"RUNAWAY WORLD, LIQUID MODERNITY AND RESHAPING OF CULTURAL IDENTITIES, HERITAGE, ECONOMY, TOURISM AND MEDIA"

-Conference Proceedings-

„СВЕТОТ ШТО НИ БЕГА, ТЕЧНАТА МОДЕРНОСТ И ОСТРЕЊЕТО НА КУЛТУРНИТЕ ИДЕНТИТЕТИ, НАСЛЕДСТВО, ЕКОНОМИЈАТА, ТУРИЗМОТ И МЕДИУМИТЕ"

- Зборник на трудови-

5-та Меѓународна конференција „Охрид-Водици 2017"

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-Зборник на трудови-

Уредник

Рубин Земон

Охрид, 17-19 јануари 2017

Conference Proceedings 5th International Conference "Ohrid – Vodici" 2017

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Editor

Rubin Zemon

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Preface

This a 5th conference proceedings as an output of the international conference devoted to the Cultural Heritage, Economic Development, Tourism and Media, which now became traditional practice to be organize few days before the holly Christian holiday "Vodici" (Baptism) that in a city of Ohrid is a cultural and touristic attraction.

In this conference proceedings are published 57 papers of 68 authors, which are coming from 11 states, on a thematic topic devoted to the World that is running and to the Late or Liquid Modernity

A famous British and sociologist Anthony Giddens says "We are the first generation to live in global society, whose contours we can as yet only dimly see. It is shaking up our existing ways of life, no matter where we happen to be. This is…. emerging in an anarchic, haphazard, fashion… it is not settled or secure, but fraught with anxieties, as well as scarred by deep divisions. Many of us feel in the grip of forces over which we have no control". We are living in Runaway World.

One aspect of globalization is the emergence of 'manufactured risks' which are man-made, having arisen as a result of new technologies developed through advances in scientific knowledge. Many of these new technologies, such as nuclear and biotechnologies bring about risks which are truly global in scope. The Chernobyl nuclear disaster in 1986, for example, resulted in nuclear fallout spreading thousands of miles to several countries, while the burning of fossil fuels in the United States may lead to flooding in Bangladesh.

According to Giddens, we have little experience of how to deal with these new threats as they have only been in existence for the last half a century. He argues that there is a "new riskiness to risk" in that these new technologies could have catastrophic consequences for humanity, yet we do not yet know all of the consequences associated with them. We cannot be certain, for example, of the possible effects that modifying the genetic structure of our basic food stuffs will have, and we do not know exactly how much of global warming is due to human influence.

So what are the consequences of this situation for self -identity? On the one hand, we have identity politics and on the other, we have apolitical apathy. Those who are concerned about the global problems mentioned above and who perceive the government as being ill equipped to deal with these new global risks, have gravitated towards New Social Movements such as the green movement. At the more radical end of these movements, one's whole lifestyle, one's whole being and identity is oriented towards addressing global problems, at the local and international level, through protesting globally and acting locally.

For someone following a traditional practice, questions don't have to be asked about alternatives. Tradition provides a framework for action that can go largely unquestioned… tradition gives stability, and the ability to construct a self-identity against a stable background.

Globalisation brings this to an end as local cultures and traditions are exposed to new cultures and ideas, which often means that traditional ways of acting come to be questioned. As a result of globalisation, societies and cultures go through a process of detraditionalisation, where day to day life becomes less and less informed by 'tradition for the sake of tradition'.

Many contemporary critics, argue that Giddens' view of contemporary societies is too optimistic.

Zygmunt Bauman essentially agrees with the fact that uncertainty in society requires most individuals to constantly engage in 'identity construction', but he also points out that the wealthy and powerful are the ones both creating and benefiting from an unstable, rapidly changing world, and that these people are much more able to defend themselves against the negative consequences of living in a runaway world.

Frank Furedi, who draws on Bauman, argues that the expert systems that have emerged to assist us in the construction of our identities are not neutral institutions. He argues, amongst other things, that far from allowing individuals to be more autonomous actors, they actually encourage individuals to be dependent on expert advice.

