



FROM TRADITION TO TOURISM PRODUCT: HOW INTANGIBLE CULTURAL HERITAGE CAN SUPPORT TOURISM IN UZBEKISTAN

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Annotatsiya: O'zbekiston turizm sohasi asosan tarixiy obidalar va diqqatga sazovor joylarga tayanib, uzoq rivojlanish yo'lini bosib o'tdi, biroq bugungi kunda sayyohlar jonli madaniyat bilan yaqindan tanishishga qiziqish bildirmoqda. Shu sababli, ushbu tadqiqot Nomoddiy madaniy merosni (ya'ni hunarmandchilik, gastronomiya va ijrochilik san'atini) sifatini yo'qotmaydigan turizm mahsulotlariga qanday aylantirish mumkinligini o'rganadi. Samarqand va Qashqadaryo viloyatidagi madaniy maskanlarga tashrif buyurgan turistlar o'rtasida so'rovnomma o'tkazilib, 210 ta yaroqli anketalar ko'p omilli regression tahlil orqali tahlil qilindi. Natijalar shuni ko'rsatdiki, haqiqiy nomoddiy madaniy meros turistlarning kognitiv baholashiga sezilarli ijobiy ta'sir ko'rsatgan ($\beta = 0.42$) va emotsional baholashiga esa undan ham yuqori ijobiy ta'sir ko'rsatgan ($\beta = 0.51$). Emotsional baholash qoniqish hosil qilgan ($\beta = 0.32$), kognitiv baholash esa qoniqishga sezilarli hissa qo'shmagan. Demak, tanlanmadagi mamnun sayyoh har doim ham qayta tashrif buyuruvchi turist bo'lavermaydi. Olingan natijalar turoperatorlar, turizm sohasi mutaxassislari va mahalliy hunarmandlar mahalliy merosni tijoratlashtirish o'rninga, uning asliligini saqlab qolgan holda, haqiqiy nomoddiy madaniy merosning moddiylashtirilgan turli mahsulotlarini ishlab chiqishlari zarurligini bildiradi.

Kalit so'zlar: madaniy meros, barqaror turizm, turizm mahsuloti, O'zbekiston, autentiklik, turist mamnunligi, yo'nalishga sodiqlik

Abstract: Uzbekistan's tourism sector has come a long way by relying on monuments and prominent places, but today, travelers express an interest in becoming acquainted with the living culture. Thus, this research examines how Intangible Cultural Heritage (i.e. arts and crafts, gastronomy, and performing arts) can be converted into nondeteriorating tourism products. A survey was conducted among tourists visiting cultural places in Samarkand and in the Kashkadarya region, and 210 valid questionnaires were analyzed through multiple regression analysis. It was found that authentic Intangible Cultural Heritage had a considerable positive influence on cognitive evaluations ($\beta = 0.42$) and an even higher positive influence on emotional evaluations ($\beta = 0.51$) of tourists. Emotional evaluations created satisfaction ($\beta = 0.32$), whereas cognitive evaluations did not significantly contribute to satisfaction. Thus, a happy tourist in the sample is not always a repeat tourist. The results may suggest that tour agencies, specialists in tourism, and local craftsmen should develop different tangible products of authentic Intangible Cultural Heritage instead of promoting commercialization of local heritage and preserve the authenticity of it.

Keywords: cultural heritage, sustainable tourism, tourism product, Uzbekistan, authenticity, tourist satisfaction, destination loyalty

Абстрактный: Туристический сектор Узбекистана прошел долгий путь развития, опираясь преимущественно на исторические памятники и достопримечательности, однако сегодня путешественники проявляют все больший интерес к знакомству с «живой» культурой. В данном исследовании рассматривается, как нематериальное культурное наследие (т. е. ремесла, гастрономия и исполнительское искусство) может быть преобразовано в не подверженные износу туристические продукты. Был проведен опрос среди туристов, посещающих культурные объекты Самарканда и Кашкадарьинской области, и 210 валидных анкет были проанализированы с помощью множественного регрессионного анализа. Выяснилось, что подлинное нематериальное культурное наследие оказывает значительное положительное влияние на когнитивную оценку туристов ($\beta = 0.42$) и еще более высокое положительное влияние — на эмоциональную оценку ($\beta = 0.51$). Эмоциональная оценка формирует удовлетворенность ($\beta = 0.32$), в то время как когнитивная оценка не вносит существенного вклада в удовлетворенность. Таким образом, довольный турист в рамках выборки не всегда является повторным посетителем. Полученные результаты дают основания полагать, что турагентам, специалистам в сфере туризма и местным ремесленникам следует разрабатывать различные осязаемые продукты на основе подлинного нематериального культурного наследия вместо коммерциализации местного наследия, сохраняя при этом его аутентичность.

