ Q7 I know the history of Prague; Q8 I know the history or story of architectures in Prague; Q9 I know Prague is a world heritage classified by UNESCO (United Nations Educational, Scientific and Cultural Organization) Q11 I know the buildings of Prague presents all the most important architectural styles from 10th to 20th century; Q12 I know the Project of Historical Center of Prague; Q13 I know the government is working on the heritage preservation of Prague; Q17 Czech culture is known for history and arts; and Q20 Historical architecture is part of Czech culture.

¹⁴⁰ Q16 Czech culture is different from other cultures (German, Slovakian etc.); Q18 Czech culture is full of diversities.

Table 6

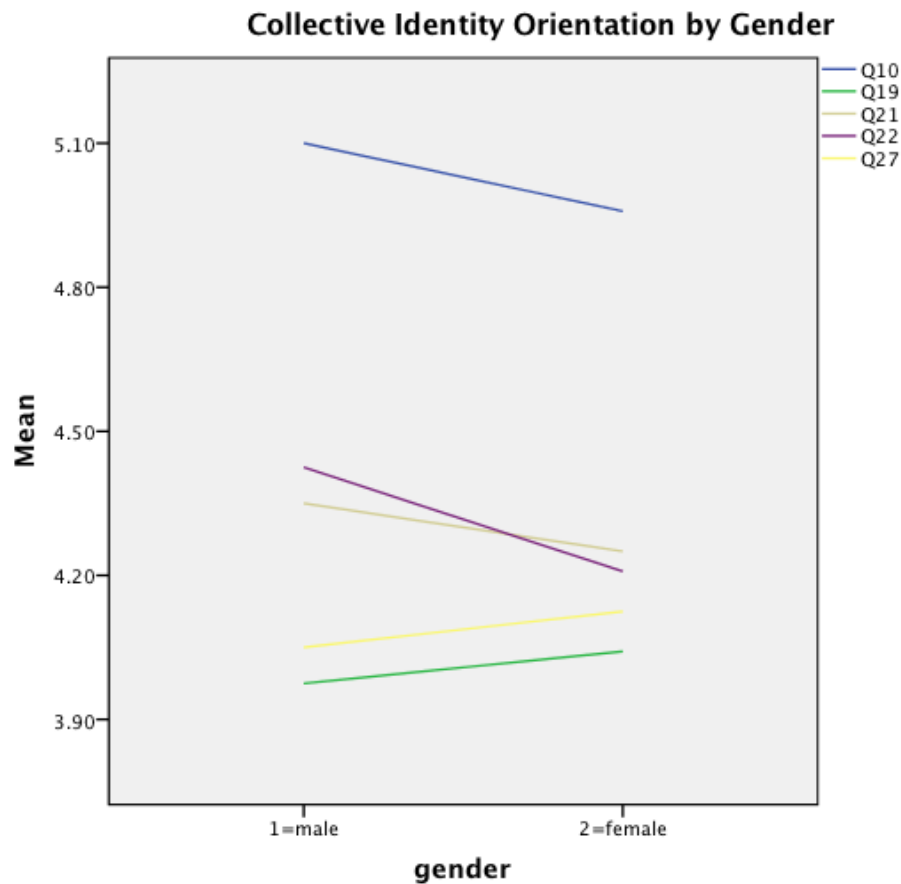


*The scale of means refers to varying opinions from totally disagree to strongly agree (1 to 6).

Last, in *Table 7: Collective Identity Orientation by Gender*, males and females both express a positive opinion toward cultural preservation, together with more than 4.00 points in average from Q10, Q19, Q21, Q22 and Q27¹⁴¹. Besides, females express a more positive attitude in Q19 and Q27. Nevertheless, in Q10, Q21 and Q22 females declare slightly lower support than males on the engagement of cultural symbolism and identity.

¹⁴¹ Q10 I know Prague is known for its historical heritages among foreign and domestic tourists; Q19 Czech culture carries out the identity of Czech people; Q21 Heritage represents the image of Czech culture; Q22 Heritage is an important tool to identify Czech culture; and Q27 Czech cultures present Czech Republic.

Table 7

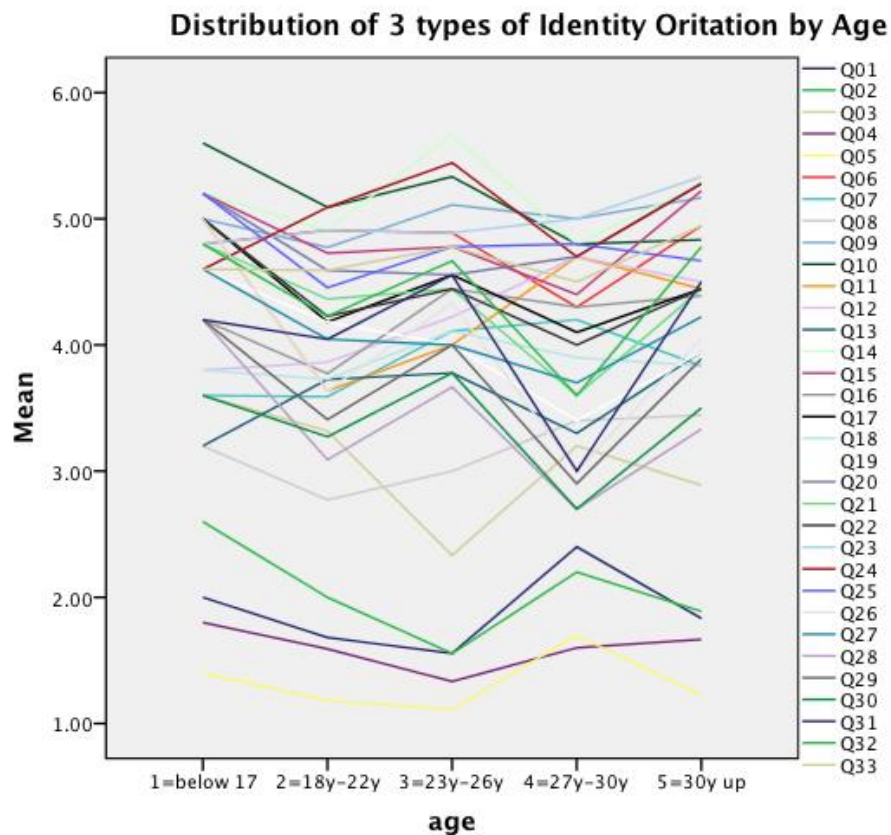


*The scale of means refers to varying opinions from totally disagree to strongly agree (1 to 6).

