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*“How do mundane objects evoke touristic experiences in the everyday life of Polish diaspora, and how does this material exploration inform the theoretical understandings of tourism?”*

**Aalborg University**

Master Thesis 2017

MA in Tourism

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Supervisor: Martin Trandberg Jensen

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**AALBORG UNIVERSITET**

# Abstract

The following thesis is inspired by the writer's cultural background and phenomena of carrying different objects to Denmark by the polish diaspora. The tendency to carry objects from Poland has been followed by the writer on social media which was a trigger to investigate more this field. However, this anomaly finds its roots in the tourism research where Basu et al. (2008) stressed out that migrants are bringing their objects with, that have a meaningful meaning and value for them. Hence it is perceived as a connection to their homeland, family and the past.

The analysis is supported by the collected data that took place during the last few months. In purpose of this thesis, the interviews were conducted with polish diaspora and photographs of the objects that has been carried to Denmark were taken.

This thesis is based upon of the significance of the souvenirs and its contribution to the new ways of understanding tourism and tourists.

Thus, the first part of the analysis is being established upon the types of souvenirs and what meanings and values are attached to them. However, the tourism research has failed to understand the significance of objects in modern tourism (Haldrup & Larsen, 2006), therefore there is the absence of research in this field (Morgan & Pritchard, 2005).

Hence, souvenirs are being perceived as a holder of tourist experiences. However, not only temporary experiences but also memories that follow the tourist long after returning home from holidays. The souvenirs are being recognised also as a source of the memories (Gordon, 1986). Collecting souvenirs can be looked upon the same manners as amassing memories and experiences (Haldrup & Larsen, 2006)

Hence, analysis confirms that the souvenirs can be ordinary objects as long as they are reflecting the tourist experience, carry values, meanings and can bring individuals into memorable moments, time and places. However, it is argued that conventional definition of souvenirs should be expanded by the means of 'objects that move'.

The last part of the analysis helps to acknowledge a new understanding of tourism and tourists by displaying new ways of traveling and challenging the old definitions. It can be said that “tourism has broken away from its beginnings” (Franklin & Crang, 2001, p. 6), which my analysis supports. Polish tourist migrants are able to travel through imagination which can be triggered by the senses and objects that are a transporter of touristic experiences kept in the memory.

Thus, souvenirs trigger emotions, memories, and imagination, it takes a polish tourist migrant away from the context that they are currently in. Also, as an analysis showed senses of smell and taste are being considered as an important source that impacts imagination travel. Once experienced something in the past can be brought back to life in the mind through imagination, memory, and the senses. Senses are being same as souvenirs identified with touristic experiences.

Hence, through the means of being able to travel in mind by dint of imaginary to the places that once has been experienced can take a place on an everyday basis. Thus, by sitting at home, it is possible to travel in mind and be in different places when the imaginary process has been triggered.

Therefore, this new understanding of tourism and being a tourism needs to be taken into consideration while developing a new tourism theories. Thus, this thesis contributes to the tourism research by supporting Franklin et al. (2001) and Larsen (2008) research.

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## Introduction

The Twenty-first century has become a period where mobility developed into a powerful discussion within the tourism field. It includes not only movement of people but also objects and a whole range of material things used on an everyday basis (Sheller, Hannam, & Urry, 2006).

As reported by Central Statistical Office in Poland (GUS), in 2014 polish migration raised up to five-point-six percent (5, 6%) (Główny Urząd Statystyczny, 2015). The Federation of Polish and the Polish-Danish organizations in Denmark (Federacja Organizacji Polskich I Polsko-Duńskich w Danii), which officially represents the Polish diaspora in Denmark, provided me with the authoritative information that at the end of the year 2014 the number of polish tourist-migrants in Denmark was thirty-eight thousand five hundred (38.500). Additionally, the Federation claims that the unofficial sum of Polish diaspora is double than officially stated figure presented above (Appendix 8).

These days, migrants commonly are returning home in order to visit their families and friends while they are „being ostensibly ‘on holidays’ in their own country of origin” (Hannam & Knox, 2010, p. 162). Being a migrant-tourist brings the following after effects which are: dislocation, displacement, torn between their home and not-home and separation from family. Therefore, they leave their place with tendencies for carrying parts of their home that they are attached to. The following objects might include various souvenirs, postcards, diaries, photos, videos, cutlery, furniture, cars, clothing, cosmetics, food and things that find use in everyday life. Thus, it is noticeable mostly while visiting their properties and observed on social media.

Every day the migrant-tourists are surrounded by materialistic objects and very fast get used to them and they cannot imagine life without them. Most of the things are treated with indifference, not paying them any emotions. On the other hand, there are objects that have for them significant, emotional, symbolic and practical meanings. The things can change their original functions because they are not being perceived as a ‘dead objects’. Therefore, I have intended to explore how these things occasionally ‘transform’ trough the time and circumstances and how are contextualized in present settings in order to all of a sudden create new practices, meanings, and emotions.

In spite of above, my interest to investigate further the phenomena of tourism itself arise. Elaborating more about how it is being understood by the means of being a tourist, which involves a lot of everyday practices and travel away while being home.

Further, mentioned phenomena of migration and mobility of materialities have drawn my attention through last months. After becoming a member of a few Polish diaspora groups<sup>1</sup> on social media I have been able to witness what kind of things are being carried into Denmark. That triggered me and made me wonder why Polish tourist-migrants put so much effort for example into carrying, windows, doors, sofas, furniture, different small things, medicines, food or clothes and other practical objects of everyday use into Denmark. Do these things have some special meanings and values for them? Does it influence their life in Denmark? Does it make them feel safe? What is the reason behind it? By trying to find answers for these questions I started to understand the fact that the conventional tourism and traditional tourist need to be understood by the new and could be provocative means.

Therefore, this thesis is going to investigate the following problem formulation

*“How do mundane objects evoke touristic experiences in the everyday life of Polish diaspora, and how does this material exploration inform the theoretical understandings of tourism?”*

Thus, by investigating this problem formulation, I want to illustrate the role and meanings and types that mundane materialities play in staging the life of Polish diaspora in Denmark. Furthermore, I aim to bring a new understanding of how the tourism and being a tourist can be perceived by drawing upon objects, touristic experiences, senses, and imagination.

In order to answer the main problem formulation, I have decided to use the three sub-questions to assist me with providing in-depth analysis.

Firstly, I have decided to elaborate about types of souvenirs Polish migrants' tourists bring to Denmark in order to receive the broader view of the objects. Thus, the conventional definition of souvenir is going to be questioned.

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<sup>1</sup> Facebook groups-names: Polakker i Danmark (Polacy w Danii); Polonia za Zelandii (Polakker på Sjælland); Polacy w Danii (tacy normalni); Polacy w Danii (Jultandia); Denmark po polsku- ogłoszenia; Polonia.Dania.dk; Tablica ogłoszeń Kopenhaga; Polacy w Danii; Kacik dla mamusi w Danii; Polonia w Danii (Polish ppl in Denmark);



Therefore, the first sub-question is:

- *What types of souvenirs does polish diaspora bring to Denmark?*

The exploration of the above sub-question is going to provide the insight on the types of souvenirs polish diaspora brought to Denmark. This is being perceived as advantageous, later in the thesis, where meanings, values, imagination and senses are going to be analysed. On the other hand, the analysis of this sub-question is going to be semiotic, where the introduction to types of souvenirs is going to be presented by using collected data and photographs. The chosen theories for the following sub-question is based upon typology of souvenirs.

After recognising types of souvenirs, the second sub-question is needed in order to identify

- *What values and meanings carry souvenirs for polish diaspora in Denmark?*

This above sub-question is going to provide information that includes meanings and values of mentioned in the first sub-question souvenirs carried to Denmark and how does it influence the everyday life of polish tourist migrant. In order to be able to answer in depth the following sub-question, interviews with polish diaspora have been conducted. The interviews included question within areas: meanings and values. The necessary souvenir theory has been used in an analysis in order to answer this sub-question is.

Thirdly, the closer look at the senses, memory, and imagination is going to be taken. All three factors together embody the new understanding on tourism and tourist.

- *How do senses embody the imaginary way of tourism?*

This sub-question is going to investigate how senses trigger imaginary and how does it bring a new understanding to tourism and tourist. The necessary data have been collected for this sub-question by conducting interviews with polish diaspora in Denmark. Theory needed for this point is within the area of memory, senses, and imagination as well as tourism and tourist.

In order to be able to answer in depth the following sub-questions, and the main problem formulation interviews with polish tourist migrants have been conducted. The interviews included question within areas: meanings, values, type of objects and memories. By taking into consideration the fact that this

thesis involves research on the object and its placement at home, the necessary photographs has been taken.

Overall, the analysis of this thesis is going to contribute to a tourism research, which has neglected this material dimension of setting up a home-away-from-home.

## Methodology

The following chapter contains further discussion about data collection, what methods have been chosen and what limitation has been meeting while using these following approaches.

According to my cultural background, I find it interesting to put the focus of this thesis on the meanings, role, and values of the objects which we polish tourist-migrants bring along with to Denmark from the homeland. The objects carry feelings, memories, messages, and experiences, as well as they play a different role for each and every single individual and those can change during a time also they are not being dead objects.

As the objects, materialities and souvenirs are being an inseparable part of tourists' experiences (Morgan & Pritchard, 2005), therefore due to that fact they are considered to be a part of the tourism industry.

The research was conducted upon what I have observed about tourist-migrants and the objects they carried to Denmark, therefore I wanted to elaborate more the following area. My main focus was based on the following questions that influenced my choice of the topic and problem formulation for this thesis: Why do polish tourist-migrants put so much effort to carry certain materialities to Denmark? Do these objects has a special meaning, functions or play a significant role for them in everyday life? Do the meanings of these objects and feelings towards them transform during the time and travel?

Thus, by, exploration on the following area I am also going to bring a better understanding on what types of souvenir polish migrant tourist carried to Denmark and what values and meaning do they carry. The following action is going to help answer the third sub-question in the analysis chapter where the travel through imagination triggered by senses will be analysed.

## Study area

The research for this thesis was based upon the polish tourist-migrants called Polish diaspora living in Denmark, who carried the materialities along from the homeland.

Due to the fact that collecting data for this thesis involved the researcher in visiting the polish tourist migrant's places of living, taking pictures of the objects and conducting interviews, the study area has been narrowed down. Therefore, for the purpose of this thesis, it has been decided to conduct the research within the Zealand area, as the most accessible for researcher island of Denmark.

The polish tourists-migrants have been chosen randomly by using the snowball method explained later in this chapter. Still, the target was to find polish tourist- migrants that brought to Denmark objects that have for them specific values and meanings.

Due to the fact that the polish tourist-migrants carry different objects to Denmark, thus I would like to elaborate more on what the types of the souvenirs and what values and meanings they carry. This process is going to help to categorize the object that has been carried to Denmark from the homeland and will help to show what kind of things has been brought together with understanding the meanings and values.

Later, the layers of the meanings for the souvenirs will be investigated in order to help understand more in depth that the souvenirs are not a dead object and often are carrying multiple values and meanings that can change according to time and context.

## Research design

In order to help to present the structure of the methodology, I have decided to use research onion. Saunders et al. (2007) designed the research onion framework, which represents the layers that should be covered while developing the research strategy (Saunders, Lewis, & Thornhill, 2007).

Furthermore, each layer of the onion circumscribes in details several stages of the research process (Saunders, Lewis, & Thornhill, 2007).

Saunders et al. (2007) argue that the research onion framework assures an effective and consistent assistance for a researcher in order to be able to distinguish the research strategy. Therefore, it is perceived beneficial to answer various types of research questions.

The following thesis is being defined in the means of the exploratory research, where a method of conducting interview has been identified within research onion framework.

As exploratory research about types, values, and meanings of souvenirs carried to Denmark and its effect on polish tourist- migrant is classified as a social constructionism thesis designed in an inductive way.

The ethnography strategy has been chosen for this research paper which is pursued by an adoption of the mono method which includes a qualitative data. The thesis is supported interviews as data collection techniques.

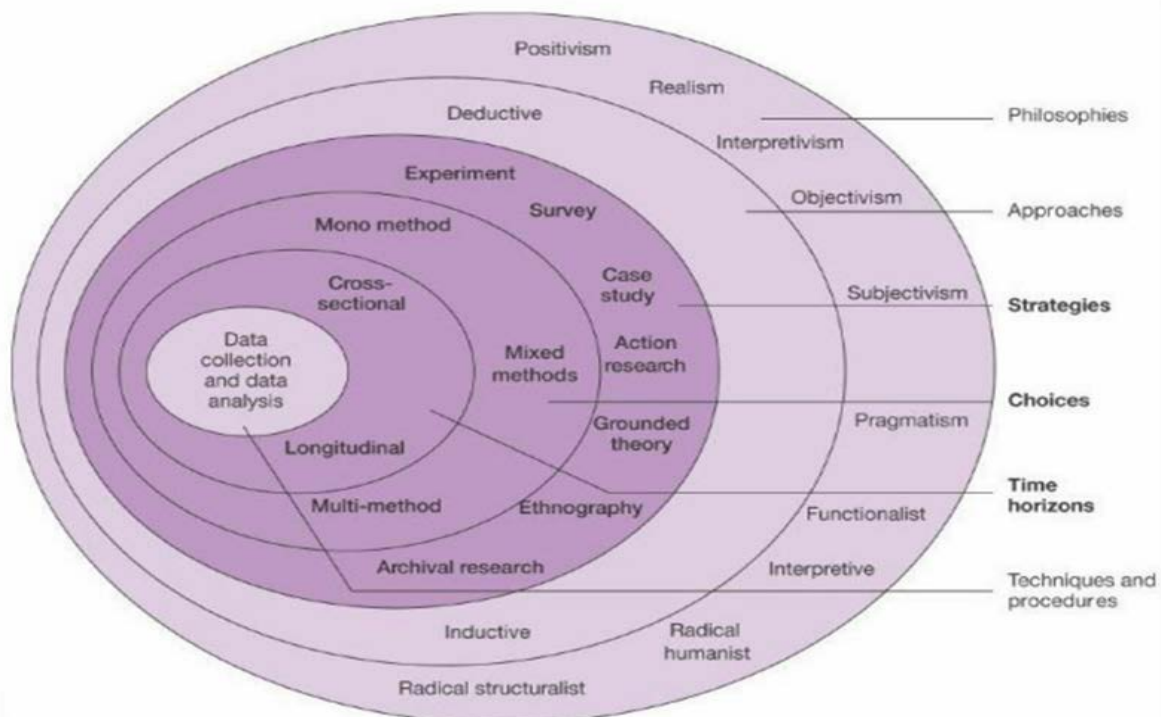


Figure 1 Research Onion (Saunders, Lewis, & Thornhill, 2007)

According to the research onion framework above the following methods have been chosen for this thesis and are outlined in the table below:

| <i><b>Philosophy</b></i>                | <i>Ontology -&gt; Subjectivism -&gt; Social<br/>constructivism</i> |
|---|--|
| <i><b>Approach</b></i>                  | Inductive  |
| <i><b>Strategy</b></i>                  | Ethnography  |
| <i><b>Methodological choice</b></i>     | Mono method -> Qualitative methods                                 |
| <i><b>Techniques and procedures</b></i> | Semi-structured interview, observation                             |

## Research philosophy

### Ontology -> Subjectivism -> Social constructivism

According to Saunders et al. (2015) research philosophy is associated with “the development of knowledge and the nature of that knowledge and provides the justification for how the research will be undertaken” (Saunders M. , Lewis, Thornhill, & Bristow, 2015, p. 124).

The ontology has been chosen for this thesis as a research philosophy which establishes “the concerns with the nature of reality and it raises questions of the assumptions researchers to have about the way the world operates and the commitment held to particular views” (Ukessays, 2015). Accordingly, it stresses out that the ontological acceptance is going to frame the researcher's perspective “in which researcher see and study their research objects” (Saunders M. , Lewis, Thornhill, & Bristow, 2015, p. 127).

The chosen ontological aspect for the following thesis it is subjectivism, which means that “social phenomenon is created from the perceptions and consequent actions of social actors (people)” (Saunders M. , Lewis, Thornhill, & Bristow, 2015, p. 130).

According to Remenyi et al. (1998) who mentioned that the significance of investigating “the details of the situation in order to understand the reality or perhaps a reality working behind them” (p. 35) is assigned within term social constructionism. Thus, the following stresses out that from “the interpretive position it is necessary to explore the subjective meanings motivating the actions of social actors in order for the researcher to be able to understand these actions” (Saunders M. , Lewis, Thornhill, & Bristow, 2015, p. 130).

In this following thesis, in order to be able to understand what is happening it was necessary that researchers study the situation in detail (Saunders M. , Lewis, Thornhill, & Bristow, 2015). It is recommended to acknowledge the fact that social constructionism displays reality as “being socially constructed, social actors, such as the customers may place many different interpretations on the situations in which they find themselves, therefore individual customers will perceive different situations in varying ways as a consequence of their own view of the world” (Ukessays, 2015).

Therefore, in this thesis, the actions and perceptions of social actors have been built upon the social constructionism. The perceptions and actions of the polish tourist-migrants have been collected for purposes of this thesis.

### Research approach

An inductive approach has been selected for this thesis by the means of that theory would follow the collected data. In order to bring a deeper understanding of this approach, the following term is needed to be acknowledged. Accordingly, the inductive research “involves the search for a pattern from observation and the development of explanations – theories – for those patterns through series of hypotheses” (Bernard, 2011, p. 7).

For this thesis, an inductive approach means that the researcher began firstly with collecting relevant data based on the interest area. When the meaningful amount of data has been collected and researched

for the patterns in the data, then the theory development begins in order to clarify acknowledged patterns (Research-methodology, 2016).

Based on the cultural background and possibility to enter polish tourist migrant's houses in order to collect data, helped to recognize and understand better the nature of the problem. After the research question and sub-questions have been established the accurate data has been collected.

Collected data has been through conducting interviews with polish tourist-migrants. Afterward, it has been analysed and the information summarised, which helped with identifying required theories in order to be able to find the answer for the problem formulation. The figure 2 below shows the steps that by choosing the inductive approach has been followed.



Figure 2 Inductive research (Google, 2016)

## Research strategy

Ethnography has been used in this thesis as a strategy which also adopts an inductive approach in order to foretell and predict behaviour to build theory. The following process begins with collecting data through observation as “a qualitative research method where researchers observe and/or interact with a study’s participants in their real-life environment...ethnography was popularised by anthropology but is used across a wide range of social sciences” (Bryant & Charmaz, 2007, p. 512).

