



Facebook's Community towards Cultural Heritage

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Abstract

For decades, the concept of preserving the accomplishments of past generations – referred to as “cultural heritage” – has been widely promoted. The protection system has been based on legal norms outlined in UNESCO and UN conventions. In the late 20th century, cultural heritage began to be seen not merely as a legacy of the past but also as a catalyst for economic growth and an integral component of the European Union’s sustainable development.

The authors of this article investigated the extent to which the concerns of international organizations regarding heritage protection are shared by users of the social media platform Facebook. After reviewing the relevant literature, they analysed survey results obtained from members of the Polish-speaking Facebook community. The study examined respondents’ familiarity with the concept of cultural heritage, their interpretation of its meaning, their attitudes toward efforts to preserve it, their willingness to share the costs of its protection, and the influence of their place of residence on these attitudes.

The research confirmed the validity of the hypotheses. Although the term “cultural heritage” was widely recognized among respondents, it was typically perceived as comprising both tangible and intangible elements rather than as a social and economic resource for future endeavours. No significant differences in the understanding of cultural heritage based on place of residence were observed. Younger generations primarily recognized the economic functions of cultural heritage, albeit to a lesser extent than its social and civic functions. A low level of willingness to contribute financially to its preservation was also noted. The authors proposed

several recommendations for actions that could help shift public attitudes regarding the preservation of cultural heritage.

Keywords: Cultural heritage, Facebook, youth, adults, women, men, place of residence, cost participation, survey research

Introduction

For decades world-renowned experts have claimed that cultural heritage must be preserved for the benefit of future generations. UNESCO along with UN member states and the international community have launched a handful of initiatives to determine how to stop the destruction of historical legacy. In order to develop the most favourable conditions for establishing this goal, a number of documents have been introduced to formulate actions necessary for preservation of the tangible and intangible achievements of past generations.

The concept of cultural heritage has been repeatedly defined. However, based on the most recent discussion, the definition of this term should not only include past objects, things and practices of ordinary people in their daily life, but also creations of nature as well as creations used intentionally.

to provide economic benefits (Mazzanti 2002, pp. 529-558; Rizzo, Throsby 2006, pp. 983-1016; Purchla, 2010, p.70; Kobyliński, 2011, p. 25; Musialik, Śmietański, 2019).

Sustainable dimensions of cultural heritage

Over time the indications and recommendations of international organisations have broadened the definition of cultural heritage and the measures taken to protect and reconstruct its manifestations. In addition to the historical, aesthetic or material values of individual historical objects and / or artefacts, the current and future benefits of their preservation and restoration have also been addressed. International organizations such as UNESCO, UN member states and the international community at large have sought ways to stop the destruction of cultural heritage. Recognising its value as a resource (development capital) they emphasized its non-reproducible nature. They also identified its role in synergy towards many areas of public management, in developing and sustaining social capital and as an important element of sustainable development economics. In 2005, the convention on the social importance of cultural heritage was adopted (Charymska 2016, p. 179). At the European level, when post-2010 cultural heritage has been endorsed as a “strategic resource for sustainable Europe” and as part of a collaborative project “Cultural Heritage Counts for Europe”, it has been emphasised that grants awarded under this initiative can impact four areas of sustainable development: cultural, social, economic and environmental (Michalak, 2021).

Economics of sustainable development and cultural heritage

In the face of crises, cultural heritage has been considered not only as a “medium of memory,” but also as a catalyst for economic growth and a component of the European Union’s sustainable development (Gierat-Bieroń 2023, p.51, p.57). Gradually, it has become evident that preservation of this resource is determined not

only by policies implemented at the central, regional or local levels but also by the social awareness of values and the conduct of local communities (Keitumetse 2014, p. 70). Adoption of this responsibility by regional authorities was considered as a sign of democratization of social relations (Kobyliński p. 40). This belief was emphasised in UNESCO's Recommendation on Historic Urban Landscape. It recognised communal participation as an essential tool in heritage management practices. In 2015, the international heritage organization ICCROM¹ published guidelines on a people-centered approach to heritage management.

It recommended following these guidelines as part of a community participation process (Li, Krishnamurthy, Pereira Roders, van Wesemael 2020).

In the long term, meeting the needs of present and future generations has been reflected in sustainable development economics. It is believed that such a strategy will result in an improved quality of life (the primary goal). A broadly defined improvement in the quality of life will be achieved by integrating three dimensions of development: social, economic and environmental. The social dimension of sustainable development mainly includes activities which improve the quality of life of the population by meeting their basic social needs. The economic dimension is related to economic growth and efforts to provide access to all types of goods and services. The environmental dimension, on the other hand, mainly refers to the protection of natural resources, improving its condition and taking initiatives to reduce the consumption of non-renewable natural resources (Dymek, Józwiak 2022, p. 30). Attitude towards cultural heritage can be incorporated into each of these dimensions.

Research overview

Research addressing cultural heritage in the context of sustainable development have not only emphasised the importance of this resource (Góral 2014, pp. 277-286), but also the development of cultural tourism (Plebańczyk 2013, pp. 23-38), the role of cultural heritage in sustainable development (Nocca 2017), the importance of cultural heritage management policies in sustainable development strategies (Kłosek-Kozłowska 2011), participatory mechanisms of heritage management (Li, Krishnamurthy, Pereira Roders, van Wesemael 2020), the creativity of the activities arising from cultural heritage (Pokojska 2016, pp. 201-208), opportunities to adapt cultural heritage buildings in circular economy (Foster, 2020) and the evaluation of the impact of re-using cultural heritage sites (De Medycei, De Toro, Nocca 2020; Bosone, Fusco Girard, Gravagnuolo, Iodice, 2021).

However, although the need for participation of civil society in shaping conditions for the preservation of cultural heritage in the perspective of sustainable development has been noted, it was presented from the perspective of authors of the projects and the governmental or local institutions implementing these changes (Beliakova 2019; Navajas Corral, Fernández Fernández 2019; Cwiek 2020, pp. 351-365). On the other hand, no studies have shown this issue from the perspective of those, who are subject to these recommendations, i.e. social grassroots movements, who acknowledge activities undertaken within the cultural heritage aiming at applying its values into sustainable regional development. Therefore, a survey was undertaken to

¹ ICOMOS - International Council on Monuments and Sites - an international non-governmental organization made up of professionals, experts, local governments' representatives, companies and heritage organizations. It aims at protection and enhancement of architectural and landscape heritage in France and worldwide.

determine the level of recognition of cultural heritage and shared responsibility for its preservation among members of civil society, that is, among Facebook users, since this platform connects users of diverse ages, interests and locations, who wish to share their opinions with friends, family and others.

