

Boža Grafenauer, PhD, lecturer
 Vocational College for Catering and Tourism Bled
 UDC 338.483.12(497.4)
 338.48-44(497.4-21 Škofja Loka)

POTENTIAL OF HERITAGE AS THE BASIS FOR THE DEVELOPMENT OF TOWN TOURISM – THE CASE OF ŠKOFJA LOKA

Abstract: *Škofja Loka is one of the best preserved medieval towns in Slovenia. In 1987 it was declared a cultural monument.*

In this article I will discuss the reasons why the town does not live in the tourist sense in spite of a huge heritage potential. The local population often sees living in the old part of the town as an obstacle, tourists do not stay in the town for more than two hours, important events attract a large number of people only a few times per year which is not enough for the old part of the town to live on tourism, and consequently it is slowly dying.

Why is Škofja Loka a town which is not able to apply its own cultural heritage and create a very interesting and attractive tourist story? Škofja Loka does have stories which represent timelessness and the ability to connect different time periods. I linked its potential different brand name and I will show how the heritage can be a potential and basis for the development of town tourism, not linked only to a few one-off events.

Key words: *Škofja Loka, heritage potential, town tourism, Colourful Loka*

Introduction

Škofja Loka is the best preserved medieval town in Slovenia. In 1987 it was declared a cultural monument. In this article I will discuss the reasons why the town does not live in the tourist sense in spite of a huge heritage potential. Local population often sees living in the old part of the town as an obstacle, tourists do not stay in the town for more than two hours, important events attract a large number of people only a few times per year which is not enough for the old part of the town to live on tourism, and consequently it is slowly dying.

In the beginning, I am going to present the entire tourist offer in the centre of Škofja Loka, followed by the discussion of the question why Škofja Loka is a town which is not able to apply its rich cultural heritage and

create a very interesting and attractive tourist story in spite of the fact that the town has stories which are timeless and can be linked and transferred to any time period. I have linked the potential of the town into Pisana Loka (Colourful Loka) brand name and I will show how the heritage can be a potential and basis for the development of town tourism.

Presentation of the town

With its layout, spatial and skyline image Škofja Loka is among the best preserved, interesting and important examples of a historical town planning and architectural development of Slovenian towns.

The history of Škofja Loka begins in 973 when Emperor Otto II (1184-1220) enfeoffed Loka land to the Bishop of Freising Abraham. Škofja Loka became an important administrative and economic centre as it is located at a strategically important crossroads (Auguštin 1988).

It was first mentioned as having market rights in 1248, and in 1274 it became a town. In the 14th century Škofja Loka is said to have been surrounded by town walls with five defence towers and five town gates. It was an autonomous town. In 1511 Škofja Loka was destroyed by an earthquake. Then, a landlord, Bishop Phillip, had the town renovated and the facades on the main market square painted in different colours. Since then Škofja Loka has been known as “pisa-

na” (colourful) Loka. By the merit of a historian Pavle Blaznik, Škofja Loka is the best examined Slovenian town from the aspect of the medieval colonisation, which is of great help when integrating and interpreting the heritage into the modern times. Blaznik was studying the history of Škofja Loka, colonisation of its individual parts, development of the countryside and the town of Škofja Loka (Blaznik 1973).

Nowadays the Municipality of Škofja Loka covers the area of 146 km², comprising 62 settlements in 11 local communities. The Municipality has 22,507 inhabitants, with Škofja Loka (12,264 inhabitants, accounting for more than one half (54.5%) of the population of the Municipality) being the main settlement and employment centre.

Picture 1. Škofja Loka



Source: <http://www.slovenian-alps.com/si/kaj-videti/fotogalerija>

In my paper I am going to focus mainly on the old town centre of Škofja Loka, which is the most interesting from the aspect of tourism.