Furthermore, ethnography is being perceived as “a process of creating and representing knowledge about society, culture, and individuals, that is based on ethnographers’ own experiences. It does not claim to produce an objective or truthful account of reality, but should aim to offer versions of ethnographers’ experiences of reality that are as loyal as possible to the context, negotiations and inter-subjectivities through which the knowledge was produced” (Pink, 2009, p. 5)

According to Reeves et al. (2008), ethnography is the study where the perceptions, behaviors and social interactions appear within communities, teams, organizations and groups (Reeves, Kuper, & Hodges, 2008). Thus, it provides an understanding for those from the outside of the culture to acknowledge what the group does and why (Huddle, 2017).

Thus, “the main aim of ethnography is to provide rich, holistic insights into people’s views and actions, as well as the nature (that is, sights, sounds) of the location they inhabit, through the collection of detailed observations and interviews” (Reeves, Kuper, & Hodges, 2008, p. 512). Cited Hammersley (1992) in the Reeves et al. (2008) work stresses out that “the ethnographer's task is to document the culture, the perspectives, and practices, of the people in these settings. The aim is to ‘get inside’ the way each group of people sees the world” (Reeves, Kuper, & Hodges, 2008, p. 512)

Ethnography follows the induce approach or concept of the empirical material in order to continue to understand the material.

Ethnography has been used within tourism research by bringing to researchers understanding and more in-depth view on to culture and tourist’s behaviour in qualitative perspective (Vasconcelos, Sen, Rosa, & Ellis, 2012).

Reeves et al. (2008) established in their work the key features of ethnographic research, which includes

- “A strong emphasis on exploring the nature of a particular social phenomenon, rather than setting out to test hypotheses about it
- A tendency to work primarily with “unstructured data” that is, data that have not been coded at the point of data collection as a closed set of analytical categories
- Investigation of a small number of cases (perhaps even just one case) in detail
- Analysis of data that involves explicit interpretation of the meanings and functions of human actions; the product of this analysis primarily takes the form of verbal descriptions and explanations” (Reeves, Kuper, & Hodges, 2008, p. 512)



While choosing ethnography, I have been aware of some disadvantages that by using mentioned strategy might appear. Due to the fact that ethnographic research relies on observation and in-depth interviews, it often involves “a longer period of time in order to produce thorough and reliable results” (Mowatt, 2013).

Furthermore, the researcher should be aware of the fact that “ethnographers bring their own experiences, prejudices, and culture to the study; ethnographers must continually guard against interjecting their bias into the study, changing the culture by their presence, or failing to correctly disclose their bias in their reports. Ethnographers also study countercultures and workplace groups, requiring careful planning to avoid doing harm to the subjects” (Huddle, 2017)

However, since the research is based upon the observation and interviews of a few tourists-migrants, thus the feelings, meanings, and values “could be altered by the observers' cultural bias or ignorance” (Mowatt, 2013). Further, experiencing sometimes the feeling of awkwardness and the considerable discomfort by visiting the interviewee's houses and taking photographs might accrue, which as a consequence can affect the research in a negative way (Huddle, 2017).

In this thesis, the theories and concepts have been developed and are dependable on what has been collected data. Choosing ethnography strategy, observation and interviews as method helped the researcher to avert assumptions, therefore it was possible to adopt “a more neutral view of the human action in a social context” (Olson, 2008).

## Research choices

### Mono Methods- Qualitative methods

For the purpose of this thesis, the qualitative methods have been chosen. Forasmuch it assistance the researchers to understand research problem looked from the perspectives of the local population, thus it “seeks answers for the phenomenon, systematically uses a predefined set of procedures to answer the question, collects evidence, produces findings that were not determined in advance, produces findings that are applicable beyond the immediate boundaries of the study” (Mack, Woodsong, Macqueen, Guest, & Namey, 2005, p. 1)

Qualitative research is considered to be an effective method in order to evaluate a specific information which includes social contexts of particular populations' opinions, behaviours, and values (Mack, Woodsong, Macqueen, Guest, & Namey, 2005). The process includes a selection of the responders that participate in the research and the sample size is commonly small.

In this thesis, it was decided to do conduct interviews with polish tourist-migrants that live in Denmark using an open question in order to explore and find in-depth information that later has been used in the analysis chapter. Additionally, collected data took place also by conducting observations and taking photographs of the objects that are being placed in different places around the interviews houses.

Moreover, the researcher has been aware of the fact that using qualitative methods it time-consuming, likewise findings can be considered as difficult to present in visual ways (Mack, Woodsong, Macqueen, Guest, & Namey, 2005).

### Ethics considerations

Stressed out by Bryman et al. (2007) ten (10) principles of ethical considerations are presented in Table 1 (below), that researcher should be aware of while conducting the qualitative research.

At the time of collecting data and writing process, I paid a special attention to ethics and have been aware of mentioned above principles.

The responders of conducted interviews have been participating in the research voluntary. Which means that none of the respondents have been forced to give interviews.

Interviews have been conducted in an amicable atmosphere, where any unacceptable, discriminatory and offensive language has not been used and more it has been avoided by me.

I have considered my responders' privacy and anonymity as an outstanding importance in order to show the respect to them. The interviews have been recorded and published with the respondent's acceptance in the purpose of this thesis.

|  |
|--|
| 1. Research participants should not be subjected to harm in any ways whatsoever  |
| 2. Respect for the dignity of research participants should be prioritised  |
| 3. Full consent should be obtained from the participants prior to the study  |
| 4. The protection of the privacy of research participants has to be ensured  |
| 5. Adequate level of confidentiality of the research data should be ensured  |
| 6. Anonymity of individuals and organisations participating in the research has to be ensured                              |
| 7. Any deception or exaggeration about the aims and objectives of the research must be avoided                             |
| 8. Affiliations in any forms, sources of funding, as well as any possible conflicts of interests have to be declared       |
| 9. Any type of communication in relation to the research should be done with honesty and transparency                      |
| 10. Any type of misleading information, as well as representation of primary data findings in a biased way must be avoided |

*Table 1* Adopted from (Bryman & Bell, 2007, p. 132)

During the writing process in this thesis, there are parts where citations are used and taken from others authors works in order to present, explain and understand the issues in the better way. Thus, work recognition of other authors used in any part of this thesis is being referred by using APA referencing system (Bryant & Charmaz, 2007)

In this thesis, I have tried to maintain a paramount level of objectivity in discussions and analyses throughout the research (Bryant & Charmaz, 2007) by cause of the same cultural background as the responders for this research.

### Validity and reliability

By taking into consideration validity researcher is questioning whether the collected data has been accurately measured nor the results say what the research actually is supposed to say with that (McGivern, 2006). Validity relates to “how well a research design delivers precise, clear and

unambiguous evidence with which to answer the research problem, it is an indicator of whether the research measures what it claims to measure” (McGivern, 2006, p. 63).

Validity has been recognised as internal and external where McGivern describes the internal validity as an “ability of the research to deliver credible evidence to address the research problem” (McGivern, 2006, p. 64). Thus, external validity is the “ability to generalize from the research findings” (McGivern, 2006, p. 64). McGivern (2006) explains reliability as is assigned to the resilience of the research.

The interviewed polish tourists-migrants that have been involved in the research processes for this thesis are perceived as accountable. However, by taking into consideration fact that collected data consists mostly of the qualitative method it has been found intractable to reach total validity and reliability in this thesis.

Hence, the outcome of the interviews has been based upon the viewpoints, opinions, meanings, feelings and cultural background of the polish tourist-migrants that they provided during a particular period of time. Therefore, a certain insecurity can be considered like if the outcome of the interview would be the same if the research would be conducted in the next month or next year.

Thus, the results might be different because of the fact that the feelings, opinions, situations and believes that the polish tourist-migrants have today can change and be different in the next year at the same time. They might see the world different today than in the future since mentioned factors are not static.

Overall, in this thesis, the reliability and validity have been difficult to achieve. Merely in natural sciences, the congruous conclusion of collected data could be attained. As mentioned above feelings, opinions, situations and the world continuously is changing, therefore in social sciences, the reliability and validity are considered ambitious to assess.

## Research method

In order to get as many points of views, opinions, and reasoning hidden behind the idea of bringing the object to Denmark I have decided to use the qualitative data. Authors, Gibson and Brown (2009) are

stressing out that the qualitative research can be used as a tool in order to help understand people's lives and contribute to more profound aspects that stand behind a particular problem.

Research for this thesis started a couple of months ago when I became a member of polish diaspora groups<sup>2</sup> on social media. I began to observe that the polish migrant-tourists are posting within the groups requests in order if someone can help them with bringing from Poland different kind of objects like for example windows, doors, furniture and many other objects. It made me wonder what are the reasons behind it, therefore I decided to investigate this further and began to contact the polish tourist-migrants' through social media by sending a private message.

In the beginning of the message, I have firstly introduced myself and wrote that I am a master student at Aalborg University in Copenhagen and that I am writing my thesis about the objects that polish tourists-migrants bring from Poland. After the short introduction, I ask the question if the person is willing to answer some open questions that I will send in Microsoft Word format and later they have been kindly asked to send the picture of these objects together with its placemat within the flat.

The number of responders for my message and information received has not been satisfying. Thus, I decided to collect more data through interviews. Before starting interviews with polish migrant-tourists I decided to prepare questions in advance as Jamshed (2014) is stressing out that if researchers wants to "achieve optimum use of interview time, interview guides serve the useful purpose of exploring many respondents more systematically and comprehensively as well as to keep the interview focused on the desired line of action" (Jamshed, 2014, p. 87)

Most of the interviews were collected through snowball sampling method meaning that "participants or informants with whom contact has already been made use their social networks to refer the researcher to other people who could potentially participate in or contribute to the study" (Noy, 2008, p. 330). Which means that my friend provided me the list of her friends that are willing to be a part of the research. Thus, I have been able to contact them in order to carry out interviews for the following thesis. The critical point of the mentioned technique according to Atkinson & Flint (2011) might be

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<sup>2</sup> Facebook groups-names: Polakker i Denmark (Polacy w Danii); Polonia za Zelandii (Polakker på Sjælland); Polacy w Danii (tacy normalni); Polacy w Danii (Jultandia); Denmark po polsku- ogłoszenia; Polonia.Dania.dk; Tablica ogłoszeń Kopenhaga; Polacy w Danii; Kacik dla mamusi w Danii; Polonia w Danii (Polish ppl in Denmark);

that my data collection could be similar or even exact, thus I also decided to carry out a few interviews with Polish migrant-tourists that I have found within my network.

Based on the focus on everyday materialities it seemed to be relevant to conduct the interviews within the setting of these objects that I want to critically explore. Therefore, the interviews were conducted in the participant's place of living which gave them more comfortable setting and sense of safety. The interviews also have been carried out more as a friendly conversation than formal which made responders be more open and they could freely talk about their feelings and meanings (Marschall, 2015). Later Marschall (2015) is arguing that this approach can somehow influence the responders and their answers are going to be subjective.

Furthermore, in the following thesis, this is not the issue since this paper is about values, roles, and meanings of the objects. By considering the fact that I am working within social constructivism, so the world is made up by how humans perceive and make meaning out of their (material) world. Thus, by responders being subjective it is going to bring a positive input into the research.

During the interviews the responders were aware of that I am a student in my final semester at Aalborg University in Copenhagen and knew that the collected data and pictures are going to be used in my thesis as an evidence.

The interviews were recorded "in order to have the interview data captured more effectively" (Jamshed, 2014, p. 87). All the interviews were recorded through mobile phone and sometimes the quality of data is low but still hearable. I did not take any notes during the interviews due to the fact that I could have missed some important information and on the other hand, the responder might have the impression that I do not pay any attention to what they are saying. Being able to record interviews made it easier for me to be able to be more "focus on the interview content and the verbal prompts" (Jamshed, 2014, p. 87)

After the interviews were completed the spoken information was transcribed into text. Transcribing is "never objective but it is bound with a researcher who is influenced by her own background" (Skukauskaite, 2014, p. 4). The transcribing of conducted interviews was time-consuming but also necessary in order to be able to have a quick access to the information while writing the analysis.

I decided to transcribed the interviews in detail but the same time eliminated the unnecessary pauses, laughs and out of topic information. The interviews were conducted in polish language and then transcribed and translated into English. Therefore, the person who reads the following thesis should have it in mind that a few parts of the texts and meanings might have been misinterpreted and understood differently from what the responder meant at the first place.

After the interview process ended I asked for a promotion to take pictures of the living area and the in order to capture where and how objects are placed within the environment. The pictures were taken with mobile phone Samsung Galaxy S5, therefore the quality of some photographs might be not satisfying and sharp enough. Also, I took pictures of objects themselves in order to show visually what different types of things are being brought from Poland to Denmark.

## Limitations

When I have started to collect data for this thesis I have faced limitations regarding my data collection. I have found out that the polish tourist-migrants in Denmark are not that open to let strangers to their home, even for the educational purposes. It was a challenge to find the group of the polish tourist-migrants who actually were willing to take a part in interviews and gave a permission to take pictures of their living spaces.

The other limitation has been noticed during the interviews, where polish tourist-migrants founded complicated to identified the objects brought from Poland due to the fact that they got used to these objects and do not differentiate them on the daily basis. Therefore, it was necessary to give them a clue what the significant object can be and then they were able to make and identification and describe values and meanings.

During the interview, I, have come across another issue which influenced the outcome of my data collection. Which is that some of the responders after being asked the question responded to it very easily like for example `no and yes`. Therefore, in order to receive a deeper, answer the structure of the question had to be changed in order to trigger interviewees to become more reflexive.

Overall conducting interviews with polish tourist-migrants provided me with needed data for this thesis. By considering the fact that transcribing process of the recorded interviews is time-consuming,

narrowing down the number polish tourist-migrants seemed to be a good solution. Additionally, being limited by time, therefore work schedule for me was delivered, which brought motivation to attain a daily goal that has been set up.

Another limitation that accrued when I was writing a theory chapter. Literature about materiality, materiality culture and souvenirs exists, although and it can be considering as it is still growing and there are many subjects within this field that is yet unexplored. Exploring the non-representational elements in everyday life, seeing objects that ‘move’ and changing value and meanings seemed to be limited or even not existing within the research that already is in the literature.

To continue, results that have been found in collected data about objects that have been brought to Denmark shows that with time and circumstances the meanings and values of the objects change. Furthermore, these objects can carry multiple values and meanings and not as current research shows.

Thus, the current literature neglects the topic of materialities in tourism research and does not fully understood the significance of objects in modern tourism, therefore it is perceived as under-explored area where objects are unimportant (Collins-Kreiner & Zins, 2010)

Mentioned above issues have been met while writing this thesis. However, in order to overcome mentioned difficulties, I have tried to find the best solutions. Thus, simultaneously I coped with my own weaknesses.

Overall it has been found that lack of knowledge, resources and limited time could impact the conclusions on this thesis.



## Methodology conclusion

This is the closing part of the methodology chapter. Therefore, it is going to provide the reader with understanding about how this thesis has been assembled and can expect when reading this paper.

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### Main research Question

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***“How do mundane objects evoke touristic experiences in the everyday life of Polish diaspora, and how does this material exploration inform the theoretical understandings of tourism?”***

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| Sub-questions  | Related theories                                 | Selected Techniques           |
|--|--|-------------------------------|
| ➤ <b><i>What types of souvenirs does polish diaspora bring to Denmark?</i></b>           | Souvenir typology                                | ❖ Interviews<br>❖ Ethnography |
| ➤ <b><i>What values and meanings carry souvenirs for polish diaspora in Denmark?</i></b> | Values of souvenirs<br>Meaning of souvenirs      | ❖ Interviews<br>❖ Ethnography |
| ➤ <b><i>How do senses embody the imaginary way of tourism?</i></b>                       | Memory<br>Senses<br>Imagine<br>Performative turn | ❖ Interviews                  |

## Theory

The following chapter is going to introduce theories that later in this paper will be tested in order to find the answer to the main research question of the following master thesis. However, by considering the fact that interest around research on souvenirs increased in tourism studies, sociological research in this field still remains limited (Paraskevaidis & Andriotis, Values of souvenirs as commodities, 2015). Furthermore, within academic circles, materiality is being often limited to 'dead object' considered as a semiotic construct that is being acknowledged, however never fully and never in detailed. By analysing the following theory I am going to be able to bring a new understanding of tourism and tourist.

### Understanding tourism

According to Hathaway (2007), the anthropological literature on tourism has been ruled by "ethnographic descriptions of niche variants of travel and studies of tourism's effect on local communities, a few scholars have focused on developing comprehensive theoretical models" (Hathaway, 2007). Graburn's developed understanding of tourism as "an individual transformative experience that is being perceived as the most effective approaches in current anthropological thinking" (Hathaway, 2007). As Hathaway (2007) stressed out Graburn (1983) as the main contributor to the tourism research who decided to examine tourism in terms of a symbolic superstructure (Hathaway, 2007)

By the fact that phenomenon of tourism is perceived as a broad field, the definition is needed in order to better understand tourism. Tourism puts attention among following factors like environmental development, human socio-cultural activities economic changes. Besides, tourism is connected with the themes like business and law, economics, marketing, history, psychology, geography and languages (Personal, Social and Humanities Education Section Education Bureau, 2013).

According to Franklin et al. (2001) tourism studies "has had a problematic relationship with the process of defining and regulating tourism...and it has often privileged the exotic and strange, reflecting anthropological legacies, to speak of dramatic contrasts between visitors and locals" (Franklin & Crang, 2001, p. 7).

The first tourism definition was presented by Guyer- Feuler in 1905 who stressed out that tourism as “a phenomenon unique to modern time which is dependent on the people’s increasing need for a change and relaxing, the wish of recognizing the beauties of nature and art and the belief that nature gives happiness to human beings and which helps nations and communities’ approaching to each other thanks to the developments in commerce and industry and the communication and transportation tools’ becoming excellent” (Esen & Uyar, 2010, p. 3).

On the other hand, Mathieson et al. (1982) stressed out tourism as a “temporary movement of people to destinations outside their normal places of work and residence, the activities were undertaken during their stay in those destinations, and the facilities created to cater to their needs” (p. 11).