Research method

The literature review was followed by the quantitative research designed as a survey. Based on the desk research analysis, the following research Arguments were presented:

1. The term “cultural heritage” is recognisable among individual audiences.
2. The term “cultural heritage” is associated with its traditional meaning.
3. Different generations of respondents relate differently to cultural heritage resources.
4. Attitude towards cultural heritage is influenced by the place of residence (region).
5. Economic functions of cultural heritage are recognised mainly by representatives of the younger generation.
6. There is a low level of willingness to pay for cultural heritage activities.

The small number of respondents, who participated in surveys on attitude towards cultural heritage in the past, prompted the Authors to distribute the survey among Facebook community. It is believed that the Internet is an excellent means of communication for sustainable and holistic heritage conservation (Liang, Yun, Martin, 2021). Therefore, on 29th October, 2022 the page entitled “Cultural Heritage” [Dziedzictwo kulturowe] was created on this social platform ² (<https://www.facebook.com/dziedzictwokulturowe>). The premise of the survey was explained in the post published there³ along with a link to another survey entitled “Contemporary residents towards cultural heritage” published at e-badania.pl – a website that helps users to create, send and analyse surveys, invented by Prof. Magdalena Szpunar⁴.

Scope of the survey

The survey was based on a set of 10 (partially complex) questions grouped in 5 categories, which were previously analysed in the years 2020-2021⁵. The initial group of questions addressed the definition of cultural heritage, the level of its importance to respondents, respondents’ attitude towards the preservation of cultural heritage and the role it plays in society. Another group of questions referred to the use of cultural

² The website has been maintained by Jacek Jacheć.

³ Post (Eng.) – An ambiguous term; here: an announcement published on a website.

⁴ <https://www.ebadania.pl/index.php#https://www.ebadania.pl/index.php#> [access date: 14.02.2024]

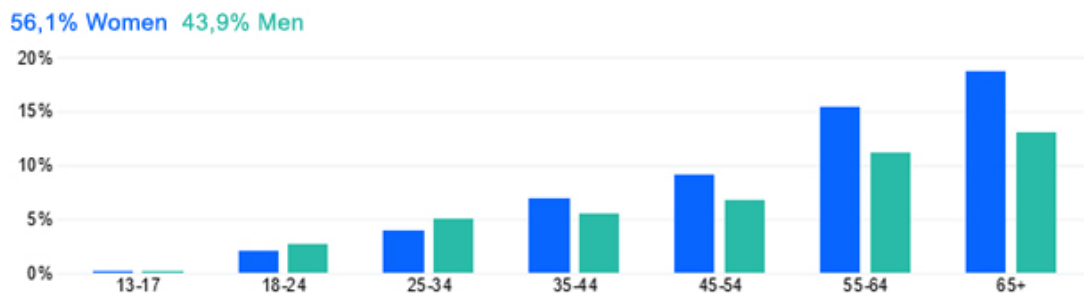
⁵ W. Musialik, K. Malik, The Analysis of Cultural Heritage Assets as a Potential for Local Development: Study of the Academic Environment, *European Research Studies Journal*, Vol. 23: 2020 no. 3, pp. 172-184; W. Musialik, K. Malik, P. Bębenek, K. Kowalik, *European Research Studies Journal*, Vol. 24: 2021 no 3, pp. 763-773; W. Musialik, Dysproporcje w zakresie stosunku do dziedzictwa kulturowego w Polsce w XXI wieku, in: *Spółczesność w dobie przemian - studia interdyscyplinarne. Księga jubileuszowa profesora Roberta Rauzińskiego*, (ed.) J.Hryniewicz, B. Kuświk, B. Solga, Opole 2022, pp. 171-187; W. Musialik, K. Malik, K. Kowalik, *Dziedzictwo kulturowe w procesie rozwoju kapitału społecznego, ekonomicznego i środowiskowego na Śląsku Opolskim (w świetle wyników badań ankietowych)*, „*Studia Śląskie*” Vol. 93: 2023, pp. 293-314.

heritage by respondents, their willingness to use it, the sources of respondents' skills and knowledge as well as the ways in which respondents use cultural heritage. Other group of questions explored personal, social and economic benefits gained from the use of cultural heritage. This allowed to determine how often respondents benefited from manifestations of cultural heritage. The last group of questions aimed at determining respondents' willingness to personally cover expenses related to the preservation of cultural heritage. The Authors aimed at determining these expenses at the time of answering the questions along with assuming optimal income. Cafeteria questions included the respondents' gender, age, marital status, field of study, as well as the population of the respondents' place of residence and the province they live in. The questionnaire was addressed to people aged between 15 and 65 years or more.

Characteristics of respondents

The 6-week survey was conducted between the 1st October and the 15th December, 2022 in Polish. Due to the lack of reasonable interest in the survey, the Authors decided to promote it on Facebook. As a result, it reached 4,761 users and 80 of them responded. The tools used by Facebook to promote the post enabled Authors to access the data collected on the website. The majority of those, who responded were women (56.1%), most of whom were aged between 55 and 64 years or over 65 – accounting for 15.4% of recipients in this age group and representing 15.4% of all respondents. Men dominated in the 18-24 and 25-34 age groups.

The gender difference in response to the advertised post was reflected in the fact that 0.6% of men were aged between 18-24 years and 1.1% were aged between 25 and 34. More women than men aged between 35 and 34 years (by 1.4%), 35-44 years (by 2.3%), 45-54 years (by 4.4%) and over 65 by 5.7% (See Figure 1).



Source: Respondents

https://www.facebook.com/ad_center/manage/?boost_id=616323483629543&entry_point=www_profile_plus_timeline [access date: 14.02.2024]

After promoting the post, the Authors aimed at bringing the survey to the attention of people, who watch other websites followed by a large number of Facebook users and are interested in manifestations of material, natural and landscape heritage. Therefore, about 18,000 users, who followed the Facebook page "Monuments on the Road" were invited to participate in the survey⁶. During the time of the survey, in total the post was displayed 5,812 times, however, 4,017 views were generated at least once and 329 people actively reacted to the post. This resulted in 71 link clicks, 8 reactions, including 7 "likes" and 3 shares. However, Facebook, did not provide any structural analysis of the group interested in the message.

