SKILLS AND TOOLS TO THE CULTURAL HERITAGE AND CULTURAL TOURISM MANAGEMENT

Papers collected and coordinated by Sara Santoro with the collaboration of Eva Subias and Gloria Bolzoni in the framework of Tempus IV project

Network for Post Graduate Masters in Cultural Heritage and Tourism Management in Balkan Countries (CHTMBAL)

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This book gathers the contributions of several authors, that joined the CHTMBAL Tempus-IV project network, focusing on the anthropological, social and economic relevance of cultural tourism; it presents also some meaningful examples of Cultural Heritage management and cultural tourism around Europe, with the inclusion of higher education courses and some research tools useful for further studies on these topics. This volume and its thoughts and data are addressed first to our colleagues and then to the students of the Master on Cultural Heritage Management and Tourism implemented by the Faculties of Economics in Shkoder (Albania) and Prizren (Kosovo) in the framework of CHTMBAL project. Finally, also to those from other universities, being them from the Balkan Countries or not, which offer or attend courses in this very field.

“CHTMBAL - Network for Post Graduate Masters in Cultural Heritage and Tourism Management in Balkan Countries” is a Joint Project in the framework of TEMPUS IV project, started in October 2011, with the aim of enhancing the Cultural Heritage management and sustainable cultural tourism in Albania and Kosovo. In order to achieve this goal, the main objective of this project is to create a university network for Post Graduate Masters, which will allow to share knowledge, methods and tools between the European Countries and the Partner Countries.


Through the creation of an interuniversity network the project aims at reviewing, reform and update the present curricula of the Partners Countries in the field
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of Tourism and Heritage, helping them to apply the Bologna Process, and to implement two specific Pilot Master Courses in two beneficiaries partner universities (one in Albania and one in Kosovo).

Albania and Kosovo are two countries rich in history, arts, ancient and noble traditions, with wonderful seascapes, lakes and mountains. Until a few years ago they were little known in Europe and this adds charm to their discover, from a touristic point of view. In the past, these countries played an important role in the history of Europe, between East and West. All these cultural, historical, landscape values form the fundament of national identities and at the same time a new resource, in times of great people mobility, when travel becomes the discovery of new places and ancient times, a chance to meet persons and cultures.

Actually the number of tourists is quickly increasing in Albania and Kosovo; with that, the request for cultural and sustainable tourism is increasing too. Sustainable tourism is the only solution to avoid the reckless exploitation of the resources of these two countries; and there is no sustainable tourism without the awareness, knowledge, valorisation, enjoyment and development of the Cultural Heritage.

This volume is the second publication of CHTMBAL project, after the Proceedings of the Second international Conference “Challenges of Sustainable Tourism Development”, held in Shkoder in November 2011 and realised by the University’s Faculty of Economics, project partner and local leader. The Proceedings of that conferences, two volumes published in April 2012, are also available online through our project website www.chtmbal.com. In those Proceedings, divided into “Management and sustainable tourism development” and “Financial and legal reforms in sustainable tourism” over forty speeches and thirty posters of Albanian, Kosovar, European and North American scholars, most of them young researchers, are presented; the papers were related to the actual touristic situation in the Central Balkans, theme which is also discussed here with elaborated data, theoretical reflections on sustainable tourism and comments to the laws and policies touristic framework in the central Balkan countries.

As in dialogue, to that proceeding edited by our Balkan partners, responds this volume, edited by European partners and specifically aimed at cultural tourism. Theoretical issues are actually debated, as well as specific case studies from Italy, Poland, Spain, arguing their functionality as model templates for the Balkan countries.
The papers included in this volume may vary from theoretical and conceptual reflections to more technical texts. The former are exposed in a rather literary way, with endnotes which shape the critic path of what the text exposes, while the latter have a more general reference bibliography at the end of the paper itself, if the reader wants to deepen the theme; also, case studies are sometimes presented as link to their website. One of the papers (Azara) is presented as a sequence of commented imagines. This variety of papers justifies the not completely normalized edition. The book is published both in a physical form and on line in PDF form available in the project web site www.chtmbal.com/publications.

The papers come from several meetings, discussions and shared experiences gathered through four training tours, implemented in the framework of the project. The training tour is a tool of CHTMBAL project created to build up a network based on strong interpersonal relationships, through the discussion about specific subjects (for example the relation between Cultural Heritage and wars, or the complexity of actors involved in the cultural tourism, the identity of towns and the marketing of tourism destinations etc.), joining and living together various experiences concerning trip, touristic experiences and chances of update and training. In the framework of a training tour, conferences, workshops and discussions, visits in the university partners and meetings with the cultural tourism actors, public administrators and entrepreneurs, take place and allow a deeper analysis about the different concepts and strategies in the field of cultural tourism, the role of networking in the construction of higher education offer, and confrontation of syllabi and teaching methods.

In the first part of the volume, focused on concepts, are presented some of the reflection created by those collective debates, which concerns on those issues and general terms as the concept of enjoyment (Proietti) the limits of acritic application of organization models to different cultural systems (Ferdinandi), the role of town identity in the destination marketing (Mariani), the value of touristic experience in the management of touristic industry (Barbini, Presutti) the value of travel literature in building the imagine of a territory and the audience expectations (Marroni).

The second part focuses on methods, by examining the role of network in cultural tourism and in the management of Cultural Heritage, with specific attention on transitional countries and Balkan countries. Moderato’s paper is aimed to the CHTMBAL project, its informatory concepts and its network as work-in-progress.
while the different ways and styles of touristic web presentation of historical cities in Albania and Italy are presented and commented by Bianchi and Tampieri.

The first training tour took place in Poland, organized by Piotr Dyczek and his team from Warsaw University (OBA) between 27 February - 1 March 2012. The subject was “Experience and organization in the higher education system in Poland“, with the aim to improve the knowledge on evaluation system in Europe, to work on distance learning and e-learning, and the experiences of Open university and long life learning. We also had the chance to visit the Antiquity of South-eastern Europe Research Centre and the Institute of Archaeology and to know and discuss their experiences in research activities and valorisation of archaeological heritage in the Balkan countries (Novae in Bulgaria, Rizan in Montenegro, Shkodra in Albania). In the fourth part of the book, dedicated to learning, the text by Leszek Rudak “Spot the difference: traditional education VS. E-education” reflects and develops the discussions on this subject that started in Poland and continued in all our meetings through the experience of other educational tools, such as the simulated enterprise (Bianchi, Gualdi, Tampieri) and research engines and online resources in the field of tourism (Mariotti). An interesting review of the curricula offered by the Albanian high education system in the field of Cultural Heritage and Tourism is offered by B. Liçai and A. Hoti, while the experience of the Open University of University of Warsaw is presented by M. Stawujak.

The second training tour “Cultural Heritage and Cultural Tourism: complexity of contents, network of actors. The Italian model“, organized by University of Chieti-Pescara, took place in Italy, in Rome, Chieti, and Rimini, 11 - 17 April 2012. The goals of this training tour were a reflection on the management, protection and development of Cultural Heritage through meetings with authorities from national institutions (Cultural Heritage Ministry, presented by a paper from Papadopoulos, while an English version of the “Italian Code of Cultural Heritage and Landscape” (law L.D.42/2004) is linked in the online version of this volume and in our project website), local institutions (Municipalities, Regions), international institutions (WWF, UNESCO) towards various kinds of Cultural Heritage: archaeological, artistic, monuments, landscapes and folklore. The training tour also allowed a knowledge and discussion about some very advanced experiences of sustainable tourism (diffused hotel, national consortium of natural parks) that are included here both with papers and links to each own website. A strong focus
has been put on educational cultural tourism (D’Emilio) and eco-tourism (Ucci). A specific study about the role of archaeological heritage in the construction of a country’s identity, during conflicts, was developed in the workshop: “Archaeology, identity and war” (Chieti, 13 April), which will also be in press.

The third training tour took place in Tarragona/ Barcellona 27th-29th May 2012, organized by the partner ICAC-& Universitat “Rovira i Virgili” (URV) and focused on “Historical reconstruction and cultural tourism”. The tour took place in the framework of the “Tarraco Viva” fair, which is an example of a very successful historical reconstruction. The topics covered in this occasion were: the Catalan Heritage management resources and cultural tourism initiatives; experiences in teaching and training for tourism, the historical reconstruction (such as Tarraco Viva) and the monumental buildings reconstruction as skills in cultural tourism. These topics are presented in the third part of the volume; the contributions of the Spanish authors related to both the Tarraco Viva experience (Serjtjol), both integrated management in ancient town (Tarragona, by Macias Solé) and old city centre (Barcelona, by Azara) and have been collected by Eva Subias.

The fourth training tour took place in Rimini (4-9 March 2013), organized by Francesco M. Barbini (UNIBO) on new teaching methods and hosted a workshop on International tourism in Italy organized in collaboration with Scuola Superiore di Scienze Turistiche and Banca d’italia; some of the topics tackled there are included in the paper from Barbini and Presutti, in the second part of the volume.

Several themes have been debated, from base concepts to real experiences, evaluate in their results and critics. Many are the topics tackled, but three of them seem to me worthy of some comment, since are at base in every paper of this book.

The first theme is the nature of the “patrimonialization” in Cultural Heritage. We all agree on defining by “Cultural Heritage” a great variety of tangible and intangible items, which build a socio-cultural structure, marked by an intrinsic symbolic nature and by its capacity to represent a certain identity through a system of symbols (Prats 1997). Cultural Heritage links the concepts of memory (tradition) and identity construction of a community as Cultural Heritage from the past (Boudia, Rasmussen, Soubiran 2010). A further step toward a more comprehensive concept of Cultural Heritage is the Faro Convention (The Council of Europe Convention on the Value of Cultural Heritage for Society, acting from 2011) in which is considered Cultural Heritage “all aspects of the environment resulting from the interaction
between people and places through time”, beyond the single monument and towards an affective value. In the traditional approach, as for example stated in Convention concerning the Protection of the World Cultural and Natural Heritage (UNESCO, 1972), the experts nominated by public institutions identify what is heritage (and so what it is worthy of protection), based on scientific criteria measured on national scales, while the authorities adopt the necessary protection tools and finance the related policies. We are in front of a top-down approach, in which “culture” is provided from high above and the authorities must concern about allowing access to a public, who enjoys it passively. The Faro Convention, instead, pushes toward an higher democratization of the decision making process that we may define bottom-up: populations themselves (“heritage communities”, as defined by the article 2.b of the Convention) concurs in the acknowledgement of the heritage elements that are considered more representative, by a plurality of values that not necessarily coincide with the scientific criteria. With the notion introduced by the Convention, Cultural Heritage is defined by its link with the community (Fairclough 2009:31) and by a reversal of role, by which, communities become from mere consumers to producers of the same heritage.

Confronting the two approaches, UNESCO based on items of exceptional universal value for humanity and the Faro Convention, we can see a relevant evolution: the first, more traditional is based on the necessary public intervention, while the second can do without it; the former values heritage as per se while the latter as a way to pursue a sustainable long term development.

The term patrimonialization is a neologism which has been used in recent years in various languages (English, French, Spanish), to denote economic and cultural assets.

In the Latin languages, the notion of patrimonium is based explicitly on the concept of property, which is traded as heritage from one generation to another in the family framework- and consequentially in the community. Patrimony is not equivalent to Heritage. The word rather points more at the value of the heritage, than at its cultural and symbolic nature. The attention toward the “patrimonial” aspects is grown exponentially in the last ten years, creating a lot of scientific literature; though it is used with different meanings, relating to its outcomes in terms of “material consume” (economic exploitation vs. monument and nature conservation) and “conceptual consume” (ri-categorization or reinvention of monument and nature). Heri-
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Patrimonialization is the process of cultural production by which cultural (or natural) heritage is selected, re-worked and reinterpreted for new social uses (Davallon 2006: 93-95). This concept plays a fundamental political and economic role as well: it can become a resource, if well invested and acknowledged by the market, or it can be forced to acknowledge its value (Greffe 2003: 29). The Cultural Heritage “patrimonialization”, in accordance with Davallon’s perspective (2006), is consequentially a process of creation and communication of a collective imagination. Economically speaking, patrimonialization can contribute to tourism (i.e. art cities) and can be a powerful, sustainable, renewement engine, for example in the urban field, in a sustainable supply point of view. The specific nature of the heritage economy depends from the communication value (the ability to symbolize a history) and from the scientific recognition of that very value (being it historical, artistic, and anthropological). It is based on an adequate scientific knowledge and on the creation of shared typologies that can be received on an institutional level. Consequentially the patrimonialization, including the construction of identities and the production of “localicity”, is first of all a political process into a social dimension: “Heritage is a subtle way in which societies and groups endow themselves with legitimacy” (Davallon 2002). The response from the local population to the globalization process often goes through the enhancement of its own heritage value and its own idea of authenticity, and the heritage is used not only as an element for economic and social revitalization but also for the construction (invention) of identities. Social and politics agents promote, or impose, patrimonialization actions which endow some objects and elements with new meaning, values and uses. The symbolic and cultural use of heritage constructs images which then have also an economic use (they become elements for cultural consumption and add a label which brings cultural prestige to their marketing operation, given for example by international institutions and authorities in the field of Heritage, such as UNESCO). In return, this economic use creates archetypes which become symbolic and cultural elements: the territorial patrimonialization imposes to the local population a modified view of their environment and obliges them to accord their actual development to the past. But the relation between past and present can be ambiguous: an inheritance (family inheritance, from which comes the word Heritage) has a sense of continuity and identity, but this “treasure” is also to be used in each generation. The heritage
value implies a change in the evaluation of objects and elements, removed from the daily environment and subtracted to their economic intrinsic value. Heritage is a result of a process of cultural production which has recourse to the past (Kirshenblat, Gimblett’s 1998, 44), and the patrimonialization is a reinterpretation of the past based on contemporary issues. In this way, it has two forms of continuity of these cultural items (symbolic and conservation) and two types of value (capital and use value) (Roigé, Frigolé 2010, 11). The diachronic dimension of Cultural Heritage, its reuse, transformation, destruction, re-interpretation and negation, must be considered integrally within a right communication of its value.

The second theme concerns the acritic transfer of management models from one cultural framework to another, being it about organizing tourism, enterprise management, or higher education system. In this last sector, in the Italian experience (which should refer to the “Bologna process”) adding negative policies based on misunderstood and not reproducible American and English models, brought a lot of confusion, causing very high expenses for all the community. We would like to avoid that our Balkan partner make the same mistakes. Model transfer depends from cultural environment similarities and has to be critically evaluated and adapted. Often, during our network meetings, we argued with fans of the North American organization models and supporters of the European models. In fact, American models are widely spread over the Balkans, due to the presence of universities, scholars, research centers and financial interventions which were implemented by USA during these last years of transition. Also European presence, attested by enterprises, actions, universities and project led by the EC is growing strong. They are clearly two different models, the (latter being) founded more on the human factor, the small enterprises and networks and the acknowledgment of local proficiencies, while the former aims at standardizing all the economic processes giving mainly an economical, more than cultural, problem solving. It is a very anthropological theme, meaning by anthropology the science that studies global society changes. Quoting the paper from Ferdinandi in this book, “the shortcomings of orthodox teachings on internationalization is the lack of a ratio on the whole subject, which starts from assumption that the world of business and international tourism today is still largely dominated by diversity rather than flattened by similarity (semi-globalization)”. It is mandatory to ask ourselves which model is more adequate, from a cultural point of view, to sustain the development of the Balkan countries, that form millennia
belonged and played a central role in European history. The answer is clear. The cultural and social closeness results from a long common tradition and make more likely to success with the European model. This clearly works, for example, in terms of student evaluation, whereas this is proved by a dialogue with his teachers more than through a written quiz test: in the European model the student is obliged to build his own discourse and debate and defend his own answers, and not only to verify his own preparation through pre-made quiz. It works also in terms of touristic enterprise that should be able not only to provide standard touristic packages but also to culturally enhance its own land through a wise choice of paths and client service personalization.