Zygmunt Bauman, who introduced the idea of liquid modernity, wrote that its characteristics are about the individual, namely increasing feelings of uncertainty and the privatization of ambivalence. It is a kind of chaotic continuation of modernity, where a person can shift from one social position to another in a fluid manner. Nomadism becomes a general trait of the 'liquid modern' man as he flows through his own life like a tourist, changing places, jobs, spouses, values and sometimes more—such as political or sexual orientation—excluding himself from traditional networks of support, while also freeing himself from the restrictions or requirements those networks impose.

Bauman stressed the new burden of responsibility that fluid modernism placed on the individual—traditional patterns would be replaced by self-chosen ones. Entry into the globalized society was open to anyone with their own stance and the ability to fund it, in a similar way as was the reception of travellers at the old-fashioned caravanserai. The result is a normative mindset with emphasis on shifting rather than on staying—on provisional in lieu of permanent (or 'solid') commitment—which (the new style) can lead a person astray towards a prison of their own existential creation.

In this context of Runway World and Liquide Modernity, reshaping of cultural identity, economic development, tourism and media have unpredictable and many challenges, obstacles, new phenomenon and knowledges that have to be research, study and exchange. With that aim we hope that this International conference will give a small contribution on those achievements.

Thank you for your attention and I wish you a pleasant stay in an ancient city of Ohrid.

Prof. Rubin Zemon
Ph.D.

Chair of the Conference Program Committee

Dejan Metodijeski[1]
Oliver Filiposki[2]

Ecomuseums as a Tool for Tourism Development

Abstract: The main purpose of this paper is the presentation of material related to ecotourism and ecomuseums as part of the tourist offer. The paper covers the historical development of the ecomuseums, the definition and types of ecomuseums, their management and role in preserving the natural and cultural heritage in certain regions through practical examples. The attention has been given to the organization of ecomuseums and benefits to the local community. At the end of the paper concluding observations and recommendations are given on locations for potential development of an ecomuseums in the Republic of Macedonia.

Key words: ecotourism, ecomuseums, natural and cultural heritage, Republic of Macedonia

Characteristics of ecotourism

In order to be able to explain the core meaning of ecotourism, we first need to explain the etymological meaning of this term. The term ecotourism is combination of the prefix "eco" and the word "tourism"[3]. The prefix "eco" is a shortcut from ecology or environmental. The term ecotourism is first mentioned by the Mexican ecologist Hetzer, who defined its four basic components in 1965. According to Hetzer, ecotourism should have (1) a minimal impact to the nature, (2) minimal impact and maximal profit for the culture of the local community accepted by tourists, (3) maximum economic benefit for the local community, and (4) maximum satisfaction and relaxation for tourists[4]. Twenty years later, in the summer of 1983, the term ecotourism (ecoturisimo - in Spanish) was popularized by yet another Mexican, an architect and ecotourism expert Hector Ceballos Lascurain. During that period, Hector worked in nonprofit organization Pronatura in Mexico as a forest and natural heritage conservation expert.

Starting from the eighties of the last century onwards, ecotourism has attracted the attention of the academic society and large number of authors around the world are beginning to study this type of tourism.

Ecotourism is a kind of tourism that incorporates and is interesting for many sciences and experts from different fields, such as ecologists, conservators, experts in the field of tourism and hospitality, interpreters of natural and

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1 PhD. Dejan Metodijeski, University of "Goce Delcev", Shtip

2 MSc. Oliver Filiposki, University of "Goce Delcev", Shtip

3 Metodievski, D., Akkovska, M., Petkovska-Angeleska, N., Filiposki, O., "Ecoturism", Longurov, 2017

4 Fennell, D., „Ecotourism: an introduction", Routledge, 2003

cultural heritage, etc. It is a relatively new type of tourism, modern, with great perspective and represents an important division in the tourism industry. It is created and is rapidly developing as an alternative to mass tourism[5]. It is based on responsible use of nature and is used as an instrument for achieving sustainable development. It always takes care of guiding and accommodating small groups of tourists in natural areas with integrated education programs and close cooperation with the local population. Ecotourism provides significant economic benefits for many countries, regions and communities. These are important to mention: Galapagos, Costa Rica, Tanzania, Kenya, United States and other. If we look at the existing literature in the field of ecotourism, we can list the following destinations that are good examples[6] of ecotourism development:

- In Africa: South Africa, Tanzania, Botswana, Zambia, Zimbabwe, Seychelles, Uganda, Kenya, Madagascar, Senegal, Namibia, Ghana;

