

Tourismological valorization of intangible cultural heritage in Bosnia and Herzegovina according to the Hilary Du Cros methodology

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Abstract

Since the beginning of the 21st century, a new type of tourism, cultural heritage tourism has been developing as a form of tourist supply and demand. Intangible cultural heritage (ICH) stands out as its important segment, which is also recognized as a significant part of national/local identity. One of the countries marked by rich cultural heritage is Bosnia and Herzegovina, a multi-ethnic, multi-confessional and multicultural geographical space, with various historical events. By the end of 2024, 50 elements of ICH were included in national lists (divided on two entities – Republic of Srpska and Federation of Bosnia and Herzegovina). The aim of the paper is to investigate how many elements of ICH have tourist potential and if they can represent a significant factor in the formation of a tourist brand and a potential tourist product. In order to determine the importance of all the elements of ICH for the tourist offer, their analysis was carried out according to Hilary du Cross methodology of tourism valorization.

Keywords: *tourismological valorization, ICH, Hilary du Cros methodology, Bosnia and Herzegovina*

Introduction

The intangible cultural values consist of a series of values/elements, which are constantly changing, while numerous new elements appear. Based on different scientific views, the basic groups of cultural elements are: mentifacts, sociofacts and artifacts. Mentifacts are the most important elements of non-material culture (religion, language, folklore, tradition, art), and include all those elements created as a result of mental work. Sociofacts imply the regulation of relations between individuals in human society and between societies themselves (political, economic and education systems, etc.), while artifacts are the result of human contact with the material world or the environment (food, housing, means of information, means of work, clothes, etc.) (Kale, 1977).

Lenzerini (2011) recognizes dynamic nature, intrinsic fragility and intimate connection with its creators and bearers, as well as the self identification by communities, groups and individuals, as the main factors that identify intangible cultural heritage (ICH). ICH is interpreted as the living culture of human groups (Williams, 1960) that refers to knowledge and know-how that has been transmitted from generation to generation, as a result of the interaction with their environment (Giudici et al., 2013). ICH can also play a role in 'growth-based' sustainable development, such as through cultural industries or tourism, while simultaneously contributing to human development by fostering identity formation and creative human expression (Meissner, 2021). The duality of ICH

character is reflected in the persistence and unchanging essential values, but also in the evolvement in accordance with the specific historical and social circumstances. Intangible cultural heritage can be recognized in oral traditions and language, landscape as a part of the visual arts, social practices, rituals and festivities, traditional knowledge and applied knowledge about nature and the universe, and traditional arts and crafts. Basically, it is about oral folk cultures that were formed in the ancient past. The basic principles of oral culture can be seen as an obligation of constant safeguarding and transferring heritage to future generation (Terzić et al., 2015).

The most significant contribution to the preservation of intangible cultural heritage at the supranational level was made by UNESCO in 2003, with the adoption of the *Convention for the Safeguarding of Intangible Cultural Heritage*, at the meeting in Paris. According to this Convention: "*the 'intangible cultural heritage' means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity*" (UNESCO, 2003).

Giudici et al. (2013) highlighted that various declarations on sustainable tourism development, as well

as the more recent literature, support a broad and holistic concept of sustainability, with a raising significance of culture. Shaharir's more holistic approach advocates a specific paradigm of sustainability, which comprises the cultural and spiritual dimensions of man (Shaharir, 2010). The importance of research and tourism evaluation of intangible cultural values was generated, among other things, by the interdisciplinary view that the first civilizations were created due to culture. It is precisely those peoples who, during the history, and thanks to their ability to build and create, left behind a "trace" in the form of inheritance for their descendants and formed the first civilizations.

Nowadays, intangible cultural heritage is recognized as an important segment of cultural heritage and national/ethnic identity. One of the transformations characterizing a modern society is the reconfiguration of cultural boundaries, especially in the segment of crossing the social boundaries to commodify the intangible cultural heritage for tourist consumption. In this way, ICH is fast becoming a significant tourist resource and the local heritage culture is transformed into new products for exchange in the growing global tourism market (Wanda, 2010; Kim et al., 2019). Through the rapid increase of tourism development in different remote and rural areas, where indigenous traditions, customs and local culture hold long-established meaning and values over generations, such transformations are becoming gradually more evident (Wanda, 2010). At the same time, ICH represents strong cultural authenticity and enables an extensive understanding of a destination's culture, which in return, reinforces the competitiveness of ICH within cultural heritage tourism (Kim et al., 2019; Gonzalez, 2008) and produces various socio-economic benefits for stakeholders (Esfehani & Albrecht, 2018).

The status of ICH elements as a cultural phenomenon is closely related to issues related to the cultural diversity of the country/region. One of such countries is Bosnia and Herzegovina, a multi-ethnic, multi-confessional and multicultural geographical area, whose territory, during different historical periods, was under the rule and cultural influence of Byzantium, the Republic of Venice, the Ottoman Empire, and the Austro-Hungarian Monarchy. From a cultural and national point of view, the Serbian population in Bosnia and Herzegovina (Republic of Srpska) ties its identity to Serbia, as well as to the Serbian population in Montenegro, but also to other Orthodox countries, especially to Russia. Bosniaks accepted Islam during the Ottoman rule and are tied to Turkey, and more recently to certain countries in the Asian Middle East (Saudi Arabia). Croats tie their identity to Croatia, through the former territorial unit of Herceg Bosna (now Canton 10).

In spite of the great importance of ICH as a cultural phenomenon of Bosnia and Herzegovina, little is known about its status as a tourist attraction. Moreover, there is a lack of research dealing with the ICH of BiH from the tourist aspect. To fill these gaps, this research aims to

identify the elements of ICH in BiH with tourist potential by using specific methodology – complex Hilary du Cros model of tourist valorization. Valorization of tourist potentials of undeveloped areas is conducted with the aim to define area potentials and point to optimal conditions of tourism development. This manuscript also seeks to recognize the elements that can represent a significant factor in the formation of a tourist brand and also a potential tourist product.

Intangible Cultural Heritage of Bosnia and Herzegovina

During the history, the territory of BiH was marked by numerous historical changes and events. The influences of different civilizations, which alternated in the study, are manifested through its tangible and intangible cultural heritage.

From the early Middle Ages until the beginning of the 20th century, this geographical area is also characterized by a large number of different types of migration movements. According to Cvijić (1918), the colonization of the South Slavic tribes at the beginning of the Middle Ages was the starting point for the geographical distribution and formation of peoples to the area of Bosnia and Herzegovina, where the settlement of certain South Slavic tribes (Serbian and Croatian) which brought their culture, customs and way of living. In addition to numerous monuments and tangible cultural heritage, through the "living" cultural heritage, numerous elements of the art of making crafts and other products important for life and work, as well as ancient Slavic rituals related to events in nature, have been preserved.

The separation of the Christian church into Catholic and Orthodox in the 11th century also affected the geographical area of present-day BiH, the history of two worlds and two cultures. That division was one of the decisive political, cultural and religious consequences in the relations between the Serbian and Croatian population, not only in BiH, but also in Croatia, Serbia and Montenegro, and it has remained so until today (Mrduljaš, 2007; Zukorlić, 2016).

At the end of the 12th century, the first Bosnian state ("banovina") was formed on the territory of today's BiH. The so-called early Christian church ("Bogomilism") had a significant influence within that state. This church was also present in Serbia, Montenegro, Croatia, North Macedonia and Bulgaria at that time (similar to Patarens in Italy and Katari in France) (Lorenz, 2011; Zukorlić, 2016). In relation to the official Christian church, it differed because, in addition to certain religious interpretations, it also preserved certain old Slavic customs, rituals and beliefs and a way of life.

BiH fell under the rule of the Ottoman Empire in the middle of the 15th century, and at that time there were numerous migrations of a different character (immigration of the Turkish population with the Turkish army; migration

of the Serbian population that retreated before the Turkish conquests). With the conquest of the Ottoman Empire, a part of the Slavic population accepted a new religion (Islam) (Zukorlić, 2016). At that time, a large number of the mentioned Islamized Slavic population increasingly accepted the customs and way of life of the Ottoman immigrants (and customs and rituals from Persia, Arabia, and other parts under Ottoman rule). The Islamized population of Slavic origin (today Bosniaks) also preserved some of their earlier Slavic rituals and customs.

This brief historical review of the most significant historical events in Bosnia and Herzegovina indicates that ICH elements in BiH are mostly authentic. All of the above is summarized in the following sentence: “The geographical location of Bosnia and Herzegovina in Southeastern Europe and the Western Balkans, at the bridge and crossroads of the Eastern Mediterranean, Western Asia, Central and Western Europe, and the influences of different cultures and civilizations have manifested themselves in its tangible and intangible cultural heritage” (Jović, 2018, p. 454–455).