The third theme is the educational function of Cultural Heritage, in terms of affect and cognition, as being addressed to every age and strictly connected to the principle of cultural right, active citizenship and democracy (Council of Europe 2011; Nuzzaci 2011: 19-21). Cultural tourism operator cannot ignore this moral side of their activity, which build access opportunity to cultures through their symbolic repertoires, favoring comprehension through different people and social classes. Cultural Heritages are complex texts and languages which require advanced skills to make fully readable items and contexts. It must be the cultural tourism expert that has to spot the right communication strategies in order to make available this heritage with no exclusion of cultural or social classes. He also must be able to mediate between expert and enjoyment, so that the comprehension of the realities included can be available to everybody, in a multicultural perspective.

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1st - Part- Concepts
1. The centrality of man in business processes as a consequence of the definition of the globalization phenomenon: the semi-globalization

During my years spent in care of internationalization in all its aspects (from IDE to exports, from outsourcing to the supply of know-how, from the establishment of branches in the production units ...) and having personally overseen the professional development of many aspiring young manager, I have gained a conviction: managers and traders which generally deal with foreign markets, as is the case for many other professions, cannot be expert in every single issue related to their wide range of activities. In most cases, those who play the role of director or administrator of a company, with decision-making powers in the conduct of the same» (the «Manager»), are connoisseurs of certain areas of corporate activity that are related to their specific educational path.

For example, if the sales manager of a company is an engineering graduate, will naturally be more prepared and competent to technical issues and production as if it were a law graduate that would show greater familiarity towards issues of a legal nature. The same sales managers or general MBA degree then would need more insight on specific legal or technical matters.

In theory, in order to practice his profession in the most efficient manner possible, a manager (especially if he holds the position of general manager or commercial) should be both a lawyer and a psychologist, a sociologist and an economist, an accountant and a marketing strategist, an anthropologist and a computer scientist, a statistician and a theologian, a seller and an organizer ...

Some of the specializations just mentioned, such as anthropologist, at first sight might seem totally averse to the job description of the manager, but they are not! During my university classes, whenever I associate the word «anthropologist» to that of manager I can not help but notice the doubtful looks that instantly spread on the faces of the students. Of course, I am never surprised by the skepticism in the classroom, as it is just that moment of loss that marks the true beginning of my teachings. Usually, I ask students to forget for a moment the notions of management and economics and focus on the meaning of anthropology as I intend it: a science, which nowadays has to do with the changes in the global society, with
the removal of geographical boundaries and therefore must study not only archaic societies present in the remote corners of the earth, but the traits of all the civilizations that inhabit the planet. Once explained the basic concept of the modern definition of anthropological science compared to a world on the path of globalization, I usually explain to my students what I think are the shortcomings of orthodox teachings on internationalization: the lack of a ratio on the whole subject, which starts from assumption that the world of business and international tourism today is still largely dominated by diversity rather than flattened by similarity (semi-globalization).

Too little is said about these differences. In particular, too often are underestimated the differences not immediately quantifiable: religious diversity and cultural diversity. Analyzing these differences would force to get out of the pre-packaged matrices that are proposed to us by the majority of business organization and management of human resources handbooks.

To understand and to study the differences of human beings as products of certain religious and cultural contexts would require market participants to get out of the comfort zone to the creation of which for decades American management theories, aimed at standardizing of each business processes, have contributed. To understand and study the religious and cultural differences would force all market participants to reflect on the meaning of the word «anthropology»!

In fact, the rediscovery of the person as a product of a particular social context (social anthropology), cultural (cultural anthropology) and religious (anthropology of religion) in the center of the business processes overturns radically government modes of the decision-making process in the company whose to the economic balance achievement, typical goal defended also by the Italian doctrine, it replaces a whole series of imbalances which must be managed from time to time with great attention, looking with absolute attention above all variables that have not been, until quite recently, added to scientific dignity of economics and business. These variables affect primarily the religion, culture and, therefore, the corporate ethics.

As mentioned above, I believe that the lack of attention towards the study of the impact of diversity within business processes is, above all, the result of a mistaken and misleading approach to the issue of globalization.

In my opinion, whenever you enter a debate on globalization, it is necessary to conduct a study that goes beyond the definitional question and that it is necessary
to specify that with this term you refer to a phenomenon that is spread on a daily basis, but also to an event whose constant evolution accelerates or slows down, but that, in any case, never stops.

What should be made clear is that the continuing growth of international trade represents the dynamics of globalization while the current economic and cultural convergence is its state of the art.

If the initial assumption was accepted, and I do not see how it could not be, that globalization is a continuous work in progress, it follows that it would be correct to speak of a globalized world when this phenomenon will come to its full fruition. The logical consequence of the definitional nature of this correct approach to this question would be that you could not connect the current state of the art to that of a globalized world, but semi-globalized. We tend to forget or omit, for reasons of convenience, that talking about globalization is comparing people who differ by historical, cultural, religious, linguistic, economic, social, institutional backgrounds. Globalization would have no meaning, since it has no effect if the peoples of the earth were all the same and there were no differences

The current economic situation, that we can then define as semi-globalization, it is also confirmed by the fact that most of the economic activities that could easily be internationalized are, in fact, still conducted only at the local level. The question that the doctrine seeks more enlightened response, offering a wide variety of theories, is: will these processes ever complete and, if so, when and by what methods, and for which countries?

My approach to this question is quite categorical: *I think this process will be completed only when there is only one religion in the world and all the inhabitants of the earth will be laic.*

My position can be represented and reasoned as follows.

- In contrast to almost all of the doctrine, I am assuming that cultural differences must not be analyzed first, but the different religions that have generated and largely keep them alive.
- During the last 2000 years the world has changed radically with the exception of one thing: the influence of humans on the contents of religious dogmas, by their nature immutable as absolute truth.
1500 years ago, Muslims did not eat pork, and do not eat today. If Muslims believe that the Quran is the direct word of Allah, how could it be conceivable that in a globalized world, the Islamic peoples may betray this dogma of food? Similarly, how is it conceivable that after bringing down all borders a Muslim woman to join in marriage with a Christian man without him being forced to convert to the religion of his wife and, therefore, to radically change his habits and behaviors? How can you think of a globalization of financial if Islamic banks, because of an express prohibition of the Koran, can not apply to their operations both active and passive interests?

If it is true that religious dogmas are immutable and if it is true that religions influence cultures, and therefore the behavior of human beings, then how is it possible to think that the phenomenon of globalization can reach its complete fulfillment?

The arguments of my personal position, I think, should be the basis of the realization that a globalized world is a utopia and, therefore, the «globalization» should be renamed «the phenomenon of semi-globalization», so that the semi-globalization to become the same time:

- a tendency to assume a global economy, knowing that this process will never reach its completion;
- state of the art of a world that will never be fully globalized.
- Based on all these definitional clarification we can conclude that:
- the internationalization of enterprises should take into account not only the similarities, but also differences,
- starting from the assumption that only some of these, with the passage of time, could be transformed in turn into other similarity.

This is, in my opinion, the fundamental theoretical approach which should be based on the decision-making processes related to internationalization activities.

The decision is the basis of all business activities: on the accuracy of decisions depends on the success or failure of a company. The decisions you make, especially those of a strategic nature, represent a difficult task for managers because, very often, are characterized by a high coefficient of risk and may rely on information not sufficiently precise, incomplete, or even ambiguous or misleading.

Also, make decisions means starting the specific decision-making processes are
rarely a match in their equally specific reference models. Every decision making process, in fact, is influenced by the market sector of operation, the corporate culture, business needs, experiences and professionalism of managers, the financial condition of the company and a multitude of other factors that would be impossible to list here.

The possible advantages and disadvantages to which they could meet companies wishing to internationalize in certain areas, are the result of many variables such as the presence of natural resources, the availability, cost and level of qualification of labor, religious and cultural differences, geographical distance than the investor country, institutional factors, subsidies for FDI and so on.

It is necessary at this point, to try to redefine the process of internationalization in the light of what are the consequences of a semi-globalized world, or a world where you need to go abroad to get in touch with different people and cultures because, increasingly, are these people and these cultures who come to visit us. I like to call this second type of internationalization as “passive internationalization.” The full realization of this innovative definitional dichotomy of the word internationalization would conduct, in my opinion, even not enterprise to the problem of management of diversity.

As mentioned above, the purpose of any process of internationalization these differences may assume a value immediately and objectively quantifiable (for example, the different laws in the field of security that contribute to the cost of labor) or, on the contrary, before they can be determined numerically needing a real interpretation on the part of managers. For the purposes of the true efficiency of corporate management, it is the differences that have characteristics not readily quantifiable and objectively to be the real test of the manager, or the differences that require a careful analysis of man as a central element of the decision making process. In fact, only the short-sighted organizations (or almost all) do not allow themselves to consider the human factor in all their decision-making processes.

As a general principle absolute, I would say that the management of the flow of the organization cannot take account of the actors in these processes and the management of human resources has to be a consequence of human material available and not vice versa. In this regard, I would also say that the smaller the organization of reference and the greater the impact of the principle just expressed.

To clarify what I just said, I will now resort to some examples.
In Italy, the field of woodworking machinery, with the passage of time, has become a commodity sector is not particularly attractive to young people. It is difficult to find recent graduates who have the desire to embark on after-sales service technician. Seems to be missing in these young people want to learn a trade that would make them highly specialized travel and to combine a remarkable dexterity with the ability to diagnose problems that only experience could donate them. The lack of willingness to sacrifice and mobility make, nowadays, technicians already trained in this area rare. The same is true for sales people in this sector. It follows that in the field of woodworking machinery, willy-nilly, regardless of their awareness or sensitivity to the central role of the human factor, companies cannot afford not to go with the utmost attention to the trained workforce they depend almost totally. This particular market sector is one of the most significant examples of the central role of man in the business system regardless of its size.

It was precisely these companies, what they thought of suffering (not benefit) of a highly skilled labor force, to turn with hope, but with intent misleading with respect to their true essence, to the tenets of *kaizen*.

The matrix management called *kaizen* (改善) is the composition of two Japanese words, KAI (change, improvement) and ZEN (good, better), and it means change for the better, continuous improvement. The term was coined by Masaaki Imai Kaizen in 1986 to describe the business philosophy that supported the success of the Japan industry in the ‘80s with particular reference to Toyota.

In practical use, the *kaizen* describes an environment in which the company and the individuals who work there are committed to proactively improve processes. The improvements, usually, are not accompanied by the use of expensive or sophisticated techniques or by the use of particular materials. Instead of investing more money in the purchase of new machinery and equipment, in fact, the primary goal of *kaizen* is to bring the organization to pay more attention to the important details that often get overlooked. Managers, therefore, are encouraged to improve the efficiency of existing infrastructure rather than invest new resources buying new ones.

In fact, the *kaizen* system has seen in the majority of Italian companies to its most perverse and misleading. Many Italian entrepreneurs have understood this Japanese management system as the panacea for all ills, evils that were identified in dependence on skilled labor. Instead of conceiving and implementing *kaizen* as a philosophy where the main activity at the base of the improvement is to encourage
people to make small changes in their daily work area, many Italian companies have understood and applied as a methodology management that through strict procedures and protocols and by means of a fractionation exasperated functions would have been able to reduce the dependence of the company by the individual’s existing skills.

We are therefore witnessing the umpteenth failure of a matrix management almost always incorrectly interpreted by his supporters as translated into an action that seeks to exclude the human factor from the absolute centrality of its role with respect to business processes. Unfortunately, the implementation of kaizen, very frequently degenerates looking for ways to do without man, and almost never evolves into researching how to enhance it.

2. The relationship between religion and culture

Returning to the foregoing with respect to diversity that have characteristics not readily quantifiable and objectively and to which not even the management philosophy of kaizen seems to offer satisfying answers, the reference to religious and cultural diversity seems to me self-evident.

To better understand the relationship between religion and culture, I think it useful to start by defining the contours of the word culture, which can be considered as one of the three components that characterize an ethnic group (along with seed and race), and is in turn inclusive of many aspects of people’s lives, such as behaviors, ideas, values, habits, etc.. Although the question is still hotly debated, a part of the doctrine maintains that level definitional language has nothing to do with the concept of ethnicity\(^1\), although it is undeniable that often contributes to the characterization of many ethnic groups.

*The culture is therefore not an individual characteristic, but a set of behaviors and ways of thinking shared by a group of people*\(^2\).

What, however it is a priority to Know about the concept of culture, the definition of which is readily available in any dictionary, is the result of careful historical analysis of anthropological and sociological research that led to the realization by the majority of the doctrine\(^3\) that in almost every country in the world, but especially those in the developing world cultures have been strongly influenced by religious principles.
It can be assumed, and I am strongly convinced that the onset of religions has contributed substantially to changes or even the formation of the cultural components of many ethnic groups. *In many cases, the boundary between religion and culture is so blurred that it is impossible to distinguish between the behavior influenced by religions and those identified as a result of belonging to a nation or a particular ethnic group.*

For example, as we know, in some Islamic countries the strong spirituality has even led to the formation of systems of law of divine inspiration. The same thing is true, even if only partially, to India. Also, try to think the slow process of emancipation of women in Egypt or Iran is the consequence of belonging to certain ethnic groups or of the interpretation of some local religious principles?

The imposition company Mattel to make less and less shapely undressed their Barbie doll is the expression of a culture or the result of the interpretation of some religious principles?⁴

In conclusion, I would say with confidence that the relationship between religion and the majority of cultural expressions must be based on the equation

\[
\text{Genus: Species} = \text{Religion: Culture}
\]

If this was my theorem accepted as true, then the real challenge for companies that work in a semi-globalized world would be to redefine the role of man through the analysis of religious diversity. Man, therefore, should be analyzed in its dual role of employee and consumer whose decisions are strongly influenced of his religious beliefs.

Based on this premise, I am pleased to expose you to follow what I believe is the best way to understand and manage religious diversity in a business semi-globalized world.

### 3. The management of religious diversity

Since its beginning, man has continually posed the question on his fate. The meaning of life, its origin, the difference between good and evil, the forces that transcend the reason: these are just some of the questions related to the complexity of the spiritual journey and the search for the divine mystery which is our ancestors who modern humans have relentlessly sought answer.

*In theory, religious belief should belong to the private sphere of each individual, but in reality it does not.* Religious teachings, especially in Developing Countries (DC),
significantly affect the social life and relations between people practicing different religions. The same relations between states are strongly influenced by religious aspects. It follows that all the activities of internationalization can not disregard the fact that religions can produce economically. Specifically, the decision-making processes of internationalization face analysis taking into account the distance religious, mainly:

- the impact of distance (diversity) religion on human resource management (analysis of man in his capacity as an employee);
- the impact of distance (diversity) religious on nature of the goods or services to be proposed in the host country the internationalization (examination of a man in his role as consumer);
- the impact of religious distance (diversity) about the way the products or services are offered in the host country the internationalization (examination of a man in his role as consumer).