In order to expand the group of respondents, information about the survey was also spread through Facebook accounts of the Authors. However, the result of these efforts was disappointing. A total number of 191 people responded to the survey conducted at e-badania.pl and popularised it through posts on Facebook page: dziedzictwokulturowe.pl.

The number of people, who responded to the published post, indicates that even though the term "cultural heritage" was recognisable, and the post itself was intriguing, the respondents were not willing to engage in further activity. The largest group of respondents, that is 42%, was aged between 20 and 25 years whereas 16% of respondents were aged 61 and above and 14% of respondents aged between 41 and 50 years. Participants aged between 15 and 19 years as well as those between 51 and 60 were the smallest groups (8% each). It seems that people aged between 31 and 35 (3 people - 2%), 36-40 (8 people - 4%) and 26-30 (10 people - 5%) were the least interested in completing the questionnaire. The majority of respondents were women (103 people - 54%). Among female participants the largest age group comprised of those aged between 20 and 25 (21%), followed by 41-50 (8%), and groups of women aged 15-19, 51-60, and 61 and above which were 7% each (See Table 1).

Table 1. Age of female survey participants. Percentage breakdown of female participation by age and in relation to all respondents

Age	Total number of respondents	Total number of women	Percentage		
			Total number of respondents	In age group	Total in women
Up to 14 years	1*	-	-	-	-
15 -19 years	16	13	7%	81.3	12.6
20 - 25 years	81	40	21%	49.4	38.8
26 - 30 years	10	3	2%	30.0	2.9
31 - 35 years	3	1	1%	33.3	1.0
36 - 40 years	8	5	3%	62.5	4.9
41- 50 years	26	15	8%	57.7	14.6
51- 60 years	15	13	7%	86.7	12.6
61 years and more	31	13	7%	41.3	12.6
Total:	191	103	54%		100.0

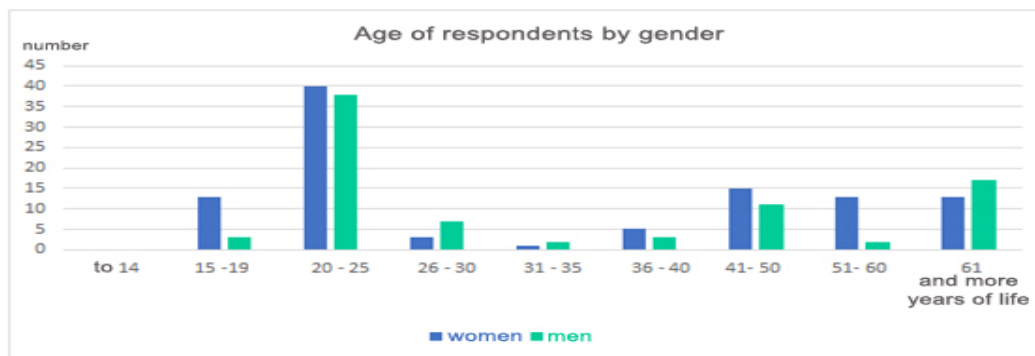
*- no gender indicated

Source: Cafeteria of the survey "Contemporaries towards cultural heritage"

⁶ <https://www.facebook.com/groups/zabytkinadrodze> [access date: 13.11.2022]

Women aged between 20 and 25 years accounted for nearly half of all respondents in this age group (49.9%) (See Table 1). Men were also the most numerous in this age group. They predominated in the age groups 26-30 (70%), 31-33 (66.7%), and 61 and above (58.6%) (See Table 1 and Figure 3).

Figure 3. Age of the respondents



Source: Cafeteria of the survey "Contemporaries towards cultural heritage"

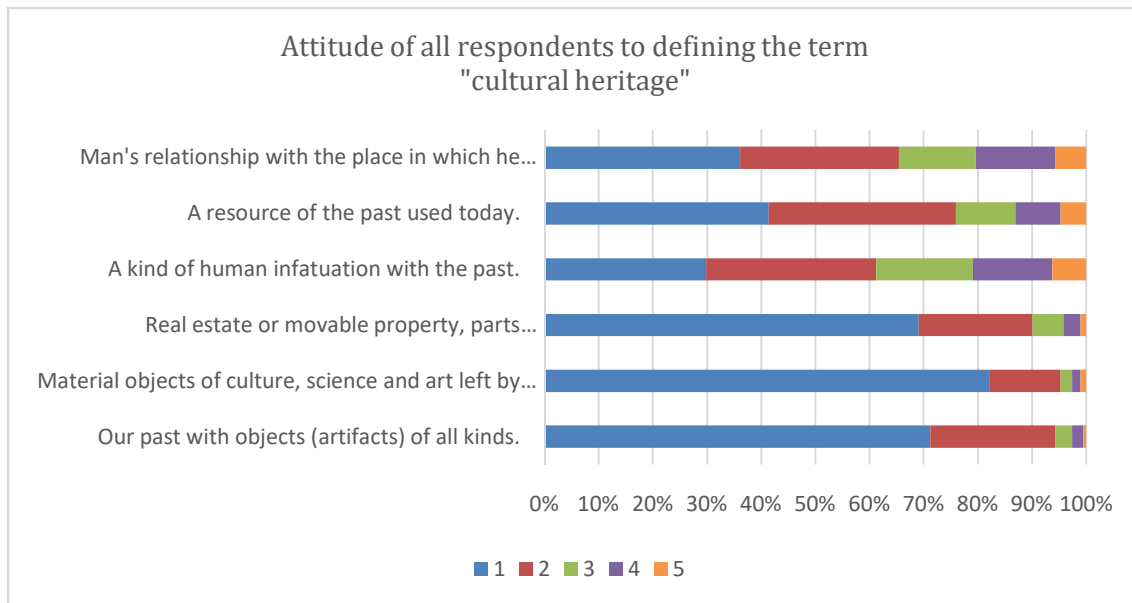
Due to the distribution of respondents' age, the results of the survey have been considered in the categories of youth (up to 35 years old) and adults (36 years old and older). In addition, gender of the respondents have also been taken into account in the results of this study.