Tourism is also perceived as a complex of industries, services, and activities in order to deliver touristic experiences. By the means of delivering touristic experiences, the following facilities fulfil the process of creation “transportation, accommodations, eating and drinking establishments, shops, entertainment, activity facilities, and other hospitality services available for individuals or groups that are traveling away from home...providers of visitor and visitor-related services... is the entire world industry of travel, hotels, transportation, and all other components that, including promotion, serve the needs and wants of travellers” (Goeldner & Ritchie, 2009, p. 12).

Hence, Leiper (1979) cited Ansett Airlines (1977) in his work, where he argues that tourism assigns to “the provision of transportation, accommodation, recreation, food, and related services for domestic and overseas travellers and involves travel for all purposes, including recreation and business” (Leiper, 1979, p. 392). Furthermore, in his work he continues by stating that tourism can be defined as “the science, art and business of attracting and transporting visitors, accommodating them and graciously catering to their needs and wants” (Leiper, 1979, p. 392)

Above statements shows that definitions of tourism are a broad concept, are alike and moreover not specified enough to bring a deeper understanding of it.

As Larsen (2008) argues that by the means of stereotypes, tourism is commonly considered as “an escape from everyday life...and it is treated as an exotic set of specialized consumer products occurring at specific times and places which are designed, regulated or preserved more or less specifically for tourism, such as resorts, attractions and beaches” (Larsen, 2008, p. 21).

In 2001, Franklin et al. in their work argued that “tourism field and tourism studies had become tired, stale, repetitive and lifeless,” (p. 5), where acknowledgment of tourism turned into “fetishized as a thing, a product, a behaviour and an economic thing” (Franklin & Crang, 2001, p. 6). On the other hand, cited Inglis (2000) by Franklin et al. (2001) stressed out that tourism is a “central part of understanding social (dis-)organization and show it can no longer be bounded off as a discrete activity, contained tidily at specific locations and occurring during set aside periods” (p. 7).

Franklin et al. (2001) stressed out that “tourism is not just an aggregate of commercial activities; it is also an ideological framing of history, nature, and tradition; a framing that has the power to reshape culture and nature to its own needs” (p. 17)

Further consideration brings attention toward the importance of tourism as “a dimension to global social life that can no longer be conceived of as only what happens at self-styled tourist sites and encounters involving tourists away from home” (Franklin & Crang, 2001, p. 7). Thus, later in this chapter, the more argumentation will be presented.

### Tourism and everyday

Everyday life is “a mix of taken-for-granted realities, habit, and routine, as well as impulse, novelty, and vivaciousness” (Vannini P. , 2015, p. 320), however, it also can be understood as “fundamentally performative and put on stage for an audience and is performed in the ambivalent space between prefixing choreographies and improvisational performances which are culturally scripted but they are not predetermined” (Larsen, 2008, p. 24).

The everyday life can be executed in numerous locations. However, home is traditionally considered as fundamental for everyday life. Furthermore, it is stressed out by Larsen (2008) as “the ‘backstage’ where families can be themselves” (p. 24). However, considering the fact that a home has a static and physical element, it is outstanding to explore how a home can be connected to other places (Larsen, 2008).

Home and everyday life according to Berger (1984), can be understood by means of not only being entrenched to the single specific physical place, but additionally can be considered as “something that involves, and can be mobilized through, social habits, small daily rituals, precious objects, mundane technologies and significant others” (Larsen, 2008, p. 24).

Furthermore, Larsen (2008) stressed out that households combine “the multiple ways of communication technologies which help to connect them with the outside world: landline phones, mobile phones, computers, email accounts, TV channels and cars” (Larsen, 2008, p. 24)

For the following thesis, understanding that home is perceived as “a communication hub” (Larsen, 2008, p. 24), from where polish tourist migrants can travel from their living rooms, homes by being at home is crucial in order to understand the tourism in the new ways.

Thus, as Bauman (1998) stressed out “...most of us are on the move even if physically, bodily, we stay put, when as is our habit, we are glued to our chairs and zap the cable or satellite channels on and off the TV screen – jumping in and out of foreign spaces with a speed much beyond the capacity of supersonic jets and cosmic rockets, but nowhere staying long enough to be more than visitors, to feel *chez soi* (home away from home)” (p. 77)

It should be considered that concept of the everyday is perceived as a complexed and beneficial approach in order to explore the tourist performances. Therefore, “it allows investigating how ‘tourist escapes’ are full of everyday practices such as eating, drinking, sleeping, brushing teeth, reading as well as co-travelling mundane objects such as mobile phones, cameras, food, clothes and medicine” (Larsen, 2008, p. 25).

Thus, “even when a traveler leaves home, home does not leave the traveler... therefore home is part of tourists’ baggage and bodily performances” (Larsen, 2008, p. 25)

## The Tourist

According to Hathaway (2007) “any emerging academic sub-discipline, scholars of the anthropology of tourism disagree about how to best define the basic concepts they seek to describe...tourists have been classified by the longevity of their travel experiences, their impact on the communities they visit, their choice of activities, and the level of institutionalization of their movements (Hathaway, 2007).

Tourist is being defined as “a temporary visitor staying at least twenty-four hours in the country visited and the purpose of whose journey can be classified under one of the following headings: (a) leisure (recreation, holiday, health, study, religion, and sport), (b) business, family, mission, meeting” (Leiper, 1979, p. 393)

According to Urry (1990) “we are tourists much of the time whether we like it or not. In a spectacular society, bombarded by signs and mediatized spaces, tourism is increasingly part of everyday worlds. The breaking down of separate areas of social life...means that we can be tourists in our everyday travels, whether actual or virtual...And the fragmentation of tourist specialists into niche markets entails a proliferation of stages, activities, and identities” (Edensor, 2001, p. 61)

Hence, tourists are being classified, by taking into consideration their needs and motivation to travel. The four broad classification has been established: leisure and holiday tourists, professional and business tourist, these who travel in the purpose of visit friends and relatives (VFR), and youth tourists which take into account gap year travelers and backpackers (Personal, Social and Humanities Education Section Education Bureau, 2013).

Foo et al. (2004) stressed out Cohen (1972) as the earliest researcher who suggested that tourists can be distinguished by the means of similar analogous behaviors. Cohen (1972) portray four categories: the independent mass tourist, the organized mass tourist, the drifter, and the explorer (Foo, McGuiggan, & Yiannakis, 2004, p. 409). Furthermore, Cohen’s classification of tourist has been established by consideration of “the theory that tourism combines the curiosity to seek out new experiences with the need for the security of familiar reminders of home” (Personal, Social and Humanities Education Section Education Bureau, 2013, p. 34)

| Role  | Category                      | Characteristic  |
|---|-------------------------------|---|
| <ul style="list-style-type: none"> <li>Organized mass tourists</li> <li>Individual mass tourists</li> </ul> | Institutionalized tourism     | -are dealt with in a routine way by the tourist establishments, such as travel agencies, travel companies, hotel chain and other tourism related institutions which cater to the tourist trade                      |
| <ul style="list-style-type: none"> <li>Explorer</li> <li>Drifter</li> </ul>                                 | Non-institutionalized tourism | <ul style="list-style-type: none"> <li>- are loosely attached to the tourist establishment;</li> <li>- act as a “spearhead for mass tourism” as well as</li> <li>- a “demonstration effect” to the lower</li> </ul> |

|  |  |  |
|--|--|--|
|  |  | socio-economic groups<br>of the host community |
|--|--|--|

*Table 2 Adopted from* (Personal, Social and Humanities Education Section Education Bureau, 2013, p. 34)

Overall, tourist typologies are depending on multiple factors, therefore, it is considered to be a complex subject. By trying to identify tourist by means of their needs and motives researcher should take into consideration fact that the dynamic nature of the tourism industry. Thus, typologies might be not being adequate in order to continually changing of tourist behavior, needs and motivations.

Hence, existing typologies in the tourist research appear to neglect “the national and cultural differences among the tourists, which surely weaken the validity of the concepts... the need for further study may accrue due to the fact that there are many different types of tourism products, tourism markets, countries and cultures” (Personal, Social and Humanities Education Section Education Bureau, 2013, p. 40)

According to McCabe, tourists can be understood as “reflexive members of society, having available a cultural stock of knowledge that allows them to define and construct ideas about touristic behavior and experience” (Graham, 2002, p. 72) thus “adopting natural language and having available a set of cultural discourses about appropriate tourist activities, tourists are both obliged and constrained by everyday life to construct their experiences in warrantable and credible ways” (Graham, 2002, p. 72).

### Performance turn

The performance turn is being considered as a contrast to the tourist gaze by the means of tourism demands. According to Ek et al. (2008) who stressed out that tourism demands “a new analogy based more on being, doing, touching and seeing rather than just seeing” (Ek, Larsen, Buhl, & Mansfeld, 2008, p. 125). The tourist gaze stresses out that tourists are choosing to travel to “destination that is striking visually and therefore gaining visual experience” (Ek, Larsen, Buhl, & Mansfeld, 2008, p. 125).

On the other hand, performance tourism emphasizes that tourist experience places in “multi-sensuous ways that can involve more bodily sensations, from touching, smelling, hearing” (Ek, Larsen, Buhl, & Mansfeld, 2008, p. 125).

Herewith, Ek et al. (2008) compares the traditional tourism research as it is concentrating on “how tourism companies and organizations, through guides brochures and web pages, design destinations by inscribing them with place-myths and staging them in postcard fashions...furthermore they ascribe great power to such symbolic design work in shaping tourist places and choreographing tourists’ vision and cameras” (Ek, Larsen, Buhl, & Mansfeld, 2008, pp. 125-126).

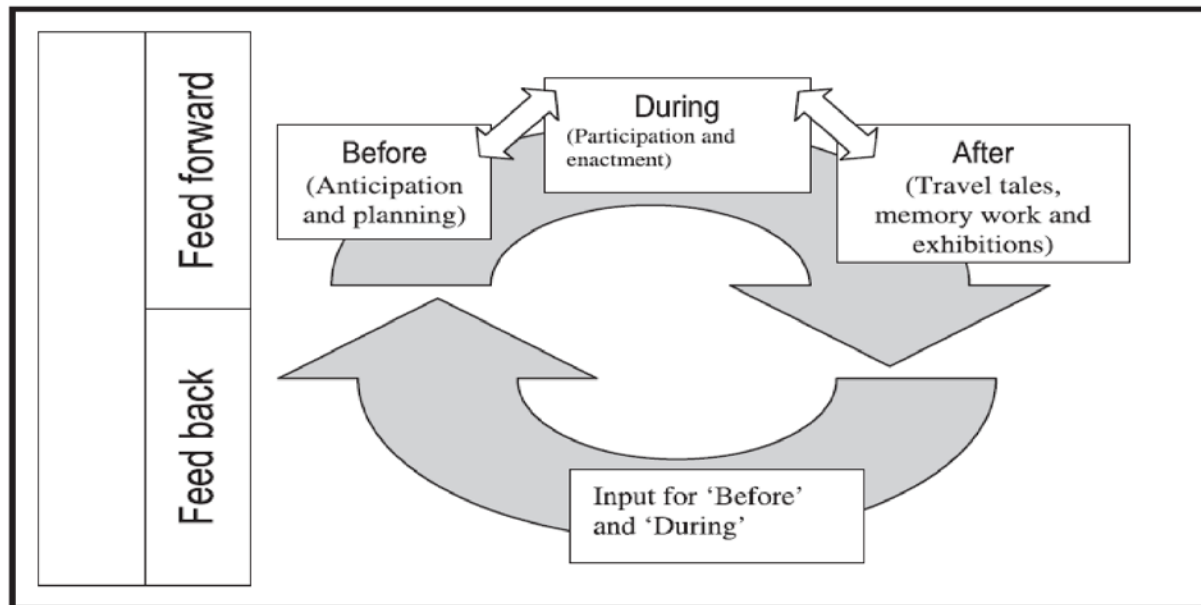
Thus, it can be concluded that tourism performances are affected by “concrete guidance, promotional information, guidebooks and existing place-myths, while the performance turn argues that tourists are not just written upon, they also enact and inscribe places with their own stories and follow their own paths” (Ek, Larsen, Buhl, & Mansfeld, 2008, p. 126)

The other view on the performance turn stresses the fact, that tourists become producers by the means of taking “photographs that produce, reproduce and violate ‘place myths’ that tourism organizations have designed and promoted” (Ek, Larsen, Buhl, & Mansfeld, 2008, p. 126)

Furthermore, performance turn is involved with investigating in specific aspect “how tourists, as creative and expressive beings, plan their journeys, ‘do’ things, experience, and exhibit, how they in part produce and circulate experiences...things such as photographs are put on display and such ‘post-travel exhibitions’ can in its turn influence other people to travel to the place” (Ek, Larsen, Buhl, & Mansfeld, 2008, pp. 126-127)

Hence, the figure below embodies “how tourists personal tales, memories and photographs and commercial imagery – provide input for anticipation and how tourists travel to a specific destination...tourists’ tales and images may support or harm, be in line with or out of touch with, for instance, a city’s official brand” (Ek, Larsen, Buhl, & Mansfeld, 2008, p. 127)





Performance and experience circle.

Picture 1 Adopted from (Ek, Larsen, Buhl, & Mansfeld, 2008, p. 127)

Thus, the performance turn is being perceived as an example of how anthropology is addressing the implications of the materials.

### Souvenirs, materialities, culture

These days, souvenirs are being considered as “a large number of cultural, social and economic phenomena, such as consumption and globalization, identity, culture and materiality and shopping” (Collins-Kreiner & Zins, 2010, p. 17)

The different researchers have a diverse view on the quantity of the research being done within-subject of souvenirs and material culture, some of them criticize it. Inner of the tourism field souvenirs and material culture exists and it has been explored intensively in the last decade (Cave, Lee, & Baum, 2013). However, some authors argue that there is not enough research done about souvenirs and material culture (Paraskevoidis & Andriotis, Values of souvenirs as commodities, 2015). Also, others complain that there is lack of understanding within tourism field when it comes to material objects “tourist studies has failed to understand the significance of materiality and objects in modern tourism”

(Haldrup & Larsen, 2006, p. 275) “one of the perceptions in this under-explored area has been that objects are unimportant” (Collins-Kreiner & Zins, 2010, p. 18)

During the decade's migrants were carrying their objects that have a significant meaning and value for them and have a constant connection to their homeland, the past, and family. Therefore Basu & Coleman (2008) are pointing that there is “a strong connection between migrant’s world and material culture” (p. 313). Material cultures are at the same time symbolic, expressive, practical and different and it involves a relationship with people through emotions, imagination, and feeling (Haldrup & Larsen, 2006).

The mentioned objects can include everyday things, food, and furniture, pieces of art, medicines, weapons, books, bible, clothes, pens, and constrictions: garage, windows, and floor panels. According to Aronin & Laoire (2013), materialities can be united with the sensation of temperature, smell, taste, touch, sound, and humidity, the memory of the scenery of the homeland. These materialities can be looked upon and identify with souvenirs.

Within literature, it is possible to find evidence that collecting souvenirs were first documented thousands of years ago when Romans and Egyptians started to explore and bring little objects from their expeditions (Swanson & Thimoty, 2012). “As early as the Hellenistic era (ca. 300 BC), antique sources confirm that travellers broke off little pieces of statues or buildings in order to take them home as souvenirs. The antique patriarchs of the art were forced to consider how the plundering could be stopped. So, they invented surrogate figures of clay and loam. In order to protect the originals, they forged them and sold them piece by piece” (Nyffenegger & Steffen, 2010, p. 136).

Swanson and Thimoty (2012) are pointing out that the early souvenir research has been documented in a collection of journal articles known as *Annals of Tourism Research* edited by Nelson Graburn (1984).

A souvenir is a French verb that expresses the “action to remember” (Swanson & Thimoty, 2012, p. 490) and when translated into English it means “object through which something is remembered” (Swanson & Thimoty, 2012, p. 490). Cave et al. (2013), are differentiating mementos from souvenirs. Mementos are being seen as a contrast to souvenir and are defined as “not necessarily acquired during a travel and include non- commercial articles” (Cave, Lee, & Baum, 2013, p. 30). Therefore, following

thesis is going to treat souvenirs and mementos in the same way as they fulfil the same function within tourism.

As noted above collecting objects from the travel have existed long before research within the field of tourism has begun. Tourists while being on holidays have tendencies to assemble not only tangible reminders but intangible as well. Swanson and Thimoty (2012) are stressing out that souvenirs can be everyday life use goods like for example personal hygiene products or clothing, which often are forgotten to take while going on holiday. Thus, these products, according to Petters (2011) can bring individuals into memorable moments, time and places likewise another object that was made for the purpose of being a souvenir. The collected objects not only play a role of reminders but also are seen as proving that the person visited the place and gain a new experience (Paraskevaidis & Andriotis, Values of souvenirs as commodities, 2015). Also, Littrell, et al. (1994) stressed out the importance of the souvenirs, which do have a “symbolic value as a tangible confirmation of the experience and of having found the authentic” (Littrell, et al., 1994, p. 3).

### [Touchstones of memory](#)

Souvenirs play a role of memory and might be perceived as a trigger when the memory of the significant object is fading away. Souvenirs and landscape views are symbols that evoke memory (Morgan & Pritchard, 2005).

The disappearance of memory and meanings can be seen in the changing importance of the souvenirs. As a consequence, the placement of the souvenir will be change. According to Cave et al. (2013), the tendency to change the placemat of souvenirs from the visible place into other less accessible, boxes or trash is a result of the losing the meaning and memory that was once attached to the object. Later the authors argue, that vanishing of meaning might be the reason that the object is becoming an everyday life part of scenery (Cave, Lee, & Baum, 2013).

Authors Morgan & Pritchard (2005) are addressing the phenomena of souvenirs that they can manifest personal culture as well as self- distinction and self-definition (p. 41). Later they mentioning that places, objects are being looked upon people social and personal importance which in some ways are shaping the imagines of themselves (Morgan & Pritchard, 2005, p. 41).

However, not only tangible objects are tokens that evoke the memory but also there are the intangible prospects that influence our memory. Therefore, all kind of aromas, perfumes, smell, taste and sounds are closely integrated with the memory. These intangible things can bring up feelings of for example nostalgia, sentiment, and emotions (Morgan & Pritchard, 2005).

Although not all the souvenirs can recall a good, comfortable memories, therefore touchstones of memory do not always have to be pleasant (Morgan & Pritchard, 2005).