Ключевые слова: культурное наследие, устойчивый туризм, туристический продукт, Узбекистан, аутентичность, удовлетворенность туристов, лояльность к дестинации

Introduction (Kirish/Vvedenie).

When one questions a traveler about the most remarkable thing experienced while traveling, the answer may very well be a human being instead of an edifice, for example, the lady who taught her how to make dough, the musician who permitted them to play the dutar or the weaver who told them why a certain pattern belongs to a particular family. Such heritage is defined by UNESCO as intangible. In particular, this notion is given in the Convention of 2003 that characterizes immaterial heritage as practices, expressions, knowledge and skills identified by communities as their heritage and transmitted from generation to generation [9]. It does not exist in the shape of a monument; it depends on people who practice this heritage. [11]

This country rightfully claims ownership of this culture. By the end of December 2024, sixteen components of the traditions of Uzbekistan

had already been included in UNESCO's international list of cultural heritage tools [12]. Shashmaqom and the cultural region of Boysun were included in 2008, to be followed by Katta Ashula, Askiya, pilaf culture and Navruz Joy, then in 2019 the Khorezm dance Lazgi [13]. The social activity of bakhshi, relevant to Kashkadai and neighboring areas, has also been included in the list. The production of Margilan atlas and adras silk crafts is treated in a different way: the Margilan Crafts Development Center's contribution has been a cause of entry into a more prestigious list to be kept by UNESCO in 2017 [14].

Thus, Uzbekistan has been showing metrics never anticipated before. Latest information from the National Statistics Committee of Uzbekistan says that 11.7 million foreign tourists visited the country in 2025, which is 46.8 percent more than in the preceding year [16]. UN Tourism data published in various media also places Uzbekistan among the fastest

growing tourism destinations ever seen in the world, with interest in gastronomic and eco-tourism on the rise in addition to those trips to Samarkand, Bukhara and Khiva [17]. Over the years, tourism in this region focused on historical places like Registan and Itchan Kala. On the other hand, crafts and culture of Kashkadarya, Surkhandarya and the Valley of Fergana can attract tourists beyond the popular squares. The local authorities decided to proceed with this idea. In May 2025, for instance, the villages of Kainar and Bashir, located in the Kitab district, received the official status of 'Tourist Villages', which is expected to create jobs and improve infrastructure of the localities adhering to the traditions [18]. Several years before this, a festival on ethnofashion and folk crafts took place in Shahrisabz with the goal of boosting tourist inflows [19].

However, the issue key to tourism is the trouble of keeping a tradition alive. The overcommercialization of a living tradition turns it into something artificial, i.e. something that loses the cultural essence. For instance, crafts like pottery and weaving are known to stretch their history back to the 13-15th centuries [2], and this history is exactly what tourists miss in the process of learning how to make crafts. When heritage is turned into souvenirs, master classes or festivals, it is crucial to keep its real significance intact.

Rapid urban growth and the expansion of mass tourism make this task even more difficult. Preservation of cultural values and museums implies the involvement of locals and their experience. For example, in order to understand what Kashkadarya can offer, one might compare it to other places like Safranbolu in Turkey [3].

Local research focuses on cultural heritage as a piece of art: even such concepts as song, dance or making something are examined. However, only a few studies are based on data exploring tourists' perceptions of heritage. For example, much is still unclear on how Intangible Cultural Heritage influences tourists' thoughts and feelings, how satisfied they feel, and whether it encourages them to return. Studies conducted in other countries provide first hints. Studies on Intangible Cultural Heritage in destinations in China and South Korea have revealed a relationship between authenticity, satisfaction and loyalty [23, 24]. However, whether it applies to Central Asia remains unknown.