The centre of Škofja Loka consists of Zgornji (Upper) or Mestni (Town) Square and Spodnji (Lower) Square. The Town Square was developed below the castle in

the 13th century and it was the place where the central activities – trading and social events – were taking place. Rich inhabitants and craftsmen lived there, their houses were made of stone, several-floor high and richly decorated. On the ground floor, the entrance was in the middle of the facade, craftsmen had their workshops and shops

there. Residential rooms were on the first floor, and apprentices and assistants lived on the second floor. Such structure has been

preserved. Business premises and shops are on the ground floor whereas flats are on the first and the second floor.

Picture 2. Town Square



Source: <http://www.skofja-loka.com/home/adventures/traditional-events.aspx>

Most houses on the Lower Square were, and still are, mostly wooden and lower. Poorer inhabitants of the town lived there – poorer craftsmen and apprentices. The town got the image as it is today after the earthquake in the 16th century, which is also proved by inscriptions on most houses.

It should be pointed out that, since the Second World War, the fact that somebody lived in the old town centre has meant degradation. This was the consequence of historical processes and it is not typical only of Škofja Loka but of several Slovenian towns.

During the Second World War a lot of Slovenian settlements were badly damaged, a lot of them were burn down, important industrial towns were bombed. In addition to more than 46,000 flats and farm buildings, a lot of railway lines, roads, bridges and electrical wiring were destroyed. The war damage resulted in the increase of the existing

shortage of flats. There had not been enough workers' flats before the War. This was made even worse by degradation and intensive industrialisation leading to substantial inflow of people from the countryside to towns. This encouraged more intensive building of flats, more appropriate regulation of housing relationships and introduction of the institute of housing rights (Malešič 2014).

The period after the Second World War (Slovenia was a part of Yugoslavia then) was characterised by extensive renovation. The priorities of the Yugoslav socialist regime were solving the problems of housing and access to a flat for everybody. The housing problem was being solved also by offering people flats in old town flats which were emptied by expropriating the owners. New flats and blocks of flats were being built, meaning something new and modern.

Consequently, life in the old town centre was not interesting anymore, a lot of flats became community flats, and the local policy did not connect the “liveliness” of the town with tourism. However, it is tourism which offers almost the only possibility for the town to survive. Later on, I am going to present the tourist offer of the town, I will be interested in what experience a tourist is offered in Škofja Loka from the aspect of sightseeing, cuisine, souvenirs and events.

Tourist presentation of the town

The classical sightseeing starts with the Capuchin Bridge, a more than 600 year old stone bridge with a statue of St. John Nepomuc, the patron saint of bridges, in the middle.

The Capuchin Monastery (dating from 1710) is famous for the precious manuscript of the Škofja Loka Passion Play written by Capuchin Romuald Marušič in 1721, the oldest preserved drama text in Slovene language, which was staged on the Loka streets again in 1999 after more than 200 years. This Passion procession is now held every five years, next one will be held in 2015.

The sightseeing continues on the Town Square with its Baroque statue of St. Mary with three statues, erected by the town in 1751 in gratitude for the protection from plague and fire. There is a stone well among the trees, built in the shape of a square prism with two shells and an ornamental jug and the town coat-of-arms. The Loka coat-of-arms, which is very interesting because of the head of a black man, is always pointed out during the sightseeing. The legend has it that one of Freising landlords, Abraham, was attacked by a bear when he was on the way to Poljane Valley. His servant, a black man, was not afraid of the bear and killed it with an arrow. The Bishop promised him to make him so famous that a lot of generations will know for him. The black man with

a crown became a symbol of the Bishopric of Freising and consequently also the symbol of Škofja Loka.

The most beautiful building on the Town Square is the former Town Hall or the Old Town Hall, built in the 16th century. When the building was being renovated in 1972, Baroque frescoes, paintings of pillars, flowers and various figure details were discovered on the facade.

Homan House is a town mansion, consisting of three buildings, Žigon's House is a residential and tradesman's house from the 16th century, and Martin's House is a house, typical of Škofja Loka for centuries and it is the last remaining of its type.

There is a granary on the Lower Square, one of the most magnificent buildings in the town, and, in addition to the castle, the most important landlords' building as it was the storage for all the taxes in-kind. It was managed by a special Bishop's officer – granary keeper. Today it houses a permanent exhibition by painter Franc Mihelič, and there is a bar and wine shop in the basement.