### Types of souvenirs

Beverly Gordon (1986) created the first typology of souvenirs that is cited in numbers of the scholars (for example Swanson & Horridge, 2006, p. 673; Swanson & Thimoty, 2012, p. 495; Swanson K., 2004, p. 364).

The typology represents five classifications of souvenirs: pictorial image, piece-of-the-rock, symbolic shorthand, markers and local products (Gordon, 1986).

#### Pictorial image

According to Gordon (1986), this is “the most common type of modern souvenir” (p. 140). The example of the following pictorial image might be picture postcards that are being sent from holiday’s destination to friends, family or workplace (Gordon, 1986).

Gordon (1986) is stressing out that the power of the pictorial image of the postcards lies within the fact that the postcards are being sent from the extraordinary place, representing experience to the ordinary realm.

Although Gordon (1986) refers mostly to the picture postcards, stressing out different types of them, there are other pictorial images that can be taken into consideration as souvenirs. These might include for example snapshots, photos, and books. Tourist being on holidays has a tendency to take pictures of their hotel rooms, restaurants, and “they like to put themselves in the picture with the cultural background” (Gordon, 1986, p. 140).

Other pictorial images can be found within coloured books, which are representing the destination (Gordon, 1986).

The pictorial images are tangible and “frozen in time” (Gordon, 1986, p. 141) representing the experience and hold the memories.

#### *Piece-of-the-rock*

The souvenirs are usually an object that been collected from nature. These objects might be considered as “seashells, pine cones, sand, rocks, and driftwood from the beach, deer heads and whale teeth” (Gordon, 1986, p. 141).

#### *Symbolic shorthand*

These are manufactured souvenirs, which evoke the message about the place they came from (for example Eiffel Tower). According to Gordon (1986), symbolic shorthand represents “the object that is related to the actual object or monument and usually shows the typical sight of the place” (p.142). The symbolic shorthand souvenirs are most of the time functional like for example a thermometer build into the miniature of the Empire State Building (Gordon, 1986).

#### *Markers*

The souvenirs within this category “has no reference to the particular place or event” (Gordon, 1986, p. 142). In the other hand, their souvenirs have inscribed message that brings back the memory and feelings about the precise place. The example of the markers can be a T-shirt with the logo of New York or a sugar package that after being back home seeing it brings the memory and emotions (Gordon, 1986).

#### *Local products*

The souvenirs within this category represent a different range of the objects indigenous to the area (e.g., food, clothing, alcohol) (Gordon, 1986).

The local handcrafts are a subcategory for local products and might be later analysed in depth. The interpretation of the handcrafts is that these products were made “by hand with support from simple machinery” (Soyoung, 1997, p. 10). The handcraft represents the local community, their traditions, and culture, thus “tourists perceive handcrafts as products of different people such as primitive natives, folk peoples of other cultures, and religious people” (Gordon, 1986, p. 143).

### Values of souvenirs

Littrell, et al., (1994) are pointing out that souvenirs “hold strong symbolic value as tangible evidence of the life event” (Littrell, et al., 1994, p. 3). Hence to which owners of the objects are able to differentiate themselves from the others and build their confidence up.

Moreover, Gordon (1986) argued that an ordinary item can gain sentimental value by the way it was acquired and become a souvenir, thus in the analysis chapter is going to be shown that because of the sentimental value objects have been considered to be souvenirs.

Authors Paraskevaidis & Andriotis (2015) in their work addressing phenomena of souvenirs as commodities that “differ according to the way they are interpreted by tourists in relation to their utility, their meanings and the memories they represent. This reveals that souvenirs, either as banal commodities or unique artifacts, are evaluated according to the needs they consciously or unconsciously satisfy” (Paraskevaidis & Andriotis, Values of souvenirs as commodities, 2015, p. 2). Therefore, in order to investigate the values of souvenirs Marx’s analysis of commodity use and exchange-values is going to be used.

However, Karl Marx borrowed and modified the economic theory from David Ricardo by adding labor approach of value (Paraskevaidis & Andriotis, Values of souvenirs as commodities, 2015). Authors Paraskevaidis & Andriotis (2015) affirm Baudrillard (1981), Kaell (2012) and Moufahim (2013) who are criticizing Marx’s theory by expanding and adding other values like: “sign-value that has been explored in studies dealing with the commoditization process of material objects” (Paraskevaidis & Andriotis, Values of souvenirs as commodities, 2015, p. 2) and spiritual value associated with religious souvenirs.

Furthermore, Paraskevaidis and Andriotis (2015) divided theory into two groups' use-value and exchange value as they relate to Marxist theory and "sign-value that is connected to postmodern social theory and spiritual value that is a hybrid theoretical perspective" (p. 2). Apart from Marx's values which "belong to the same paradigm, the other values can be characterized as being incompatible with each other" (Paraskevaidis & Andriotis, Values of souvenirs as commodities, 2015, p. 2)

| Values          |  |
|-----------------|--|
| Use-value       | <ul style="list-style-type: none"> <li>• To use as a memento of the tourist experience</li> <li>• For utilitarian use of everyday life while being on vacation (and after returning home)</li> </ul>               |
| Exchange-value  | <ul style="list-style-type: none"> <li>• For the price (cheap-expensive)</li> <li>• For investment purposes (expecting to gain a higher price in the future)</li> </ul>  |
| Sign-value      | <ul style="list-style-type: none"> <li>• For prestigious purposes and social status gaining</li> <li>• For collecting (usually authentic, unique and rare souvenirs)</li> </ul>                                    |
| Spiritual-value | <ul style="list-style-type: none"> <li>• For the empowerment of religious faith</li> <li>• For the belief that certain religious souvenirs have supernatural powers (healing and protecting identities)</li> </ul> |

*Table 3 Values of souvenirs*  
(Paraskevaidis & Andriotis, Values of souvenirs as commodities, 2015, p. 7)

### Use-value

According to Paraskevaidis & Andriotis (2015) the material objects are representing two values "the use-value that is realized without exchange, in the direct relation between things and man, and the exchange value which is realized only in exchange, through a social process" (Paraskevaidis & Andriotis, Values of souvenirs as commodities, 2015, p. 3). Also, Watson & Kopachevsky (1994) are stressing out that objects have two values "the power to satisfy some human or material need which is recognized as a use-value and the purely symbolic power to command other commodities in exchange identified as exchange-value" (p. 646).

The use- value of the objects might be recognized among things that are being used during the everyday life and at the same time are fulfilling a special need. Souvenirs, according to Paraskevaidis & Andriotis (2015) might fulfill special needs by function as reminders of the tourism experience, places, events, friends and family through the usage of objects on an everyday basis. Hence, "the

obvious use-value of a sweater, for example, may be to keep one warm in winter, but it is signifying or symbolic use-value may be tied to the fact that it was a gift from a family member or friend” (Paraskevaidis & Andriotis, Values of souvenirs as commodities, 2015, p. 3).

### Exchange-value

The souvenirs exchange-value can be defined “in the consumers' mind as the amount of money they pay to purchase them” (Paraskevaidis & Andriotis, Values of souvenirs as commodities, 2015, p. 3). Purchasing objects for example that are handmade or have a sentimental meaning due to investment, might increase the exchange- value amongst the time. On the other hand, the souvenirs can be perceived as not expensive commodities, therefore their exchange- value is going to be acknowledged within their low price (Paraskevaidis & Andriotis, Values of souvenirs as commodities, 2015).

### Sign-value

Paraskevaidis & Andriotis (2015) refer to Baudrillard (1981) who is defining sign-value as “symbolic identity, as well as the image a commodity reveals to its owners or to those who desire to possess it and therefore it is related to issues of prestige and identity” (p. 3). Possession of the souvenirs that include sign-value helps to differentiate individuals from other and it gives them feeling of higher status within the community (Paraskevaidis & Andriotis, Values of souvenirs as commodities, 2015).

### Spiritual-value

Defined as “an object attributed with superhuman and magical powers used for religious purposes” (Paraskevaidis & Andriotis, Values of souvenirs as commodities, 2015, p. 4). Purchasing the object that has a spiritual- value is being considered as religious commodities and it involves mostly people who are being religious. Bringing religious souvenirs at the same time is bringing the spiritual- vale for the user and it is being perceived as a religious symbol of faith (Paraskevaidis & Andriotis, Values of souvenirs as commodities, 2015).



## Layers of Meaning for Souvenirs

According to Swanson & Thimoty (2012) souvenirs “hold different meanings for their owners” (p. 492) and are shaped by “cultural system in which individuals have learned to live and function” (Littrell M. A., 1990, p. 230).

Baker et al. (2006) are presenting the souvenirs as messengers and as they are able to present a part of person’s life, however, the objects also carry special meanings. In order to introduce deeper, the subject of meanings, Baker et al. (2006) discuss that these might involve “emotions and self-meanings associated with a particular place” (p. 214). On the other hand, there might be different origin, which involves “collective cultural meaning, a particular souvenir may be culturally understood to represent its associated place, all of these sources of symbolic meaning give rise to the many-layered meanings of a souvenir” (Baker, Kleine, & Bowen, 2006, p. 214).

In order to be able to understand the involvement that polish migrants allocate to souvenirs might be looked upon by a group of three theoretical frameworks. These include the person/ object relationship, the person/place relationship, and the object/place relationship (Baker, Kleine, & Bowen, 2006). Combined all together give an outline for the meaning of a souvenir.

### Person/Object Relationships

According to Littrell et al. (1994) “tourists use their souvenirs to reminisce, differentiate the self from or integrate with others, bolster feelings of confidence, express creativity, and enhance aesthetic pleasure” (p. 3). Therefore, it might be also said, that souvenirs and other objects that have special meanings are being used in order to help “construct personal identity, not simply to preserve it” (Baker, Kleine, & Bowen, 2006, p. 216).

Thus, tourists traveling to the same destination will bring back home different objects that have for them a special meaning. It can be said that the souvenirs being purchased “depending upon the meanings with which tourist wish to identify themselves” (Baker, Kleine, & Bowen, 2006, p. 216).

Hence, Baker et al. (2006) noticed that tourists look upon souvenirs in “sense of self-continuity via a possession’s meanings that are connected to people and events in a person’s past” (p. 216). These souvenirs are the prove and reflection of the experience from the voyage to the particular destination.

As mentioned earlier in this chapter the souvenirs can be touchstones of the memory and also can bring reflection upon nostalgia, sentimental meaning and in the future “the souvenir object will be useful as a meaningful symbol of a past trip or event” (Baker, Kleine, & Bowen, 2006, p. 216).

### Person/Place Relationships

In order to investigate the meaning of souvenirs, it is essential to look at the relationships that person is having towards the place from where the objects are coming from. Baker et al. (2006) are defining a place as a “space that has been given meaning through personal, group, or cultural processes” (p.218).

The relationship between a person and the place might be influenced by an individual and personal experiences and at the same time, it can present an emotional connection between these two factors. The meaning of souvenirs for the individuals will be affected by their bond with the place and how important is the place for them (Baker, Kleine, & Bowen, 2006).

### Object/Place Relationships

The following relationship display souvenirs as “represents, symbolizes, and/or makes tangible a particular place” (Baker, Kleine, & Bowen, 2006, p. 218).

Baker et al. (2006) stressed out that the relationship between an object and a place is not necessary representing souvenirs that would have any “collective meaning specific to the destination, it does demonstrate an association between the object and the place” (p. 219).

In spite of the object/place relation is based on the fact how the souvenirs represent the place. Baker et al. (2006) give an example of tourist visiting heritage place, but instead of buying souvenirs that were representing the particular destination, they purchased products like cosmetics or handbags. Therefore, the relationship between an object and a place does not always have to have an obvious meaning. The products that were purchased by tourists at that time had the strong meaning for them due to the fact that they were bought at that heritage site (Baker, Kleine, & Bowen, 2006, p. 219).

In the example above the souvenirs are “markers of the site which they are meant to bring to mind, and they help people keep society in order within one’s consciousness” (Baker, Kleine, & Bowen, 2006, p. 219)

## Senses, memory, and imagination

### Senses

By taking into consideration senses in the research, means, for example, to describe places through smell, embodying emotions, performances, and influences, that are being perceived as essential part of being a tourist (Jensen, Scarles, & Cohen, 2015).

Hence a tourist experience is being perceived as an individual and strongly connected to travel action. Thus, is it powerful enough in order to deliver a long-term memory, which can be accomplished through exploring sensuous dimensions of tourist experiences (Agapito, Mendes, & Valle, 2013)

### Sense of smell

“The olfactory system is tied directly and intimately to the part of our brain most involved with memory and emotion ... odor is often the mechanism which triggers off (and leads to) changes in our moods, behavior, and thoughts” (Vannini P. , 2012, p. 107)

However, as Classen (1993) stressed out that “olfactory codes function in association with other sensory codes. In certain cases, there is a consonance between the message conveyed through the medium of smell and that communicated through other sensory media. In other cases, however, the olfactory message differs from that produced by the other sensory characteristics” (p. 103)

Vannini (2012) in his work cited Howes (1987), where he stressed out that smell is “significantly associated with the experience of transition: interpreting transition as meaning category change and that there is an intrinsic relationship between smell and cognitive transformation at the logical level where smells are most noticeable at boundaries, the psychological level, which given the effect of odors on memory and discursive reason, and at the sociological level, where smells synchronize the emotional and physical states of the members of a congregation” (Vannini P. , 2012, pp. 107-108)

Herewith Vannini (2012) points out that the importance of smell is being “noticeable and becomes culturally meaningful when a person lives society for a while and returns to realize, through their

absence, that there are some odorants in the air which can characterize his/her culture ... thus such smells belong to the whole region or locality, not only to individual objects therefore it is the smell of homeland” (p. 109).

#### Sense of taste- food

The process of eating is being considered as the most mandatory physiological activity. Thus, it is created by dynamic economic, social, political and cultural forces (Vannini P. , 2012).

According to Fischler (1988) “food is central to our sense of identity... food is also central to individual identity, in that any given human individual is constructed, biologically, psychologically, and socially by the food he/she chooses to incorporate” (p. 275)

Hence, Vannini (2012) argued that the sensory experiences of food include “memories, feelings, histories, places and moments in time” (p. 110). Changes within this sensory experience can depend on the time and therefore can be distinguished between then and now, here and there (Vannini P. , 2012).

Furthermore, food as a sensory experience “contain collective embodied memories, encoded by shared experience and points of identification and there is a symbiotic relationship between senses and memory, with sensory experiences contained within memories and at the same time memories contained within sensory experiences, a tantalizing co-dependency” (Vannini P. , 2012, p. 110) .

As Choo (2004) stressed out that " very process of the production of the food itself contains embodied memories and allows for embodied cultural transmissions” (p. 212). Hence, food can be considered in terms of reality and imaginary.

#### Sense of hearing - sound

According to Panopoulos (2003) Sound is being considered as “a metaphoric language of the senses, which has revealed that in different cultures the sense of hearing is symbolically related to proper behavior, where to hear stands for to understand and to act properly”(p. 641)

Songs are being perceived as the essential in order to recall memories based on the experiences. The lyrics of the songs that express different feelings and move the imagination of the person. Hearing

songs especially in the native's language brings the feeling of "longing for the land" (Vannini P. , 2012, p. 114)

### Sense of touch

Cited Alex (2008) by Vannini (2012) stressed out that "touch differs from the other modalities of perception in one important respect it is always a mutual experience: whatever you touch, touches you too ... this aspect makes touch a prominent sense for close relationships, such as love and aggression, while at the same its absence makes for social boundaries and exclusion" (p. 121).

### Memory

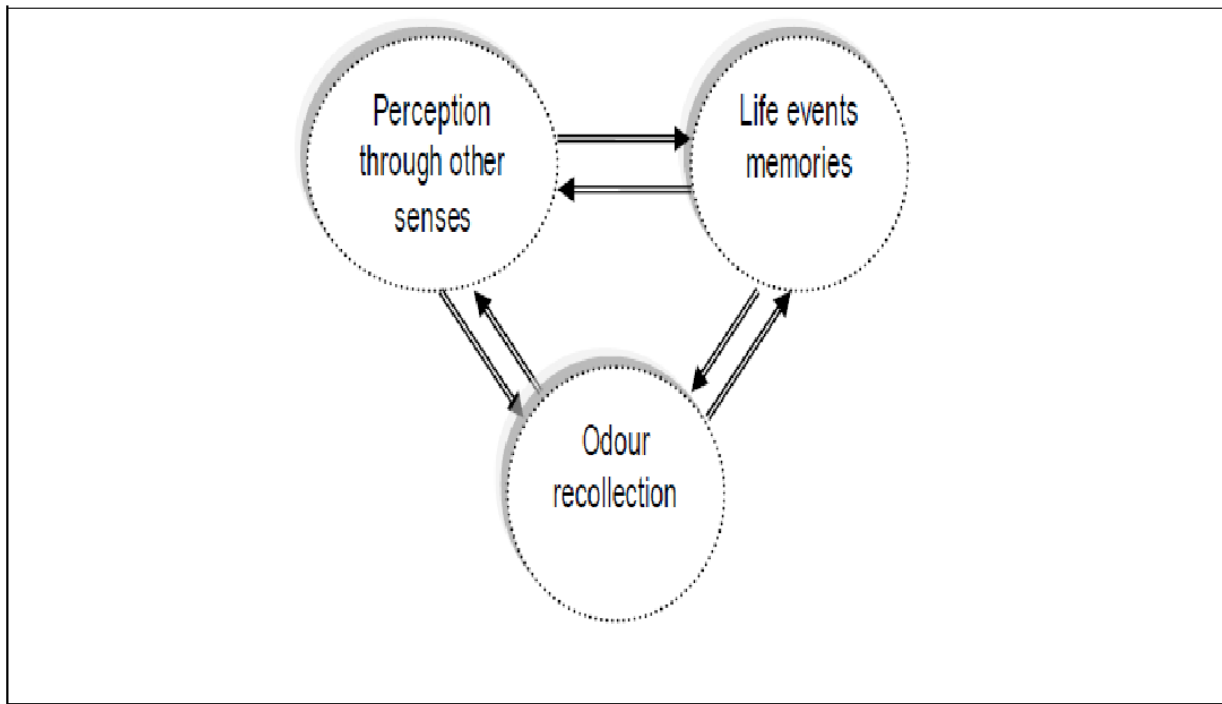
Memory is perceived as an active performance that is a part of tourism, travel, and communication (Hannam & Knox, 2010). As a memory can be found within "the material mobility's of photographs, letters, postcards, guides, images, souvenirs and objects" (Hannam & Knox, 2010, p. 167)

Hence, memory is being considered to be an essential part of every person as they are being an anchor to the past. Thus, memory is being appreciated more when a person is migrating to another country or is just moving away from home. Memories maintain every individuality "emotionally and connect people with those who stayed in the home country, still are a part of their emotional life through staying in touch via phone calls, Skype exchanges, emails, letters, or objects" (Coronado, 2011, p. 2)

Furthermore, Coronado (2011) cited Susan Engel (1999) who argues that "I insist on remembering my experiences of places as they were, searching in my recollections for an unreachable truth...I need to remember because my memories represent my belonging, the social construction of my beliefs and perceptions. My memories give me my sense of place" (Coronado, 2011, p. 6)

Memories come to life through senses that have been earlier in this chapter explained. Coronado (2011) stressed "the importance of the other senses as mediators between smell → memory, or memory → smell...smell triggers memory" (p. 9).

