Nordplus

INNOVATIONS

Social Innovations and Digital Education for Community-based Tourism Promotion

Social Innovations and Digital Education for Community-based Tourism Promotion: Records of Experiences

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Introduction

Community-based tourism is emerging as an alternative branch of cultural tourism, characterized by cultural and social interaction between tourists and local residents who showcase the values and identities of their communities. Alternative tourism is not, in essence, a new field of study, but this counterbalance to mass tourism encompasses the importance of striking a balance between the protection and use of territories, issues related to the conservation of natural resources, and the preservation of social, historical, and cultural resources, while providing travelers with memorable and unique experiences in each location.

Community-based tourism is an integral part of alternative tourism, whose relevance is rooted in the survival strategy of local communities in a changing world where it is becoming increasingly difficult to preserve local values, traditions, ethnography, and the community's worldview shaped by natural, cultural, and historical developments. Community-based tourism is linked to the preservation of natural, cultural, and historical tangible and intangible values and resources; therefore, the role of communities is particularly important. Research on community-based tourism encompasses urban and rural landscapes, the heritage of local architecture, local traditions and customs, ethnography, historical events, cultural promotion events, and biographical studies of notable local figures. This body of knowledge encourages communities to conduct systematic research, identify, and highlight the most important factors and values, which can then serve as the basis for creating and organizing tourism itineraries designed to introduce visitors to the communities as an alternative form of cultural tourism.

Research on community-based tourism and the shaping of its development processes is becoming an increasingly important aspect of tourism, especially in areas distinguished by unique cultural heritage sites, an interesting local history, and a distinctive geographical environment. In practice, there are virtually no efforts underway to develop community-based tourism.

There are only isolated niches in community-based tourism related to cultural tourism, nature-based tourism, ecotourism, sustainable tourism, and so on. Community-based tourism niches are not yet well-known or appealing to Lithuanian tourists and day-trippers because there is a lack of thematic community-based tourism routes and systematic historical, geographical, and social descriptions of them, and there is a shortage of community guides who can professionally or in a well-reasoned and convincing manner present the community's development, values, and identity.

There is a lack of systematic information and visual material about communities, as well as a lack of digital technology applications for community tourism planning, community promotion, and route visualization. Natural resources remain underused in planned community-based tourism concepts. It is important to study communities as local societies and their natural and cultural environments, and to create unique tourism routes that strengthen the identities of local communities and enhance the appeal of their environments to those seeking alternative forms of travel and experiences.

We hope this handbook will inspire readers to take an interest in community-based tourism and become informal guides in their own communities.

National Researches on Community-based Tourism Situation in Partners' Countries

Community-based Tourism

Evolution of general concept

Community-based tourism is an emerging branch of alternative cultural tourism, where cultural and social interactions between tourists and local residents present the values and identities of local communities.

Relevance of community-based tourism is based on the survival strategy of local communities in a changing world, where it becomes difficult to preserve local values, traditions, ethnography, natural, cultural and historical development caused by the worldview of society.

Community-based tourism concept generates within the interaction among alternative tourism, creative tourism and cultural tourism.

> ***Alternative tourism*** *is an alternative to mass tourism, associated with the activities of small groups of tourists. It promotes the controlled and regulated development of tourism in order to protect the nature, customs, traditions, and values of the local inhabitants (Explanatory tourism terms dictionary, 2009).*
>
> ***Creative tourism*** *is a form of tourism that can change existing models of tourism development and contribute to the diversification and innovation of tourism experiences, which can help promote local economic, social and cultural development (Richards, 2009).*
>
> ***Cultural tourism*** *is an independent, coherent and responsible interdisciplinary direction of tourism, one of the distinguishing features of which is conscious or unexpected cultural experiences (Ščiglienė, 2017).*

Community-based tourism is not a new branch of tourism in scientific research and it has strong links with the conservation of natural, historical and cultural resources. Foreign scientists and academics discuss the issues raised by community-based tourism and how it should be developed in the world. The researchers use various models that can be applied to community-based tourism development as so many countries in Europe still have a plenty of unused natural, cultural and historic resources that could be used for the development of community-based tourism in particular areas or localities.

Tourism, like all other economic activities, is inevitably affected by the transformation of business processes caused by the technological progress. The social innovations as different innovative solutions for communities, and digital education as the processes of application of digital technologies in education, the application of both create new approach for tourism promotion with methods of informal education of adults. These processes promote development of the unique thematic routes of community-based tourism promotion and to implement them in the reality.

Community-based tourism is not well known in Lithuania, Estonia, Denmark and in other countries in Europe, but the different ideas in different extents can be found in the regions, areas

and localities, where local communities try to develop unique concepts of tourism products and services in order to be more attractive, known and visible in local and regional tourism markets. On a global scale there are many authors who conducted different researches on community-based tourism topics and described tourism niches for communities. Community-based tourism niches that are relevant in Baltic-Nordic countries are as cultural tourism, ecotourism, sustainable tourism, nature tourism, social tourism, historical tourism, alternative tourism, tourism of spatial changes, urban and rural tourism.

In foreign scientific research, the first publications on community-based tourism appeared already in the 1960s, which described the beginnings of community tourism as a new phenomenon in tourism market. Scientific publications on community-based tourism were already prominent in the 1990s, in which authors already conducted research and proposed development plans for communities to expand service packages, thus attracting a variety of visitors to small territories, areas or localities.

Many aspects of tourism experienced today differ very little from the features of tourism that existed even two millennia ago. Over time, the scale of tourism and participation in tourism activities have changed significantly, the areas visited by tourists, the equipment, infrastructure and facilities used have increased, but the fundamentals of motivation and behavior remain very similar (Butler, 2015, p. 16).

With the development of the tourism industry around the world, various branches, groups and trends of tourism have emerged, which allow the tourist to accumulate more experiences. Examining various articles and other literary sources, it is possible to notice how developed tourism is:

Author(s) (year of publication)	Title of scientific publication	Research, its purpose and results
Campbell, J. A. (1994)	*The Wells-Goldfields trail network: towards community based tourism in a very small town.*	In this scholarly publication, the author develops a ten-year community tourism development plan in British Columbia, as well as a strategy to transform the community's economic base. After the community tourism plan has been prepared, it can be seen that cognitive trails, various active entertainments, including ski tracks, snowmobiles are used for the development of community tourism.
Christensen, NA (1995)	Sustainable community - based tourism and host quality of life.	In this scientific publication, the author states that the development of comm unity tourism is one of the largest branches of tourism in the world, which is increasingly faced with issues of sustainability and compatibility with environmental protection. The study revealed that residents should focus on community tourism to preserve their communities and their distinctiveness and reduce environmental impact.
Wearing, S., McDonald, M. (2002)	The development of community-based tourism: Re-thinking the relationship between tour operators and development agents as intermediaries in rural and isolated area communities.	In this research paper, the authors argue that community tourism offers a symbolic or reciprocal relationship where the tourist is not given top priority but becomes an equal part of the system. After conducting researc h, the authors say that Western models of community tourism management create a new perception of reality related to the natural environment and human behavior.

Rocharungsat, P. (2004)	Community-based tourism: The perspectives of three stakeholder groups.	In this research paper, the author states that the three main objectives of the study were to find common perspectives among the stakeholders, which consisted of the three main community tourism stakeholders, their expectations for the future development of community tourism and the influencing factors and their perspectives. After conducting the research, the author states that in order to successfully develop and manage community tourism, consensus among stakeholder groups is required.
Davison, RM, Harris, RW, & Vogel, DR (2005)	E-Commerce for Community-Based Tourism in Developing Countries	This research paper describes an initiative to implement e-commerce community tourism in three rural communities in Asia to unlock the development potential of their communities. After conducting research, the authors claim that e-community tourism can be very effective in attracting a large number of individual tourists from other countries.
Braun, J. (2008)	Community-based Tourism in Northern Honduras: Opportunities and Barriers	In this scientific publication, the author assesses the potential of community tourism in the small Garifuna community of Rio Estebane on the northern Honduran coast. Also, this study examines the potential opportunities for community tourism development. After conducting research, the author states that the community of Rio Esteban has a great potential for the development of community tourism. It was also observed during the research that the community of Rio Esteban has a lot of resources that could be turned into viable tourism products.
Johnson, PA (2010)	Realizing Rural Community-Based Tourism Development: Prospects for Social Economy Enterprises	This research paper explores the potential of social economy enterprises to contribute to the implementation of community tourism in rural Canadian tourism. After the research, the author claims that the social economy, as an alternative economic form of organization, responds to contemporary political trends that seek to transfer economic responsibility to ordinary organizations and individual citizens. Canadian rural tourism communities that are considering tourism development find that they lack the resources and structure to direct their efforts. Social economy is one of the possible solutions that can be applied in various stages of tourism development.
Giampiccoli, Kalis, JH (2012)	Tourism, Food, and Culture: Community-Based Tourism, Local Food, and Community Development in Mpondoland	In this scientific article, the authors examine that community tourism is a possible strategy for the development of poor communities, which would bring additional sources of livelihood through local culture and using food, arts, crafts as tourism attractions. After conducting research, the authors suggest that poor communities should expand service spheres (mainly local food) that can attract a large number of tourists and with the help of which additional income would be obtained.

Mtapuri, Giampiccoli, A. (2013)	Interrogating the role of the state and nonstate actors in community-based tourism ventures: towards a model for spreading the benefits to the wider community	In this research paper, the authors present the community tourism model and explain its benefits for community development. The authors, after conducting the research, emphasize that community tourism organizations must be managed only by community members in order for the operation and development of this branch of tourism to be smooth.
Tolkach, King, B. (2015)	Strengthening Community-Based Tourism in a new resource-based island nation: Why and how?	This research paper explores stakeholder perspectives on the future shape and structure of a national community tourism network. Through the study, the authors note that Timor-Leste is looking for opportunities to diversify its economy and develop rural tourism communities that are stakeholders and willing to address economic issues and promote greater benefits.
Ernawati, Sanders, D., Dowling, R. (2017)	Host–Guest Orientations of Community-based Tourism Products: A Case Study in Bali, Indonesia	In this research paper, the authors examine the tourism products of communities, the relationship between members of host communities and tourists. After conducting the research, the authors claim that when tourists arrive, they choose community tourism products and services that have sustainability features and that ensure a quality community tourism experience.
Giampiccoli, A., Saayman, M. (2018)	Community-based tourism development model and community participation	In this research paper, the authors explore the relationship between the life cycle of a tourism area and community tourism and propose a model that depicts the different stages of the life cycle of a tourism area in relation to community tourism, community participation and the type of tourist. After the study, the authors argue that the understanding of community participation and its relationships in community tourism needs to be more accurate. Also, the authors of the study pointed out that development in destinations occurs in stages, during which community tourism takes place, which gradually endangers and separates outsiders and local elites. Control of the tourism destination, as a consequence of community tourism, increases potential growth through the support of external stakeholders, which is very important.
Bagus, SI, Imade, SU, Nyoman, SIA, Putu, WSN (2019)	Community-based tourism as sustainable tourism support	In this research publication, the authors examine the problem of community tourism development and the strategies that can be implemented to be sustainable. After the study, the authors note that the skills of the local community are still a problem in various areas, such as tour guides, languages, communication, decision-making opinion.
Hanani, R., Rahman, AZ, Kristanto, Y. (2021)	COVID-19 and Adaptation Strategies in Community-Based Tourism: Insights from Community-Based Tourism Sector in Central Java	In this research paper, the authors examine the adaptation policies undertaken by the community-based tourism sector, namely Umbul Ponggok and Tawangmangu, in response to the COVID-19 pandemic. After the study, the authors argue that adaptation is very different in different situations, which can vary from situation to situation and country to country, so adaptation policies require strategies and management methods that are flexible and inclusive and take into account the different characters of communities.

During the research, the authors noticed that each community tourism organization has to adapt differently to various situations that would allow them to continue their activities.

Recent studies show that some service packages are not used in community tourism, which would allow for even more use of community tourism:

Author(s) (year of publication)	Title of scientific publication	Research, its purpose and results
Gascón, J., Mamani, KS (2022)	Community-based tourism, peasant agriculture and resilience in the face of COVID-19 in Peru.	In this scientific publication, the authors state that community tourism is strongly developed on Amantani Island. The authors highlighted that the COVID-19 pandemic, which paralyzed economic activity, that the least vulnerable pluriactive strategies were those that included subsistence agriculture. In their study, the authors note that the COVID-19 pandemic has further convinced islanders of the need to look for resilience in multi-pronged strategies, including agriculture. The authors also highlighted that Peru was one of the South American countries most affected by the COVID-19 pandemic, which hampered the revival of its tourism sector.
Rong-Da Liang, A., Tung, W., Wang, TS, Hui, VWS (2023)	The use of co-creation within the community-based tourism experiences	In this research paper, the authors aim to develop community-based tourism using co-creation approaches based on service-dominant logic and customer journey mapping. After the study, the authors argue that the co-creation approach creates a unique tourism experience and discuss the braking effect of interaction frequency in the tourism environment of communities. The authors also argue that it provides an approach to tourism destinations that allows for the creation and establishment of interesting activities that can provide more experiences to better meet the needs of tourists.
Chin, WL, Tham, A., & Noorashid, N. (2023)	Distribution of (In)Equality and Empowerment of Community-Based Tourism: The Case Study of Brunei Darussalam	In this research paper, the authors examine how communication barriers in Brunei Darussalam have affected the growth of the community tourism industry at both the local and national levels. Through the study, the authors found that community tourism enterprises in Brunei include: horizontal linkage between community tourism operators and surrounding communities. The study also identified top-down communication and bottom-up accessibility between institutions, community leaders and community tourism owners, which led to the formulation of a new interactive model of leadership and empowerment among stakeholders.

According to the latest researches, it has been observed that some countries of community tourism are still facing communication problems, which prevent further effective expansion of activities. It is also observed in scientific studies that in some places additional jobs are needed, which would allow the creation of additional community tourism services, which would provide additional income to the communities.

Community-based tourism (hereinafter as CBT) is a concept that emphasizes local community involvement in tourism development and management, ensuring that benefits are equitably distributed among community members. While the European Union does not provide a single, unified definition of CBT across all its strategies, various EU documents and initiatives highlight principles aligned with CBT.

The PALMA Declaration: The EU's Journey to Community Sustainability in Tourism

Published in 2023, the PALMA Declaration focuses on advancing social sustainability in EU tourism. It emphasizes creating a greener, more digital, inclusive, and resilient tourism model that benefits local populations. While it does not explicitly define CBT, the principles outlined support community involvement and sustainability in tourism.

European Tourism Agenda 2030

The Agenda outlines a program with actions to be taken by EU countries, the Commission, and the tourism ecosystem. It covers priority areas such as green transition, digital transition, resilience, inclusion, and skills support. While it does not specifically define CBT, the emphasis on inclusivity and resilience aligns with CBT principles.

While these documents do not provide a singular definition of community-based tourism, they collectively highlight the EU's commitment to promoting sustainable, inclusive, and community-focused tourism practices.

The interpretation of CBT is context-specific and heavily influenced by:

- The size and nature of the community.
- The socio-economic and cultural landscape.
- External influences, such as government policies and global tourism trends.

Although the principles of local benefit, participation, and sustainability remain central, the definition and implementation can differ widely across regions and contexts.

Overall processes and tendencies of community-based tourism in LITHUANIA

Tourism in Lithuania is more emphasized as cultural, natural, adventure, rural, slow, and sustainable, but there is no information about community tourism; it is not included in national legal acts. The definition of community-based tourism in Lithuania does not exist, neither theoretically nor practically. The cultural tourism industry is playing an increasingly important role in the field of tourism. It becomes a great way to regain interest in heritage sites and provide an opportunity to learn about local culture in new ways. The concept of cultural tourism is understood as traveling for the purpose of cultural development and cultural acknowledgement. Such tourists are able not only to get to know the local culture, but also to develop a cultural understanding of the country or city. Modern communities are no longer separated only by a residential area or similar living resources. Communities can exist regardless of these factors. One of the most important connecting factors is the similar interests and feelings of community members towards certain activities. As cultural tourism is one of the most popular branches of tourism, contributing more and more to economic capital every year, it is important to analyze how cultural tourism affects communities and whether it is carried out effectively.

Evaluation of tourism environment in Lithuania

Advantages

- Good climate zone (four seasons, natural nature, variety of recreational environment (forests, water bodies, bird diversity, etc.) adapted for visiting;
- Natural healing factors (mineral waters, sea water, peloids);
- Moderate summers - an alternative to the heat of the Southern countries;
- Low crime rate, a favorable travel destination for individual tourists;
- Distinctive tangible and intangible heritage, historical and cultural context - few have discovered it, which makes the country attractive for tourism;
- Open to tourists, foreign-language-speaking tourism sector employees;
- High-quality products from Lithuanian manufacturers.

Disadvantages

- Underdeveloped complex infrastructure at tourism facilities;
- Insufficient adaptation of tourism facilities to individuals with individual needs;
- Lack of reliable and timely statistical data on tourism sector activities;

- Underdeveloped cooperation between local authorities, tourism information centers and the private sector, and local communities.

Increasing favorable potential for the development of tourism ecosystem services
- Tourism as a tool for reducing exclusion within regions, for the inclusion of more excluded people in the labor market. Consistent financing for the implementation of activities provided for in the progress measures. Increasing awareness of the new Lithuanian tourism brand and Lithuania as a tourist destination, attracting new markets and/or tourist segments.
- Integral partnership with European, Baltic Sea region and neighboring countries, aiming to attract tourist flows and developing common cultural paths, tourist routes, products and services, establishing new management models and applying sustainable development solutions in them.
- Digital innovations in creating new and implementing existing tourism products and services.
- Use of tourism management, services, and marketing innovations in creating a unique positioning of Lithuania.
- Growing interest of foreign and local tourists in nature and slow tourism, which has a strong foundation in Lithuania;
- Increasing protection of landscape and natural values, increasing opportunities for tourism in protected areas, adapting objects for tourism;
- Using natural healing factors in providing health tourism services, their certification;
- Linking state and EU support to sustainability results will encourage investment in environmentally friendly solutions.

Prospects
- To promote growth in tourism regions;
- To develop accessible tourism infrastructure and services;
- To promote certification of tourism services;
- To strengthen cooperation with existing cultural route operators (Jewish Cultural Route Association, Association of Friends of the Way of St. James) in developing the infrastructure and publicity of cultural routes;
- To ensure the implementation of the strategically important "Amber Route" project;
- Development of cultural heritage routes;
- To improve the quality of services provided by Lithuanian tourism information centers;
- To encourage the provision of TIC area maps, tourist routes and other materials necessary for tourists in electronic format, thus ensuring tourists' access to information and TICs during non-working hours;
- To widen the integration of ethnic culture into the tourism sector.

Overall processes and tendencies of community-based tourism in MAŽEIKIAI DISTRICT, LITHUANIA

There is no specific mention of community-based tourism, but the 2024-2026 strategic plan of Mažeikiai district municipality mentioned Lithuania's future vision "Lithuania 2050", which talks about the voluntary commitment of communities and organizations to promote creativity in local development as a common cause ensuring social stability, renewing the economy, and preserving

nature in regional development of Lithuania. The vision "Lithuania 2025" will help to recognize the governance of our state as well - to make it flexible, insightful and inclusive, to strengthen the trust between citizens, government and civil organizations, to revive cultural and national heritage significant to society and increases its use for the needs of society, and to increase the influx of tourists.

In 2017 Mažeikiai Business and Tourism Information Center has implemented a feasibility study in which community-based tourism has been examined. The regional cycling route "Mažeikiai-Paj?ris" connects regions and communities, while traveling, opportunities are provided to stay and get to know the surroundings of the natural, cultural and social landscapes. The idea of a cycling route from Mažeikiai to the seashore of the Baltic Sea was born 2016 by the public movement "Mažeikiai KITAIP". According to the leaders of this movement, the need for this route is great: leisure time with bicycles is becoming more and more popular, it promotes a healthy lifestyle, and can help develop the tourism business. The conditions for cycling longer distances are still inconvenient - the network of cycle paths is too small, you have to drive on roads where there are many vehicles, so the safety of cyclists sometimes might be at risk.

In 2019, the "VISIT VENTA" kayak route was created in Mažeikiai town and district.
The Mažeikiai Tourism and Business Information Center was one of the partners and implemented the project "Visit the Wind" ("ViVa", No. LLI-293) under the 2014-2020 Interreg VA Latvian-Lithuanian Cross-Border Cooperation Program. The aim is to contribute to the sustainable development of the border areas in order to increase their attractiveness and competitiveness to live, work and visit. This project connected two important areas: the preservation of natural and cultural heritage objects and their sustainable use for tourism promotion. Other project aimed to improve the water tourism infrastructure on the banks of the Venta river and to increase the number of tourist stays in the project partner territories (in Lithuania - Akmen? and Mažeikiai districts, in Latvia - Skrunda, Saldus and Kuldiga municipalities) along the coastal areas, stopping places with recreational structures such as benches, tables, gazebos, toilets, trash cans, fire pits have been installed. In Mažeikiai district 6 such localities have been equipped, in addition to that, as many as 19 information signs have been erected to introduce tourists to places of interest. In Latvia, there are 4 such stopping places equipped in the municipalities of Skrunda and Kuldiga. The total length of the cycling route is 80 kilometers: in Lithuania from Papartyn? in Akmen? district, through Mažeikiai distric, to Nigrande (Kuldiga municipality) in Latvia.

A website and mobile applications have been created. The website www.visitventa.lt was created for the convenience of tourists. Anyone interested in kayaking or simply looking for information about places of interest in the Venta River region can find a lot of useful information on this website and plan their own kayaking trip. The website provides information not only about places of interest, but also indicated kayak stops with the aforementioned infrastructure, as well as places where the travelers can eat and stay. Actual information displayed on social network Facebook https://www.facebook.com/visitventa.

Two mobile applications have been created:

- "Visit Venta" (https://play.google.com/store/apps/details?id=voldemaraspilvinis.venta);
- Venta Trip game - an interactive game for children http://visitkuldiga.com/celojums-pa-ventu/

conflict resolution strategy; to resolve a conflict situation in a way that is beneficial to oneself and others.

Developing creative thinking in order to attract customers
Participants learned: to overcome obstacles to creative thinking; apply creative thinking techniques; new ways to solve operational problems; to be original, brave, decisive; assess the potential of your creative powers.

Mažeikiai district municipality staff participated in the training, which was conducted by an experienced business consultant - lecturer Lauras Balaiša (you can find more information on the link: http://www.balaisa.lt/). Participated employees of municipality and organizations located in the rural territories of the municipality. Participated rural communities of Tirkšliai, Seda, Židikai and Ukrinai, the employees of Seda, Viekšniai, Urvikiai, Tirkšliai, Židikai cultural centers, the employees of Mažeikiai museum branches.
https://visit.mazeikiai.lt/index.php?module=editable&action=separated&id=300

The public institution "Mažeikiai Tourism and Business Information Center" created and equipped the following tourism routes:
- THE WAY OF HEALTH
https://visit.mazeikiai.lt/marsrutai/sveikatos-kelias/

- FALSBERG ROAD
https://visit.mazeikiai.lt/marsrutai/falsbergo-kelias/

- TOUCH THE EXHIBITS WITH YOUR HANDS
https://visit.mazeikiai.lt/marsrutai/marsrutas-eksponatus-rankomis-liesti/

- MANSIONS ROAD
https://visit.mazeikiai.lt/marsrutai/dvaru-kelias/

- MILLS ROAD
https://visit.mazeikiai.lt/marsrutai/malunu-kelias/

- INDUSTRIAL ROUTE
Tourist route from the Viekšniai water mill to the tower of the Mažeikiai processing plant (Viekšniai-Buknai?iai-Sedos woolen carding mill, Silkworm cultivation, Brick in the Dautarai manor, Oil, Purpliai, Compressor factory).

- PROMINENT PERSONALITIES OF THE COUNTRY OF MAŽEIKIAI
Places visited during the route where famous people lived: brothers Mykolas, Vaclovas, Viktoras Biržiškos, J. Vaičkus, Šatrijos Ragana - Marija Pečkauskaitė, Stanislovas Narutavičius and Laurynas Ivinskis, Povilas Plechavičius, Vytautas Klova, Antanas Vienažindys, Dionizas Poška, Česlovas Kontrimas, Bronius Punzius.

- GASTRONOMIC ROUTE
"Čiumpadrylis" plantains - šiupinys;

Collected stamps - reward

In order to encourage people not only to go kayaking on the Venta river, but also to visit attractions in other locations. A local game "Collect five stamps" starts every year from April at the Ventas Regional Park Visitor Center (Ventas St. 30A, Venta) and at Mažeikiai Tourism and Business Information Center (Ventos St. 8A, Mažeikiai). The visiting objects marked in the leaflet and come to the Mažeikiai Tourism and Business Information Center. The tourist can rent three paddle boards for free for three hours. The partners hope that this will encourage tourists to be more interested in the history and nature of the localities.

Another project of Mažeikiai tourism and Business information center implemented the project according to the local development strategy measure of the North-West Lithuanian local activity group "Training of local project applicants and executors, acquisition of skills". The main goal to improve the quality of work of specialists working in the tourism (and not only) sector, while making the rural areas of Mažeikiai district more attractive to visitors. The conducted trainings intended for institutions or organizations located in rural areas, whose activities are related to customer service, to increase the efficiency of their activities by attracting visitors, thus increasing the number of tourists in Mažeikiai district. The following topics of training have been carried out:

Customer service

Participants learned how to properly prepare for customer service; greet the customer, creating an atmosphere of trust and willingness to help; find out the wishes and needs of the client; provide information or a solution in a form favorable to the client; increase customer loyalty and satisfaction with service.

Customer service by phone

Participants learned: to communicate with customers without causing negative emotional reactions; properly initiate and manage the conversation in a way that is beneficial to yourself and the organization; find out the wishes and needs of the client; provide information or a solution in a form favorable to the client; complete the conversation by getting the desired customer obligation).

Internal customer service (cooperation)

Participants learned: to recognize and communicate the importance of a common goal; resolve disagreements using the organization's values and ideology; solve problems creatively, involving colleagues in finding and implementing a solution; agree on how information will be exchanged, and decisions will be made; work in an immediate and remote team.

Creation of customer service standard

Prepared stages: we formed a working group for the preparation of the standard; during the review meeting, we defined the scope and requirements of the standard; we prepared a draft of the standard and agreed with the drafting group; we prepared and approved the final version of the standard; employees were trained to work according to the new standard.

Resolution of conflict situations

Participants learned: to recognize their own and others' reactions during conflicts; control your emotions and counterproductive behavior; control the emotions of others; choose an appropriate

Seda "Half Shirt Porridge";
"Užpeklių medus" of Plinkšiai manor;
Renavo Manor "Apple Wine";
Ukrainian "Apple cheese";
"Pea Porridge" of the Ruzgai community.

Project activities:
- Restored belongings of the writer M. Pe?kauskait?-Satrijos Ragana
- Training cycle for those preparing to write projects and implement them
- "Effective customer service: to return and recommend to others“
- Promotion of creation and development of social business in Telšiai region
- Interreg Latvia - Lithuania (Visit Venta)
- "Discover yourself" project

https://visit.mazeikiai.lt/projektine-veikla-1/

Good examples of local tourism in the communities of the Mažeikiai district are the Viekšniai community, which for many years organizes Clay festivals and invites to taste "Čiumpadrylis".



The community of Seda, where they cook "Pusmarskone porridge". In Samogitia in the 19th century. at the end of the 20th century in the beginning, the most common breakfast meal was porridge. Even today, the hostess from Samogitia will serve half-shirt porridge. This tradition is also nurtured by the employees of the Seda Culture House, which invites the visitors to cook and taste it together. In 2021 Seda half-shirt porridge has been awarded a national heritage certificate.

Photography the from Seda Cultural centre archive

„Sedos pusmarskone porridge" attracted many participants who wanted to learn, remember how this porridge is cooked, and taste it.
As well as community of Urvikiai has it own education program "Bread Way".





Photography from the Urvikiai Cultural centre archive

Three ours long-term theatrical training program for participants of all ages. In the course of the program, visitors take part in the bread-making process, in the rituals of honoring the bread, and mixing them with ancient dishes. Created in an authentic 19th-century peasant farmhouse environment, folk music chapels, occupational worker clothing, actions and language illustrate the traditions and customs of peasant life. Participants can not only observe the process of baking bread, but also participate in it: they form themselves loose bread loafs, roll out and take away their own bread. While the bread is baking, the participants are introduced to the long bread path - from sowing rye to baked bread on the table, seeing the oldest tillage, cereal processing implements, antique utensils, can try to rip rye poppies, ground with stone mills, hear about the belief in magic bread power, which determines harvest, human, family life, participates in the quiz of ancient grooves. Ancient songs, dances, games are taught. With the help of multimedia, available antique items allow participants to become program participants, not observers, and they can compare the bread baking works of the past with modern bread baking. This program has received a lot of good feedback not only among the residents of the district, schools, kindergartens, but also in the whole region of Samogitia. Visitors from Latvia, Germany, Italy, Portugal and Romania came to the educational program. Educational program "Bread Way" has evolved, changed, grown until it got its unique, unique form and in recent years has become an event that represents the whole area, and it has positive results.

Overall processes and tendencies of community-based tourism in ESTONIA

In Estonia, community-based tourism is an increasingly prominent field that focuses on involving local communities in tourism activities to preserve and showcase their cultural heritage, traditions, and natural environment. Although specific research on community-based tourism in Estonia is limited, several initiatives and strategies support its development.

The Estonian Tourism Strategy 2022-2025 emphasizes the development of sustainable and responsible tourism, which includes the active involvement of local communities in the creation and provision of tourism products. The strategy aims to increase Estonia's recognition as a travel destination, develop tourism products, and support the growth of regional tourism destinations, creating favourable conditions for the promotion of community-based tourism.

The "Estonia 2035" Strategy is a long-term development strategy that guides the country's progress over the next 15 years. The strategy emphasizes promoting equal opportunities and enabling self-realization for all, regardless of individual differences and needs. This creates a favorable foundation for the development of community-based tourism by supporting the active participation and inclusion of local communities in societal activities.

In Estonia many the non-profit organizations, which are engaged in tourism are partly related to community-based tourism activities. If a non-profit organization seeks to be qualified in promotion of community-based tourism services, the non-profit organization is distinguished with the following features:

- Actively involved local residents in the development and delivery of tourism products;
- To contribute to the cultural, natural, or economic development of the community;
- To operate under sustainable principles while offering authentic experiences.

If these conditions are met, the activities of the non-profit organization are clearly part of community-based tourism.

The local community plays a central role in the development, management, and benefits of tourism. The non-profit organizations serve several important functions in the context of community-based tourism promotion:

- Representing and unifying community interests;
- Non-profit organisations bring together resources from local residents, businesses, and partners to advance regional tourism development.

Preservation and promotion of Cultural Heritage as an essential part of tourism offerings. For example: The Sibulatee (Onion Route) unites residents and businesses in the Peipsimaa region to create cultural experiences for visitors (e.g., traditional foods and events).

The non-profit organizations prioritize the preservation of nature, culture and local identity. This aligns with community-based tourism principles, ensuring that tourism does not harm the environment or the community's way of life.

As the non-profit organisations are not focused on maximizing profits, income is often redirected to benefit the community-for example, by improving infrastructure, organizing training for locals, or hosting cultural events.

The non-profit organizations use their networks and resources to promote a region to tourists and market it as a unique destination. For example: The Romantiline Rannatee (Romantic Coastline) the non-profit organisation has significantly contributed to the promotion and infrastructure development of Estonia's coastal areas.

The concept of community-based tourism is adaptable, and its implementation varies based on the community's unique contexts such as:

- Cultural preservation approach: focuses on showcasing local traditions, music, arts, crafts, and cuisine to tourists. Examples routes like Estonia's Sibulatee (Onion Route).
- Ecotourism approach: combines tourism with environmental conservation, involving local communities in sustainable activities like guided tours of natural parks, such as in Soomaa National Park in Estonia.
- Social empowerment approach: prioritizes community participation and education, encouraging the development of tourism as a tool for social cohesion and local skill-building like Hiiumaa Tourism Cluster's initiatives for Kunstiaasta (Art Year) 2024 and Rahvariideaasta (Folk Costumes Year) 2025 emphasize community participation, education, and sustainable tourism development. By organizing art and heritage events, workshops and educational programs, they aim to foster social cohesion and local skills-building. These efforts ensure lasting positive impacts on the community and support the local economy (https://hiiumaaarenduskeskus.ee/turismiklaster/).
- Economic development approach: aims to provide financial benefits directly to the community by fostering small-scale businesses and reinvesting tourism revenue into local development projects (for example local community trademark to encourage locals and guests to prefer local products in Saaremaa island - EHTNE);
- Integrated rural tourism: integrates community-based tourism with rural and agricultural activities, allowing visitors to experience farm life, local food production or crafts in a rural setting - Eesti Maaturism (Estonian Rural Tourism Association).

Estonia has implemented the Smart Villages Approach, resulting in the creation of strategies for 24 smart villages. These strategies were developed as part of the "Smart Villages Development Program," which supports community development and their active participation in the tourism

sector supported by Estonian LEADER union. Estonian LEADER Union is a non-governmental organization set up to contribute to the implementation of LEADER/CLLD principles in Estonia.

The purpose of the union is defined as threefold:

- to unite Estonian LEADER action groups;
- to represent the interests of Estonian LEADER action groups both within the country and internationally;
- to support the knowledge-based development of its member organizations.

The non-profit organizations established to engage in tourism and whose primary goal is to involve and support local communities can be seen as a part of community-based tourism. Estonian LEADER programme has invested remarkable amounts to support the non-profit organizations and non-governmental organizations for community-based tourism development projects. In Estonia non-governmental organizations are typically formed to address social, environmental, cultural, humanitarian or community-based issues. They can work locally, nationally or internationally, depending on their mission and scope.