Tourists visit also the Castle of Škofja Loka, built above the town by the Bishops of Freising soon after they received the Loka lordship. Today the Castle houses the collections of the Loka Museum with historical, cultural, art history, ethnological and natural history exhibits from the Škofja Loka territory. The visit to the Castle is the last part of the classical sightseeing of the town, which lasts for about an hour. After sightseeing, visitors usually rest in one of the bars or restaurants in the town.

In the town centre there are seven bars and restaurants, but only one of them offers local dishes.

In order to move forwards, Škofja Loka has started to work on improving the culinary and souvenir offer in accordance with national development strategies. I would like to present some of their efforts and their effects.

There have been a lot of attempts and efforts to offer local cuisine, and substantial progress was made by Slovenian Tourist Organisation in 2006 by drawing up the Strategy of the Development of the Gastronomy of Slovenia, which includes also Škofja Loka. The Strategy model is shown by its pyramid. It consists of three segments.

The bottom, widest part represents the treasures of culinary and gastronomic heritage and all kinds of up-to-date efforts, including all foreign influences. The bottom segment is the base, an inexhaustible source of motives, ideas, opportunities. The second or middle segment represents the most known dishes in Slovenia, divided into 24 regions. It is important that the selected dish(es) is extremely representative and typical of the region. Škofja Loka is classified into Gorenjska region and the most known dish is Loška smojka.

The third segment or the top of the pyramid represents the selected dishes and wines which represent Slovenian gastronomy in the most representative way. They represent the knowledge about the specific and recognisable gastronomy of Slovenia, a country at the meeting point of the Alps, the Mediterranean and Pannonian Plain (Bogatj 2006, 99). In 2012 Loka completed Leader Project "Taste of the Loka Countryside", which complements and continues the national project aiming at a more detailed presentation of cuisine in the area of Škofja Loka. The aim of the Project was to revive some seasonal dishes that people used to eat and offer them to guests from Slovenia and abroad. The dishes are made according to the old recipes, adapted to the taste of modern times and they are based mainly on quality ingredients produced locally and in Slovenia and adapted to the seasons. All the dishes should be available in the restaurants in Škofja Loka and in its surrounding which participated in the Project. Unfortunately, the Project has not met the expectations yet.

In Škofja Loka there is a huge gap also in the offer of souvenirs. In spite of rich heritage, the offer of souvenirs is scattered and confused. Shops sell a lot of different souvenirs but they are not connected with the heritage of Škofja Loka, or the connection is inconsistent. In order to help solve this issue, in 2006 the Strategy of Souvenirs in Slovenian Tourism was drawn up at the national and municipal level, which was to ensure order and transparency in this field and define the main products for tourist places, regions and the state.

The bottom of the souvenir pyramid represents the entire offer of existing souvenirs as well as various ideas and suggestions, which have been awarded at different competitions. This bottom part of the pyramid could be called the "souvenir bank" of Slovenia. The middle part of the pyramid includes the selected representative souvenirs from Slovenian regions while the top of the pyramid includes the representative Slovenian souvenirs.

Škofja Loka organises a lot of different events linked to the historical periods of the town. Most events are based on the medieval heritage.

The first to mention should be the Škofja Loka Passion Play (*Processio Locopolitana*), the oldest preserved drama text in Slovenian language. It was written in 1721 by Capuchin monk Romuald – Lovrenc Marušič from Štandrež pri Gorici. The title of the original text was Instruction for the Škofja Loka Procession on Good Friday. It was staged for the last time in 2009.

Škofja Loka Passion Play is an illustrative example of the religious activity and eagerness at the turn of the 17th and the 18th century, cared for and maintained among people mainly by the Capuchin monks. In the scientific sense, the text is a rich source for studying the old written language and a proof how the dialects were used in the written language.