Identifying and defining the meaning of cultural heritage

Responses of respondents

The vast majority of respondents identified cultural heritage with tangible cultural objects (82%), "our past, including objects (artefacts) of all kinds" (71%), and with "real estate or movable property being the work of men or related to human activity and being evidence of a bygone era" (69%). Some reservations were expressed towards such definitions as "a resource of the past used today" (35%), "a kind of human infatuation with the past" (31%) and "man's relationship with the place in which he functions" (29%). When asked about these three definitions (the first three definitions in the Figure 4), respondents could not decide how to answer. They also provided the highest number of negative answers (See Figure 4).

Figure 4. Definition of the term “cultural heritage”



Key: 1: I strongly agree; 2: I tend to agree; 3: I do not know / It is hard to say; 4: I tend to disagree; 5: I strongly disagree

Source: Responses to the survey “Contemporaries towards cultural heritage”

In terms of defining “cultural heritage” significant differences became evident in associating this term with historical resources, environment, and emotions related to the past. Cultural heritage described as material manifestation was indicated over 2 times more than behaviourist definition. More respondents were not able to choose a positive answer or chose negative answers (See Figure 4).

Defining cultural heritage among men and women

Women defined the term “cultural heritage” differently from men. Both groups agreed on defining it as “a person’s relationship with the place in which one functions” (37% each), and tended to agree with the definition of cultural heritage as “material objects of culture, science and art left behind by previous generations” (13% each). Both women and men more willingly defined cultural heritage as “our past with objects (artefacts) of all kinds” (See Table 2).

Table 2. The attitude of all respondents to the term “cultural heritage”. Percentage breakdown by gender

Definitions of the term “cultural heritage”	Range of answers										TOTAL	
	1		2		3		4		5		M	F
	M	F	M	F	M	F	M	F	M	F		
Our past with objects (artefacts) of all kinds	76%	70%	19%	25%	1%	4%	4%	1%	-	-	100%	100%
The difference M-F	6	%	-6	%	-3	%	3	%	-	-		
Material objects of culture, science and art left behind by previous generations.	82%	84%	13%	13%	1%	2%	2%	1%	1%	-	100%	100%
The difference M-F	-2	%	-	-	-1	%	1	%	1	%		
Real estate or movable property, parts thereof, which are the work of man or related to his activities and are a testimony of a past era.	65%	74%	23%	19%	7%	4%	4%	3%	1%	-	100%	100%
The difference M-F	9	%	4	%	3	%	1	%	1%	-		
Human infatuation with the past	30%	30%	29%	35%	20%	16%	14%	16%	6%	4%	100%	100%
The difference M-F	-	-	-6	%	4	%	-2	%	2	%		
A historical resource used today	43%	40%	28%	41%	14%	8%	8%	9%	6%	3%	100%	100%
The difference M-F	3	%	-13	%	6	%	-1	%	3	%		
Man’s relationship with the place in which one functions	37%	37%	29%	30%	16%	13%	11%	17%	7%	3%	100%	100%
The difference M-F	-	-	-1	%	-3	%	-6	%	-4	%		

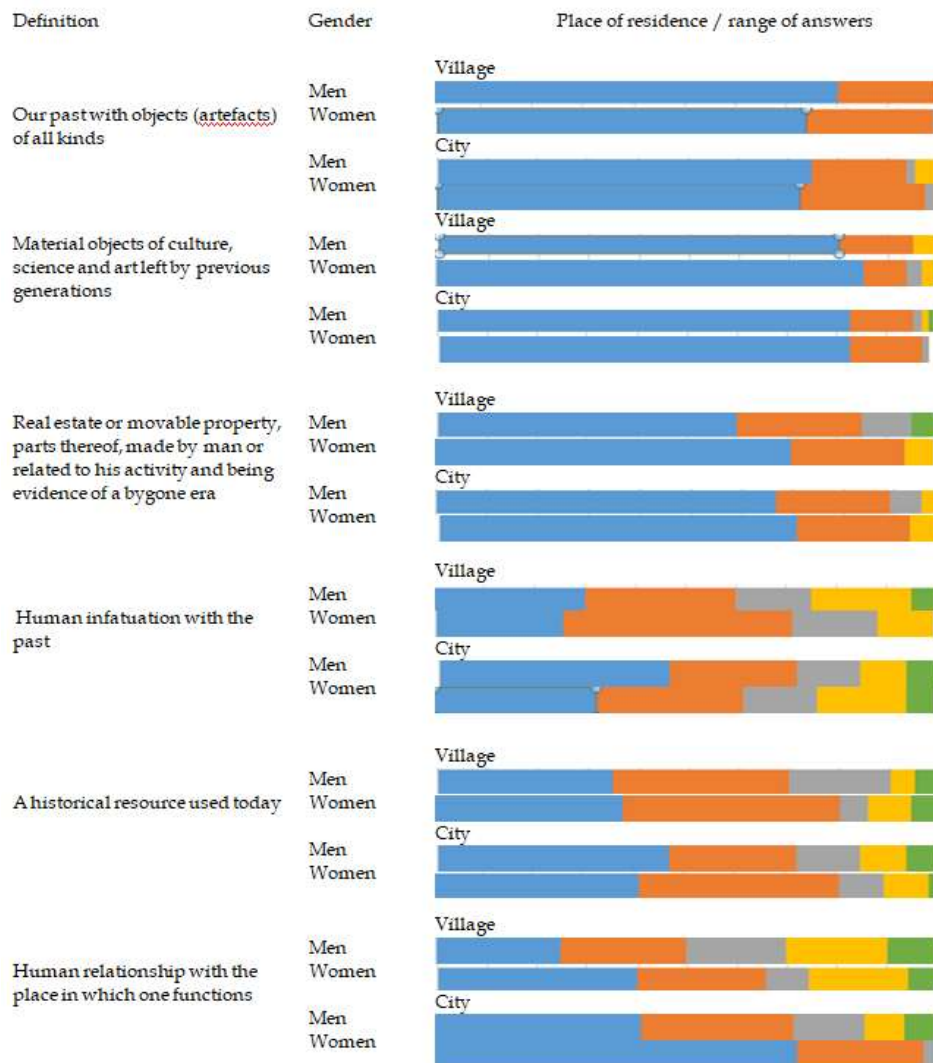
M- male; K- female
Source: Based on the survey “Contemporaries towards cultural heritage”

On the other hand, men were more likely than women to indicate that it is a “real estate or movable property, parts thereof, which are man-made or related to man’s activities and are evidence of a bygone era” (the difference of 9 percentage points), as well as “our past with objects (artefacts) of all kinds (6%) and “a resource of the past used today” (3%). Women were more likely to be less decisive in choosing the suggested definition and more often answered “rather agree” This became evident in defining cultural heritage as: “a resource of the past used today” (the difference between men and women was 13 percentage points), as well as “our past with objects (artefacts) of all kinds” and “man’s relationship with the place in which one functions” (6 percentage points each) (See Table 2).