In Estonia LEADER programme started since 2006. In Estonian Rural Development Plan 2007-2013 LEADER measures implemented in 7 186 projects, and used LEADER budget of 85 759 063 euros, of which only 0,9% remained unused. About 80% of the Leader measure budget was allocated for project support applicants (for the implementation of the strategy).

In Estonia act 26 LEADER local action groups. Estonian LEADER uses only ERDF funding, meanwhile Fisheries Local Action groups (8 groups in total) are operating separately. Approximately 99.99% of Estonian rural area is covered by LEADER local action groups. The total number of inhabitants in Local action areas is 504,363 and the area is 42,827 km². The number of members of Estonian Local action groups is more than 1.5 thousand (public sector 13%, entrepreneurs 37% and NGOs 37%, others 13%). Every Local action group unifies 60 members on the average.

Determining the exact number of non-governmental organizations in Estonia that have tourism as part of their activity field is challenging due to the lack of specific, publicly available data. However, some insights can be drawn from Statistics Estonia reports. In 2023 in Estonia were 44 269 economically active non-profit enterprises out of 153 882 economically active enterprises in total.

To create an effective community-based tourism projects, it has to be:

- Authentic and hands-on: experiences must be real and give authentic insight into the daily life of the community. They must not be 'staged' or 'fake' and should have a hands-on element. Activities for community-based tourism travellers give a more immersive experience and help them bond with the community;
- Sustainable: managed according to sustainability principles, with actions that are visible, measurable and transparent. Many community-based tourism projects are in rural destinations and activities that protect the local landscape and heritage;
- Community-led: owned and managed directly by the local community. This way, the community enjoys direct financial benefits and is empowered to strengthen its self-governance and long-term economic development. It is important that the community takes responsibility for the project in a collective way to avoid benefits going to only a few individuals and so creating distrust and rivalry;
- Provided by staff/members trained in tourism: communities offering community-based tourism services must have suitable tourism training so they know how to offer the appropriate services to community-based tourism travellers.

If community-based tourism is managed well, a situation of 'over tourism' (too many tourists) or 'voyeurism' (visitor misbehaviour) can be avoided.

In conclusion, although the concept of community-based tourism may not be explicitly represented in Estonia's official strategies, its principles and goals are integrated into broader tourism and development plans. These plans support the active involvement of local communities and the preservation of their cultural heritage.

The "Estonia 2035" Strategy is a long-term development strategy that guides the country's progress over the next 15 years. The strategy does emphasizes promoting equal opportunities and enabling self-realization for all, regardless of individual differences and needs. This creates a favourable foundation for the development of community-based tourism by supporting the active participation and inclusion of local communities in societal activities.

Overall processes and tendencies of community-based tourism in DENMARK

Denmark has a strong tradition of associations deeply rooted in Danish society, built on a long history of democratic and popular movements. The tradition of association life in Denmark is closely linked to civil society's role in strengthening democratic communities and supporting citizens' participation in society. This has resulted in a culture of associations that enjoys strong public support and operates within a legal framework that enables independent, self-organized activities. Associations largely determine their own objectives, and some associations have community-based tourism as their main purpose. Thus, one could say that Danish legislation accommodates community-based tourism, although there are no laws specifically related to community-based tourism.

Historical and Legislative Roots

The tradition of associations in Denmark originates from the popular movements of the 19th century, such as the folk high school movement and the labor movement, which aimed to strengthen people's self-determination and create a stronger sense of community. According to historian Ove Korsgaard (2016), the folk high schools helped foster awareness of democracy and personal responsibility, forming a foundation for the association culture. Additionally, the 1849 Constitution contributed to this tradition by guaranteeing the right to form associations and assemble-a right that is today protected under Section 78 of the Constitution. This ensures that citizens in Denmark can freely establish associations and organize around various purposes, provided their activities are legal and do not compromise state security.

Legislation in this area has evolved over time to support associations' rights and opportunities. Today, practical aspects are partly regulated by the Tax Council's guidelines on non-profit associations, which can obtain special tax benefits if they serve the public good and have no commercial interests (Danish Tax Agency, 2021).

Main Types of Associations and Population Distribution

Association life in Denmark can generally be divided into four main categories: sports associations, cultural associations, social and humanitarian associations, and interest organizations:

- Sports Associations:

These make up a significant part of association life and include both large national organizations, such as the Danish Sports Federation (DIF) and smaller local clubs. Sports

associations have a high participation rate, particularly among children and young people. According to a study by the Sports Analysis Institute (2019), nearly 60% of the Danish population are members of a sports association, making them an essential part of civil society and the national health strategy;

- Cultural Associations:

These include associations focused on art, music, theater, and other cultural activities. This category ranges from small local choirs to large art organizations, often supported by the state or municipalities. Cultural associations play a vital role in promoting cultural education and providing access to artistic experiences across social groups;

- Social and Humanitarian Associations:

Associations in this category focus on supporting socially vulnerable groups, both nationally and internationally;

- Interest Organizations:

This group includes associations representing specific interests, such as trade unions, environmental organizations, and political associations. Many Danes are members of trade unions, which are a central part of the labor market structure and the Danish model. This model emphasizes collaboration between labor market parties to ensure favourable conditions without state intervention.

Visit Denmark

The national tourism organization, Visit Denmark, has defined a national strategy for sustainable growth, setting several benchmarks to ensure an environmentally, economically, and socially sustainable direction for Danish tourism. The strategy emphasizes that "Tourism and the surrounding community must develop in synergy, incorporating citizens and local communities into tourism development while considering the needs of tourists and tourism businesses in the national and local development of infrastructure, urban spaces, cultural offerings, and natural attractions. Tourism should be strengthened in harmony with society and promote social inclusion".

The new national tourism strategy aims to strengthen Danish tourism and destinations, preparing them to seize future opportunities. Achieving this requires close collaboration among public and private stakeholders across the tourism sector, including tourism businesses, destination companies, municipalities, tourism organizations, and the state, each with distinct responsibilities. With the new national strategy and the government's prioritization of tourism, approximately €14 million has been allocated over four years in the 2024 Finance Act. This builds on existing efforts across the country, focusing on six key areas where specific challenges and opportunities must be addressed to maintain the positive trajectory of Danish tourism. The initiatives in the strategy are intended to steer Danish tourism in the right direction, collectively contributing to the shared vision and achieving the ambitious 2030 goals for sustainable growth in Danish tourism.

However, the full potential of tourism cannot be realised through state initiatives alone. A collective effort involving the tourism sector, civil society, municipalities, destination companies, the state, and tourism organizations is essential to achieve these ambitious goals. Additionally, the government has allocated approximately €28 million over four years in the 2025 Finance Act proposal, partly directed toward tourism.

Structural Fund Support for Tourism Infrastructure Development Under the Danish Business Promotion Board, approximately €28 million has been allocated for the development of major public tourism infrastructure projects. The first tranche, around €15 million, was distributed by the

board in 2023, with the remaining €13 million announced in May 2024. These funds aim to enhance public infrastructure, such as harbor promenades and trail systems, to make areas more attractive for new private investments, including increased accommodation capacity.

Visit Denmark's Status Analysis on Tourism Development and Competitiveness

Visit Denmark published a status analysis of tourism development and competitiveness in January 2024. The analysis highlights that between 2021 and 2022, the number of international tourist overnight stays increased in both Denmark and its main competitor countries. However, Denmark was the only country to see an increase in international overnight stays in 2022 compared to 2019. All of Denmark's direct competitors remained below 2019 levels in 2022. Non-European overnight stays, however, were still significantly below 2019 levels for both Denmark and its competitors. Overall, the report portrays Denmark in a positive light regarding tourism development and competitiveness.

Visit Denmark has identified culture, events, outdoor tourism, and meeting tourism as key areas for growth. To strengthen outdoor tourism, iconic national routes for outdoor tourists are to be developed across the country, offering high-quality nature experiences. There is significant potential for enhanced collaboration between the state, municipalities, civil society, and businesses to create cohesive experience routes. These routes will integrate access to nature, public transportation, accommodation, cultural offerings, culinary experiences, and more, making it easy and appealing for both tourists and locals to plan enjoyable nature-based experiences. To this end, the Danish government plans to designate 3-5 iconic national cycling and hiking routes as flagship projects for Danish outdoor tourism. These routes will be locally rooted and characterized by strong partnerships across public and private stakeholders. The initiative will build on ongoing efforts in the field and be anchored in a Partnership for Recreational Infrastructure, which will be responsible for selecting the routes. Notably, local volunteers are not mentioned in the report. Approximately €1.3 million has been allocated to develop partnerships for these routes and support an extraordinary marketing campaign, ensuring that the iconic national experience routes become a central part of Denmark's overall tourism promotion (Link: https://www.visitdenmark.dk/sites/visitdenmark.com/files/2022-12/Danskernes%20opbakning%20til%20turismen%20i%20Danmark%2C%202022.pdf)

Cycling and Hiking Routes in Denmark

On a national level, Denmark has 11 official cycling routes marked with designated route numbers. Additionally, there are numerous other numbered or named cycling routes established locally by tourism organizations. However, none of these routes are thematically based on the unique characteristics of their local areas. The closest example of a thematically local connection is the Panorama Route "Dyrenes Paradis" ("Animal Paradise") in Thy, Northwest Jutland.
The public institution Naturstyrelsen (The Danish Nature Agency) publishes a list of the 100 most beautiful and exciting hiking routes in Denmark (link to the list). These routes can be searched based on geographic areas but are only thematically linked to geographic, geological, botanical, or zoological themes.

One could argue that many routes also incorporate local features in their design and descriptions. These are typically routes established by local tourism organizations, with the apparent purpose of encouraging tourists to visit small local attractions or businesses. Along these

routes, visitors are directed to local artists, food producers, or eateries. They may also guide visitors to local attractions such as old mills, blacksmith shops, or other museum-related sites. However, in most cases, there is little to no direct involvement of the non-commercial or non-museum local community in the route planning.

It is likely that many of the routes were planned with some degree of local involvement. For example, the "Ice Age Route" (www.istidsruten.dk) sought to actively involve local citizens and associations during its development to become active participants in the route. However, looking at the final presentation of the route, it primarily features large official attractions and institutions.

Private Funds

Support for Local Initiatives and Tourism in Denmark

Although there is no direct targeted support from the government for local associations and stakeholders, they are not entirely overlooked. In Denmark, private foundations step in and offer support for initiatives that promote local communities and efforts. Some of the major foundations include Nordeafonden, Realdania, and the AP Møller Foundation. These foundations are willing to provide grants for experience-related activities or facilities. These and other foundations allocate large sums of money to local projects every year, typically through various dedicated funds within areas defined by the individual foundations. As a whole, these foundations contribute to the development of local communities across the country, but there is no clear overarching strategy or coordinated approach for the distributions, and the grants do not necessarily have a social or tourism-related background (www.Realdania.dk, www.Nordeafonden.dk and others).

At a somewhat more hidden level, local individuals often take matters into their own hands, offering some form of experience for tourists to connect with "the locals". However, this is generally quite commercial in nature, and it seems to be struggling when searching for offerings online. There are hardly any available experiences (one example is displayed in the link https://www.meetthelocals.dk/besog/13-ture-med-guide/25-cykeltur-i-kontrasternes-bydel-syd-for-langebro.html), which looks very professional but appears to no longer be functioning.

Tourism Success

Despite the national tourism strategy being somewhat vague, it seems to be going quite well overall. Evidence suggests that Denmark is a popular travel destination for tourists. September 2024 recorded 5.9 million overnight stays, the highest ever. This was reported by the Ministry of Interior, Housing and Church Affairs in a press release. More than 3 million of the overnight stays came from international visitors, according to data from Statistics Denmark. Additionally, the statistics reveal that in September 2024, there were just over 1 million overnight stays at Danish campsites, marking the first time such a high number was recorded for that month. (Kilde: https://www.dr.dk/nyheder/seneste/september-var-rekordmaaned-overnatninger-i-danmarkDen).

Volunteering in Denmark

Although volunteer activities among Danish citizens are likely among the highest globally, they are primarily directed toward personal social or professional interests and needs. Social volunteering is more often managed by associations (NGOs) with health-related objectives, such as the Danish Cancer Society (Kræftens Bekæmpelse) and the Danish Heart Foundation (Hjerteforeningen), as well as organizations aimed at helping marginalized citizens. The state indirectly supports these efforts by granting tax-exempt status to NGOs with charitable purposes in Denmark.

An example from the social enterprise sphere is Grace, a café that, behind its large glass windows, appears to be a cozy spot where you can enjoy a latte with intricate art while working on your laptop. Occasionally, coffee-seeking tourists wander in, but the coffee in the pots isn't meant for them. At Grace, everything is different. The café operates as a community space where everyone is treated equally. It is a refuge where the city's vulnerable residents can find warmth and a meal, engage in conversation, and share a smile. On Fridays, they can access a warm shower, and in the winter, the luckiest can secure a bed for the night.
This unique setup illustrates the blend of social volunteering and innovative solutions addressing societal challenges in Denmark.

Conclusion

The new national tourism strategy aims to strengthen Danish tourism and destinations, preparing them to seize future opportunities in close collaboration among public and private stakeholders across the tourism sector. It further stresses a collective effort must be made involving the tourism sector, civil society, municipalities, destination companies, the state and tourism organizations to achieve these ambitious goals.

However, there is no significant focus within the association landscape on supporting tourism and the experience industry, such as preserving local traditions or promoting unique characteristics. Local thematic tourism routes often highlight small attractions or businesses but seldom involve non-commercial or community-driven contributions in their planning or execution.

Literature

Ove Korsgaards bog Folkeoplysningens historie (2016) giver en detaljeret historisk gennemgang af foreningstraditionens udvikling og fremhæver, hvordan folkeoplysning og foreningsdannelse hænger sammen med udviklingen af demokratisk deltagelse i Danmark.
FGK Kompendium - Modul 1 Forfattere: Agnethe Nordentoft, Stine Hohwü-Christensen, Helle H. Bjerregård Udgiver: Dansk Folkeoplysnings Samråd, www.folkeoplysning.dk, Udgivet: 2016 (1. udgave)
https://dfs.dk/media/pmglcl0z/fgk-kompendium-modul-1-web-jan16.pdf
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https://www.retsinformation.dk/eli/lta/2018/1656

Community Members Survey
Lithuanian, Klaipėda community

CATEGORY	SUBCATEGORY	AFFIRMATIVE STATEMENTS
1. Participants' identification with the concept of community and local tourism (7)	*1.1 Emotional relationship with the topic (3)*	"This topic, which you are exploring and planning to present in more detail, is not foreign to us ..." (1 inf.) "I just came to learn about this topic because I don't know." (5 inf.) "We always have discussions like this, that we are going to your city (to Klaipėda - *author*) to have fun, have a vacation and do something." (3 inf.)
	1.2 Participants' first encounter with the concept of "community-based tourism" (4)	"When I met the initiator of this project, that's when I found out. I never knew it like that." (Information 3) "I didn't hear until informant 4 sent the information." (Informant 2) "I had the opportunity to attend the event "Geography Night" <...> and I heard it there, and that thought didn't leave me the rest of the time. I was really looking forward to it." (4 inf.) "Tourism itself has been happening between communities for a long time, only now we have somehow ' dressed' it up in that garment - community tourism." (Information 1)
2. Concept and understanding of community tourism (4)	*2.1 The concept of community tourism as mutual visits (2)*	"And when we were founded, we even gave local residents tours, we had a few of them, where the residents themselves told stories to the residents." (Inf. 4) "<...> as community tourism. Arriving in another community and getting to know the community's activities, what they do, what they have to show, whether it's the premises or the environment, with the activities." (1 inf.)
	2.2 The origins of community tourism in local practice (2)	"When I got the call <...> they called and said – we want to come <...> the Bachman mansion is in our minds now. <...> Now I understand that this was the beginning of tourism for our residential area <... >" (4 inf.) "This is a community tourism in the literal sense of the word ." (Information 1)
3. Local tourism attractions and heritage resource potential (11)	*3.1 Historical and cultural attractions (3)*	“We have a radio station and a radio museum in Yakai.” “Our <...> facilities are a museum and a domed kindergarten.” (1 inf.) "We have the Bachman mansion." (4 inf.) "We have the Eketė hillfort, we have a real heritage zone in Žemgrindžiai, <...>. But the documents, as far as I know, have already been prepared <...>. And then there will be trails. We will invite people to go and see even more (describes a real historical-cultural object (Eketė hillfort) and its planned implementation - *author)* " (3 inf.)

CATEGORY	SUBCATEGORY	AFFIRMATIVE STATEMENTS
	3.2 Natural and landscape objects (2)	"And you know, the slopes are endless (beautiful – *author*), streams flow there." (4 inf.) "We have a park of 4 hectares <... >" (1 inf.)
	3.3 The potential of historical cemeteries and places of memory (3)	"Although in the city, just like the municipality, they can't clean it up, because it's "not ours" . The district doesn't clean it up, because "why clean it up in the city" and it's so vicious <...>." (4 inf.) "<...> our community also includes the former cemeteries <...>. They are planning a small park there and those cemeteries." (2 inf.) "I have a cemetery that is not in use with some very beautiful crosses and a lot of other things - these are small cemeteries that are not in use." (Information 3)
	3.4 Potential, yet undiscovered places and knowledge (3)	"The idea is born to inquire about your environment, your place." (5 inf.) "I imagine that during these trainings we will find so many new old things that it will be fantastic!" (Inf. 2) "That's it, you turn on *the app* - " Šventapilės" street . If you want to travel to Jakai, where are the surrounding museums." (3 inf.)
4. Benefits of community tourism (12)	*4.1 Preservation of historical heritage and strengthening of local identity (4)*	"I was the one who proposed the beginning of the Radio Museum and the idea that the building should be preserved to the board. We need to preserve that history, because that building is historically valuable <... >" (1 inf.) "<...> Our community really has a history – and so does the Fishing Port." (2 inf.) "One of those (events – *author*) was "Paupiai istorijos verpetaus" (Paupiai istorijos verpetaus) - an evening of history, poetry and music." (4 inf.) tourism that our community needs ." (Information 2)
	4.2 Social connection and strengthening community (4)	"And for the people themselves, in the sense that those who understand community activities, it is fun and enjoyable for them to participate in those activities." (Inf. 1) "<...> and we want to be communal together <... >." (Inf. 2) "There are so many undiscovered things here. After such meetings, you can come up with and develop things you might not have dared to dream of before." (4 inf.) "We also do Neighbors' Day voluntarily." (Inf. 2)

CATEGORY	SUBCATEGORY	AFFIRMATIVE STATEMENTS
	4.3 Population mobility and cognitive development (2)	" And also, since it's a large territory - we have 12 thousand inhabitants, it's also beneficial for us to travel ." (2 inf.) "So you will come to us. Because we have a lot of ….. (food places – *author*), and with a cultural program." (3 inf.)
	4.4 Future-oriented development and continuity of social entrepreneurship (2)	"Another point why it is useful is the creation of a social business by the community itself, by the residents themselves. Because it is both the support of the same social business, if it exists, and the encouragement that such a thing can be done." (4 inf.) "Yes, but we will leave them a niche where they can carry this message and business from generation to generation <...> " (3 inf.)
5. Implemented projects and practical activities (5)	*5.1 Implemented projects in the field of natural and cultural knowledge (2)*	"We have certainly implemented more than one project to get to know the environment, the historical environment <...>. In that park, according to the project, we established a football field, outdoor tennis courts, and children's playgrounds. Then, according to the project, we established an outdoor kindergarten " Kupolinė" < ...>. Then, we implemented projects for the same museum ." (1 inf.) "We have also implemented many projects, both cultural and historical." (4 inf.)
	5.2 Community initiatives without a formal project basis (3)	"The project was not implemented, but I am glad, < ...> let's call it small projects, that those excursions <...>. Well, they are small projects, they were not written, no money was requested ..." (Information 2) "Because, as I mentioned, we are two completely young communities, but we promise to implement something on this topic." (5 inf.) "<...> we also have cemeteries that are very old, so from time to time they are maintained and cared for by residents" (4 inf.)
6. Intended project directions and development ideas (9)	*6.1 Historical memory actualization projects (2)*	"I would like it to be a historical topic. What happened before. I mean, those things are historical for our community, I think it would be really interesting to learn about it." (Inf. 2) "We actually have a book about Sendvaris. It's not finished. We'll try to find money to print it." (3 inf.)
	6.2 Digital and innovative solutions (2)	Wow, I thought, like you said, you need to have *apps* , <...>" (3 inf.) "Weekend program." (This was said in the context of talking about

CATEGORY	SUBCATEGORY	AFFIRMATIVE STATEMENTS
		an app *that* would allow you to see routes, objects, street stories - *author*) <...> We also have such thoughts <...> to create an app that can perform more functions, and everyone can see it faster, can comment." (1 inf.)
	6.3 Community connectivity and infrastructure needs (3)	"I'm all for that: bicycles, stand up, rest, drink water, ride to 1 informant, from 1 informant ride to the Fishing Port, to those cemeteries, and voila *!"* yes." (3 inf.) "So the challenge would be where to store those things. And again we come to the community house, to the community premises <... >." (There is a lack of community premises and storage space, which is why there are difficulties in organizing and preserving the things needed for community activities - *author*) (4 inf.) "But we need more, since our territory is very large - more benches. But these will be the benches, they will be somewhere for the residents to sit, then you can talk about history" (2 inf.)
	6.4 Creation and adaptation of historical and cultural memory sites (2)	"<...> - we want benches in our area. But those benches shouldn't be simple, but you could sit down, scan a QR code, and maybe even learn the whole story, or a smarter bench where you could sit down and listen to all this <...>" (4 inf.) "Even if it's a small building - you know, historical values - photographs or something like that. Residents come and make a small museum like that." (Inf. 2)
7. Challenges and obstacles in developing community tourism (9)	*7.1 Limited funding and other resources (5)*	"I think the biggest challenge is financing. In order to do this, you need to get funds from somewhere. So maybe, if there is a possibility, some European money, maybe associations, to attract business" (3 inf.) " I see a very big opportunity here to talk to the Klaipėda Port Authority. The Authority has a lot of money ." (Information 2) "We are a suburb, we are a district <...> and maybe European funds would appear <... >." (3 inf.) "Unfortunately, we don't have community facilities, the machine is disassembled and sitting at my house ." (4 inf.) " I think that another challenge would be to really systematize all that information and store it somewhere. Because when starting community tourism, there would be a lot of material, let's say, not on computers, but that material: photos, perhaps, objects, and those things would also need to be stored somewhere, archived. ." (4 inf.)

CATEGORY	SUBCATEGORY	AFFIRMATIVE STATEMENTS
	7.2 Information limitations and active knowledge seeking (2)	"And during those meetings, even more news of all kinds came to light." (The meetings became an additional source of knowledge, in which participants discovered new information, thus compensating for the lack of information they had - *author*) (4 inf.) "My expectation is huge - to receive that knowledge in these trainings. <...> In that history - and " digging" for the history of "Caritas". There is very little of it. But I think that libraries may have it, or archives may have it about the Fishing Port. " (2 inf.)
	7.3 The need for coordination and management of community activities (2)	"And during those meetings, even more news would come to light, because there are people who have lived there for a very long time <... >." (about the circulation of information, sharing of knowledge, about process management, meetings as a form of coordination - *author)* (4 inf.) " There must be some kind of moderator who will moderate the needs of each community. There must be some kind of legal entity that will coordinate that activity. " (Information 1)
8. Local Inclusion and Social Entrepreneurship (10)	*8.1 Social business ideas and local products (4)*	"<...> these are those who only dream or have nothing to do <...> they could create jobs for themselves ." (4 inf.) "<...> we want, for example, a bicycle storage <... >" (2 inf.) "That's it, yeah, yeah, that could be a social bu siness.< ...> it could be a bouquet of dried wildflowers, with some kind of sticker <...>" (4 inf.) "The manufacturer, food, coffee, promotional materials, and the like can all appear there ." (1 inf.)
	8.2 Volunteering and community celebrations (2)	"We also do Neighbors' Day voluntarily. A game room. We do it for free. We cook porridge. We also contribute" (2 inf.) "You come to us, to the holidays. To the same Kretingalė. We are going, Paupiai. To Jakus, to everyone. We have such holidays, you know." (4 inf.)
		"Finally, some kind of symbolism could be the pens of that specific community <...>, perhaps with the inscription "Bachmano dvaras" , "Paupiai" or "Paupiai community" (4 inf.) "<...> we have our own coat of arms, that would be really cool <... >" (3 inf.)
	8.4 Intrinsic Curiosity (2)	"If I want to and am interested in that story, maybe

CATEGORY	SUBCATEGORY	AFFIRMATIVE STATEMENTS
		someone will share it." (Inf. 2) "<...> that curiosity... it leads to this <...> I imagine that during those trainings we will find so many new, old things that it will be fantastic!" (Inf. 2)
9. Community and business/ municipal cooperation (8)	*9.1 Cooperation with the municipality (2)*	"We are having a really great conversation with the municipality now, it's really great, the mayor and the whole team <...> will go to the municipality, <...> and say: <... >" (Information 2) " Yes, even the same municipality - we approached them to clean that pond for us ." (Information 4)
	9.2 The role of business as a partner (4)	"We need to add entrepreneurs to this. Because they must be interested in creating cafes there, some kind of seating areas... We need to get businesses interested." (3 inf.) "And certainly, famous people, if we interest them, contribute a lot." (Inf. 2) "<...> service providers with their own businesses will also appear near that attraction ." (1 inf.) "We have such a great team and we have very cool sponsors: the Central Ferry Terminal, the Port of Klaipėda, and Klaipėda Smeltė." (Inf. 2)
	9.3 International Relations (2)	"<...> we also have a tripartite agreement with the German community "Frauen helfen Frauen" means - women help women. For several years now they have come to us, then we have." (1 inf.) "Cruise ships are nearby, Norwegian friends come to visit us, to my husband, and they admire our lands." (3 inf.)
10. The role of a community guide and the required competencies (11)	*10.1 Personal and professional qualities of a guide (3)*	"Unequivocally, this should be the person who would " burn" himself , who would please him, whose eyes would shine when he spoke, and who would "infect" those other people to be even more interested." (4 inf.) "A good guide must also know the right history, which is intertwined with good charisma." (1 inf.) "The guide must be *experienced* ." (2 inf.)
	10.2 Communication and ethical competences (2)	"In fact, you have to have certain competencies <...> learn to speak wisely *without blackening* something, without condemning, without criticizing." <...> you have to be eloquent, speak slowly, and clearly." (Inf. 2) "<...> she is a Lithuanian guide, we come, we buy tours, she tells us everything about Greece." (3 inf.)

CATEGORY	SUBCATEGORY	AFFIRMATIVE STATEMENTS
	10.3 Local knowledge and "local" status (2)	"There has to be a person – he's a local, he lives there <...>. So we really need a guide like that, someone who knows." (Inf. 3) "<...> it should be a member of the community, so that they not only tell the story, but also tell the present." (4 inf.)
	10.4 Linguistic and intercultural competences (2)	"And they should also know at least one language. English, for sure.< ...> but foreigners can also use those services. (3 inf.) "<...> she is a Lithuanian guide (tells an example about the Greek community guide model – *author*), we come, we buy tours, she tells us everything about Greece." (3 inf.)
	10.5 Strength of potential guides in the community (2)	"You can always find people in your circle, you just have to look for them." (1 inf.) "A community guide must be an ambassador for the community. <...> Even in the same communities, there should be more than one." (4 inf.)

Community Members Survey
Lithuanian, Mažeikiai community

1. Knowledge about community-based tourism of local communities' leaders
S.A. I know about the community tourism initiative in Urvikiai, Viekšniai, Seda..., but it seems to me that they are not carried out by the communities or their leaders, but by the cultural institutions of the territory of those communities. Communities are more inclined to organize events or celebrations, which can be traditional - organized annually, as well as attract visitors with festive decorations, e.g. Laižuva community decorates its village for Easter.
V.M. The definition is unheard, it's really great that you are taking the initiative, because after reading about the project, I realize that it is very necessary and relevant. There were famous people who lived and created in our village, so we are happy that we will have the opportunity to make it public.
G.G. This is just diferent words to describe tourism. If a person does not live isolated and completely alone far from other people, then he cannot be apart of the community. Community tourism should start inside the community. We go elsewhere and we don't know what we have around us. I keep remembering the regret of the owner of a well-kept homestead: I plant, I take care of it, and no one comes to enjoy...
V.V. I have never heard of this definition.

V.N. You know, in Seda, people have always been very community-oriented. We always celebrate Jonines (midsummer fest), Uzgavenes (winter ending carnival) and other festivals together. But we only recently started learning more about community tourism. We realized that this could be a great opportunity to showcase the beauty and history of our town. After all, Seda has a lot to be proud of—our old church, the mill, and the beautiful surroundings.
2. Definition of the concept of community-based tourism, associations to community-based tourism activities
S.A. In my opinion, community tourism is the activity of communities (especially rural ones) aimed at attracting people from other areas. It can be publicizing objects of interest (e.g. historical or other attractive structures, parks), demonstration of crafts and education, tasting of products of local producers.
V.M. I understand it as historical memory, important to the local people. At the same time, it is a way to spread the knowledge more widely. It would be a presentation of our local uniqueness.
G.G. People should form interest groups and then find interesting places to visit. It would be great to have enthusiasts in the local community to motivate people to promote tourism. Just to share: who does handicrafts, who provides accommodation, who feeds. Organize sightseeing trips around Lithuania. We still can't get enough of traveling to foreign countries...
V.V. It's hard to tell when you haven't encountered it, but I would say that communities present their values.
V.N. In our understanding, community tourism means that local people themselves organize activities for tourists so they can experience the true spirit of Seda. For example, we could offer tours of old Seda, show where famous people lived, and how the town looked in the past. Or we could organize traditional craft workshops where tourists could learn to weave baskets or carve wood. Of course, it's essential to showcase our natural beauty—Seda is surrounded by wonderful places for walks and bike rides.
3. Benefits of community-based tourism activities to local communities
S.A. The benefit of such tourism is primarily financial: the supply chain between the producer (service provider) and the buyer is shortened; when demand increases, more people are employed in the production/service provision process (employment opportunities in rural areas are always limited); tourists look for other services in the same area: catering, accommodation; the popularity of the area (community) and self esteem also increase.
V.M. Notoriety. Also, our local people could get more knowledge about the uniqueness of the place they live in, especially young people who are perhaps not so familiar with the history of their place. The knowledge could strengthen self-esteem of the local person.
G.G. Attracting tourists should be important to the community; it is enforsed by benefiting from tourists: shops, cafes, handicraft producers, bakers, souvenir suppliers etc., who earn money in that way.

V.V. We have implemented many projects in this way – purchased cheese production equipment, then we purchased national clothes under the project of the EU and we organized a village festival. A significant part of the projects consisted of sports-themed ones.

V.N. In Seda, we have a dream to restore the old Seda magazine (storehouse). This magazine is not just a building but a part of our history and community memory. It stands in a picturesque location, right by Varduva river, near the church. Once again we want it to become the center of Seda's community, a place where we can hold meetings, exhibitions and fairs. However, to restore the magazine, we need to research its history thoroughly. We need to find out how it looked in the past and what functions it served. We need to gather old photos, plans and documents. We also need to consider the surroundings—Varduva riverbank and the church nearby. We want to restore the magazine while preserving its authenticity and adapting it to modern needs. This would be a great community tourism project that would attract tourists and introduce them to Seda's history and culture. It would also be an excellent place for local artisans and farmers to sell their products. The magazine would once again become a lively center where Seda residents and visitors could meet.

6. Possible thematic tourism (cultural tourism, nature tourism, urban tourism, community-based tourism) routes to be created, implemented in locality of local community.

S. A. I definitely see the following thematic routes:
- Gastronomy: „pusmarskone“ porridge (Seda), cabbage soup (Tirksliai), there is a great farm in the area, famous for its cheeses ("Pakalupio suriai"), as well as farms that grow quinces and sea buckthorn and produce excellent products, "Uzpelkio medus" offers mead tastings and "Bite Le Vanda" - tasting of bee products and recipes with lavender.
- Wellness: Vieksniai Museum, J. Balvociute herbal farm, sauna SPA treatments at "Bite Le Vanda" or cold baths in Paulianka.
- Crafts: "Duonos kelias" (how bread is being made), clay workshop „Zioge“, birch-bark handicraft, beekeeping etc.

V.M. Historical route - hiking to the Dapsiai hillfort, small architecture route - visiting the Raciai chapels. Prominent personalities, who lived in Ukrinai area, route - Kenstaviciai, Gailevicius, Plechavicius, Martisauskas, Kontrimas.

G.G. Routes in Seda: beautifully maintained homesteads; bench of memory of Zita Kelmickaite (famous Lithuanian ethnomusicologist, show and event host, politician); Monuments of the Independence Fights;
Schools and Vytautas Macernis (lithuanian poet); churches in Seda area; Jewish shtetl; culinary heritage.

V.V. From our village we can reach the Dapsiai hillfort, and at the same time the Kontrimas family homestead. Another route might be to the cemetery, where the Kenstaviciai family and Martisauskas are buried. Also we can go towards the birthplace of Plechavicius, after all, there is a stone there.

V.N. We could offer a route called 'Traces of Seda's History,' which would include visits to the old church, the mill and other historical sites. We could also create a route called 'Seda's Artisans' Path,' which would introduce tourists to local craftsmen and their workshops. For nature lovers, we could offer hikes around Seda's surroundings and bike trips along the Varduva river.