Legal and Institutional Framework – Through legislation in the past, cultural heritage appears as a term in the *Law on the Protection of Cultural, Historical and Natural Heritage of the Socialist Republic of Bosnia and Herzegovina* from 1978 (as part of ethnological collections of movable cultural heritage), as well as in the *Law on Cultural, Historical and Natural Heritage of the Republic of Bosnia and Herzegovina* from 1985 (Official Gazette of RBiH, 1985).

With the end of the civil war, *The General Framework Agreement for Peace in Bosnia and Herzegovina* (also known as *Dayton Agreement*) was signed, which regulated the administrative and constitutional system of Bosnia and Herzegovina. Within *Annex 8 – Agreement on Commission to Preserve National Monuments*, Article VI defines the area of protection of immovable and movable cultural and historical heritage, without special treatment of the protection of intangible cultural heritage (The General Framework Agreement for Peace in Bosnia and Herzegovina, 1995).

In the territory of Bosnia and Herzegovina, issues of cultural and historical heritage protection are regulated by 10 laws: *Law on the Protection of Cultural, Historical and Natural Heritage of the Republic of BiH* from 1985 (it applies only to the territory of the Federation of BiH and 6 cantons that do not have a law in this area), *Law on Cultural Assets of the Republic of Srpska* from 1995 and the amended edition from 2008, and the *Law on Museum Activity of the Republic of Srpska* (Official Gazette of Republic of Srpska 112/21) on the implementation of the decisions of the Commission for the Preservation of National Monuments (three harmonized laws in Federation of BiH, Republic of Srpska and Brčko District) and four laws on the protection of cultural heritage adopted by the legislative bodies of the cantons: Zeničko-

dobojski, Zapadnohercegovački, Unsko-sanski and Sarajevo Canton (Solaković, 2020).

The protection of ICH in Bosnia and Herzegovina follows a rotating principle, whereby an element from the Federation of Bosnia and Herzegovina is selected for nomination to the UNESCO Representative List one year, and an element from Republika Srpska is selected the following year. The systems within the two entities operate independently, with the selection process applying only to the nominated element for the UNESCO Representative List. While the dynamics of this selection process are consistently followed, the proposal and inscription on the ICH UNESCO List are somewhat delayed due to both internal procedures within the entities and those prescribed by UNESCO. Specifically, an element from the national list of each entity can be proposed every other year, but due to the procedural requirements, it may take up to four years for an element to be included on the UNESCO List (Medar Tanjga, 2022). In Republika Srpska, the protection of ICH is overseen by the Museum of Republika Srpska and the Ministry of Education and Culture. In the Federation of Bosnia and Herzegovina, the process involves the National Museum, the Academy of Music in Sarajevo, and the Federal Ministry of Culture and Sports. Meanwhile, within the Brčko District, responsibility for ICH lies with the Department for Economic Development, Sports, and Culture, although no proposals have yet been made from the District. In 2008, at the initiative of the Association of Croatian Amateur Cultural and Artistic Societies in Bosnia and Herzegovina, the Society for the Digitization of Traditional Cultural Heritage was established in Široki Brijeg (Canton 10). This society focuses on the traditional cultural heritage of Croats in Bosnia and Herzegovina, which is showcased at folklore festivals (Marić, 2021).

In 2008, the state of Bosnia and Herzegovina signed the *Convention for the Safeguarding of the Intangible Cultural Heritage* (UNESCO, 2003), which was ratified on July 16, 2008 (Official Gazette of Bosnia and Herzegovina - International Treaties, 8/08). The ratified Convention is regulated through the *Strategy of Cultural Policy of Bosnia and Herzegovina*. Within its chapter on the Priorities and Action Program of Cultural Policy in Bosnia and Herzegovina, the obligation is highlighted: “to consider the need to adopt new or harmonize existing laws in the field of cultural policy in accordance with international standards - laws on the protection of cultural, natural, historical and spiritual heritage in BiH...” (Strategy of Cultural Policy of Bosnia and Herzegovina, 2008, p. 37). At the state level of BiH, the umbrella institution is the State Commission for Cooperation of Bosnia and Herzegovina with UNESCO, formed in 2009 under the Ministry of Civil Affairs of Bosnia and Herzegovina (Medar Tanjga, 2022; Dražeta et al., 2024).

Preliminary open list of intangible cultural heritage of Bosnia and Herzegovina

Competent ministries in the Federation of Bosnia and Herzegovina and Republika Srpska maintain open the

preliminary list of intangible cultural heritage. So far (the end of 2024), this list includes 50 elements (Table 1).

Table 1: Categories of registered intangible cultural heritage in Bosnia and Herzegovina

Category	Element	Location
Handycrafts and visual arts	1. Konjic woodcarving 2. Egg shoeing custom 3. Banjaluka lace 4. Pottery making 5. Blacksmiths craft 6. Short woolen socks from Sarajevo-Romanija region 7. Teslić embroidery 8. Masonry craft on Ozren 9. Vrbas dajak boat 10. Zmijanje embroidery 11. Una's ship 12. Podgrmeč Lace 13. Basket weaving in Posavina 14. Violin making from Doboj 15. Banjaluka kolo (the way of making reels for winding nylon for fishing rod hooks)	Konjic Kreševo Banjaluka Liješevo, Ilijaš Mrkonjić Grad East Sarajevo Teslić Ozren Mountain Banjaluka, Vrbas River Zmijanje microregion (Banjaluka) Novi grad, Bosanska Krupa Sanski Most, mt.Grmeč Šamac, Gradačac Doboj Vrbas River, Banjaluka, and numerous other rivers in BiH
Social practices, rituals and festive events	16. Patron-saint feasts 17. Picking of Iva grass on Ozren Mountain 18. Grass mowing competition custom 19. Nevesinje Olympics, traditional games 20. Lipizzan horse breeding traditions 21. Pilgrimage to Ajvatovica 22. Pilgrimage to Saint John the Baptist 23. Mostar bridge jumps 24. Traditional charcoal production 25. Lile torch ignition, the custom of the Serbian people on the eve of St. Peter's Day 26. Vidovdan Olympics 27. Derventa fair 28. Haymaking on Balkana 29. Masla, a celebration of village saint patron's day 30. "Saborovanje", gathering event 31. "Koledarice" 32. Legends about "stećci" 33. "Travnik Kajganijada", a celebration of the awakening of spring 34. Spring dawn – "Zenica Čimburijada"	Republic of Srpska /BiH Ozren Mountain (Doboj) Kupres Nevesinje Stud farm Kulaši Ajvatovica (Donji Vakuf) Podmilačje (Jajce) Mostar Eastern Herzegovina Republic of Srpska Prnjavor Derventa Mrkonjić Grad Popovići, Kulaši, Čuča (Prnjavor) Republika Srpska Ozren mt., Maglaj Herzegovina Travnik Zenica
Music and performing arts	35. Sevdalinka, traditional urban folk song 36. Ganga, rural polyphonic musical-poetic form 37. The art of creating and playing the karaduzen instrument 38. Rural polyphonic form of singing "U tri" 39. Singing to the accompaniment of the Gusle and oral tradition – epic folk poetry 40. Gusto kolo, traditional folk dance 41. Oj, djevojko (ojkača), traditional folk songs 42. Singing accompanied by shargia/tambourine and violin	Federation of Bosnia and Herzegovina Central Bosnia Usora Bosnia and Herzegovina Kozara Mt., Potkozarje Kalesija, Gornji Šeher, NE Bosna,
Oral traditions and expressions	43. The language of traditional builders of the Osat area 44. Serbian Cyrillic alfabet	Bratunac Republic of Srpska
Gastronomy and culinary practices	45. Culture of brandy roasting 46. The process of making cheese from goat or sheep skin 47. Banjaluka ćevap (kebab) dish 48. Puračka časka dish 49. Četenija cake from Tarovac 50. The process of making cow fat cheese	Eastern Bosnia Eastern Herzegovina Banjaluka Puračić (Lukavac) Tarovac (Modriča) Kalenderovac, Derventa

Source: BiH, Državna Komisija za saradnju sa UNESCO-m (n.d.)

The following six elements are included in the UNESCO Representative List of the Intangible Cultural Heritage of Humanity:

- *Zmijanje embroidery* (since 2014) located within the Zmijanje plateau, on the Manjača Mountain, near Banja Luka. It is used to decorate women's clothes and household items, and the main characteristic is the use of a blue thread on white cloth (linen). The most common ornaments are of regular and symmetrical geometric shapes (Fig. 1). The girls from Zmijanje decorated their costumes with as rich embroidery as possible, in order to show that they are ready for marriage.



Figure 1: Zmijanje embroidery (Source <https://ich.unesco.org/en/RL/zmijanje-embroidery>)

- *Konjic woodcarving* (since 2017) represents artistic, carpentry craft with a tradition longer than a century. Written data from the end of the 19th century mentions characteristic carvings in wood (furniture, etc.) in the territory of municipality Konjic. The woodcarving has become an integral part of the culture of the local community. During carving, characteristic floral motifs with flora shapes are imprinted on decorative objects for the house, pieces of furniture, with a recognizable visual identity.