4. Man tested in his capacity as employed.

4.1. The impact of religion on Human Resource Management: acts of cult

In principle, the acts of worship can be defined as those acts of worship for believers, individually or collectively, are called to fulfill, on a more or less certain, in their relationship with God and through which they manifest their devotion to of their Lord. What then is the connection between the acts of worship, the human resource management?

As a prelude to the answer of this question we recall the ethical principle which states that: a human being when he sees respected his personal choices is expressed to its fullest potential.

In this sense, the most visible manifestations and significantly significant to the undertakings membership of a particular belief are ritual practices. As an example, let’s look to follow the possible impacts on the lives of companies ritual practices relating to Islam and Hinduism.

Islam

Among the five pillars of Islam: (1) over the certification for which there is no deity but Allah and to (2) charity giving, are also (3) the execution of prayers (4) the
fulfillment of fasting during the month of *Ramadan*\(^5\), and (5) the pilgrimage to the house of God.

The Qur’an is expressed in general terms as regards the prayers without specifying the number and times. Based on the teachings of the Sunna\(^6\) and Sura 17.1\(^7\), law schools have agreed on five occasions to fulfill the obligation of prayer, based on the positions of the sun, ie at dawn, noon, afternoon, sunset and at night.

From the above stated it is clear that companies must take into account the fulfillment of ritual obligations noon and in the afternoon, thus modulating their activity times. It is important to specify about that time of the afternoon prayer may vary slightly from country to country and, in any case, is marked by the call of the mosques. In general, the prayer lasts a few minutes, to which we must add the time of transfer to and from the mosque and the rite of purification\(^8\). Especially companies that are planning the IDE in an Islamic country should, therefore, be prepared for the need to keep constantly updated on the times required by Islam to carry out acts of worship daily, in order not to create dangerous misunderstandings and inefficiencies.

The approach to the month of *Ramadan* is perhaps the most critical for all organizations (not just those that have internationalized) as total fasting from dawn to dusk, could be a *loss of productivity*, especially for employees assigned to tasks of labor.

Since The beginning of Ramadan varies each year as determined by the appearance of the new moon\(^9\) according to the Islamic calendar traditional, will make sure of undertakings wishing IDE inquire in advance to try to plan accordingly the performance of work activities.

*The Pilgrimage to the house of God*\(^10\) is the only Islamic religious obligation not considered to be exhaustive. The Qur’an states, in fact, that men are to God the pilgrimage to his home, only if they are able to make the trip\(^11\).

Since the pilgrimage in question is almost never short term, in order to better manage the vacation plan for their employees, companies need to be aware of the need to communicate in advance that the policy of the organization accepts and encourages the profession of all acts of worship, including the trip to Mecca in relation to which, having regard to its usual long, requires employees willing to follow it to give adequate notice, as a sign of respect\(^12\) towards colleagues, who will be able to organize themselves in best to make up for the absence of the faithful to visit the
Hinduism

Historically, the term “Hinduism” is used to indicate the third and final phase of development in the history of religions in India, then in Vedism and Brahmanism. Hinduism connects within a complex system whose unity and functionality are guaranteed by the caste hierarchy, multiple aspects of both life and religion of the Indians. In virtue of its detailed and complicated structure it is necessary to be very cautious when trying to define the characteristics and boundaries: the word Hinduism is more a convenient label.

In fact, instead of pointing out one religion on the model of the monotheistic religions, Hinduism encompasses a spiritual world extremely heterogeneous and difficult to identify.

Basically, we have three main causes that contribute to almost impenetrable Indian religions (gathered under the name of Hinduism):

1. the lack of a founder who has coded and distributed a unitary system of rituals and dogmatic;
2. the multiplicity of deities currently in the spiritual landscape of India;
3. the lack in the Hindu tradition the idea of a central authority that can help to ensure the unity of all believers, both in terms of faith and the practice of acts of worship.

All of the above circumstances wanted to be a synthesis of the extreme difficulties they may encounter companies who wish IDE to revolve in a religious universe so complex, where they appear blurry even the characteristics of the ritual.

Try to place the whole liturgical calendar Hindu within organizations would be a company with little chance of success.

The same problem occurs in relation to daily acts of worship, which are difficult to identify complex branching stems from the principle of Dharma.

According to Hindu beliefs, the Dharma (the code of Hindu religious morality that is based on the Cosmic Law, which is the way in which all things are) establishes rules of two kinds:

- some of these rules relate to the essence of Dharma (i.e. the obligation to refrain from all forms of violence and to stick to absolute truth) and are
**general** in the sense that they are applicable to all individuals;

Other rules, however, must be considered *specific* in the sense that they relate to each human being as belonging to a particular caste.

It is easy to see how this fragmentation can come up to the extreme to say that there is a Dharma for each individual\(^\text{17}\). Having established the Dharma all the behaviors of the faithful, including the enforcement of the acts of worship, is therefore not difficult to understand how many foreign companies encounter difficulties in identifying the religious rituals to be observed by their local employees.

Faced with such a complex scenario and varied the attitude of the companies who are going to the IDE should be to take into account that necessitate a *high degree of tolerance* and, above all, a *meticulous planning*.

With regard to programming, it is necessary that foreign companies define in advance the ways in which inform all employees that the organization is aware of the importance of the spiritual life. At the same time, however, given the extreme fragmentation of Hindu practices, should also be communicated to employees that the company’s policy is to manage through *the vacation plan individual* time that each employee will devote to the acts of worship.

In relation to these procedures is always advisable that such communications shall be given in verbal form from a local manager in the presence of a fellow expatriate. The visual representation of the fusion of two cultures coming together to find a solution to the problem in question is functional image that companies internationalize should always try to convey.

Speaking of religious principles generally means recalling three concepts of a spiritual value different from, or *dogmas\(^\text{18}\), precepts\(^\text{19}\), and acts merely recommended\(^\text{20}\). This differentiation is of particular importance to the discussion of which is the subject this paragraph: what we are most interested in here is the implementation of the general principles of religion in the life of organizations. In particular, our discussion will tackle the connection between the different values of I and two specific topics of the discipline of human resource management:

- the attitude of employees towards the dynamics of working life;
- *working in the team*.

In conclusion will call for illustrative purposes other possible areas of influence of religious principles.
4.2. The impact of religion on Human Resource Management: the attitude of employees towards the dynamics of working life (the consciousness of its capacity)

From the Interaction within a specific community derives a certain way to face and see situations: these ways in which we relate to situations lie at the basis of all our actions, even those outside of our community. This assumption is, therefore, also for their social dynamics of the workplace. Within this premise, psychologists recognize as the cause of a particular action the mental process of connection between the action itself and the consciousness of its capacity. This awareness influences the tenacity with which human beings pursue certain goals. In general, the higher the self-esteem and higher are the chances to achieve good results in the work.

From the point of purely spiritual, aware of their potential as directional force of the work may be affected by fatalism. The fatalism, defined as the perception of men not to be able to act differently from the way in which currently act and, more in general, of not being able to change the course of events, it can be argued in different ways:

- recalling the laws of logic or metaphysics (logical or metaphysical fatalism) or, as in our case;
- appealing to the supreme will of a deity (theological fatalism).

Fatalism, seen as a limitation of free will, there is a greater or lesser degree in all religions.

In Christianity, free will, or the power of man to decide for their own actions and his own will in apparent autonomy with respect to that of God, has been the subject of centuries of theological controversy. In this regard, the Council of Trent (1545-1563) acknowledged human freedom as a faculty attenuated, but not destroyed, by original sin. Even greater emphasis to the possibility of the man known to influence the course of events is set by the Buddhist religion. Although the doctrine of Karma recognizes diversity as a distinctive character of each person as a result of a previous existence, in fact, in Buddhism can not be recognized the features of “fatalism in a static sense”. In fact, every human being can change their destiny through their actions in an environment that recognizes fully the exercise of free will.

Free from all forms of theological fatalism is the thought of Confucius. This is a doctrine of moral order and has nothing to do with the transcendent. Confucianism is only concerned with ethical and moral precepts and, as such, excludes any form of preordained divine plan. According to the Chinese philosopher, every man
is responsible for his actions in the community where it operates. Extremely characterized by fatalism, however, is the religion of Islam. As is described in the philosophical and theological thoughts of Islam (and in Persian literature), fatalism denotes a belief in a pre-ordained plan of God in relation to whatever happens to be in the lives of human beings, in general, the whole universe and man nothing can to change the course of events. Proponents of this idea are used to draw Sura 85.22 and 68.14. Deeply permeated by fatalism is Hinduism: also in this case, is the law of Karma to provide an explanation of the social status of the individual. The caste system establishes, then, the hierarchy of social behavior based on the fact that everyone is aware of their condition and should behave accordingly towards his peers, superiors and inferiors. In general, we can say that, in most cases, a fatalistic approach triggers a process of involution in the psyche of the worker and the process could be very bad for business: for example, if an employee was confronted with a problem He would tend to interpret it as an inevitable occurrence, without understanding if its true origin is due to its own negligence or not. Faced with a critical attitude of his superiors, the ultimate consequence for the employee would be to a state of great frustration because they do not manage to understand why the manager does not Hindu (or Muslim) get upset so against something that can not be changed.

4.3. The impact of religion on Human Resource Management: working in team

It is useful to specify, as a preamble to this paragraph, the so-called working in a team (“team work”) is a different concept from the “team” (team working) because the latter has a specific mission and limited in time, in addition to being less structured as regards the procedures for interfacing with other corporate departments. In order to facilitate the exchange and maximize the value of working in a team psychologists have developed, over time, a series of exercises. In particular, in the early sixties was introduced a practical training that took the name of sensitivity training. As can be inferred from the name itself, this exercise was intended to raise the awareness of the team members to the diversity of others. One of the cultural characteristics of the western world is to see each person as a separate individual who has the power to choose which social group wants to belong. Religions, on the contrary, contribute to the formation of certain attitudes on the part of the individual relative to its way of conducting social relations, among
which also the relations maintained at the workplace.
The concept of community is very strong in Islam, which, through both the Koran and the Sunna, repeatedly stresses the importance of social and ethical principles that govern it: the Muslim community is seen as a highly homogeneous group in which all members are united by the objective of achieving harmony and perfection. Solidarity and the obligation of mutual aid inside of the ummah (as the Koran defines the community of believers) are a real Sunni legal precept to which no one can escape. Although the concept of ummah is extended only to members of the worldwide Muslim community, this does not preclude a consolidated attitude towards Muslim brothers help create a positive mindset towards any form of group interaction.

As far as Buddhism and Hinduism, to a superficial analysis might seem to have anything to do with the two religions of purely individualistic, as both are centered and place a particular emphasis on the concept of the self.

In fact, according to Buddhism and Hinduism the most intimate nature of the human being is one with God is a spiritual center that everyone possesses and that can be achieved through a lifestyle in accordance with the duties of caste (Hinduism) or in accordance with the teachings of the Buddha and meditation (Buddhism). As we have seen, the Buddhist concept of brotherhood among all human beings and the nature of Hindu karma, which requires certain behaviors are both religious principles that facilitate (the first) and adjust (the second) all social relations, including those working.

Confucianism as the school of thought that sees all people as socially interrelated, similar to Hinduism sees the community as an expression of the hierarchy of the role that plays in the same: for example, parents and children, old and young, emperors and subjects etc.

From those expressed so far is easily deduced the great opportunity that businesses that undertake the IDE to convey within the team working the positive perception that many of the employees in the developing countries of community life (which, in fact, the derivation of religious principles). Proper and ethical implementation of this process could lead to the creation of a harmonious working environment, based on understanding and tolerance of others’ differences, putting all employees in the ideal conditions to express the best of their potential. If well managed, this technique could be considered as a kind of sensitive training of a spiritual nature.
4.4. The impact of religion on Human Resource Management: other examples

We mentioned in the previous paragraphs the importance of the work of Islamic jurists in the interpretation and coding of religious precepts. As far as the sphere of rights, the Sunni school distinguishes between the rights which belong only to God\textsuperscript{26} and the things of men. The amazing location of jurists about them is the lack of their prior approval, in the sense that a person does not have a right as long as this has not been violated\textsuperscript{27}. This position jurisprudential interpretation of the Sunna, could create a *habitus* among the faithful and therefore be reflected in all legal relationships of their lives, among them those related to the world of work.

As evidence of this, there is the fact that, very often, the employment contracts in Islamic countries are not inclusive of all those clauses to protect the worker who, on the contrary, are typical of employment contracts in the West.

*In these cases, it will be also in the interests of companies who are going to the IDE include the preparation of employment contracts contain clauses reasonable preventive protection of employees. This action is ethical will then provide an important advantage for companies as it will clarify many gray areas typical of employment contracts, typical not only in Islamic countries but to all developing countries that may cause unpleasant misunderstandings and Legal case to be heard also additional costs.*

Staying within Islam, regarding the relationship between the leader and subordinates, and Beekun Badawi argue that the Muslim religion considers obedience to superiors so important to the point of condemning any kind of mutiny, if not in conjunction with specific really justifications\textsuperscript{28}.

Always inherently the relationship between the leader and subordinates, there is a *management* principle in *Buddhism* called *Brahmvihaara 4*. This principle states that the leader, in any social context (home, work ...), must always act with compassion, kindness, sharing the joy with others and accepting others’ *Karma* (after you have done everything possible to help the other person)\textsuperscript{29}.

When *Confucius* was asked to comment on the leadership, said, “Try to do as much as you can from your subordinates. Forgive the small offenses. Promote men with higher capacities.”\textsuperscript{30}. Transposed in actual practice, these Confucian principles encourage the delegation of responsibility, refrain from *micromanagement* and promotion based on meritocracy.
5. **Man tested in his capacity as a consumer**

5.1. **The impact of religion on marketing activities: the nature of the product**

This work should take place regardless, but, while in the countries that they live in a more moderate religion may be classified as “useful” in many developing countries it is absolutely “necessary”.

Take for example India: 81% of the population is Hindu faith and 12% adheres to Islam\(^3\). A manufacturer of canned beef that he wanted to purchase 51% of a local company India for the distribution of its product would perform an operation definitely wrong as it would be unable to access 81% of the potential market consumer. Hindus, in fact, refrain from eating beef (some refrains, even by the use of leather products) because worship the cow itself, which they consider as the best example of the benevolence of animals (particularly in light the fact that this animal is particularly appreciated for its milk). It is important to note in this regard that *this reverential attitude is reflected in its jurisprudence*. In fact, most of the Indian states has prohibited the sale of beef, and the slaughter of cows.

Addition to the grounds of a spiritual nature and of a legislative nature, especially foreign companies engaged export of foodstuffs should not forget that many Hindus practice vegetarianism as a form of respect for all sentient life. Nowadays, it is estimated that about 30% of the Hindu population to adopt a vegetarian diet\(^3\). The same issues, although in smaller percentages (12% of the potential market of consumers) would face the foreign company wishing to set up a subsidiary in India for the distribution of pork and / or sausages: in fact, the Koran, Sura 2.173 in its expressly forbids the faithful to eat pork.