As previously noted, age, education and occupation have been set up as controlling variables, which would not apply to the complexity of statistical analysis in this survey. However, from an age and education perspective, the graphics introduce an intriguing fact that social experiences and education may also play as a key role in the boost of promoting cultural preservation together with the establishment of cultural identity.

As shown in *Table 8: Three Types of Identity Orientation by Age*, the younger generation, especially below 17 years old, has contributed their great concern upon the connection of selfhood with cultural identity and the preservation of historical property. Besides, the generations of 18 years to 22 years and 27 years to 30 years express comparably passive motivation when it comes to cultural preservation. Here again, we have to clarify the fact that despite the weaker attention to cultural preservation, in general more than 91% of the samplings have a positive attitude to the issue of cultural preservation.

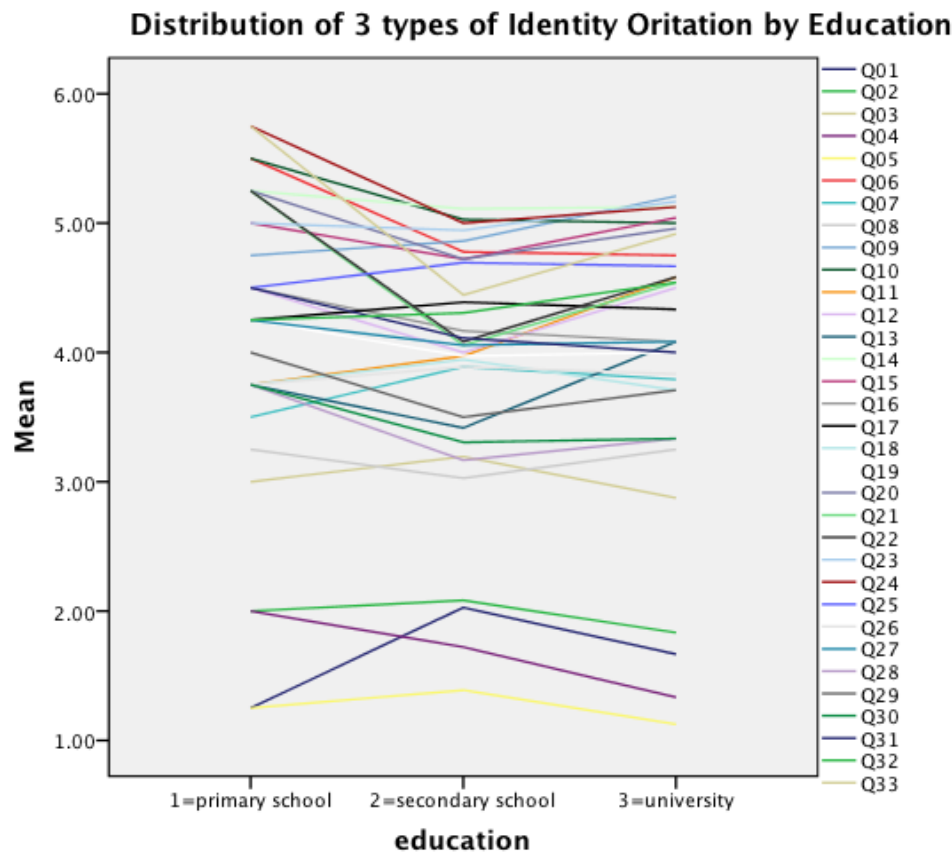
Table 8



*due to research design, the lower means of Q1-Q5 refers to positive opinon; the lower means of Q6-Q33 refers to negative opinions.

Furthermore, based on the data in *Table 9: Three Types of Identity Orientation by Education*, it also demonstrates the fact that people who completed primary school and who are currently in primary school show much more consideration toward the complexity of self-identity regardless of the less social experiences upon the knowledge of cultural symbolism.

Table 9



*due to research design, the lower means of Q1–Q5 refers to positive opinion; the lower means of Q6–Q33 refers to negative opinions.

iii. Analysis of Report

The distribution of the data indicates four major observations: (1) females express a stronger connection between the personal identity and cultural symbolism; (2) males express a higher connection between the social identity and cultural education; (3) cultural symbolism is a tool to verify selfhood and (4) 90% of the participants are in favor of the preservation of cultural properties. Smith has adapted Armstrong's argument that the attributes of selfhood which characterize the durability and the reliability are reversible due to the variability of social change and other processes of symbolization¹⁴²; thus, to figure out the perception of personal identity is the first step

¹⁴² Anthony D. Smith, *Ethno-Symbolism and Nationalism: a cultural approach*, (London: Routledge, 2009): 23.