- In Asia and the Pacific: Solomon Islands, the Philippines, Fiji, Nepal, Indonesia, Samoa, China, Thailand, Malaysia, Mongolia, Vietnam, Sri Lanka;

- Australia and New Zealand;

- South and Central America: Costa Rica, Brazil, Belize, Panama, Bolivia, Peru, Mexico, Chile, Guatemala, Ecuador, Honduras;

- North America: Canada, Alaska, USA;

- Europe: Russia, Greece, Germany;

- Scandinavian countries[7]: Denmark, Sweden, Norway, Iceland.

All these countries are characterized by untouched regions, with many natural beauties, rich biodiversity and cultural and historical heritage. Activities that tourists are interested doing during their stay in ecotourism destinations are numerous and diverse, they vary depending on the place tourists are visiting and the natural conditions that surround them. For example, according to experts, whale watching has turned into a million-dollar business around the world. The migration of the largest animals on the planet is a really interesting experience. For tourists, observing the whales is an unusual experience and depends on where these animals are being observed[8].

Ecotourism means visiting natural sites in order to enjoy the view, which usually includes the flora and fauna. Ecotourism can be[9]:

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5 http://money.mnogoo.mk/mk/articles/Destinacii/ekoturizam-sovremen-turizam

6 Buckley, R., ed., „Case studies in ecotourism", CAB International, 2003

7 Gössling, S., Hultman, J., eds., „Ecotourism in Scandinavia: Lessons in theory and practice", CAB   International, 2006

8 Garrod, B., Wilson, J., eds., „Marine ecotourism: Issues and experiences", Channel View Publications, 2003

9 Taleska, M., "Rural Tourism", Library Studiorum, Skopje, 2009

➤ passive, when tourists are required to be only viewers of the nature, and

➤ active, (more popular in recent years), where participants participate in recreational activities or adventurous trips.

Key criteria for defining the ecotourism product are the following[10]:
➤ attractiveness of the region;
➤ educational interaction and
➤ preserving the quality of the environment and socio-cultural sustainability.

The increased interest in tourism and environmental protection in the last 30 years has contributed to the merging of these influences and emerging ecotourism[11] as a product of this synergy. Ecotourism is one of the fastest growing segments of the tourism industry, and eco-tourist trips are becoming more and more popular[12]. Ecotourism is created and is rapidly developing as an alternative to mass tourism. It is based on responsible use of nature and is used as an instrument for achieving sustainable development. It always takes care of guiding and accommodating small groups of tourists in natural areas with integrated education programs and close cooperation with the local population. In 1990, the International Ecotourism Society formulated the first definition of ecotourism, as follows: "Ecotourism is a responsible travel in the areas of nature, which preserves the environment and maintains the well-being of the local population[13]." Internationally, the United Nations has supported the World Tourism Organization[14] to be responsible for the International Year of Ecotourism (2002).

Encyclopedia of Tourism[15] defines ecotourism as a responsible travel to nature and a visit to relatively untouched natural communities, with the intention of enjoying and appreciating the nature and all cultural values (past and present) that promote protection, have a low negative impact on visitors and allow useful active socio-economic involvement of the local population.

Ecotourism most often incorporates environmentally sustainable trips and visits to enjoy nature, which promotes conservation, has a low negative impact from visitors and involves participation by the local population. It usually

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10 Maksin, M., Pucar, M., Korac, M., Miljic, S., „Management of natural and cultural resources in tourism", Singidunum, 2009

11 Ballantyne, R., Packer, J., eds., „International Handbook on Ecotourism", Edward Elgar Publishing Limited, 2013

12 Hill, J., Gale, T., eds., „Ecotourism and environmental sustainability: principles and practice", Ashgate Publishing Limited, 2009

13 https://www.ecotourism.org/

14 http://www2.unwto.org/en

15 Jafari, J., ed., „Encyclopedia of tourism", Routledge, 2000

focuses on small-scale activities in well-defined areas, often in some protected areas, as well as retaining the local traditional economy as a major employer. The eco-tourist is a responsible tourist who consumes local food, uses local transport, lives in the way the locals live, respects the culture, and does nothing at all that can harm the local environment and the local community[16].