It is important to remember in this regard as Islamic jurisprudence distinguishes between food *halal* (allowed)\(^3\) and food *haram* (forbidden)\(^3\). Also in relation to diet is essential to mention *the Islamic religious-economic data about food prohibitions dictated by the Koran which translate into purchases that have a significant impact on the statistics of global consumption*. The Muslim population is 19.2% of the world population and many products have had to evolve and change to meet the dietary needs of Muslims. The number of restaurants and food factories classified as *halal* has increased significantly over the last decade and it is within this supply growth dictated by the restrictions that has been developing the first real form of mass consumerism Islamic. For example, in Europe the religious
dictum has become a real brand with great success. Sales of *halal* products have grown exponentially in recent years, in excess of many other commercial sectors in 2003, the market for “legitimate” generated a turnover of about € 15 billion since 1998 and has recorded an average annual growth equal to 15%. From a statistical perspective, we can also report that France, Britain and Belgium are the first markets in Europe in the sale of food, medicine and cosmetics *halal*. More generally, it should be noted that a little ‘in all Western countries flower markets and shops, supermarkets and specialized butchers, *fast food* and internet sites where you can procure food “permissions”. Multiply the guides *online* to find a good restaurant in accordance with the Koran or in which you can find detailed information about the products considered more “reliable”. And it is just around the word “reliability” that the manufacturers of *halal* foods are focusing and becoming increasingly focused *their marketing strategies*: in fact, due to the absence in many countries of a reliable labeling authenticity of *halal* food\(^\text{15}\), the first and most felt problem of consumers is that of Islamic *religious certification*.

Even tourism can be considered free in a world semi-globalized, by becoming aware of the issue of food according to the Qur’an, especially considering that, as mentioned above, the Muslim population is almost one-fifth of world production. It is necessary for nations wishing to increase the flow of tourists from Muslim countries put in place the necessary infrastructure dining. For example, a tourist Islamic much less inclined to visit Beijing, a city in which he makes extensive use of pork and there are very few *halal* restaurants, with the regions of Xinjiang and Ningxia, locate in western China, where the presence of a significant Islamic component has naturally led to a proliferation of restorative induced according to the Koran.

As for the Muslims for the Jews the question of food is very complex. Even Judaism divides foods into clean and unclean, saying that all that is pure and vegetable is placing stringent provisions for the consumption of meat. Even the Jews eat pork or other animal that does not have the base cut, no game, and shellfish. Are allowed between the fish and the birds just a few categories such as chicken, turkey, goose. Animal flesh can be consumed only if the first is subjected to ritual slaughter (*kosher*), immersed in water for half an hour, then salted for an hour and then rinse. They then do not consume meat and dairy in the same meal and there is no cook together. Even the dishes that are cooked should be kept separate (all dietary requirements can be found in *Leviticus*\(^\text{36}\)).
In principle, we can say that the food products appear to be more susceptible to religious influences, but not alone: the promotion of financial products, in some Islamic countries, it is particularly influenced by religious principles. For example, it would be impossible for a European bank to open a branch in Islamic countries the most orthodox and operate it according to the traditional. In fact, the Qur’an categorically prohibits lending at interest, whatever the purpose or the interest charged for the loan. It is important to note in this regard as the sacred text of Islam states that there is no distinction between loan and wear, indicating that the gain is considered legitimate only if associated with a business risk or derives from an employee. Equally, it is prohibited the application of interest, in this case for those who should receive them and for those who should pay for them. In theory, this system should act as an incentive to the circulation of money, as only an investment in a business activity would allow the owner of the money to make a profit. Various interpretive efforts have attempted to mitigate this ban, but without ever coming to a new orientation prevailing doctrine. In fact, this system does not seem to have proved fully functional as its creators, Abul A’la Mawdudi (1903-1979) and Sayyid Qutb (1906-1966), did not take account of inflation, so an interest-free loan is not fair as it is always a loss for those who deliver.

At this point, it is natural to pose the question of how Islamic banks have exceeded technically the prohibition of the application of interest. With regard to the deposits to depositors is recognized in proportion to the paid-in capital, a share of the profits of the bank’s year-end, which generates its profit through a system of fees (fees) to strictly fixed rate and the use of system of buying and selling. For example, instead of granting a loan to its current account for the purchase of a car, it is the bank that buys the car and then sell it at a higher price in installments. As you can easily notice, despite the techniques that lead to the provision of loans applied by Islamic banks exhibit substantial differences with respect to the Orthodox, in reality it refers more or less the same amount.

With regard to the increasing importance of Islamic banks are gradually covering the global banking landscape include the following data (updated to 2004):

- the total assets of Islamic banks amounted to U.S. $ 230 billion;
- Islamic banks are present in 75 countries around the world while also offering products that are not strictly banks such as insurance.

Moreover, it is increasingly common for Islamic banks conclude joint venture
agreements with lenders to provide products responsive to the western Muslim consumers. Citibank and HSBC, for example, are following with great attention to this emerging market and opened, in cooperation with Islamic banks, departmental *ad hoc*. Similarly companies wishing to open branches or set up production units in many Muslim countries for the purpose of producing or marketing toys and clothing should carefully verify that, by their nature or the way in which they are offered to the market, not offensive of religious principles

The religious principles in general, however, should not necessarily be interpreted by companies as the limit beyond which their business can not go. On the contrary, the most innovative companies can draw from these ideas for production strategies and / or commercial absolutely innovative. Take for example the case of the Korean company LG, which, at the end of 2004, launched in Islamic markets a mobile phone that enabled consumers to identify at any time the direction where to direct their prayers (Mecca). Another example is provided by the Malaysian www.travellingmuslims.com website which provides consumers with Islamic clocks that indicate the time of prayers.

### 5.2. The impact of religion on marketing activities: bringing the product to market

As mentioned above, also with regard to the ways in which the products are offered to the market, companies that intend IDE should analyze the possibility of having to adapt to religious principles. Take for example, the Islam religion in Muslim countries (especially the Middle East) plays a decisive role not only in the conduct of business (processes and business decisions) but also on the purchase decisions of consumers. Compliance with the Koranic laws strongly influences the attitudes and consumption of the Muslim population and it is therefore necessary that the western companies decided to do business with this community, a workable marketing strategy *ad hoc*.

The advertising, in particular, can turn into a boomerang for the company, should offend local religious principles. In order to avoid misunderstandings religious, advertising campaigns West must abandon the logic behind the strategies that are normally implemented in Western countries and that is the frantic quest to capture the attention of potential consumers: the “stand out” at all costs.

To achieve this goal in the West are frequently used images and phrases or provoca-
tive effect, often on the edge of good taste. On the contrary, it is not recommend-
ed that the representations in the advertising markets or Islamic that make fun or
tumble; it is advisable to inform potential consumers in a *truthful, direct and polite*. Moreover, the use of figures of speech such as paradox, hyperbole or exaggeration
risk in Arab countries to be interpreted as falsehood or lie. Not to mention the irony
of which we have written above in respect of the case of the “Danish cartoons”\(^40\).

Western Advertising Campaigns cleverly sent to market the idea that shopping is
equivalent to the freedom to decide and it is undeniable that this message has taken
hold in some respects even Muslim consumers (thanks to television and the pro-
gressive impose malls). Nevertheless, it is undeniable that Islamic societies are more
or less all influenced by the ethical principle of *Zuhd*. Through the use of this term
is to recommend that the faithful live their lives taking into account only the real
needs and neglecting the satisfaction of the needs superfluous. Since this is very dif-
ficult to narrow down by law, the Islamic scholars merely suggest the faithful to live
simply, avoiding any form of competition and thus interpreting *Zuhd as the Islamic
answer to the western consumerism*.

On the other hand, some religious terminology is sometimes used to reassure con-
sumers about the integrity of Islamic products subject of advertising phrases like
*Bismillah* (“In the name of God”, a phrase used by Muslims before undertaking an
action) or *Allah Akbar* (“God is great”) you can easily find the posters that adver-
tise Saudi banks or drugs\(^41\).

Also in relation to the way in which the products are offered to the market, there is
the issue of Arab women. Advertising, you know, reflects the values and the changes
in society and as such is based on stereotypes socially accepted. Especially woman,
in Muslim countries, is different from the role she is well known in the West. In the
opinion of many observers of the Muslim community, in recent years the status of
women is more free when viewed through advertising in many countries of the Gulf
and the Middle East\(^42\), but this does not alter the fact that the process of emancipa-
tion is evolving , in reality, in a very slow. In general we can say that there is still a
modern and enterprising woman\(^43\).

In the West, trying to differentiate a *brand* on the other hand, companies and ad-
vertising agencies aim of phantasmic qualities such as prestige or *sex appeal*, but it
is not advisable to use these modalities still very conservative in countries such as
those in predominantly Muslim\(^44\): in fact , one of the behaviors encouraged by the
Muslim religion is the simplicity in consumption as it is saving. And it is a chance to save one of the keys to be able to communicate effectively to the consumer Islam. Another issue which the Muslim people is very sensitive to is the environment and protecting their own health. The Qur’an strongly condemns the behavior characterized by waste and unnecessary consumption: it follows that the Muslim consumer is particularly sensitive to the messages and appeals that support a safer and healthier environment, although many Islamic countries have not yet adopted the same environmental standards more developed Western countries. Nevertheless, this is definitely a strategic issue on which many companies should aim to advertise their products.

The teachings of Confucianism affect significantly the promotional activities of foreign companies. Among these is that of utilitarianism: Confucius said that in every human activity the substance of things was always preferable to their appearance. This principle finds its immediate applicability, especially in the Chinese market, where the vast majority of consumers rate the attractiveness of a product primarily based on its operation and its durability. The exasperated search of products to give a status symbol to those who possess them is a recent phenomenon, geographically limited to a few areas of China (the centers of major cities) and that distinguishes the narrow niche of wealthy consumers. The fact that this small niche of consumers represents a large turnover of companies is due to the fact that the term “restricted” is used in relation to a population of over a billion people. The extreme pragmatism of the majority of consumers opposed to that exasperated the quest for evidence of how they are rooted in China, the ethical principles of the Chinese philosopher who for centuries have prevented the rise of a consumer culture intermediate could combine in a more balanced the concepts of utility and beauty.

Modesty and humility are other prerogatives of the human being strongly encouraged by Confucianism, which are also reflected in one of the most famous Chinese proverbs: “modesty helps people to move forward, while the presumption holds his leg back.” Modesty and humility are the basic principles of society “collectivist” to the point that the choice of purchases of luxury goods, which give a status symbol to those who possess them and then provide social recognition in the form of respect, is a consequence of the need to avoid conflict with others. This explains why in China in the field of luxury cars, Bentley is widely preferred to Rolls-Royce: the statue of steel “flying woman” placed on the front of Rolls-Royce symbolizes the
absolute power exercised in the past by imperial dynasties Chinese and Communist China no one, not even the very rich, wants to challenge the role of the Communist Party. In general, the very wealthy Chinese, after having obtained the said social recognition of respect, tend not to flaunt their wealth beyond measure at the end, of course, not to get into a conflict with others.

Research exasperated modest and humble behavior can sometimes (not so often) turn into frugal way of life so as to be in clear conflict with their social status. The extreme case is that of Ms. Gong Ruxin which bequeathed a fortune estimated in the order of 4.2 billion U.S. $. After his death it was discovered that the lady lived with Ruxin 400 U.S. $ per month, had never bought luxury goods and his favorite food was the McDonald’s Filet-O-Fish.

One of the main challenges for companies wishing to proceed to the IDE, then, is to accurately identify the characteristics of their products and their communication strategies, always keeping in mind the ways in which religion can influence the choices, behaviors and the lifestyle of consumers.

Notes

1 The most striking example of this is that in Rwanda the deeply divided ethnic Tutsi and Hutu speak the same language: the Kinyarwanda.

2 “The concept of culture is complex to the point that has not yet been defined unambiguously and / or systematic. Kroeber and Kluckhohn (1952) reported 160 definitions of culture! Davis (1968) has linked the culture of art, music, science, technology, philosophy, religion, and a million other areas. You can better understand the apparent effect of the ubiquitous effects of culture through its conceptualization offered by Schein (1979), who defines it as a phenomenon that operates on many levels.

3 For example, Zhang and Jolibert have classified Chinese consumers and analyzed their behavior based on majority religion / philosophy values. These consumers were grouped by Lu Xiao 2008, p. 4, into the following three categories: 1. Confucian; 2.

4 See the example company Mattel in Kuwait reported later.

5 The Arabic word Ramadan is literally translated as “month / hot hot.” The sacredness of this month is based on the Koranic tradition, according to which, in this time of year, Muhammad would have received the Revelation. During this month, Muslims must refrain practitioners - from sunrise to sunset - drinking, eating, smoking or practicing sexual activities. Only according to some, the act of perfume is forbidden. On the occasion of Ramadan is also required of the faithful to avoid surrender to anger. The spiritual significance of fasting, according to the theologians, is to teach man the self-discipline, membership of a community, patience and love of Allah.

6 The Sunna (Arabic term that has among its meanings that of “behavior” or “rule of conduct”), can be defined more generally as the “tradition”, and this term refers to the collection of all that has been handed down in relation to the sayings and life of Muhammad, the Prophet of Islam.

7 The verse in question refers to the night of ascension, during which Muhammad by the Angel Gabriel is transported on a journey through the afterlife Mecca and Jerusalem to the presence of Allah. During this trip Muhammad stops to pray five times (The Koran, Sura 17:1). The Koran [The Qur’an], J.M. Rodwell, (Translator), Phoenix, London.

8 The Sunna distinguishes between visible and invisible impurities. In our case, we refer to the visible ones, namely perceibibili with the senses, such as the presence of impure substances (urine, blood, dirt in general) on the body and clothes.

9 The Islamic calendar is based on a traditional scan time purely lunar and was introduced by Muhammad in 622 AD and consists of 12 months, alternately of 29 and 30 days. It follows that the traditional Islamic calendar consists of 30 days.

10 The house of God according to Muslims residing in the city of Mecca in Saudi Arabia. Usually the pilgrimage is made during the twelfth month of the Islamic calendar.

11 The Koran, Sura 3.92.

12 As we shall see in the following sense of respect for the community is one of the fundamental principles of Islam.

13 The Vedism can be placed temporally around 1500-900 BC Unlike all other Indian religions, the Vedism is based solely on written texts from which it takes its name: the Vedas. In this regard, see: Narayanan 1994: 64-78.

14 900-400 BC about.

15 In the Hindu pantheon there are multiple gods, demi, demons and personifications
of nature.

Apart from some holidays at national level, such as Diwali, most of the religious celebrations is of a local nature. One of the most famous celebrations is held in the region of Orissa in honor of Krishna Vishnu as lord of the world.


In Christian theology, dogma is the truth contained in the sources of divine revelation, and as such, proposed to the faithful by the Magisterium of the Church, with regard to Christianity, or more generally by the religious authorities with regard to other professions of worship.

The religious precepts can be defined as “the requirements or regulations which the believer must follow during its existence.” Ventura 2005: 260.

An example of acts simply recommended it is provided by the interpretation of Islamic theologians and jurists about some social behaviors expected in the Sunnah, such as, for example, the cut of the beard and hair that should contribute to resemble as much as possible faithful envoy of God

Bandura 1989.

"The law of causality, for which every action in this life is an adequate effect in the next, is defined by the word Karma. On the basis of this law, the fate of every human being is a consequence of the conduct in previous lives and behavior in his present life will depend on the form of his next reincarnation as a daemon, animal, spirit, man or god. The doctrine of Karma makes the diversity of human destinies. “

The “fatalism in a static sense” is our definition, created and used to better express the extreme branch of theological fatalism that prevents men, however, behave, to change their fate has already been decided from the moment of their birth, understood as reincarnation.

See the studies about issues of attributional style and model of learned helplessness in Abramson-Seligman-Teasdale 1978: 49-59.

Taken from: Maududi, Mawdudi, Murad 1986.

In the sense that only God can have such rights and order the punishment or forgiveness if they are violated. See Abu-Hassan 1997.


Beekun - Badawi 1999.

Siengthai - Betcher 2004: 146.