- *Picking of Iva grass on Ozren Mountain* (since 2018) - on 11 September each year, the day of the beheading of St. John the Baptist, inhabitants of the villages around Ozren Mountain, as well as numerous visitors from various parts of Bosnia and Herzegovina and abroad go to Gostilij to pick Iva grass (lat. *Teucrium montanum*). Many wear folk costumes and come to pick, play, dance and sing traditional music. There are different ways of consuming this grass - steeped in brandy, with honey, for tea etc. Although earlier the practice of picking Iva grass was entirely related to folk medicine.

- *Grass mowing competition custom in Kupres kraško polje* (since 2020). The contest involves the manual mowing of grass using a scythe and is judged by the time, effort and amount of mowed grass, since mowing at that altitude requires strength and a special technique. The top three mowers are recognized, with the head mower

treated as a leader who makes sure the prosperous mowing of all the fields to gather hay for the cattle (Fig. 2). The competition also includes wearing national costumes and customs of Croatian population in BiH, as well as forging of scythes (mostly "varcar" type of scythe) (UNESCO, n.d.4).



Figure 2: Grass mowing competition custom in Kupres karst field (Source: <https://ich.unesco.org/en/RL/grass-mowing-competition-custom-in-kupres>)

- *Lipizzan horse breeding traditions* (since 2022) - Lipizzan horses were initially bred for the Habsburg Imperial Court in Vienna (a tradition over 400 years old), but today the tradition of their breeding is a specific part of everyday cultural and social life of rural communities. Horses are part of various celebrations and events, among which carnival processions and parades stand out, together with therapeutic riding. On the territory of Bosnia and Herzegovina, the tradition of breeding Lipizzan horses dates back to the end of the 19th century. Today, this breeding tradition is linked to the Vučjak stud farm (Prnjavor). This element is on the UNESCO ICH Representative List within 7 European countries.

- *Sevdalinka* (since 2024) - traditional urban folk songs, which was popular throughout the ex-Yugoslav area, as well as in other countries where the population of Bosniak origin lives through *sevdalinka*, by lyrics and music, lyrical poetic records about love misery, rapture or joy are presented. "It is a song of Slavic oriental emotional impregnation and merging. Oriental-intensity of passion, the power of and the potential for sensuality. Slavic-dreamy, incenseable, painful sensibility, the breadth of its spirituality" (Efendić, 2015, p. 99). Today, it represents a musical accompaniment with modern instruments, and previously one of the instruments used was *šargija* (Bosnian tambourine) and *karaduzen* (Talam, 2007).

Bosnia and Herzegovina has proposed the Nevesinje Olympics, a traditional games event (No. 01731), for selection and promotion by the Committee as a program, project, or activity on UNESCO's ICH list. This festivity is a sporting competition featuring traditional sports and games, including shepherd games, and was organized in

the town of Nevesinje. Some of the unique sports featured include jumping on goat's bellows, equestrian races with the indigenous Bosnian mountain horse, and various old folk sports competitions (Bjeljac et al., 2021).

Due to the international recognition of the former republics, many Serbian, Bosniak and Croat people now live outside Bosnia and Herzegovina in the states of the former Yugoslavia (Serbia, Croatia, Montenegro, and Slovenia). Terzić et al. (2015) pointed out that the similarities between elements of the intangible cultural heritage of all the people of ex Yugoslav area are caused by the common Slavic origin, history, language, religion and culture. As these authors suggested, diverse forms of a particular folk dance are common to all Balkan nations and there is great similarity in their epic poetry, national costumes and playing of traditional instruments. Customs and religious rituals are common to all nations of this area, since their common roots are in customary pagan practices, and the same goes for legends and stories which are mostly similar in theme and character (Terzić et al., 2015).

Thus, on the territory of BiH, on the Preliminary list of intangible cultural heritage, there are also the same elements that have been verified on the national lists of intangible cultural heritage of Serbia (Patron-saint feasts; Lile torch ignition, the custom of the Serbian people on the eve of St. Peter's Day; Singing to the accompaniment of the Gusle and Oral tradition – epic folk poetry; Culture of brandy roasting; Oj, djevojko (ojkača), traditional folk songs) and Croatia (Lipizzan horse breeding traditions; Ganga, rural polyphonic musical-poetic form (karakteristično za Canton 10 in Bosnia); Oj, djevojko (ojkača), traditional folk songs) and Montenegro (Singing to the accompaniment of the Gusle and Oral tradition – epic folk poetry).

In 2018, at the moment when the element *Gusle and Oral tradition - epic folk poetry* was registered as part of the Serbian ICH on the UNESCO ICH list, there was an international, multi-day political media controversy on where the *gusle* originated. Thus, Albania, Montenegro and Croatia claimed that they belong to their identity and cultural heritage (CDM, 2018). It was similar in 2012, when *ojkanje singing* was registered as part of the Croatian ICH on the UNESCO ICH list, which was also followed by a media controversy between Serbia and Croatia, on the topic of whose cultural heritage it is in fact (Zapadni Srbi, 2017).

Methodology

In order to determine the tourism value of the mentioned 50 elements of intangible cultural heritage in BiH, the model of tourism valorization of cultural assets proposed by Hilary du Cros (Du Cros, 2000; Du Cros & Mc Kercher, 2015) was used. The aim of such valorization is to determine the overall tourist potential of these assets and point to optimal conditions of tourism development. Although the model is most often used for the valorization of cultural heritage (Truong et al., 2021; Todorović, 2020;

Dragičević et al., 2013), it is important to note that certain researchers have seen the potential of applying this methodology to the valuation of natural heritage as well (Lakićević & Srđević, 2011; Bjeljac et al., 2013; Pantović & Stamenković, 2013). In the region, this methodology is mostly represented in tourism research of cultural heritage (Marković & Petrović, 2012; Spasojević et al., 2013; Stamenković & Jakšić, 2013; Bjeljac et al., 2014; Slunjski, 2017) and the same applies to the area of BiH itself (Bidžan Gekić et al., 2019; Bidžan Gekić & Gekić, 2020; Jahić, 2016; Pobrić et al., 2019).

Du Cros (2000) introduced the process of evaluating tourism products/destinations through two basic sectors - tourism and management, using the set of cultural and tourist subindicators (Table 2).

Tourism is represented by two subindicators: market appeal of cultural assets and the factors influencing the design of the tourism product. Subindicators are rated with points from 0 to 5, but certain indicators are assigned different grading criteria (0–3, 0–4). The points are later summed up and the level of market attractiveness is determined: low attractiveness, medium attractiveness, high attractiveness for tourism development. The sector of management of cultural assets is assessed through the cultural importance and robustness. Subindicators of this sector are graded by different grades, which are summed up and, after that, the sum is ranked as: sensitivity/low cultural value, medium value, and high value. The established sub-indicator evaluation scale is shown in Table 2, where scoring is done numerically. Based on the conducted analysis, “market attractiveness/robustness matrix” including 9 cells marked with M (i,j), (i,j=1,2,3) is set up (Fig. 3).

Robusticity	High			
	41-60	M ₁₁	M ₁₂	M ₁₃
	21-40	M ₂₁	M ₂₂	M ₂₃
	0-20	M ₃₁	M ₃₂	M ₃₃
Low		0-20	21-40	41-60
		Low		High
		Market Appeal		

Figure 3: Matrix relationship between the continuums of robusticity and market appeal (Source: DuCros, 2001)

Within this research, each of the 50 intangible cultural assets of Bosnia and Herzegovina was scored according to aforementioned subindicators. On the basis of conducted valuation, “matrix of market appeal/robusticity” has been set up and later on, belonging to one of the matrix cells has been determined for each asset, depending on its score within scoring process. Each co-author evaluated all elements independently, and the final score for each element was determined by averaging the three individual

assessments. This method was chosen to improve the objectivity of the analysis.

In addition to the above, a cartographic method, i.e. ArcGIS-Arc map 10.8 (Esri, 2020) was used in the paper to create cartographic attachments (maps).