In this study, we will show how Intangible Cultural Heritage from Uzbekistan can be converted in a tourism product keeping it authentic and thus, offer practical advice on making tourist experiences more attractive. The study has the following objectives: (1) to list the Intangible Cultural Heritage from Uzbekistan in terms of such concepts as (i) traditional crafts, (ii) traditional foods, and (iii) performing arts; (2) to analyze the correlation between the Intangible Cultural Heritage and tourist satisfaction based on the results of the survey conducted in Samarkand and Kashkadarya regions; (3) to offer solutions for the issues of safeguarding Intangible Cultural Heritage while creating tourist products. The study starts with reviewing the literature available on the topic and the explanation of hypotheses.

Literature review (Mavzuga oid adabiyotlar tahlili/Oбзор литературы).

According to UNESCO, Intangible Cultural Heritage can be described as traditions, practices, crafts, and art forms that reflect a society's identity [9]. Unlike tangible heritage (monuments and museums), Intangible Cultural Heritage changes with time and passes from generation to generation. For this reason, the 2003 Convention recognizes the right of communities to be the real owners of intangible cultural heritage instead of states or specialists [11].

In tourism, Intangible Cultural Heritage can be turned into tourism products (the weaving of adras in Margilan, making paper in Samarkand, national cuisine, and the folklore of Kashkadarya). Visitors can take part in these activities instead of being mere spectators, giving rise to the argument that in this case benefits are gained not only by tourists but also by artisans, whose work is thus supported [1, 6]. The practice in Uzbekistan is already moving in this direction. In Margilan tourists can visit the Yodgorlik silk factory and see the process from cocoons to fabrics; the city also holds the Atlas Bayrami Silk Festival every year [15]. Researchers working on Boysun suggested creating ethnotourism or elements of it, such as the boysun bahori festival and handicrafts of the

local bakhshi [20]. Practitioners of Intangible Cultural Heritage have been approached about how to achieve such development, which shows that the question is more than an academic one.

Authenticity is about being traditional, and it is one of the essential questions of cultural tourism. Researchers state that authenticity is not only present in historical places, but also in tourists' feelings [7]. An old and well-known idea was that tourists want a "real" life behind the curtain that they are rarely able to see [21]. Later researches argued that authenticity is not constant, since different tourist attractions can acquire real meaning [22]. However, mass tourism can commercialize traditions too much and make them artificial or fake [4, 6]. If tourists think that a cultural performance is fake or a tourist attraction, their satisfaction decreases considerably. Therefore, local artisans and communities should be involved when using traditions for tourism purposes in such places as Samarkand and Kashkadarya.

Empirical studies back up this concern. A survey conducted in a celadon-making town in Zhejiang Province, China, found that the authenticity of Intangible Cultural Heritage had an important positive influence on the satisfaction and loyalty of tourists [23]. A survey carried out among 535 visitors to Hahoe village in South Korea reveals that satisfaction with constructive and existential authenticity is a powerful predictor of intentions to come back [24]. Since both studies refer to East Asia, adding evidence from Uzbekistan would be beneficial.

Tourists evaluate cultural heritage from a cognitive and emotional perspective. Cognitive evaluation means that tourists are thinking, that is, they reflect on contents, craft history, and service quality. Emotional evaluation means that tourists feel emotion, for example, they could feel good emotions listening to national music or getting involved in making ethnic dishes. The idea that tourists want to be part of the process fits with the broader claim about the "experience economy" where people pay for unforgettable experiences and recent reviews that cultural tourism is transitioning from observation of heritage into participation in it [28], [29].

The two evaluations are essential components for customers' satisfaction, which influences their loyalty to a destination since satisfied tourists come back and tell others about it [8]. The relationship between satisfaction and loyalty is one of the most common and overall concepts in this field regardless of how it is researched (disconfirmation theory, destination image models as well as through involving place attachment and engagement) [25][26][27]. However, loyalty can be stimulated by other factors and tourists visiting specific destinations (the ones which are supposed to be unique and visited only once in a lifetime) may not apply for the repeated visits after being satisfied with their trip [5].

Hypotheses

In line with the literature, five hypotheses were developed:

H1: Intangible Cultural Heritage attributes (crafts, food and performing arts) exert influence on tourists' cognitive evaluation.

H2: Intangible Cultural Heritage attributes exert influence on tourists' emotional evaluation.

H3: Tourists' cognitive evaluation exerts influence on their overall satisfaction level.

H4: Tourists' emotional evaluation exerts influence on their overall satisfaction level.

H5: Tourists' satisfaction influences their loyalty to a destination (the desire to return and share the experience).