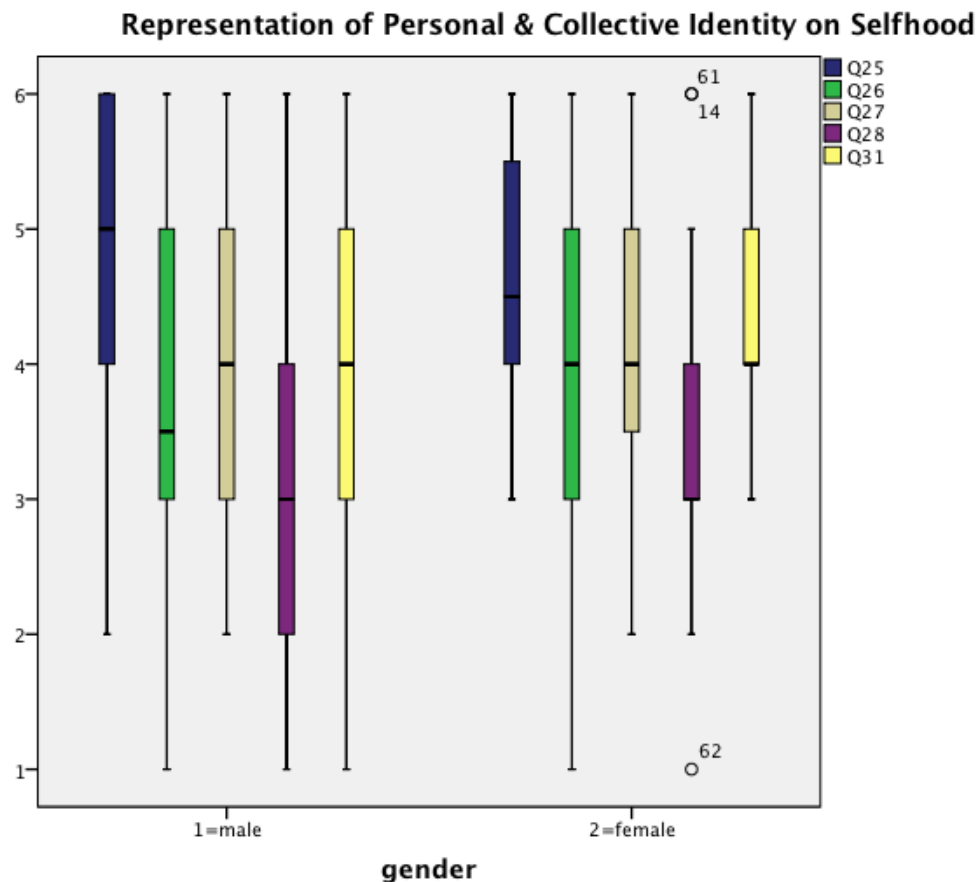
to discover the importance of cultural property to Czech people.

First, the statistical data of *Table 10 Representation of Personal and Collective Identity on Selfhood* illustrate more than 90% of the participants agree with *Q25 I identify myself as a Czech*. This question is related to a high national loyalty in Czech people. Besides, it implies that the ethno-groups ought to be differentiated easily as long as the major consensus of nationalism has been recognized from *Q26 I am proud of being a Czech*. More than 76% of the participants indicate a positive expression in relation to self-identity together with nationalism. Furthermore, Q26 also reveals females have a higher loyalty to the nation-state than males. As the ecofeminist Salehi has claimed, gender inequality presents different attitudes of environmental awareness¹⁴³ such that females are more prone than males to be classified as the minority in relation to the labor market, family structure and social welfare. Hence, those potential vulnerabilities of social disadvantages have further deepened the insight of gender discrimination from the establishment of stereotypes and practices. For instance, the gross monthly wages of males were consistently 5-6% higher than females from 2002 to 2009 in the Czech Republic ¹⁴⁴. Despite this sex discrimination, females in the Czech Republic still positively identify themselves as Czech. Therefore, from *Q28 Czech cultures present my identity* and *Q31 Czech culture is important to me* illustrate the fact that the majority of Czech females express a stronger opinion to the engagement of cultural connection with selfhood.

¹⁴³ Sadegh Salehi *et al.*, "Gender, responsible citizenship and global climate change," *Women's Studies International Forum* 50, (2015): 30.

¹⁴⁴ Diana Bílková, "Recent Development of the Wage and Income Distribution in the Czech Republic," *Prague Economic Papers* 2 (2012): 238.

Table 10



Second, in the section of social identity, males affirm a higher connection between social contexts and self-identity. For example, males have higher confidence in gaining accurate historical knowledge and males also express a progressive attitude toward the current work of cultural preservation in Prague. The results suggest male Czechs are more interested in history, news and the development of infrastructure of Prague than females. This fact coincides with the fact that males have greater opportunities and privileges in education than female. A research project into the current situation of equality in the Czech Republic, issued by the European Commission, illustrates that the gender inequality of education has undermined the participation rates of females together with the development of the talent pool in the employment sector. For instance, the participation rate of female Czechs in secondary school in 2002 was 78%, compared to 87.9% of male Czechs. Moreover, regarding higher education in 2002, females accounted for 8.7% participation rates while males account for 11.2% in the research¹⁴⁵.

¹⁴⁵ "Current Situation of Equality in Czech Republic," European Commission, accessed 1st Aug. 2016,

Nevertheless, the assumption of an educational gap could be an assertive scenario as long as the development of the social connection itself consists of complexities which are involved with various variables to influence the effectiveness of educational performance. Therefore, the educational gap might be unable to engage connection precisely in the social contexts when bias, stereotypes, and even traditions could affect choices and preferences on the phase of cultural and historical education from every individual.

Third, 100% of the participants express an optimistic opinion in relation to the connection of personal experiences with cultural symbols due to their answers to Q6, Q14, Q24 and Q33. Table 11 reveals the means in between 4 to 6 points which illustrates a positive social expectation when it comes to cultural preservation. In those questions, the main task is to analyze the connection between personal experiences and collective memories. Especially the collective memory, here, carries out the representation of cultural symbols which aims to bridge personal identity with collective identity. On the one hand, the connection of personal and collective identity introduces the participation of political actions, which shall be able to reach a consensus with the public for the sake of cultural preservation. On the other hand, the distribution of figures demonstrates a harmonization of collective consensus such that the public opinion of cultural preservation has positively reached to Czech people, even though there is a lack of self-identity adapted to cultural identification among male Czechs.