Table 2: Subindicators of valorization and scoring board

Tourist sector		Cultural heritage management	
Market appeal		Cultural significance	
Ambiance (natural/cultural) weak 0-1, adequate 2-3, good 4, great 5	0-5	Aesthetic value low 0, medium 1, high 2	0-2
Well-known outside local area not 0-1, adequate 2-3, very good 4-5	0-5	Historical value low 0, medium 1, high 2	0-2
Significant national symbol not 0, there are some potential 1-3, yes 4-5	0-5	Educational value low 0, medium 1, high 2	0-2
Can tell an „interesting“ story—evocative place not 0, has possible potentials 1-3, yes 4-5	0-5	Social value low 0, medium 1, high 2	0-2
Has some aspect to distinguish it clearly from nearby assets or attractions 0 poor, adequate 2-3, good 4, excellent 5	0-5	Scientific potential /research value low 0, medium 1, high 2	0-2
Appeals to special needs which allow greater at- tendance by tourists (events, festivals) not at all 0, possesses a certain potential 1-3, yes 4-5	0-5	Rareness on destination/region common cultural properties of the same type 0, less common properties of the s. t. 1, rare properties of the s. t. 2, unique properties of the s. t. 3	0-3
Complements other tourism products in region not at all 0, there is some potential 1-3, yes 4-5	0-5	Representativeness weak 1, good 2-3, excellent 4	0-4
Tourism activity in the region almost no 0, there is a certain degree 2-3, high 4- 5	0-5	Robusticity	
Destination associated with nature/culture not at all 0, to some extent 2-3, high 4-5	0-5	Fragility great 0-1, somewhat 2-3, not sensitive 4	0-4
Product design needs		State of repair weak 0, partially done 1, good 2-3, excellent 4	0-4
Accessibility to cultural /natural property not allowed 0, limited access 1-2, allowed access 3-4	0-4	Management plan or policy in place there is no plan 0, in preparation 1-4, it exists 5	0-5
Transport from residential area to cultural value very far/difficult to access 0, facilitated accessibil- ity 1-2, excellent accessibility 3	0-3	Regular monitoring and maintenance weak 0, somewhat 1-2, good 3-4, excellent 5	0-5
Number of attractive natural/antropogenic values nearby very far 0, facilitated access 1-2, distance can be easily crossed on foot 3	0-3	Potential for ongoing involvement and consultation of key stakeholders weak 0, adequate 1-2, good 3-4, excellent 5	0-5
Service benefits (parking place, signposts, tourist information centres) weak 0, adequate 1-2, good 3-5, excellent 5	0-5	Possibility of negative impacts of high visitation on physical state great possibility 1, somewhat possible 2-4, small possibility 5	0-5
Scoring: Little appeal 0-20, Medium appeal 21-40, High appeal 41-60		-II- on the lifestyle of local community great possibility 1, somewhat possible 2-4, small possibility 5	0-5
		Possibility of modifications (as part of product development) to have not negative impacts on physical state great possibility 1, somewhat possible 2-4, small possibility 5	0-5
		Scoring: Small natural/cultural value 0 -20 Medium value 21-40 High value 41-60	

Results and discussions

Tourism of ICH in Bosnia and Herzegovina

Tourism of intangible cultural heritage is the subject of numerous scientific studies in the field of tourism, which are often examined in a complementary way with tangible cultural heritage (Alemić, 2010; Bjeljic et al., 2021; Hamzihadić, 2021; Jahić, 2022; Jović, 2018; Bidžan Gekić et al., 2019; Bidžan Gekić & Gekić, 2020; Pobrić et al., 2019).

The ICH in the area of BiH is also connected with natural tourist potentials, not only by location but also as an integral part of the tourist offer (Glamuzina et al., 2017; Malović, 2015; Živak & Tanjga, 2021; Kadušić et al. 2018).

Figure 4 shows that intangible cultural heritage constitutes a significant part of the tourist offer. It illustrates the geographical distribution of intangible cultural heritage elements in Bosnia and Herzegovina in relation to natural and anthropogeographic tourist values, which are also represented through the offer within tourist zones/clusters.

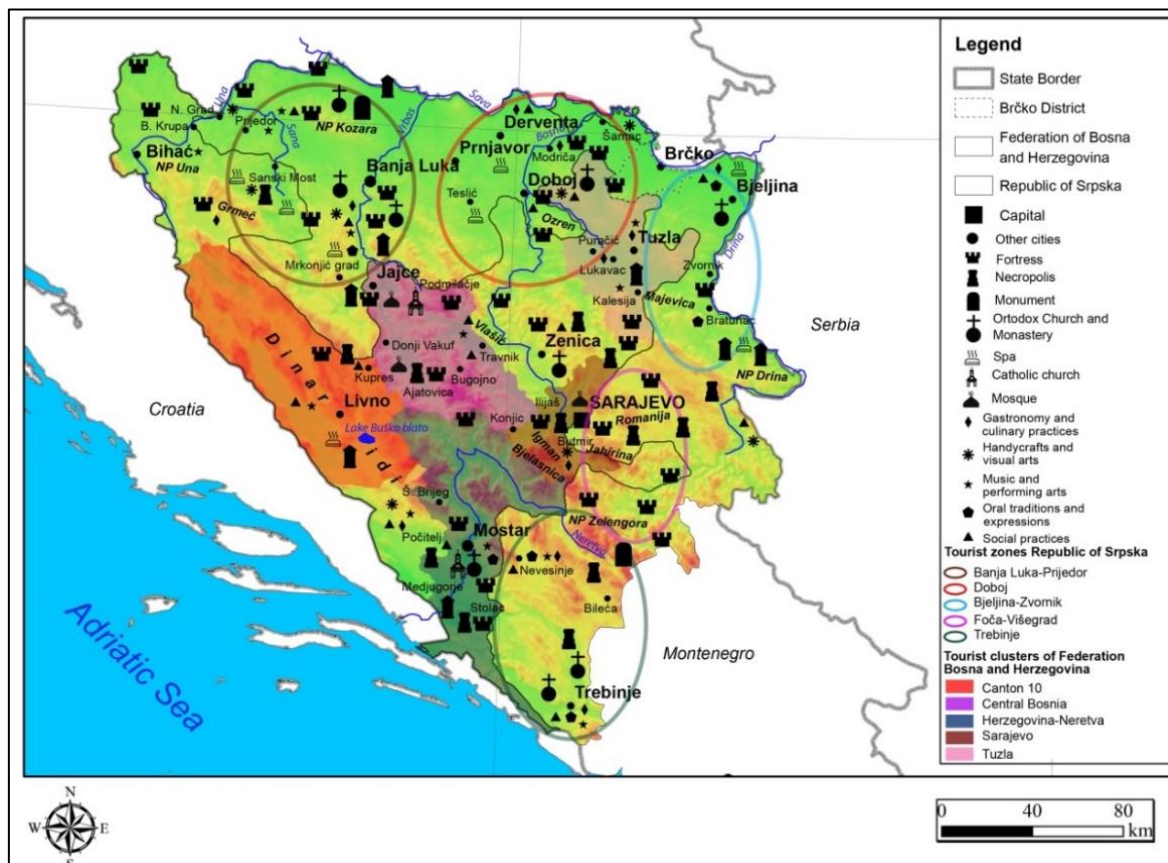


Figure 4: ICH associated with cultural/natural heritage in Bosnia and Herzegovina (Author: R. Jovanović)

Intangible cultural heritage, viewed as a tourist product, (through anthropogenic (cultural) and natural-geographic values) is also a significant part of the tourist offer within the tourist zones of the Republic of Srpska and 10 cantones of the Federation of BiH.

In the territory of the Republic of Srpska, there are 6 tourist zones, 13 tourist areas, 12 key tourist destinations and 10 transit tourist routes/itineraries (Tourism Development Strategy of the Republic of Srpska 2021–2027, 2021). The ICH elements are mostly located in Banjaluka–Prijedor, Dobo–Zvornik and Trebinje tourist zones.

In the territory of the Federation of BiH, according to the Tourism Development Strategy (Tourism Development Strategy of the Federation of Bosnia and Herzegovina 2022–2027, 2022), the development of tourism is observed through 10 cantones, as tourist clusters. The ICH elements are mostly located in the following cantones: Herzegovina–Neretva, Central Bosnia and Canton 10.

In this research, the ICH elements of Bosnia and Herzegovina will be valorized through examples of good practice (such as festivals, manifestations, exhibitions), as products created by crafting skills (craftsmanship, gastronomy) and as part of ethnographic collections in museums (Fig. 5).