Defining cultural heritage among urban and rural population

Respondents’ place of residence also impacted the level of acceptance of each definition. Respondents, who live in cities, regardless of gender, strongly associated cultural heritage with “our past and objects (artefacts) of all kinds and material objects of culture, science and art left by previous generations”. In this group, women were more willing to accept this explanation of the term (choice of answers; “strongly agree” and “tend to agree”) (See Figure 5).

Figure 5. Attitude of respondents' towards the definition of "cultural heritage". Breakdown by gender and place of residence



Key: 1: I strongly agree; 2: I tend to agree; 3: I do not know / It is hard to say; 4: I tend to disagree; 5: I strongly disagree.

Source: See Figure 4

Men had more doubts in defining cultural heritage than women (answer choices: "do not know / hard to say" and "tend to disagree"). Men and women responded differently in identifying cultural heritage as "a kind of infatuation of a person with the past," "the resource of the past used today," and a person's relationship with the place in which he or she functions." Participants answered "do not know / hard to say," "tend to disagree," and "strongly disagree" more frequently than in case of other definitions except of women living in cities, who considered cultural heritage as "a person's relationship with the place in which one functions". They were far more likely than men to choose this definition. There were no responses denying the term (See Figure 5).

Defining cultural heritage among youth and adults

The responses also varied in different age groups. Adult respondents were more likely than young people to “strongly agree” with all suggested definitions. This answer was selected most often for definitions related to material manifestations of cultural heritage, twice as often as for descriptions based on emotions or definitions suggesting using cultural heritage in perspective. More often than young people, adults disagreed (“tend to disagree” and “strongly disagree”) with cultural heritage defined as “a human infatuation with the past” and “a historical resource used today” (See Table 3).

Table 3. Attitude of young and adult respondents towards defining the term “cultural heritage” (in percentage)

Definitions of the term “cultural heritage”	Range of answers										TOTAL	
	1		2		3		4		5			
	Y	A	Y	A	Y	A	Y	A	Y	A	Y	A
Our past with objects (artefacts) of all kinds	65	80	32	11	3	4	-	5	1	-	100	100
Material objects of culture, science and art left behind by previous generations	79	86	18	6	1	4	-	4	2	-	100	100
Real estate or movable property, parts thereof, which are the work of man or related to his activities and are a testimony of a past era.	67	73	24	16	6	5	2	5	1	1	100	100
Human infatuation with the past.	27	34	37	24	18	18	13	18	5	8	100	100
A historical resource used today	37	48	41	25	9	14	7	10	5	4	100	100
Man’s relationship with the place in which he functions	28	48	37	19	11	19	17	11	7	4	100	100

Y – youth; A – adults

Range of answers

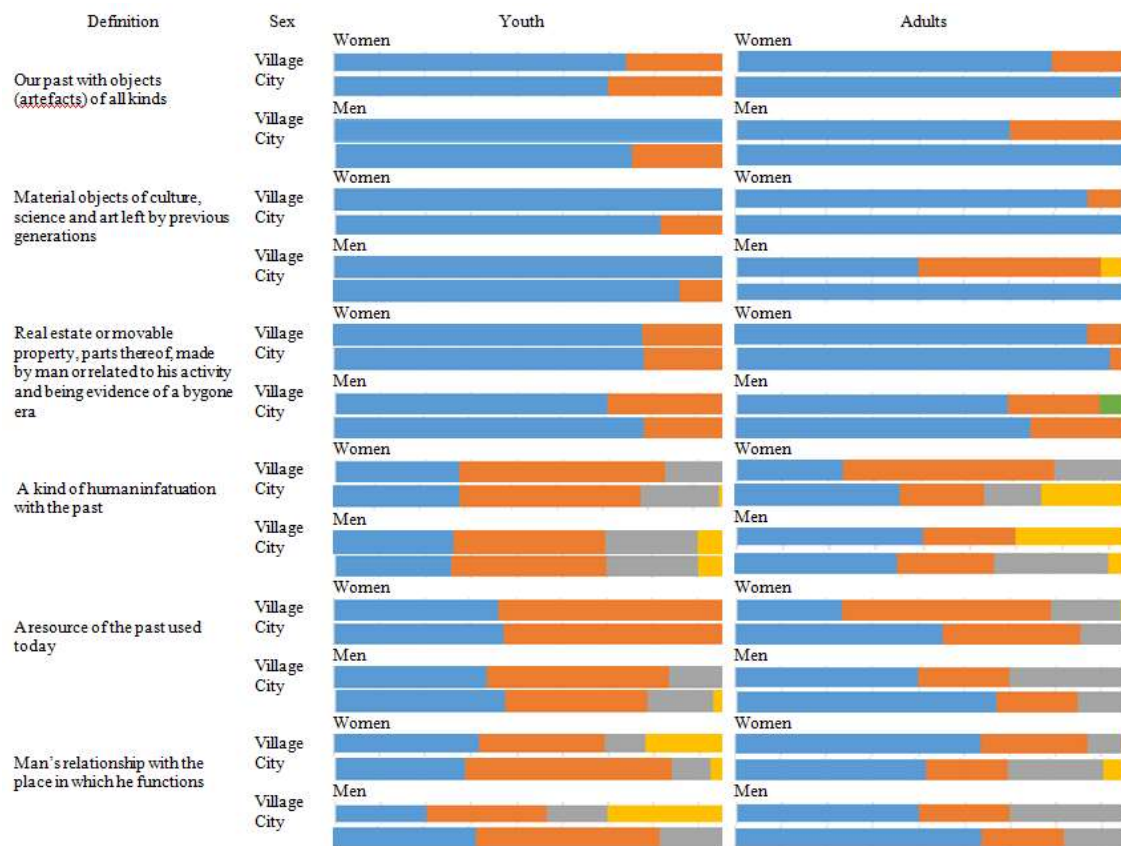
1: I strongly agree; 2: I tend to agree; 3: I do not know / It is hard to say; 4: I tend to disagree, disagree.