Percentages taken from: http://www.al-islam.org/it/scoislamshi/6.htm
32 Percentages taken from: http://it.wikipedia.org/wiki/Induismo

33 The food, to be called halal, during their preparation should not be in contact with unclean food or kitchen utensils and other dining facilities that have treated unclean food. Furthermore, especially meat, should be treated in accordance with a predetermined well.

34 Among the foods that are not allowed include, among others, pork, dairy products and intoxicants (alcohol).

35 The need for a reliable labeling system is not felt only in Europe but throughout the Islamic world. In order to protect consumers from counterfeit halal food, some states have taken steps to increase the penalties. For example, in response to pressure from the Islamic Religious Council (Muis), the Government of Singapore has recently proposed to the House a few changes to the so-called Administration of Muslim Law Act (AMLA). Among these changes, there is one that substantially strengthening the penalties for the crime of abuse of the logo “halal”. This proposed amendment wants to put an end to this anomaly in the current law, according to which individuals are punishable by imprisonment and legal persons only with a penalty of an administrative nature. With the new legislation will place the obligation to identify the persons responsible for the improper use of the logo “halal” even if they act as directors or employees of a company and to punish by imprisonment for up to 12 months, a fine of up to U.S. $10,000, or both. In this regard, see Z. Hussain, Muslim Institutions to Get More Clout, “The Straits Time” (English-language newspaper in Singapore), 16 September 2008, p. B6.

36 Leviticus is the third book of the Torah (Hebrew word meaning teaching or law, and with which you indicate the first five books of the Tanakh, the sacred text, and it is customary to refer to the Jewish law in a general sense) and the Christian Bible and is found in the Old Testament. In the view of traditional Jewish and Christian then, the book of Leviticus was written by Moses himself. This view was maintained by those religious groups that reject the historical method in the study of the Bible.


38 www.bankerme.com

39 For example, at the end of the nineties, the famous toy company Mattel opened its new offices in Dubai and was hit by a fatwa ordered by the Imam of Kuwait to the detrimental effect that the Barbie doll could lead to the minds and morality girls. Mattel was thus forced to change the physical characteristics (yield less curvy) and clothing (no skimpy clothes) for your doll.
It is also true that, at times, the Arabs see the offensive religious references where there was not even the intention: it is explanatory in this sense, the case of ABB (Asea Brown Boveri), a global leader in energy technologies and the ‘automation, which could not show their logo on a billboard inside of the airport in Bahrain, because the white lines cross on a red background can be found in the letters of the acronym, reminded the Christian cross (as well as Moreover, the Danish flag).

Even the western company Ford, in television advertising its own sports car, was reciting the two protagonists, both dressed in traditional Arab clothes, the expression *Ma’ashallah* (“God’s will be done”) whenever one of the two pointed out the other features and amazing quality of your car.

In countries like Oman and Kuwait, women hold senior positions in the institutional and corporate law in the UAE is higher than the percentage of women graduates than men.

In the Gulf countries, is again the stereotyped figure of the woman as she was, for example, in European countries in the seventies: what is represented in the ads is the beautiful and impossible, or the housewife who lives in the kitchen and spend time cleaning the home or caring for the offspring. Representations in advertising of banks, for example, the woman is always shown as the wife of one who brings money home and which is the name of the current account. In the advertising of cars, the Muslim woman has the role instead to test the safety and reliability of the car, and thus participates in the buying decision.

A poster advertising the perfume Cool Water by Davidoff, showing a half-naked woman emerging from a lake, has been previously modified by the publicity Agency for the Arab market: bare shoulders were covered by inserting a montage with a giant rock so that only the woman’s face remained visible. Although this solution publicity has been blocked in some Arab countries because the woman’s face was “*too sexy and inviting*”.

You must have understood the marketing manager of Pepsi-Cola when they launched a press campaign which stated the possibility for consumers to buy the drink, the immediate end of Ramadan, and also save on the price. So, respect for religious traditions and savings opportunities for the Muslim community: smart strategy and winning. In following the “strategy of saving” Coca-Cola gained, however, the opposite effect: to celebrate its first year of stay in the Iranian market, the American company decided to market its drink with a big discount, making the suspect government that Coca-Cola in the previous year had profited too much on sales. It was later imposed on Coca Cola to revise saving production costs previously reported in the financial statements.
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The concept of enjoyment in the cultural heritage management

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As a foreword, it seems opportune to define what we are going to speak of. First of all: these remarks have a general nature, but of course any time they will need to become concrete it will be the Italian situation to be considered.

The notion of cultural heritage is worldwide recognized. A contribution resuming the definition of cultural heritage throughout a long list of official documents is easily available on the web (Jokilehto 2005): within them, the definition of UNESCO World Heritage Convention, obviously important (UNESCO 1972), who followed the other given by the 1970 Convention (UNESCO 1970). Some lines below, the official Italian definition will be shown.

Harder about the other concept expressed in the title. As an Italian, I confess to have had some difficulty to determine the exact translation of the term “fruizione”, used in its original version by the 2004 Code of the Cultural Heritage and Landscape (Legislative Decree n. 42 of January 22, 2004: from now on, “the Code”). Dictionaries gave the choice between two nouns: enjoyment and fruition.

The translation of the Code hosted by the UNESCO website had used ‘enjoyment’. Some qualms still persisted in me. Because of its similarity to the concept of pleasure, enjoyment scared me a bit, fearing the reactions of specialists. On the other hand, fruition revealed itself tied to the fulfilment of a hope or the joy to possess a thing, with a bigger difference in meaning than in writing with respect to the Italian word.

So, if a first definition of enjoyment as “the state or process of taking pleasure in something” was giving me scruples, the second one (“the action of possessing and benefiting from something”) persuaded me to fully accept ‘enjoyment’.

There is a reason to have been so longwinded about the translation of a word. The concept of enjoyment plays a lead role in everything related to the cultural heritage. The very reason for its protection is because it can be enjoyed. United Nations consider the enjoyment of cultural heritage as a human right (Shaheed 2011). No human society, or community, would ever accept what cultural heritage protection
costs - in various terms - if everything was not directed towards benefiting from it. We can argue as long as we want about what ‘benefiting’ means, but that is not the crux at this moment.

The Code statues its principles in Article 1, where it immediately explains how the conservation is interconnected with the enjoyment:

«1. In implementation of article 9 of the Constitution, the Republic shall protect and enhance the cultural heritage in accordance with the powers set out in article 117 of the Constitution and according to the provisions of this Code.

2. The protection and enhancement of the cultural heritage shall concur to preserve the memory of the national community and its territory and to promote the development of culture.

3. The State, the Regions, the Metropolitan Areas, the Provinces and Municipalities shall ensure and sustain the conservation of the cultural heritage and foster its public enjoyment and enhancement.

4. Other public bodies shall, in carrying out their activities, ensure the conservation and the public enjoyment of their cultural heritage.

5. Private owners, possessors or holders of property belonging to the cultural heritage must ensure its conservation.

6. The activities concerning the conservation, public enjoyment and enhancement of the cultural heritage indicated in paragraphs 3, 4 and 5 shall be carried out in accordance with the laws on protection.»

Article 2 gives the definition of cultural heritage, and specifies that public cultural heritage must be designated for enjoyment:

«1. The cultural heritage consists of cultural property and landscape assets.

2. Cultural property consists of immovable and movable things which, pursuant to articles 10 and 11, present artistic, historical, archaeological, ethno-anthropological, archival and bibliographical interest, and of any other thing identified by law or in accordance with the law as testifying to the values of civilisation.

3. Landscape assets consist of the buildings and areas indicated in article 134, which are the expression of historical, cultural, natural, morphological and aesthetic values of the land, and any other assets identified by law or in accordance with the law.
4. Cultural heritage property belonging to the government shall be designated for public enjoyment, compatibly with the needs of government use and on condition that no protection reasons to the contrary persist.»

Article 6 of the Code introduces another concept, whose translation is once more to be discussed. The Italian term “valorizzazione” becomes ‘enhancement’ in the version of the Code on the UNESCO website. Dictionaries prefer ‘increase in value’, ‘exploitation’, ‘improvement’, ‘development’ as the English for it. ‘Enhancement’ seems to be referred rather to the results than to the action, and to belong to the informatics. Anyway, because of having implicitly adopted here that translation, I will use ‘enhancement’. Of course, the value to be increased is not to be thought as a monetary one. Article 6 explains:

«1. Enhancement consists in the exercise of the functions and in the regulation of the activities aimed at promoting knowledge of the cultural heritage and at ensuring the best conditions for the utilization and public enjoyment of the same heritage. Enhancement also includes the promotion and the support of conservation work on the cultural heritage.

2. Enhancement is carried out in forms which are compatible with protection and which are such as not to prejudice its exigencies.

3. The Republic shall foster and sustain the participation of private subjects, be they single individuals or associations, in the enhancement of the cultural heritage.»

The Code devotes a whole Title (Title II of Second Part) to “Enjoyment and Enhancement”. Its Chapter 1 concerns the “enjoyment of cultural property”. First of all (Article 101), some important definitions are given:

«1. For the purposes of this Code, museums, libraries and archives, archaeological park and areas, and monumental complexes are deemed institutions and places of culture.

2. The following definitions apply:

“museum” shall mean a permanent facility which acquires, conserves, arranges and exhibits cultural property for the purposes of education and study;

“library” shall mean a permanent facility which gathers and conserves an organised collection of books, materials and information,
written or published on any kind of support, and ensures consulta-
tion for the purposes of promoting reading and study;

“archive” shall mean a permanent facility which collects, inventories,
and conserves original documents of historical interest and ensures
consultation for purposes of study and research;

“archaeological area” shall mean site characterised by the presence
of remains of a fossil nature or of artefacts or prehistoric or ancient
structures;

“archaeological park” shall mean a land area characterised by im-
portant archaeological evidence and the presence of historical, land-
scape or environmental values, organised as an open-air museum;

“monumental complex” shall mean a collection of a number of
structures which may have been built in different periods, and which
over time have, as a whole, acquired autonomous artistic, historical
or ethno-anthropological importance.

3. The institutions and places indicated in paragraph 1 which belong to gov-
ernment bodies are designated for public enjoyment and offer a public
service.

4. The exhibition and consultation facilities as well as the places indicated
in paragraph 1 which belong to private individuals and are open to the
public offer a private socially useful service.»

Space to the debate maybe remains, but knowing exactly the “objects”, the “places”,
to be enjoyed in their constitution is an indispensable starting point to speak about
the “enjoyment of publicly owned institutions and places of culture”, as following
Article 102 does:

«1. The State, the Regions, other territorial government bodies and any other
public body and institution shall ensure the enjoyment of the properties
present in the institutions and places indicated in article 101, in compli-
ance with the fundamental principles established by this Code.

2. …, regional legislation shall govern the enjoyment of the properties pres-
ent in the institutions and places of culture not belonging to the State or
for which the State has transferred use on the basis of the laws in force.

3. The enjoyment of public cultural properties outside the institutions and
places indicated in article 101 shall be ensured in accordance with the provisions of the present Title and compatibly with the implementation of the institutional purposes to which the aforesaid properties are designated.

4. For the purposes of co-ordinating, harmonising and increasing enjoyment in relation to the publicly owned institutions and places of culture, the State, and, on its behalf, the Ministry, the Regions and other territorial government bodies shall define agreements in this sphere, with the procedures set out in article 112. Where no agreement exists, each public body must guarantee the enjoyment of the properties under its jurisdiction.

5. By means of the agreements indicated in paragraph 4, the Ministry may also transfer jurisdiction of cultural institutions and places to the Regions and other territorial government bodies, on the basis of the principle of subsidiarity, for the purpose of ensuring adequate enjoyment and enhancement of the properties located therein.

Cultural heritage belongs to humanity in its wholeness, so the Code specifies that also privately owned cultural property must be put in the conditions for the enjoyment.
The importance of this point must be underlined. The juridical principles recognize that every citizen can enjoy every cultural property, in the regulated conditions. Article 104 has to enact:

«1. The following may be subject to public access for cultural purposes:
   a. immovable cultural properties indicated in article 10, paragraph 3, letters a) and d), which are of exceptional interest;
   b. the collections declared under article 13.
2. …
3. Visiting procedures shall be established by agreement between the proprietor and the superintendent, … .
4. The provisions in article 38 shall remain in force. [Buildings that have undergone conservation works with the State participating in expenses, must be made accessible to the public.]»

Yet at Article 102 Regions were always cited as bodies having competence on enjoyment. The new wording of Title V of the Constitution makes explicit that Italian Republic is constituted by Municipalities, by Provinces, by Metropolitan Cities, by
Regions and by State. So, first paragraph of Article 105 provides:

«1. The Ministry and the Regions shall, within the sphere of their competence, ensure that the rights of use and enjoyment which the public has acquired over the things and properties subject to the provisions of the present Part are respected.»

Those territorial government bodies are also involved in the enhancement of cultural heritage (as reaffirmed by Articles 112 and 113 of the Code). That is, in its turn, another definite case where Title V of the Constitutional Chart is applied: the so-called “concurrent competence”.

This legislative framework, in which the enjoyment of Italian cultural heritage operates, let everybody understand how central the enjoyment is. Protection has not an abstract goal. As Article 3 of the Code says at paragraph 1, «protection consists in the exercise of the functions and in the regulation of the activities aimed at identifying ... the properties constituting the cultural heritage and at ensuring the protection and conservation of the aforesaid heritage for purposes of public enjoyment.» Cultural heritage does not own to an élite (of lovers, of scholars, of wealthy person). It is to be enjoyed; and by everyone. Even limitations to the right of ownership are provided for.

This enjoyment is not even limited in time. Protection is accomplished today to preserve cultural heritage for next generations’ enjoyment, as affirmed since the works of Franceschini Commission (Atti 1967). Once again, the scruples in translating: this enjoyment is clearly far away from any hedonistic shade of meaning. Eastern cultures, so sensitive to the relationship between Man and Nature, Environment, Landscape, could teach as enjoyment is a form of knowledge and spiritual enrichment.

However, cultural heritage is not a consumer good. So enjoyment is not mere use (which just involves the consumption, something to reject regarding the cultural heritage). Hence arose the concern to translate the Italian word “fruizione”. Cultural heritage needs a conscious enjoyment. Those who benefit of it must be able to understand the messages coming from it. An educational action is claimed.