The Law on Tourism determines "ecological" tourism as a stay in an area with special natural characteristics, as well as in protected areas for rest, recreation and viewing of natural beauties[17]. Service in ecological tourism is offering hospitality services in an area with special natural characteristics, as well as in protected areas for guest's rest, recreation and viewing of natural beauties in a manner defined by law. Under the tourist services, the Law defines renting vehicles for viewing the natural beauties, selling natural products, giving explanation of the natural beauties, photo safari and other services that do not damage the nature in a way determined by a special law.

Historical development of eco-museums

Eco-museums are museums that focus on the identity of a particular place and are based on the participation of the local community. First they appear in France, and the very concept of the eco-museum as a concept was first presented by Georges Henri Rivière and Hugues de Varine in 1971[18] at the ninth General Assembly of the International Council for Museums. A year later, this International Council of Museums and UNESCO organized a joint round table and conference in the city of Santiago in Chile, where they gave the definition of the eco-museum according to Rivière: the eco-museum is a tool that originates from common vision, cooperation and management by the public sector and local residents. It is a mirror for locals to take care of themselves and through which they recognize their image, and also a mirror through which visitors will become familiar with local traditions, customs and characteristics[19]. Four basic connotations for eco-museums can be found from this definition:

-      They are public institutions that are based on the principle of participation of the local population;

-      They are a mirror for local residents, their image and a tool for familiarizing visitors with local features;

-      They are a protected area for the environment and traditions and the opportunity to educate visitors

16 Metodievski, D., Golakov, K., "Dictionary of terms and names in the field of tourism (English-Russian-Macedonian)", Contemporary, 2013

17 Tourism Law ", Official Gazette of the Republic of Macedonia, 62/2004

18 Davis, P., „Ecomuseums: A Sense of Place", Continuum International Publishing Group, 2011

19 Yin, P., He, Y., Wang, H., „Cultural Presentation, Ethnic Tourism and Eco-museum: a Case Study in Hulunber", Journal of System and Management Sciences, Vol.5, No.1, 2015

-        They contribute to the protection and preservation of the natural and cultural heritage.

The eco-museums represent a relatively new division in the museology. In the world today, there are more than 400 ecomuseums spread across all continents, out of which about 350 are in Europe. The first ecomuseums were established in industrial cities in Europe, mostly in France, but also in Germany and Italy[20]. France is the first country to institutionalize eco-museums through its Ministry of Culture and Communications in 1981. There are three stages of development of eco-museums in this country: the first up to 1971, the second from 1971 to 1980 and the third from 1980 onwards[21]. Eco-museums exist in many European countries, and the European eco-network was established in 2004 in Italy. The network defines ecomuseums as a dynamic way through which local communities protect, interpret and manage their heritage through sustainable development[22].

In Asia, one of the countries that is very committed to the eco-tourism movement is Japan, where in 1995 the Japanese Ecotourism Society was formed. The Chinese and Norwegian governments have developed a joint project for eco-museums in 1997.
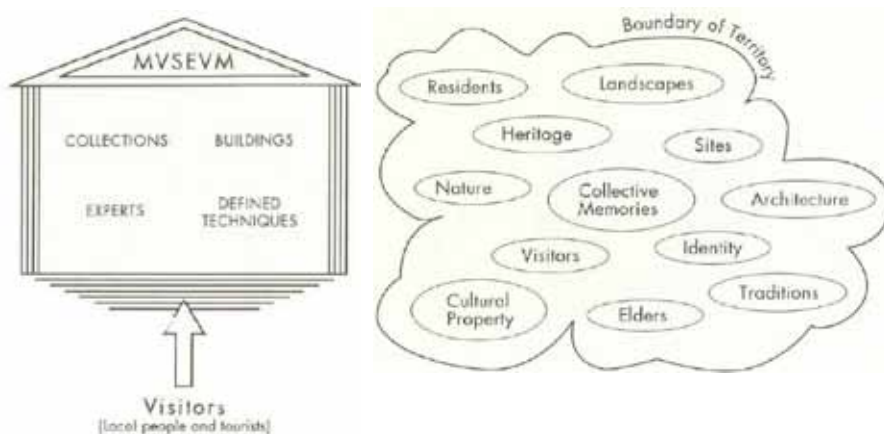
Picture no.1 - Comparison of traditional museum and ecomuseum