The Škofja Loka Passion Play is an important piece of cultural heritage, showing the old spiritual life and the situation of the then language. Like all Baroque processions, the Škofja Loka Passion Play is a moving penitence sermon in live images and spoken word with the aim to shake the sinners and persuade them to convert.

The Passion Play was staged for the first time on Good Friday, 11 April 1721 on the streets of Loka, beginning and ending at the Capuchin Church. There are also records of staging in 1727, 1728, 1745 and definitely also in 1751. Each scene was presented by people from one or more villages from the surrounding of Škofja Loka.

The Passion Play was very famous – Janez Vajkard Valvasor wrote about it and said that people from near and far were coming to see it and all foreigners said that they had not seen such a beautiful, devout and long play.

The Škofja Loka Passion is a unique cultural – tourist event not only in the Škofja Loka region but also wider in Slovenia. More than 77,000 people saw it in 1999 and 2000, which ranks it first among such performances. Next Passion Play will be staged in 2015.

“Historical Škofja Loka” is another important event, originating from the medieval heritage of trading and craft, and takes place in June. It is a series of historical-ethnological events, preserving a part of the Škofja Loka history (handicraft, food, music, etc.)

Historical originates from Venus Tour, an international cultural tourist project, which has been taking place in Slovenia since 1997. Škofja Loka is included in the project as one of the seven fortifications visited by knight Ulrich in Slovenia. The main event is the presentation of the travels by Ulrich of Liechtenstein who was travelling, dressed as a woman, to 52 towns of the present-day Czech Republic, Austria, Italy and Slovenia, and he stopped also in Škofja Loka. His travel is described in his autobiographic poem *Service of Ladies*.

In spite of the fact that in architectural sense Škofja Loka is keeping its image, there are several medieval events, interesting projects and huge potential in the heritage, the town is not able to flourish in tourism. The actors and designers of the Loka tourism are aware of the worrying situation and try to turn the path to a more positive way by different strategies and development projects.

Brand name Pisana Loka (Colourful Loka)

It can be concluded from the above that the colourful history of Škofja Loka does not blindly take over the influences of the Alpine, Mediterranean and Pannonian world, but appropriately adjusting and “tailor-making” for its own cultural forms and life styles.

In the whole historical development constant changing has to be taken into account.

Taking those changes into account is essential for understanding the heritage of Loka.

Tourist guides present Škofja Loka with the slogan *So beautiful, so mystical*.

“If there is anything really beautiful in the Middle Ages, it is Škofja Loka. It is the most beautiful and originally preserved medieval town with the black man in the coat-of-arms and famous guild tradition. It is a unique town in the world which comes to mystic life of those days in the unique passion play – a theatre story about Christ’s suffering and death with hundreds of performers”, says a tourist guide for Škofja Loka.

Tourists find Škofja Loka beautiful, its people kind but the town is rather lifeless, they miss some live events, like workshops where they could learn some of the old crafts and watch them being made. How is the Loka heritage included in the tourist offer on everyday level?

In 2012, 3465 tourists spent a night in Škofja Loka, a town which is 22 kilometres

from the capital of Slovenia Ljubljana, and has 196 tourist beds. Former Krona Hotel stands uninhabited right in the centre of the town, the Transtourist Hotel is also closed. Tourists can stay in private rooms in the town.

As a rule, they stay in the town for a couple of hours as the current tourist offer is not flexible enough for daily guests or guests who do not book in advance. Tourists walk on the Town square, past non-specific shops and offer which is not different from any other towns. Quite a few business premises on the Town Square are empty.

Tourist offer is scattered and not linked. The daily offer in Škofja Loka restaurants is not based on the rich Loka culinary heritage; there are a lot of souvenirs offered but they are taken out of the context as they highlight the rich Loka heritage that the everyday tourist does not see, feel or taste.

Tourists read about important Impressionist painting heritage of Škofja Loka, but when walking through the town they do not feel that Škofja Loka has a painting tradition. The situation is similar in the field of events. The Škofja Loka Passion Play (*Processio Locopolitana*), the oldest preserved drama text in Slovenian language is kept in Škofja Loka but this fact is hidden from tourists. The situation changes only every few years when the Play is performed and then all the activities and offer in this connection stop until the next performance.