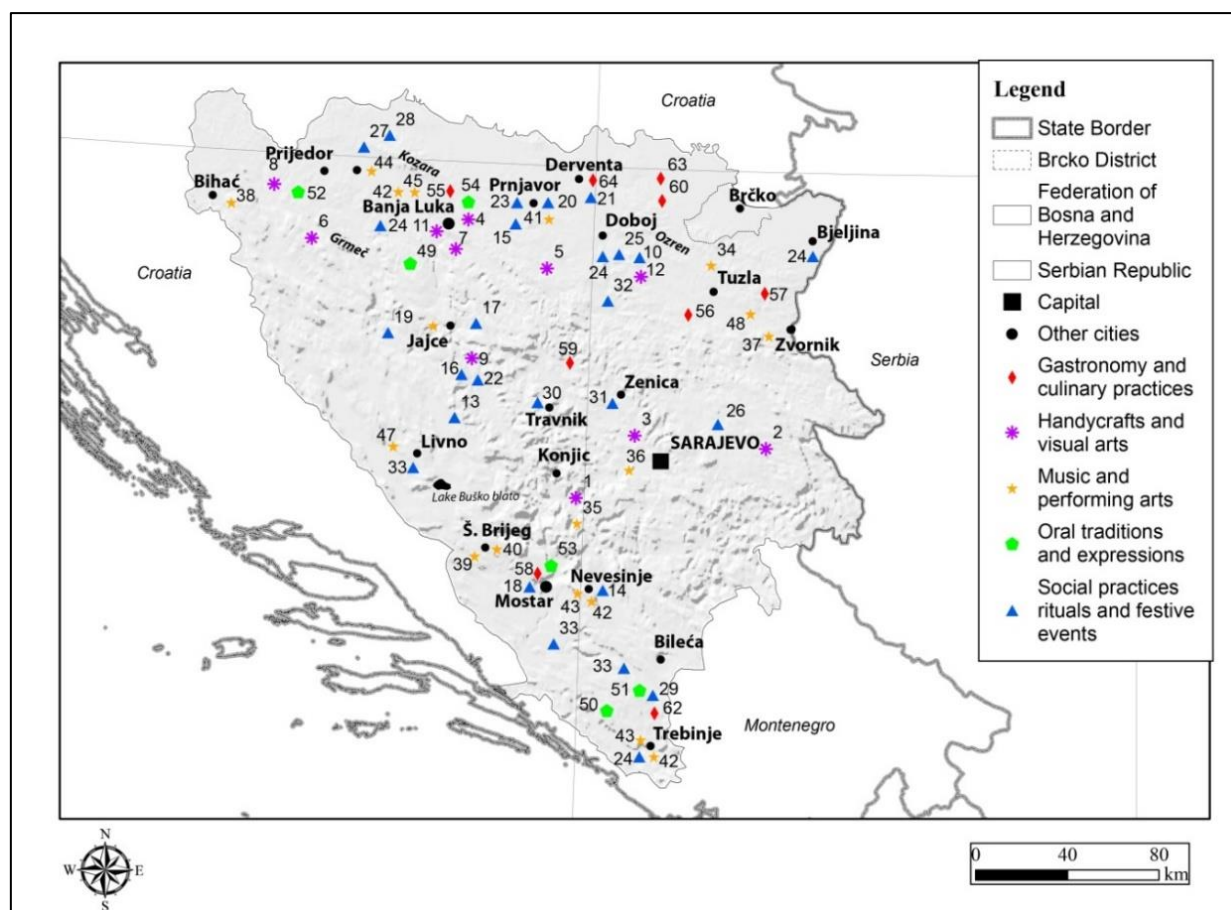


Figure 5: The elements of ICH in Bosnia and Herzegovina represent as tourist manifestations and exhibitions (Author: R. Jovanović)

Handicrafts and visual arts: 1. *Konjic cultural summer* (woodcarving exhibitions), 2. *Tebi, goro Romanija* (Sokolac, mt. Romanija, ethnographic event with exhibitions of Short woolen socks craft), 3. *Ilijaš Days* (with exhibitions of Lješevo pottery), 4. *Exhibitions of Banjaluka lace craft*, 5. *Teslić summer* (with exhibitions of Teslić embroidery craft), 6. *Podgrmeč nights* (with exhibitions of Podgrmeč lace craft), 7. *Rafting competitions and tourist regatta* with dajak boath on river Vrbas, 8. *Una boath regatta* on river Una: Bosanska Krupa-Novi Grad, 9. *Sport fishing competitions* on rivers Vrbas, Una, Drina, Bosna, and other rivers in Bosnia and Herzegovina (with using rod *Banjaluka kolo* winding nylon for fishing rod hooks), 10. *Ozren baština* (ethnographic event with masonry craft, on mt. Ozren), 11. *Zmijanje embroidery craft exhibitions* (Zmijanje, Banjaluka)

Social practices, rituals and festive events: 12. *Picking of Iva grass* on Ozren mauntain, 13. *Haymaking on Kupres karst field*, 14. *Nevesinje Olympics*, 15. *Lipizzan horse breeding traditions*, 16. *Pilgrimage to Ajvatovica*, 17. *Pilgrimage to Saint John the Baptist* (Podmilačje), 18. *Mostar bridge jumps*, 19. *Lile torch ignition* (many settlements in Republic of Srpska), 20. *Vidovdan Olympics* (Prnjavor), 21. *Derventa fair*, 22. *Haymaking on Balkana*, 23. *Masla, village saint patron's day* (Prnjavor), 24. *Janj church assembly* (monastery Glogovac), 25. *Grand church and folk assembly in monastery Ozren* (mt. Ozren), 26. *Church and folk assembly in monastery Sokolica* (mt. Romanija), 27. *Church and folk assembly in Veliko Palančište* (Prijedor), 28. *Grand church and folk assembly in monastery Moštanica* (mt. Kozara), 29. *Church and folk assembly in monastery Dobričevo* (Bileća), 30. *Travnik kajganijada*, 31. *Zenica čimburijada*, 32. *Koledarice festivity (poklade)* (in villages on mt. Ozren, and Maglaj), 33. *Legends about stećci* (Herzegovina)

Music and performing arts: 34. *Festival Sevdalinka, I carry you in my heart* (Tuzla), 35. *Konjic Sevdah festival*, 36. *Sarajevo sevdah soiree*, 37. *Sevdalinka festival Drino vodo* (Zvornik), 38. *Bihać sevdalinka festival*, 39. *Ganga music festival* (Grude), 40. *An evening of ganga, gusle and diple* (Široki Brijeg), 41. *Usora July folklore Evening*, 42. *National gusle festival of Republic of Srpska*, 43. *International gusle festival of the Republic of Srpska, Serbia and Montenegro*, 44. *Folklore festival Kozarsko kolo*, 45. *Kozara ethno festival* (piskavica, Banjaluka), 46. *Assembly of folk creativity Village on Tre border area, of Bosnia, Lika, Dalmatia* (festival of ojkanje singing), 47. *Nights of ojkača singing* (Moštanica, mt. Kozara), 48. *Festival of traditional folk music* (Kalesija)

Oral traditions and expressions: 49. *Kočić's Assembly* (mountain Manjača, Zmijanje, Banjaluka), 50. *Dučić's Days* (Trebinje), 51. *Čorović's meetings of writers and historians* (Bileća), 52. *Čopić's paths of childhood* (Hašani, Bosanska Krupa), 53. *Šantić's days of poetry* (Mostar), 54. *Book fairy* (Banjaluka)

Gastronomy and culinary practices: 55. *Čevap fest* (Banjaluka), 56. *Puračka časka event*, 57. *Fair of plums, honey and brandy* (Ugljevik), 58. *Plum Days* (Prozor), 59. *Festival of strong alcohol drinks and liquers "Zlatni Čokanj"* (Zenica), 60. *Fair of plums* (Gradačac), 61. *Days of honey and brandy* (Doboj), 62. *Days of Bileća products and creativity* (with gastronomy exhibitions of cheese from goat or sheep skin), 63. *Četenijada* (Terovac, Modriča), 64. *Gastronomy exhibitions on Derventa fair of cow fat cheese*

In the period 2014–2023, the largest number of visitors to the Republic of Srpska was from Serbia, Croatia, Montenegro, Slovenia, Austria, Italy and Germany (Statistical Yearbook of the Republic of Srpska 2015–2024). On the territory of the Federation of BiH, intangible cultural heritage is a significant part of the tourist offer of the following cantons: Tuzlanski, Srednjobosanski, Hercegovačko-Neretvanski and Canton 10 (Fig. 5). In this part of BiH, in the period 2014–2023, the largest number of visitors came from Croatia, Turkey, Germany, Serbia, Saudi Arabia, Austria, and the United Arab Emirates (Statistical Yearbook of the Federation of BiH, 2015–2024).

Also, considering the ethnic, religious and cultural connection, certain elements of ICH will be valorized as a group:

- *Serbian Cyrillic alphabet* (as oral traditions and expressions) will be valorized as a literary event;
- *Patron-saint feasts* (church and monastery celebrations of the Serbian Orthodox Church), *“saborovanje” gathering event* and *lile torch ignition* festivities and rituals, will be valorized as religious tourist events;
- *Sevdalinka*, traditional urban folk song (as music festivals) will be valorized with *singing festivals accompanied by shargia/tambourine and violin*, as well as with *the playing on the karaduzen instrument*;
- Specific gastronomic events (*the process of making cow fat cheese, the process of making cheese from goat or sheep skin, culture of brandy roasting*), will be valorized as part of ethnographic, gastronomy and fairy events;
- *Masonry craft* on Ozren will be valorized as part of ethnographic tourist events on Ozren Mountain;
- *Blacksmiths craft* (forging the “varcarka” scythe) will be valorized as part of tourist events: Grass mowing competition customs on Kupres karst field, and Grass mowing competition customs on tourist recreational center Balkana (Balkana lakes);
- *Banjaluka kolo* will be valorized as part of sportfishing competition on Vrbas River, and many other rivers and lakes in BiH;
- *Legends about “stećci”* will be valorized, complementary, as tangible and intangible cultural heritage.