As the figure below represents the strong multi-directional connection between the sense of smell, memories and other senses. Thus, Coronado (2011) argues that people remember not because they smell but opposite way, they smell as the result of remembering, seeing and hearing (Coronado, 2011).



Three-body system in the interaction between smell and memory.

*Figure 3* Adopted from (Coronado, 2011, p. 10)

Furthermore, Coronado (2011) stressed out that objects “can bring memories from the past into our present, and they triggering physical reactions associated with the emotions produced into imaginaries, constructed representations of lived experiences, including memories of smell, touch and other sensations such as cold, heat, moisture and anguish” (Coronado, 2011, p. 11)

Overall, Coronado (2011), shows the connection between senses and memory which will be further investigated in the analysis chapter. Thus, as Jensen (2015) mentioned Edensor et al. (2011) tourism phenomenology can be informed by sensuous concerns.

### Imagination

Imagination can be perceived as a final part of the process that begins with the tourist experiences and it is being triggered also by the senses as Engel (1999) pointed out “each time we say or imagine

something from our past we are putting it together from bits and pieces that may have until now been stored separately” (p. 6).

Animating times and spaces means making them come to life through the folds, fissures, ruptures, and lines of flight of embodied exploration, through the performative power of imagination, through the intimate stickiness of encounter, and through the seductive power of the word and storytelling (Vannini P. , 2012, p. 126)

Agapito et al. (2013) stressed out that “individuals not only respond to multi-sensory impressions from external stimuli but also generate multi-sensory images within themselves... where the internal multi-sensory images can be of two types: historic imagery and fantasy imagery” (p. 66)

Thus, imaginary can be defined as “a way of processing and store multi-sensory information in memory, create a mental picture, not only visual, but including all the sensory impressions in a holistic way” (Agapito, Mendes, & Valle, 2013, p. 66). Furthermore, Lengkeek (2002) perceives the everyday imagination as a mandatory portray of the reality and its extension by “*something being brought 'in'*” (Lengkeek, 2000, p. 14)

By taking into consideration the fact that people have an “enormous potential for imagination, not only through 'signs', senses and picture language but also through the written and spoken word” (Lengkeek, 2000, p. 14), thus imagines can become an everyday reality.

Overall, imaginative travel involves “experiencing or anticipating in one’s imagination the atmosphere place, which is neither reducible to the material infrastructures nor to the discourses of representation” (Hannam & Knox, 2010, p. 169)

## Summary

By illustrating in the beginning of this chapter conventional understanding on tourism I do agree with Larsen (2008) that following phenomena in tourism studies is “traditionally treated as an escape from everyday life and tourism theory is concerned with extraordinary places with exotic set of specialized consumer products occurring at specific times and places which are designed, regulated or preserved more or less specifically for tourism, such as resorts, attractions and beaches” (p. 21). Additionally, looking at the classical tourism definitions in classic sociological research, the phenomenon of tourism

is addressed as a symbol of the leisure class, something that takes place away from home and it is perceived as something extraordinary. A tourist is being put into a frozen picture of understanding that a person is traveling because of the experience economy with the understanding that by having enough money, it is like travelling becomes a social status.

However, tourist as a human being, who is interested in different things and do different activities does not actually care about these things. What mentioned conceptual definitions about tourist does not include is the fact that being tourist involves also everyday practices, therefore it should be not only looked upon of the status home and away, extraordinary and ordinary, black and white, but it can be mixed.

As Franklin (2001) observed “tourism has broken away from its beginnings” (p. 6). Therefore, I consider my thesis as an extension of the research of Franklin et al. (2001) and Larsen (2008) about new understanding of tourism and tourists. Along with Haldrup et al. (2006), where they stressed out that tourist studies failed to understand the significance of materiality and objects in modern tourism. Therefore, this thesis is going to contribute to Cave et al. (2013) research through fulfilling the gap within the study area, thus by exploring the material significance of souvenirs and the approaches toward objects in the tourist context.

Overall, in my analysis, I want to challenge these conceptual structures and address these theoretical understandings of tourism by drawing upon performance turn, imaginary, and souvenirs. Thus, I also desire to show a different way that individuals can be a tourist without being a classic tourist described by definition who carried suitcases and backpacks. Thus, I also want to approach how tourism is situated in the home and everyday life of Polish tourist migrants and how they can be away from home by being at home by a very opulent material contexts of souvenirs.



## Analysis

### What types of souvenirs does polish diaspora bring to Denmark?

Polish diaspora that lives in Denmark, based on the collected data in purpose for the following thesis, chosen Poland as a holiday destination. Hence, that decision is mainly driven by the cravings after family, friends, food, familiar language, objects, landscapes that remind them of their childhood, some family stories not necessary are good ones (Appendix 3,4, 6 and 7). Herewith they are becoming migrants' tourists while going on holidays to their home country. Most of them are not aware of the fact that they are no longer a tourist in Denmark since they live in a foreign country with the status of the permanent residence.

Living in a foreign country can be stressful and very often is a struggle to be apart from a family, to get used to a new culture, surrounding and the new language (Appendix 6). Therefore, for some polish migrants, this process of getting used to a new culture, surrounding and language get easier while they are surrounded by the object brought along with them to Denmark, which carries a significant meaning and value for them along with a constant connection to their homeland, past, and family.

In order to answer the following sub-chapter, it is essential to look upon souvenir as a source of the tourist experiences. The definition from the theory chapter, where Swanson and Thimoty (2012) stressed out that souvenirs can be an everyday life use objects that are having a special value and remind the owner of the tourist experiences that once he or she experienced. Herewith, Petters (2011) is stressing out that these objects can bring individuals into memorable moments, time and places likewise another object that was made for the purpose of being a souvenir. Therefore, the objects carried to Denmark by polish diaspora can be looked upon souvenirs by means of "symbolic value as a tangible confirmation of the tourist experience" (Littrell, et al., 1994, p. 3).

Presented in the theory chapter, different souvenirs typologies has been stressed out by Gordon (1986), which seems to be relevant since it is going to help identify what types of souvenirs are being carried to Denmark by the polish diaspora. Herewith the mentioned typology represents five classifications of souvenirs: pictorial image, piece-of-the-rock, symbolic shorthand, markers and local products (Gordon, 1986).

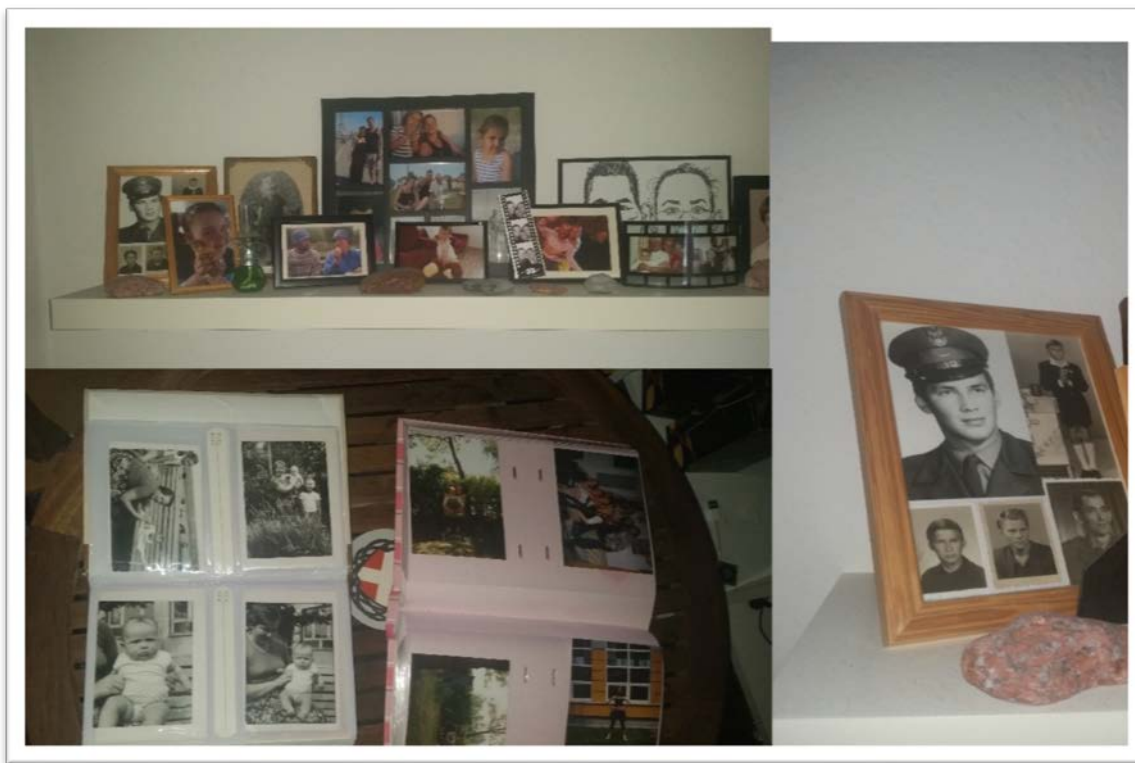
## Pictorial image

According to Gordon (1986), the pictorial image is stated as the first type of classification and “the most common type of modern souvenir” (p. 140), tangible and “frozen in time” (Gordon, 1986, p. 141) that representing the experience and hold the memories.

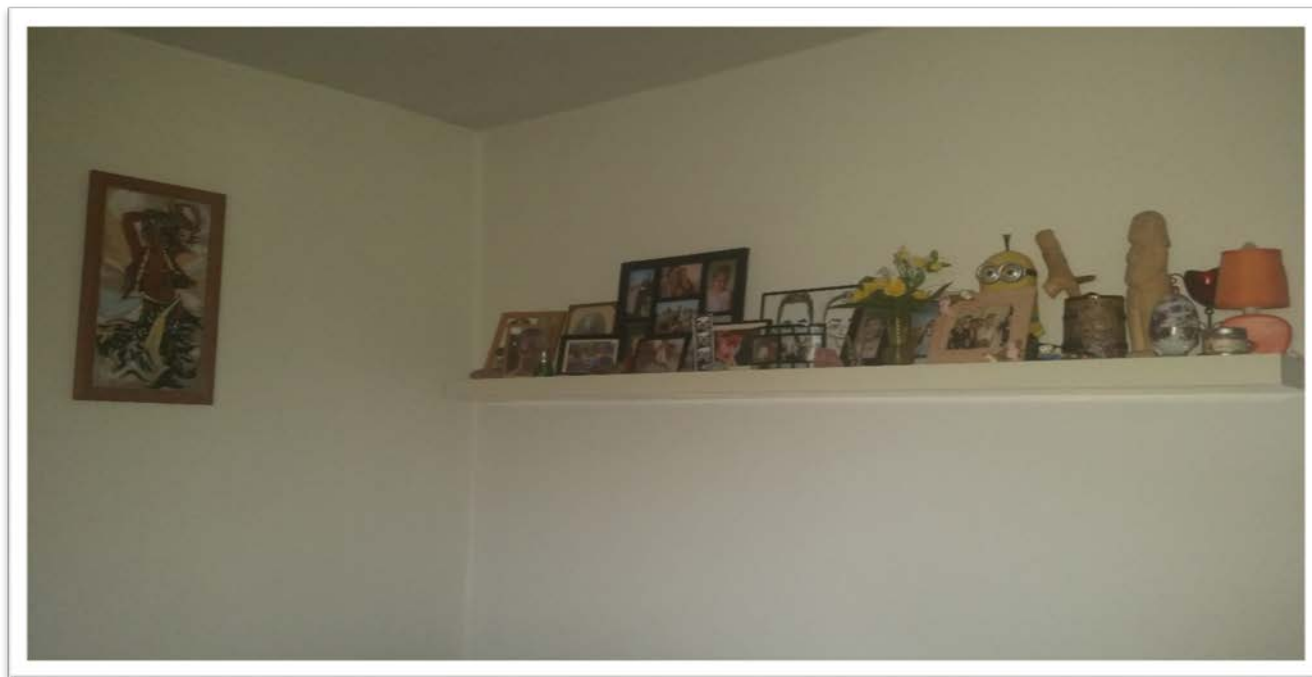
Even though Gordon (1986) mostly refers this type of souvenir to picture postcards, there are other pictorial images like snapshots, photos, and books that can be taken into consideration.

Collected data shows that 75% responders confirm that they brought along to Denmark photos, and one responder brought a painting as memorable objects.

*“I brought to Denmark my whole photo album, where I have pictures of me from my childhood until my teenage years, pictures of my friends and family also I have a whole shelf where I keep all my family members photos in frames, even old photos of my dad, his dad and his mother given to me by my grandmother..... Also, I brought a painting that my sister had in her house while I was living with her. The painting represents a woman but for me, it brings a memory of that period when I was living with her all good memories”* (Appendix 7), Picture 1 and 2.



Picture 2. By Magda Kosecka. Photo collection, (appendix 7)



Picture 3. By Magda Kosecka. Painting and shelf with photo frames plus a painting on the wall (Appendix 7)

*“I keep a photo of my kids on my night table next to my bed”* (Appendix 4), Picture 3.



*Picture 4. By Magda Kosecka Photo frame on the night table*

*(Appendix 4)*

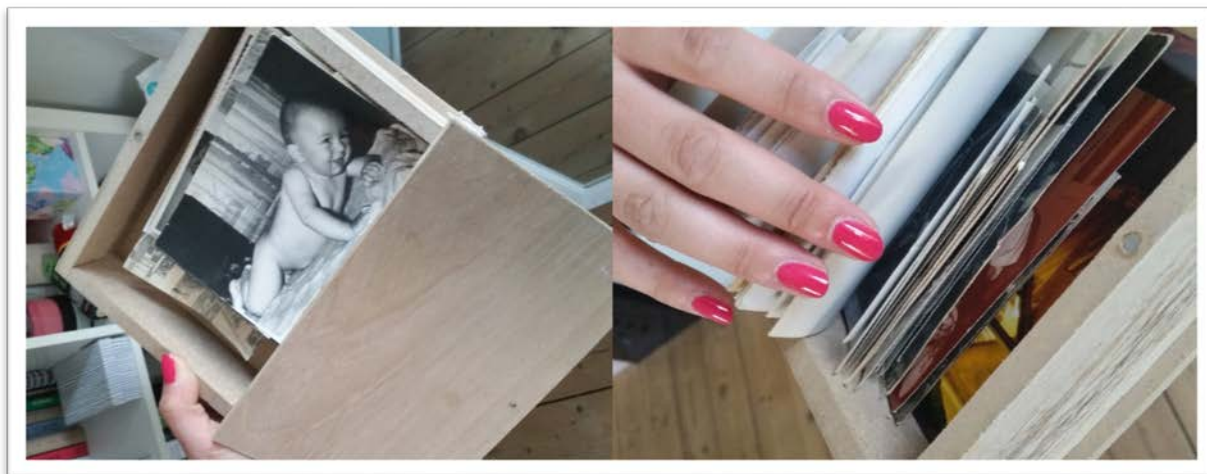
*“I like to travel especially when I go to Poland and visit my brother.... I like to take photos of the places where I go since it is my hobby, but also when I go back to Denmark I like to go through them again and again and feel it...” (Appendix 3), Picture 4.*



*Picture 5. Privat source. Collection of pictures taken in Poland (Appendix 3)*



*“When my grandmother died, I decided to take hers, some very old pictures, where it is possible to see my grand grandfather, in old soldier’s uniform where he hold a sword, I am finding it fascinating and I am keeping these photos to show my kids and their kids- kids where they come from and who were their ancestry” (Appendix 6), Picture 5 and 6.*



*Picture 6. By Magda Kosecka. Box full of photos- full of memories (Appendix 01)*



Picture 7. By Magda Kosecka. Photos of the grandfather (Appendix 6)

*“Last Christmas I received a Christmas card with wishes sent by my grandmother to me. Inside she attached “oplatek” to share with others” (founded in the Catholic religion as a Christmas tradition) (Appendix 3), Picture 7.*

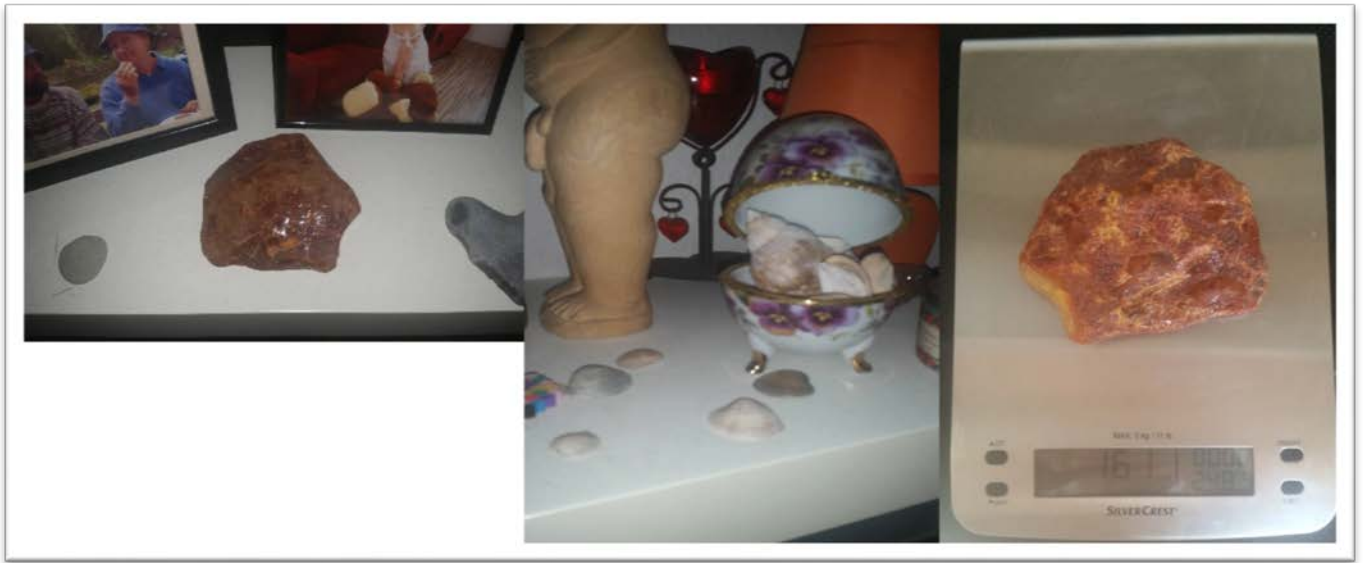


Picture 8. By Magda Kosecka. Christmas cards (Appendix 3)

### Piece-of-the-rock

According to Gordon (1986), this type of the souvenirs embodies with the objects that are being found in nature. Along with collected data, it was possible to identify one responder who is in the possession of the souvenir that represents the following type.