Source: See Table 2

In terms of age groups, respondents varied by gender and place of residence. Regardless of age and place of residence, in general, women were more likely than men to fully accept suggested definitions. However, the level of this acceptance varied among them. Adult female urban residents were more likely than young female respondents to fully accept the definition of cultural heritage as an association with “the past and objects of all kinds”. Nevertheless, they expressed doubts about definition of cultural heritage based on emotions (“a kind of infatuation of a person with the past” and “a person’s relationship with the place in which he functions”) and described as “a resource of the past used today”. The doubts were even more evident among young women than adult women. Younger female respondents, on the other hand, were less decisive in defining cultural heritage as a “person’s relationship with

the place in which one functions.” In both age groups urban residents were more likely to accept suggested definitions than rural residents. Men were more indecisive in defining cultural heritage. Urban residents were more confident in accepting the suggested definitions. This observation was true for both younger and older participants. Young men far more than adult men disagreed (subject to “rather,” no opinion and rejection) with the suggested definitions of cultural heritage. Among young respondents, more objections were raised to definitions related to emotional attitude towards cultural heritage and “a resource of the past used today” (See Figure 6 [horizontal]).

Figure 6. Attitude of young respondents towards the definition of “cultural heritage”.
Percentage breakdown by gender and place of residence



Key: 1: I strongly agree; 2: I tend to agree; 3: I do not know / It is hard to say; 4: I tend to disagree; 5: I strongly disagree

Views on the importance of cultural heritage

When respondents were asked about the importance of heritage to society and to themselves, adults more often than young people considered heritage as “very important” to society (a difference of 17 percentage points). Young people seemed to consider it as “rather important” (difference of 18 points) or did not consider it as important for society (1 percentage point each) (See Table 4)

Table 4. Importance of cultural heritage for society

Respondents	Range of answers										TOTAL	
	1		2		3		4		5			
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Youth in total	45	41	49	44	12	11	4	4	1	1%	111	100.00
Adults in total	46	58	21	26	11	14	2	3	-	-	80	100.00
Total	91	48	70	37	23	12	6	3	1	1	191	100.00

The percentage difference between acceptance level

A-Y 17 -18 3 -1 -1

Y - youth; A - adults

Range of answers

1: Very important; 2: Rather important; 3: I do not know / It is hard to say; 4: Probably does not matter; 5: Definitely not important

Source: See Table 2

Women demonstrated greater appreciation for cultural heritage than men. The percentage of women declaring a positive attitude towards cultural heritage was more significant both among those who considered it as “very important” (by 7 percentage points) and “rather important” (by 3 percentage points). The percentage of respondents, who were undecided in determining the level of importance was also more significant among women (by 4 percentage points) (See Table 5).

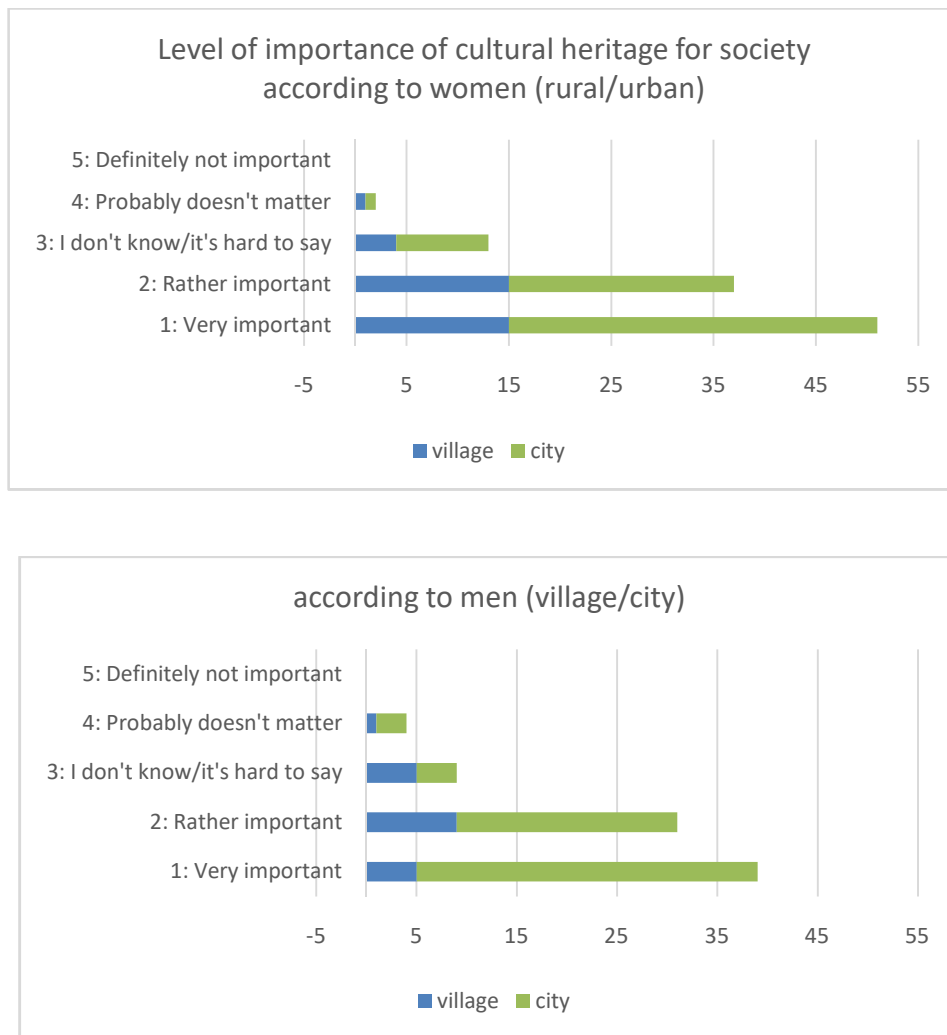
Table 5. The attitude of men and women to the personal and social importance of cultural heritage (in percentage)

Range of answers	Men		Women		Difference M-W		Other		Total	
	P	S	P	S	P	S	P	S	P	S
Very important	26%	20%	33%	27%	-7	-7	1%	1%	60%	48%
Rather important	16%	16%	19%	19%	-3	-3	1%	1%	35%	37%
I do not know / It is hard to say	1%	5%	-	7%	1	-2	-	1%	1%	12%
Probably does not matter	1%	2%	-	1%	1	1	-	-	1%	3%
Definitely not important	1%	-	2%	-	-1	-	1%	1%	4%	1%

M – men; W – women; O – personal heritage; S – social heritage

Source: See Table 2

Figure 7. Social importance of cultural heritage among men and women



Source: See Figure 4

Both urban and rural respondents recognised social importance of cultural heritage. There were more urban residents among women, who declared insufficient knowledge or claimed that “it is difficult to say”, whereas among men such responses were mostly given by rural residents. Furthermore, this last group did not consider social cultural heritage as “very important”. The same number of female rural residents fully recognised social importance of cultural heritage. In total, urban residents were more likely to recognise the immense importance of social cultural heritage. More women expressed this opinion in this group (See Figure 7).