V.V. We published a brochure here a few years ago, there were two routes, starting from our village towards the Raciai chapel, maybe about 6 kilometers and a parallel route is the Raciai chapel and the Sudintai cemetery, chapels. Religious accents... Another direction is towards the Vadagiai hillfort, it is no problem to walk there, almost on the way there is the Devil's stone and Vadagiai hillfort. Again we have started to create a museum of sacred heritage in the church. Another thing – apple cheese, which we produce, popularize and in some way it is culinary heritage, a product of culinary heritage funds.
V.N. The benefits for Seda would be enormous. First, it would help revive our town's economy. Tourists would buy local handicrafts, visit cafes and stay with local residents. Secondly, it would help preserve our cultural heritage. The more people are interested in Seda's history, the more we will strive to preserve it. Thirdly, it would help us take greater pride in our town, our history, and our traditions.
4. Involvement of local inhabitants in community-based tourism activities
S.A. The object of community tourism is often the idea of a community member: a local craftsman, farmer or manufacturer, which is implemented and developed by his family members, farm workers and other local residents. Community members can come together to collaborate and create some objets of attraction that will be shown in a public space temporarily.
V.M. The same people usually attend events. However, I always invite everyone – even those who rarely attend. I have noticed that a personal invitation is very effective, because social networks are not very relevant for older people.
G. G. It is possible to involve the locals, but there must be a leader who would like it or a full-time enthusiastic employee. In our situacion, when there are no positions for this, libraries, for example, could do it. But... they are calmly waiting for readers and do not want additional work.
V.V. Let's say for all those activities, maybe we could gather about six person. Since people in the village know each other, you go to every door, explain and invite. This is the most effective way, all the ads on Facebook don't really work.
V.N. In Seda we make a great effort to ensure that all residents feel included. We organize meetings and discussions and ask people for their opinions. Every Seda resident has something to offer. One knows the history of Seda well, another is skilled in traditional crafts and another knows the surroundings like the back of their hand. It's important that everyone feels valued and needed.
5. Implemented project in local community, the projectst that insist perception of local natural, historical and cultural environment of locality
S.A. None.
V.M. I know projects only on historical topics – a project that was related to the church – „Versmes“. There was a series of lectures, one of topics – about prominent people buried in Ukrinai.
G.G. The time for project activities is over... The same people are being invited everywhere. They are tired of participating everywhere. Younger people must come.

7. Challenges, problems and risks in local community to run community-based tourism activities
S.A. Preparation for high-quality (aesthetic) education or tasting requires a lot of time, and the price that tourists (visitors) are willing to pay for the education, tasting process is often insufficient. Education "pays off" only if visitors buy the products of that farm/ handicraft maker etc. Farms tend to concentrate their resources on production and processing. Therefore, the installation (preparation) of space for education and the allocation of time for them are additional costs that need to be planned well in advance. In addition, the attractiveness of the presentation largely depends on the charisma of the person representing the farm/route/ handicraft. I'm not sure if everyone has it. The availability of some products may be seasonal.
V.M. The village of Ukrinai, with its rich cultural and historical heritage, has great potential to develop community-based tourism. However, this activity faces various challenges, problems, and risks that must be taken into account when planning and implementing initiatives. ➢Lack of human resources: due to a declining population and youth emigration, the community may find it difficult to gather enough active members to carry out tourism initiatives. ➢Lack of experience and knowledge: there is a shortage of specific knowledge related to tourism organization and service provision. ➢Limited infrastructure: underdeveloped tourism infrastructure (such as a lack of accommodation, insufficient information systems, and signage) makes it difficult to receive tourists. ➢Lack of funding: the community struggles to find financial resources for the necessary investments in tourism development — required projects often depend on temporary funding sources. ➢Low visibility: Ukrinai village is not yet widely known as a tourist destination, so attracting visitors requires continuous and targeted advertising and communication.
G.G. The risk for an enthusiast to be left alone: neither the municipality, nor cultural workers or small businesses care about attracting tourists. Everyone is in their own business.
V.V. Well, if you thought about it, then it could be done. I think there is not a problem. It is simple – you want it and you do it. Here are the things that don't require funding.
V.N. The biggest challenge is funding. All ideas require investment. The second issue is people's engagement. Not all Seda residents are convinced that community tourism can be successful. Third, we need to prepare for welcoming tourists by improving infrastructure and training people on how to interact with visitors.
8. Most important natural, historical and cultural values in local community to be involved in thematic tourism route
S.A. Since I am from Krakiai, I would point out the following objects in my village: the riverside area – Paulianka with the former water mill building standing there, where is a restaurant now, and the history of the former craft center; the Miliai partisan bunker – a historical object; the „Bite Le Vanda“ farm, which promotes beekeeping and lavender products.

V.M. Works of Steponas Gailevičius: The creations of this folk artist and pioneer of stonework can be found in the Ukrinai cemetery and other locations. This is a unique heritage that reflects the local artistic tradition.

- Church of St. Anthony of Padua in Ukrinai.
- Notable individuals buried in the first cemetery of Ukrinai village.
- The history of Ukrinai village and its sculptures: including Aloyzas Smilingis' sculpture *"Time"*, the sculpture *"Sleeping Eyes"*, and the Baltic sculpture composition *"Sun Wheel"*.
- Small-scale architecture in Ukrinai and surrounding villages – chapels.
- Famous locals: General Povilas Plechavičius, the Kenstavičius family, and two sisters — Eugenija Ivaškevičiūtė, a painter, and Aldona Ivaškevičiūtė, a writer.

G.G. I've been working with tourists for many years and it's never happened that any municipality worker would be interested- what I was showing, was there anything that could be done by the municipality ...

V.V. The Zentai Oak („son-in-law' oak), it is located in the Lukosiai family homestead, where many children grew up and sisters would come with their husbands, then they would say that the sons-in-law were trying to hug the oak, that's how the name Son-in-Law Oak came about. There is also a sun wheel with Baltic month symbols. Students of the Telšiai Faculty of Vilnius Academy of Arts made stones, have been doing plein airs together for several years in a row. Now there will be a plein air again... There is a sun carved by the blacksmith Pečetauskas. There is a sculpture „Rooster“ by Aloyzas Smilingis, we have a beautiful story of the emergence of that sculpture... That sculpture „Rooster“ was actually created for Molėtai during the Soviet years, when Molėtai celebrated its 600th anniversary and the local municipality was headed by a woman whom people called a hen. Sculptor Aloyzas Smilingis finished the sculpture and the woman heard the rumour that the rooster was made for the hen, and she got angry: “As long as I live, no rooster will stand here.” The sculptor also fell into despair, wanting to finish it, because he had invested his own money, so he turned to his friend Jonas Meškelevičius, also a sculptor, and that man had many acquaintances at that time, and there are his sculptures in the park, so through his mediation, that sculpture ended up with us. After the Restoration of Independence of Lithuania, the people from Moletai came to collect the sculpture, but the community did not give it back. Most importantly, we have a handwritten letter sent by Aloyzas Smiligis.

V.N. We will definitely showcase our old Church of the Assumption of the Blessed Virgin Mary, which is a symbol of Seda. We will show Seda's mill, which holds memories of the past. We will highlight the natural beauty of Seda's surroundings—the Varduva river, forests and meadows. We will also show how famous people lived and created in Seda.

9. Engagement of locals to community-based tourism planning and implementation

S.A. One idea for involving community members in active village exploration activities, which can also be used for tourism, is orienteering competitions. The competition route should include historical or natural objects of the area, public catering, farms, craftsmen workshops, homesteads with special landscaping or decoration, etc. Such route and task package can be adapted not only for community members who know the area well, but also for groups of visitors who would like to explore the village (area) actively, enthusiastically, maybe even intelligently.

V. M.
➢Form a representative group (seniors, youth, entrepreneurs, cultural workers) that meets regularly to discuss ideas.
➢Invite local craftsmen, gardeners, farmers, and other active residents to generate new experiences (e.g., a "Family Day Farm Program," an outdoor educational hike with a beekeeper's story).
➢Organize short guide training courses.
Create a Facebook group and a bulletin board listing upcoming events, route updates, and invitations.

G.G. It's not difficult to involve the residents. They are interested, they give the permission to enter their homestead at any time, to show everything to tourists. Handicraft producers bring their works to sell...

V.V. It needs coordination, incentive, and everything can thrive.

V.N. In Seda, we organize meetings and discussions and ask for people's opinions. Every Seda resident can contribute with their ideas and work. It is important that everyone feels responsible for the overall result.

10. Definition, characterization of the regarded competences of community guide

S.A. A community guide must be well-versed in the history of the district and specific area, must know community leaders, have a „smell" of delicious products, must communicate easily and be a eisto f his country.

V.M. A community guide must be well-versed in local history, have a good knowledge of the place and have leadership skills.

G.G. All competencies are acquired. The most important is the courage to be a leader, self-education and enthusiasm.

V.V. Well, first of all he himself must be obsessed with the idea, he must know the environment, the history, all those objects extremely well, and he must want to do it. He must understand why eis doing it.

V.N. I believe that a community leader must be a good organizer, able to bring people together and motivate them. They must be communicative and capable of engaging with various institutions and business representatives. They must be creative and able to generate new ideas. And, of course, they must love Seda and be proud of their community.

Community Members Survey
Estonian communities

Visitsaaremaa NGO	Rural Tourism NGO Romantical West Coast	Prangli Island Travel	Onion Road
1. Is the definition of community tourism known to you? Yes or no. If yes, please describe briefly			
Yes, community tourism is a **bottom-up approach to tourism**, where **local residents actively participate in and benefit from tourism activities**. It highlights authentic experiences, sustainable development, and the preservation of cultural heritage.	Yes, community tourism refers to tourism initiatives that are planned, managed, and often owned by local communities, aiming to provide visitors with authentic cultural experiences while ensuring that the economic and social benefits directly support the local population.	Yes, community tourism is a **sustainable approach to tourism**, where **local communities actively participate in and benefit from tourism activities**. It allows visitors to experience **authentic local culture, traditions, and daily life** while ensuring economic and social benefits for the local people.	Yes, community tourism refers to tourism initiatives that are **developed and managed by local communities** to showcase their unique heritage, traditions, and landscapes while ensuring that economic benefits stay within the region. It promotes local identity and sustainable development. We have locals and summer residents who initiate all good things and events in the area
2. Is the definition used in the national or regional tourism documents			
While community tourism is not always explicitly defined, its principles are deeply embedded in Estonia's **sustainable tourism strategies**. In **Saaremaa's tourism development plans**, we emphasize **local entrepreneurship, cultural heritage preservation, and eco-friendly tourism** as key elements of our regional strategy.	While Estonia's national tourism strategies often focus on nature and cultural tourism, **community-driven tourism is a core part of rural tourism development**. The **Western Estonia Development Strategy** includes **initiatives to empower small businesses and local entrepreneurs in tourism**.	No as far as I know.	The term "community tourism" itself is not always explicitly mentioned in Estonian national tourism strategies, but **the principles of local involvement, sustainability, and cultural heritage tourism are well integrated into regional policies**. In Tartu County, for example, **the "Tartu 2024 – European Capital of Culture" program** actively supports community-based initiatives, including those on Sibulatee.
3. Does community tourism provide benefits to the local community?			
If the locals presents proudly their local traditions and earn income from it, life outside the citys continues	Yes, especially in **coastal villages**, where tourism provides **additional income to small businesses, supports local fishermen, and revives traditional crafts**. Community tourism also **ensures that visitors' spending stays within the area**, rather than benefiting large corporations.	Tourism definitely provides benefits to the local community, more services used and local goods offered.	Absolutely! In **Peipsimaa (the Peipus region)**, tourism supports local **fishers, artisans, café owners, and cultural institutions**. Visitors engage with locals, buy homemade onion pies, and stay in family-run guesthouses. This direct economic impact ensures that profits **benefit residents rather than large corporations**.

Visitsaaremaa NGO	Rural Tourism NGO Romantical West Coast	Prangli Island Travel	Onion Road
4. Should locals be involved to the local tourism activities?			
Definitely. If the do not see the benefits, guests wisiting the region sense that they are not welcome.	Definitely! **Local engagement ensures authenticity and sustainability**. Whether it's a small café using local seafood, a guesthouse run by a family, or a fisherman offering boat trips, local involvement makes tourism meaningful.	Absolutely! If the plans are not communicated with locals it is a big risk that instead of collaboration they start to see the cons in every tourism activity.	Yes, but in ways that feel comfortable for them. Not everyone wants to be a guide, but locals can participate by selling handmade crafts or homegrown produce at local markets Hosting workshops on traditional Old Believers' tea culture or onion weaving Running farm stays or small guesthouses This allows locals to participate at their own pace and fosters community pride.
5. Community tourism projects successfully implemented, Bring few examples			
Kuressaare Street Festival - pure community intiative, event happening in May. Also the Harvest Festival together with local Leader Group end Enteprises in September to prolong the season.	Romantiline West Coastal Road itself. There are hundreds of bigger and smaller festvail happening under this brand name.	Prangli Island Day (Prangli Päev) – Annual Summer Festival. Features traditional music, dance, food, and community events. A great way to experience local culture and meet the islanders.	Sibulatee itself. Like micro enterpreneurs procject, which in its turn has several successful initiatives: "Sibulatee maitsed" (Flavors of Onion Route) – A series of seasonal food events where visitors taste regional delicacies like smoked fish, onion pie, and samovar tea. The Onion Route Buffet Day – Once a year, local families open their homes to serve traditional Peipsimaa dishes to visitors.
6. Any other possible routes or events to be created upon the heritage or local culture?			
All the projects initiated in the region throughout the independence period are based on the heritage, important keywords for the local economy. Perhaps less developed is the Medieval Churches (Pilgrim route) and also fotrtresses, Viking theme is developing nicely. Also the island as pure environment to live in - Green Destination theme.	There is still **untapped potential** for hiking and trail routes Majoirty of the information is available in Estonian, but has an international potential.	We have offered different routes based on the heritage. To come to the small island is problematical and needs transportation.	The region has potential for more experience-based tourism and to make the in p 5 mentioned events bigger, develop them.

Visitsaaremaa NGO	Rural Tourism NGO Romantical West Coast	Prangli Island Travel	Onion Road
7. Challenges, problems, risks in the local community developing the community tourism projects?			
There is always people who are against every change in the local community.	Not all residents immediately see tourism as a benefit, requiring outreach and cooperation. Some rural areas need better roads and public transport. The majority of visitors come in summer, making it difficult for businesses to operate year-round.	The suspicious attitude towards tourists. As the island is small, not very many people want to have somebody extra on the island.	When it comes to projects or activities involving external funding (mostly EU or national projects), a major issue is always how to cover the required co-financing and secure the necessary funds for bridging the costs of activities. When it comes to projects or activities involving external funding (mostly EU or national projects), a major issue is always how to cover the required co-financing and secure the necessary funds for bridging the costs of activities. In the case of collaborative projects within a region where there are many small stakeholders involved (e.g., guides, micro-enterprises, etc.), the question always arises: who will lead this "group," what is their motivation, and whether or from where compensation for their work will come. There may also be situations where some of the more "senior" locals believe they know how things should be done and may view newcomers — who use local culture in their product offerings — as doing things "wrong."
8. Most important herigate objects, themes in the area used already in community tourism projects or can be developmed in the future?			
Maritime Days, Street Festival to promote local lifestyle, Medieval Festival, Windmills, Military heritage from Soviet times.	**Kihnu Island** – A UNESCO-listed heritage site, preserving traditional Estonian coastal culture. **Lighthouses of the West Coast – unique historical landmarks that could be turned into accommodations or cultural centers.**	Military heritage, nature tours (seal watching), seasons in the forest, boat trips.	We have three main cultural layers that we use daily in the offering and development of our products: **Baltic German manor culture**, **Kodavere culture**, and **Old Believer Russian culture**.
9. Definition of community guide and the compentences she / he must have?			
Guide is a guide. If community = local people being tourist guides, then yes we have community guides. The main characteristics is knowing the local heritage, stories and can interprete them in accordance with the audience (how to find the touch points they could relate)	A **community guide** is more than just a tour leader—they are **storytellers, ambassadors, and cultural interpreters** who connect visitors with local life. Competences include knowledge of local history and traditions, understanding of sustainability principles, storytelling skills, multilingual communication skills.	Should be emphatic, carry the local spirit and to be a great storyteller, who can relate with the foreign guest.	A community guide should primarily be familiar with the people and the region's cultural and natural heritage. They don't need to know every historical date or fact. More importantly, the guide should serve as a connector within the community and as a representative face of the area.

To function in an environment like Bronx, it is necessary to have the required interest, willingness, and relevant competencies.

The group of initiators, several of whom currently sit on the board, have a strong interest in community and co-creation. This was a key focus for them and helped set the direction for Bronx. Their particular competence is thus a mix of a desire for co-creation and creativity, combined with the experiences the group gained through their Facebook group and early experiments. It's a kind of learning-by-doing model inspired by Reg. Revans, John Dewey, and David Kolb.

The current leader (Cindy) of the Bronx association, who is responsible for day-to-day operations, was also deeply engaged in co-creation. At the same time, she wanted to work seriously with the green agenda—particularly focusing on reuse—and thereby create a community where development is grounded in reuse, collective innovation, and ongoing creativity and transformation.

Cindy's competence, like that of the other initiators, combines experience with the founding of Bronx and academic learning. During the creation of Bronx, she completed a bachelor's degree, with her final BA project being an action learning project. Through experiments and reflections, combined with new theories, she not only gained deeper insight into the development of Bronx but also adopted new models that could be applied to innovation and project development. This included the so-called Double Diamond model with four phases (discover, define, develop, and deliver) developed by the Design Council.

The skills and experience came from the theories applied, the practical experiments conducted, many visits to similar organizations across the country, and the guidance she received from teachers at University College Lillebælt (UCL), which offered the BA-program. The innovation-focus of the project helped maintain a creative process that aimed to establish a unique entity centred on sustainable community and reuse.

The competencies Cindy acquired along the way were therefore meant to be used specifically to create and lead a unit that could function creatively through collective innovation and a particular emphasis on reuse and the green agenda, while also attracting tourists —preferably young people and children—to observe and participate in shared reuse activities. To make this work, suitable premises and a certain scale are required, which in turn demands the involvement of several volunteers with different competencies.

Wahlgren, Bjarne (2019) *Erfaringspædagogik: Integration af handling, erfaring og viden*
https://emu.dk/avu/paedagogik-og-didaktik/didaktiske-tilgange/erfaringspaedagogik-integration-af-handling-erfaring

Frederiksen, Cindy (2020) *Udviklingen af Bronx*. BA-opgave, UCL

Kolb, David (1984) *Experiential learning*. Prentice Hall

https://www.designcouncil.org.uk/ news-opinion/what-framework-innovation-design-councils-evolved-double-diamond

Information Retrieval in Historical Sources

In order to prepare a quality community-based tourism route, it must be based on reliable, verified historical material. When it comes to interpreting facts and other historical material, it should be emphasised that proper interpretation is based on appropriate, reliable information. Therefore, selecting appropriate information is of considerable importance. Now, on the Internet, social networks and other platforms, one can find a wealth of information on topics related to history, heritage and the like. However, it should be emphasised that most of this information is unverified, so it is not known how reliable it is. When selecting information in virtual space, one should pay attention to which websites or platforms it is published on and who the authors are. The vast majority of scientific and memory preservation institutions have their own websites on the Internet: universities, institutes of history, libraries, archives, museums. These websites usually publish publications on history, heritage, memory, and similar topics. The information published on the websites of such institutions on the aforementioned topics is prepared by specialists in their field, therefore, it is extremely reliable.

Sources of reliable information

When preparing a community-based tourism route, it would be a great advantage to use publications dedicated to the topic of history. However, it should also be emphasised that it is necessary to select only publications by suitable authors. Suitable authors can be considered professional historians, archaeologists, and other related people working in universities or other scientific institutions. Such historians usually write monographs and scientific articles that are reviewed by other scientists; this means that the statements made by the author are considered by other scientists, thus preventing misleading information from entering the scientific literature. In other words, publications by such authors are much more reliable.

In order to facilitate the preparation of a community-based tourism route, the following is a list of the most significant historians from Denmark, Estonia, and Lithuania, which, next to the name of the historian, indicates the field of his research that may be useful in the development of a community-based tourism route. It should help the authors of the route in selecting reliable historical information.

List of the most significant Danish historians

Historian	Main fields of research.
Ellen Andersen	Folk costume, history of textiles.
Emilie Andersen	History of the Gram Estate.
Erik Arup	Economic history.
Claus Bjørn	Agricultural history of Denmark.
Else-Marie Boyhus	History of cooking and food production in Denmark.
Christian Albert Clemmensen	Danish industrial and cultural history.
James France	History of Cistercians in Scandinavia, medieval art.
Astrid Friis	Researches on prices and wages in Denmark.
Thomas Kristian Heebøll-Holm	Psychology of knights, medieval piracy.
Vello Helk	Northern Europe in the 16th and 17th centuries,
Lis Jacobsen	Runic inscriptions in Denmark.
Knud J. V. Jespersen	Researches on history of Denmark.
Kåre Johannessen	Viking Age, the First World War.
Hans Christian Johansen	Economic history of Denmark.
Torben Jørgensen	World War Two and Holocaust.
Lene Koch	History of women and gender.
Elisabeth Munksgaard	History of the late Iron Age and Viking Age.
Otto von Munthe af Morgenstierne	History of nobility, history of architecture.
Olaf Heymann Olsen	Medieval history, Viking Age archaeology.
Paula Tatiana Ørum	History of women and gender.
Iørn Piø	History of the Danish folklore.
Else Roesdahl	History of the Vikings.
Troels Troels -Lund	Everyday life in 16th century Scandinavia.
Claus Bjørn	Danish agricultural history.
Ole Feldbæk	Economic history.
Louise Nyholm Kallestrup	Research on witchcraft trials in Denmark.

List of the most significant Estonian historians

Historian	Main fields of research.
Karin Aasma	History of architecture, medieval churches of Saaremaa.
Magnus Ilmjärv	History of Estonia in the 20th century.
Richard Indreko	Prehistoric Age of Estonia.
Ea Jansen	Estonian ethnic history.

Historian	Main fields of research.
Andres Kasekamp	contemporary Baltic history.
Mart Laar	Estonian anti-Soviet resistance
Mati Laur	Estonian history of 18th century.
Otto Liiv	History of the 17th century Estonia.
Helmut Piirimäe	Estonian history of 17-18th centuries.
Tiit Rosenber	History of agriculture in 19th-century Estonia.
Anti Selart	History of medieval Livonia.
Lauri Vahtre	History of the 20th-century Estonia.
Sulev Vahtre	agrarian, cultural history of medieval Estonia.
Heiki Valk	Archaeology and history of medieval Estonia.

List of the most significant Lithuanian historians

Historian	Main fields of research.
Marija Drėmaitė	20th century architectural history and heritage.
Alfredas Bumblauskas	Socio-cultural history of the Grand Duchy of Lithuania.
Jurgita Verbickienė	Socio-cultural history of the Grand Duchy of Lithuania; History of Lithuanian Jews.
Genutė Kirkienė	History of everyday life and culinary heritage of the Grand Duchy of Lithuania.
Irena Vaišvilaitė	History of Lithuanian and European culture, church in the 17th–18th centuries.
Salvijus Kulevičius	Heritage protection, cultural heritage and memory.
Aurimas Švedas	Cultural history of the second half of the 20th century.
Tomas Vaiseta	Social and cultural history of Soviet Lithuania.
Norbertas Černiauskas	History of everyday life in the first half of the 20th century.
Valdemaras Klumbys	Social and cultural history of the Soviet era.
Antanas Terleckas	Rural transformations in the Soviet era, collectivization.
Andrius Grodis	History of the cooperation movement in Lithuania.
Edvardas Gudavičius	History of the Grand Duchy of Lithuania.
Rimvydas Petrauskas	History of the Grand Duchy of Lithuania.
Aivas Ragauskas	Social history of the 14th-18th centuries.
Rita Regina Trimonienė	Microhistory, history of the nobility of the 16th-18th centuries.
Liudas Jovaiša	History of Christianity in Lithuania.
Vydas Dolinskas	History of Lithuanian culture and art.
Tomas Čelkis	Research on the structure and communication of the land roads of the Grand Duchy of Lithuania.
Martynas Jakulis	Social history (16th-18th centuries), history of medicine.
Jolanta Karpavičienė	History of women and the family.

Historian	Main fields of research.
Eugenijus Savisčevas	History of Samogitian society (13th-18th centuries).
Neringa Dambrauskaitė	Everyday life, noble cuisine in the 16th century-1st half of the 17th century.
Giedrė Piličiauskienė	Zooarchaeology, prehistoric nutrition.
Justina Poškienė	Archaeological ceramics.
Giedrė Keen Motuzaitė Motuzevičiūtė	Reconstructions of ancient food, human nutrition, culinary heritage, origins of food production.
Albninas Kuncevičius	Archaeology, cultural heritage.
Elmantas Meilus	History of Lithuanian cities and towns in the 17th-18th centuries.
Ugnė Jonaitytė	Social and family history of cities and towns in the 18th century.
Rasa Paukštytė-Šaknienė	Research on leisure and holidays, family.
Artūras Dubonis	Lithuanian society in the 13th-16th centuries.
Robertas Jurgaitis	16th–18th century local history research.
Raimonda Ragauskienė	Social, local history of the 16th–18th century.
Andželika Ščemeliova	Marital relations in the noble family of the 15th–16th century.
Adam Stankevič	History of the noble courts of the 16th–18th century.
Agnius Urbanavičius	Urban history, 16th–18th century social and economic history.
Darius Vilimas	Formation and activity of the noble land court.
Gintautas Sliesoriūnas	History of the Polish-Lithuanian state of the first half of the 17th–18th century.
Jolita Sarcevičienė	History of mentality, family history of the 16th –18th century.
Jūratė Kiaupienė	History of the nobility of the Grand Duchy of Lithuania.
Mindaugas Šapoka	History of Poland and Lithuania 1655–1763.
Ramunė Šmigelskytė - Stukienė	Social and political history of the Grand Duchy of Lithuania in the 18th century.
Tomas Baranauskas	History of medieval Lithuania.
Darius Staliūnas	History of Lithuania in the 19th century.
Juozapas Paškauskas	History of early cinema in Lithuania and the 20th century. History of entertainment.
Olga Mastianica	History of education in Lithuania in the 19th century – early 20th century.
Reda Griškaitė	History of women in Lithuania in the 19th century.
Gintarė Malinauskaitė	Studies of childhood history in the 19th century – early 20th century.
Algimantas Kasparavičius	Political history of Lithuania in the 20th century.
Česlovas Laurinavičius	History of Lithuania in the first half of the 20th century.
Ieva Balčiūnė	History of women and children in the Soviet era.
Mindaugas Pocius	History of Lithuanian villages 1961-1980.
Egidijus Aleksandravičius	Cultural history of Lithuania in the 19th century.

Unpublished historical sources can be conditionally divided into the following main groups: documents and artefacts. Documents are information storage media that can be in various formats. The absolute majority are text documents: manuscripts, old books and other old prints. Documents also include maps, city plans, architectural and other drawings. A separate group of documents includes photographs, sound recordings (phonograph cylinders, records, tapes), film documents (cinematographic newsreels, films and other images shot on film) and video recordings (usually on videotapes). This group of documents has recently also included digital format recordings. The types of documents discussed are stored mainly in archives, as well as in museums and some libraries.

Artefacts can be crafts from various periods, industrial products and other objects of historical value, allowing us to learn about the life of past societies. Artefacts are stored in museum collections as a source of history. They can contain artefacts from the past of almost every local community, they can supplement written sources and allow us to form a much more complete picture of the community's lifestyle in the past. Most often, each local community had unique and unrepeatable phenomena in its past, which, resurrected from oblivion, can make the present community even more exceptional. This not only strengthens the identity of the local community, but also makes the community itself more interesting to the wider public, it has something to tell others about itself. In other words, learning about the past of a local community, using various types of historical sources, provides greater opportunities to prepare a successful tourism route for local communities.

Searching for historical sources in archives, libraries, and museums has its own peculiarities, which may seem complicated and confusing to a non-historian. Also, searching for historical sources and ordering them for review differs somewhat from country to country, so this will be discussed when reviewing the country participating in this project separately.

Denmark

One of the main heritage preservation institutions in Denmark is The Royal Danish Library. Is has very rich collections of various materials what can be useful for development of the community-based tourism.

Collections in the Royal Danish Library what can be useful for the community-based tourism:

Historian	Main fields of research.
Vaida Kamuntavičienė	History of Lithuanian Church in the 15th-18th centuries, history of mentalities.
Domininkas Burba	18th century crimes of the nobility, court activities.
Liudas Glemža	History of the Grand Duchy of Lithuania.
Vasilijus Safronovas	Memory, identity in Lithuania and the former East Prussian region in the 19th-20th centuries.
Gintautas Zabiela	Lithuanian hillforts, fortifications.
Ernestas Vasiliauskas	Development of towns, manors, and villages of Northern Lithuania 16th-18th centuries, history of the Latvian community in Lithuania.
Raimonda Nabažaitė	Research on Klaipėda's old churches and stove tiles ceramics.
Miglė Urbonaitė-Ubė	Archaeology of cities and castles, research on ceramic vessels.

The list provided is not exhaustive. There are more professional historians in Denmark, Estonia and Lithuania, but the most important scholars whose research areas may be related to community-based tourism are presented here. The list also includes historians whose works are of a generalising nature and can help to understand the historical period about which the community-based tourism route is being created, that is, to create a reliable basis for the route. The works of the historians provided in the list contain references to the works of other historians not listed in this list. In this way, the creator of the community-based tourism route can independently find additional material suitable for creating the route, and thus expand the list of reliable sources of information.

Storage institutions of the historical sources

In order to prepare a meaningful and interesting community-based tourism route, it is recommended to rely not only on the works of historians and other published information, but also on unpublished sources. Historical sources are stored in heritage and historical memory preservation institutions, the main ones of which are archives, museums, and some libraries. In them, it is usually possible to discover interesting details from the past of specific areas that have not been published anywhere else, and thus make the route unique, more interesting, and more attractive to visitors. In this way, the result can be achieved: successful route activities that attract sufficient visitor flows, provide financial benefits to the community, and increase the awareness of the community itself.

- Architecture collection - photographs, models and drawings of architecture and sketchbooks can be found in this collection;
- Aerial photography collection contains 5.2 million aerial photo units. Aerial photos are images taken from the air, typically from an aeroplane;
- Map collection is one of Northern Europe's largest. The oldest maps in the collection date from the 16th century, and the newest may have just come from the printing house;
- Collection of the Danish educational history contains material such as wallcharts, photos, parish charts, and teaching material throughout the ages;
- Collection of prints and photographs - both physical and digital images are available in the collection. They all come from Denmark or have some kind of connection with the country;
- Collection of Denmark's Letters lets one read and search our digitised historical letters, sent from the 16th century and up to the year 1940;
- Folklore archive represents ordinary people's experiences of life, daily life, traditions, music and stories;
- Sound recordings in the collections include different sound recordings that document the Danish sound history from the first recordings on wax cylinders in 1889 to today's digital releases;
- Newspaper collection consists of daily newspapers and local newspapers that have been published in Denmark or have direct relations to Denmark;
- Manuscript collection consists of letters, manuscripts, handwritten books and other things. The oldest are from the early Middle Ages and the newest from our time.

There are even more collections in the Royal Danish Library. One can find the list of them on the website of the Library, if one considers the collections indicated above are not enough to develop a community-based tourism route.

The Royal Danish Library has developed an on-line search system what allows to find a desired item in the Library and to order it (a link to the Royal Danish Library: https://www.kb.dk/find-materiale). The most of books and some items of other sorts can be loaned for users, but historically valuable items such as ancient books, manuscripts, photographs, maps, drawings of architecture are available for users only in the reading rooms. One can order a desired item via a search system and it will be supplied in a certain reading

room for studying. The Royal Danish Library also has got digital collections what contain a huge number of digital copies of historically valuable items. This option allows to study these items on-line and to find some information what can be useful for creating a community-based tourism route.

Another very important heritage preservation institution in Denmark is the Danish National Archives. They preserves the sources of Denmark's history from the 12th century to the present day from both authorities and private actors. The documents being preserved in the Archives can useful for creating a community-based tourism route. The Danish National Archives have developed an on-line search system DAISY (a link to the search system DAISY: https://soeg.rigsarkivet.dk/). Every archival box with papers and every collection of digital documents (arkivversion) are registered in the database DAISY by the name of the relevant authority (arkivskaber) which has produced the material, the name of the set of documents (arkivserie) and the first and last year of this set. Using this database it is possible to identify every archival box and every "arkiveringsversion". Every person who is registered as user of the database, may order archival boxes and "arkiveringsversioner", but one needs a special permission to see documents from the last 20 years, and in fact this also applies to quite many documents produced 20-75 years ago.

The National Archives has reading rooms in Copenhagen, Viborg, Odense, and Aabenraa where archival material, ordered by the user via the on-line search system DAISY, is delivered. There is also a digital archive of some archival material preserved in the Danish National Archives. The digital archive includes only about 2 per cent of the Archives collections. It consists mostly of church registers, citizen registers and military registers.

Estonia

The main institution for preserving documentary heritage in Estonia is the National Archives of Estonia. It houses rich collections of various documents that allow us to learn about the past of Estonian society. The National Archives of Estonia includes the departments of Tallinn, Tartu, Rakvere and Valga. They preserve not only written documents, but also have rich collections of photographs, films, maps, as well as collections of seals and parchments. The National Archives of Estonia has a developed online document search system. Every single record (item/file) can be found online via archival information system AIS (a link to the archival information system AIS: https://ais.ra.ee/en). Also, the same system is at the same

time the list of archives preserved at the national archives - every single record is described in AIS according to its location within a certain archive, whether it is an archive of an agency, organisation or private person.