Methods (Tadqiqotni amalga oshirishda foydalanilgan usullar/Методы).

The method of quantitative survey has been used in this investigation, which is thought to be appropriate for the subject matter investigated since it studies relationships between intrinsic characteristics of Intangible Cultural Heritage, tourist perceptions and feelings, general satisfaction and loyalty. It obtains numerical data from numerous respondents and enables the analysis of results statistically.

The research was conducted in two specific locations of Uzbekistan known as Samarkand and Kashkadarya, which are good sites for such a research because they are diverse. Samarkand is a renowned tourist center with great deposits of historical places, silk-paper manufacturing, and a

great amount of artisan markets. Kashkadarya, on the contrary, is considered an emerging region of ethno-tourism where the local people keep traditional songs, music, and cuisine in life.

There is no official document with the list of all people who have contacts with the Intangible Cultural Heritage in Uzbekistan, that is why convenience sampling was chosen. The respondents could be either local or foreign people who saw or took part in at least one Intangible Cultural Heritage event during their stay there.

The data were collected between April and August of 2026. The data were collected through face-to-face surveys, where trained researchers conducted in-person surveys at tourist attraction sites. The data were also collected through online surveys by placing QR codes at selected places, which linked to a Google Forms survey. A total of 230 responses were obtained from those surveyed, out of which 210 valid responses were retained. The sample demographics and behavioral characteristics of the respondents are presented in Table 1. Of the respondents who participated in the survey, slightly above half (51.4 %) were male; the largest group consisted of people aged 30 to 45 (41.0 %); and local tourists (59.5 %) outnumbered international tourists (40.5 %). About two-thirds of the respondents (67.6 %) reported that cultural and ethno-tourism was the main reason for their trip and, therefore, this aspect fits well the objectives of the study.

Table 1.
Demographic and Behavioral Profile of Survey Respondents (N = 210)¹

Variable	Category	Frequency (N)	Percentage (%)	Cumulative (%)
Gender	Male	108	51.4	51.4
	Female	102	48.6	100.0
Age distribution	18–29 years	74	35.2	35.2
	30–45 years	86	41.0	76.2
	46+ years	50	23.8	100.0
Tourist origin	Domestic visitors	125	59.5	59.5
	International visitors	85	40.5	100.0
Primary trip purpose	Cultural and ethno-tourism	142	67.6	67.6
	General sightseeing	45	21.4	89.0
	Business, visiting friends and relatives, and other	23	11.0	100.0

The measurement items are derived from scales utilized in heritage tourism research [7, 8]. Until now, Intangible Cultural Heritage has been divided into three components: crafts, local cuisines, and performing arts. Tourists' evaluations have also been divided into two aspects: cognitive evaluation (recognizing and learning heritage) and emotional evaluation (enjoyment and pleasure). Satisfaction has been measured as the total satisfaction with respect to the trip, while the destination loyalty has been checked by the interest to return to the destination and promote it to other people. The items were measured on the 7-point Likert scale.

Analysis and results (Tahlil va natijalarlar /Анализ и результаты).

Analysis of the data has been carried out using IBM SPSS Statistics Version 26.0. Description of the data has been performed through the use of descriptive statistics, including frequencies, percentages, and means (M) as obtained through the analysis. Reliability is measured with the help of Cronbach's alpha (α) that provides an idea about the measure that items can be used for measuring the concepts of interest with 0.70 indicating the adequacy of the items for further analysis. Linear regression analysis has been used for the purpose of hypothesis testing with H1-H5 being analyzed, as well as determination of regression coefficients (β), R^2 , F-statistics, and p-values.

In order to check to what extent tourists evaluated components of Intangible Cultural Heritage, means and standard deviations were computed (Table 2). As seen in Table 2, local food received the highest mean score ($M = 6.15$, $SD = 0.74$). This suggests that tourists can easily access the culture via traditional dishes that do not require explanations. The second position is held by crafts ($M = 5.82$), followed by performing arts ($M = 5.64$). In this way, the data indicate both that tourists recognize and appreciate the importance of living heritage of Uzbekistan. Emotional assessment ($M = 5.92$) outperformed cognitive assessment ($M = 5.76$) slightly, such small difference indicates what will be elaborated on in the results of regression analysis. What is more, we should note that all constructs exceeded score of 5.6 out of 7 in terms of assessment, which means that most of the respondents had a positive approach toward everything mentioned above, which will be assessed in limitations section.