In terms of personal attitude towards cultural heritage, respondents were more likely to consider it as “very important” (60% of respondents), and “rather important” (35%). Women outnumbered men in this choice (by 7 and 3 percentage points). Female respondents also did not consider personal cultural heritage as rather unimportant or had no opinion. Although all respondents were more positive about personal cultural

heritage than social cultural heritage, women outnumbered men in this approach. The difference in the level of acceptance between men and women was also similar.

Benefits of cultural heritage according to respondents

When evaluating the benefits of cultural heritage, most often respondents indicated social benefits. Young people, who live in rural areas, predominated in this group. However, at the same time this group did not recognise economic benefits of cultural heritage. On the other hand, the possibility of achieving such benefits was suggested by some adults regardless their residence, but they were the smallest group of respondents. Among urban adults, social benefits of cultural heritage were expressed most frequently, and the number of such indications was more than doubled in comparison to personal benefits (See Table 6).

Table 6. Benefits of cultural heritage. Views of urban and rural residents (in percentage)

Benefits	Age			
	Youth		Adults	
	Urban	Rural	Urban	Rural
Personal	34%	24%	30%	32%
Social	60%	76%	66%	63%
Economical	5%	-	5%	5%
Total	100%	100%	100%	100%

Benefits	Gender			
	Women		Men	
	Urban	Rural	Urban	Rural
Personal	24%	31%	43%	10%
Social	74%	66%	51%	90%
Economical	3%	3%	6%	-
Total	100%	100%	100%	100%

Source: See Table 2

Among respondents differentiated by gender and place of residence, predominantly rural men indicated social benefits of cultural heritage. In this group, personal benefits were selected as second choice, while economic benefits were completely ignored. Among women, urban residents were far more likely than rural residents to indicate social benefits. Respondents living in rural areas were more likely than those living in urban areas to recognise personal benefits of cultural heritage, but there were twice as many of them as those indicating social benefits. Women from both urban and rural areas recognised economic benefits of cultural heritage. However, the percentage of such declarations among women, regardless their place of residence, was lower than for urban male residents (See Table 6).

Participating in the maintenance costs of cultural heritage

Apart from urban adult male residents, all respondents declared no heritage-related expenses in their annual budget. Most such declarations were made by young women from rural areas (36%), followed by young men living in cities (29%) and villages (27%). An amount ranging from 0.1 to 1% was most often allocated by adult men from rural areas (40%) followed by young men living in cities (34%) and women living in cities (31%). Most young men living in rural areas declared spending between 1.1 and 5.0% on cultural heritage.

Adult women, both from rural (23%) and urban (21%) areas, declared spending between 5.1 and 10.0% of their income on cultural heritage. The largest group of respondents, who declared spending over 15% of their annual income on cultural heritage were adult women from cities (9%), followed by women living in rural areas (5%), adult men (4%) and young men (3%) from cities (See Table 7)

Table 7. Percentage of annual income allocated on cultural heritage

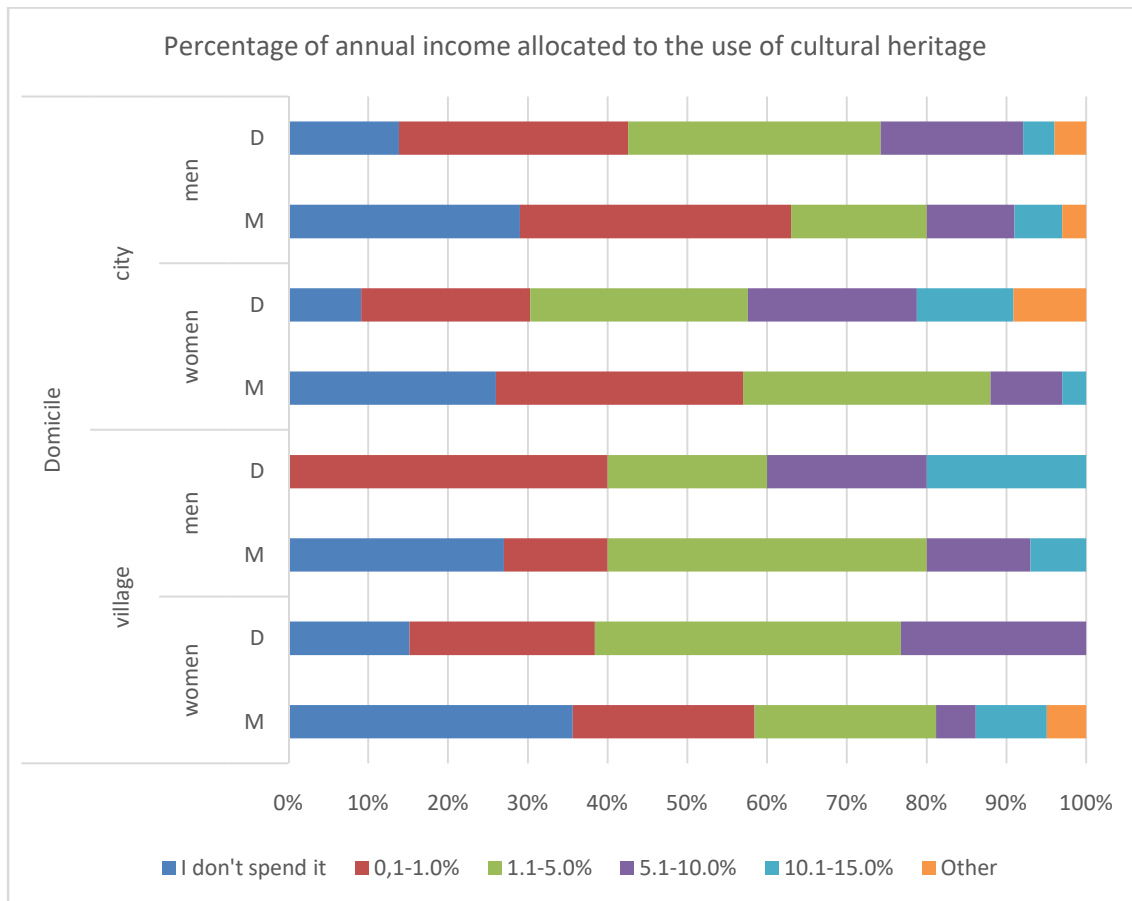
Percent of annual income	Place of residence							
	Rural				Urban			
	Women		Men		Women		Men	
	Y	A	Y	A	Y	A	Y	A
No spending	36%	15%	27%	-	26%	9%	29%	14%
0,1-1.0%	23%	23%	13%	40%	31%	21%	34%	29%
1.1-5.0%	23%	38%	40%	20%	31%	27%	17%	32%
5.1-10.0%	5%	23%	13%	20%	9%	21%	11%	18%
10.1-15.0%	9%	-	7%	20%	3%	12%	6%	4%
Other	5%	-	-	-	-	9%	3%	4%
Total	100%	100%	100%	100%	100%	100%	100%	100%