*“When I visited Poland in the summer time, I went to the beach with my 3 years old niece and we collected shells, I still have them and the reminds me of that particular summer... I also have a rock that was given to me by dad, it is amber, and he found it while he was taking a dog out” (Appendix 7), Picture 8.*



*Picture 9. By Magda Kosecka. Collection of the photos (Appendix7)*

### Symbolic shorthand

This type is about the manufactured souvenirs, that evoke the message about the place they came from. Within collected data, it was possible to recognise a few objects that can be included in this category. The photos below show the objects that are related to actual place and display *“typical sight of the place”* (Gordon, 1986, p. 142). The pictures below are being a visual representation for this symbolic shorthand type.



*“When we go to Poland we try time to time to visit a new City that we have never been to, so we collect fridge magnets that are representing the city we are visiting” (Appendix 6), Picture 9.*



*Picture 10. By Magda Kosecka. Fridge magnets (Appendix 7)*

*“I have some fridge magnets that I bought many years ago, or I got it as a present, they represent some Polish cities” (Appendix 3), Picture 10.*



*Picture 11. By Magda Kosecka. Fridge magnets (Appendix 3)*

*“When we were in Gdansk in the summer time we have bought in the souvenir shop, a big beer mug with the polish national symbol and word Poland (Polska), it might not represent Gdansk, but it represents Poland” (Appendix 7), Picture 11.*



*Picture 12. By Magda Kosecka. Mug bought on holidays in Poland (Appendix 7)*

## Markers

Within this category, Gordon (1986) includes the souvenirs that *“has no reference to the place or event”* (Gordon, 1986, p. 142). It might be souvenirs that have inscribed a message, brings back the memory and feelings/emotions about the place. It can be for example T-shirts, coffee mugs, and coasters.

Collected data in purpose for this thesis showed that markers are hard to find within research. However, it was possible to find objects like coffee/tea mugs and glasses that when they are being used or seen are bringing memory and emotions back. The objects showed in the picture below represents the coffee/tea mugs and glasses brought from Poland to Denmark. Thus, they do not represent any

specific event or a place but according to the responders this objects bring back memories and feelings of nostalgia and happiness (Appendix 6 and 7), Picture 12.



*Picture 13. By Magda Kosecka. Collection of glasses and mugs (Appendix 6 and 7)*

## Local products

According to Gordon (1986), the souvenirs within this category are representing a different range of the objects indigenous to the area like for example food, clothing or alcohol. Furthermore, this type of souvenir also includes the local handcrafts which represent the local community, their traditions, and culture.

Data collected for this thesis shows that all responders, like to bring food from Poland. However, the reasoning behind it differs, since each responder is an individuality and he/she is driven by different forces and meanings than the other. As collected data shows, some of them brings food to Denmark, because it is cheaper and other because they want to enjoy and postpone the memory of the taste of the food a little bit longer, or it reminds them of childhood.

Food that responders carry from holidays in Poland is differed as for the pictures below shows. Within that pictures, it is possible to find many diverse things like: raw meat, ketchup, chicken nuggets, sausages, meats, fishes made in different way than in Denmark: herring in oil and tomatoes, instant coffee, pickles (made in different recipes than in Denmark), chocolates, puddings, chips, juices, cheese, oil, spices, bread and many kinds of tea that cannot be found in Denmark (Pictures 13 and 14).





Picture 14.

By Magda Kosecka. Mix of the pictures from all the (Appendixes 01-7)



Picture 15. By Magda Kosecka. Mix of the pictures (Appendixes 01-7 )

The local handicraft, that has been brought to Denmark represents also a polish culture. Three responders carried handicraft objects from Poland.

One responder did it because *“it is produced in my hometown where I was growing up, and it was at my home in constant use as it is now. The ceramic is called ‘Ceramika Bolesławiecka’ and is being hand-made and hand-painted and it represents southern region of Poland”* (Appendix 3), Picture 15.



Picture 16. By Magda Kosecka. Collection of the famous porcelain mugs (Appendix 3)

The second responder brought to Denmark Chodzież porcelain, which is one of the oldest existing brands of Polish porcelain. *“The porcelain coffee cup I bought in Poland, it is mine and only I am using it and I drink coffee every day in it”* (Appendix 6), Picture 16.

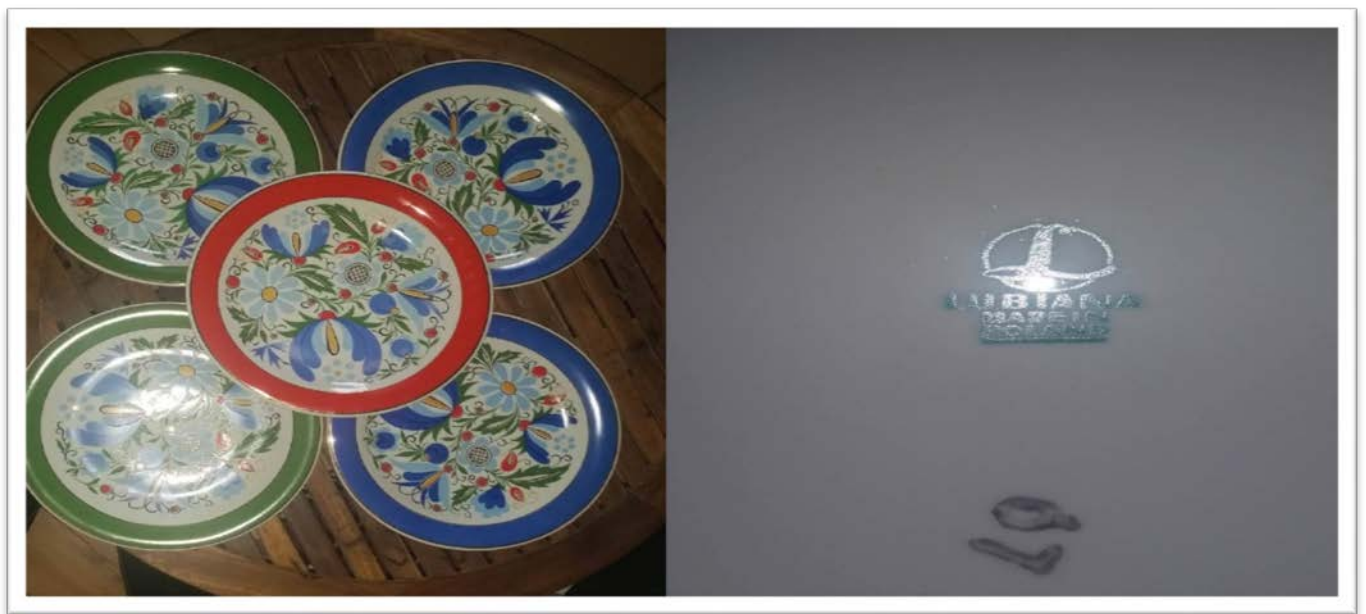


Picture 17. By Magda Kosecka. Porcelain mug (Appendix 6)

The third responder carried to Denmark, given by her parents as a gift *“plates that my family has been using while having a summer house, and each summer we have been eating from that plates. These plates are having a significant value for me and remind me of all the summers we had together as a family and all my childhood”* (Appendix7), Picture 17.

When she was asked if she is using these plates daily she answered “no” because for her they carried *“sentiment and memories and it would be such a loss for me if they would get broke, although I keep them in the kitchen but never used them since I got them”* (Appendix 7).

The plates showed in the picture below not only represent responders tourist experience represented by souvenir and its connection to it however it also defines by the means of its characteristic paintings-folk culture, which is associated with the specific for this item region in Poland.



Picture 18. By Magda Kosecka. Lubiana porcelain- Made in Poland (Appendix 7)



## Summary

This following sub-question helped to understand and acknowledge what types of souvenirs polish migrants carried with to Denmark. Furthermore, it showed a variety of objects that polish migrants brought to Denmark and they are been recognised, categorised and analysed in terms of souvenirs because they are a part of tourist experiences. However, it also shows that souvenirs are not only the objects that are being bought in the souvenir shop but it has a broader meaning like reminders, holding memories and are a prove of the tourist experience. Thus, the conventional definition of souvenirs should be extended and include a term as 'objects that move', because as it is going to show next, they carry special values and meanings and tourist experiences connected with historical past, places, people and practice, which is going to be analysed in the next sub-question.

The difference between these objects and ordinary souvenirs is the intention ascribed to them. While souvenirs and mementos are brought home to serve as a reminder of the journey, these objects are acquired for different reasons and only start functioning as souvenirs in retrospect. (Collins-Kreiner & Zins, 2010, p. 21) Both souvenirs and objects carry meanings and more important for this thesis tourist experiences.

Herewith, responders while collecting data, often felt confused when they have been asked about the object they brought to Denmark because they did not recognise these object as souvenirs. Therefore, extending the traditional definition of souvenir by the means of the objects that move, would save a confusion in the future studies.

It should be also remembered that souvenirs are not 'dead objects' that never change its meaning and significances. Therefore, the next sub-question is going to analyse what values and meanings souvenirs brought to Denmark have for polish migrants and how these aspects changed during the time and circumstances.

## What values and meanings carry souvenirs for polish diaspora in Denmark?

### Values of souvenirs

Mentioned in the theory chapter, that souvenirs “hold strong symbolic value as tangible evidence of the life event” (Littrell, et al., 1994, p. 3) and are the prove of the tourist experiences. Therefore, by owning an object that has a value for an individual helps to differentiate themselves from the others and build their confidence up and at the same time, the process of getting used to a new place becomes easier.

On the other hand, souvenirs are being interpreted by individuals in different ways as the things, places and events are being experienced individually. Furthermore, the same objects can represent different memories and meanings and it is caused by different tourist experiences and needs that might change with time.

To investigate the values of souvenirs, the table below is going to be used as a frame for this analysis.

| Values          |   |
|-----------------|---|
| Use-value       | <ul style="list-style-type: none"><li>• To use as a memento of the tourist experience</li><li>• For utilitarian use of everyday life while being on vacation (and after returning home)</li></ul>               |
| Exchange-value  | <ul style="list-style-type: none"><li>• For the price (cheap-expensive)</li><li>• For investment purposes (expecting to gain a higher price in the future)</li></ul>  |
| Sign-value      | <ul style="list-style-type: none"><li>• For prestigious purposes and social status gaining</li><li>• For collecting (usually authentic, unique and rare souvenirs)</li></ul>                                    |
| Spiritual-value | <ul style="list-style-type: none"><li>• For the empowerment of religious faith</li><li>• For the belief that certain religious souvenirs have supernatural powers (healing and protecting identities)</li></ul> |

*Table 4 Values of souvenirs*

(Paraskevaidis & Andriotis, Values of souvenirs as commodities, 2015, p. 7)

### Use-value

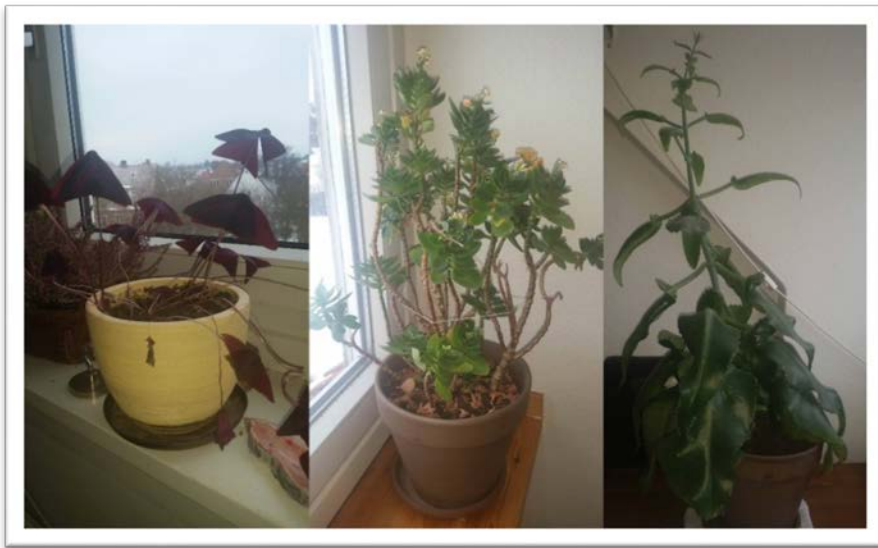
The use value of the objects might be recognized among things that are being used during the everyday life and at the same time are fulfilling special needs by remembering experience, places, events, friends and family. In order to understand in depth this value here comes an example that Paraskevaidis &



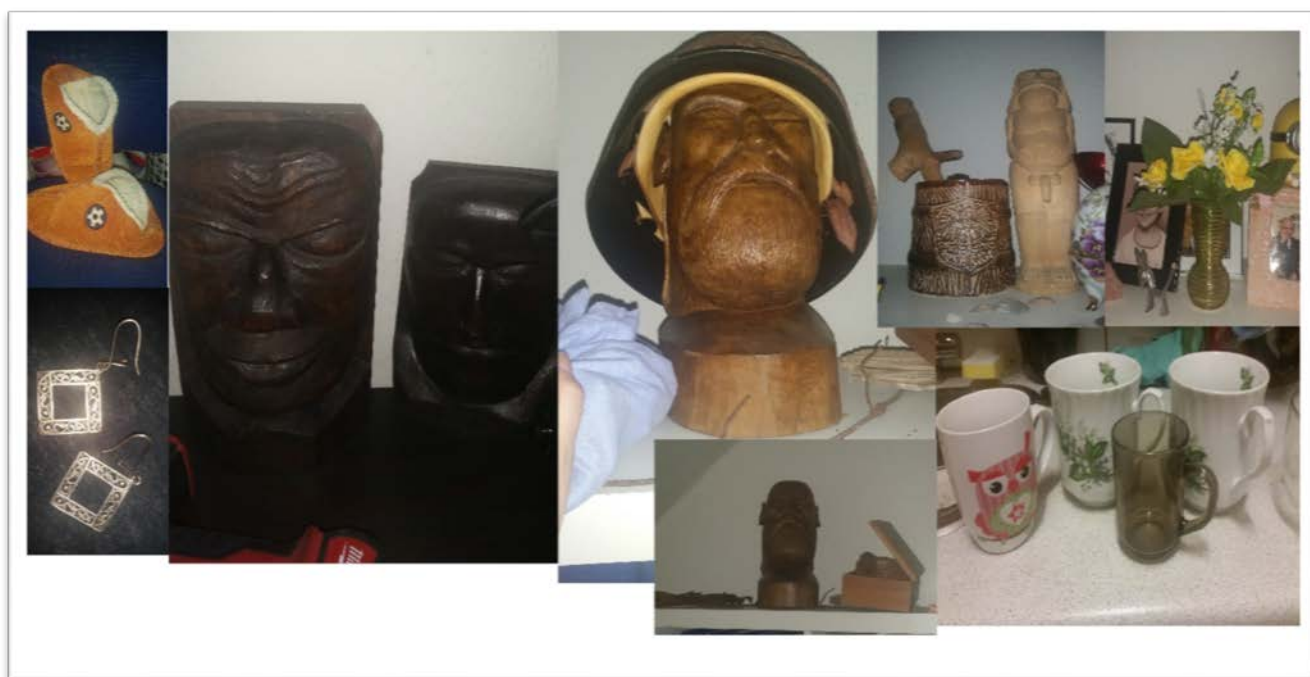
Andriotis (2015), stressed out that “the obvious use-value of a sweater, for example, may be to keep one warm in winter, but its signifying or symbolic use-value may be tied to the fact that it was a gift from a family member or friend” (Paraskevaidis & Andriotis, Values of souvenirs as commodities, 2015, p. 3).

The collected data shows that four responders own objects that can be evaluated by the means of use value.

*“I got from my parents a few things that I can think of at that moment...slippers that my grandmother was wearing, and I remember that because it is not a pleasant memory, she died of cancer and these sleepers was her last...sculptures that my dad made by himself, they stand now in the living room, and mugs, old glasses that I remember they are more than 20 years old, but now in Denmark I use them with my husband every day to drink tea or coffee, and plants that I keep in the living room and bedroom... I remember when I was in high school I got my mother’s earrings and I have them with me. A Little vase with plastic flowers that I remember was standing on the top of TV at my grandmothers’”* (Appendix 7). Pictures 18 and picture 19 - shows the objects mentioned by the responder.



Picture 19.By Magda Kosecka. Plants (Appendix 7)



Picture 20. By Magda Kosecka. Collection of the objects (Appendix 7)

Later, the responder has been asked to tell her feeling towards these objects and she said that *“the most value for her has made by dad sculptures, slippers, earring, and little yellow vase”* then she continued and said that *“plants are still important by the feeling is fading, I got them from mom but it has been a long time, they don’t look nice anymore, I would like to throw them out but still that connection that I got them from mom keeps me holding them”*

Another question asked during the interview was if these objects change the value after being brought to Denmark and her response was *“well depends on which ones... definitely I look more with appreciation on my dad’s sculptures which while I was living in Poland do not pay attention to them but now, when I am here in Denmark definitely their value for me raised, towards other objects I have a feelings but nit that strong as for my dad’s sculptures and my mums earrings. My grandmother’s sleepers and vase remind me of my grandmother in a good way but it still hurts because she is dead”* (Appendix 7).