The educational is well-established in museums. Perhaps, a bit less when is to be considered the heritage spread all over the territory. Italy’s landscape, as well as the one of countries with a massive and long presence of civilizations, has literally been built by human culture. It is the well-known concept of cultural landscape (Sauer 1925, Piccardi 1986, UNESCO 2011 - Article 47). A bigger attention to such a dif-
fused heritage represents the next frontier.
As a matter of fact, a different approach to the enjoyment of cultural heritage is necessary. The old one can be defined as site-oriented approach. A simple scheme can explain the situation. Cultural heritage, split up in its particularisms, is in the middle and the single reasons of appeal orbit all around, with examples (Fig. 1).
It is easy to see that each reason identifies a cultural site as a target. Mass media play a strange role. Their communication of the cultural heritage is too often centred on the masterpieces, the worldwide famous monuments or museums, almost seen as fetishes. Even though it is not the only one, their influence is powerful. As Directorate-General for Antiquities, we deeply feel the problem:

«Contemporary society, and more in a country like Italy where the traces of ancient cultures are huge, perceives the protection of archaeological heritage with a mixed feeling of pride and satisfaction, often induced. But therefore, it is futile because felt as related to additional realities, not very important, and it is valid until the consequences are not perceived with annoyance, as colliding with the fulfillment of the needs of society, especially with one’s own. The appreciation of the charm of ancient remains ends abruptly when their presence prevents the desired work. The protection of amazing finds is still understood, while all those saved by the Superintendences are even believed too many.» (Proietti 2011)

The current effort is to go further on, as it is actually happening. Meanwhile, some creeping problems are to be considered. They are theoretical and operational.
From the theoretical point of view, it is to be said that a so powerful concept of enjoyment is still new in Italian regulations. It is located in a border area which needs a multi-disciplinary approach. Many branches are called to concur: law, economics, political science, communication science, and obviously those who are peculiar to the cultural heritage in its different expressions. It is not always easy to make them coexist, to let everybody understand that no branch is grander than others. Anyway, big steps have been done.
From the theoretical proceed the operational problems. Enjoyment is yet deeply felt as in contrast with protection. That owns not only to the physical aspects, but to the sphere of identity itself too, where enjoyment seems to become a banalization of the high constitutive essential being of cultural expressions. The exercise of other
branches’ competences is often considered as an invasion of the pitch by specialists of a discipline. Culture heritage managers have not studied management or administration, but they come from humanistic studies, or architecture in the best case. Law and economics scholars are inclined to aim only at major monuments, and their call for adopting the systems approach often excludes, unbelievably, the very cultural tissue of a territory. Some further troubles can derive from possible local conflicts involving the different bodies of the Ministry, the Superintendences and their superior in the hierarchy, both the Directorates-Regional (holders of territorial competence and budget administration) and the Directorates-General (scientific competence). The concurrent competence on enhancement of other bodies of the Republic complicates the situation. Obviously, lack of public financial resources, more dramatic in situation of crisis, is maybe the main problem, and sponsoring activities for the cultural heritage is hardly estimated as profit-bearing by private investors. As a consequence, because of the very low cost, partnerships with school become preferential, even more than they already had to be by considering the importance to invest in youngsters when they are in learning contexts.

When previous considerations are applied to phenomena of cultural tourism, it is possible to resume them into three key themes.

![Visitors of museums and archaeological sites in Italian Regions (Data: 2006; source: ISTAT)](image-url)
Fig. 4. Visitors and Receipts of State Museums and Archaeological Sites, year 2011 (Source: MiBAC-SISTAN).
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Fig. 5. Top 30 ranking of Italian museums and archaeological sites, year 2011 (Source: MiBAC-SISTAN).
1. Conflict between protection and conservation, on one side, and enjoyment, on the other. As shown, that drags on with it many others misunderstandings.

2. Dichotomy between famous and overcrowded attractions and other valuable cultural attractions placed out of touristic circuits.

3. Tourism as cause of deterioration versus tourism as factor of stimulus for reclamation and enhancement.

These points have to be compared with some data.

- There was a large increase in demand for cultural heritage. From 16 million visitors in 1992 up to over 40 million in 2011, only for the State heritage.
- As a consequence, the cultural heritage offer has met an expansion in last decades: more museums (in number and typology) and exhibitions, a growing presence of educational activities, etc..
- There is a concentration of visits to main sites, with about 10% of sites collecting around 75% of visitors.
- The average time of a visit to a cultural property is 2 hours, appearing tied to a trend which sees a lot of one-day excursions and a low number of over-
night stays.

Cultural tourism seems to tend to be founded on the search for a strongly aesthetical and educational experience. A search very often not going to be satisfied, due to an inadequate business management of many sites.

That is the child of the site-oriented approach. As yet said above, a new approach is needed. Cultural heritage must be considered with its appeal factors connected to the contexts. Next figure schematizes what can be called “experience approach” (Fig. 2).

The reasons to visit cultural heritage as in previous figure, which occupy here the middle of the scheme, now interact with contexts. A couple of them have a matrix where man is deeply called into question, two others rather own to a geographical dimension. The best sense of lecture is anticlockwise, beginning from bottom, right.

Cultural heritage is one of the strongest factor constructing the feeling of collective identity. A community recognize the signs of its history in the cultural heritage. Something that becomes, from collective, even individual and descends from the nature itself of cultural heritage, as defined by Article 2, paragraph 2, of the Code (see above). Communities and people must be involved in the enjoyment of a heritage which is their own. The concepts of contiguity and continuity were introduced as key words to explain the process by which the people of a community find their own identity in the signs of the cultural landscape, understood as a connective tissue (Settis 2002).

Cultural heritage, both material and immaterial, has “built up” the landscape. The cultural landscape is the ineludible context where everything is put. No monument, no site, can be considered as isolated, as out of this context. Best enjoyment is the one able to understand all existing relations between the various elements of landscape. The monument, or site, is just one of them.

Some elements of the landscape can have a strong own appeal, which can be summed together. The proximity of a cultural attraction to other ones, or to naturalistic attractions, for instance, as well as gastronomic ones, etc., strengthens the appeal. A principle easy to postulate, harder to apply when working out of a logic of system. A territory can have a touristic vocation unrelated to the cultural heritage (seaside, thermal baths, fair-grounds, religious attractions, and so on) which gives rise to a good and tested organization of accommodation facilities, to a network a services, to experienced conditions of accessibility and systems of informations and signs. It clearly helps a lot. No one pretends that cultural heritage enjoyment is a suffering ex-
perience. A comfortable environment induces to extend in time and number any visit. So, opportunities are many: conditions to turn them into concrete actions are to be created. A possible summary can be as follows.

- Increased coordination and communication among subjects who for various reasons deal with the cultural heritage, with a clear and profit-bearing framework to develop relations with stakeholders and investors.
- Exploitation of the intangible aspects of the cultural heritage alongside tangibles ones (evocative capability, link past/present, identitary representation, inclusion in thematic and/or territorial itineraries, etc.).
- Greater communicative and interpretative effort by site managers and the media to get the most distracted and inexperienced of audiences to know and to understand the cultural heritage. A massive use of new technology and media is highly recommended, even though the concreteness of the real must always be kept.
- Assumption of the play approach as a methodological value, where creativity, expression and communication are important cross-curricular skills not only for childhood.
- Addition of contents peculiar to the concerned discipline to those of the cultural property (arising interest for the methodology of knowledge alongside its results).
- Inclusion of the cultural property in a broader territorial context that allows the best method of enjoyment (transition from site-oriented approach to experience approach).
- Creation of a cultural territorial system which is concrete, practicable, and interconnected with services and infrastructures.

In the current situation, geographical disparity can occur. The Italian census of 2006 showed huge differences between some Regions and others. The first 4 places in the museums visitors ranking were occupied, often with abyssal gaps, by the Regions of the so-called “tourist-duct”. A virtual - but not virtuous at all - canal descending the Peninsula: Venice, Florence, Rome, Pompeii. Tour operators make up standard packets just considering main art cities. Times are to optimize. Cultural sites are quite considered as consumer goods (fig. 3).

State sites show more dramatically divergent data, as in table 1. Regions are seventeen because three of five Autonomous Regions with special statute exercise the preroga-
tive to manage their cultural heritage.

Graphics can help to immediately understand some phenomena (fig. 4).

The situation is clear. Lazio (Latium), the Region of Rome, has the 43.65% of the total visitors and 44.32% of the whole gross receipts. A bit less than the half. Regarding visitors, the 3/4 are touched summing Latium, Campania, and Tuscany: 73.67%. But data rise up to 88.08% when considering gross receipts. Let’s suppose, as in a gaming activity, that a private corporation invests in Italian museums. We were not last from

<table>
<thead>
<tr>
<th>REGIONS</th>
<th>VISITORS of sites with charge of admission</th>
<th>VISITORS of sites with free admission</th>
<th>TOTAL</th>
<th>GROSS RECEIPTS (Euro)</th>
</tr>
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<td>Paying</td>
<td>Not Paying</td>
<td>Total</td>
<td>Paying</td>
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<td>71.578</td>
<td>73.759</td>
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<td>39.002</td>
<td>54.695</td>
<td>115.848</td>
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<td>450.729</td>
<td>713.145</td>
<td>91.893</td>
</tr>
<tr>
<td>FRIULI-VENEZIA GIULIA</td>
<td>144.641</td>
<td>146.220</td>
<td>290.861</td>
<td>3.315.527</td>
</tr>
<tr>
<td>LIGURIA</td>
<td>32.000</td>
<td>52.661</td>
<td>84.661</td>
<td>5.959</td>
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<tr>
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<td>526.193</td>
<td>1.334.604</td>
<td>80.216</td>
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<td>MARCHE</td>
<td>200.072</td>
<td>254.422</td>
<td>454.494</td>
<td>15.459</td>
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<tr>
<td>PIEMONTE</td>
<td>500.608</td>
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<td>1.323.585</td>
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<td>PUGLIA</td>
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<td>TOSCANA</td>
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<td>1.600.771</td>
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<td>UMBRIA</td>
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<td>236.551</td>
<td>-</td>
</tr>
<tr>
<td>VENETO</td>
<td>678.232</td>
<td>282.594</td>
<td>960.826</td>
<td>21.018</td>
</tr>
</tbody>
</table>

Tab. 1. Data: 2011: Source: MiBAC-SISTAN.
truth imagining that it would “buy” only those three Regions. The balance costs / benefits appears negative for all others.

Data are of course to be red, and places to be known. Friuli - Venezia Giulia presents a good result as visits, but very low as incomes. Over 90% of visits are in sites with free admission. Free admission means that a ticket is issued to get into a fenced area, but with no payment of money, being different from the free entrance (no ticket given). Looking at single sites data, it is possible to discover how the Park of Miramare Castle in Trieste, which has had 3,306,650 visitors with free admission, is used as a public garden by inhabitants of the town. Veneto, the Region of Venice, does not attain great results in comparison with a number of tourists which was around 6 million in 2006 (see figure 3). It is to be remembered that these data are referred to State museums, while in Venice, more than in Florence or Rome, the most famous and visited have very often other ownerships.

Examining of single sites data brings other important results. The Statistical Service (SISTAN) of the Ministry for cultural heritage and activities (www.statistica.beniculturali.it) registers visits and incomes of the 488 State museums and archaeological sites. Between various statistics, it elaborates the “Top 30 Ranking”. The preponderance of Coliseum over all others is clear. The hyperbola shown by fig. 5 rears up resolutely coming closer to this first value. With its 5,391,978 visitors, the Coliseum circuit had the 26,94% of the whole Top 30. More the 1/4. But it raises up to over 1/3 (36,34%) when considering the gross receipts. The first two of the ranking, Coliseum circuit and Pompeii Excavations, collect 38,57% of Top 30 visitors and even 54,10% of gross receipts.

Even more amazing is the comparison, over all if we should think again as an investor, with all the 488 registered sites. Percentage of the Top 2 of the ranking do not fall a lot about gross receipts: 48,92%, about half of total, with 19,24% of visitors. That means a high profitability index. We cannot establish here where the ratio costs/benefits would still be considered as profit-bearing by a potential investor. Of course, only few sites would be accepted. Top 30 rise up to about 100 millions euro on a total of 110,4 millions. Figure 6 illustrates ratios between Top 5 and the rest (fig. 6).

Data interpretation needs every correct element. So, that is the opportunity to speak about the circuit and its difference from the cards. A circuit is a condition (obligation) to get in several museums or sites (around some theme) with a single ticket: no other way of admission is provided for. The ticket for the Coliseum includes the one for
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the Palatine and the Roman Forum. Unfortunately, in practice is about impossible to count eventual separated admissions. Museum cards (ArtCard, Naples; RomaPass, Rome; etc.) understand the concept of option (choice). They are just “ticket pass” to pay once the entrances to all museums or sites of a territory, and save money, with any option and choice kept free.

Anyhow, data make believe that something is definitely to be corrected. When possible, Superintendencies have adopted a safeguard policy. Privates wanting to manage the so-called Additional Services of main museums are requested to sign leases where minor sites are included: “take them or leave all”. Additional Services regard ticketing and reservation, bookshops and gadgets sell, restaurant and cafeterias, wardrobe, guided visits and didactic assistance, cultural promotion. Since 1994 they can be entrusted in concession to privates. After a season of enthusiasm, this cooperation has passed through a crisis. Reasons, on enterprises side, are:

- only top museums give profits;
- short visit time do not allow collateral activities;
- archaeological sites, even if culturally significant, are often hard to be reached and away from infrastructures and services networks;
- somewhere, illegal commercial concurrency is hard to be overcome;
- visitors are not well distributed over the year, while expenses are constant;
- tenders awarded to the best discount entail difficulties to honour commitments.

And, on Superintendencies side:

- concessionary and Superintendency communication campaigns can sometimes not be aimed at the same goals;
- contents of educational offers are often out of control, or judged inadequate, as well as is believed incorrect making school-children pay;
- in practice, concessionary’s staff shows not to have a profound qualification on the institutional framework (set of rules, rights of visitors, etc.);
- special events, organized by the concessionary, are rather aimed at increasing profits than at a cultural purpose, and can raise the risk of damages for the property;
- the participation to such events of Superintendence’s employees, even though highly wished by Unions, since a payment on behalf of a third party is provided for, can produce nuisances to the ordinary duty;
many people do not understand why the State must expend to maintain cultural heritage while privates gain profits from it. Finally, the survey on problems that the concept of enjoyment meets with its application has the only goal to understand how to put them right. The conscious enjoyment cannot be given up. Cultural heritage is maintained to be enjoyed. In the more correct way.

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Tourist experience as an enabler for the development of tourism destinations

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1. Introduction: the concept of experience in tourism

The word “experience” comes from the ancient Latin *experientia*, i.e. act of trying, from the verb *experiri* (to try). Its etymology refers then to “something personally encountered, undergone, or lived through” (Merriam-Webster dictionary) or to “something that happens to a person that affects how she/he feels” (Cambridge dictionary).

In recent years, the concept of experience has gained a fundamental relevance in managerial literature and in business practice. In particular, the consumption of experience (Pine and Gilmore 1999) has been identified as one of the most important driver of development of many global business activities. In fact, more than the ability to produce high quality products, it is the delivery of a memorable consumption experience that matters in the emerging experience economy. Several recent evidences confirm that the high quality of products is not able to influence the selection process of global consumers inside markets (Pine and Gilmore 1999, 2002), while experiential marketing theory states that firms have to invest in a distinct value-added provision for products and services with a significant high level of functional quality. In fact, in the emerging experience economy more than the ability to produce high quality products, it seems that it is the supply of a memorable consumption experience that matters (Barbini et al. 2012). The experiential approach offers a different look at the consumers and represents a helpful framework for better recognizing the importance of some neglected variables by researchers such as the roles of emotions or the significance of symbolism in consumption (Addis and Holbrook, 2001).

The evolution of the focus from the management of the customer satisfaction to the management of the customer experience has important consequences on enterprises: “the company we’ll call it an experience stager no longer offers goods or services alone but the resulting experience, rich with sensations, created within the customer. All prior economic offerings remain at arms-length, outside the buyer,
while experiences are inherently personal. They actually occur within any individual who has been engaged on an emotional, physical, intellectual, or even spiritual level. The result? No two people can have the same experience period. Each experience derives from the interaction between the staged event and the individual’s prior state of mind and being” (Pine and Gilmore 1999: 12).

In this context, the tourism industry, which traditionally manages experiences, has been able to take advantage of the new business techniques and of new theoretical contributions (Ritchie et al. 2011): “tourism has been at the forefront of staging experience, as Sternberg (1997) succinctly put, «tourism primarily sell a staged experience… tourism’s central productive activity is the creation of the touristic experience»” (Ho et al. 2007: 119).