The National Archives of Estonia holds approximately 10 million documents, of which 5 percent are digitised and available online. Digitised archival documents are available on the portal Saaga (a link to the Saaga portal: https://www.ra.ee/dgs/explorer.php). The bulk of the digital archive consists of church and village school documents, population and farm censuses, documents from state institutions and other organisations. The National Archives of Estonia's digital collection of photographs, films and audio recordings is particularly rich, and is also available online (a link to the National Archives' photo, film and sound collections: https://www.meediateek.ee/site/index). This digital collection has an advanced search system that allows you to find a document based on various criteria: title, date, author, location, and others.

The search engine of the Estonian National Archives is particularly useful for searching for information related to local history. It allows you to find information about the development of individual farms, villages, parishes since the 16th century. Such material can be especially useful when creating a community-based tourism route. If the present name of the village is known, one can find to which manor and parish this village belonged in the 19th century with the help of the National Archives' map server of historical administrative boundaries Geoportal of the Land Board. After that, it will be easy to find the maps of the area of interest using the Register of the maps in the National Archives of Estonia. With the help of these maps, one will be able to study the development of settlement and the toponymics of the locality. The oldest and most precious maps that date from the Swedish era can be seen on the same site as digital photos. From the 16th century, the ploughland revisions have been carried out on the territory of Estonia, permitting a study of the economic development in the farms and their relationship to the villages. The wacka-books and inventarisations compiled in the course of the ploughland revisions are in different collections. Part of these are accessible in the Saaga portal (portal of digitised archival sources); the revisions in Estonia of 1725 and 1726 are already published in print; the Ploughland revision of Estonia in 1732 is also available as a source publication allowing electronic search.

People living in farms and the number of farms in a village can be studied by soul revision lists that were kept for tax accounting. Soul revision lists are digitised and available in Saaga. Information about local dwellers can also be obtained in the registers of the Lutheran and Orthodox churches and in the lists of commune members, which are also available in the Saaga portal. In the archives there are rental contracts of farms (in the collections of parish judges and commissars of peasant matters), and information about buying a farm into permanent possession can be found in the farm's real estate register file. Find more detailed information about soul revision lists, wacka-books and parish member lists.

Among the maps in the Historical Archives, there are many parish maps that are most easily found in the Register of the maps in the National Archives of Estonia, and they may be useful for community-based tourism. The boundaries of administrative parish and church parish are not always the same. When studying parish history after the 1840s, one must take a look into the archival collections of both the Lutheran and Orthodox congregations. Worthwhile sources are church records, among which one can find, in addition to the parish registers, also cashbooks, church chronicles, minutes of visitations, and many other materials. Parish registers are available as digital photos in the Saaga portal. Minutes of visitations in Lutheran congregations can be found in the collections of consistories. Information about the visitation protocols held in the archives is available in the Archival Information System.

To order an archival document, you must submit an order through the Archival Information System, which is used to search for documents. One can find there reference codes, which consist of the name of the abbreviation and the collection (collections), inventory and item numbers (e.g. EAA.1.2.3). All records have already been described there. One can search by a person's name, a place name, etc.; one can also use * instead of some letters which may vary. Then titles of the records that contain these keywords can be seen, and when one clicks on a title, one can see which collections this document belongs to and where it is being preserved now. One can also see whether it has already been digitised - if there is a black link "View image", this is a link to the image in the Saaga portal. One can also make a reading room loan order or a copy order directly via the link "Order," which can be seen in the Archival Information System entries (e.g. see EAA.854.1.34). The records can be ordered to the respective reading rooms in Tartu, Tallinn, Valga, or Rakvere. One must notice the location of the reading room.

Lithuania

The majority of documentary heritage in Lithuania is preserved in state archives. They mainly store text documents, but also store visual material - photographs and video recordings, as well as audio recordings. The Lithuanian state archives system consists of the following archives: the State Historical Archives of Lithuania, the Central State Archives of Lithuania, the New State Archives of Lithuania, the Special Archive of Lithuania, the Archive of Lithuanian Literature and Art, as well as 4 regional state archives: Kaunas (with Alytus and Marijampolė branches), Klaipėda (with Tauragė and Telšiai branches), Šiauliai (with Panevėžys branch) and Vilnius (with Utena branch).

The documents stored in each state archive differ in their nature, chronological boundaries, and place of creation. Therefore, to facilitate the search for historical sources for community-based tourism route creators, it is appropriate to briefly review the documents stored in these archives.

The documents stored in the Lithuanian State History Archive cover the period from the 14th century to 1940. The oldest and one of the most valuable from the point of view of the history of Lithuanian statehood is the complex of documents of the institutions of the Grand Duchy of Lithuania (GDL), consisting of the collections of institutions that operated in the GDL in the 15th-18th centuries. These are microfilms of books from the 14th-18th centuries of the GDL Chancellery (Lithuanian Metrica), the collections of the GDL Royal Estates Board, the GDL Supreme Tribunal, the GDL Treasury Commission, the GDL Military Commission, and various courts: land, castle, Magdeburg, sub-chamber, compromise, ex-division, captur, confederate (15th-19th centuries).

The document complex of the institutions of the Russian Empire consists of the collections of the institutions and organisations of Tsarist Russia that operated in Lithuania in the late 18th century - early 20th century. The collections of the Supreme Board of Lithuania, government institutions operating in the Vilnius, Augustów, and Suwalki governorates, courts, banks, treasury houses, gendarmerie and military institutions, participants in the uprisings of 1831 and 1863-1864, investigation commissions for political cases, and other institutions stand out for their importance. This document complex also includes documents significant for the history of Lithuanian science, culture, and education. The document complex of the institutions of the period of the occupation of Kaiser Germany (1915-1918) is perhaps the smallest in the archive - it consists of four collections of institutions operating during the First World War.

Part of Estonian documentary heritage is being preserved in the National Library of Estonia, in the Rare Books Collection. There are historically and culturally valuable printed materials in Estonian published before 1861, and foreign-language printed materials published before 1831 are preserved. The oldest copies date back to the 15th century. The National Library of Estonia has a digital archive (a link to the archive: https://www.digar.ee/arhiiv/et), where digitised rare books and other printed materials are accessible for users.

Another very important place where Estonian documentary heritage is being preserved is the Estonian National Museum. The manuscript archive of the Museum mainly preserves ethnographic manuscript materials collected by researchers and archival staff, although there is also material contributed by other researchers and materials sent in by the museum's voluntary correspondents. The collections also hold ethnographic drawings, the biggest photography collection in Estonia, and film and video footage, primarily ethnographic film material. A big part of this heritage is digitised. Part of it is accessible in the Information System of Estonian Museums MuIS (a link to the Information System of Estonian Museums: https://www.muis.ee/). This system provides access to artefacts and other heritage stored not only in the National Museum, but also in other Estonian museums, which have already been digitised.

In summary, we can say that the search capabilities for historical sources needed to create a community-based tourism route in Estonia are particularly favourable. Heritage preservation institutions have developed search systems. Also, Estonia is rapidly digitising the heritage stored in archives, museums and libraries, and information systems are in place that store and make digitised heritage available to users. It is also worth noting that a large part of the entire heritage stored in memory institutions has been digitised in Estonia, and this share already reaches over 40 percent. Information systems that store digitised heritage, as well as the search systems of memory institutions themselves, allow one to search for artefacts and other heritage by person, location, and other criteria, making it particularly useful for finding historical sources that will be used to create a community-based tourism route.

The complex of documents of religious institutions and communities includes the collections of Lithuanian religious communities, the oldest documents of which date back to the 15th century. The most extensive part of the complex consists of the document collections of Roman Catholic Church institutions: Vilnius, Telšiai (Samogitian), Sejny Roman Catholic dioceses, churches, monasteries, church birth, marriage and death registers of 1599-1941. This complex also includes document collections of other confessions: the Lithuanian Unitarian Diocese, Vilnius Orthodox Diocese and its individual churches, Evangelical Reformed and Evangelical Lutheran, Jewish religious, Muslim (Tatar) and Karaite religious communities. The documents in the collections of individuals, families, and relatives cover the period from the 15th century to 1941, and they contain various documents reflecting the history, political and cultural activities of the most prominent Lithuanian clans, families and individuals. We can mention the family foundations of the Dukes Radziwill (1416-1939), Sapieha (1524-1830), Oginski (1447-1915), Counts Pliater (1501-1905), and Tiškevi?iai (1451-1915).

The Central State Archives of Lithuania stores documents of institutions of the Republic of Lithuania (1918-1940): the personal collections of the Council of State of Lithuania, the Cabinet of Ministers, the Office of the President, ministries and departments, diplomatic missions abroad, county governors' institutions, municipalities, scientific, cultural, educational institutions, public organisations, public figures and diplomats, as well as documents of institutions of the Klaip?da region: the presidents of the Königsberg and Gumbinai district boards, the Klaipėda magistrate, the Šilutė county board, the Klaip?da region cadastral office and other collections. Documents of institutions operating in Polish-occupied South-Eastern Lithuania in 1919-1939 are also stored here. The archive also stores documents from the Nazi occupation period (1941-1944), as well as documents from government institutions and other organizations, as well as scientific and cultural figures, from the Soviet occupation periods (1940-1941 and 1944-1990).

This archive also stores video and audio documents in various formats. Photo documents (from the 19th century, 1960s-1970s to the present day) include photographs, negatives, glass plates, albums, vignettes, slides, and digital photos. Among them is a collection of especially valuable old photographs, as well as a large collection of representatives of documentary photography is stored. Audio documents covering the 20th and 21st centuries are stored on various media: records, magnetic tapes, cassettes and compact discs. Unique recordings of Kaunas radio broadcasts, in which the voices of Lithuanian presidents A. Smetona and K. Grinius and

from the 15th century are also stored. The archive is constantly replenished with documents from currently operating institutions and creative individuals created in the 21st century.
The Kaunas, Klaip?da, Šiauliai and Vilnius regional state archives store mostly documents from state institutions of the Soviet (1940-1941 and 1944-1990) and Independence (since 1990) periods, as well as educational, healthcare, cultural institutions, industrial and agricultural enterprises and other institutions and organisations. The Kaunas regional state archive also stores documents from the state institutions of the Kaunas Governorate of the Russian Empire period, as well as from the state institutions of the Kaunas city and county of the Republic of Lithuania (1919-1940) and the Nazi occupation (1941-1944) period, some enterprises and organisations.

To view a document stored in the archive, it must be ordered so that it can be delivered to the archive reading room. Documents can be ordered through the Electronic Archive Information System. It functions as a search system (a link to the Electronic Archive Information System: < https://eais.archyvai.lt/repo-ext >). In this system, the desired document can be found by keyword or phrase. There is also the possibility of applying various filters, indicating the chronological period, document type, language, storage location, etc. Written documents are completed with files, which are the smallest accounting unit of written documents in the Lithuanian archives. In turn, files are grouped into inventories, and inventories into collections. So, to order a written document, one needs to know its file, inventory, and collection numbers. The vast majority of written documents are included in the Electronic Archive Information System as part of collections; therefore, it provides collections that match the word or phrase entered in the search field. After selecting the desired collection, a link to the collection description is provided. One needs to find the desired file in it. Non-written documents (films, microfilms, video and audio recordings, photographs) are usually stored as separate accounting units. In order to view a document, one needs to submit an order for the file or non-written document to be delivered to the archive reading room for viewing. The order can be submitted through the Integrated Administrative Services System or by filling out an order form, which must be sent to the archive by e-mail. The order form must indicate the document number (if it is a written document - file), as well as the inventory and collection numbers. You also need to pay attention to which archive the desired document is stored in, since documents ordered for viewing are delivered only to the reading room of the archive where they are stored.

speeches by other famous figures are stored here. The process of restoring independence and the history of the restored Lithuania are reflected in audio recordings of the Lithuanian Reorganisation Movement, scientists, artists, politicians, former exiles, and representatives of the diaspora. The archive stores recordings from foreign Lithuanian radio stations. The recordings accumulated during the Soviet period record speeches by political figures, lectures, organisation conventions, and celebrations of national holidays. A special place is given to the recordings of the Vilnius Record Studio. The video documents stored in the archive cover the period from the 1980s. They record the most important moments of the activities of the Lithuanian Reorganisation Movement, the Baltic Way Campaign, and the events of January 1991. Since 1989, the most important political, historical, and cultural events in Lithuania have been filmed by the archive's operators. The archive also stores videotapes transferred by the "National Foundation", which immortalise the memories of former exiles, political prisoners, and partisans. Film documents cover the period from the 1920s to the present day. The oldest preserved Lithuanian film, created in 1919. A valuable collection of Lithuanian film chronicles from 1918-1940, as well as works by the first Lithuanian filmmakers. A number of films from the Second World War period. The largest part of the film document collection consists of documentaries created by the Lithuanian Film Studio and Lithuanian Television in 1946-1990.

The new Lithuanian State Archive collects and preserves documents of state power and governance, other institutions, organisations and individuals, including documents of the government, elections, courts, control, environmental protection, finance, taxes, culture, education, national security, national defence, social security, transportation, communications, health care and supervision, law and order and law enforcement, economy, agriculture and other institutions of the Republic of Lithuania operating since 1990.

The Lithuanian Special Archive preserves documents of the occupation institutions of the Lithuanian SSR: the State Security Committee (KGB), the Ministry of Internal Affairs (MVD), the Communist Party (LKP), military commissariats, and the USSR Ministry of Defence. The archive also preserves documents and copies of documents of Lithuanian partisans.

Lithuanian Literary and Art Archive. The majority of the documents stored in this archive consist of 20th-century collections of art and cultural institutions and the archives of individuals - writers, artists, theatre artists, musicians, cultural workers. Individual documents

In Lithuanian public libraries, one can also find not only printed materials, but also manuscripts, maps, sound and music recordings, graphic works and other historical sources suitable for preparing a community-based tourism route. Most of such sources are kept in the Martynas Mažvydas National Library of Lithuania. They are also kept in national and republican museums - the Lithuanian Art Museum, the Lithuanian Maritime Museum, the National M. K. Čiurlionis Art Museum, and the National Museum of the Palace of the Grand Duchy of Lithuania. Šiauliai "Aušros" and Samogitian Museum, also in some public libraries.

One can search for the necessary historical sources in library collections through the joint catalogue of the Lithuanian Integrated Library Information System Ibiblioteka (a link to the catalog Ibiblioteka.lt: < https://ibiblioteka.lt/metis/ >). One can also order the desired document for viewing through this catalogue. Historical sources stored in libraries are valuable heritage objects; therefore, they are available for viewing only on site - in the reading room of the library where they are stored. One can also order a document on site, upon arrival at the library, but its presentation may take some time.

Particularly valuable historical sources are kept in some academic libraries. The Vrublevski Library of the Lithuanian Academy of Sciences stores various valuable historical sources, including old prints, valuable and rare books related to Lithuanian culture, maps, and other valuable documents. The most useful collection of the library for community-based tourism route creators may be the collection of manuscripts, which includes documents from the archives of some church institutions, noble families and estates, as well as other manuscripts. The Vrublevski Library has a search system (a link to the Vrublevski Library search system: < https://vb.mab.lt/discovery/search?vid=370LABT_LMAVB:LMAVB >), through which one can also order the desired document. One can also order a document upon arrival at the library, but its delivery from the storage facilities may take some time.

Another academic library with exceptionally valuable historical sources is the Vilnius University Library. It stores extremely valuable and rare old books, maps, and other sources, among which manuscripts are the most relevant for community-based tourism route creators. Among the manuscripts stored in the Vilnius University Library, one can find fragments of some church and manor archives, as well as parts of the court books of the Grand Duchy of Lithuania and documents of other institutions and individuals. Vilnius University Library has a search system (a link to the Vilnius University Library search system:

< https://biblioteka.vu.lt/ >), through which it is also possible to order the desired document. It can also be ordered on site by filling out a paper order form.

In Lithuania, there is also an opportunity to get acquainted with the values stored in museum collections - documents and artefacts - which can be used in creating a community-based tourism route. First of all, it should be mentioned that some of the values stored in museums are digitised and publicly accessible. In order to get acquainted with museum values that are not digitised and publicly accessible, you need to contact a specific museum, which may possibly contain documents or artefacts necessary for creating a community-based tourism route. Museum workers have information about whether their museum collections contain values related to a specific area. If the museum has such values and the creator of a community-based tourism route wants to get acquainted with them, you need to come to the museum and write a request, in which you need to indicate the purpose for which you want to view the documents or artefacts. Then, a time is agreed when the museum can present the values for viewing. It should be emphasised that not all documents and artefacts stored in museum collections may be accessible to non-museum workers - these are mostly fragile, poor-condition assets, for which viewing may worsen their condition.

However, creators of community-based tourism routes should take advantage of the opportunities provided by Lithuanian museum collections. Museums store not only documents that may contain useful information for creating a tourism route, but also artefacts that are related to the area about which a community-based tourism route is being created. When preparing a tourism route, a copy of an artefact stored in a museum can be included in its activities. An unusual object for a modern person, the original of which is associated with this area, especially if such an object is included in the interactive activities of the tourism route, gives the route authenticity and uniqueness, which modern people are especially looking for. This provides more opportunities for the community-based tourism route to be successful and provide greater financial and other benefits to the local community itself.

When preparing a community-based tourism route, it is especially convenient to use digitised heritage platforms. The already discussed Electronic Archive Information System includes a Digital Reading Room (a link to the Digital Reading Room: < https://eais.archyvai.lt/repo-ext >), where one can view all documents in the Lithuanian archives that have been digitised. The largest part of the digitised archival documents consists

of the most popular and most interesting documents for users: Lithuanian Catholic parish registers, as well as photographs. The Digital Reading Room is constantly being supplemented with digitised archival audio recordings. The required digitised document can be found in the Digital Reading Room according to the previously discussed principles of searching in the Electronic Archive Information System.

Another platform where digitised heritage is publicly available is ePaveldas (a link to the ePaveldas: < https://www.epaveldas.lt/ >). It hosts Lithuanian-themed printed materials from the 16th to 20th centuries stored in Lithuanian libraries, museums, and archives - old books in Lithuanian and other rare publications related to Lithuanian history and culture, some documents of the courts of the Grand Duchy of Lithuania, church registers, and other written documents. This portal also contains digitised old audio recordings and some artefacts stored in museums.

Users can also access digitised heritage stored in academic libraries. The Vrublevski Library of the Lithuanian Academy of Sciences has a Digital Collection, which provides access to some of the most valuable documents stored in the library (a link to the Vrublevski Library Digital Collection: < https://www.mab.lt/istekliai/skaitmenines-kolekcijos/>). Some old books, maps, manuscripts, works of art, photographs and other documents are placed here.

Vilnius University Library also has Digital Collections (a link to Vilnius University Library Digital Collections: < https://kolekcijos.biblioteka.vu.lt/ >), which contain some of the old books, maps, photographs, engravings, graphic works, manuscripts stored in the library, including court books of the Grand Duchy of Lithuania and documents of noble families and other manuscripts.

Lithuania has a portal for digital museum collections - the Lithuanian Integral Museum Information System LIMIS (a link to the LIMIS system: < https://www.limis.lt/), which houses digitised heritage stored in museums. This includes not only photographs, works of art, written documents, and audio recordings, but also crafts and other artefacts. The system contains about 900.000 digitised museum treasures, and the existing collection is constantly being expanded. The LIMIS search system allows one to find a museum treasure in digital collections by the period, location, or person it is related to, by the museum where the treasure is stored, and other criteria. The LIMIS system allows one to get acquainted with the heritage stored in Lithuanian museums and can help one find historical sources useful when preparing a community-based tourism route. This can be both knowledge from written

sources and visual material reflecting the development of the area and community. Using the system, it is also possible to find artefacts related to a specific community, copies of which can be used on a community-based tourism route and generate greater interest among visitors in the tourism route and the community itself. Although the LIMIS system contains only a small part of the values stored in museums, searching it can help one get acquainted with the collections of specific museums, and it can be an excellent introduction to live searches for artefacts and other sources in museum collections.

The evolution of architecture

In community-based tourism, a significant part of the route is local architecture, which in many cases can tell significant and interesting episodes about the development of the local community. Therefore, creators of community-based tourism routes should be at least minimally familiar with the history of architecture, with the architectural features characteristic of a particular historical period.

Art historians usually study the development of architecture in terms of styles. The earliest architectural style found in Denmark, Estonia and Lithuania is Romanesque. It should be emphasised that in Estonia and Lithuania it is found only in isolated cases and fragmentarily, as individual architectural elements in later Gothic buildings. In Denmark, the Romanesque style existed in its full extent in the period from about 1140 to 1270. This style was mainly used for churches. Romanesque architecture is characterised by massive proportions, thick walls, large pillars, semicircular arches and windows with such arches, decorative arcades, as well as barrel and cross-barrel vaults. Stone was used as a building material, and later, bricks. Romanesque buildings are characterised by unplastered external walls.

Later, the Gothic style developed. In Denmark and Estonia, Gothic appeared around 1270, and in Lithuania around 1320. The most characteristic feature of Gothic is the pointed arch. This style is also characterised by windows with pointed arches, blind arches, cross vaults, and vertically oriented compositional lines that create the impression of lightness and upward movement. The Gothic style is most evident in church architecture, but it was also used to build residential buildings, castles, and other secular buildings. Gothic buildings are especially characterised by unplastered external brick walls and roofs covered with clay tiles. The Gothic style finally disappeared around 1530.

Around 1520, buildings with Renaissance architectural features began to appear in the Baltic Sea region. The Renaissance replaced the pointed arch characteristic of Gothic and revived some elements of antique architecture, such as the semicircular arch and cross-barrel vaults. Horizontal compositional lines became dominant. The Renaissance architecture of the region in question is characterised by rectangular windows divided into 4 or more parts, decorated with profiled borders. They are usually plastered or made of stone and contrast with the unplastered brick walls and clay tile roofs; this feature is characteristic of the region. In contrast to Gothic, the Renaissance was most pronounced in secular buildings, especially in the residences of rulers and aristocrats. Most such buildings can be found in Denmark. The Renaissance style disappeared in the architecture of Denmark, Estonia, and Lithuania around 1630-1650.

The Baroque, which replaced the Renaissance, was initially associated with Catholicism, so it first arrived in Lithuania around 1610. It reached Denmark around 1640, and appeared in Estonian architecture only around 1720. Baroque architecture seeks to surprise the viewer with its splendour and unusualness, so the symmetry characteristic of buildings created in this style is combined with curved and broken lines, ornamental and sculptural decoration; wall planes are divided by pilasters, cornices and other details, and doors and windows are surrounded by profiled borders, often with an ornate cornice at the top. Late Baroque is intertwined with the similar Rococo style, which is characterised by an even greater tendency towards splendour and freedom of lines and figures, unexpected compositions and asymmetry. Rococo is mainly characteristic of interior decoration. In the Baltic region, Baroque and Rococo buildings were usually plastered and painted, with exposed brickwork only in Denmark. Baroque and Rococo buildings are characterised by two-pitched roofs, usually covered with clay tiles or copper or other metal sheets. Baroque was a popular style in the aforementioned countries and lasted longer than in Britain, France or other Western European countries. In Denmark and Estonia, Baroque and Rococo disappeared around 1780, while in Lithuania it was particularly popular and lasted until around 1790, especially in church architecture.

From the middle of the 18th century, classicism gradually began to prevail in European art, including architecture, which sought to revive the principles of ancient Greek and Roman aesthetics. The main features of buildings in this style are symmetry, clarity and purity of forms, and moderate decoration. A characteristic element of classicist buildings is the classical

portico - a triangular pediment supported by columns. The walls of buildings in this style are usually smooth; the windows are rectangular, less often arched; they can be without frames, and often the top of the window is decorated with a modest triangular cornice. In Denmark, Estonia, and Lithuania, the classicist style existed in parallel with the baroque-rococo style in the period from about 1770 to 1785; therefore, the buildings of this period are characterised by the interweaving of classicism with baroque and rococo styles. In the aforementioned countries, only around 1790 did Baroque and Rococo finally give way to Classicism. It prevailed until 1840, and in some cases until 1860.

Around 1800, resistance to classicism emerged in European architecture, and the artistic movement of romanticism was formed. In architecture, romanticism was expressed as historicism - the so-called neo-styles. These are architectural styles that use elements of styles from previous eras - neo-Romanesque, neo-Gothic, neo-Renaissance, neo-Baroque. The architecture of this period is also characterised by eclecticism - a combination of several different styles. In Denmark, Estonia, and Lithuania, neo-styles and eclecticism began to spread around 1860 and existed until about 1920. During this period, the so-called brick style also spread as a variety of eclecticism, which is characterised by unplastered brick facades, in which the decor is created with compositions of plain and profiled bricks. Brick-style buildings are quite abundant in Estonia and Lithuania. Unlike Denmark, these countries have buildings in the so-called Russian style. This style combines elements of old Russian architecture and the Byzantine style; therefore, it is a direction of historicism. The Russian style in some cases overlaps with the brick style.

While historicism was still alive, around 1892, a style of architecture and art in general, called modern, became particularly popular throughout Europe. The creators of this style either rejected elements of previous styles or used them in unexpected combinations with geometric shapes, oriental motifs, wavy, asymmetrical lines, stylised, elongated female figures and masks. Unexpected combinations of materials were used in the decoration of facades - plaster of various textures, stone, brickwork, glazed tiles of various colours, and more. As an architectural style, modern had several varieties, the most famous of which were Secession, Jugend, and Art Nouveau. The modern style existed until 1914.

Around 1920, modernist architecture began to take hold in Europe, which had several directions. Modernism was characterised by the purity of geometric forms, the combination of verticals and horizontals, the use of reinforced concrete, metal structures, and other

construction innovations of the time, as well as the complete abandonment of decor. This style flourished until about 1940. In Lithuania, modernism acquired unique features, and a large number of valuable buildings were created in this style in the period 1929-1940. It should be noted that until 1929, modernism practically did not manifest itself in Lithuanian architecture; the buildings of this period are characterised by the continuation of historicist traditions.

After World War II, modernism continued to be the dominant direction in architecture, eventually acquiring new variations, such as brutalism. From about 1950, other architectural trends appeared alongside modernism, for example, postmodernism, which gradually increased in number. It is quite difficult to classify and discuss these trends. In summary, it can only be noted that they are characterised by unexpected technical solutions and forms, and concrete and glass predominate as the main building materials.

The development of Estonian and Lithuanian architecture, due to the Soviet occupation after World War II, took on different features than in Denmark and the rest of the free world. In Estonia and Lithuania, the so-called Stalinist style reigned from 1945 to 1958, characterised by massive, even oppressive proportions, the use of classicist elements, and exaggerated pomp. Since 1960, the direction of Soviet rationalism has prevailed in architecture, the most characteristic feature of which is buildings built according to standard designs, especially block-of-flats buildings. Compositions of geometric figures and angular volumes are characteristic of high and late Soviet modernism.

Architecture is a witness to the development of a community and a place; therefore, when properly used, it can be an excellent means of learning about the history of a community for visiting visitors, as well as a factor that strengthens the identity of the community itself. These guidelines are of a general nature, helping to see a specific building in a broader context; however, to properly discuss the architectural heritage significant to a specific community, one should be interested in specific studies of this heritage - perhaps the building or complex has been studied by architectural scholars, art historians, historians, and specialists in other fields. Knowledge from scientific research, combined with the living memories of the local community about this heritage, can be invaluable material for a community-based tourism route.

Development of society and lifestyle

Community-based tourism provides an opportunity to introduce visitors to the development of a local community over the centuries. The development of society, changes in lifestyle, and everyday life have become increasingly interesting to the general public in recent decades, so community-based tourism can help meet this need. In this way, the local community can better present itself and highlight its uniqueness. In order for the creators of community-based tourism routes to better reveal the uniqueness of their community, they should at least briefly review the most significant features of the development of Danish, Estonian, and Lithuanian societies and lifestyles.

The societies of the states aforementioned, especially Denmark, have followed different paths of development, but they are also connected by a number of common features, especially when it comes to the previous centuries. Before baptism, the societies of all the states aforementioned were quite similar, consisting of separate tribes. These, in turn, were divided into smaller units, gathering around one or more hillforts. Society consisted of two main parts: the community and the tribal nobility. The basis of the community was farmers and craftsmen, whose production was mainly consumed locally and was also traded with other communities and tribes. At the bottom of society were the captives, who were mostly prisoners of war. The tribal nobility was a privileged and ruling stratum of society; it organised the defence of the country and raids into neighbouring lands. Such raids were a common element of the lifestyle of that time. Princes emerged from the tribal nobility. As they expanded their power and fought among themselves, a single princely family emerged, which consolidated its power over the surrounding tribes, whose princes were removed, and thus states were formed. The tribal nobility also formed a nobility and aristocracy.

Particularly significant changes in societies occurred after baptism. The changes were ambiguous. Christianity contributed to the development of law, allowed the creation of self-governing cities, which encouraged the growth of the merchant and artisan class. But the introduction of Christianity in Denmark, Estonia, and Lithuania also had negative consequences for the majority of society - the privileged classes used Christianity as a tool to strengthen their position in relation to the peasants; the latter became subjects of the landowners. A characteristic feature of all the states aforementioned is that the peasants became serfs of the landowners for long centuries. In Estonia, serfdom had one feature - the

landowners were not nobles who rose from the local nobility, but German knights who conquered the land, from whom a stratum of local barons was formed.

After the adoption of Christianity, the lifestyle of different groups in society changed little over several centuries. The lifestyle depended on the social class to which a person belonged. The absolute majority of society was made up of peasants, whose main activity was agriculture. They worked not only on their own farms, but also performed duties on the landowners' estates. Peasants sold food products and raw materials grown and produced on their farms, thus receiving additional income, and provided the rest of society with food. Peasants obtained food and the absolute majority of necessary items from their farms - work tools, household utensils, clothing, and others. They bought some items from craftsmen, mainly metal and its products, which the peasants did not have the conditions or knowledge to make themselves.

The second largest group of society was the townspeople. The basis of this social stratum was made up of merchants and artisans. The former were engaged in local and international trade, supplying the rest of society with necessary goods and raw materials. Merchants engaged in international trade; in some cases, they acquired great wealth, and they formed the elite of the townspeople. Artisans were a particularly significant group of society, since before the advent of industrial production they produced practically all the things necessary for life. They also performed work requiring specific skills: they built buildings, paved streets, built ships, and so on. Different crafts provided different profits, but in general artisans did not have the opportunity to become as rich as merchants. However, the vast majority of the urban population consisted of poor people who worked as servants, unskilled labourers, or performed other low-paid jobs. Speaking of city dwellers, it should be noted that this social group was the smallest and least advanced in Lithuania, since favourable conditions for urban development were not created here - the cities were small, and the city dwellers were poor, especially compared to Denmark.

The greatest influence and power in the society of that time was held by the nobility. This was a small group, making up only a few percent of society, but it controlled the greatest wealth and had the greatest power in society. The nobility was not homogeneous; it consisted of groups of various wealth. The richest and most influential group of the nobility, especially in Denmark and Lithuania, was the aristocracy, which consisted of only a few families. The basis of the wealth of the nobility

nobility was landownership, which in turn was based on serfdom in both Denmark and Estonia and Lithuania.

Very significant changes in society began about 150 years ago, when industrial production began to strengthen in the countries aforementioned. It created conditions for the emergence of a group of large industrialists, whose wealth could compete with or even surpass the aristocracy. The development of industry is associated with a very significant social change: in 1784 in Denmark, in 1819 in Estonia, and in 1861 in Lithuania, serfdom was abolished. This gave peasants personal freedom; many poor rural residents moved to cities and worked in industry. At the end of the 19th century, a modern urban lifestyle developed - most became industrial workers, and a modern middle class also appeared with its own entertainment culture, such as cinema, concerts, and travel. The lifestyle of society was changed by the emergence of new means of transportation - trains, steamships - making travel much easier and faster, as well as the spread of industrial products in the household, which made everyday life easier and provided the opportunity to devote time to other needs, such as entertainment or self-education.

Even more significant changes occurred in the lifestyle of the rural population. Peasants freed from serfdom moved en masse to the cities, while those remaining in the villages continued to engage in agriculture. Here, changes occurred more slowly; new technologies penetrated agriculture less rapidly than in manufacturing. Industrial products increased in the environment and in the households of the rural population, but the lifestyle remained little changed until about 1950. Most rural residents engaged in agriculture on their own farms, where they worked, and horse and human labour prevailed, and the villagers obtained food and many other products from their own farms. After 1950, machinery began to increase significantly on farms, manual labour decreased, household appliances appeared in households, and more and more food was purchased in shops. Also, the number of people living outside of agriculture increased in rural areas, and around 1980, an urban lifestyle with a household typical of city dwellers finally prevailed, and traditional crafts almost disappeared.

When it comes to lifestyle changes, the case of Estonia and Lithuania should be discussed separately. These states were occupied by the Soviet Union, so the natural path of development of these countries was severely distorted. This led to the formation of a different lifestyle and a different society. Denmark did not experience such a long-term occupation, so it developed

similarly to Western European countries. In both Estonia and Lithuania, the absolute majority of urban residents were industrial workers, and their lifestyle differed less from Denmark, except for an incomparably poorer household and quality of life. The most striking difference from Denmark was seen in rural areas. In Estonia and Lithuania, there was no layer of independent farmers living from their own work during the Soviet period. Independent farmers were a natural phenomenon in the Estonian and Lithuanian countryside that has existed for millennia. However, during the Soviet period, this natural phenomenon was destroyed; all farmers were turned into workers on collective farms and soviet farms. Rural residents could only feel as farmers, at least partially, on subsidiary little farms near their homes. The life of the rural population in Estonia and Lithuania was poor, because the inhabitants themselves were mostly poor. This slowed down the arrival of a modern, urban lifestyle in the countryside. A strange situation arose there - the traditional lifestyle of an independent farmer was destroyed, but there were no conditions for a modern one to develop. How radical the changes were in the Estonian and Lithuanian countryside is evidenced by the fact that in these countries the absolute majority of traditional crafts disappeared earlier than in Western Europe, including Denmark, although in Estonia and Lithuania the conditions for their survival were much more favourable.