Table 2.
Descriptive Statistics for Study Constructs (N = 210)²

Study construct / dimension	Number of items	Mean (M)	Std. deviation (SD)	Evaluation tier
Craftsmanship attributes	4	5.82	0.88	High
Gastronomy attributes	4	6.15	0.74	High
Performing arts attributes	3	5.64	0.92	High
Cognitive evaluation	4	5.76	0.83	High
Emotional evaluation	4	5.92	0.79	High
Overall satisfaction	3	5.98	0.81	High
Destination loyalty	3	5.80	0.85	High

Cronbach's alpha (α) was used to determine the reliability of the various scales. The reliability results were variable, but in all cases, scores were considered high including Craftsmanship (0.82), Gastronomy (0.85), Performing Arts (0.79), Cognitive Evaluation (0.81), Emotional Evaluation (0.84), as well as Satisfaction and Destination Loyalty (0.88). All scores were higher than 0.70 thus demonstrating that the scales can be deemed reliable for the research.

Multiple linear regression was utilized for testing hypotheses H1 to H5 (Table 3 presents the results). The F-statistic of the model, 31.45, and p-value smaller than 0.001, indicate that the model is statistically significant as a whole. 42.5% of the variance in destination loyalty is explained by the model (as the value of R^2 is 0.425).

¹ Author's own work

² Author's own work

Table 3.
Summary of Multiple Regression Results and Hypothesis Testing³

Hypothesis	Relationship	β	t-statistic	p-value	Decision
H1	Intangible Cultural Heritage attributes → Cognitive evaluation	0.42	6.12	$p < 0.001$	Supported
H2	Intangible Cultural Heritage attributes → Emotional evaluation	0.51	7.84	$p < 0.001$	Supported
H3	Cognitive evaluation → Overall satisfaction	0.21	1.74	$p > 0.05$	Not supported
H4	Emotional evaluation → Overall satisfaction	0.32	2.45	$p < 0.05$	Supported
H5	Overall satisfaction → Destination loyalty	0.28	1.86	$p > 0.05$	Not supported

Both hypotheses H1 and H2 are confirmed; it has been found that Intangible Cultural Heritage characteristics influence cognitive evaluation and emotional evaluation positively (also, $\beta = 0.42$ and $\beta = 0.51$ correspondingly). Since the absolute value of coefficient of emotional evaluation is larger than that of cognitive evaluation, it indicates that emotional evaluation, in its turn, has a bigger influence than cognitive evaluation.

Hypothesis H4 has been confirmed as well; it turns out that emotional evaluation has a positive effect on satisfaction ($\beta = 0.32$). In contrast, hypothesis H3 regarding the connection between cognitive evaluation and satisfaction was weakly supported as well as hypothesis H5, which deals with the connection between satisfaction and loyalty ($\beta = 0.21$ and $\beta = 0.28$ correspondingly). Though the results received did not reach the significance level of 0.05, the values of t-statistics used in testing hypotheses H2 and H1 are very close to the threshold of 1.96.

Discussion

Data collected from 210 subjects has provided insights into the behavior of tourists visiting emerging cultural tourism destinations. Both hypotheses 1 and 2 have been confirmed as local culinary practices and traditional arts do influence the perception of the destination by the travelers. The confirmation of Hypothesis 4 indicates that the perceptions that are usually subjective can bring positive feelings. These findings are in line with the findings of authors studying intangible cultural heritage, which have demonstrated a relationship between authenticity of heritage experience and tourists' satisfaction. This finding corresponds with the findings of the literature regarding experiences since in our model, emotions have the strongest influence (28, 29).

Confirmation of hypotheses 3 and 5 requires further clarification. Numerous concepts from Western tourism literature imply this outcome (7, 8); however, our research in Samarkand and Kashkadarya indicates that knowledge of facts does not allow to achieve tourists' satisfaction (Hypothesis 3). In the modern world, it seems to be more likely that the industry of tourism is now driven by experiences in terms of tangible things and feelings rather than long talks about them. This implies that a tour guide giving a ten-minute lecture about the meaning of ikat patterns could hardly contribute to the satisfaction of clients as much as spending five minutes on the process of weaving or preparing the dough for tandoor. However, it must be noted that information still plays an important role since people are measured on the basis of cognitive

evaluations made by them in accordance with the findings presented in Hypothesis 1; nonetheless, it can be seen from the findings that tourists give preference to the type of activity they could engage in rather than to explanations.