We suppose that in order to create a touristic experience, it could be very interesting to follow an embeddedness perspective which has been used by several scholars to emphasize the cooperative relationships with other business actors as a crucial ingredient of every organization’s business life (Granovetter 1985, Uzzi 1997, Hakansson and Johanson 2001). In this context, an underlying idea is that cooperative actors who are strongly tied to each other are more capable of sharing a common experience. It involves to give great attention on different levels and intensity of relationships’ social content – trust, informality, reputation, reciprocity norms - between actors involved in networks both formal (i.e. business related) or informal (family, friends). In fact, this social content is always present in every typology of network, independently from the structural characteristics of relationships between actors. The more and more importance of social skills arose from the recognition that traditional approaches to the study of tourism research have been unable to include a social context. Consequently, in the last fifteen years the concept of social networks has been growing more and more popular in a vast range of social disciplines (Bourdieu 1983, Coleman 1990). An increasing number of different players, such are economists, sociologists, managers and policy makers, have used this concept to answer a wide range of questions related to their own specific fields of research, according to the idea that social phenomena may influence business development (Burt 1992, Moran and Ghoshal 1996). Really this term was originally used to describe the relational resources (Presutti et al. 2007), embedded in cross-cutting personal ties, that are useful to the reaching of individuals goals inside community social organization (Jacobs 1965). Recent research has applied
social capital theory to analyze the set of relationships developed by an individual actor with a lot of external actors and that may be useful to reach its personal goals. However, in the tourism sector the embeddedness perspective and social capital approach in terms of cooperative relationships have not been developed. Thus, as illustrated in the next section, we prefer to discuss the topic of experience and tourism destination according to a social network perspective.

2. From tourist experience to the tourism destination

Tourism experience encompasses the whole experiences of the tourist, from departure to the end of the travel (Mossberg 2007): “everything tourists go through at a destination can be experience […]”. To the stakeholders of tourism, such as tourists, destination marketers, local residents, and policy makers, the nature and scope of the experience offered by a destination and processed by tourists determine the value of the destination (Ho et al. 2007: 120). This situation affects all the industries, however it is particularly evident in the tourism industry since it “is an extremely competitive industry and to compete effectively destinations have to deliver excellent value to visitors. This depends on many aspects working together in unity. From the time that the visitor arrives at the destination, until he/she leaves, visitor value is affected by many services and experiences including a range of public services, private products and community interactions and hospitality. It is vital that the various components of the visitor’s stay are managed and coordinated to maximize customer value throughout the visit” (WTO 2007: 9).

The strong relationships linking business players in the tourism industry are also highlighted by Porter (1990: 77) who states that “in a typical tourism cluster […] the quality of the visitor’s experience depends not only on the appeal of the primary attraction but also on the quality and efficiency of complementary businesses such as hotels, restaurants, shopping outlets and transportation facilities. Because members of the cluster are mutually dependent, good performance by one can boost the success of the others”.

The need to analyze the customer experience not just in terms of experience evoked by the focal business player, but to take into account the whole network of subjects involved in interactions with the customer, is also shown by literature external to the tourism field (e.g. Berry et al. 2006, Gentile et al. 2007, Verhoef et al. 2009). It is probably due also to the fact that traditional studies do not explicitly take into
account the importance of the social network context in which tourist actors are embedded and especially of its potential role in reinforcing their activities). A deep analysis of social context could be useful in furnishing some insights to find a valid explanation of the role of experience for destination management. In addition, the quality of service is not directly related to the quality of experience; as noted by Otto and Ritchie (1996), a sum of excellent services cannot be considered as an automatic precursor of a memorable experience. Instead, it is the composite of all the services (“experience clues” in the definition proposed in 2002 by Berry et al.) provided by a lot of subjects that makes up the tourist experience. However, some researches have discussed the difficulties of using experiential concepts for developing and managing tourism destinations (e.g. Morgan et al. 2011). This seems to be a critical point since researches show that the demand for experience is a major trend in the tourist industry and that destinations now compete more and more by emphasizing the experiences they create (Barbini et al. 2012). The increasing demand for experiences shows that it is no longer sufficient for destinations to compete with their facilities and amenities, but that, instead, they should create different experiences to attract present and future travelers (Zouni and Kouremenos 2008). Due to the complex and multifaceted nature of the concept of experience, however, an experiential marketing approach faces several challenges in formulating and implementing effective territorial strategies.

Hence, the main tourist attraction (the main reason motivating the tourist journey) is not able, by itself, to control all the relevant aspects influencing the tourist experience. For instance, a tourist visiting a particular cultural attraction would develop her experience not just basing on her feeling about such attraction, she would also be influenced by the sum of other services she receives and by all the interactions she develops during the journey. To this regard, Burt (1992) argue that social capital is the resource provided by an actor’s network of ties, and its importance depends on the resources made available to the actor at the other nodes of this network.

In other words, the tourist builds her own tourist product by interacting with many enterprises, institutions and people (both local residents and other tourists) thus initiating (more or less deliberately) a network of subjects that influences her experience. Our position is strongly correlated to Dyer and Singh’s model (1998) of relational rents which proposes that the potential an actor has to create competitive
advantage depends not only on its own resources but also on its relationships with other key external business actors (Yli-Renko et al. 2001).

These subjects may be aware or not of their relationships in terms of co-creation of the tourist experience. However, recurring paths of connections may, on the medium term, stimulate the recognition of some kind of interdependence among enterprises and institutions involved in the tourist interactions. This recognition of interdependence may stimulate coordination and, eventually, cooperation. A situation of mutual dependence (interdependence) is then established, with the involved subjects who try to use their power to impose constraints and contingencies to each other and simultaneously trying to reduce their exposure to the contingencies posed by the other (Emerson 1962, Thompson 1967).

This embryonic tourism network (composed by subjects playing both competitive and complementary roles) is an “amalgam of tourism amenities and services and a wide range of public goods” (Buhalis 2000: 98), i.e. an emergent tourism destination. The tourism destination is emergent since it is activated and enacted by the tourist and it can be interpreted as an informal organization (Barnard, 1938), i.e. an aggregation of personal contacts and interactions which leads to common or joint results, without a formal agreement on common or joint purposes. By interacting within the informal organization, tourism players find that they are interdependent and that they could adopt joint approaches (i.e. coordination strategies) to manage their interdependent behavior: as stated by Barnard (1938: 116), an “informal organization […] has two important classes of effects: (a) it establishes certain attitudes, understandings, customs, habits, institutions, and (b) it creates the condition under which formal organization may arise”. Therefore, in Barnard’s point of view, the set of relationships developed within the informal organization is likely to evolve into a formal organization, i.e. “a system of consciously coordinated forces or activities of two or more persons” (Barnard 1938: 73); to make this possible, three conditions must coexist: (1) subjects are able to communicate with each other, (2) subjects are willing to act together, and (3) they share a common goal.

This development (from informal to formal organization) is not imposed or driven by external forces, usually it stems from the willingness to facilitate internal coordination and to make it more efficient. In fact, if we adopt the classical definition proposed by Herbert Simon, coordination is the process “providing each one with knowledge of the behaviors of the others upon which he can base his own decisions”
(Simon 1947: 81), it is the ordination process of the cooperative collective action. The more a partner is able to predict the behavior of others, the more effective the coordination and the cooperative action will be. In the absence of preliminary agreements between partners, each one will attempt to monitor the behavior of others in order to predict their behavior; however, these expectations about the behavior of others are vague, imprecise and highly volatile. To limit these problems, the subjects communicate and try to adapt to one another according to a typology of coordination defined by Thompson (1967) as coordination by mutual adjustment. Coordination by mutual adjustment is typically effective since, by means of direct (verbal or visual) communication, subjects succeed in developing consistent expectations about the behavior of others; nevertheless, it is very expensive because it takes place in the absence of preliminary rules and must be repeated each time. As Simon (1947: 115) pointed out, “the attainment of the best result implies that each member of the group knows his place in the scheme and is prepared to carry out his job with others. However, unless the intentions of each member of the group can be communicated to the others, such coordination is hardly possible. Each will base his behavior on his expectations of the behaviors of the others, but he will have no reason to expect they will fit into any preconceived plan. Lacking formal coordination, the result will be highly fortuitous”.

Coordination by mutual adjustment also makes it difficult to design and develop new initiatives and it is not functional to the design and development of innovative and integrated tourism products. Therefore, in order to limit the costs of coordination and to make it easier, the participants in the network typically attempt to structure their cooperative relations by establishing preliminary rules and plans (i.e. March and Simon 1958/1993; Thompson 1967). Hence, the development of a formal organization is intended to enable preliminary regulation processes among participants; by means of preliminary regulation, coordination becomes more efficient since the rules allow each partner to develop consistent expectations about the behavior of others. Obviously, preliminary regulation does not eliminate the need for coordination by mutual adjustment, as it is always necessary to deal with unforeseen situations and adapt preliminary rules to the actual situation. These conclusions are supported by a substantial literature that stresses the importance of formal planning in tourism destinations. This planning process is mainly
headed at proactively solving the issues resulting from an “informal” governance of the destination.

The solutions proposed by the literature (e.g. Buhalis 2000, Baggio et al. 2011, Haugland et al. 2011) spans from public-led partnerships to the establishment of ad-hoc institutions to manage the destination development strategy (e.g. DMOs, Destination Management Organizations).

However, the formalization of emergent (spontaneous) patterns of relationships as a consequence of a detailed planning process may generate rigid configurations and then may hinder the actual development of effective cooperative ventures. In any case, the configuration and the choices related to the governance of the destination become fundamental to allow the production of memorable experiences.

3. The governance of a tourism destination

In general, a central role in the management of tourism destination is assigned to the so-called Destination Management Organization - DMO (e.g. Beritelli et al. 2007, Elbe et al. 2009, Pike 2005, Sheehan et al. 2007), i.e. a focal subject that organizes the network, develops tourist products, and manages the relationships with the market. A DMO is deemed as essential mainly in response to the economic and legal independence that characterizes the tourism destination: in a loosely connected network, an integrator (i.e. of a subject capable of controlling the network) is considered indispensable to convey individual efforts towards the overall objective (a memorable experience for the tourist).

In addition, the DMO should be able to design and coordinate the business processes related to the delivery of the tourist product and to apply its management skills and its specialist knowledge to allocate resources efficiently and to coordinate the flow of work and information.

In most applications, the subject who plays the role of DMO acts as:
- Initiator: it analyzes the market in search of business opportunities and selects those most profitable. Once, identified the opportunity, the DMO shapes the network and chooses the partners;
- Coordinator: it designs, manages and coordinates the production of the tourist product. It allocates responsibilities and authority among the partners. In case of contingencies, it acts to limit and overcome them.
- Moderator: it is configured as a super-partes entity that has the authority to settle
internal disputes and to impose strategic and operational decisions;
- Member: in addition to coordinate the partner, the DMO may participate in the
development and production of the tourist product;
- Information broker: it acts as an information hub, collecting and sharing relevant
data amongst partners;
- Interface toward the market: it becomes the main point of contact for tourists
and professional operators. It is directly responsible for the relationships with the
customers and for the marketing activities.

The DMO is then responsible for the overall coordination and management of
both the tourism destination and the tourist products.
These configurations, DMO-centered, are quite common; however they generate
significant problems in terms of effectiveness toward the market and of internal
efficiency.

In particular, since the DMO becomes (almost) the sole entity responsible for finding
opportunities in the market, the entire destination has only one “eye” scanning
the competitive arena. Opportunities may be lost because of this potential myopia. Alternatively, individual subjects participating in the destination, when finding
business opportunities should pass them to the DMO. In this case, however, strong
conflicts of interest may arise: it is likely that the subject is not willing to miss an
opportunity or a customer in favor of the DMO.

In addition, many problems are likely to arise from this centralization of responsi-
sibility and authority within the tourism destination: the DMO becomes a funda-
mental node in the network; if it is not able to operate effectively, if it is inefficient,
or if it leaves the network, cooperation is exhausted.

Finally, problems of managerial complexity arise. In fact, the DMO is in charge of
many different activities and it should therefore be able to manage external as well
as internal activities (ranging from the organization of the internal supply chain to
the marketing and the management of customer relationships): it is quite uncom-
mon that a single entity may have such wide and specialized skills and competen-
cies; in addition, according to the definition on bounded rationality proposed by
Simon (1947), it is impossible for the DMO to optimize both internal and external
strategies.

Hence, despite the potential benefits (such as unity of command, integration of
decision-making processes, consistency of strategies) the solution based on a single
DMO does not appear generally and obviously efficient. This solution is likely to generate static and highly hierarchical decision-making processes and it does not take into sufficient account intrinsically dynamic and multifaceted nature of the cooperation within a tourism destination.

In the following, we introduce a framework describing the typical decision-making processes involved in tourism destination management and in tourist products development. To this end, we adapt the Enabler-Catalyst-Broker (ECB) framework proposed by Barbini (2007); this framework should support the identification of interorganizational configurations able to enable the production of memorable tourist experiences within a tourism destination.

4. The ECB configuration

If we focus on the decision-making processes applied by the different subjects participating in a tourism destination, we can identify three main and general decision-making layers. The first layer (Enabling) is related to the development and management of the tourism destination where tourist products should be settled. The second layer (Catalyzing) deals with the identification of the business opportunity and the design of the tourist product. The third layer (Brokering) is related to coordination of the cooperative behavior in the production of the tourist product.

It is important to note that the three analytical decisions-making layers may be performed by a single entity, like in the case of a traditional DMO, or can be shared among different subjects.

In this latter case, we can identify three subjects acting as enabler, catalyster and broker. Usually, the role of enabler is permanently played by a specific subject (even a public institution) that constantly and proactively manages and promotes the tourist destination, while the other two are dynamically played by different subjects.

Enabling

The first layer is aimed at the definition and continuous management of the network of subjects that will be potentially involved in cooperative ventures. This network (the tourism destination) is then composed by enterprises and institutions playing complementary and competing roles.

This decision-making layer concerns the creation, management, promotion and branding of a network of relationships designed to facilitate the encounter and
cooperation between the subject more or less directly involved in the creation of specific tourism products in a specific location. The outcome of these decision-making processes should be a sub-environment in which participants share knowledge, trust and attitudes toward cooperation in tourist products. To be effective, these decision-making processes would be very focused on specific business, specific targets of tourists, specific tourism models. Hence, locations very rich in terms of leisure activities, cultural heritage, business activities, etc. it would not be hard to imagine a contemporary presence of many different tourism networks of relationships (destinations), each one managed differently, according to its peculiarities and to the network of subjects acting in the production of the specific tourist product.

The decisions related to the definition of the network, the management of the continuous relationships among the partners, the promotion of the destination are preliminary and influence in a relevant way the other two processes, since they pre-order certain aspects and constrain others.

**Catalyzing**

The second layer concerns the identification of a profitable business opportunity, the design of a tourist product, and the management of relationships with customers. When a subject participating in the tourism destination finds a profitable business opportunity that he is not able to exploit autonomously, it may initiate a cooperative venture with other participants. This subject (the catalyst), alone or supported by the enabler, depicts a customized tourist product and, if it is not able to shape and design the supply chain, it selects a broker.