The town is not recognised as a brand name, connecting rich heritage, as a town, interesting for the visitors, local population, entrepreneurs, a town with its life and high culture of living. Undoubtedly, time and a clear vision are required in order to design an identifiable brand name. In the best case we can think of the direction of development while its dynamics and intensity can only be guessed. In my opinion, it is only history which can help us.

I linked the potential of the town into Pisana Loka (Colourful Loka) brand name and I am going to show how the heritage can

be a potential and basis for the development of town tourism. This progress is of course a long-term process where the inactive local tourist policy should become active and, above all, people should become aware of the fact that tourism is an opportunity for everybody. In order to better understand the town, stories are needed which give sense to the life of the town and its people and help us better understand it.

Škofja Loka needs the main story, consisting of several small everyday stories, such stories which will attract and entertain people and will be useful.

Due to its skyline, the identity of Škofja Loka as a medieval town is logical and unchangeable, but, at the moment, it offers only aesthetic joy and no experiences which are still to be formed through a story. The mythology of a place is the fundamental marketing product of modern tourism. The identity of the most beautiful Slovenian medieval town should be complemented by a new and more colourful interpretation of authenticity.

When looking for the leading recognisable story of Škofja Loka, I took into account different criteria and historical events and processes and divided Škofja Loka heritage potential to a pyramid consisting of three levels. The bottom part of the pyramid includes all the existing offer in Škofja Loka (culinary, souvenirs, heritage, history, events heritage from all periods of time,...). The middle part of the pyramid includes heritage which is partly already recognised at the national level and general public already links it with Škofja Loka. The top of the pyramid includes the brand name which connects all the essential heritage elements of Škofja Loka and places the existing offer into a comprehensive story.

The main topic originates in the medieval history of the town and I called it Colourful Loka. Colourful Loka is a name that people already know as it is the name of a Festival of different events.



The name Colourful Loka originates from the 16th century when after a strong earthquake in 1511 the Bishop of Freising Philip had the town renovated and the facades painted in different colours. The facades of the buildings in the town centre were renovated again 40 years ago when the town celebrated its millennium, and they remain to be the most known feature of the town. In 1878 Janez Bleiweis, editor of the first Slovenian newspaper *Novice* in the 19th century, wrote wittily: "Colourful Loka, black Kranj, white Ljubljana, filthy Kamnik!" (Blaznik 1973, 9).

According to the Dictionary of Slovene Language colourful means of very different colours and that is what Škofja Loka is like. Colourful is the slogan on which all tourist activities in Loka should originate from.

In my opinion, sightseeing tours should be more colourful, and the colourful stories of the houses with colourful facades should be included into sightseeing. The development of individual houses and their inhabitants have been studied, the stories should be offered to tourists and the residents. The residents themselves could tell about the history of their houses and people who lived there. A lot of people have lived on the Town Square for all their lives and they are the best witnesses of the developments.

When different types of buildings in Škofja Loka are presented, it would be essential to include also Nace's House which is not included in tourism due to the lack of cooperation among the actors in tourism in Škofja Loka and it markets itself. It takes about 5 minutes to walk from the centre to Nace's house. It is the only house in Škofja Loka which has not changed much since mid-18th century, neither the exterior nor the residential part. It has a typical Alpine layout. On the ground floor there is a stone hall, a black kitchen, a wooden ground floor living room, a chamber and a granary. The layout of the first floor is almost identical, the main and front facade is surrounded with a balcony with a decorative wooden

fence. The inscription on the ceiling in the ground floor living room says 1755, which was the year of thorough renovation in the Baroque period. Rare late-Gothic carved stone details show that the house was built in the 16th century.

Different objects and equipment had been collected in the house corners for centuries, bearing witness to the life of several generations, their hobbies, skills and adaptations. In spite of their museum value the objects can still be used. Nace's House is the best preserved farm building in the Škofja Loka region and also in the surroundings of Ljubljana.