These elements in both entities are viewed as products created by craftsmanship, exhibited in the following museums: Museum of the Republic of Srpska (Banjaluka), Museum of Herzegovina (Trebinje), Regional Museum (Doboj), i.e. National Museum of BiH (Sarajevo), History Museum (Sarajevo), Old Bridge Museum (Mostar), Museum of Herzegovina (Mostar), Museum of Herzegovina (Trebinje), House of Sevdah (Sarajevo), Wood Carving Museum (Konjic), Museum of the Franciscan Monastery (Kreševo), Necropolis of stećci Mramorje (Pale), Memorial House of Aleksa Šantić (Mostar) etc. These elements are kept here as part of ethnographic, historical, native and other collections.

Tourism Valorization of the ICH of Bosnia and Herzegovina

As already mentioned, sub-indicators from 2 different sectors were taken into account in the evaluation process (Table 2). In the following, they will be analyzed individually.

Tourism Sector Indicators

Tourism sector indicators were analyzed within 2 groups: *The market attractiveness of cultural goods and Product design needs.*

The market attractiveness of cultural goods

Subindicator *ambience* evaluates the environment, the ambience of the space, which is also related to the satisfaction of visitors if ICH elements are considered as events and exhibitions. A great ambience is present in the following elements: *Picking of lva grass* on Ozren mountain, *Lipizzan horse breeding* (traditional equestrian competitions), *Patron-saint feasts* (minastery celebrations, “saborovanje”), *Ojkača - traditional folk songs music festivals*, *Singing to the accompaniment of the Gusle music festivals*, *Serbian Cyrillic alphabet* (literary events: Days of Aleksa Šantić, Dučić Days, Ćorović's meetings of writers and historians; Ćopić's paths of childhood), *Derventa fair*, *Haymaking on Balkana*, *Grass mowing competition custom* (Kupres), *Sevdalinka music festivals*, *Pilgrimage to Ajvatovica*, *Mostar bridge jumps*, *Pilgrimage to Saint John the Baptist*, *Gusto kolo music festivals*, „*Travnička Kajganijada*”, *Spring dawn – “Zenica Čimburijada”*. Other ICH elements mostly have adequate ambience.

Well-known outside local area – Apart from ICH elements that are on the UNESCO list, the following elements are highly valued when it comes to this indicator, as they are well-known outside the BiH: *legends about “stećci”* (also as UNESCO tangible cultural heritage in Herzegovina, Croatia, Montenegro), *Blacksmiths craft* (the skill of making “varcarka” scythe in many haymaking competitions in Serbia, Montenegro, Croatia, Slovenia), *Koledarice festivity ritual* (in Bosnia, East Serbia), *Gusto kolo music festivals* (all ex-Yugoslav area), *Culture of brandy roasting* (as part of fairy, gastronomic and ethnographical events in area of former Yugoslavia), *Ganga, rural polyphonic musical-poetic form* (West Herzegovina, (Canton 10) and Dalmatia (Croatia). ICH elements which are adequate known are mostly those recognized regionally or only within entity borders, such as: *Egg shoeing custom*, *Rural polyphonic form of singing “U tri”*, *Singing accompanied by shargia/tambourine and violin*.

Significant national symbol – as emphasized earlier, Bosnia and Herzegovina is a country of three equal peoples. Therefore, one can talk about the national intangible cultural heritage, especially for the Serb, Croat and Bosniak population within BiH. This applies in particular to the following elements: *Gusle music festivals*, *Serbian Cyrillic alphabet* (mentioned literary events),

Sevdalinka music festivals, Patron-saint feasts (monastery celebrations), *"saborovanje"*, *Pilgrimage to Saint John the Baptist*.

An interesting story of cultural/natural property - evocative place – intangible cultural heritage in both entities has tourism potential, because interesting stories and songs about the origin, people and events connected to these elements can be told for each of them. This type of story is usually based on history, religion, myths, rituals, and is related to periods when these elements were not "living tradition", but part of everyday life. Most of the elements have their own very interesting stories, and on this occasion some of the most interesting ones will be mentioned:

Gusle and Oral tradition imply singing/telling stories about numerous epic historical events and heroes, Serbs and Bosniaks, accompanied by *gusle* (epic folk poetry), as a part of national identity. Characteristic examples are songs about the hero Marko Kraljević and his fight against Turkish rule in the 14th century, about the Serbian kings from the Nemanjić dynasty, the Battle of Kosovo (1389), liberation from Turkish rule (*haiduks, uskoks*), but also songs about Turkish greats, conquests and battles against Christian countries, Bosniak heroes (*Alija Đerđelez, brothers Hrnjica*) etc. (Bjeljac & Brankov 2024; Horman, 1888; Karadžić, 1845).

The Banja Luka čevap (kebab) dish, recognized as a gastronomic specialty dating back to the Ottoman period in Bosnia, has sparked stories and debates about its place in the urban gastronomic culture of the former Yugoslavia. These discussions often revolve around the origins and superiority of kebabs from Sarajevo, Travnik, and Banja Luka, with varying opinions on which is the oldest and best (Bestić-Bronza & Bronza, 2019). There is also an interesting story about how "together" in 2022, they "expelled" Mc Donald's hamburgers from Bosnia and Herzegovina (RTS, 2023) etc.

The Gusto Kolo (Kozaračko), originating from the Kozara mountain region, became a part of Yugoslav urban pop culture. Stories about how the kolo and its songs were integrated into this culture date back to WWII, when partisan units from Kozara fought and marched across Yugoslavia. After the war, through planned economic colonization, they spread to northern Serbia (AP Vojvodina) (Bjeljac & Terzić, 2015). This tradition evolved into not only a unique folk custom and musical style but also one of the foundational elements of the so-called partisan song genre (Petrović, 2024).

Pilgrimage to Ajvatovica and legends about Ajvaz Deda (a dervish from the late 15th century), who used the Old Slavic (Bogomil) cult of water to convert the Slavic population to Islam through prayers, which later influenced Ajvatovica (the town of Prusac) to become one of the most visited Muslim pilgrimage sites in Europe (Hamzakadić, 2021).

Serbian Cyrillic alphabet – Stories and poems about the life of the Serbian population through the promotion of

Cyrillic as a national script, through events dedicated to significant Serbian and Bosnian writers and poets: Aleksi Šantić (Šantić days, Mostar); Jovan Dučić (Dučić days, Trebinje); Vladimir Ćorović (Ćorović's meetings of writers and historians (Nevesinje and Bileća) and Branko Ćopić (Ćopić's paths of childhood, Hasani, Bosanska Krupa). The venues are also connected with elements of tangible cultural heritage.

Legends about Stećci – Stećci represent necropolises created during the time of the medieval Bosnian state, connected to Bogumili. Legends represent written messages on tombstones to persons from the Middle Ages who were buried under (to a large extent, these are records of the biographies of the rulers of Bosnia and Herzegovina) (Kurtović, 2015).

Mostar bridge jumps – first written story about the bridge dates from 1664, which was recorded by the Turkish travel writer Evlija Čelebija (Evliya Çelebi). Jumpers jump into the Neretva River from the arch of the 27m high bridge and try to take a position that resembles the *flight of a swallow* (Bjeljac et al., 2021) (Fig. 6).



Figure 6: Mostar bridge jumps (Source: wistibih.ba)

Regarding the feature 'It has some aspect to distinguish it clearly from nearby assets or attractions', many of the analyzed elements represent a unique product at the destination. These are: *Konjic woodcarving, Egg shoeing custom, Banjaluka Lace, Pottery making, Blacksmiths craft, Short woolen socks from Sarajevo-Romanija region, Teslić embroidery, Masonry craft on Ozren, Vrbas dajak boat, Zmijanje embroidery, Una's ship, Podgrmeč Lace, Basket weaving in Posavina, The process of making cheese from goat or sheep skin, Ćetenija cake, as well as Picking of lva grass, Lipizzan horse breeding traditions, Nevesinje Olympic, Pilgrimage to Ajvatovica, Pilgrimage to Saint John the Baptist, Mostar bridge jumps, Traditional charcoal production, Sevdalinka, Ganga, rural polyphonic musical-poetic form, The art of creating and playing the karaduzen instrument, Rural polyphonic form of singing "U tri", Gusto kolo, traditional folk dance, Banjaluka čevap dish, Singing accompanied by shargia/tambourine and violin, Koledarice ritual, and The language of traditional*

builders of the Osat area. Other elements are rated lower when it comes to this indicator.