20 Graybeal, L., „The Blending of Place and Voice in Ecomuseums: Educating Communities and Visitors in the New Museum", International journal of education for democracy, Vol 3, No. 2, 2010

21Babić, D., "Experiences and (hidden) values of ecomuseums", Ethnological Research, Ethnographic Museum, 2009

22 Liu, ZH., Lee. JY., „A Method for Development of Ecomuseums in Taiwan", Sustainability, 7, 2015

From the pictures above, we can notice the differences between traditional museums and ecomuseums. The traditional museum includes facilities, collections, experts, defined techniques and visitors. On the other hand, ecomuseums include certain territories on which they are located, cultural heritage, visitors, architecture, landscapes, local community, nature, traditions, etc.

The difference between traditional and ecomuseums can be determined according to several criteria such as: exhibition space, artifacts, preservation of artifacts, method of visit and management. These differences are presented in the following table[23].

**Table No.1 - Differences between traditional museums and ecomuseums**

	Traditional museum	**Ecomuseum**
Exhibit Space	Mainly indoors	Outdoors
Artifacts	Tangible, collections	Apart from tangible involves intangible (culture, traditions, technologies)
Preservation of artifacts	The artifacts are brought to the museum and exposed	Artifacts are exposed and stored in their original position
Method of visit	Viewing	Viewing, experience, opportunity to participate
Management	Employees in the museum	Local population

Definition and divisions of ecomuseums

Ecomuseums are providing sense of place, and for this reason they are different from other museums.[24] They are inseparably linked to the local community and the environment (natural and anthropogenic resources), as shown in the picture below.

23 Lee, JH., Yoon, WK., „Conservation of Korean Rural Heritage through the use of Ecomuseums", Journal of Resources and Ecology, 7(3), 2016

24 Corsane, G., ed., „Heritage, Museums and Galleries: An Introductory Reader", Routledge, 2005
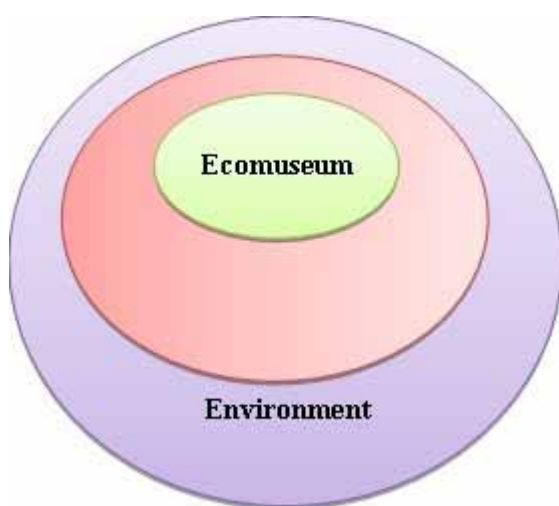
Picture no.2 - Location of the ecomuseums

Ecomuseums are some sort of outdoor museums that focus on the identity of the site, generally based on the participation of the local population and aim to contribute to the sustainable development of the local community[25]. They can be large according to the geographical territory that they cover or small in isolated territories. From the aspect of the participation of the local population, it may include a large number of residents involved in eco-touristic activities (local crafts, events, shops, gastronomy, agriculture, archaeological and historical objects, etc.), or a small number of participants of the local population.

In order to preserve and demonstrate the resources that are available in the surrounding, ecomuseums conduct research and catalog all information and objects that are related to the cultural and historical identity of the local community, taking into account the current problems and needs. The main tasks of the ecomuseums are as follows[26]:

-    Presentation of the image of the local community among themselves and to each visitor;

-    Research and information leading to decisions related to the future development of the local community and the environment;

25 Terzić, A., Bjeljac, Ž, Jovičić, A., Penjišević, I., „Cultural Route and Ecomuseum Concepts as a Synergy of Nature, Heritage and Community Oriented Sustainable Development, Ecomuseum „Ibar Valley" in Serbia", European Journal of Sustainable Development, 3, 2, 2014

26 Terzić, A., Bjeljac, Ž, Jovičić, A., Penjišević, I., „Cultural Route and Ecomuseum Concepts as a Synergy of Nature, Heritage and Community Oriented Sustainable Development, Ecomuseum „Ibar Valley" in Serbia", European Journal of Sustainable Development, 3, 2, 2014

- Increasing the awareness of the local community about the new elements, and the cultural identity of emigrant groups that have settled in the community; and

- Establishment of an educational network based on the current situation in the environment, facilities, places and people participants (trainers and trainees).