For example, males typically have lower points on Q28 and Q30, having the interval between 2 to 4 points, whereas females are comparably confident to respond their self-identity to cultural symbols, having 3 to 4 points of interval. Therefore, the different spectrum of intervals support the fact, again, that females regard cultural symbolism to be the key of social contexts, which drives the continuity of social change and integration to achieve the completion of self-identity. That is to say, females are encouraged to adapt cultural symbols to evaluate themselves with social contexts as long as the social atmosphere expects females to be dependent on society. The given vulnerability of gender discrimination explains the insecurity of females in their lifetime. Nevertheless, the disadvantages strengthen their sensibility to fit in different dimensions of discrimination and social context. This approach has been tested through ecofeminism¹⁴⁶. Furthermore, females engage the formulation of selfhood within the cultural contexts and apply it as an embedded element to construct self-

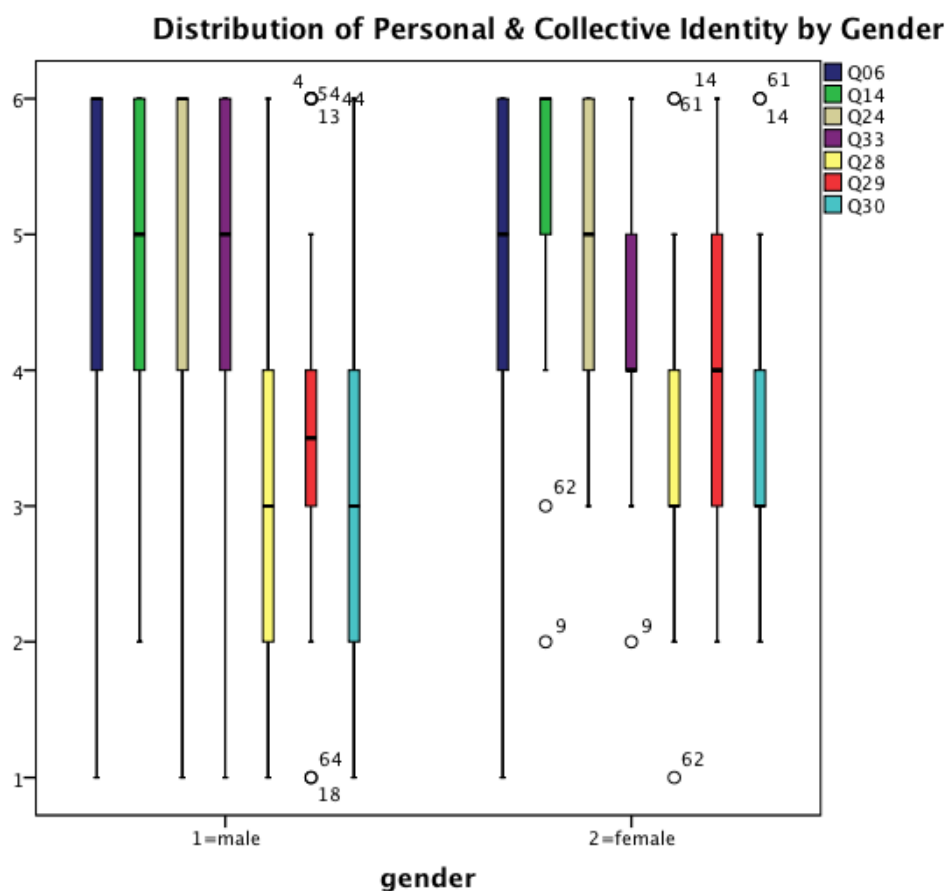
http://ec.europa.eu/justice/gender-equality/files/epo_campaign/country_profile_czech_republic_en.pdf

¹⁴⁶ Greta Gaard, "Ecofeminism and climate change," *Women's Studies International Forum* 49, (2015): 24.

identity.

Finally, the findings show that Czech people share a common interest in the preservation of cultural heritages. More than 90% of the participants support the preservation of Czech culture. As noted from the responses of Q23, which indicates the importance of cultural symbolism, more than 90% of the participants are in favor of the fact that Czech culture should be preserved.

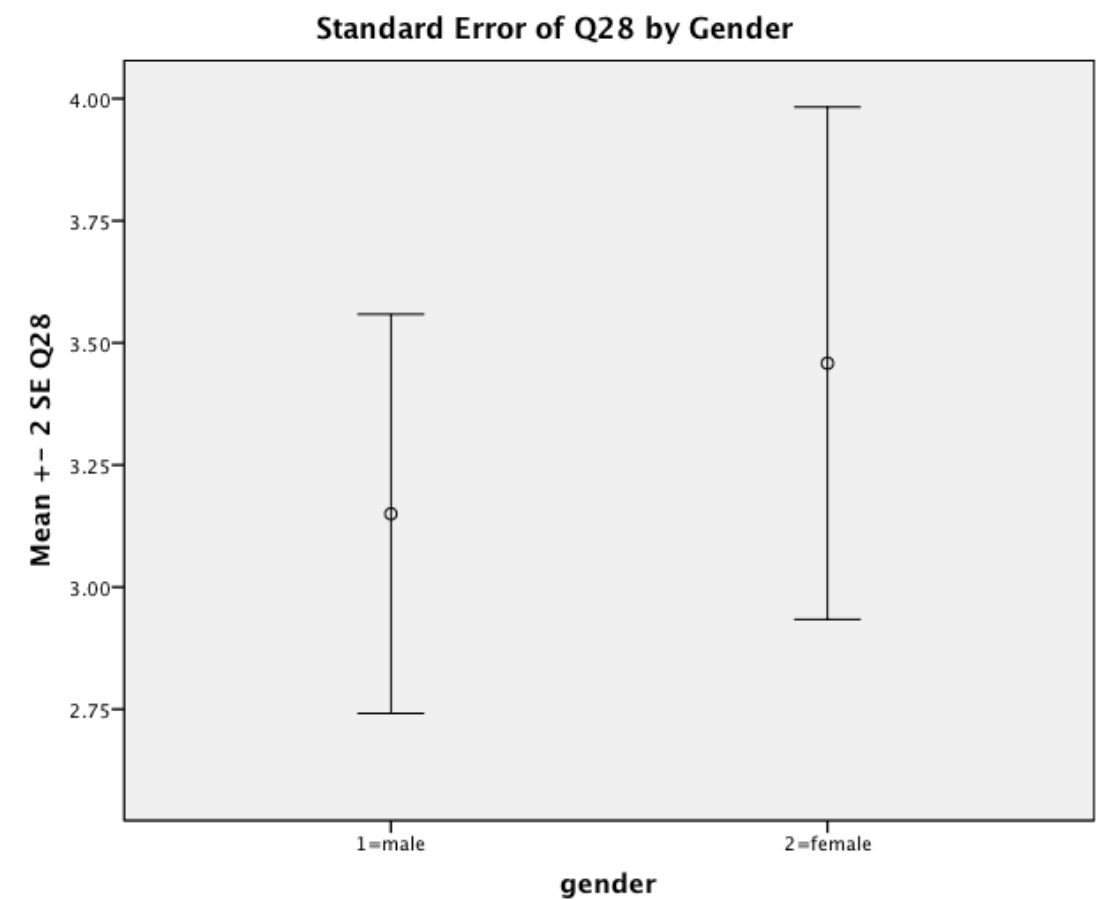
Table 11



In general, it still may not be sufficient to test the real correlation between personal identity and collective identity due to the lack of a large-scale database. Nevertheless, in Table 12 the *SE* of Q28 shows that with the small-scale sampling but n^3 30 and together with the assumption of Gaussian distribution, the variation on the female side demonstrates a wider interval while males exhibit a consistency of interval. Comparing the result of *SE* with the distribution of personal and collective identity on selfhood in Q28, regardless of the wider interval of variation due to the intervention of extreme sampling, female expresses a stronger opinion with the representation of cultural-related identity, thus showing that gender difference influences the opinion of cultural preservation.