The painting heritage of Škofja Loka should be strongly highlighted during the sightseeing of the old part of the town. Painting heritage with Impressionist painters, known in Slovenia and beyond, is a potential which has not been utilised. Slovenian Impressionism is an artistic creation, more or less limited to the first decade of the 20th century, bringing modernist spirit into Slovenian art and thus the foundation for the development of painting in the 20th century. Its founders were painters Rihard Jakopič, Matija Jama, Ivan Grohar and Matej Sternen.

Painters were painting light and life and so they had to paint outside in daylight. Their main motif was Škofja Loka and they painted in the town and its surrounding. Each of them chose his own area as they liked different distinctive features in nature. One of the best known paintings by Ivan Grohar is Loka in snow. He painted it from the window of a house on the Town Square, called Homan's House. When a tourist visits Škofja Loka nowadays, there is not a single sign of the Impressionists seen. One of possible interpretations could be Grohar's path, leading the visitor to the points of the Town Square where Grohar painted some of his most important paintings. Artists' colonies could be organised on the Town Square and passers-by could watch artists painting.

Another potential which has not been utilised is the heritage of cottage industry and local masters. When I think about the rich heritage of Škofja Loka, my first thought is the strong medieval organisation of trade and craftsmen who were organised into guild associations.

Brand name Colourful Loka should capture the colourful and lively town centre by involving shops and workshops offering craft products which used to be well developed in the area of Škofja Loka and also important for the survival of local people. Modern interpretations should be included as well. People were making bobbin lace, sieves (they were weaving nets for sieves from horsehair), hats, combs, linen, they were dying and printing linen, baking honey bread, called *mali kruhek* (little bread) and artificial flowers. In the Loka Museum, the visitor can see their historical development, individual stages of work – from the raw material to the final product, sale of final products and social position of individual craftsmen. If such products were included in the sale on the Town Square, the town would be livelier, and in cases where it is possible, the typical medieval organisation of houses on the Town Square could be shown (shops or workshops on the ground floor and residential part on the first floor). The Museum offer would thus be integrated into a meaningful whole and common story and museum content would be presented in the shops and workshops in the town.

Souvenir shops do sell such products, but they are not highlighted as important Loka tradition. As a typical souvenir of Škofja Loka area the Strategy recommends Loka or Dražgoše honey bread, herbal liqueur Kloštergajs, lace, and the Škofja Loka Passion Play souvenirs, but there is no story about the importance of those products.

Bobbin lace making was introduced in the area in the second half of the 19th century. Due to high demand for quality lace in the beginning of the 20th century Central

Institute for Women's Cottage Industry in Vienna founded four bobbin lace schools in the territory of Loka. After the foundation of schools, bobbin lace making became even more popular.

Kloštergajst is a herbal liqueur which started to be made in the 18th century in Škofja Loka by the Ursulines sisters. Nowadays the recipe is kept only by one Škofja Loka family.

One of the popular cottage industries in the Loka area was baking honey bread, the so-called little bread. It is made from rye or white flour, honey, pepper, cinnamon, cloves and potash. It is mould by pressing it into with wooden stencils especially carved for this. Loka's nuns of the order of St. Clare were already engaged in baking honey bread mould in wooden stencils at the beginning of the 19th century, and after 1782 the Ursulines. People from Loka called them 'nunski lect' ('nun's gingerbread'). The moulds for honey bread were made by self-taught people. Little bread used to be baked mainly for religious holidays, market days, at 'žegnanje' ('blessings') and name-days, nowadays tourists and emigrants like to buy it as a souvenir.

In order to promote the heritage of cottage industry and masters, an Arts and Crafts Centre has been opened on the Town Square. They organise different workshops, exhibitions and courses, linked to the Loka heritage.