Summarising the discussion of changes in society and lifestyle, the following key points can be highlighted. The structure of society and lifestyle remained little changed for several centuries after the adoption of Christianity in Denmark, Estonia, and Lithuania. Significant changes began with technological progress and the rise of industrial production. Significant changes in the urban part of society and lifestyle began about 150 years ago, and in rural areas 60-70 years ago. Then a modern structure of society and a modern lifestyle took shape, and the significant difference between urban and rural lifestyles disappeared.

Principles of interpreting historical sources

When implementing a community-based tourism route, the interpretation of the information provided in these sources and the works of historians is no less important than the search for historical sources. First of all, it should be emphasised that even when using the publications of professional historians, it is not enough to use the information provided by one scientist - it is recommended to review the data provided by several historians on the same topic and compare

them. Similarly, it is necessary to work with historical sources - it is desirable to have several similar sources on one issue and compare them.

It should also be mentioned here that people's memories, such as oral history, can also be a source of history. When using memories, the principle discussed also applies - it is necessary to compare the memories of several presenters on the topic under consideration, because they can be particularly subject to an element of subjectivity; memories can often include not only facts, but they can be intertwined with a subjective assessment, which depends on the person's experiences, worldview, formed attitudes, and the like. This aspect is particularly significant in countries that have experienced long periods of occupation, such as Estonia and Lithuania - people with different life experiences can sometimes have completely different, even opposite, assessments of the same event.

It also should be noted that working with historical sources requires special, specific knowledge, which is mostly possessed by specialists with a history or similar education. This is especially relevant when working with sources older than 100-150 years. When it comes to working with written sources, it should be borne in mind that language changes more or less over time - the meanings of words may change, some words used in the past may have disappeared from the current language, and the structure of sentences also changes.

Many sources from older centuries are in foreign languages, which is especially important when talking about the history of Estonia and Lithuania, since the Estonian and Lithuanian languages became official only in the 20th century, with the formation of nation-states. Therefore, manuscript sources in Estonian and Lithuanian, created before the middle of the 19th century, are particularly scarce. When examining sources for Estonian history, knowledge of German and Russian is especially necessary, while when studying the history of Lithuania, knowledge of Polish, Ruthenian, Russian, and other languages is inevitable. The situation is completely different with old manuscripts and other sources in Danish, since this language has been the state language of Denmark for several centuries. When working with manuscripts, knowledge of paleography is also necessary, because manuscripts from different periods are usually characterised by different writing features - some letters were written in a different, sometimes completely different manner than today.

Specific knowledge is also needed when working with photographs and other visual material in order to properly assess the realities of the period depicted in it. The study of crafts, ethnographic objects, industrial products and other artefacts also requires

ethnography, archaeology and other specific knowledge. If artefacts stored in museums and other memory institutions and other historical sources are used in the creation of a community-based tourism route, each such source has a description that provides basic information about it, which facilitates its research and use. However, it should be emphasised that in order to properly use the information provided by historical sources, it is also necessary to use reliable sources of information, which were discussed earlier.

As mentioned, working with various types of historical sources requires specific knowledge, so this is best done by specialists with appropriate education. However, this does not mean that people without a historian or similar education cannot work with historical sources. Individuals with analytical thinking and motivation can work independently with some sources and conduct simple historical research. Of course, in many cases such research will not be comparable to the research of professional historians, but it is an excellent tool that allows tourism route creators to better understand the development of their community and strengthen local identity. When creating a community-based tourism route, it would be especially welcome if its creators would use professional historians to examine more complex sources or issues, especially if the historian has any links with the local community. This would not only make the route more qualitative, but would also contribute to the education of the local community and strengthen its identity.

Methodology for the Preparation of Community-Based Tourism

Creating a tourist route is a creative process. A themed tourist route is created according to the methodology for creating tourist routes. Before starting to plan a route, it is important to select the area to be explored, analyze its geographical (natural) and cultural environment, and familiarize yourself with the history of the area, heritage sites, and attractions that are characteristic of the area being explored. It is very important to study the social environment of the area: its inhabitants, settlements, and local communities, whose attractions and values may be of interest to tourists wishing to get to know the local communities.

Planning a tourist route consists of the following stages:

- gathering information about nature, culture, and history;
- collecting photographs of historical and current situations from various sources of information (e.g., archives);
- it is important to take an interest in and collect information about famous people from the area being researched (writers, artists, politicians, public figures), and to familiarize yourself with their biographies;
- collecting information about local residents (communities), their cultural and social activities, and celebrations.
- Based on the information gathered, identify interesting facts about the development of the area and the values of local communities that can be used to create a community tourism route.

Various sources (books, archives, encyclopedias, reports, activity plans, websites) provide a wealth of interesting and valuable information about the area under study, its cultural and social development, its inhabitants and communities. Therefore, in your opinion, it is important to select the most important information (facts, data, photos) that can be used to create a tourist route.

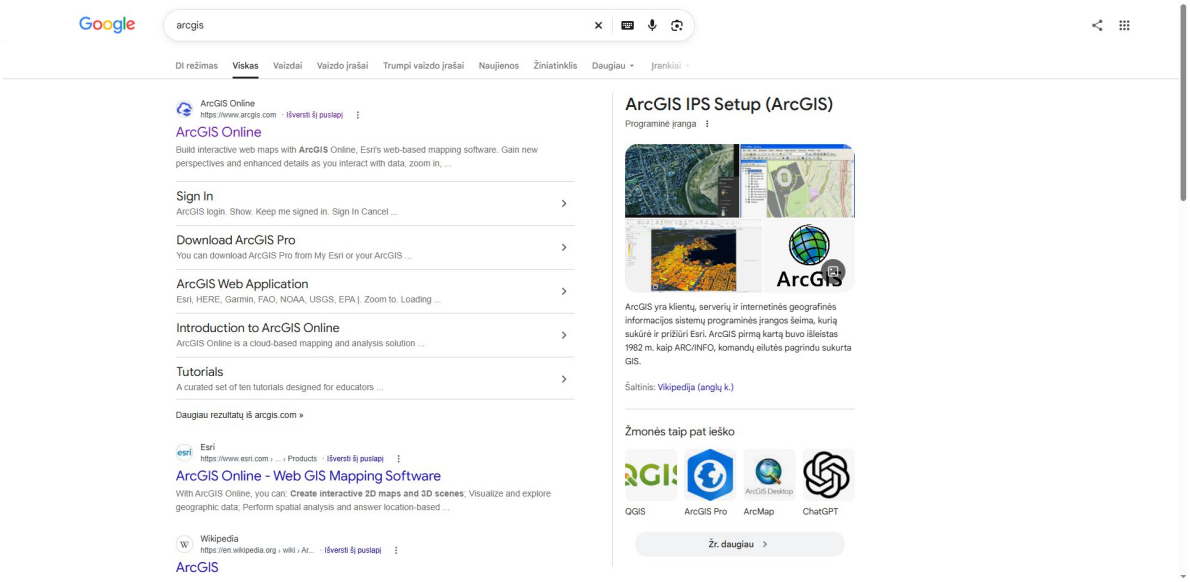
The concept of community tourism and the planning of community tourism routes is a combination of social innovations. This approach involves creating a community tourism route that showcases the attractions of the community being explored (city, small town, rural area). The aim of such a route is to familiarize visitors and tourists with the activities of the community, their connections with the living environment, natural, historical, cultural, social facts and attractions. The community tourism discovery route encourages people to take an interest in communities, learn about their identities and shared values. The promotion of community tourism increases the attractiveness of less visited, less explored areas and their local communities to tourists, and increases public interest in the communities themselves.

The main criteria for creating a thematic community discovery route:

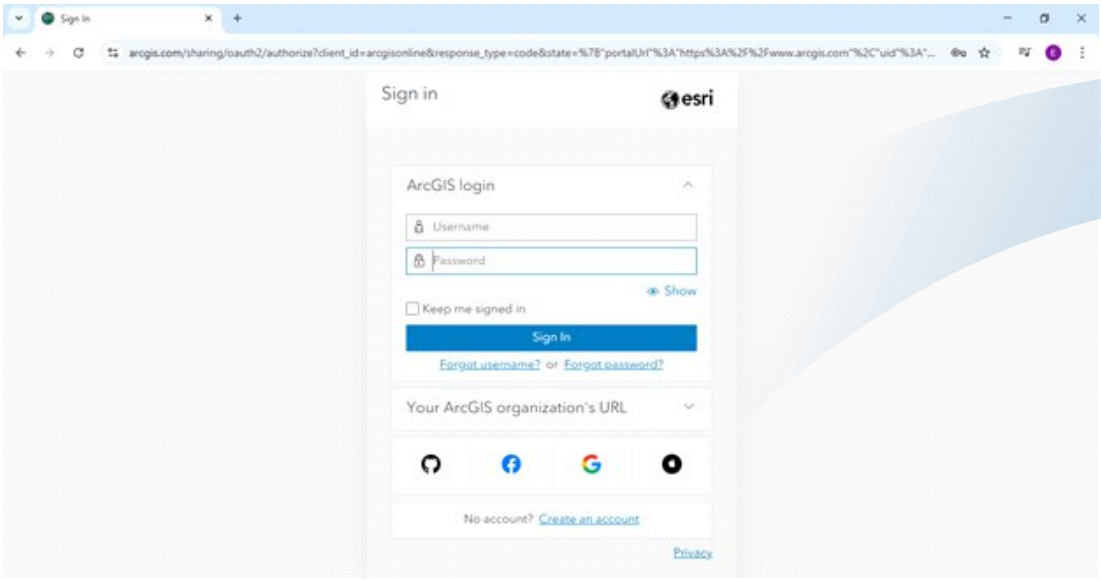
- Formulate the purpose of the thematic community educational route, i.e., specify the purpose of the route and the target group of tourists (who might find this route interesting).
- The average duration of the route (including stories, questions, and answers) should be between 1.5 and 2 hours. Usually, the route itself (the tour lasts about 1-1.5 hours, with about 0.5 hours allocated for questions, answers, and discussion about the interesting features of the presented community) takes about 1 hour. Questions, answers, discussion about the interesting features of the community presented.
- The introductory route should be circular, i.e., the starting and ending points of the route should be the same, but linear route segments can be planned as alternatives, depending on the interests and motivation of the tourists.
- The route description must be created using ArcGIS online digital technology (StoryMaps platform), which is designed for creating interactive stories. This digital technology makes it possible to present the prepared route on site when tourists use their mobile devices. Tourists see all the relevant information on their devices, and the community guide presents and comments on this information on site. This social innovation in route presentation increases tourists' interest in the area they are visiting and the attractions of the local community, while digital technology allows them to access relevant information interactively. Community guides who use this thematic route presentation technology will be more competitive in the local tourism market and will also demonstrate the innovations of digital technology to tourists. It will also show tourists that community guides and local communities are technologically advanced. ArcGIS online StoryMaps digital storytelling technology is not yet very popular in the Baltic and Nordic countries, but this technology can be successfully applied to the creation and interactive presentation of community tourism thematic routes.

Stages of the technological creation of a thematic community educational route:

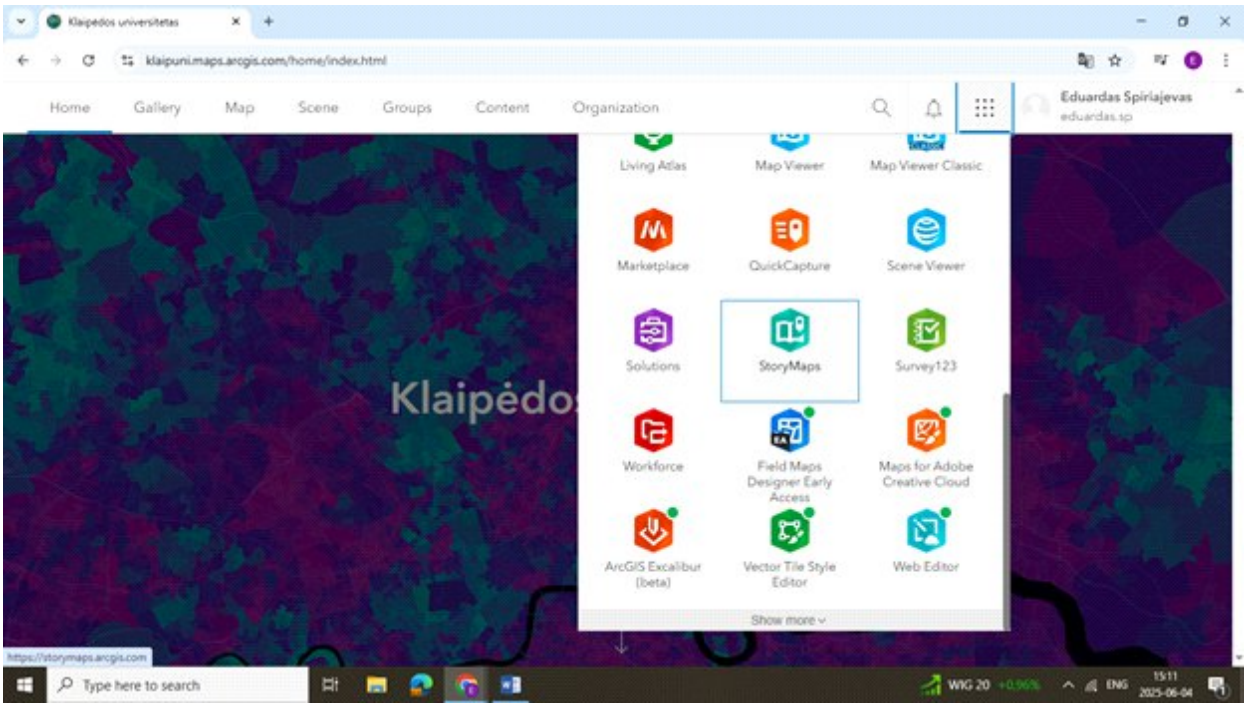
1. Find the ArcGIS online website using the Google search engine



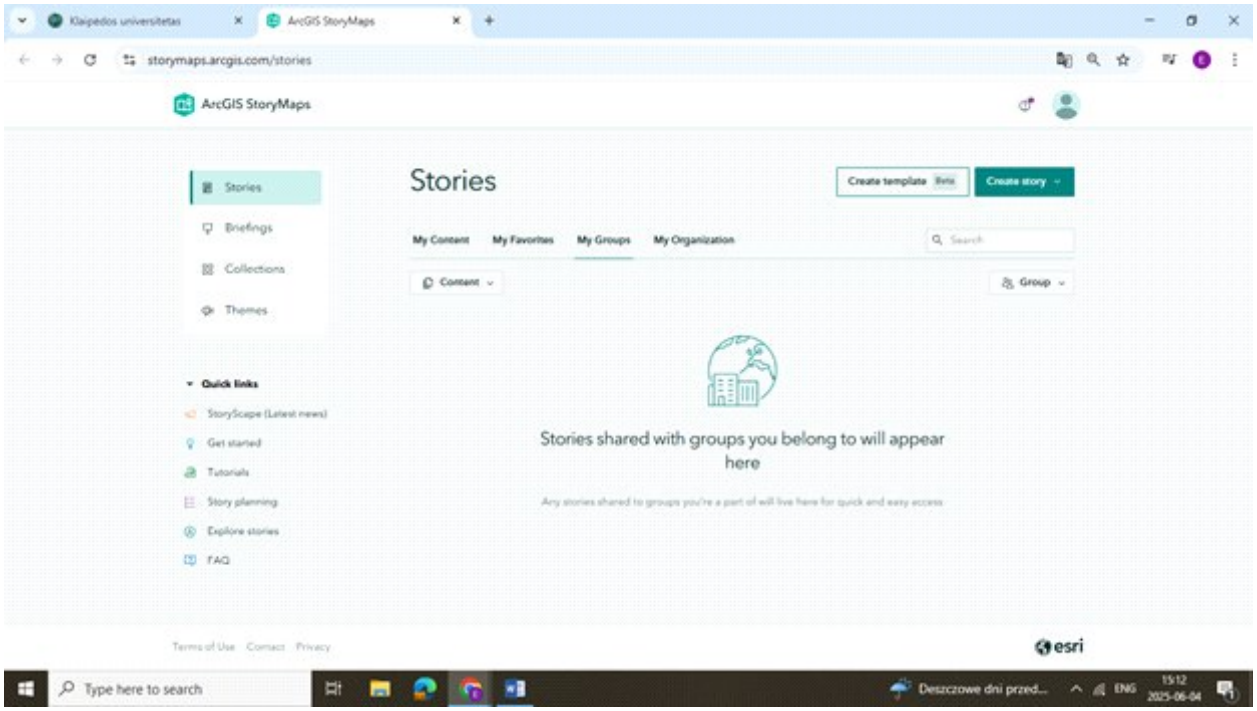
2. Create a personal account. We recommend selecting the Advanced user type for your personal account



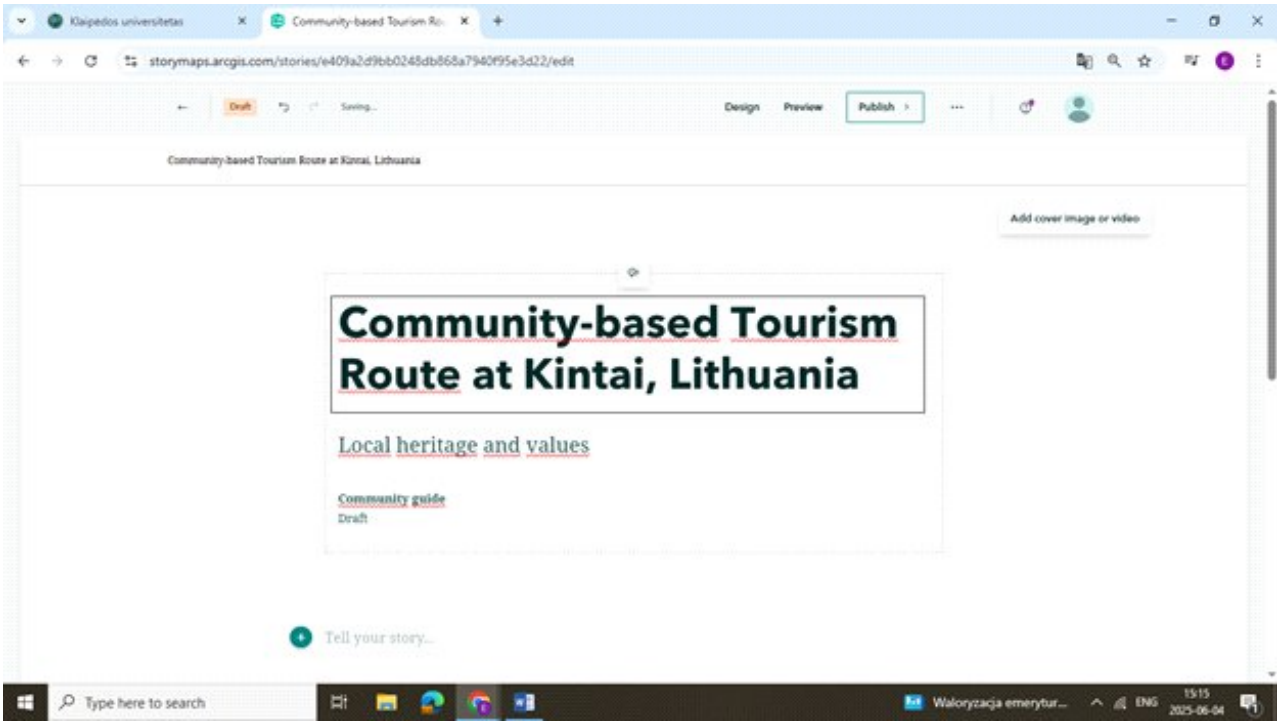
3. Once you have created your ArcGIS online personal account, you will see a square with nine dots at the top. Click on the square and find the StoryMaps platform icon.



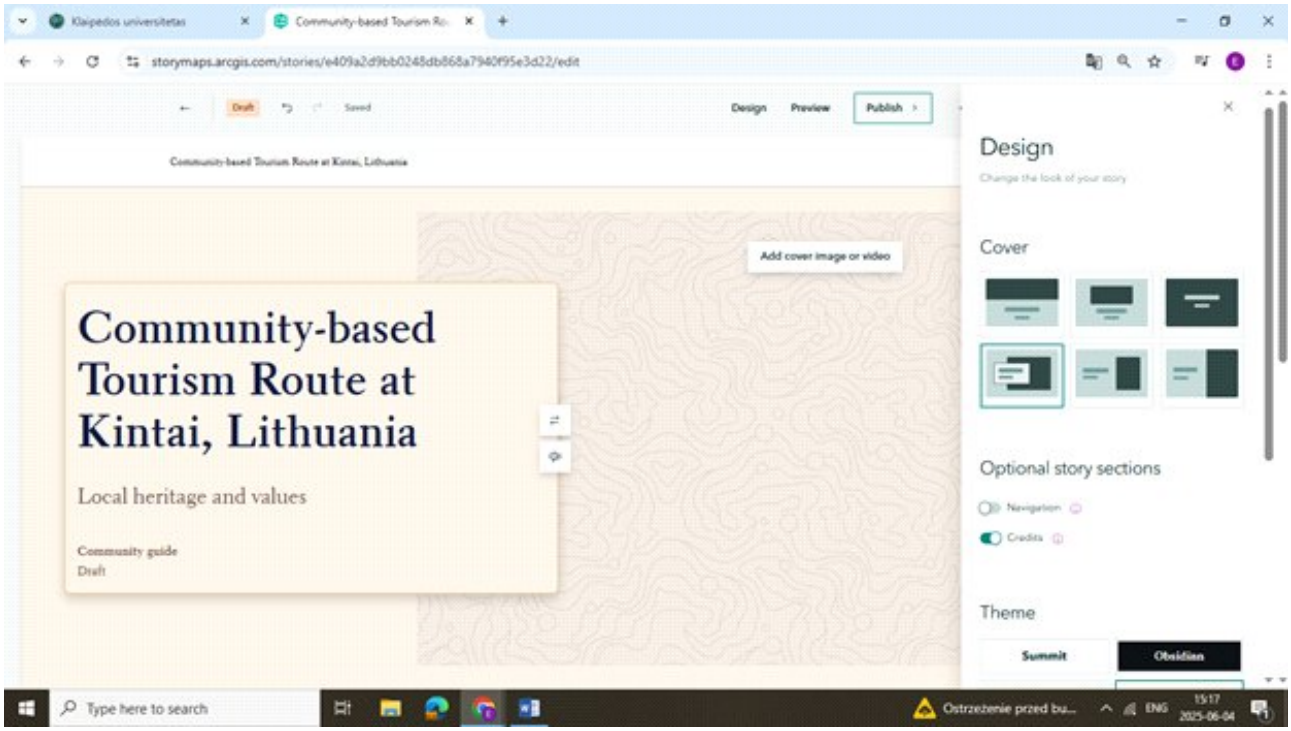
4. Select the StoryMaps platform. A StoryMaps platform account will open, where you can start creating your story and develop an interactive community tourism educational route.



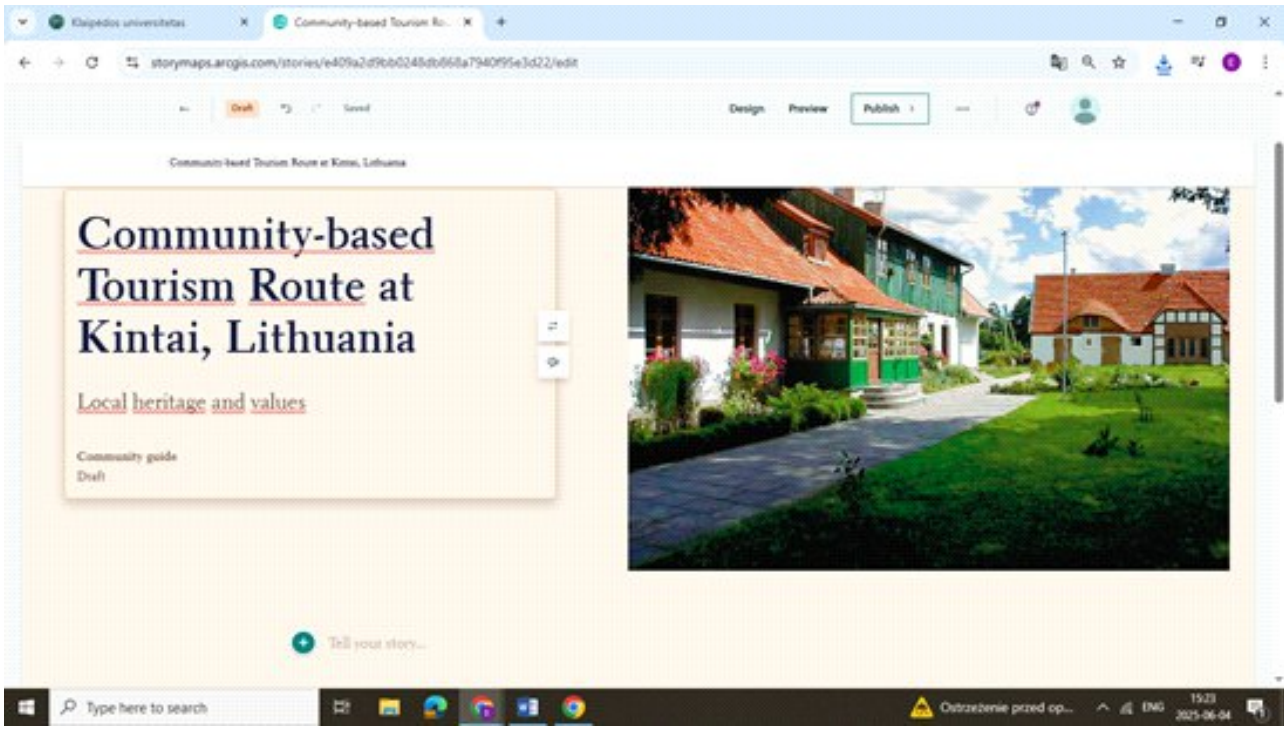
5. In the account settings, you can select the desired language, e.g. Lithuanian, Estonian, Danish, English. Click on the Create Story button to open the window for creating a new story.



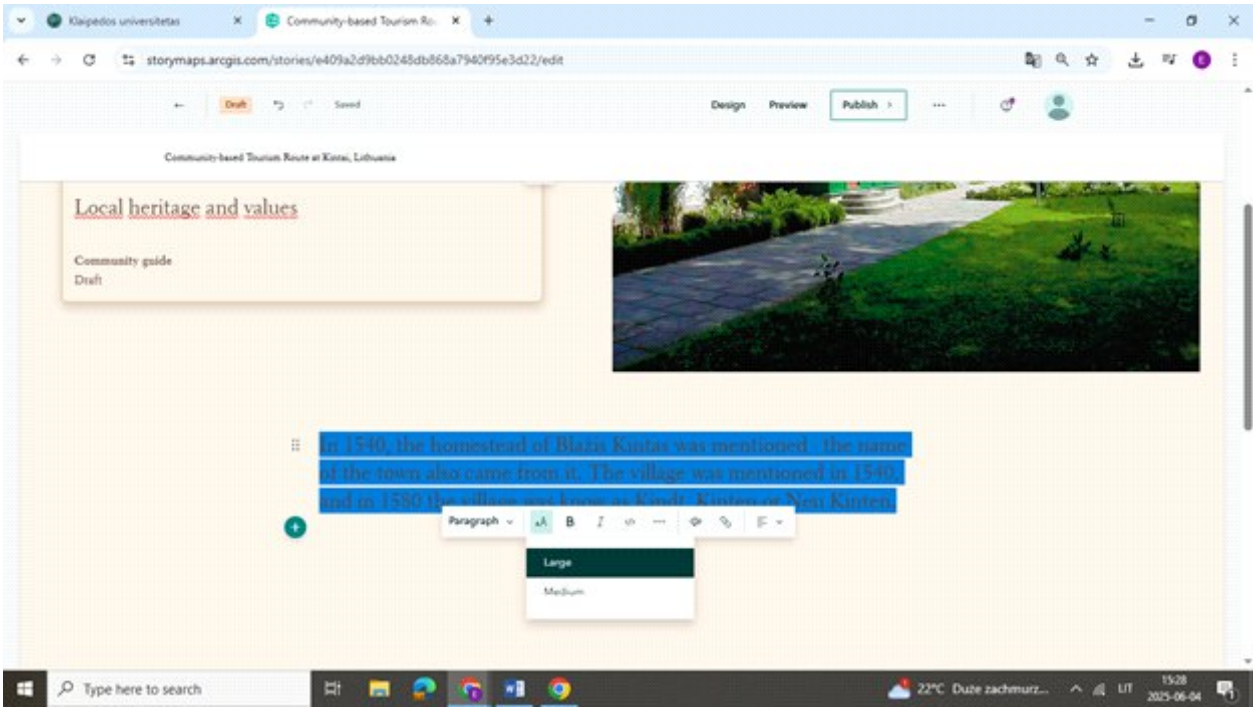
6. In the new window, first enter the name of the tourist route being created. You can also enter the route creators (authors) and indicate their first and last names. It is important to note the plus sign on the blue background. Clicking on this sign will display a catalog of functions necessary for creating the route, which will be used further.



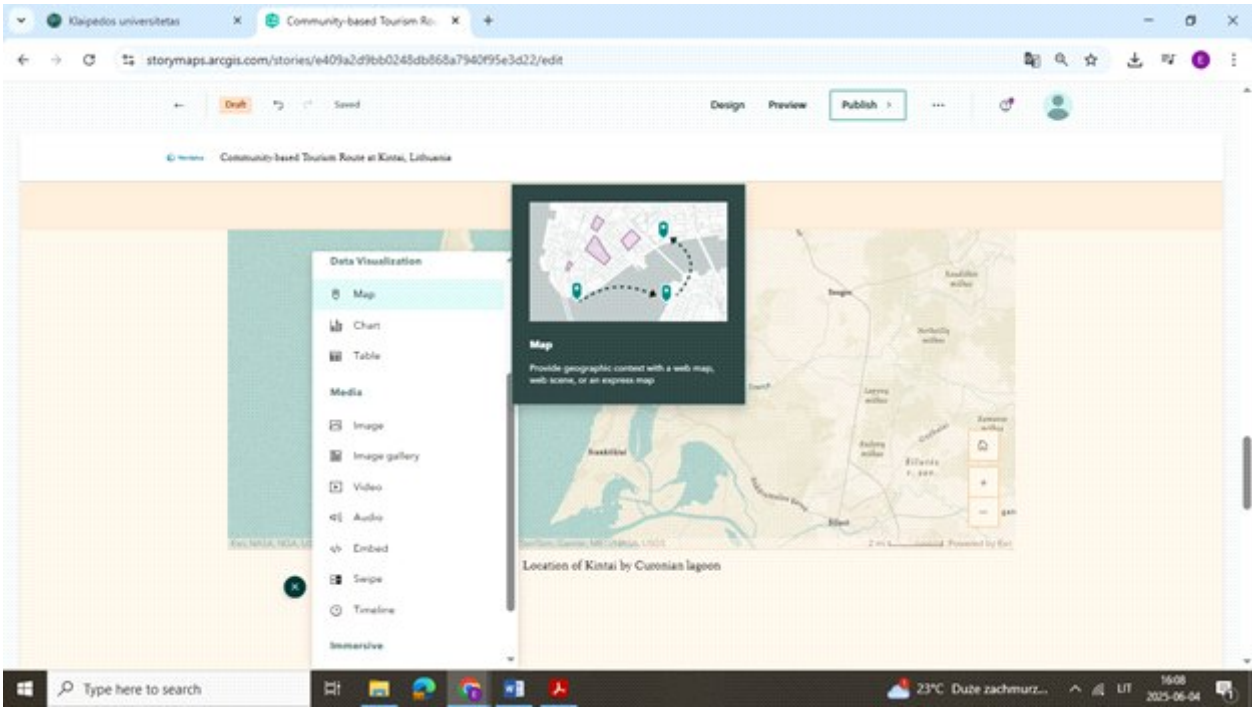
7. Pay attention to the functions in the top bar. Click on the Design button. After clicking, you will see the design (layout) options for the suggested route. Try out the different design functions for laying out the tourist route information. Choose the design function that suits you best and is most acceptable.