To sum up, the result illustrates a positive orientation to cultural preservation such that the majority of Czech people are willing to take practical action in supporting the projects of heritage preservation to maintain the cultural panorama of Prague. Besides, gender differences have proven to be an influential variable in relation to cultural study. Throughout the inquiry, it offers useful suggestions and alternatives to the decision-making system on the issue of urban planning and tourism regulation.

Table 12



5) How Cultural Symbolism Reconstructs Collective Memory

Combining theoretical perspective with empirical exercise, the establishment of “selfhood” has represented a reciprocal integration between cultural symbolism and collective memory. The formulation of selfhood relies on the mutual interaction among personal, social and collective identity. Via different social and cultural contexts with the influences of symbolism, each individual cultivates their attributes exclusively (or inclusively) depending on age, gender and education. Particularly gender employs a vivid picture, as the inquiry has shown males are more connected to social identity while females are more connected to collective identity. The findings from the database indicate that cultural symbolism indeed plays an important role in the formulation of selfhood. As we have discussed in the previous paragraphs, the semiotics and aesthetics of symbolic actions effectively influence the construction of selfhood. Besides, the impact of symbolism can be observed from the establishment of the credibility and reliability of selfhood. Therefore, social contexts impact the process of constructing selfhood, as each individual perceives different levels of rearing, schooling and other patterns of socialization. Furthermore, historical subjects and heritages are part of the spectrum of social contexts, which adapts symbols and symbolic actions to convey the aesthetics of cultural properties. Architecture and other artistic subjects convey cultural symbolism across time and have been prominently viewed as the direct symbolism to realize the concept of “sense of place”. Michael Clark suggests the sense of place connects the emotional and psychological ties with shared experiences to build up individual and collective identity.¹⁴⁷ It is an essential argumentation to justify the function of “place”, especially taking into account the reflection of local residents regarding the environment.

Thus, two questions shall be recalled again: (1) how does the function of place present the local experience? and (2) how does place represent identities? Place is a subject involved in commercial products and it presents the demand and supply relationship of consumption and production.¹⁴⁸ Public transportation, highways, parks and other infrastructure compose the basic function of architecture that it is to facilitate the convenience of living quality. From agricultural communities to commercial society, each economy has relied on the land (or place) to create the values to benefit individual and society. Religious architectures—for example, temples, churches and mosques—present the spirit of religion from various rituals, myths, disciplines and different structures of the building style. As previously discussed, “the things” in terms

¹⁴⁷ Michael Clark, “Achieving Memorable Places...’Urban Sense of Place’ for Successful Urban Planning and Renewal,” in *Making Sense of place: Multidisciplinary Perspectives*, ed. Ian Covery, Gerard Corsane and Peter Davis, (New Castle University: The Boydell Press, 2012): 120.

¹⁴⁸ *Ibid.*, 122.

of place are able to convey the most influential impact of symbolism as long as it is more visible, available and tangible than sounds and states of mind.¹⁴⁹ In addition, those religious places of worship transmit differing evaluation systems within every worship and practice. This is the function of place which has participated in the development of human activities and has meanwhile responded to a collective value system of human experience. This process of mutual representation demonstrates the generation of the sense of place.

However, vandalism contradicts the function and sense of place. Natural erosion, trivial crime and the random “anti-social behavior” become obstacles to the completion of the sense of place. To protect and even further enhance the well-functioned places in terms of historical architecture, the Czech government has spent CZK 313 million (approximate USD 16 million) to support the Historic Center of Prague with retaining the cultural landscape in 2013.¹⁵⁰ The bureaucracy has determined to take action on the cooperation with UNESCO and UN in reference to heritage preservation. The Historic Center of Prague’s project is to enlighten the public on the importance of cultural preservation. Especially, it anticipates the influence of political action such that cultural symbolism undergoes either a progressive evolution or a declining deterioration as long as the decision-making mechanism is well-functioning. Besides, an evolutionary impact of cultural symbolism is particularly able to employ cultural landscape as an effective indicator to represent the local experience. Cultural symbolism is the process of gathering the sense of place which collaborates with symbolic actions to connect cultural ties with local people, generating the intimacies between cultural symbols and human activities. Therefore, the process also demonstrates the ramification of personal and cultural identity by which cultural nationalism reconstructs social contexts and identity.

In addition, cultural nationalism provokes the creation of an imaginary community, based on shared experiences and moral disciplines that aims at consolidating a cultural-oriented society.¹⁵¹ John Hutchison further indicates the differences in comparison with political nationalism, which puts more emphasis on political indicators such as territory, sovereignty, government and people to dominate the power games in political action.¹⁵² Instead, cultural nationalism appeals to rediscover

¹⁴⁹ Tzvetan Todorov, *Theories of the Symbol*, trans. Catherine Porter, (Ithaca, NY: Cornell University Press, 1992): 16.

¹⁵⁰ *Report on the State of Conservation of the Historic Centre of Prague*, (Ministry of Culture of Czech Republic: MK 9190/2014, 2014): 44. accessed Jul. 2015.
<http://whc.unesco.org/en/list/616/documents/>

¹⁵¹ Anthony D. Smith, *Ethno-Symbolism and Nationalism: a cultural approach*, (London: Routledge, 2009): 66.