The next example of the use value is old pot which is 20 years *“I have this pot since my studies, I used to cook in it all the time with my roommate and I could tell so many stories that this pot carries. Nowadays when I use this pot I remember things that I do not think of every day, but when I cook I*

*always smile, 20 years later and this pot still works good and my feeling grew with time” (Appendix 3), Picture 20.*



*Picture 21. By Magda Kosecka. Old pots (Appendix 3)*

*Another example of the use value is “a warm blanket (Picture 21) that is a present from the older sister and it means a lot to me. I got it because I did not have any here in Denmark and could not find the one I can like, so when I went to visit my family in Poland I received this blanket from her. Now when I live in Denmark I miss my family and just covering myself with it makes me feel like I am home back in Poland” (Appendix 7)*



*Picture 22. By Magda Kosecka. Blanket (Appendix 7)*

*“One time I remember I was in Poland my mother gave me old glasses that represent a special period of time in Poland called PRL (People's Republic of Poland). I think that they carry a piece of history that shaped a polish country today... I feel proud to have them”* (Appendix 6), Picture 22.



*Picture 23. By Magda Kosecka. Glasses PRL (Appendix 6)*

### Exchange-value

Purchasing objects for example that are handmade or have a sentimental meaning due to investment, might increase the exchange value amongst the time. On the other hand, the souvenirs can be perceived as not expensive commodities, therefore their exchange value is going to be acknowledged within their low price (Paraskevaidis & Andriotis, Values of souvenirs as commodities, 2015).

Unfortunately, the following exchange value is not being recognised within collected data. For instance, within collected data, it is possible to find a handmade object that is being purchased but not in the sense of investment and it is in doubt that the exchange value might increase amongst the time.

### Sign-value

Paraskevaidis & Andriotis (2015) refer to Baudrillard (1981) who is defining sign-value as “symbolic identity, as well as the image a commodity reveals to its owners or to those who desire to possess it and therefore it is related to issues of prestige and identity” (p. 3). Possession of the souvenirs that include

sign-value helps to differentiate individuals from other and it gives them feeling of higher status within the community (Paraskevaidis & Andriotis, Values of souvenirs as commodities, 2015).

According to Littrell et al. (1993), authentic souvenirs should have specific characteristics like “uniqueness and originality, workmanship, cultural and historic integrity, aesthetics, and function and use” (p. 204).

Along with the collected data, it was difficult to define this value. Some responders did say that they feel differentiated from the other because they possess the object that no one else has or it represents typical polish culture (Appendix 6 and 7). On the other hand, they do not feel that they have a higher status within the community, although possessing these souvenirs makes them proud.

During the interviews the following question has been asked: Do you feel that because of these objects you brought to Denmark unique, differentiated from the other? And How do Danish and Polish friends react when they see some objects that you brought from Poland?

The reaction of the responders was:

*“I feel differentiated just because I have the Ceramic `Ceramika Bolesławiecka` and is being hand-made and hand- painted and it represents southern region of Poland and for me, I do feel differentiated, although I do not know how does my Danish friend thing” (Appendix3)*

*“It gives me feeling that I have a little piece of Poland here in Denmark and I feel differentiated from my Danish friend or even polish ones. I feel like I own something unique... My Danish family (Responder is married to Danish man) always admire object that I bring from Poland” (Appendix 6)*

*“The objects I have here in Denmark does not make me feel special or do not give me a higher status but they help me to feel here like home... my Danish friends does react to my father’s handmade sculptures and then it makes me feel proud” (Appendix 7)*

### Spiritual-value

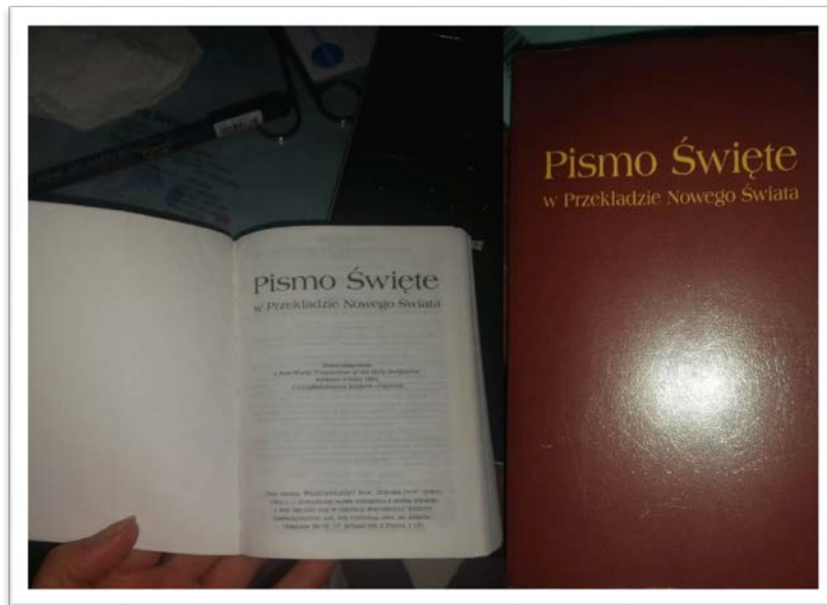
Defined as “an object attributed with superhuman and magical powers used for religious purposes” (Paraskevaidis & Andriotis, Values of souvenirs as commodities, 2015, p. 4). Purchasing the object

that has a spiritual- value is being considered as religious commodities and it involves mostly people who are being religious. Bringing religious souvenirs at the same time is bringing the spiritual- vale for the user and it is being perceived as a religious symbol of faith (Paraskevaidis & Andriotis, Values of souvenirs as commodities, 2015).

According to the polish institute Centre for Public Opinion Research (CBOS) (Centrum Badania Opinii Społecznej), Poland is the most religious country in the western world, where 94% of Poles claim they "believe in god" (Fundacja Centrum Badania Opinii Społecznej, 2016).

Thus, by taking into consideration this kind of reputation it could be assumed that the polish diaspora brought to Denmark many religious objects, either from their first Holy Communion, crosses that can be hanged up on the wall, the bible. The reality based on the collected data shows that only 2 responders brought to Denmark objects that can be elaborated in the means of spiritual value.

*“I own a polish bible but I do not go to church here in Denmark, even though they are `polish churches` in different areas of Denmark” (Appendix 7, Picture 23.*



Picture 24. By Magda Kosecka. Bible (Appendix 7)



*“My family is very religious and every Christmas and other church holidays I do receive a gift from my grandmother, also I do own some holy pictures and the cross with Jesus” (Appendix 3), Picture 24.*



*Picture 25. By Magda Kosecka. Religious objects (Appendix 3)*



*Picture 26. Private Photo. Christmas 2016, Religious picture hanging on the wall behind the Christmas tree.*

## Layers of Meaning for Souvenirs

Swanson & Thimoty (2012) stated that souvenirs “hold different meanings for their owners” (p. 492) because they carry different tourist experiences and are shaped by “cultural system in which individuals have learned to live and function” (Littrell M. A., 1990, p. 230).

Souvenirs can be looked upon messengers and memory holder that represent a part of person’s life and at the same time carry a special meaning for them, that can change with passing time (Baker, Kleine, & Bowen, 2006). Furthermore Baker et al. (2006) stressed out that meanings involve “emotions and self-meanings associated with a particular place” (p. 214) and have a “collective cultural meaning, a particular souvenir may be culturally understood to represent its associated place, all of these sources of symbolic meaning give rise to the many-layered meanings of a souvenir” (Baker, Kleine, & Bowen, 2006, p. 214).

In order to understand in depth, the meaning of the souvenirs for polish migrants the following theoretical framework is going to be used. These include the person/ object relationship, the person/place relationship, and the object/place relationship and all combined together to give an outline for the meaning of a souvenir.

### Person/Object Relationships

Polish diaspora while traveling to Poland brings back to Denmark different objects that have for them a special meaning. The objects have been chosen upon the meanings that polish migrants do identify themselves with (Baker, Kleine, & Bowen, 2006).

Furthermore, souvenirs are being used as a tool to build confidence. Collected data shows that responders do feel more secure and confident in Denmark by having objects brought from Poland.

*“...the objects I brought from Poland make me feel secure, and therefore I do feel like my confidence of being in Denmark is sustainable... I have more than one hundred polish books, polish food, pictures of my father, 90 percent of my room it is objects from Poland. After day at work or having a bad day it is good to be surrounded by a familiar object that carries sentimental meaning for me and reminds me of Poland, family, and friends...”* (Appendix 3), Picture 26 and 27.



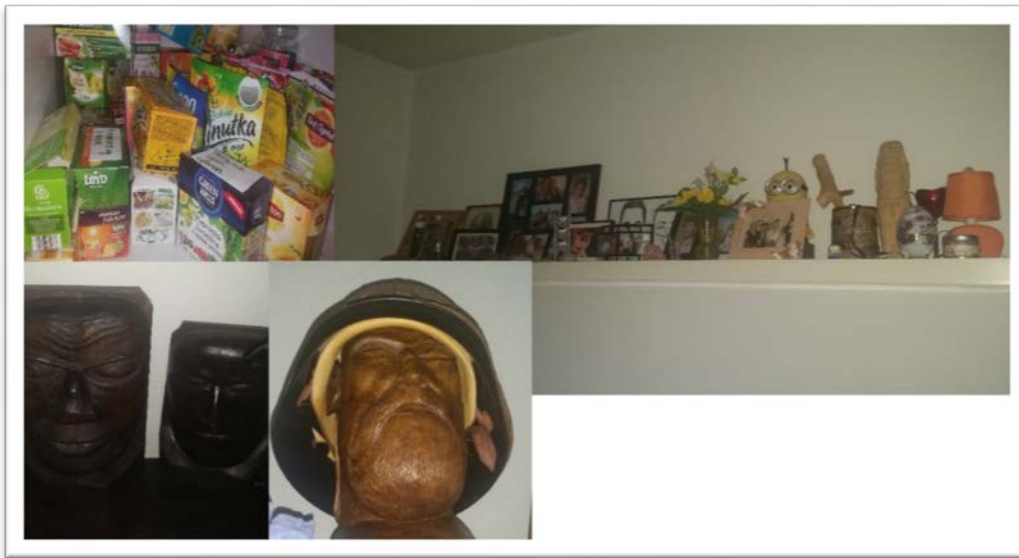


Picture 27. By Magda Kosecka. Collection of books in the room (Appendix 3)



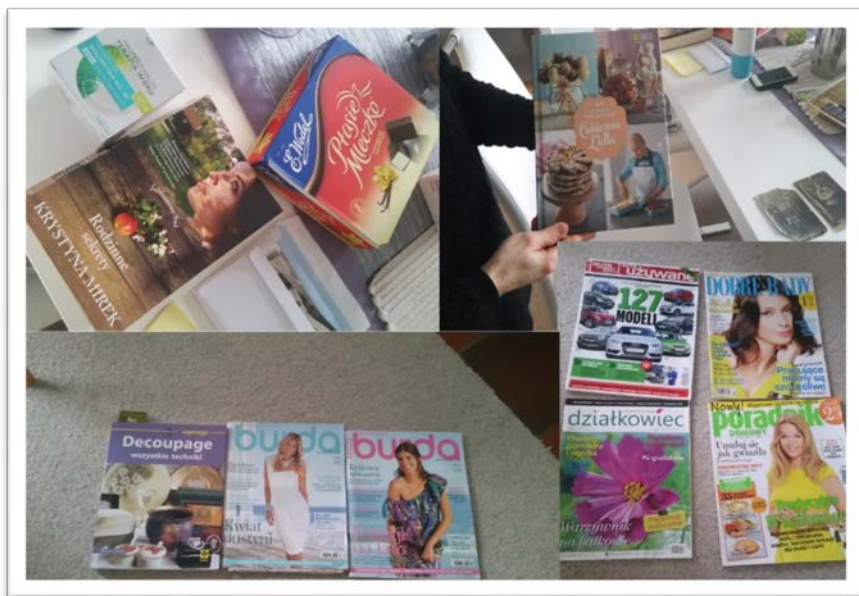
Picture 28. By Magda Kosecka. Collection of books in the room (Appendix 3)

*“ ...being alone in Denmark it is not easy and the confidence can fall down within seconds and then I feel lost, sad and feeling like giving up... then I look up at the shelf where I do keep photos of all my family members and I am calming down, I stop panicking, I look at my father’s sculptures that he made and I feel better, I drink polish tea that taste reminds me of times when I was having breakfast with my family...Definitely, I can say that objects brought from Poland make me feel better and more confidence, and I feel sentimental...” (Appendix 3), Picture 28.*



Picture 29. By Magda Kosecka. Collection of photographs (Appendix 7)

*“I am reading a polish book that I brought to Denmark and I do exchange them with other polish people so we can read and maintain polish language... I also bring polish coloured papers to read... having this thought in my head that I have polish objects at home, family pictures make me feel good and sentimental” (Appendix 6), Picture 29.*



Picture 30. By Magda Kosecka. Objects brought to Denmark (Appendix 6 )

Although, not every polish migrant brought so many objects to Denmark from Poland. One responder brought to Denmark only one object which is a photo frame, where she keeps pictures of her children when they were small for her it is all she needs. This photo frame she keeps next to her bed (Appendix 4), Picture 30.



Picture 31. By Magda Kosecka. Photo frames on the night table (Appendix 4)

### Person/Place Relationships

In order to get a better understanding of the meaning of souvenirs, the analysis should include the relationships that polish diaspora has towards the place from where the objects are coming from which in the case of this following thesis is Poland and hometowns that are located in. In the theory chapter, it was mentioned that place is defined by Baker et al. (2006) as a “space that has been given meaning through personal, group, or cultural processes” (p.218).

Thus, the relationship between a polish person and the Poland might be influenced by an individual and personal experiences and at the same time, it can present an emotional connection between these two aspects. However, the meaning of souvenirs for the individuals will be affected by their bond with the place and how important is the place for them (Baker, Kleine, & Bowen, 2006).

Collected data in the purpose of this thesis showed that all responders who live in Denmark develop a strong emotional bond with the origin country, which is mainly based on the sentimental and nostalgic relationship.

However, some develop relationship towards Poland and other to their hometown, where they grow up. Thus, the relationship is based on many memories, experiences, longing after what is not anymore there, families and friends.

### Object/Place Relationships

The following relationship display souvenirs as “represents, symbolizes, and/or makes tangible a particular place” (Baker, Kleine, & Bowen, 2006, p. 218).

In spite of the object/place relation is based on the fact how the objects that polish migrants carried to Denmark represent Poland and furthermore the hometowns. Besides the relationship between object and Poland and hometowns in some cases, not necessary has to have an obvious meaning to others as it was explained in the theory chapter.

Therefore, the objects carried to Denmark, based on the collected data in the purpose of this thesis do not always represent a direct relationship to Poland. Thus, the relationship between object and the place it not being seen at the first time. Hence the relationship is exposed, when responders explain the meaning between the object and the place.



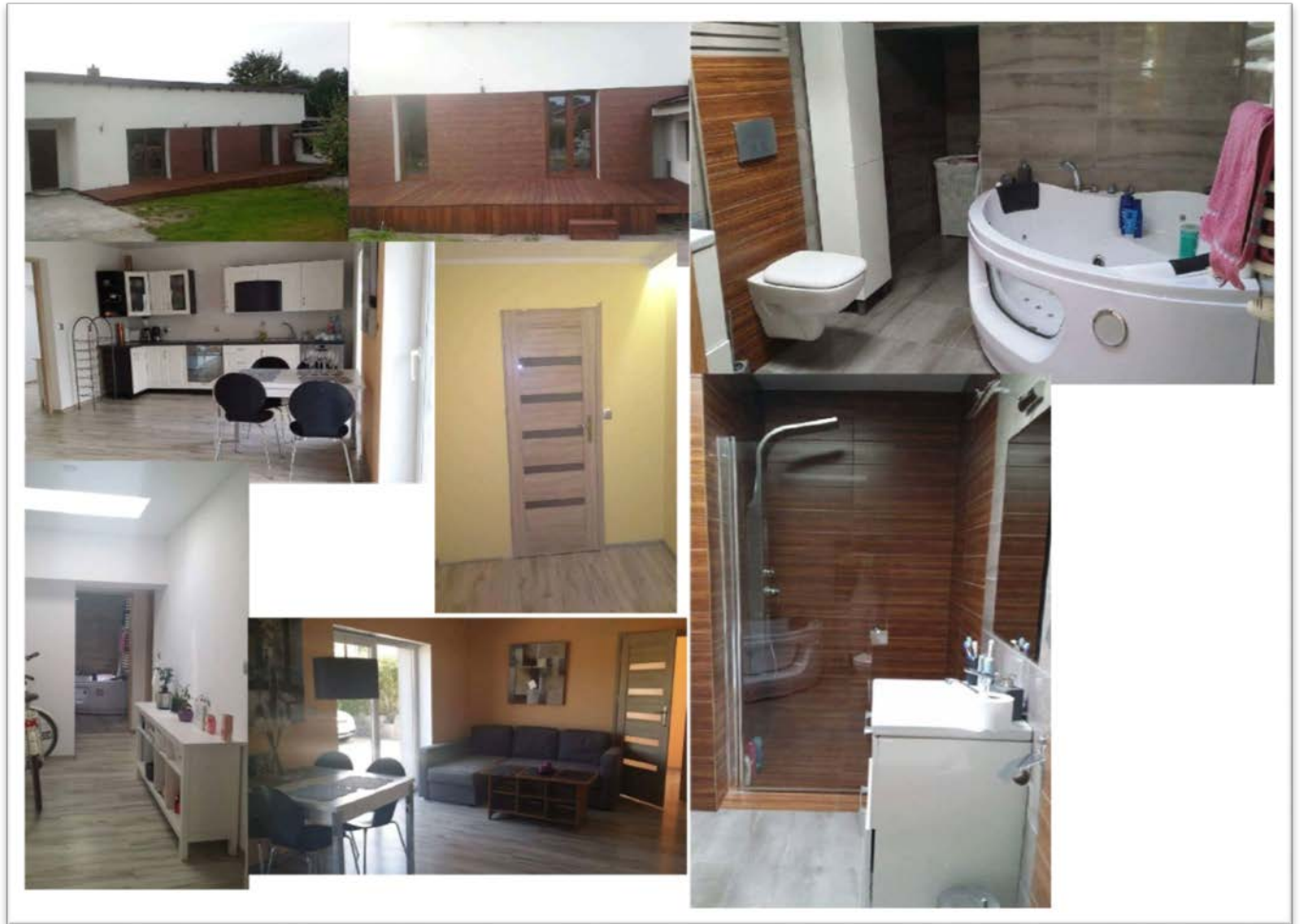
With the collected data, within three responders it was possible to recognise the direct relationship of the object to the place, moreover to the responder's hometowns in Poland. They have carried to Denmark objects that can be identified with Polish culture (Appendix 7) (Picture 31), these souvenirs have for Polish migrants' important values that have been mentioned earlier in the first sub-questions.