The Škofja Loka Passion Play is not emphasised enough – it is performed every five years, next one will be in 2015. The Škofja Loka Passion Play is a unique cultural – tourist event not only in the Škofja Loka region but also wider in Slovenia. More than 77,000 people saw it in 1999 and 2000 and 2009, which ranks it first among such performances. With its original concept of staging, it is a unique event and the biggest theatre performance in the open in Slovenia. The Passion Play takes place at Easter on the streets of the old town centre. The Passion



office opens during that time and the organisers of the event work there. Unfortunately, the office closes after the event and in the five-year period between the performances tourists are not informed about it at all.

The potential still remains. A lot of premises on the ground floors are empty; they should house shops with typical Loka products, art studios, shops with locally produced food and typical products. The first and second floors are residential while the attics could be used for tourist accommodation.

In my opinion, Plac (the Square) is suitable for boutique offer, emphasising the specifics of Loka which can not be found anywhere else. The boutique offer can ensure a higher level than the mass offer. The Town Square needs new and innovative products which are based on the heritage and attract people from Loka and other visitors. Future entrepreneurs will have to think about the offer for tourists and one-day visitors, restaurant offer, a quality bookshop, etc.

In the first stage, it would be sensible to consistently take into account and include the existing research and strategies in the field of cuisine and souvenirs. The idea of offering local Loka dishes in all restaurants in the area, has not been realised yet. During the events, such as the Škofja Loka Passion Play or Historial, the restaurant owners do adapt their offer, but at other times such dishes are not on the menu.

The intersection of all stories, included in brand name Colourful Loka, which can be perceived at several levels and mainly in the name itself, implies a town with rich and colourful history, offer, tradition, events, etc. All those stories, content and topics are linked to the building heritage of the Town Square, although in different periods of time. Their common feature is that they have adapted the medieval skyline for their own needs and in their own way – for guild workshops and shops, for the scenes of the Passion Play and for painting motifs.

In the old town centre, precisely in the renovated Crystal Hall, a multimedia presentation of Colourful Loka could be established, showing the Škofja Loka Passion Play, the Impressionist heritage and Loka cottage industry. A website Colourful Loka would include all of the above mentioned.

The mission of the three groups of content should be professional preservation and upgrading of this element of cultural heritage and promotion of the entire Loka area, an area with extremely rich and diverse culture from different periods of time.

That is, if we would like tourists to experience Škofja Loka as experience and not only as information. A clearly marked and attractive Colourful Loka path should be made so that tourists can walk through the stories of Škofja Loka in a sensible dramaturgical order, from the Passion station to station, Impressionists and medieval Loka and relive them.

Revival of old town centres is a model, verified for several times in history and offering numerous solutions for new life. New content planned from the heritage preserves its identity and shows forms that could provide completely different foundations for life and thus also relationships among people in the future. In the end, it is people who create the stories of towns. When looking for the possibilities of reviving old parts of towns it is important to consider the people who live there. They have to be willing to accept the history and live with it. The town will live only if the residents see the advantages and new opportunities of their residential environment, or during the revitalisation of town centres the way of life of the residents has to be “renovated” as well, as they are people who live in the town and co-create everyday stories (Bogataj 1992, 24)

Sources and references

- Avguštin, C. (1988). Škofja Loka. Škofja Loka: Zbirka vodnikov kulturni in naravni spomeniki Slovenije.
- Bogataj, J. (1992). Sto srečanj z dediščino na Slovenskem. Ljubljana: Prešernova družba.
- Bogataj, J. (2006). Strategija razvoja gastronomije Slovenije. Center za interdisciplinarne in multidisciplinarne študije in raziskave, Znanstveni inštitut za regionalni razvoj pri Univerzi v Mariboru, Slovenska turistična organizacija.
- Blaznik, P.(1973). Škofja Loka in loško gospodarstvo (973-1803). Škofja Loka: Muzejsko društvo.
- Damjan J. (1994). Blagovne znamke v Sloveniji ali Zakaj je morala umreti Cockta S. V: MM-Marketing Magazin, XIV (1994), 9, str. 12-13, Ljubljana.
- Malešič, M. (14. February 2014) . Slovenska stanovanjska gradnja v času socializma. Inštitut za delavske študije, <https://www.youtube.com/watch?v=FRdfRxtAhQQ>.