¹⁵² *Ibid.*

and reinterpret the moral disciplines of social groups and communities to reshape the structure of society.¹⁵³ For example, the multinational cooperation such as the fast food and textile business have confirmed the influence of cultural ties on the diet and consumption behavior of the locals. Cultural nationalism also participates in redefining the relationship of cultural identity and social context by strengthening the consistency of cultural ties to human activities. For example, the consumption behavior of buying luxuries excludes a group of specific people from the others regarding the similar attribute of social behavior. These social behaviors either become a trend or the cultural ties, depending on public acceptance. As long as people acquire the cultural ties by changing their consumption behavior, a subculture has been formed to establish the imaginary community. Those subcultures and imaginary communities exclusively share the same value system which enhances the collective memory among the members. Despite the differences in political and cultural nationalism, nevertheless, both mechanisms engage in boosting social integration to achieve a well-developed welfare state.¹⁵⁴ Besides, Hutchison also elaborates on the impact of ethno-nationalism in consideration of developing consanguineous ties of collective identities.¹⁵⁵ Together with the influences of cultural nationalism, ethno-nationalism addresses secular cultures—for instance, language, tradition and myth—to fortify the consensus of collective memory. In addition, not only does secular culture achieve the realization of vernacular customs, it also contributes to the intensification of a sense of place to human society in regards to the effects of cultural symbolism.

To sum up, the application of cultural nationalism and ethno-nationalism copes with the hypothesis that this tourism project influences the representation of identity because cultural symbolism reconstructs collective memory. This tourism project is necessary to carry on symbolic actions as long as “symbols” have been adapted to cultural preservation. That is why cultural preservation has been highlighted inasmuch as cultural properties to store symbols in order to maintain the sustainability of collective memory. Therefore, the establishment of “selfhood” is driven by varying procedures of socialization which results in the integration of cultural symbolism and human activities to create the intimation of cultural ties and collective experiences. To be precise, cultural property accommodates cultural symbolism to develop selfhood; meanwhile, socialization in terms of cultural ties cultivates the formulation of selfhood to reshape the perception of collective identity. The transformation of selfhood profiles the importance of cultural symbols together with cultural preservation to

¹⁵³ *Ibid.*

¹⁵⁴ *Ibid.*

¹⁵⁵ *Ibid.*, 67.

cultivate the credibility and reliability of self-identity.

Conclusion

Cultural preservation helps the public understand the importance of the cultural landscape to generate collective memory and identities. Particularly the preservation of the cultural landscape illustrates the layout of the city panorama, thereby demonstrating the spatial usage of urban planning with a sustainable and aesthetical perspective. Besides, the engagement of political action in protecting the cultural landscape poses the impact of bureaucratic system inasmuch as the legislation of tourism and cultural policy. The cultural landscape is the collective memory of human activity, engaging symbolic actions in political actions to establish identity. For example, two findings from the questionnaires indicate: (1) people recognize the significance of symbolic action (architecture) to their identity; (2) the sense of place adequately adapts to the residents in Prague. The findings suggest that the project of cultural preservation of Prague influences the representation of identity because the cultural symbolism reconstructs collective identity.

However, the lack of consensus between the public opinion and the decision-making system anticipates the social conflicts when it comes to the increasing spending on cultural preservation and renovation. Despite the findings from questionnaires which have shown a positive opinion of heritage conservation, nevertheless, some samplings express reluctance for further investment in cultural preservation. This finding indicates that the authority should dedicate itself to achieving a harmonious social consensus to improve the efficiency of cultural restoration and renovation. The restoration and renovation to the cultural landscape rely on beneficial urban planning contributing to the harmonization of the environment and human activities. The cultural landscape and symbolism mutually enhance and reconstruct self-identity through the cultivation of sense of place. Particularly, the government acts to intervene in the cultivation of sense of place when the participation in urban planning is capable of facilitating as well as minimizing the cultural landscape. In other words, a well-developed negotiation between the government and people leads to creating a reciprocal outcome of cultural preservation with efficiency. This narrative asserts that the preservation of architecture, monument and heritage in terms of cultural landscape is a game of rational choice between the government and people.

In rational choice, the cooperation between the government and the people can be illustrated by game theory. In the following paragraphs, this inquiry applies the model of assurance situation adapted from game theory to demonstrate the possibility of collaboration between the government and the people for the sake of cultural preservation. The basic assumption of assurance situation consists of (1) at least one actor fears that the other actors behaves in uncertain ways, and (2) at least one actor

is skeptical about others regarding whether they would make a rational decision to achieve self-interests.¹⁵⁶

To foster the efficiency of bureaucratic procedure, the government is prone to cooperate with the public based on the given policies which are under the supervision of a decision-making mechanism. The favored priority of the government tends to generate reciprocal benefits among enterprises and individuals to be in favor of social expectation. This reciprocal action employs public goods to increase national benefits and to retain public confidence in the governance. Therefore, the government also prioritizes cooperative actions as long as the policies do not violate public opinion. In fact, there is a lack of motivation for authority to placate the public. However, the government is keen on applying guaranteed or persuasive methods to garner public support through political actions and lobbying groups. For example, enlightening the public to understand the importance of cultural landscape is the main task for the government in order to accomplish cultural preservation. Complying with the cultivation of sense of place, the government should come up with the sustainable tourism policy which carries out the significance of place because places have vernacular intimacies which are bounded by cultural ties on people to generate the belonging of closeness from historical buildings, the cultural landscape and nation-states. To reach a beneficial negotiation, the decision-making system is expected to reform the tourism policies, adopting cultural symbolism to cultivate the sense of place to the public. On the one hand, the uncertainties behind negotiation often undermine the accomplishment of reciprocal consensus. For example, the public expresses skepticism to the development of cultural preservation as long as the restoration and renovation of the cultural landscape consumes much time and money. They also expect the authority to dedicate itself to the reform of pension, healthcare and other social welfares instead of cultural properties. On the other hand, rational choice employs a simplified model to ameliorate the uncertainties and to encourage the incentives of cooperation among actors.