It appeals to special needs which allow greater attendance by tourist – As already mentioned, the ICH elements of BiH are promoted as events or exhibitions within the framework of cultural, rural, religious tourism, and also as part of ethnographic historical collections in museums. There are 33 of them in the group of events characterized by great attendance by tourists, such as: Pilgrimage to Ajvatovica, Pilgrimage to Saint John the Baptist, Mostar bridge jumps, Sevdalinka music festivals, Gusto kolo folk music festivals, Gusle music festivals, Lipizzan horse breeding traditions, Derventa fairy, Picking of Iva grass, Šantić days, Travnik kajganijada, Zenica čimburijada, Janjski church assembly, Great public assembly in Monastery Moštanica, Nevesinje Olympics, Haymaking on Balkana etc. (Fig. 5). Tourist events that possess a certain potential and that promote other elements of ICH are also organized, such as: “Tebi goro Romanijo” (Sokolac), (with exhibition of handicrafts and women's creativity), Ilijaš Days (with exhibitions of Lješevo pottery), Rafting competitions and tourist tours with dajak boats (on river Vrbas), “Ozrenska baština” (villages of Ozren Mountain where gastronomy, folk and masonry crafts are promoted), “Banjaluka čevap Fest”, Četenijada, Una boats regatta Bosanski Novi-Novigrad, Konjic Summer etc.

The elements of intangible cultural heritage, viewed as a product, are complementary to other tourism products in the destination and *associated with cultural/natural heritage in the region*. From the *aspect of tourist attractiveness*, it is possible to single out certain localities of (in)tangible cultural heritage, which have proven to be extremely attractive to certain segments of the tourist offer (Kozara, Ozren and Romanija Mountains, Neretva, Vrbas, Una and Sana rivers, Kulaši Spa, Balkana Lake, Kupres karst field, or urban and architectural-historical heritage in Sarajevo, Mostar, Banjaluka). The other historical tangible (castles, sacred objects, architectural units, cultural and historical monuments from different historical epochs) and natural heritage (national parks, caves, etc.) also stand out (Fig. 4, 5).

The subindicator *tourism activity in the region* is rated “high” for most of the ICH elements of Bosnia and Herzegovina (many of them have already been presented in the previous part of the text) (Fig. 4, 5).

Product design needs

Significant factors for designing intangible cultural heritage as a tourist product (transportation, accessibility, number of attractive tourist values in the area and service activities), in both entities, are not sufficiently represented in the mentioned tourist destinations, with general omissions in those in non-urban areas: poor traffic infrastructure (bad roads, inadequate traffic signals and local traffic network).

Cultural Heritage Management Indicators

Cultural Heritage Management Indicators were analyzed within 2 groups: *Cultural significance* and *Robusticity*.

Cultural Significance Indicators

On the territory of both entities, ICH elements have a certain *aesthetic, scientific-research, historical, social and educational value*. They are studied by multidisciplinary groups of sciences (ethnology, history, art history, fine and applied arts, cultural anthropology, folkloristics, geography (tourismology, anthropogeography), ecology, biology, ethnomusicology, linguistics etc.).

ICH elements also represent a *rare cultural/natural asset in destinations*, such as Haymaking on Balkana (a geographical area within the tourist and recreational center of Balkana); forges of “varcarka” scythe; NP Kozara; monastery assemblies (Glogovac Monastery from the 14th century; Ozren Monastery from the XVIth century); Picking of Iva grass (Ozren Mountain) in the Republic of Srpska, i.e. Pilgrimage to Ajvatovica (medieval town of Prusac, i.e. Akhisar; Podmilačka Church of St. John from the 15th century); Kreševo smithies; The Old Bridge in Mostar, with its architectural ensemble, declared a UNESCO cultural heritage; Stećci nekropols, Kupres karst field in the Federation of Bosnia and Herzegovina etc.

Due to the fact that ICH in the both entities is promoted through events and occasional and permanent exhibitions, *representative settlements are in line with tourist needs*. Several thousand to several tens of thousands of visitors attend certain events (the Nevesinje Olympics, the Derventa Fair, Janjski church Assembly, rafting competitions and tourist tours with dajak boats on river Vrbas, rafting with Una's boats on river Una, Koledarice, Haymaking on Balkana in the Republic of Srpska, i.e. Puračka časka, pilgrimages to Ajvatovica and St. John the Baptist, Haymaking on Kupres, Mostar bridge jumps in the Federation of Bosnia and Herzegovina). These events are able to receive a large number of visitors, without the risk of devastation of cultural/natural objects.

Robusticity Indicators

Visitors have limited access to certain elements, i.e. products created by craftsmanship, which due to their age and rarity require special storage conditions in museums and other exhibition spaces. The same applies to protected natural/cultural assets. Products created by craftsmanship sometime require repairing.

Apart from some legal and strategic acts in the field of culture and to some extent tourism, *the monitoring and management plan* is mainly limited to museums and individual local governments, with individual stakeholder cooperation with tourism organizations at the local level and non-governmental organizations, and investment is negligible.

As elements of intangible cultural heritage, where the *possibility of the greatest negative impact* is expressed, the following stand out: Cyrillic alphabet, the language of traditional builders of the Osat area, ways of making hand

embroidery and laces, the process of making cheese from goat or sheep skin, etc., since modification attempts affect their authenticity. There is also the problem of the "disappearance" of certain skills in making them in an authentic way, for example, the process of making "varcarka" scythe in the Mrkonjić Grad, where several dozen blacksmiths were present decades ago, and today only one family forge remains in Republic of Srpska. In the Federation of BiH, egg shoeing custom in Kreševo (which as a skill dating back to the Middle Ages, today it is practiced by only six blacksmiths) (DW, 2016) and *Konjic woodcarving* (between the two world wars, there were 34 craft workshops, and today only a few are engaged in this craft) are particularly endangered UNESCO (n.d.2). The Cyrillic alphabet is threatened due to the increasing use of the Latin alphabet through the use of social networks, but also through phonetic pronunciation. Koledarice, as a religious ritual from the early Christian period, which was present in Serbia and Bosnia and Herzegovina, today is spread around the Ozren and Maglaj Mountains, where a dozen of young guys perform carnival rituals before

Christmas for the prosperity (Opanak, 2022). In the territory of BiH, 4 groups of "stećci" have been preserved, as tangible cultural heritage, and due to atmospheric conditions and inadequate conservation works, the records from them are often lost (Jahić, 2015). The same applies to the elements Basket weaving in Posavina, Violin making from Doboje.

Possibility of the modification of greatest negative impact on the lifestyle of local community is especially pronounced for elements of intangible cultural heritage which are presented as examples of good practice, and are held in rural settlements.

Tourism valorisation of ICH – Market attractiveness/robustness matrix

The matrix analysis (Fig. 7) showed that only 1 element is in matrix cell M (1,2) (number 26), which indicator of high value of cultural significance/robusticity and medium market attractiveness. This is *Ojkača - traditional folk songs-music festivals*.

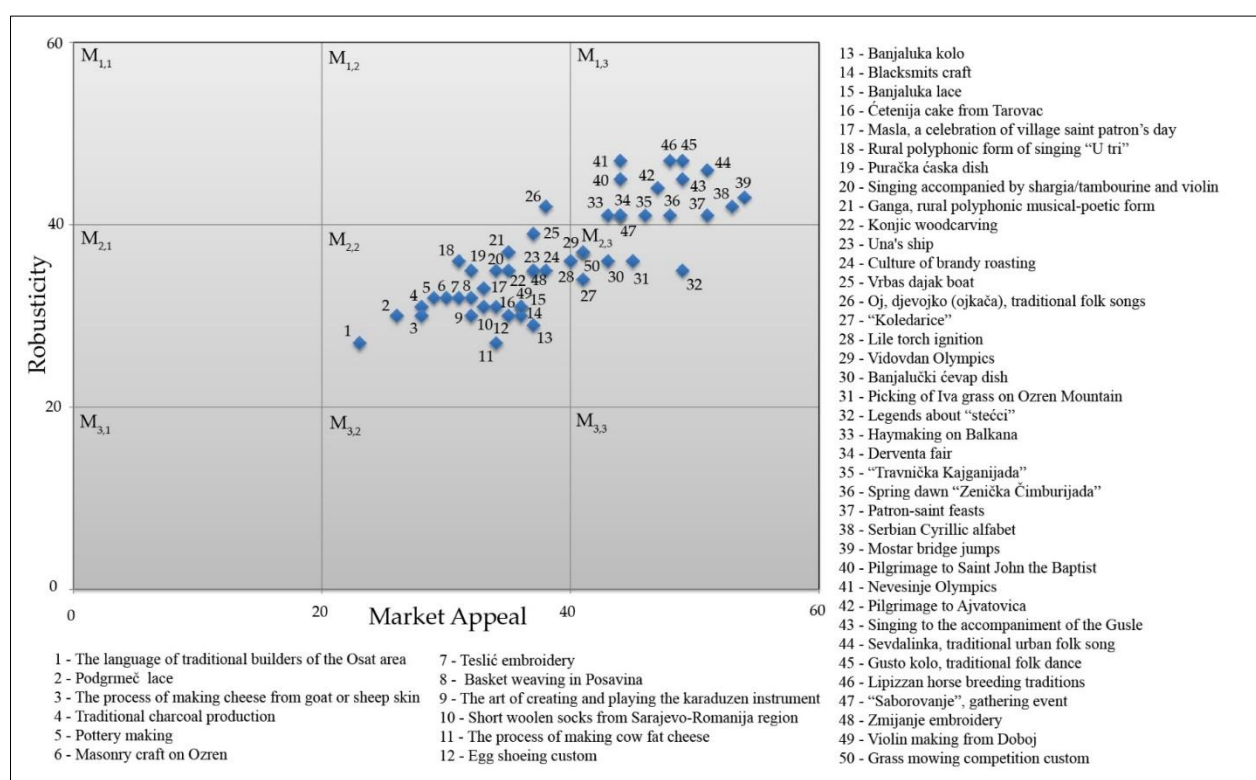


Figure 7: Market appeal/robusticity matrix of valorized intangible cultural assets in BiH