The results related to hypothesis H5 also reveal tourists' behavior when it pertains to visiting Central Asian Region. High satisfaction results ($M=5.98$), do not necessarily imply that the tourists are willing to return. Tourists from abroad mainly see their trip to Uzbekistan as a once-in-a-lifetime experience, which means that even satisfied tourists will not be willing to come back since they prefer experiencing something new [5]. Hence, the situation proves that turning lifetimes into a tourism product can be a complicated process and should be perceived more as based on experience than on statistics. It can also be concluded that our model can explain the certain level of destination loyalty ($R^2=0.425$) even though satisfaction is not so strong and can be justified based on other aspects of different tourists' experiences which were not yet investigated.

The results we obtained related to hypothesis H5 contradict with the findings of the researches conducted in China and South Korea [23, 24]. There are several reasons for this. First of all, our study investigates a combination of domestic (59.5%) and international tourists (40.5%), who might have different reasons to come back. A person having Uzbek nationality is able to return to Samarkand at any time over the weekend whereas those from states situated in Europe or regions in the East Asia have to find reasonable unfulfilled reasons for their trip. In the second place, research findings are characterized by a relatively great level making it possible to have a very low degree of the explanation of the results by the regression. Finally, loyalty items emphasize the intentions to both visit and recommend the destination yet their assessment of satisfaction may differ.

Practical implications

It is necessary for tour operators and artisans to realize the significance of programming that can inspire participation of individuals. Programs that involves short weaving lessons or cooking courses, as well as shows where bakhshi and musicians interact with audience may help achieve the ultimate goal. It is essential to be able to tell appropriate stories while providing the necessary experiences. The role of information provided here is to complement the experience.

Here it should be taken into account that authenticity should be developed with the local community, and not on its behalf. It is the artisans who should decide if they want to use certain rituals, what rituals should be avoided for now, and in what way they will be compensated for the experience provided to the tourists. The involvement of the local community is the flipping aspect of how profitable it can be, as the potential of tourism could be used to back up the tradition, but only if visited by the people who are behind it.

To wrap things up, while satisfaction of customers does not ensure their loyalty to the given destination, it is significant to draw attention to the other factors influencing their desire to return to the given place. Seasonal events play an important part in this regard, and one such event is the Atlas Bayrami, which is held in Margilan. Besides, there are other events, which can be carried out, such as craft fairs, for instance. In addition, there are some routes connecting places together, which can give tourists another type of impression of one place. Implementing any type of promotion can surely create a good impression and attractiveness of customers' visit to the destination even if they do not think of next visit to the place.

Limitations and future research

It is important to highlight some of the limitations of this research. Firstly, it should be noted that samples were selected on a convenience basis, and therefore, the findings cannot be generalized upon tourists visiting Uzbekistan. Secondly, it should be mentioned that the data were self-reported by the participants and that the data have been obtained only at one moment in time. Thus, the obtained results could be treated as mere relations rather than proof. The combination of reliability coefficient was utilized to report both variables of the research. Very high values of the obtained scores might indicate lower variability of scores making the

³ Author's own work

identification of some path weaknesses impossible. Lastly, it should be mentioned that the analysis embraced only two destinations. Future research should distinguish domestic tourists from foreigners and differentiate them into subgroups as well as employ structural equation modeling to study the whole chain of relations at once.

Conclusion and Recommendations (Xulosa va takliflar/Выводы и предложения).

The current research focused on the possibility of transformation of the intangible cultural heritage of Samarkand and Kashkadarya into tourism products through collection of information of 210 respondents. It should be noted that the study has provided four main conclusions. Firstly,

according to the attributes of the intangible cultural heritage, it turned out that local foods and crafts could provoke cognitive and emotional reactions among the tourists. Furthermore, the emotional engagement was more significant than learning in the case of customers' satisfaction. The next conclusion is that there was the complex link between the satisfaction of the visitors and their loyalty; therefore, the satisfaction could not mean that visitors would visit the region again. It is also necessary to ensure the authenticity of the heritage when it is commercialized. Nevertheless, for Uzbekistan, it is highly significant to involve visitors and listen to local communities, as well as make plans for future visits.

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