M - Youth; A - Adults
Source: See Table 2

Adult women were most likely to declare amounts ranging from 1.1% to 5.0% of their annual income on cultural heritage and these were residents of rural areas (38%). Among young female respondents no particular level of spending was shown and similar spending was revealed among urban residents, who declared spending between 0.1 and 1.0% as well as 1.1-5.0% (31% each). In the case of rural residents, both of these spending levels were indicated by the same number of female respondents (23% each). Spending between 0.1 and 10.0% dominated among young women living in urban areas and among young female residents of rural areas this amount increased. In general, rural adult women spend more on cultural heritage than urban adult female residents. Among men, rural residents outnumbered urban residents in spending on

cultural heritage. Those, who spend between 0.1 and 1.0% of their income, were adults (40%) and those who spend 1.1-5.0% were young men (40%).

Figure 8. Percentage of annual income allocated on cultural heritage



Key: D - Adults M - Youth
 Source: See Figure 4

In the case of urban areas, expenditures between 0.1 and 1.0% were more often allocated by young men (34%) and spendings ranging from 1.1 to 5.0% by adult men (32%). Adult men also dominated among those respondents, who spend between 5.1 and 10.0% as well as over 15.0% of their income on cultural heritage. Young female residents of rural areas were more willing to spend over 10.0% of annual income on cultural heritage than adult female residents of rural areas. Among urban respondents only younger women did not spend similar amount. No significant difference was noted for any age or residence group. However, it seems evident that significant percentage of young people, regardless of gender, do not consider spending money on cultural heritage. Among this group young female respondents from rural areas were dominant (See Table 7, Figure 8).

According to the respondents, their expenses on cultural heritage equal to or are less than 1% of the annual income for 63% of young urban males, 59% of young rural females, and 57% of young urban females. According to the Central Statistical Office, in 2022 the average monthly disposable income per person in total was PLN 2249.79 (CSO Announcement 2023). Therefore, it has been estimated that nearly ¼ of

the respondents spend an amount of up to PLN 22.50 of their monthly income on cultural heritage. 28.5% of respondents declared spending 1.1 to 5.0%, of their monthly income on cultural heritage which equals to the amount between PLN 25.1 and PLN 112.5, whereas 15.0% of respondents spend between PLN 114.7 and PLN 225. Only 7.6% of respondents spend between PLN 227.2 and PLN 337.5 and 2.6% of them spend more than PLN 340 of their average monthly salary.

Summary of research results

The research confirmed the correctness of formulated Arguments 1-3 according to which the term cultural heritage has been well recognised among individual audiences but tends to be considered as tangible and intangible concept rather than a social and economic resource for future activities. No clear distinction has been noted in the understanding of cultural heritage based on the place of residence (Argument 4). Economic functions of cultural heritage has been mainly recognised by the younger generation (Argument 5) but to a lesser extent than its social and civic functions. Therefore, the Argument 5 and the low level of willingness to economically participate in cultural heritage has been confirmed.

Conclusions

It seems that the relatively low declared level of spending on cultural heritage has been caused by underestimation of the economic and social values attached to cultural heritage and the benefits it provides (or may provide) on personal level. This participation could be increased by:

- Increasing the participation of companies and local residents in heritage policy.
- Revitalising cultural heritage sites.
- Conducting business based on regional heritage resources.

So far, decisions about caring for tangible, intangible and natural heritage have been made by international, national and regional institutions. Delegating this responsibility to local population still appears to be vague (Pawłowska, 2012).

All further activities should be inspired by international experience in this area (Mubaideen 2023, p. 285, p. 293). It is worth increasing the awareness of cultural heritage in a planned, systematic and organised way (Shimray, Ramaiah 2019) rather than leaving it to the mere spontaneous reception of emotional aesthetic impulses and shared traditions. The research have shown the low effectiveness of one-time initiatives and no expected change in attitude towards understanding and actively participating in cultural heritage by local population. Therefore, it is necessary not only to identify values attached to the maintenance of cultural heritage but also to popularise these values in local communities and encourage them to adopt these values as their own (internalization).

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Facebook's Community towards Cultural Heritage

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Abstract

For decades, the concept of preserving the accomplishments of past generations – referred to as “cultural heritage” – has been widely promoted. The protection system has been based on legal norms outlined in UNESCO and UN conventions. In the late 20th century, cultural heritage began to be seen not merely as a legacy of the past but also as a catalyst for economic growth and an integral component of the European Union’s sustainable development.

The authors of this article investigated the extent to which the concerns of international organizations regarding heritage protection are shared by users of the social media platform Facebook. After reviewing the relevant literature, they analysed survey results obtained from members of the Polish-speaking Facebook community. The study examined respondents’ familiarity with the concept of cultural heritage, their interpretation of its meaning, their attitudes toward efforts to preserve it, their willingness to share the costs of its protection, and the influence of their place of residence on these attitudes.

The research confirmed the validity of the hypotheses. Although the term “cultural heritage” was widely recognized among respondents, it was typically perceived as comprising both tangible and intangible elements rather than as a social and economic resource for future endeavours. No significant differences in the understanding of cultural heritage based on place of residence were observed. Younger generations primarily recognized the economic functions of cultural heritage, albeit to a lesser extent than its social and civic functions. A low level of willingness to contribute financially to its preservation was also noted. The authors proposed

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