Picture 32. By Magda Kosecka. Collection of objects (Appendix 3, 6 and 7)

Another responder owns a house in Denmark, as she said *“Scandinavian style is cold and crude from me and my family, so together with my husband, we decided that we will renovate the house. We decided to purchase windows, doors, floor, furniture, everything to the bathroom in Poland because of course, it is cheaper and better choice. However, we also wanted to feel more like home”* (Appendix House)

This responder confirms that the objects bought in Poland do not have a direct relationship to the place. However, for her and her family, it has a meaning because it gives them a sense of being home being in Poland, while others might think that it is not logical, (Picture 32).



Picture 33. Private photos. House interior (Appendix house)

Again, collection of magnets that represent Polish cities can be perceived as a direct relationship between object and the place, *“when we go for holidays we visit different cities and we collect fridge magnets that for us has a meaning and it reminds us where we have been and what we have experienced”* (Appendix 6), Picture 33.







Picture 36. By Magda Kosecka. White cheese, soup, pate and yogurt, little bottle of vodka (Appendix 3)

## Summary

Overall, above analysis has been focused on the values and souvenirs significance, where they were described based on the collected data in the purpose of this thesis and the meanings of souvenirs that have been identified as the three categories person/ object relationship, the person/place relationship, and the object/place relationship.

The identification of the souvenirs value shows that souvenirs are being interpreted by individuals in different ways, carry different tourist experiences, memories and often carry multiple value and meanings that change with time and context.

Therefore, perceiving souvenirs as a ‘dead objects’ can be considered as misled, since the meanings and the values of the object changes with time the same as the attitude towards tourist experiences. The disappearance of memory caused by time or other life events affect values and meanings and changes the importance of the souvenirs as well as changes the way that polish tourist migrants perceive the object at the moment. Thus, the object can be moved from visible place to less accessible.



*“I recently had a huge argument with my younger sister, which influenced my choice of putting her framed photo from her wedding behind the other frames” (Appendix 7), Picture 36 (to be found below)*

The collected data supports the fact that the values and meanings of souvenirs changes based on the surroundings, time and owners attitude to it. Moreover, souvenirs understood in means of the ‘objects that move’ carry often multiple values and meanings based on the tourist experiences.

Some of the responders as mentioned earlier in the chapter stated that after the object have been transported to Denmark the values and meanings of it has changed. Having these objects with, in the foreign country makes the polish migrants feel safer and brings back the confidence, they appreciate their families, friend and origin country more.

Overall, objects not only have a symbolic value but most of all they carry experiences value as well. Thus, objects can evoke imagination although it is perceived as a complexed capacity. Therefore, the next subquestion is going to give a better insight on the imagination and how tourism can be understood by new means.



*Picture 37. By Magda Kosecka. Yellow vase and hidden picture behind it (Appendix 7)*

## How do senses embody the imaginary way of tourism?

The presented objects collected by polish diaspora earlier in this chapter are a part of individual touristic experiences. Each of these souvenirs does carry a special value and meaning individually for polish tourist migrants. As collected data shows some souvenirs broadcast also a special story that once polish tourist migrants experienced in the past. Thus, the story is being kept in the memory and can “magically alive” (Haldrup & Larsen, 2006, p. 281) by remembering and imaginations.

Memory is perceived as an active performance that is a part of tourism, travel, and communication (Hannam & Knox, 2010). As a memory can be found within “the material mobilities of photographs, letters, postcards, guides, images, souvenirs and objects” (Hannam & Knox, 2010, p. 167) as a connection to the past.

Memories come to life through senses. Therefore, now I am going to investigate how senses trigger a memory of polish diaspora. The following senses are going to be analysed: smell, taste, and sound. The following action is going to bring a better understanding of the role of imagination and how the tourism and being a tourist in a new way.

Through senses body is being able to interpret places and stories which enable imaginary. Senses are also perceived as a link between brain and body. The senses analysis starts with the smell as it is being recognized as the strongest sense.

### *Sense of smell*

“The olfactory system is tied directly and intimately to the part of our brain most involved with memory and emotion ... odor is often the mechanism which triggers off (and leads to) changes in our moods, behavior, and thoughts” (Vannini P. , 2012, p. 107).

With the collected data, it was possible to recognize, that a few of polish tourist migrants interviewed in purposes of this thesis that are triggered by a sense of smell.

“smell of the morning coffee takes me back to my parents’ house where I always had morning coffee with my mother sitting outside in the garden” (Appendix Justyna)

Another responder not only triggers her imagination with the smell but with the sight as well *“I cook food in my red old pot, I used to cook in it all the time with my roommate in the student house and I could tell so many stories that this pot carries”* (Appendix 3). Furthermore, found in the collected data was *“When I cook sometimes I can sense familiar sense and then I am remembering the times when I was cooking with my mom and my grandmother some food at my mother house while I was living with her”* (Appendix 4)

By taking into consideration the responses from the provided interviews it possible to recognize the fact that the sense of the smell plays an important role in the everyday life of polish tourist migrants in Denmark. By smelling they evoke memories which imagination where they travel in imagination to the places that the smell evokes. They are being able to be at these places trough imagination while doing some ordinary everyday chores like cooking.

Another sense that has decided to elaborate more is the sense of taste where food plays a role that triggers a memory.

#### *Sense of taste- food*

Food as a sensory experience “contain collectively embodied memories, encoded by shared experience and points of identification and there is a symbiotic relationship between senses and memory, with sensory experiences contained within memories and at the same time memories contained within sensory experiences, a tantalizing co-dependency” (Vannini P. , 2012, p. 110)

Within collected data, I recognized example that represents this sense. However, I would like to mention in general that many of polish diaspora brings food to Denmark because of the tastes *“I bring food, especially mayonnaise because I am not a big fan of the Danish mayonnaise”* (Appendix 4), another brings because they miss the taste of sausages, beer, white cheese *“we bring kabanos, white cheese, bread, and beer from Poland because we miss it”* (Appendix House). Thus, these responders bring food to Denmark based on the sentimental reasons and taste of these products does not trigger them to remember, therefore these polish tourist migrants cannot be considered in the terms of the imaginary travel.

Although within collected data as mentioned earlier I have identified to the example that can be considered useful in order to understand tourism in a new way. Here is the first example where it is

possible to see the story that sense of taste evokes “*when I cook dinner and especially when I prepare and taste traditional schnitzel I go back in my memories to the times when I was in school. Every year at the day of the end of the school year my mom was making schnitzel for dinner with cucumber in sour cream, it was a special day to have schnitzel in my family at that time and now when I am having it I going back in time in my head to that times*” (Appendix 7)

It can be agreed with Choo (2004) stressed out that “very process of the production and taste of the food itself contains embodied memories and allows for embodied cultural transmissions” (p. 212). Hence, food can be considered in terms of reality and imaginary.

#### *Sense of hearing – sound*

Songs are being perceived as the essential in order to recall memories based on the experiences. The lyrics of the songs that express different feelings and move the imagination of the person. Hearing songs especially in the native’s language brings the feeling of “longing for the land” (Vannini P. , 2012, p. 114)

Collected data for these thesis does not provide information about the songs, but it shows that polish diaspora does watch polish television in Denmark “*to maintain polish language*” (Appendix 6). However, “*hearing polish language on the television makes me feel like I am being home (meaning home in Poland)*” (Appendix 6). I consider that response as a feeling that evokes the imagination by the means of “*feeling like being at home*” (Appendix 6). Even though this responder does not recall any specific memory that could lead to imagination some special story, she feels like home being still in Denmark. Therefore, she travels home while “sitting on the sofa” which is triggered by hearing polish language.

Overall, imagination can be perceived as a final part of the process that begins with the tourist experiences and it is being triggered also by the senses as Engel (1999) pointed out “each time we say or imagine something from our past we are putting it together from bits and pieces that may have until now been stored separately” (p. 6).

Furthermore, by illustrating how imagination plays everyday life of polish diaspora in Denmark I nuance Lengkeek (2002) who perceives the everyday imagination as a mandatory portray of the reality

and its extension by “*something being brought in*” (p. 14). By taking into consideration the fact that people have an “enormous potential for imagination, not only through 'signs', senses and picture language but also through the written and spoken word” (Lengkeek, 2000, p. 14), thus images can become an everyday reality. Therefore, imaginative travel involves “experiencing or anticipating in one’s imagination the atmosphere place, which is neither reducible to the material infrastructures nor to the discourses of representation” (Hannam & Knox, 2010, p. 169).

The above analysis is proving that it is possible to travel away through imagination. The collected data shows that responders by being able to remember their touristic experiences are able to travel in their minds by using a powerful tool like imagination. Thus, being able to imagine involves touristic experiences, something that triggers the memory which is, in this case, are senses and objects.

Furthermore, it can be said that the objects analysed earlier in this chapter not only carry a symbolic value but also a value of experiences. Thus, objects evoke imagination, a new dimension through which Polish tourist migrants are able to travel home by being home.

However, as mentioned in the theory chapter, a new way of understanding tourism and tourist is needed to be taken into consideration as the following analysis shows tourism can be more than just conventional believing and understanding on what tourism and tourist is.

Therefore, the deeper insight on the mentioned phenomena is going to be elaborated in the next discussion chapter.

## Discussion

In this thesis, I analysed the significance of souvenirs together with challenging the conventional understanding of tourism and tourists. However, challenging the conceptual theory of tourism and tourist showed that tourism phenomena are more complexed term than MacCannell (1973) and Graburn (1983) tourism research assumed and is going to be further discussed.

Meanwhile, in this thesis significance of souvenirs has been analysed. However, the tourism research neglected and not understood this phenomenon within modern tourism (Haldrup & Larsen, 2006).

Thus, sociological research in this field is being considered as limited (Paraskevaidis & Andriotis, Values of souvenirs as commodities, 2015).

Franklin (2003) stressed out that “tourism abounds with things, tourist things, and tourists are tied up in a world of tourist things for a considerable period of their time, however, these things are not held to be very significant...tourist things tend to be significant only in what they represent; as a meaningful set of signs and metaphors” (p. 97).

Based on the analyses, where every ordinary object, sometimes used on an everyday basis, brought to Denmark by polish tourist migrants, can be understood by the means of souvenirs. Since objects actually carry a hidden meaning often sentimental meaning and significance for an individual they have been analysed and understood by the means of traditional definition on souvenirs.

Thus (Collins-Kreiner et al. ( 2010) argued that “the difference between these objects and ordinary souvenirs is the intention ascribed to them, while souvenirs and mementos are brought home to serve as a reminder of the journey, these objects are acquired for different reasons and only start functioning as souvenirs in retrospect” (p.19).

Furthermore, Collins-Kreiner et al. (2010) stressed out that souvenirs are referring to the particular memory, where the multi-sense tourist experience has been created and frequently recreated. Souvenirs are the objects that trigger memory by remembering places, events people, and revive the past on the everyday life and they evoke imagination.

Hence, they are considered as they have the power to convert the intangible experiences into tangible memories, and thus they allow to hold “a passing moment in an extraordinary reality, interweaving it in daily life” (Collins-Kreiner & Zins, 2010, p. 19). Collecting souvenirs can be considered as same as collecting memories and experiences.

However, souvenirs are being often understood by the stereotypes of conventional definitions. My analyses support the arguments mentioned earlier that an ordinary object can be considered as souvenirs because they carry multiple meanings and values that can change during the time

circumstances. Therefore, I would suggest that the conventional definition should be extended by the means of new understanding which is objects that move.

Another issue carried out in this thesis is the tourism and tourist understanding. As Larsen (2008) stressed out tourism is commonly considered as “an escape from everyday life...and it is treated as an exotic set of specialized consumer products occurring at specific times and places which are designed, regulated or preserved specifically for tourism, such as resorts, attractions and beaches” (p. 21).

However, tourism is being perceived as a broad phenomenon, and it is being an issue in order to define exactly tourism (Franklin & Crang, 2001). Thus, many scholars identify tourism as “exotic and strange, reflecting anthropological legacies, to speak of dramatic contrasts between visitors and locals” (Franklin & Crang, 2001, p. 7).

Furthermore, tourism is often recognised as “temporary movement of people to destinations outside their normal places of work and residence, the activities were undertaken during their stay in those destinations, and the facilities created to cater to their needs” (Mathieson & Wall, 1982, p. 11).

Additionally, looking at the classical tourism definitions in classic sociological research earlier in the theory chapter, it is noticeable to acknowledge that the phenomenon of tourism is addressed as a symbol of the leisure class, something that takes place away from home and it is perceived as something extraordinary. Furthermore, a tourist is being identified as a frozen picture of understanding that a person is traveling because of the experience economy with the perception of that by having enough money, it is like travelling becomes a social status.

However, tourist as a human being, who is interested in different things and do different activates does not actually care about these things. What mentioned conceptual definitions about tourist do not include is the fact that being tourist involves also everyday practices, therefore it should be not only looked upon of the status home and away, extraordinary and ordinary, black and white, but it can be mixed. As Franklin (2001) observed that “tourism has broken away from its beginnings” (p. 6), which my analysis supports. The tourists are able to travel through imagination which is triggered by the senses and objects that are a transporter of touristic experiences kept in the memory.

Thus, looking at the objects which trigger emotions, memories, and imagination, it takes a polish tourist migrant away from the context that they are currently in. Also, as an analysis showed senses of smell and taste are being considered as an important source that impacts imagination travel. Once experienced something in the past can be brought back to life in the mind through imagination, memory, and the senses. Senses are being same as souvenirs identified with touristic experiences.

Therefore, it can be concluded that it is possible to travel to the places that this object represents. It is being considered as a very sensuous experience. By the means of that, they are travel in mind to the places that they once experiences can be considered as a new way of understanding tourism and being a tourist.

However, by the means of everyday life activities, it is achievable to travel via imagination to the places that have been once experienced and has a significant meaning for individuals. Thus, sitting on the sofa, watching polish television, eating a specific food or smelling familiar odors triggers the memory and imaginary through which tourist are being able to travel to the experienced places, past or future by being at home.

This new perspective and understanding expand the traditional perception about tourism and tourists. We are able to be tourists and travel in mind by using our touristic experiences that are being triggered by senses, memories, and objects. Furthermore, it can be said that my analysis showed different ways of being a tourist. Thus, it means that he/she can be actually away from home by being at home to the very material context of souvenirs.

Therefore, the thesis is considered as an extension of the research of Franklin et al. (2001) and Larsen (2008) about a new understanding of tourism and tourists. Along with Haldrup et al. (2006), where they stressed out that tourist studies failed to understand the significance of materiality and objects in modern tourism. Furthermore, this thesis contributes also to Cave et al. (2013) research through fulfilling the gap within the study area, by exploring the material significance of souvenirs and the approaches toward objects in the tourist context.

This new dimension of understanding tourism and tourists shows that tourism research can be performed differently, particularly by for fronting `the home` along with how tourists in complexed



ways embedded into homes of people who are living abroad. Thus, the further research is needed in order to understand all the distinctive details.

## Conclusion

This thesis aimed to give an overview of the significance of the souvenirs in tourism, where types, values, and meanings have been analysed. I have further investigated the new understandings of tourist and tourism by elaborating more on the imagination travel based on touristic experiences.

After the first part of analysis where the types of souvenir have been investigated as significant the messengers of the touristic experiences. I could identify that object which has been brought to Denmark can be analysed by the means of souvenir definition and theoretical framework. Thus, the first part of analysis introduced what types of objects have been brought to Denmark by the polish diaspora. However, it should be noticed that often term of souvenirs has been understanding by the responders of the interviews conducted for the purpose of this thesis, in the stereotype way of interpretation. Swanson and Thimoty (2012) stressed out that souvenirs can be everyday life use objects that according to Petters (2011) bring individuals into memorable moments, time and places likewise another object that was made for the purpose of being a souvenir. Thus, to prevent understanding souvenirs in the stereotype way, it has been concluded that the conventional definition should be expanded by the means of `objects that move`.

Furthermore, in the analysis values and meaning of the souvenirs has been analysed. Within collected data, it was possible to identify souvenirs that carry a multiple meaning and values. Often, these souvenirs carry hidden stories and memories which are an effect of the touristic experiences that took a place in the past. The souvenirs carry “symbolic value as a tangible confirmation of the experience” (Littrell, et al., 1994, p. 3). However, the analysis showed that value of experiences has been identified by the fact that objects evoke imagination. This leads the analysis to the third part of the analysis of the following thesis which is travel away by being home.

However, not only objects evoke imagination but also senses. The senses of smell and taste are being considered as an important source that impacts imagination travel, thus it takes a polish tourist migrant away from the context that they are currently in. Once experienced something in the past can be

brought back to life in the mind through imagination, memory, and the senses. Senses are being same as souvenirs identified with touristic experiences.

Hence, by the means of everyday life activities, it is achievable to travel via imagination to the places that have been once experienced and has a significant meaning for individuals. Thus, sitting on the sofa, watching Polish television, eating a specific food or smelling familiar odors triggers the memory and imaginary through which tourists are being able to travel to the experienced places, past or future by being at home.

New perspective on the understanding of tourists arise by the means that this term entitles a lot of everyday practices (Larsen, 2008; Franklin & Crang, 2001)

Overall the analysis showed new ways of understanding tourism and tourists and it is an expansion of the current conventional definition of tourism and tourism research. New entries, where we are able to travel away while being home, because of the touristic experiences, the significance of the objects and senses that triggers our memory which evokes our imagination. We are able to travel to the other dimension than ordinary ways of travelling. Thus, this thesis opens up a new passage for the future research.

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