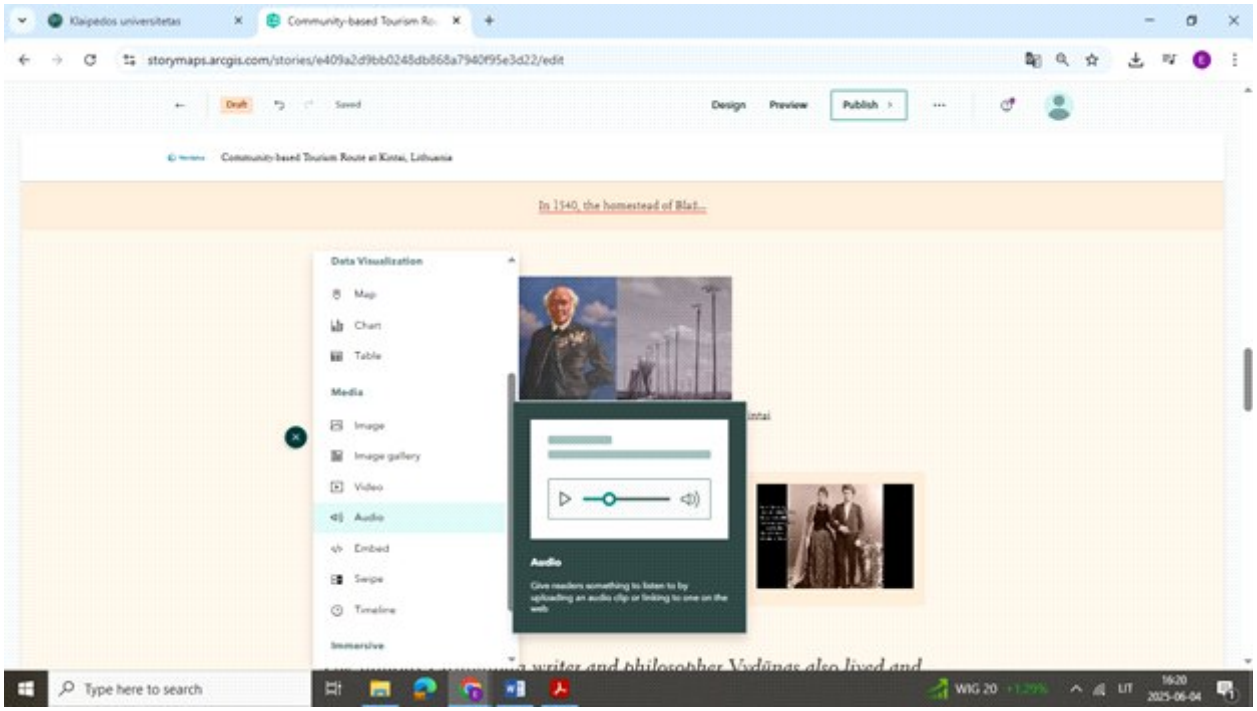
8. It is generally recommended that the text on the route's title page be on the left side and the representative photo on the right side. Overall, these choices depend on the route author's preferences and decisions. When choosing design features, it is important to consider the visual appeal of the route to potential tourists who will read and study this information.



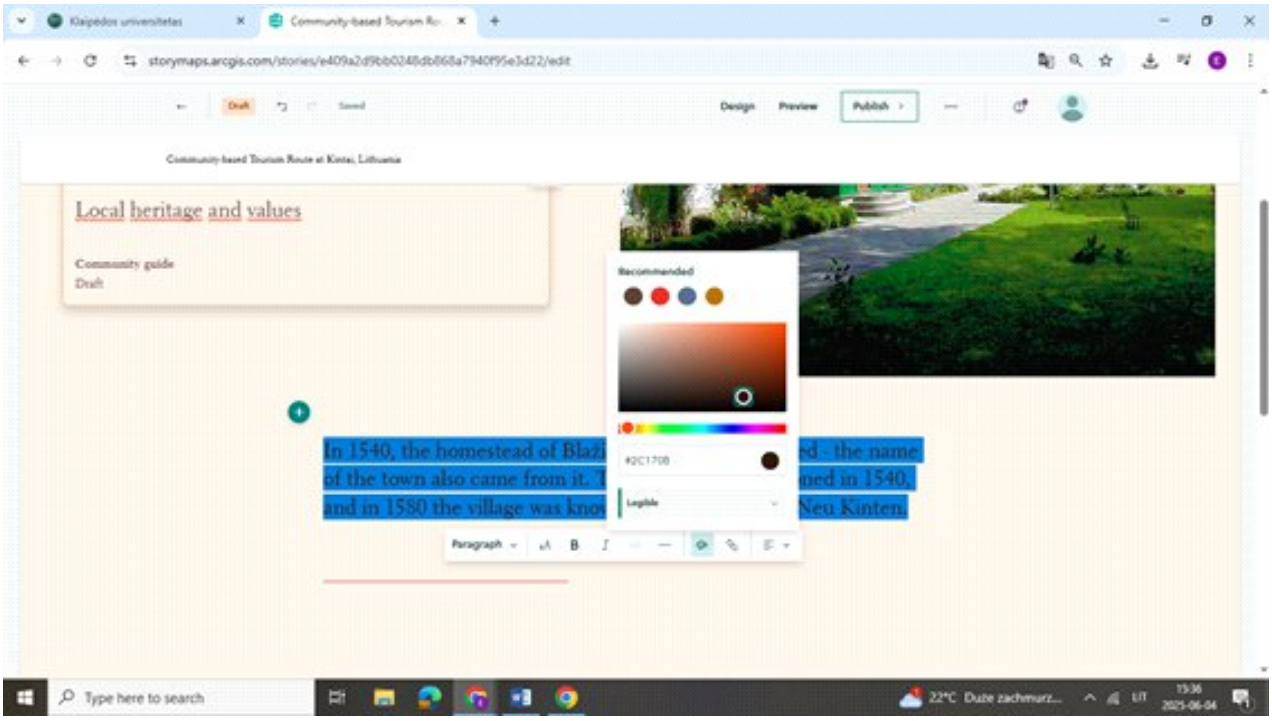
11. Click the plus sign, select the Image or Image Gallery function, and upload photos of the route. It is recommended to have the photos selected and saved on your computer in advance.



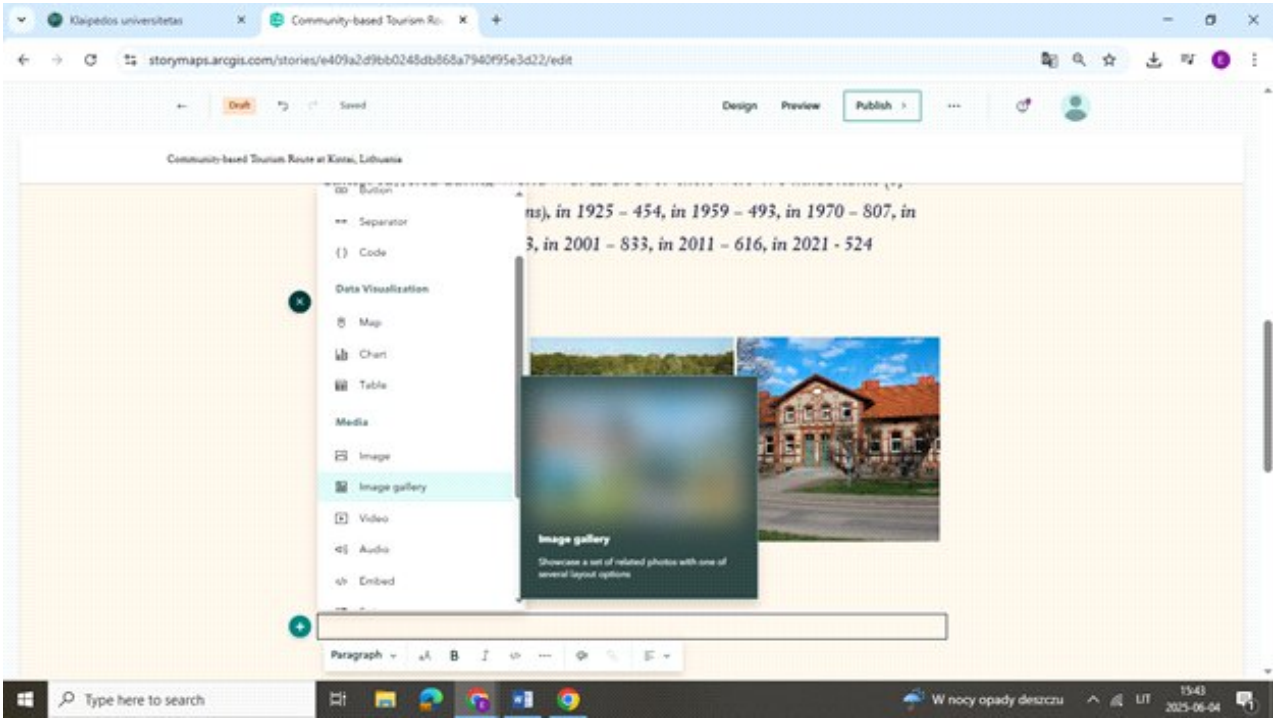
12. Click on the plus sign (these signs are always visible) and select the Map function. Select the desired map from the list of available maps. You can view the various maps offered. Once you have selected the desired map, click Save. The selected map shows the area you are exploring. This makes it easier for tourists to find their way around the area.



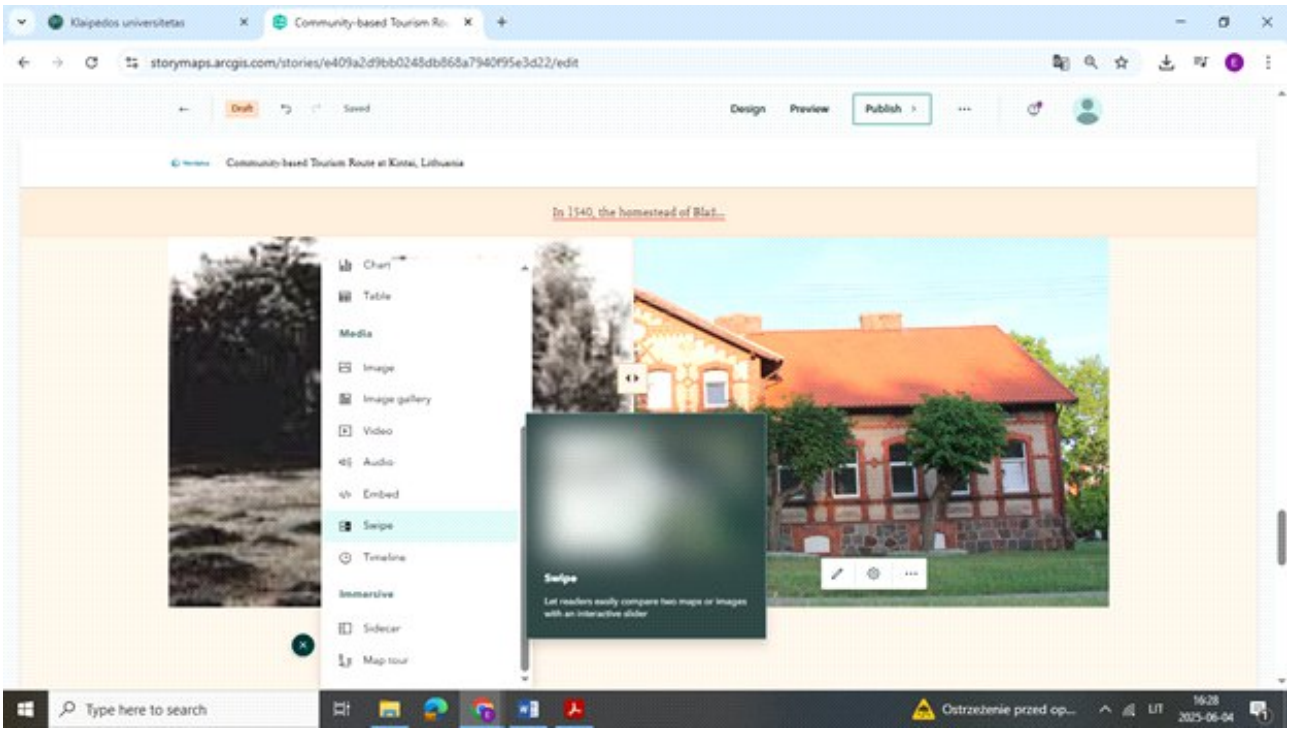
9. After selecting the entered text, a toolbar appears at the bottom of the text. We select the font size Large. We can also try out other functions and familiarize ourselves with them.



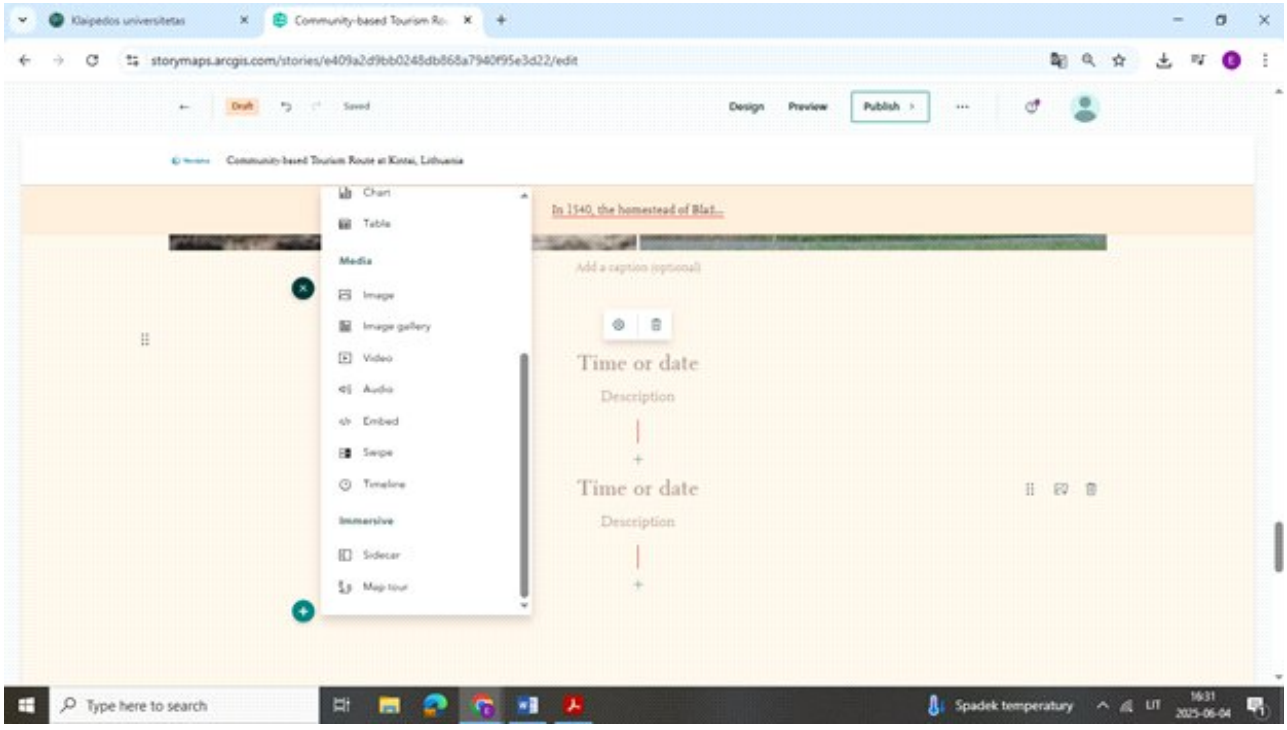
10. Click on the plus sign and select the Text input function. Enter the text. We recommend entering no more than 1 or 2 sentences. You can also copy the desired text from other sources of information. After selecting all the entered text, you will see a toolbar with a color palette icon, where you can select the desired text color that will be used throughout the route presentation. We recommend noting the code of the selected color, which you can then always enter manually for other texts.



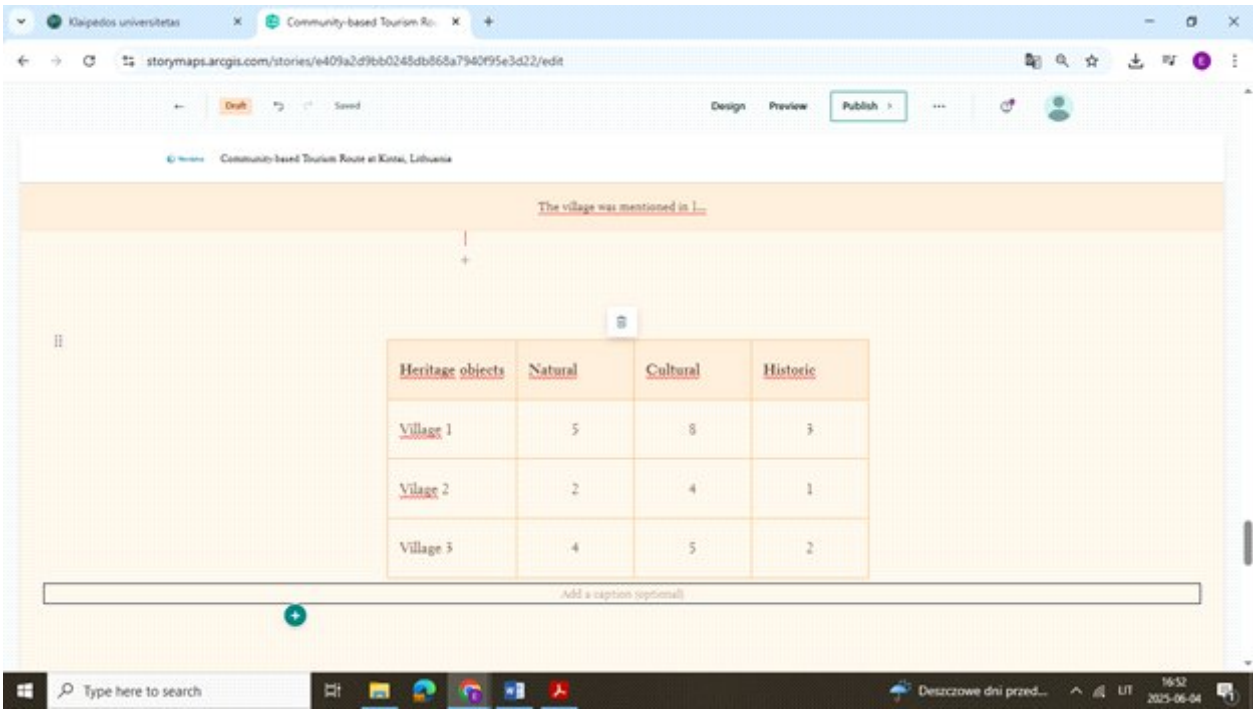
13. If necessary, we can also integrate audio recordings into the route presentation (local residents, notable local figures, community members who present their community and invite visitors to come and see it). The use of this feature depends on the decision of the route creator regarding the structure and content of the thematic educational route.



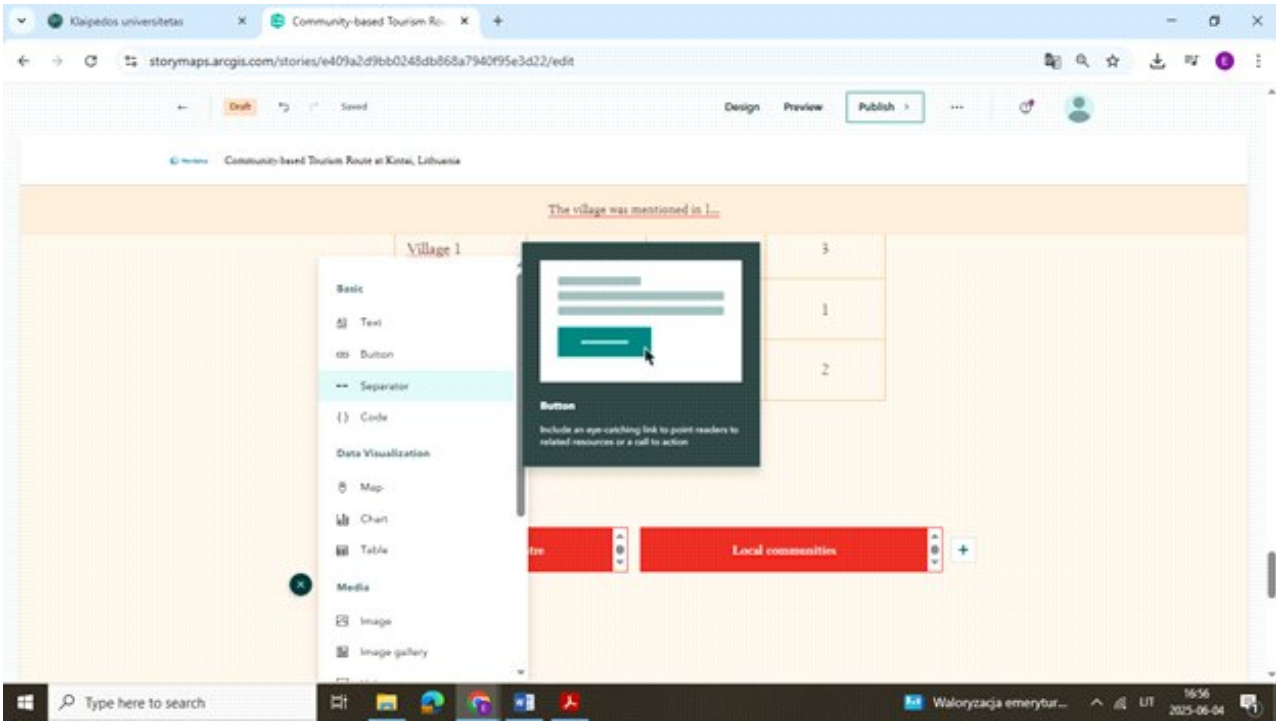
14. One of the most interesting features is the Swipe function. Using this function, we can upload several photos (historical and current) for comparison, we can upload several audio recordings for comparison, or even several interactive maps, if relevant to the presentation of the route being created. We usually recommend uploading several photos (historical and current) of the same area. This shows the changes that have taken place in the landscape. These changes help tourists to better understand the development of the area (local community).



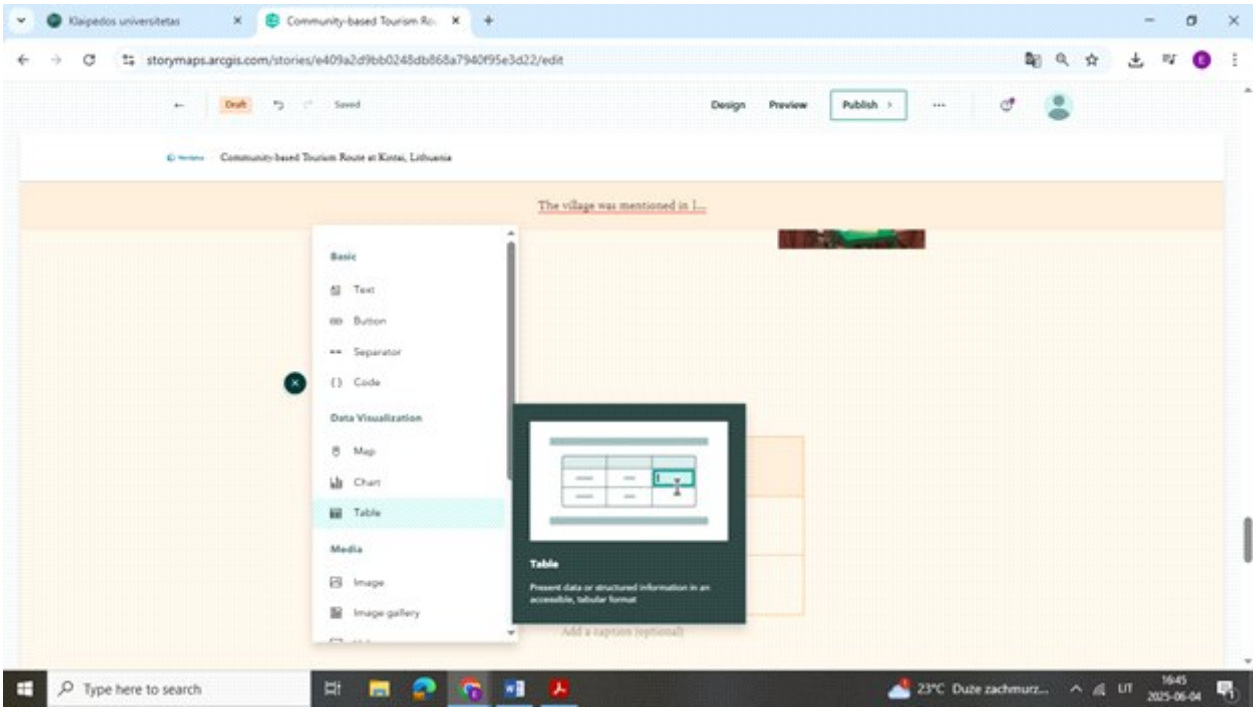
17. When creating a table, you can always delete rows and columns. If, after displaying the data, you see that you could have used a different method of data display, you can always delete it using the Delete function and create a new one.



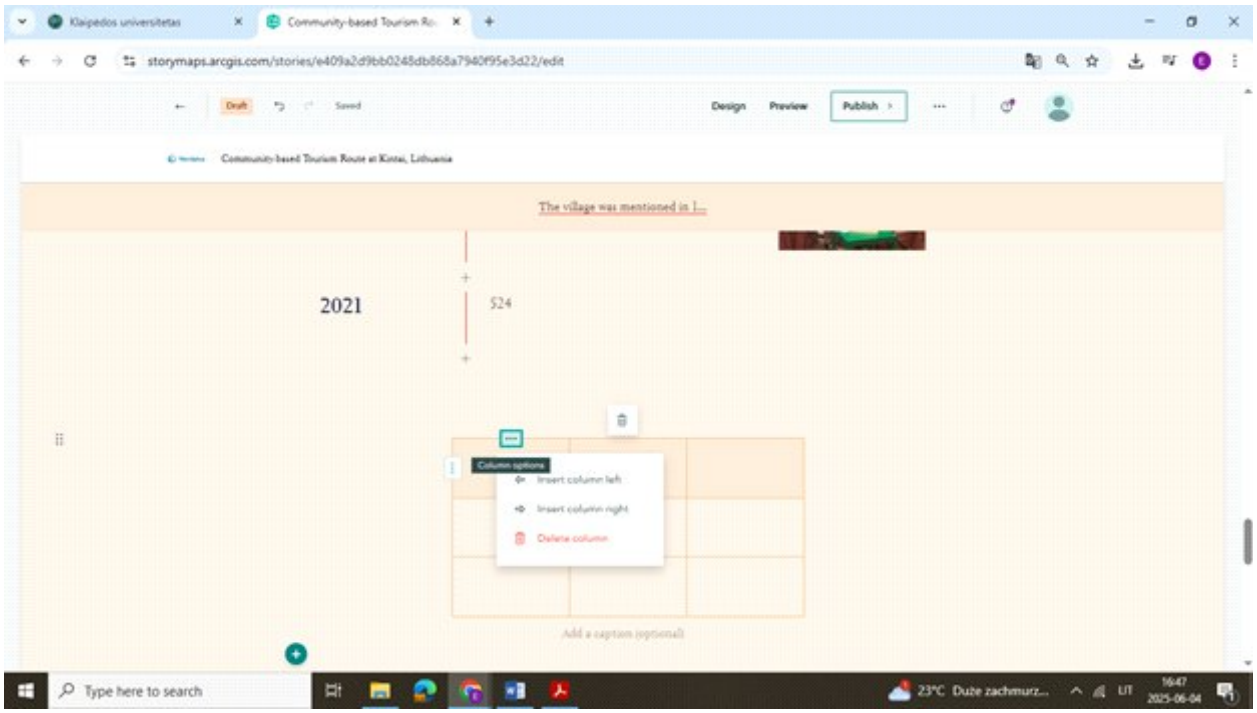
18. Tables can also be used to present a lot of interesting data, e.g. about natural, cultural, and historical heritage. Indicate settlements and smaller areas where these heritage sites are located. Such quantitative information enriches the presentation of the route and provides detail.



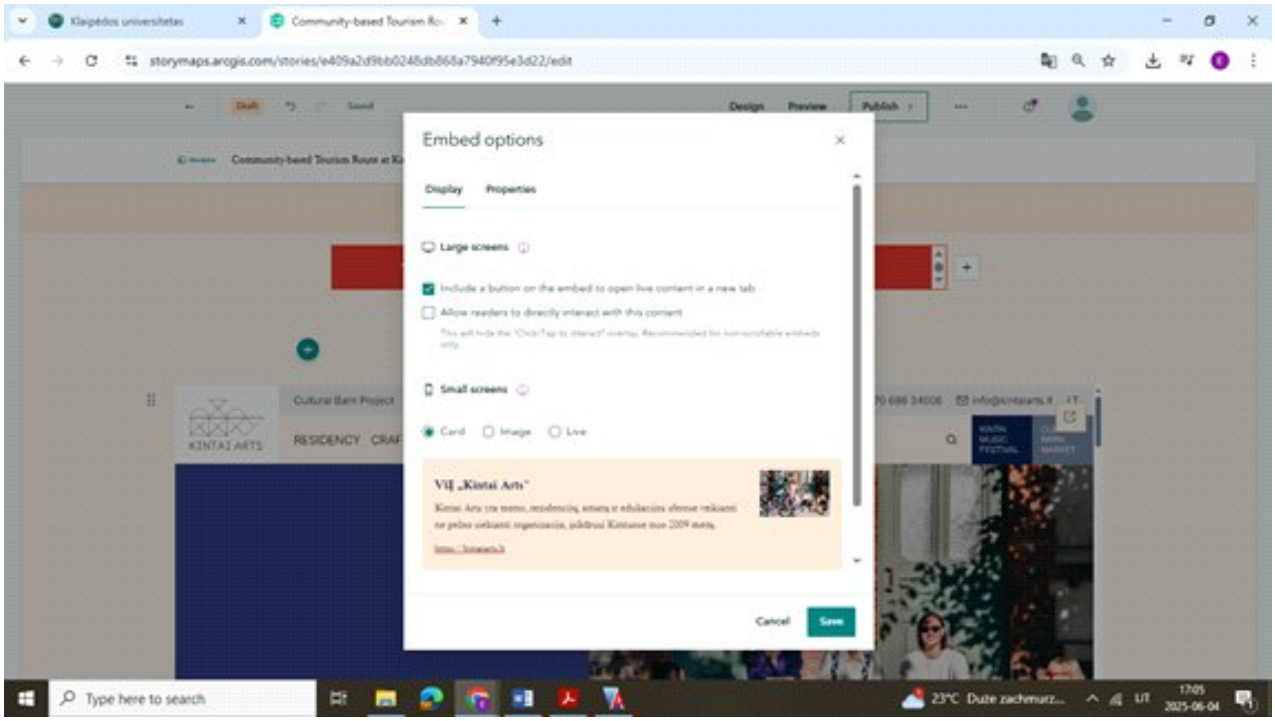
15. It is also proposed to apply the time series method, especially when depicting changes in population size over different periods. In addition, we can add photos depicting the inhabitants of that period for each year. The application of this function is important when presenting quantitative changes in the territory (community) under study.



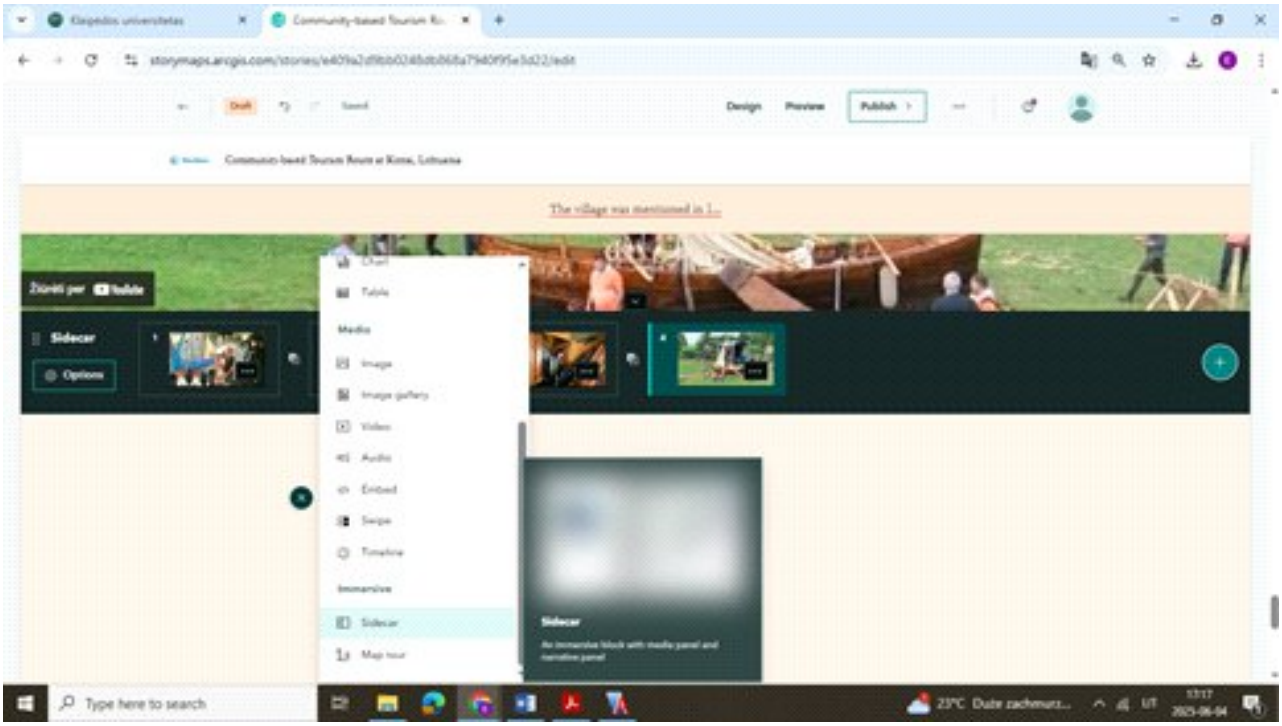
16. If necessary, relevant data can be presented in a table. You can add columns and rows. When creating a tourist route, there are always data series that can be presented in tables, with rows and columns given names.