In an assurance game, the priority of player A tends to collaborate with player B even though it involves the uncertainty that players in a non-zero-sum game are not able to predict incentives among each other but are prone to take reciprocating action.¹⁵⁷ The decision-making mechanism of government is depicted in table 13. The government prioritizes cooperation, yet nevertheless the uncertainties and limited information of public opinion discourage the decision-making system from carrying on

¹⁵⁶ Andrew Hindmoor, "Rational choice", in *Theory and methods in political science*, eds. David Marsh and Gerry Stoker, (Basingstoke: Palgrave Macmillan, 2010): 42-59.

¹⁵⁷ *Ibid.*

cooperation, but rather defection.

Table 13 The Assurance Game

A B	C	D
C	4,4 (P,N)	1,3
D	3,1	2,2 (N,M)

A: Government, B: People, Preference of priority: $4 > 3 > 2 > 1$

C: Cooperate, D: defection, P: Pareto-efficient, N: Nash-equilibrium, M: Maximum strategy

In contrast to the government, the people are about to take similar actions regardless of limited information and non-transparent motives released by the government. Both player A (the government) and player B (the people) are likely to place their priority at CC on the first stage. Somehow, the maximum strategy is located at DD due to the uncertainties such as reckless prediction or an exaggerated emphasis on incentives. Besides, the maximum strategy is supposed to be the optimal choice for players in game theory. Nevertheless, the varying options with reciprocal benefits, which are operated by governmental institutions and interest groups, motivate player A and player B to initiate negotiation. The negotiation forecasts a positive outcome that the optimal strategy drops to CC situation, which is the crossroad of Pareto-efficient and Nash-equilibrium, rather than the crossroad of Nash-equilibrium and maximum strategy to the DD situation. In sum, the model of the assurance game demonstrates a win-win situation to the cultural preservation of Prague.

Finally, the practice of political actions collaborating with symbolic actions suggests a reciprocal approach of sustainable tourism to Prague. The improvement of sustainable tourism has addressed global environmental protection and world heritage preservation with an influential impact for the sake of balancing landscape development and urban planning, complying with the agreements between the decision-making system and interest groups. As long as the public has affirmed a positive opinion to support the preservation of cultural landscape, the Czech government should adapt the cultural projects advised by UNESCO, based on rational choice, to establish a well-functioning and efficient tourism system to maintain the sustainability of the cultural properties in Prague. Moreover, the implementation of symbolic actions in the cultural projects also provokes the sense of place among people to generate the closeness of cultural identity with self-identity. The cultural closeness is directed by political action, and then it crafts the collective identity as long as people obtain the place attachments to comply with these tourism policies. Later, the collective identity becomes the promoter to encourage cultural preservation. The cooperation of political and symbolic actions reveals a political mutualism to benefit

each other. To sum up, the cultural symbolism in heritages and the other historical properties have carried out its influences via the political actions to establish people's collective identity.

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Questionnaire

QUESTIONNAIRE OF CULTURE AND IDENTITY

Dotazník o kultuře a identitě

Firstly, thank you for your participation in this project.

V první řadě, bych Vám rád poděkoval za účast na tomto projektu.

This questionnaire was designed by Guan Jie Wang, who is working on a project of Sustainability of Tourism and Identity to examine the hypothesis of *how does cultural symbolism reconstruct collective memory*.

Tento dotazník vytvořil Guan Jie Wang, který pracuje na projektu "Udržení cestovního ruchu a identity" kterým chce prokázat význam: Jak vnímáme historický dopad naší země.

This project aims to review people's attitude between cultural symbols and self-identity. In accord with the following questions, each item will address a different perspective to reveal individuals' orientation of cultural and self-identity.

Tento projekt si klade za cíl přezkoumat jaký mají lidé postoj vůči našim kulturním symbolům a co pro ně samotné znamenají. V následujících otázkách, bude každá otázka zaměřená na úhel pohledu jednotlivce jak vnímá svou kulturu a jestli se s ní stotožňuje či nikoli.

INSTRUCTIONS:

Instrukce:

Please read each item carefully and consider how it applies to you. Fill in the blank next to each item by choosing a number from the scale **0 to 5** as below:

Čtěte prosím každou otázku pečlivě a zvažte jak se k tomu stavíte vy. Vyplňte volné políčko vedle otázky číslem 0-5 podle následujících kritérií.

Distribution of Scaling: **0 to 5**

0= totally disagree

1= not agree

2= fairly agree

3= agree

4= very agree
5= totally agree

Vysvětlivky 0 až 5

0= naprosto nesouhlasím

1= nesouhlasím

2= souhlasím jak v čem

3= souhlasím

4= velmi souhlasím

5= stotožňuji se s tím

Do you agree with it?

Souhlasíte s tím?

_____ Q1. Prague has taken part in UNESCO (United Nations Educational, Scientific and Cultural Organization) in 1992 as a world **heritage (historical or natural valuable properties)**. And I am **NOT** happy with it.

Otázka č. 1

Praha je součástí UNESCO (Organizace spojených národů pro vědu a vzdělávání) od roku 1992 jako světové dědictví (historických nebo přírodních vlastností).

A já z toho nemám radost.

Do you agree with it?

Souhlasíte s tím?

_____ Q2. Prague is ranked as the 6th place of travelers' best choice of world destination in 2016. Prague Castle (Pražský hrad), Charles Bridge (Karlův Most), Wenceslas Square (Václavské Náměstí) and Old Town Square (Staroměstské náměstí) are known for tourists, but the tourism industry is **NOT** important to the Czech Republic.

Otázka č. 2

Praha je u turistů na 6. místě jako nejlepší volba světové destinace v

roce 2016. Památky jako Pražský Hrad, Karlův most, Václavské náměstí a Staroměstské náměstí jsou turisty velmi známe, ale cestovní ruch není pro Českou Republiku důležitý.

Do you agree with it?

Souhlasíte s tím?

_____ Q3. The Historical Center Project of Prague is a heritage preservation project. The Czech government and UNESCO launched the project in order to maintain the sustainability of cultural preservation of Prague. But the project has **NOTHING** to do with me.

Otázka č. 3

Území centra historické Prahy je v péči památkového úřadu. Česká vláda a UNESCO zahájily projekt udržitelnosti historického a kulturního centra Prahy. Tento project semnou nijak nesouvisí.

Do you agree with it?

Souhlasíte s tím?