The matrix analysis (Fig. 7) showed that 15 elements are on matrix cell M (1,3), (numbers 33–47) which is indicator of high value of and high market attractiveness. These are elements that are generally recognizable to tourists and have been well-valued in the previous period. Of the elements on the UNESCO ICH Representative List, only 2 are positioned in this cell – *Lipizzan horse breeding traditions* (Lipizan horse equestrian races, Stud "Vučjak",

Prnjavor with up to several tens of thousands of tourists) and *Sevdalinka, traditional urban folk song* [festivals in Sarajevo, Tuzla, Zvornik, Mostar, Konjic, Bihać, but also festivals abroad in Belgrade, Novi Pazar (Serbia) and Pljevlja (Montenegro)].

As emphasized earlier, BiH is a country of three equal peoples. Therefore, the following important elements that represent the national intangible cultural heritage,

especially for the Serb, Croat and Bosniak population within BiH, belong to this matrix cell: *Serbian Cyrillic alphabet, Patron-saint feasts and "Saborovanje", Gusle musical festivals, Gusto kolo folk festivals, Pilgrimage to Ajvatovica and Pilgrimage to Saint John the Baptist* (Fig. 7).

This group also includes elements that involve gatherings on various occasions, such as *Nevesinje Olympics, traditional games, Haymaking on Balkana* (Memorijal "Lazar Laketa" held on the territory of the Balkana tourist recreation center, Mrkonjić Grad), *Derventa fair (vásár)* (one of the oldest fairs in BiH, visited by several hundred thousand people; it used to be held during church celebrations and had the form of a public assembly, with an economic character). It also includes entertaining events: *Travnička Kajganijada, a celebration of the awakening of spring* and *Spring dawn – Zenička Čimburijada* (tur. *çılbrı*). Although these two events preserve pre-Christian rituals marking the arrival of spring, they represent what is known as an 'invented tradition,' shaping local and national identity while establishing continuity with the past (Bjeljac et al., 2021).

Medium market attractiveness and medium value of indicator cultural significance/robusticity M (2,2) include 27 elements of ICH (numbers 1–25 and 48–49). In this group, ICH elements are mostly a supplementary part of the tourist offer of a settlement or region. In the matrix, there are mainly ICH elements that represent the skill of making craft or gastronomic products, along with some elements of musical and social practice. Of the elements on the UNESCO ICH Representative List, only one is positioned in this cell: *Zmijanje embroidery* (apart from numerous exhibitions in museums or certain ethnographic events, the element is also present as part of exhibitions of domestic folk crafts (mainly as part of the tourist offer of the city of Banja Luka), and it is also a significant part of the program within the tourist event "Kočić Days", on Manjača Mountain).

Of the other ICH elements in this group, if viewed as tourist events, the following have significant tourist potential: *Culture of brandy roasting* (the traditional way of producing and roasting brandy (brandy from various types of fruit is a product of numerous agricultural fairs and gastronomic events), *Ganga music festivals, Vrbas dayak boats rafting and tourists regatta* (on Vrbas River, complementing the tourist offer of Banja Luka), and *Una's ship regatta* Bosanski Novi – Novi grad (complementing the tourist offer on the Una River, partly in the Una National Park). As such, these values should be promoted in a qualitative way in future. Also, conservators and promoters should pay attention to these objects in order to define sustainable ways of including them in the future tourism offer of the region/country. This is because the main attractions of tourism are the region's wide range of local resources (Vujadinović et al., 2023).

Medium market attractiveness and high value of indicator cultural significance/robusticity M (2,3) include seven elements of ICH (numbers 27–29, 30–32, and 50).

This is a group where ICH elements generally represent a significant part of the tourist offer at the destination. Mostly, as tourist manifestations, they are held simultaneously in one wider area. In some cases, there are also restrictions for the access of a large number of visitors due to the protection of natural or cultural assets. Of the elements on the UNESCO ICH Representative List, only two are positioned in this cell: *Picking of Iva grass on Ozren Mountain* and *Grass mowing competition custom* on Kupres karst field. Also, one element from this group, *Legends about Stećci*, was observed simultaneously as a UNESCO tangible cultural heritage (Necropole Stećci). Individual elements from this group were previously explained in more detail in the text. This group also includes: *Koledarice* festivity ritual, *Lile torch ignition* (an ancient Slavic custom adopted in Christianity, on the religious holiday of St. Peter, held in numerous villages throughout the Republic of Srpska, as part of religious tourism), *Vidovdan Olympics* (Kulaši Spa, Prnjavor, events which promote traditional sports and games), *Banjaluka ćevap* (kebab) dish.

Conclusion

The tangible and intangible cultural heritage of Bosnia and Herzegovina was created during different historical periods and through different social and political relations, as well as in a specific cultural and civilizational landscape. Its attractive value in terms of increasing the total tourist value of the area of tourist destinations is great. This can be especially seen through the geographic regions of Bosnia and Herzegovina, until the dissolution of the SFRY: Western Bosnia (Bosanska Krajina); Herzegovina; Semberija, Podrinje (Eastern Bosnia), Central Bosnia (Dinaric mountain system, Peripannonian and sub-Mediterranean area). Until the 1980s, these geographical regions were connected through the same/very similar ethnogenesis of the population and common natural and anthropogeographic tourism products, with other parts of former Yugoslavia, as well as abroad. However, with the formation of BiH and the division into entities, those common tourist motives become separated. All three constituent nations have become closed to each other, due to their socio-political and ethno-religious differences, but at the same time they are open to other nations and cultures, so it can be said that a specific Bosnian aspirational culture is being formed on the territory of Bosnia and Herzegovina (Jović, 2018).

As a tourist product, intangible cultural heritage in the area of both entities of Bosnia and Herzegovina is mainly presented as part of event tourism, observed through cultural heritage tourism. In connection with this, one of the main problems is the disconnection of the active environment, events and intangible components of cultural and historical heritage. A significant part of the intangible cultural heritage in Bosnia and Herzegovina is, in fact, a part of the intangible cultural heritage of the

entire Serbian, Croatian and partly Bosniak ethnos, along with some authentic elements, characteristic of a certain local/regional geospace. In some parts of Bosnia and Herzegovina, there is also a common cultural heritage.

The results of the tourism valorization of the intangible cultural heritage of BiH according to Hilary du Cros methodology, show that no element represents an independent tourist product, because they are connected with natural geographical and anthropogenic tourist values, which together represent a special tourist product. Legends about Stećci, The Nevesinje Olympics primarily part of the tourist offer within the Mostar-Trebinje (Herzegovina) daily and multi-day gravity tourist zone. The Serbian Cyrillic alphabet has an emphasized identity importance for the Serbian people and is popularized through the literary events – Šantić's Days of poetry, Dučić's Days, Ćorović's meetings of writers and historians, as part of the tourist offer within the daily and multi-day gravity zone.

The following elements are also promoted in different ways: Patron-saint feast (through church and monastery assemblies, as part of the offer of religious and rural tourism and as the identity mark of the Serbian people); Gusle (as part of folklore and cultural heritage), Gusto kolo (as part of the tourist offer of Kozara NP and Banja Luka); Mostar bridge jumps (as part of the tourist product of the architectural complex of the city center of Mostar). Although they are very important as religious centers of Bosniaks and Croats, the Pilgrimage to Ajvatovica and the Pilgrimage to St. John the Baptist are also important as potential cultural tourist routes, while Sevdalinka is popularized through the tourist offer of cultural tourism in the places where it is held and through spreading as a musical direction on ex-Yu space. Other elements represent only the potential tourist values of the region where they are held.

According to the current situation, the territory of Bosnia and Herzegovina will continue to be under the influence of the same socio-political (external and internal) factors and influences in the coming period, with the constant dominance of daily political situations. Intangible cultural heritage will continue to be viewed entity-wise, as an additional part of the overall tourist offer, i.e. only as a potential.

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Author contribution

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Conflicts of interest

The authors declare no conflict of interest.

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