According to Zapletal, the relevant literature and the authors dealing with the issue of ecomuseums there are 21 identified indicators which are based on three criteria for defining ecomuseums[27]:

- The level of participation and involvement of the local population;

- Protection and interpretation of the heritage and resources available to the territory and

- Strategy and management for local sustainable development.

When establishing ecomuseums, a study conducted in Iran also took into account tourism as one of the factors in the proposed conceptual framework for eco-plants, which contains the following[28]:

- Social participation, management of traditions and relations in the local community;

- Sustainable development, balance between demand and resources;

- Compatibility with the surrounding and the environment

- Tourism, directing tourism towards sustainable forms in accordance with preservation of the heritage.

Bae and Lee[29], on the other hand, point to the importance of information technologies in the development of ecomuseums in their research. They develop a smart ecomuseum application that would serve to efficiently use local resources such as places, landscapes, nature, traditions, cultural heritage, etc.

Potentials for the development of ecomuseums in Macedonia

The legislation in our country defines the museum as an institution open to the public, which has an educational role to attract a wider audience from all levels of society and to develop interactive communication with visitors, to popularize the mobile cultural heritage[30]. Museums perform research, collection, arrangement, professional and scientific research and study, protection, preservation, publishing and presenting of museum artifacts. The

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27 Magliacani, M., „Managing Cultural Heritage: Ecomuseums, Community Governance, Social Accountability", Palgrave Macmillan, 2015

28 Zapletal, M., „Ecomuseum as a tool for preservation of traditional ecological knowledge and practices for sustainable development of landscape", Proceedings of the 1st International conference on ecomuseums, community museums and living communities, 2012

29 Bae, ES., Lee, SY., „Smart Ecomuseum App for Efficient Management of Local Resources", International journal of multimedia and ubiquitous engineering, Vol.9, No.3, 2014

30 "Law of Museums", Official Gazette of RM, 66/2004

division of museums is done according to several criteria, such as:

-   According to the founder can be public (national and local) and private.
-   According to the subject of their work are general and specialized.
-   According to the type of museum artefacts, museums can be archaeological, historical, ethnological, artistic, architectural, technical, natural-scientific as well as museums of crafts, theater, movie, postage, military, rail, church and other.

In the Republic of Macedonia, the recommended locations for establishing ecomuseums from the aspect of ecotourism would be the following: v. Janche, v. Dihovo, v. Malovishte, v. Magarevo, v. Brajcino, v. Lesnovo, Zrnovci, Smolare and Bogomila.

Conclusion

Starting from the eighties of the last century onwards, ecotourism has attracted the attention of the academic society and a large number of authors around the world are beginning to study this type of tourism. Ecotourism is a kind of tourism that incorporates and is interesting for many sciences and experts from different fields, such as ecologists, conservators, experts in the field of catering and tourism, interpreters of natural and cultural heritage, etc. It is a relatively new type of tourism, contemporary, with great perspective and an important division in the tourism industry. It is created and is rapidly developing as an alternative to mass tourism. It is based on responsible use of the nature and is used as an instrument for achieving sustainable development. It always takes care of guiding and accommodating small groups of tourists in natural areas with integrated education programs and close cooperation with the local population. Ecomuseums are outdoor museums that focus on the identity of the region, largely based on the participation of the local population and aim to contribute to the sustainable development of the local community. They can be large according to the geographical territory that they cover or small in isolated territories. From the aspect of the participation of the local population, they may include a large number of residents involved in eco-tourism activities (local crafts, events, shops, gastronomy, agriculture, archaeological and historical objects, etc.), or a small number of participants of the local population. In the Republic of Macedonia, the recommended locations for establishing ecomuseums from the aspect of ecotourism would be the following: v. Janche, v. Dihovo, v. Malovishte, v. Magarevo, v. Brajcino, v. Lesnovo, Zrnovci, Smolare and Bogomila.

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