_____ Q4. Prague Castle, Charles Bridge, Wenceslas Square and Old Town Square are not important to the Czech Republic and the government should **NOT** spend money to protect them.

Otázka č. 4

Pražský Hrad, Karlův most, Václavské náměstí a Staroměstské náměstí nejsou pro Českou Republiku důležité a stát by neměl investovat peníze do jejich udržitelnosti.

Do you agree with it?

Souhlasíte s tím?

_____ Q5. The development of tourism in Prague has nothing to do with historical architecture and other heritages. Prague will be the same even if those heritages have been **REMOVED** or replaced.

Otázka č. 5

Cestovní ruch v Praze nemá co dělat s historickou architekturou a dalšími památkami. Praha by byla stejná ikdyby všechny památky byly odstraněny nebo nahrazeny.

Do you agree with it?

Souhlasíte s tím?

_____ Q6. I would feel lost if Prague Castle were gone.

Otázka č. 6

Mrzelo by mě kdyby Pražský hrad zmizel.

_____ Q7. I know the history of Prague.

Otázka č. 7

Znám historii Prahy.

_____ Q8. I know the history or story of the architecture in Prague.

Otázka č. 8

Znám historii Pražské architektury.

_____ Q9. I know Prague is a world heritage site classified by UNESCO (United Nations Educational, Scientific and Cultural Organization).

Otázka č. 9

Vím, že je Praha na seznamu světového dědictví UNESCO.

_____ Q10. I know Prague is known for its historical heritage among foreign and domestic tourists.

Otázka č. 10

Vím, že Praha je známa pro své historické dědictví jak mezi českými tak zahraničními turisty.

_____ Q11. I know the buildings of Prague presents all the most notable styles of architecture from the 10th to the 20th century.

Otázka č. 11

Vím, že Pražské budovy prezentují všechny nejdůležitější architektonické styly z období 10.-20. Století.

_____ Q12. I know the Historical Center Project of Prague.

Otázka č. 12

Znám území historického centra Prahy.

_____ Q13. I know the government is working on the heritage preservation of Prague.

Otázka č. 13

Vím, že vláda pracuje na zachování dědictví Prahy.

_____ Q14. I would feel lost if Czech culture were gone.

Otázka č. 14

Mrzelo by mě, kdyby česká kultura, vymizela.

_____ Q15. Czech culture (language, tradition and art) has an influence on me (4)

Otázka č. 15

Česká kultura (jazyk, tradice nebo umění), mne ovlivňuje.

_____ Q16. Czech culture is different from other cultures (German, Slovakian etc.)

Otázka č. 16

Česká kultura je odlišná od ostatních kultur jako například Německa nebo Slovenska atd.

_____ Q17. Czech culture is known for history and the arts.

Otázka č. 17

Česká kultura je známa pro svou historii a umění.

_____ Q18. Czech culture is full of diversity.

Otázka č. 18

Česká kultura je plná odlišností.

_____ Q19. Czech culture represents the identity of the Czech people.

Otázka č. 19

Česká kultura vyjadřuje identitu českých občanů.

_____ Q20. Historical architecture is a part of Czech culture.

Otázka č. 20

Historická architektura je součástí České kultury.

_____ Q21. Heritage represents the image of Czech culture.

Otázka č. 21

Dědictví reprezentuje pohled na českou kulturu.

_____ Q22. Heritage is an important tool to identify Czech culture.

Otázka č. 22

Dědictví je důležitý nástroj k identifikaci české kultury.

_____ Q23. Czech culture should be preserved.

Otázka č. 23

Česká kultura by měla být zachována.

_____ Q24. I would feel lost if the historical property of Prague were gone.

Otázka č. 24

Mrzelo by mě kdyby historický majetek Prahy zmizel.

_____ Q25. I identify myself as a Czech.

Otázka č. 25

Cítím se býti Čechem.

_____ Q26. I am proud of being a Czech.

Otázka č. 26

Jsem hrdý na to, že jsem Čech.

_____ Q27. Czech cultures present Czech Republic.

Otázka č. 27

Česká kultura vyjadřuje Českou Republiku.

_____ Q28. Czech culture represents my identity.

Otázka č. 28

Česká kultura vyjadřuje mne samotného.

_____ Q29. Czech culture is a tool to know my family roots.

Otázka č. 29

Česká kultura je nástrojem k poznání mých rodinných tradic/kořenů.

_____ Q30. Czech culture is a tool to identify myself.

Otázka č. 30

Česká kultura je nástrojem kterým identifikuji sebe.

_____ Q31. Czech culture is important to me.

Otázka č. 31

Česká kultura je pro mne důležitá.

_____ Q32. Cultural preservation is important to me.

Otázka č. 32

Zachování kultury je pro mne důležité.

_____ Q33. I would feel lost if the historical symbols of the Czech Republic were gone.

Otázka č. 33

Mrzelo by mne, kdyby historické symboly České republiky zmizely.

Q34. Gender: ☐ Male ☐ Female ☐ Anonymous

Otázka č. 34

Pohlaví: ☐ Muž ☐ Žena ☐ Anonymně

Q35. Age: ☐ Below 17 ☐ 18-22 ☐ 23-26 ☐ 27-30 ☐ Over 30

Otázka č. 35

Věk: ☐ Méně jak 17 ☐ 18-22 ☐ 23-26 ☐ 27-30 ☐ 30 a více

Q36. Occupation: _____

Otázka č. 36

Zaměstnání:

Q37. Education: ☐Primary School ☐Secondary School ☐College
☐University (☐BA ☐MA ☐PhD)

Otázka č. 37

Vzdělání: ☐Základní škola ☐Středoškolské ☐Vysokoškolské

This is the end of the questionnaire. Thank you again for your contribution. Please note that all the samplings are **ONLY** applied to this project without any further purpose. The unauthorized application of this questionnaire or results will be accused of the infringement of intellectual property rights.

Tohle je konec mého dotazníku, děkuji Vám za Vaši účast na něm. Prosím mějte na paměti, že veškeré informace jsou pouze pro účely tohoto výzkumu. Neoprávněné užívání nebo výsledek tohoto dotazníku a nakládání s ním bude obviněno porušením práv duševního vlastnictví.

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