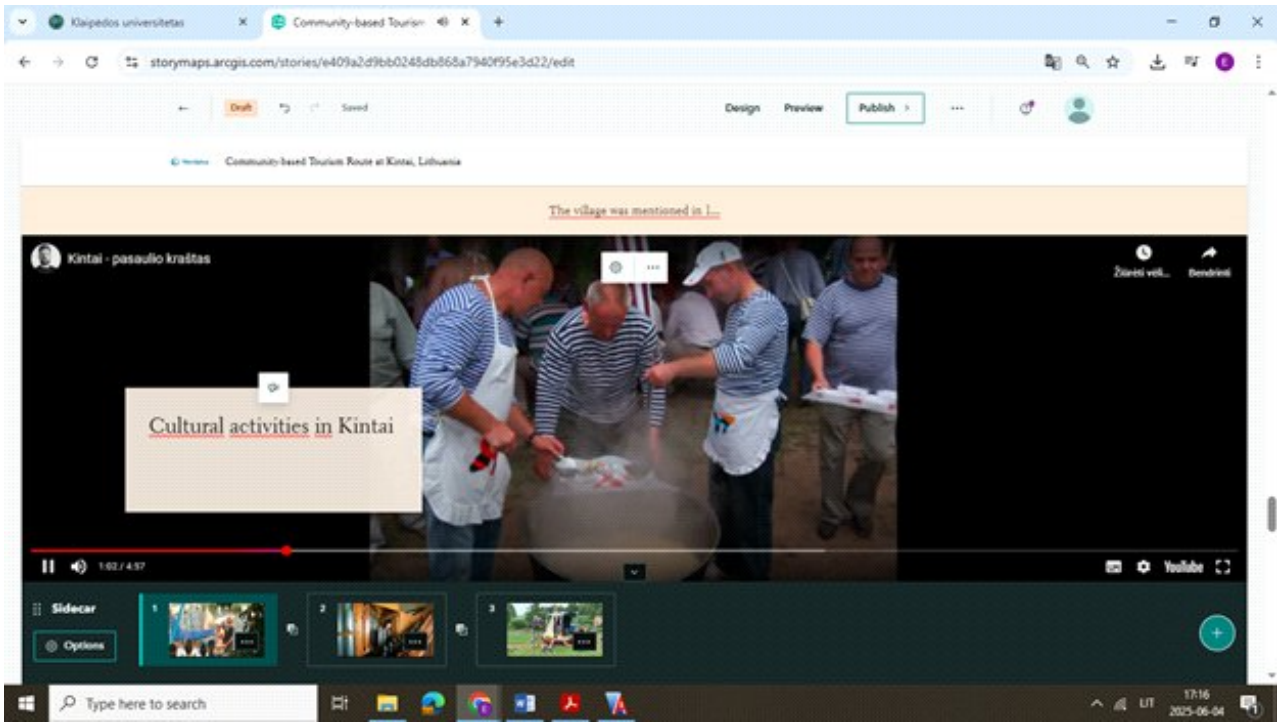
19. When presenting a tourist route, we can also integrate various relevant websites, e.g. provide links to other sources of information, tourist information centers, museums, community centers, etc. By clicking on the Button function, you can give the button a name, i.e., what information is displayed, and enter the web address. In the presentation itself, clicking on such a button will redirect us to the relevant website.



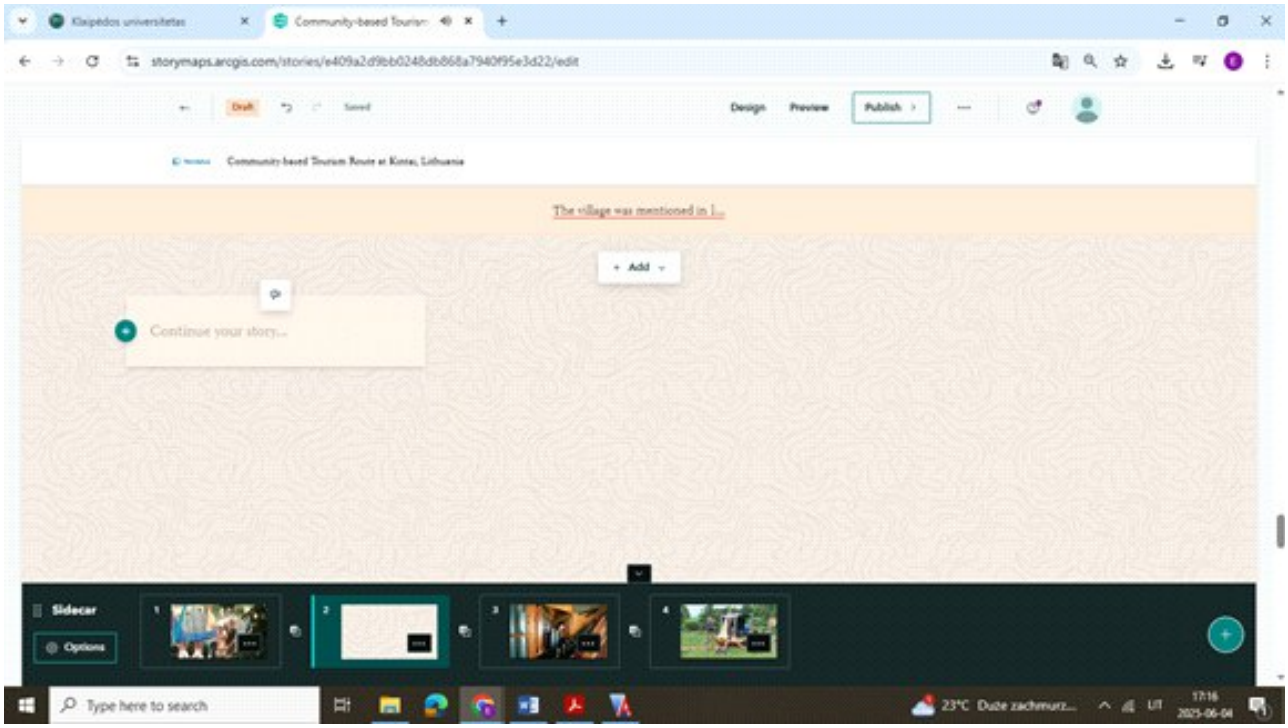
20. We also suggest using the Embed function. We can specify a web address, and then the route presentation will display information from another relevant website. Using the Embed function enriches the route presentation with relevant additional information. It integrates other websites and other information platforms into the route presentation.



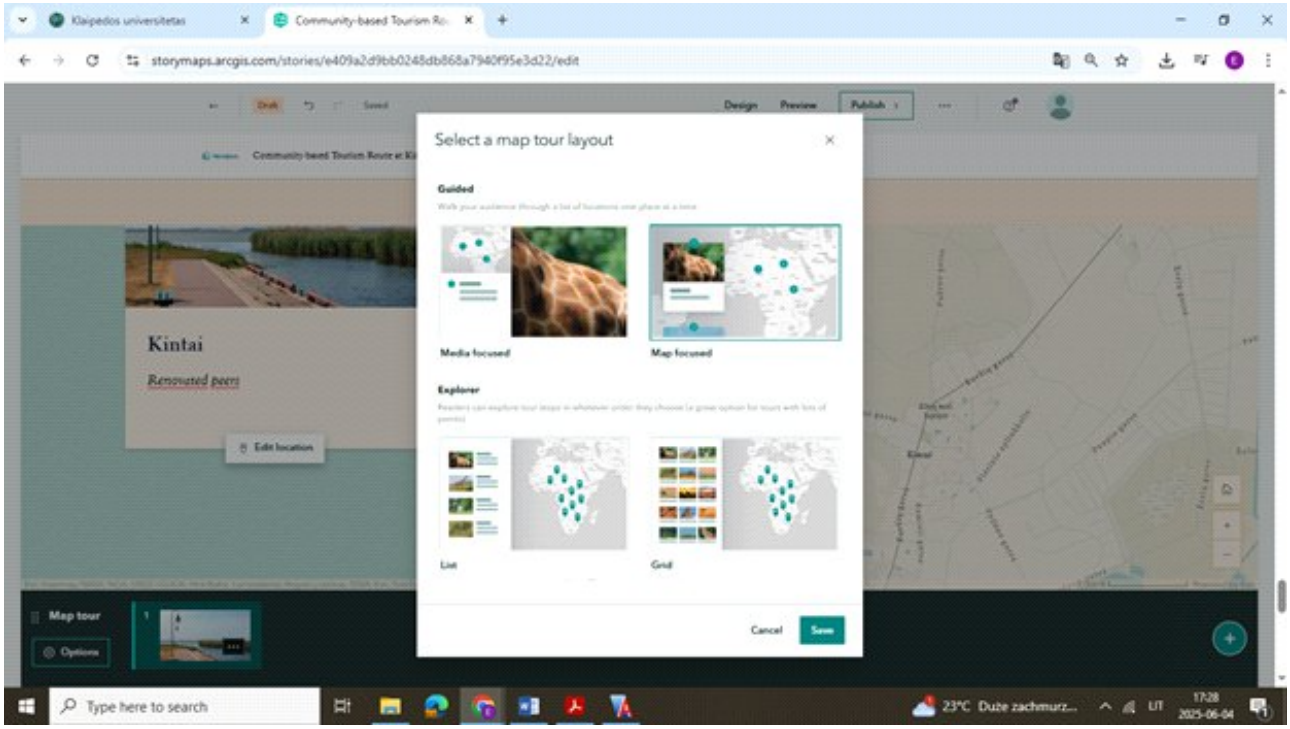
21. To apply more interactive means of presenting information, you can use the Sidecar feature. This feature allows you to upload an interesting photo as a background image and present relevant information using scrolling or fixed cards. This adds interest and helps highlight relevant information for route participants.



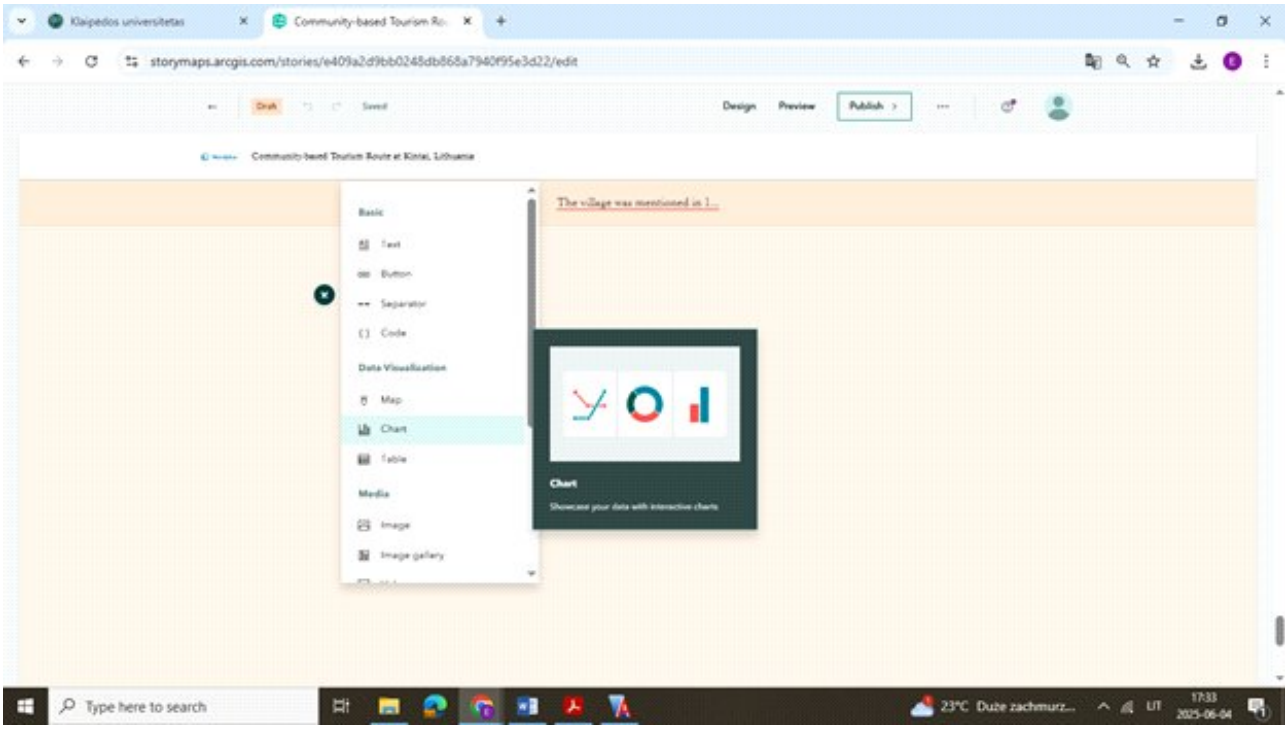
22. Depending on your needs and the level of detail of the information available, you can create as many sliding or fixed cards as you want. Click the plus sign on the right to create new cards.



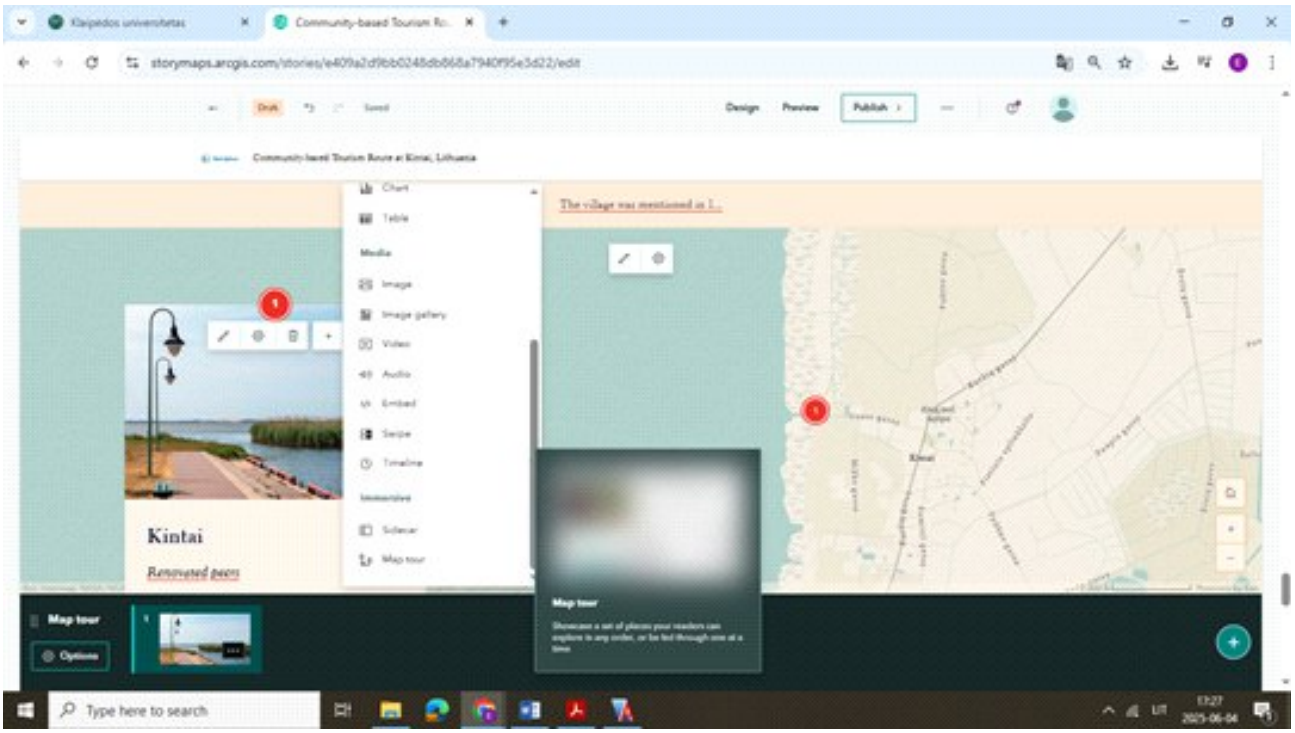
25. Next, we suggest selecting the Map Focused function, which allows you to display the desired objects on the map as points, i.e., to indicate the location of the objects and areas being presented.



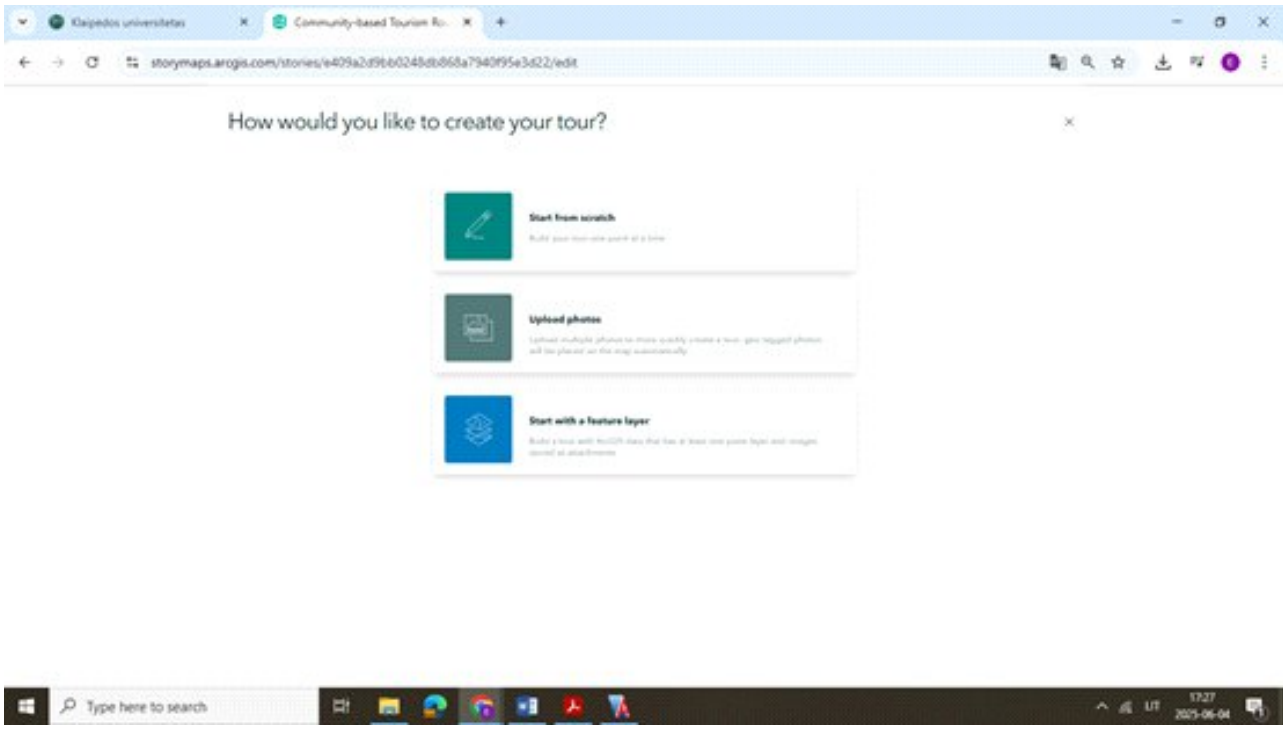
26. If it is relevant to present quantitative data in the route presentation, e.g., the demographic composition of the local population, the composition of hospitality services, or other quantitative information, the Chart function can be used for this purpose.



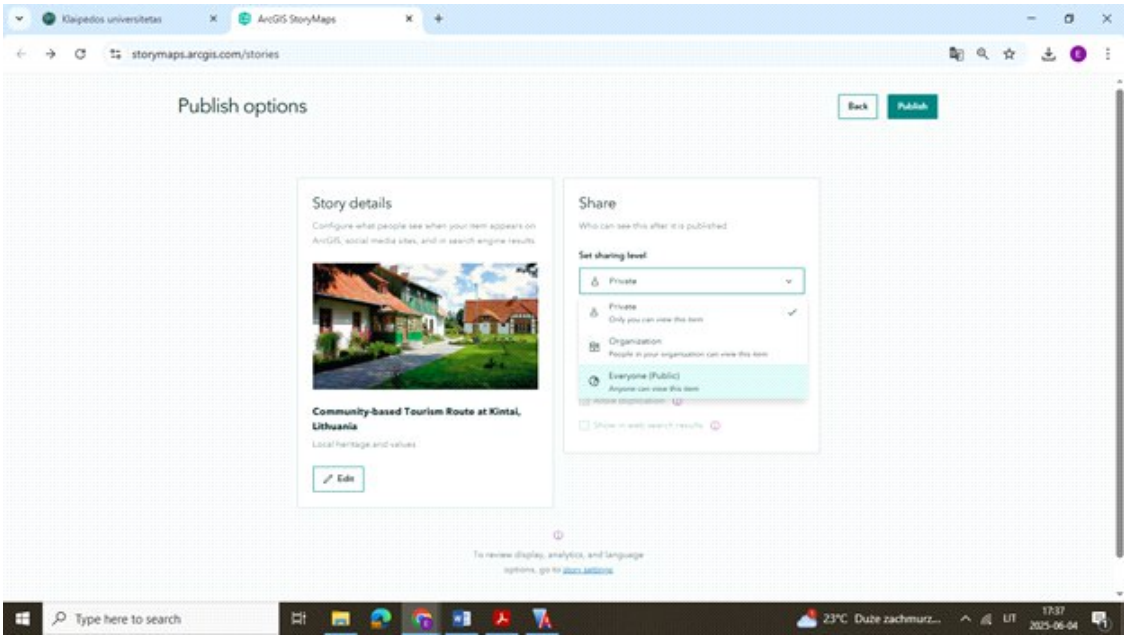
23. The visualization of the educational thematic route can be displayed on a map of the route area. The most important objects can be displayed on the map, i.e., their location can be indicated. The MapTour function can be used for this purpose.



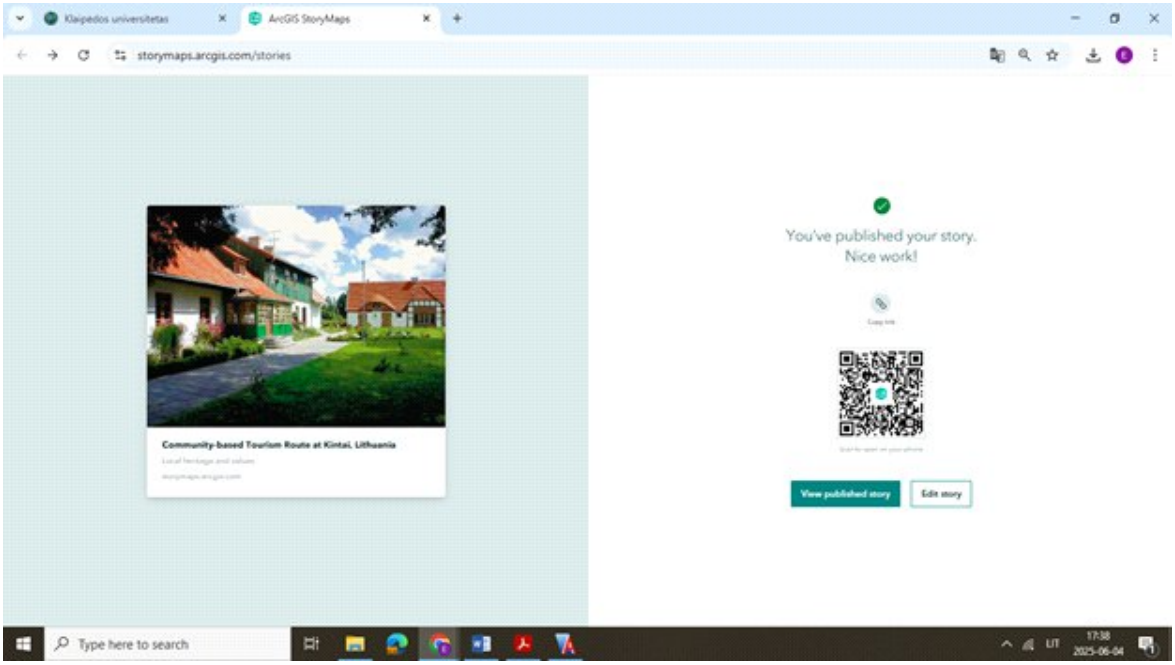
24. By clicking on the MapTour function, you can select a model for creating a route map, e.g. you can select the Start from Scratch function.



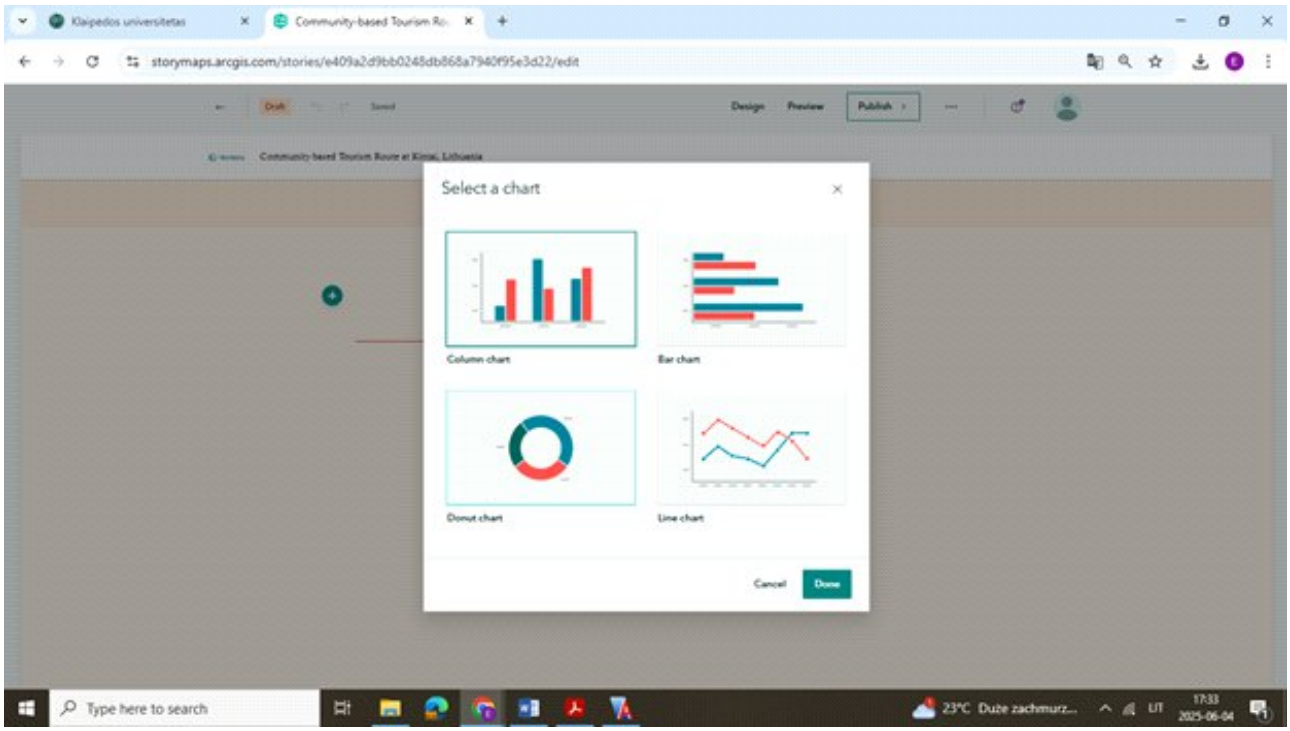
29. Using various data entry and information display functions, which can be accessed by clicking on the plus sign, the route creator can create an interesting and vivid community map. information presentation functions that can be accessed by clicking on the plus sign, the route creator can create an interesting and vivid description of the community tourism route, applying subjective route description and presentation solutions according to the functions used. The route creator can publish and promote the community awareness tourism product they have created. They can provide the link or QR code for the route to participants in the educational themed route. The created route can also be published on social networks as needed. Once the route has been created, click Publish.



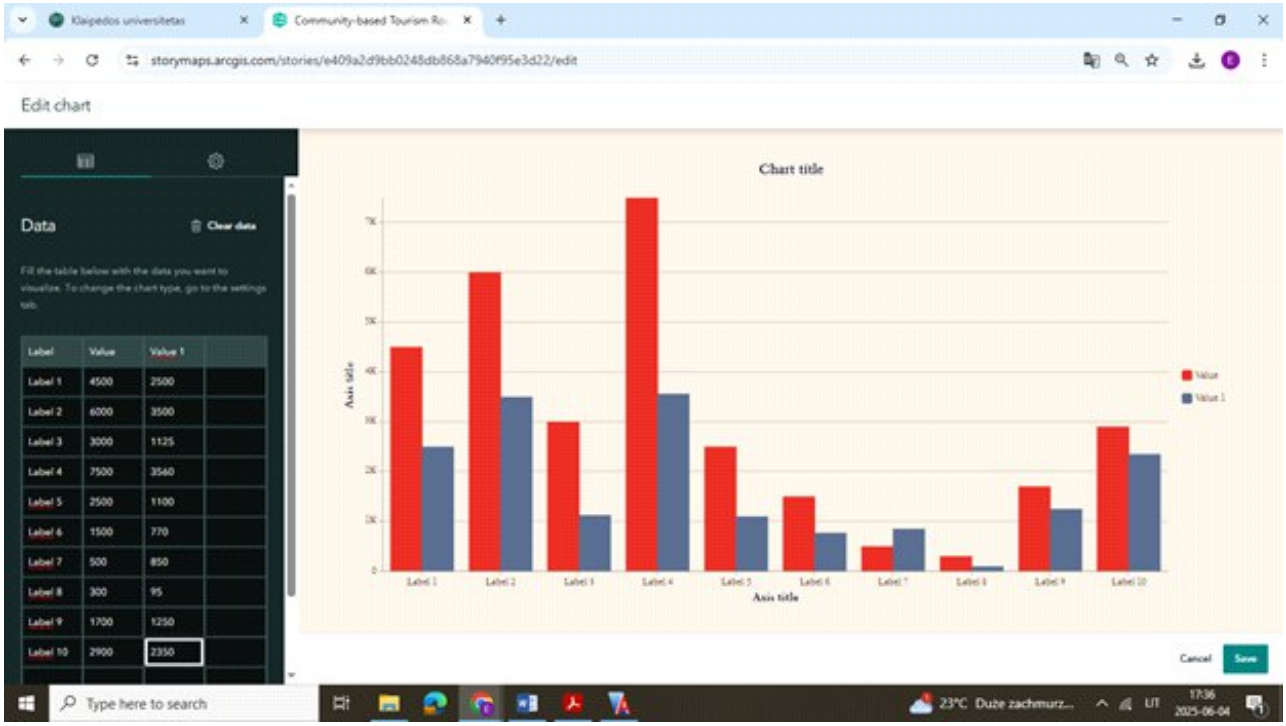
30. When you click Publish, the ArcGIS online StoryMaps platform checks the submitted information (images, texts, and their ethics). After an automated ethics check, the created route is published.



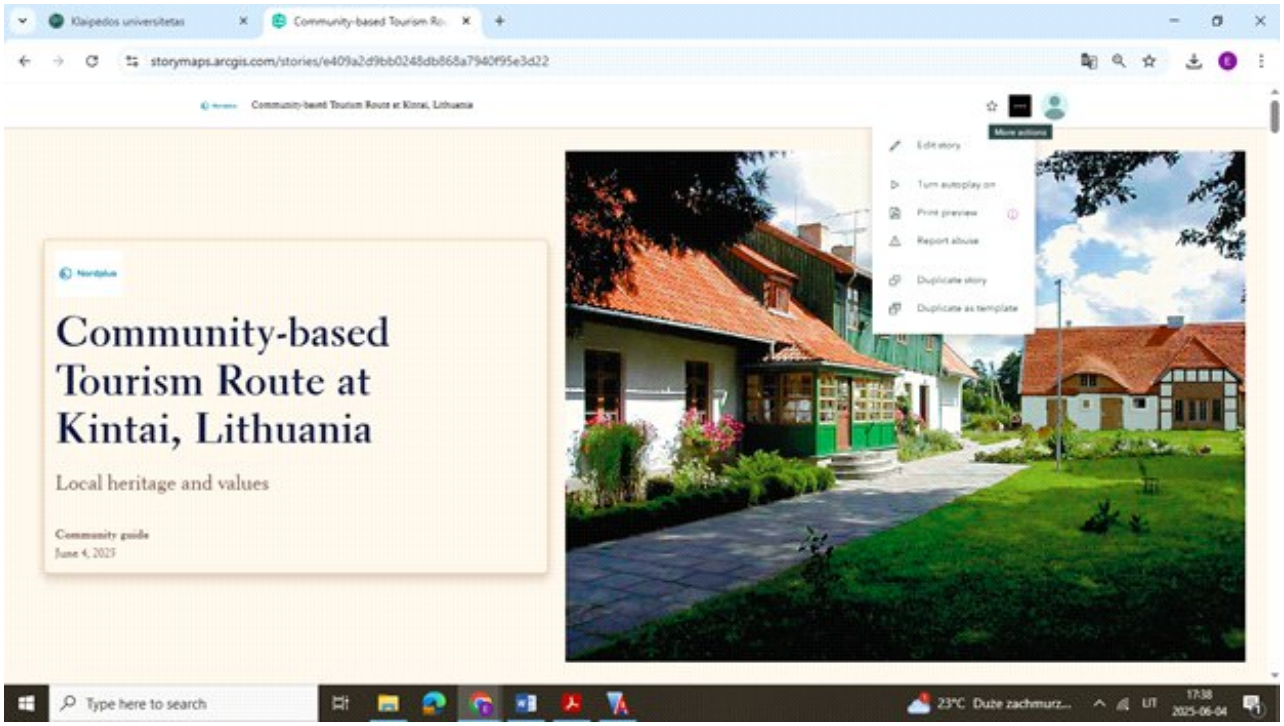
27. We can use bar charts, pie charts, and line graphs to display quantitative data. The choice of data display method depends on the specifics of the quantitative data and the subject matter of the data. The route creator can choose the desired method of displaying quantitative data.



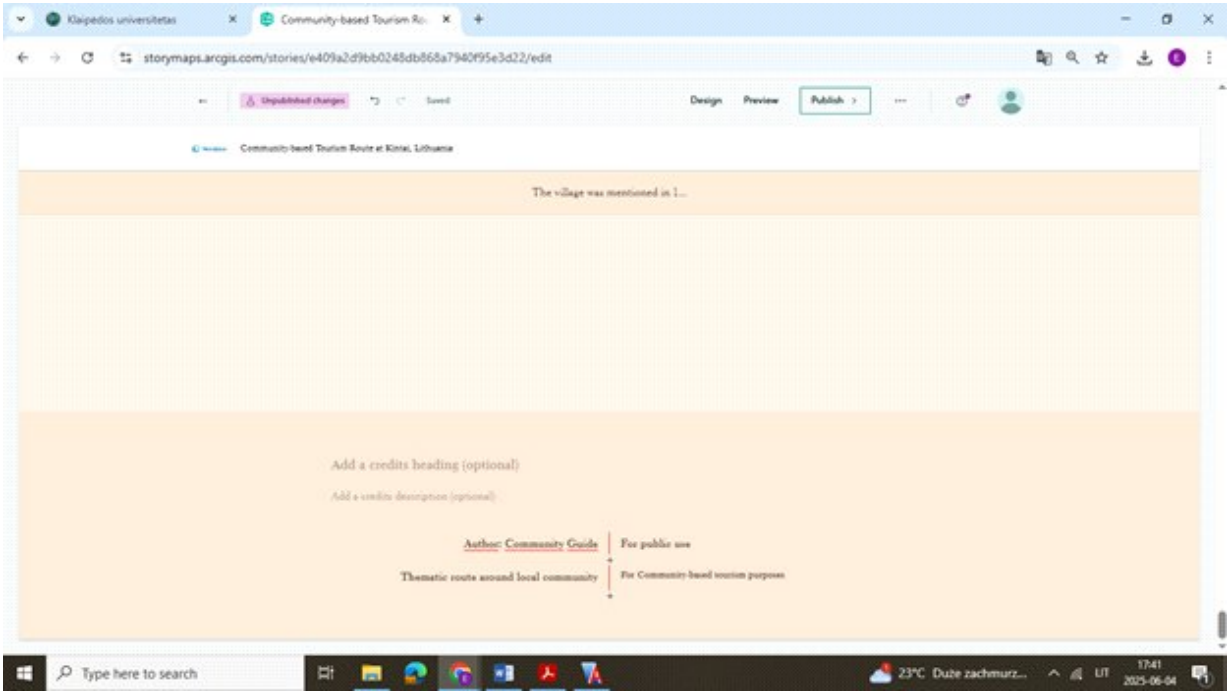
28. When you select the quantitative data display method, a data content table is displayed on the right side, where you can enter data, insert new rows, and add new columns.



31. Once the route has been published, you can promote it by sharing the route's web link and QR code.



32. Once the route has been published, it can always be viewed, supplemented, updated, and republished. There is a three-dot icon in the top bar, which you can click to select the desired functions: edit, view, create a copy of the route, create a customized route template. If new information is added to the created route, then the route must be republished using the Publish function. To make the route link or QR code work for tourists, select the Public function before publishing the route. Then, anyone with the link or QR code will be able to view the route information from their mobile devices. If necessary, access to route information can be managed, i.e. by specifying private, group, or public use.



33. At the end of the presentation, you can specify the purpose of the route and the rules for its use.

34. The ArcGIS StoryMaps platform also provides a detailed overview in English on how to create a story. Important: if you create an ArcGIS online account as a trial, the account will be valid for 2-3 weeks, after which you will receive a notification to purchase a license.

35. Once you have created an ArcGIS online account, you can access the StoryMaps platform via Google Chrome by entering StoryMaps, and then you can also enter your passwords to access your account.

• Community Guide Marketing Toolkit

From local knowledge to a findable, trusted, and bookable community-based tourism experience.

How to use this toolkit

Each chapter combines a short academic grounding with direct action. Read the theory touchpoint, apply it to your own route, complete the canvas, and use the checkpoint before moving on. The aim is not to turn a community-based guide into a professional marketer; it is to make a locally rooted experience easier to design, explain, find, trust, and book.

How the toolkit is structured

The toolkit follows the real development journey of a community-based tourism experience rather than the structure of a traditional marketing textbook.

Stage	Question	Output
1. DISCOVER	What is special here, and what can I credibly tell?	Local identity map
2. DESIGN	For whom is the experience, and why would they choose it?	Visitor + product canvas
3. CONNECT	Who can strengthen, host, sell or amplify it?	Local tourism network
4. BE FOUND	Where will visitors discover it?	Channel + findability plan
5. CONVERT	Can interest become a booking without friction?	Booking pathway + sales sheet
6. DELIVER	Does the experience fulfil the promise?	Test + launch plan
7. GROW	What do reviews, referrals and data tell me?	Measurement + 30-day plan

Who is a Community-based Guide?

Community-based guides are grassroots actors who serve as authentic voices of their local environment. Unlike certified professional guides who may work with broader destination narratives and formal guiding services, community-based guides contribute an insider perspective rooted in everyday life, traditions, local relationships and lived experience.

They do not replace certified guides. They complement the tourism ecosystem by opening a different layer of the place: first-hand stories, intimate local knowledge, personal encounters and access to lesser-known community spaces where appropriate.

Mission of a community-based guide

- Preserve and transmit local heritage, identity and living memory.
- Create genuine connections between visitors and local people.
- Support inclusive, responsible and sustainable tourism.
- Keep visitor spending and collaboration connected to the local economy.
- Act as a steward of the community's social, cultural and natural environment.

THEORY TOUCHPOINT

Community-based tourism (CBT)

Research on CBT consistently treats community participation, local influence and locally meaningful outcomes as central. Okazaki (2008) links CBT to participation, collaboration and social capital. Later work stresses that involvement, power/control and outcomes vary by context. For this toolkit, the practical implication is simple: a route should be developed with the community, not merely located in it.

* Okazaki, E. (2008). A Community-Based Tourism Model: Its Conception and Use. Journal of Sustainable Tourism, 16(5), 511-529.

CHECKPOINT

Am I acting with the community, not only in the community?

- ☐ I can explain my personal connection to the place.
- ☐ I know whose stories, spaces and traditions I am using.
- ☐ I have identified people who should be consulted or involved.
- ☐ The experience creates some form of local value, not only visitor entertainment.

Key competencies

Competencies	What it means in practice
1. Local identity & heritage	Know local history, traditions, language, architecture, values and current destination context; verify factual claims.
2. Storytelling & interpretation	Turn information into a meaningful theme and narrative; use sensory detail, personal experience and questions.
3. Inclusive communication	Adapt language, pace and media to different ages, languages, cultures and accessibility needs.
4. Tour & route design	Build a coherent, comfortable, timed and testable visitor experience around a clear theme.
5. Safety & preparedness	Understand route risks, group management, emergency contacts and basic first-response procedures.
6. Ethical guiding	Be honest about what is fact, memory, legend, and opinion; respect privacy, heritage, and transparent pricing.
7. Facilitation	Speak clearly, read group energy, encourage dialogue and manage participation.
8. Digital tools & media	Use maps, QR links, simple photo/video tools and digital channels without allowing technology to replace the human encounter.
9. Environmental & cultural responsibility	Reduce disturbance and waste; protect fragile places and avoid overexposure.
10. Cooperation & networking	Work with guides, tourism organisations, museums, NGOs, businesses, schools and municipalities.

DISCOVER - Find the story worth sharing

Good marketing begins before promotion. It begins with a clear understanding of what is distinctive, meaningful and credible about the place.

THEORY TOUCHPOINT

Place identity and distinctiveness

Community-based tourism must balance two needs: belonging (the experience must feel true to the community) and distinctiveness (a visitor must understand why this place or experience is different). Recent CBT research describes this balance as a negotiation among stakeholders rather than a branding exercise performed by one actor alone.

* Doan, T. V., Ta, L. T., Nguyen, M., & Nguyen, G. (2026). Stakeholder negotiations of distinctiveness and belonging in community-based tourism: A multiple stakeholder approach. Tourism and Hospitality Research

Start with your own story

- What is your connection to this place?
- Which memories, people, traditions, work or hobbies connect you to it?
- What do you know because you live here-not because you read it in a brochure?
- What do visitors usually overlook?

Theme inspiration

Theme angle	Possible material	Visitor promise
Everyday life	Markets, schools, cafés, routines, neighbourhood rituals	See how locals live
Heritage & memory	Buildings, oral histories, industrial change, migration	Understand how the past still shapes today.
Nature & slow living	Forests, coast, farming, seasonal practices	Experience local rhythms and landscapes.
Food & crafts	Recipes, producers, workshops, family traditions	Meet the people behind local tastes and skills.
Hidden corners	Street art, backyards, old factories, overlooked details	Discover what most visitors pass by.
People & change	Entrepreneurs, community initiatives, new uses of old spaces	Meet the people shaping the next chapter.

DESIGN - Choose the visitor before choosing the channel

"Tourists" are not one audience. A useful target group is specific enough to influence the product: interests, travel context, language, time, budget, mobility, motivation and booking behavior.
Move from a category to a visitor situation
Too broad: "Domestic tourists."
More useful: "Two adults aged roughly 35-55 staying in the region for a weekend, interested in local food and culture, travelling independently and willing to pay for a distinctive two-hour experience."

CANVAS - My Visitor

Complete this for one primary visitor group first.

Who are they and what is their travel situation?

_____

What are they curious about or hoping to feel/learn?

_____

What could prevent them from choosing the experience?

_____

How much time are they likely to have?

_____

What language, accessibility or mobility needs matter?

_____

Where do they look for ideas?

_____

How do they prefer to book or contact someone?

_____

Define the promise
A strong experience promise answer: What will I experience? Why here? Why with you?

THEORY TOUCHPOINT
Experience Economy
Pine and Gilmore (1998) distinguish experiences from ordinary services: value grows when people are personally engaged in a memorable event. Their design principles emphasize a coherent theme, positive cues, removal of distracting cues and sensory engagement. For a community-based guide, the lesson is to design a memorable experience-not a sequence of facts.
Pine, B. J. II & Gilmore, J. H. (1998). Welcome to the Experience Economy. Harvard Business Review, 76(4), 97-105

CANVAS - One-Sentence Experience Promise

Avoid slogans at first. Write a clear promise.
For [visitor], this is a [type of experience] that lets them [main benefit / discovery] through [distinctive local element].

_____

In one sentence: why should someone choose this instead of simply walking around independently?

DESIGN - Turn the route into a market-ready product

A route is geography. A tourism product is an experience that a visitor can understand, evaluate and buy or book.
Prototype first
1. Sketch 3-5 purposeful stops.
2. For each stop, define one key idea and one story, interaction or sensory element.
3. Walk the full route and time it.
4. Remove anything that does not support the theme.
5. Test with people before publishing the final version.

INTERPRETATION THEORY
Interpretation
Interpretation is more than transmitting information. Thematic interpretation gives an experience a central idea and connects facts to meanings that matter to the audience. Decide what you want the visitor to understand or feel, then select evidence and stories that support that theme.
Journal of interpretation RESEARCH

Product Readiness Checklist

CHECKPOINT Can a visitor understand and buy this experience?

- ☐ Clear name and one-sentence promise
- ☐ Primary visitor group, group size min and maximum
- ☐ Duration and approximate walking/driving distance
- ☐ Languages
- ☐ Price: per person or per group
- ☐ Starting and ending point
- ☐ What is included / not included
- ☐ Accessibility and physical requirements
- ☐ Weather plan / seasonal limitations
- ☐ Available dates or booking principle
- ☐ Booking/contact method
- ☐ Cancellation/no-show principle
- ☐ Safety considerations and emergency contact
- ☐ Photo/privacy considerations

NB! Pricing: cost, value, market, margin
Price is part of positioning. Community-based does not mean "free" or "cheap". A sustainable price should consider preparation and guiding time, partner costs, transport/materials, taxes or platform fees where relevant, the value of the experience, comparable local offers and a margin for development.

CANVAS - Local Identity Map

Use this before choosing a final tour theme.

3 places I would show a friend visiting for the first time

_____

3 local stories or memories I do not want to disappear

_____

3 people / organisations who hold knowledge I should involve

_____

3 sensory details: sounds, smells, tastes, textures or seasonal changes

_____

What makes this place different from a similar destination?

_____

What should remain private, protected or outside tourism?

_____

CHECKPOINT Theme readiness

- ☐ The theme can be explained in one sentence.
- ☐ The theme is rooted in local identity rather than copied from another destination.
- ☐ I can identify at least three strong story/experience moments.
- ☐ I know which facts require verification and whose permission may be needed.

RESPONSIBILITY - Community consent, ethics and carrying capacity

Marketing can change a place. A location that is "hidden" today may become highly visible tomorrow. Community-based tourism therefore requires a decision about what should be shared, with whom, and under what conditions.

THEORY TOUCHPOINT

Participation is not automatically empowerment

CBT research cautions against assuming the participation automatically produces empowerment. Effective participation depends on who has influence, how benefits are distributed and whether community members can shape decisions. This makes consent and benefit-sharing practical marketing questions, not only ethical theory.

Blackstock, K. (2005). A critical look at community-based tourism. Community Development Journal, 40(1), 39-49.

Fan, K. H. F. & Bayrak, M. M. (2023). Appraising the community in community-based tourism. Tourism Geographies, 25(2-3), 594-614.

CHECKPOINT Before I market a place or story

- ☐ Is this story mine to tell?
- ☐ Have identifiable people agreed to being featured or photographed?
- ☐ Is the space public, invited, or private?
- ☐ Is there a reasonable local benefit?
- ☐ Can I cap group size or change timing if pressure increases?
- ☐ Do I clearly distinguish fact, memory, legend and personal interpretation?

Accessibility and inclusion

Inclusive communication is not only language translation. State practical conditions clearly: surfaces, steps, distance, seating opportunities, toilets, sensory intensity, pace and whether a companion can participate. Honest information lets visitors decide with dignity.

MESSAGE - Make the experience easy to understand

Build a simple message hierarchy

NAME - easy to remember and connected to the experience.

PROMISE - what the visitor will discover or experience.

PROOF - why you / this community can credibly offer it.

PRACTICAL - duration, price, language, meeting point, availability.

ACTION - one obvious next step: Book / Ask availability / Contact.

Visual identity: keep it light

A community guide does not need a complex brand manual. Use a consistent name, profile image or simple mark, 1-2 typefaces, a small colour palette, a recognisable photographic style and the same booking/contact information everywhere.

CHECKPOINT Message test

- ☐ A stranger understands the experience in 10 seconds.
- ☐ The main photo shows the experience, not only scenery.
- ☐ Price / duration / language / location are easy to find.
- ☐ There is one clear action to take next.
- ☐ The description sounds like a real person, not generic destination copy.

BE FOUND - Search, Maps, social and tourism channels

Marketing is not the same as social media. Visitors discover local experiences through search, maps, destination websites, social platforms, accommodation staff, review platforms, events and personal recommendations.

THEORY TOUCHPOINT

eTourism and the customer journey

Customer-journey research also shows that people move across multiple touchpoints before, during and after purchase (Lemon & Verhoef, 2016). For a small guide, consistency across touchpoints matters more than being everywhere.

Lemon, K. N., & Verhoef, P. C. (2016). Understanding Customer Experience Throughout the Customer Journey. Journal of Marketing, 80(6), 69-96.

CONNECT - Build the local tourism ecosystem

A community-based guide rarely succeeds alone. The strongest marketing asset may be a hotel receptionist, artisan, museum worker or resident who confidently recommends the experience.

THEORY TOUCHPOINT
Stakeholder theory
Stakeholder theory (Freeman, 1984) asks organisations to recognise the groups that affect or are affected by their activity. In community tourism, this includes residents, visitors, businesses, public bodies, NGOs and cultural institutions. The practical shift is from "Who can promote me?" to "With whom can we create mutual value?"
Freeman, R. E. (1984). Strategic Management: A Stakeholder Approach. Boston, MA: Pitman.

Role	Examples	What you can create together
SELL / REFER	Hotels, guesthouses, TICs, tour operators	Referral, booking link, commission where appropriate
ENRICH	Artisans, cafés, farms, museums, residents	Tasting, workshop, access, expert encounter
AMPLIFY	DMO, municipality, media, festivals, creators	Stories, events, destination campaigns
SUPPORT	Other guides, associations, NGOs, cultural institutions	Knowledge, standards, joint routes, training

CANVAS — My Local Tourism Network

5 people/organizations that can enrich the experience

5 places that already meet my target visitors

3 organizations that can strengthen credibility

Four discovery environments

Environment	Role	Examples
Search & maps	Capture active intent	Google Search, Google Maps, destination search
Social discovery	Create curiosity and personality	Instagram, Facebook, TikTok, YouTube
Travel discovery	Reach people already planning a trip	TIC/DMO sites, Tripadvisor, relevant booking/experience platforms
Human discovery	Generate trusted recommendations	Hotels, restaurants, residents, guides, event organisers

Channel selection - do less, better
Choose one primary social channel and one supporting channel based on your visitor and your ability to create content consistently.

Channel	Best role for a community guide	Useful when…
Google / Maps	Findability, practical information, reviews	People search by destination or activity
Instagram	Visual inspiration, guide personality, short video	Experience is visually strong
Facebook	Local community, events, groups	Locals and regional audiences matter
TikTok / Reels	Short-form discovery	You can tell concise, human stories on video
YouTube	Searchable, deeper evergreen stories	You have stories worth 3–10 minutes
Tripadvisor	Travel planning and reputation	Visitors use review-led trip planning
TIC / DMO	Credibility and destination distribution	Destination partners curate local experiences
Email/messaging	Direct relationship and follow-up	You have permission to contact past visitors/partners

Findability test

CHECKPOINT Search like a visitor

- ☐ Search "local tour + destination".
- ☐ Search "things to do + destination".
- ☐ Search "[theme] experience + destination".
- ☐ Check Maps results and destination/TIC pages.
- ☐ Can a visitor find current price, duration and booking/contact information?
- ☐ Is the same product name used across channels?

CANVAS - Channel Choice

Choose channels because of the visitor journey-not because they are fashionable.

Primary visitor group /-s

Where do they discover ideas? Where do they verify credibility?

Primary social channel

Supporting channel

CONTENT — Tell stories without becoming a full-time content creator

The goal of content is to help the right visitor imagine the experience and take the next step.

A one-person tourism activity needs a repeatable system, not constant posting.

Five content pillars

Pillar	What to show	Example
PLACE	Season, landscape, hidden details	“This doorway tells the story of…”
PEOPLE	Guide, artisan, resident, partner	Meet the baker whose family…
STORY	Memory, fact, legend, change	Why this street has two names
EXPERIENCE	What guests can do	A 15-second moment from the tasting stop
PROOF	Reviews, partners, media, return guests	Visitor quote + photo with permission

Use AI wisely

DIGITAL PRACTICE AI as assistant, not source of local truth

Generative AI can help brainstorm names, restructure descriptions, draft FAQs, create first-pass translations, adapt one story into several formats and build content calendars. It should not invent local history, quotations, legends, people or practical information. Verify dates, names and heritage claims with reliable sources and local knowledge.

CHECKPOINT Before publishing AI-assisted content

- ☐ I verified factual claims.
- ☐ The voice still sounds like me / our community.
- ☐ I did not upload sensitive personal or partner information unnecessarily.
- ☐ I checked translations, names and place terms.
- ☐ The content adds value rather than simply increasing volume.

CANVAS - 4-Week Content Planner

Use a sustainable rhythm. Frequency is less important than relevance and consistency.

NB! One partner can feature 1 tag with permission

Week 1 - PLACE story + call to action Week 2 - PEOPLE / partner story

Week 3 - EXPERIENCE moment / short video Week 4 - PROOF / review + next available date

CONVERT - Turn interest into a booking

Every extra step between "I like this" and "I can book this" creates friction. The visitor should not have to search across several profiles to discover whether the experience is available.

Simple booking pathway

CONTENT / SEARCH - PRODUCT INFORMATION - AVAILABILITY - BOOK / ASK - CONFIRMATION - EXPERIENCE - REVIEW / REFERRAL

CHECKPOINT Booking friction audit

- ☐ One clear booking/contact button or instruction
- ☐ Mobile-friendly information
- ☐ Response expectation is clear
- ☐ Availability or booking principle is understandable
- ☐ Price is not hidden unnecessarily
- ☐ Confirmation includes meeting point, timing and what to bring
- ☐ Cancellation/weather information is sent before arrival

B2B one-page sales sheet

Prepare one PDF that a hotel, TIC or tour operator can understand and forward without rewriting it.

CANVAS - B2B Product Sheet

Copy the completed fields into a one-page PDF.

Product name + one-sentence promise

Hero image - what should it show

Duration + distance

Language

Group size

Price / from....

Availability and how to book

Meeting point

What is included

Best suited for....

Etc

GROW - Reviews, reputation and referrals

Reviews reduce uncertainty for future visitors and give the guide feedback. Ask ethically, make the process easy, and respond professionally.

After every tour: Thank ⇨ Ask ⇨ Make it easy ⇨ Respond ⇨ Learn

- Thank the visitor genuinely.
- Ask for an honest review; do not prescribe the rating or wording.
- Provide a direct review link or QR code where platform rules allow.
- Do not offer incentives in exchange for positive reviews.
- Respond to both positive and critical reviews without reveling private information.
- Record recurring feedback themes and improve the product.

CANVAS - Feedback & Review Log
Use one row per tour or group in your own spreadsheet.
Date/product / group type

_____

What visitors mentioned spontaneously

_____

What confused them

_____

Best moment

_____

Review received? where?

_____

Partner referral source

_____

One improvement before next tour

_____

GROW — Measure what leads to value

Reach and likes are useful signals, not business outcomes. A small guide should follow a simple funnel from visibility to growth.

Stage	Useful indicators	Question
Visibility	Search appearances, reach, video views	Are the right people seeing us?
Interest	Profile/site visits, saves, enquiries	Did visibility create curiosity?
Conversion	Bookings, participants, revenue	Did interest become business?
Experience	Feedback, rating themes, recommendations	Did we deliver the promise?
Growth	Repeat bookings, referrals, partner sales	Is trust generating future demand?

DELIVER - Test, soft launch, public launch

Do not use the public launch to discover basic problems. Test first, improve, then scale visibility.

Three test groups

Test group	Main question	What to observe
Resident	Is it authentic and respectful?	Missing context, sensitive stories, local reaction
Tourism professional	Is it understandable and sellable?	Product clarity, timing, price, distribution
Real target visitor	Is it enjoyable and worth paying for?	Attention, pace, questions, value, booking expectations

Pre-launch awareness

- Share teaser images that create curiosity without revealing every story.
- Introduce the guide in a short, natural video filmed in an authentic local setting.
- Brief local partners before the public launch so they know what they are recommending.
- Prepare product information, booking path and review process before increasing reach.

Soft launch

- Run 2-3 small paid or invitation-only pilot groups.
- Collect structured feedback immediately.
- Adjust route timing, story sequence, practical instructions and price presentation.

Public launch

- Host a guided experience for residents, partners and relevant local media.
- Use interactive stops such as tasting or meeting a local maker where appropriate.
- Offer short sample versions for local resident if this supports word-of-mouth.
- Capture reusable photo/video content with permission.

Post-launch

- Ask for reviews while the experience is fresh.
- Share visitor proof with permission.
- Create seasonal variations rather than inventing a completely new route each month.
- Connect the route to relevant local festivals and events.

Descriptor of the Community Guide Competencies

Community guides are essential grassroots actors who serve as authentic voices of their local environment. Unlike certified professional guides who often focus on broader tourism narratives and standardized content, community guides offer an insider's perspective-deeply rooted in the everyday life, traditions, and values of the local population.

They are not meant to replace certified guides but to complement them by enriching visitor experiences through:

- first-hand stories
- intimate knowledge of the area
- personalized encounters with local culture
- and the ability to access lesser-known or informal community spaces.

The mission of community guides is to foster genuine connections between visitors and communities by:

- Preserving and transmitting local heritage and identity;
- Promoting inclusive, sustainable tourism;
- Supporting community development through participatory tourism;
- Acting as stewards of their locality's social and natural environment.

Community guides are especially vital in rural, suburban, or post-industrial areas where:

- professional guiding services are scarce,
- tourism is emerging or niche,
- and deeper community integration is needed for destination development.

Through their work, community guides act as cultural mediators, local ambassadors, and agents of empowerment-contributing not only to the tourism experience but also to the resilience and vitality of their own communities.

The competencies listed in your text are important and relevant, especially from a community development perspective, for the managers and professional guides, but not fully motivating for encouraging locals to become community guides whose strength is more in sharing the stories, not only facts.

Instead of obliging them to know everything about the local development plans, etc., they value their background more, like:

- Personal (based on lived experience)
- Expressive (about communication and narration)
- Culturally rooted (centered on local identity)
- And emotionally fulfilling - heartful community leaders like the local leader at the Kalamaja Museum (Tallinn, Estonia).

Suggestions to define the following competencies of the community guide:

- Be able to share personal and community stories with authenticity and pride;
- Emphasize individual voice and emotional connection;
- Be confident in public speaking or guiding small groups informally;
- Be able to use storytelling to explain community history, values, or symbols;
- Be familiar with simple guiding or storytelling techniques (story structure, engagement, humor);
- Be able to work alongside certified guides, artists, or cultural managers. Positions the community guide as part of a larger team - not in competition.
- Be passionate about preserving and sharing what makes the community special.
- Be curious and open to learning about local traditions, events, places, and people.

Example: a post with 30,000 views and no enquiries may create less value than a guesthouse receptionist who sends 12 paying customers. Measure against your objective.

CANVAS - Monthly Marketing Dashboard
Keep this simple enough that you will actually use it.
Bookings / participants / revenue
Top 3 referral sources
Enquiries that did not convert - why?
Best-performing content - what made it useful?
Review themes
Partner referrals
One channel to strengthen and one activity to stop or reduce

One-Page Community Guide Marketing Checklist

CHECKPOINT DISCOVER
☐ I know what makes the place distinctive.
☐ My stories are credible and appropriately sourced/consented.

CHECKPOINT DESIGN
☐ I have one primary visitor group.
☐ I can explain the experience promise in one sentence.
☐ The route has been timed and tested.
☐ Price, duration, language, accessibility and weather plan are clear.

CHECKPOINT CONNECT
☐ I have mapped local partners.
☐ My collaboration proposal creates mutual value.

CHECKPOINT BE FOUND
☐ I know how visitors search for this experience.
☐ My information is consistent across key channels.
☐ I maintain only the channels I can use well.

CHECKPOINT CONVERT
☐ A visitor can quickly understand availability and price.
☐ There is one clear booking/contact path.

CHECKPOINT DELIVER + GROW
☐ I test before scaling promotion.
☐ I ask ethically for feedback and reviews.
☐ I track bookings and referrals, not only reach.
☐ I improve the experience based on evidence.

Core Competencies for any Community Guide Training Programme

1. *Understanding Local Identity and Cultural Heritage*
Ability to explore, interpret, and represent the unique cultural, historical, and social identity of a community, including traditions, stories, architecture, language, crafts, and values.
Outcome: Grounds storytelling in authenticity and strengthens community pride.

2. *Storytelling and Interpretation Techniques*
Skills to shape engaging narratives using storytelling structures, personal experiences, interpretive methods, and emotionally resonant themes.
Outcome: Turns facts into meaningful visitor experiences and fosters deeper connection.

3. *Multilingual and Inclusive Communication*
Ability to communicate clearly and respectfully with diverse audiences, including skills in one or more foreign languages and adapting to different cultural or accessibility needs.
Outcome: Increases reach, inclusion, and visitor satisfaction.

4. *Tour and Route Design*
Competence to plan and deliver thematic tours or walks, including route logic, timing, storytelling sequence, and site interpretation.
Outcome: Helps create meaningful, well-paced visitor experiences based on local assets.

5. *Visitor Safety and Emergency Preparedness*
Knowledge of basic health and safety procedures, emergency responses, and group management to ensure secure and responsible hosting.
Outcome: Builds trust and ensures community and visitor well-being.

6. *Ethical and Professional Guiding Standards*
Understanding of the ethical responsibilities of a guide, including cultural sensitivity, respect for local communities and visitors, and protection of heritage.
Outcome: Promotes responsible tourism and social trust.

7. *Public Speaking and Group Facilitation*
Skills in confidently addressing groups, engaging different types of audiences, and managing group dynamics respectfully and effectively.
Outcome: Builds presence, clarity, and emotional connection.

8. *Use of Digital Tools and Media*
Ability to use digital platforms, mobile technology, and multimedia tools for storytelling, promotion, navigation, or interpretation.
Outcome: Supports modern, accessible, and scalable community-based tourism.

9. *Environmental and Cultural Responsibility*
Awareness of sustainability practices, responsible tourism, and the importance of preserving natural, cultural, and social resources.
Outcome: Ensures long-term positive impact and community support.

10. *Cooperation and Local Networking*
Skills to collaborate with partners such as tourism boards, certified guides, cultural institutions, NGOs, entrepreneurs, and local government.
Outcome: Encourages partnerships and strengthens tourism ecosystems.

Photo album of project activities





From the left: Vaida Fokienė, Eva Lemet, Jørgen Grubbe, Dr. Irma Spiriajevienė, Dr. Eduadras Spiriajevas, Lilija Petraitienė

On March 17–19, 2025, a partner meeting for the project "Social Innovation and Digital Learning for Promoting Community-Based Tourism" (NPAD-2024/10206 Nordplus Adult) took place in Copenhagen. The meeting included a discussion of the ongoing project, an analysis of research conducted with local communities, recommendations for searching historical sources, and a workshop using the ArcGIS software.





From the left: Jørgen Grubbe, Eva Lemet, Kersti Kilg, Lilija Petraitienė, Vaida Fokienė, Dr. Eduadras Spiriajevas, Kaira Kivi

On June 10, 2025, the third international partner meeting for the “Nordplus Adult” programme project “Social Innovations and Digital Education for Community-based Tourism Promotion” (NPAD 2024-10206) took place in Tallinn. The meeting began with individual technical and methodological consultations with the project’s lead partner from the Department of Social Geography and Tourism at Klaipėda University. Following these consultations, the main working session took place at the office of the NGO "Creative Estonia," and a visit was made to the community museum in the Kalamaja residential district of Tallinn, where participantslearned about the museum’s management, exhibits, and social-educational activities.



Dr. Irma Spiriajevienė is giving a presentation



Lilija Petraitienė is giving a presentation

On October 10, 2025, a training event titled “Social Innovation and Digital Education for Promoting Community-Based Tourism” (project no. NPAD-2024/10206) brought together experts from various fields, community representatives, and staff from cultural institutions—both from Lithuania and from partner organizations abroad.





Dr. Eduardas Spiriajevas is giving a presentation

On October 24, 2025, a training session was held at the Mažeikiai Museum as part of the project "Social Innovation and Digital Education for Promoting Community-Based Tourism" (NPAD-2024/10206, Nordplus Adult), aimed at strengthening the competencies of adults in creating and developing community-based tourism initiatives.



On December 11, 2025, a training session was held at Klaipėda University, during which Simas Bubelis (third from the left), a staff member of the Mažeikiai Museum, taught community members how to discover historical sources suitable for creating tourist routes.





Dr. Eduardas Spiriajevas is giving a presentation

On January 16, 2026, a training session was held at the Faculty of Social Sciences and Humanities of Klaipėda University as part of the Nordplus Adult project, "Social Innovation and Digital Education for the Promotion of Community-Based Tourism" (project no. NPAD-2024/10206). During the event, participants learned about the structure and visualization principles of community-based thematic routes. The theoretical portion was presented by Dr. Eduardas Spiriajevas (Klaipėda University), followed by an intensive creative workshop coordinated by Lilija Petraitienė and Vaida Fokienė (Mažeikiai Museum).





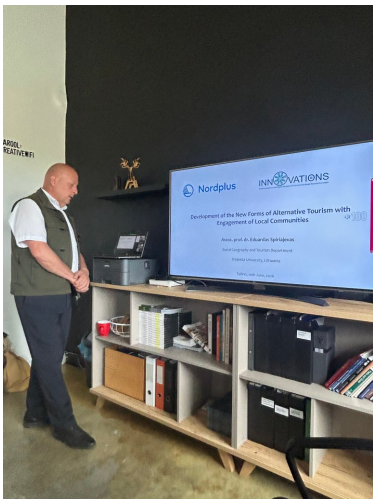


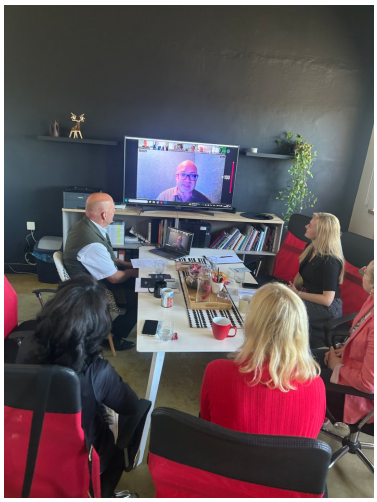
Jørgen Grubbe discusses with volunteers



From the left: Dr. Eduadras Spiriajevas, Dr. Irma Spiriajevienė, Jørgen Grubbe, Kaira Kiv, Kersti Kilg, Vaida Fokienė

On April 13, 2026 as part of the project "Social Innovation and Digital Learning for Promoting Community-Based Tourism" (NPAD-2024/10206 Nordplus Adult), the team from the Mažeikiai Museum—together with their partners (lead partner Klaipėda University, Monnet Gruppen from Denmark, and Creative Estonia from Estonia)—visited the town of Frederiksværk in Denmark. During the visit, they explored various centers and non-profit organizations driven by local community and volunteer initiatives, including the Paraplyen Activity Centre, the Volunteer Centre (featuring Loppehjørnet and Børnenes Genbrug), Kulturcafé Karl-e, Gjethuset, and Kulturcafeen.







Dr. Eduardas Spiriajevas is giving a presentation

On June 10, an international conference for the Nordplus Adult project, “Social Innovations and Digital Education for Community-Based Tourism Promotion,” took place at Telliskivi Creative City in Tallinn, focusing on the role of social innovations and digital education in the development of alternative tourism.

The principle to remember

Know what makes your place special.
Know who it is for.
Build the experience with your community.
Make it easy to find, trust and book.
Deliver what you promise - and let good experiences create the next visitors.

COMMUNITY GUIDE ⇨ DESTINATION AMBASSADOR

Nordplus