Hence, the role of catalyst is highly dynamic (it can be played by any subject participating in the destination) and, at the same time, many catalysts may be managing many different tourist products within the destination. This is important since it allows the definition of highly customized tourist products: “[…] *variety is not the same as customization. Variety means producing and distributing product choices to outlets in the hope that some customer will come, along and buy them. Customization, on the other hand, means producing in response to a particular customer’s desire. So often businesses overwhelm customers with so much product proliferation that they throw up their hands and walk away rather than go through lengthy decision-making process with little or no support. Fundamentally, customers do not want choice, they just want exactly what they want*” (Pine and Gilmore 1999: 36).
the tourist product the customer wants: this is the task of the catalyst. The catalyst should also be in charge of the product branding and of the management of relationships with customers; in case it is not able to perform these tasks, it can outsource marketing and customer relationship activities to another subject (even to the enabler).

Obviously, the decisions implemented within this layer significantly influence the premises of the third layer, the one related to the definition, coordination and control of the supply chain.

**Brokering**

This decision-making layer is aimed to achieve a satisfactory technical rationality in the production of the tourist product. Basing on decisions adopted in the previous level, the subject acting as a broker designs and shapes the supply chain for the production of a customized tourist product. The brokers, supported by the enabler, selects the partners and assigns tasks and responsibilities. It also manages and synchronizes the production process. It is in charge of all the choices and decisions related to supply chain management. The broker has knowledge about the competencies of the participants in the tourism destination and has specific skills and competences for the coordination production processes.

Even this role can be played by different subjects in different ventures. Figure 1 synoptically describes the ECB framework. The ECB processes are never static, on the contrary they are constantly evolving; therefore every change in a layer would directly or indirectly affect the other two; a complete equilibrium can never be achieved, instead all the layers impose a continuous process of co-alignment.

This framework seems able to overcome the problems arising from the rigid determinism and the formal allocation of roles and authorities traditionally adopted by tourism destinations. In the ECB model, the formal configuration of the tourism destination is not predetermined in any way as it is the consequence of three macro decision-making processes. As a result, the final configuration is not predictable at the initial moment, since the three decision-making layers generate continuous and constant changes in the rules and configurations adopted for coordinating the cooperative behavior.
Fig. 1. The ECB framework
5. Conclusion

While the concept of tourist experience has been analyzed with reference to several empirical contexts, the crucial link between experiential behavior and the management of tourism destinations has not been studied in detail. (e.g., Li, 2000; Stamboulis and Skayannis, 2003). This contribution investigates and combines the concepts of experience and destination management into a dual setting which combines social and spatial facets. To this end, we proposed a theoretical perspective linking the concepts of experience, cooperation, and tourism destination management. The proposed framework should be able to describe the process of development and management of tourism destinations. In additions it proposes a dynamic interorganizational configuration for tourism destinations derived from the analysis of three typical decision-making processes performed under conditions of bounded and intentional rationality.

The perspective of our framework provides a basis for developing testable propositions related to the role of experience in promoting the destination management and in achieving memorable tourist experiences. It is a framework based on generic assumptions that should apply to all kinds of tourist industries. This is a significant contribution for the tourist studies since only few researchers have studied the role of tourist experiences for a particular destination (e.g. Graburn and Barthel-Bouchin, 2001; Bagozzi and Warshaw, 1990; Avent and Higgins, 2006).

Our analysis differs from prior research since it offers a comprehensive view of the role of experience, social networks and destination management. Viewing experiential concept as dependent on social context should stimulate further contributions for both theoretical and managerial purposes about destination management. Therefore, we call for further empirical research that investigates these subjects and tests the depicted organizational configuration, in terms of experiential approach, confirming the empirical validity of our assumptions.

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Tourist experience as an enabler for the development of tourism destinations

Francesco Maria Barbini
Manuela Presutti


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Presutti M., Boari C., Fratocchi L., 2007, Knowledge acquisition and the foreign
understanding asymmetric stakeholder interdependencies among the city, hotels, and
1. Introduction

Over the last six decades, tourism has experienced continued expansion and diversification, becoming one of the largest and fastest-growing economic sectors in the world (United Nations World Tourism Organization, 2012). More specifically, in spite of sporadic shocks, international tourist arrivals have recorded a virtually uninterrupted increase: from 277 million in 1980 to 983 million in 2011. The United Nations World Tourism Organization (UNWTO) in its most updated long-term outlook of future tourism trends (Tourism Towards 2030) estimates that international arrivals worldwide are expected to reach nearly 1.8 billion by the year 2030 (an increase by 3.3% a year on average from 2010 to 2030). Cultural Heritage has played and is playing a crucial role for the development of tourism worldwide: not only Cultural Heritage generates cultural value, but it also yields economic value. In fact archaeological and historic sites, museums and monuments besides displaying an intrinsic economic value are also able to generate further economic value through their commercial exploitation as tourist attractions.

2. Theoretical Background

In what follows we concentrate on two relevant theoretical research streams in order to shed light on the relationship between cultural heritage and tourism: 1) on one hand the literature on the economic evaluation and assessment of Cultural Heritage assets; 2) on the other hand the literature on the impact of Cultural Heritage on tourism flows.

3. What Value for Cultural Heritage?

Over the past five decades, cultural economics has developed several models and frameworks in order to assess the value attached to Cultural Heritage assets. Throsby (2001) has identified two types of value for cultural assets: cultural value on one hand and economic value on the other. While the former one subsists in certain properties of cultural phenomena expressible either in specific terms (e.g., the tone value of a
musical note) or in general terms as an indication of merit/worth of a work, the latter one has to do with utility, price and worth that individuals/markets assign to commodities.

According to this framework, for example the cultural value of the San Peter Cathedral in the Vatican State is multidimensional, including: Aesthetic Value (i.e., Bramante, Michelangelo, Bernini, etc.); Spiritual Value (i.e., insight on God); Social Value (i.e., Italy as a Catholic country); Historical Value (i.e., first built in 326 A.D. – Emperor Constantine. Consecrated by Urban VIII – 1626 AD, etc.); Symbolic Value (i.e., the Temple of Christianity and the “House” of the Pope); Authenticity Value (i.e., it is the real, original and unique artwork, not a copy).

An assessment of the aforementioned cultural value can be undertaken through such different methods as mapping, thick description, attitudinal/content analysis, expert appraisal. However, it is also necessary to assess the economic value of CH assets because it helps policy makers and managers in three areas: cultural Tourism Management, financing of Cultural Heritage, resource allocation. Acting towards the aforementioned objectives is relevant in order to avoid incurring in the following risks: investment failure, suboptimal allocation of resources, continuous degradation of the world’s cultural assets.

In many cases assessing the economic value of Cultural Heritage can be very complex as many cultural assets are not traded in markets and whenever they are traded, there are failures to practice optimal charges, namely to determine fees that maximize visitor revenues with no compromise of the number of visits and the fees that could be reverted to conservation (Mourato - Mazzanti 2002). In the past restoration, conservation and maintenance costs have been considered as a proxy of the economic value (and this justified Cultural Heritage financing and management), but the true willingness to pay to prevent damage may be larger, smaller, or equal to maintenance or mitigation costs (Mourato - Mazzanti 2002).

Over the last three decades economists have developed techniques to assess the economic value of goods and services that are not traded in the marketplace. The aforementioned techniques can be classified in two major groups\(^1\) (Mourato - Mazzanti 2002):

Revealed-preference methods look at “surrogate markets”: they analyze preferences for nonmarket goods as implied by WTP behavior in an associated market.
Stated-preference methods use “hypothetical markets,” described by means of a survey, to elicit preferences where there may be no surrogate market for a cultural good or service.

A synthetic illustration of these techniques is provided here:

The most popular of the aforementioned techniques is perhaps the Contingent Valuation Method (CVM) due to its use by two Nobel laureates in economics (Kenneth Arrow and Robert Solow) in the evaluation of the environmental damage of the Exxon Valdez oil spill of 1989 in Alaska.

4. Cultural Heritage and Tourism Flows

As mentioned, besides the issues related to the economic assessment of cultural heritage, there is also a problem related to determining the economic impact of Cultural Heritage assets. Typically impact studies tend to identify three types of effects: (1) Direct effects (direct production of employment/income); (2) Induced effects (production of employment/income in other economic fields); (3) Indirect effects (multiplicative effects associated to direct effects and induced effects). Direct, induced and indirect effects are significant when it comes to the evaluation of the impact of Cultural Heritage on tourist activities.

The relationship between Cultural Heritage on tourism flows has been studied extensively in the tourism management literature. More specifically, Yang, Lin and Han (2010) have analysed the determinants of international tourist arrivals in China, especially for World Heritage Sites and various kinds of travel spots. By deploying annual provincial panel data over the 2000 – 2005 period, the authors suggest that key determinants include the relative income, population in the original country, cost of travel, and tourism infrastructure. In addition, World Heritage Sites are also found to be significant in explaining the numbers of international tourists and have a greater tourist enhancing effect. The scholars found also that other famous tourist sites rated 4A- and 3A-class are also attractive to foreign tourism. Moreover, cultural rather than natural sites seem to attract more interest among foreign

<table>
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<th>Revealed Preferences</th>
<th>Stated Preferences</th>
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<tr>
<td>Hedonic price method</td>
<td>Contingent valuation method</td>
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<tr>
<td>Travel-cost method</td>
<td>Choice modelling</td>
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<tr>
<td>Maintenance-cost method</td>
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Fig. 1. Selected economic valuation methodologies. Source: personal elaboration drawing on Mourato - Mazzanti (2002).
tourists, because China is internationally renowned for its long-standing historical and cultural assets. Finally, the importance of the determinants of the demand for tourism varies from country to country. Cellini (2011) criticizes the interpretation provided by Yan et al. (2010) of their findings and proposes an alternative interpretation wherein the UNESCO recognition appears to be ineffective in fostering international tourist arrivals. This alternative explanation is consistent with the findings of his own study (Cellini - Torrisi 2009) conducted in Italy by assessing how the presence of UNESCO WHL sites has affected the growth rate of tourist overnights per resident in Italian regions over the period 1996–2007. The study concludes that there is ineffectiveness of WHL in attracting tourists in Italy and overall it appears that econometric analysis questions the degree to which UNESCO accreditation generates the economic returns from tourism that may have prompted the original applications.

In their response to Cellini’s criticisms, Yang et al. (2011) argue that “although the original purpose of listing the World Heritage sites was to protect and maintain these tangible and intangible assets belonging to humankind, they are often adopted in tourism propaganda by travel agents, newspapers, and even the official tourism departments of many countries” (p. 456). Despite this, they recognize that the effectiveness of the WHL in terms of attracting tourists remains unclear so far, and should be tackled by looking at different dimensions, such as the numbers of observed units, and carrying out comparisons across regions and within regions. Generally speaking, from the secondary data available in recent empirical based analyses, it is not possible to draw precise conclusions and more empirical studies using adequate econometric techniques are needed.

5. The UNESCO World Heritage and Tourism Flows: an Exploratory Analysis

As of January 2013, the UNESCO World Heritage includes 962 properties, which can be broken down into cultural (745), natural (188), and mixed (29). They are located in 157 States parties. A geographical representation is provided in fig. 2. Most of the World Heritage List (WHL) properties are located in Europe and Northern America (totalling 462, almost 48% of the total number of sites). The Top Ten countries in terms of number of WHS inscribed on the UNESCO WHL display a total that are in the Top 10 List as far as UNESCO World Heritage Sites
Fig. 2. Map of UNESCO World Heritage Sites. Source: UNWTO website.

<table>
<thead>
<tr>
<th>Country</th>
<th>Number of sites</th>
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<tr>
<td>Italy</td>
<td>47</td>
</tr>
<tr>
<td>Spain</td>
<td>44</td>
</tr>
<tr>
<td>China</td>
<td>43</td>
</tr>
<tr>
<td>France</td>
<td>38</td>
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<tr>
<td>Germany</td>
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<td>Mexico</td>
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<td>29</td>
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<tr>
<td>United Kingdom</td>
<td>28</td>
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<tr>
<td>Russia</td>
<td>25</td>
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<tr>
<td>United States</td>
<td>21</td>
</tr>
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Fig. 3. List of Top Ten Countries in terms of UNESCO World Heritage Sites (as of 2012). Source: Elaboration on UNWTO data.
* = provisional figure or data.

Series of International Tourist Arrivals – TF: International tourist arrivals at frontiers (excluding same-day visitors); VF: International visitor arrivals at frontiers (tourists and same-day visitors); THS: International tourist arrivals at hotels and similar establishments; TCE: International tourist arrivals at collective tourism establishments.
are concerned are If we look at the aforementioned statistics we can identify a positive correlation between the number of WHS and the tourism figures: indeed most of the countries also included in the Top10 of international tourist arrivals (see: France, USA, China, Spain, Italy, Germany, Mexico, UK) and the Top10 of international tourist receipts of 343 sites (35,8% of the total number of sites). The aforementioned countries are displayed in fig. 3.

As clear from fig. 2, Italy is home to the greatest number of WHSs to date with 47 sites (44 are cultural and 3 natural) inscribed on the list.

If we shift our attention to tourist statistics such as the number of international tourist arrivals and the number of international tourist receipts, the situation for the Top10 is presented in figg. 4 and 5.

If we look at the aforementioned statistics we can identify a positive correlation between the number of WHS and the tourism figures: indeed most of the countries
that are in the Top 10 List as far as UNESCO World Heritage Sites are concerned are also included in the Top10 of international tourist arrivals (see: France, USA, China, Spain, Italy, Germany, Mexico, UK) and the Top10 of international tourist receipts (see: USA, Spain, France, China, Italy, Germany, UK).

Of course this positive correlation does not necessarily imply that the WHL sites are effective in attracting tourists (Cellini, 2011), but it is simply a hint that there might be a relationship between the two variables. However this relationship should be better explored with a larger number of empirical studies. In the next section we offer a reflection on several issues displayed by this relationship in the Italian context.

6. Cultural Destination Management: How Cultural Value be Leveraged to Attract Tourism Flows?

Having to many Cultural Heritage sites is not a sufficient condition to generate significant tourism flows. Indeed, if we look for example at the Italian case, it is true that Italy is the supreme leader in terms of WHS inscribed on the UNESCO WHL but it is not the utmost leader neither as far as international tourist arrivals are concerned (it ranks only fifth, after France, USA, China and Spain) nor as far as international tourist receipts are concerned (it ranks only fifth, after USA, Spain, France, and China).

If we gain a longitudinal perspective and consider the figures of international arrivals for example, we can appreciate that Italy was the leading destination country in 1970, fourth in 1990 and fifth in 2012 (the same _mutatis mutandis_ as far as international tourist receipts are concerned).

What is the reason of such a decline in the Italian market share? The first reason is an increase in the degree of competition among destinations, which makes the sector less concentrated: the market share of emerging economies has increased from 30% in 1980 to 47% in 2011, and is expected to reach 57% by 2030, equivalent to over one billion international tourist arrivals (Fig. 5).

The second reason is mismanagement or bad destination management. It is quite astonishing that Italy historically has only sporadically had a Ministry dedicated to tourism. Even more surprisingly the first strategic plan for the development of tourism in the country (namely the _Piano strategico per lo sviluppo del turismo “Italia 2020”_) has been crafted over the last legislature and has been officially presented only a few days ago, January 18, 2013.
Fig. 5. International tourist arrivals (as of June 2012). Source: Elaboration on UNWTO data.

7. Concluding Remarks

Even if it is not clear the statistical significance of the relationship between Cultural Heritage and tourism statistics, it seems that a positive relationship might be hypothesized. Indeed it is very likely that a country with rare, unique and not replicable cultural (and natural) assets might be able to gain a competitive advantage. Nevertheless to own Cultural Heritage assets is not a sufficient condition to gain a sustainable competitive advantage in a turbulent environment such as the tourist one. Instead to accurately manage those assets and to build up a brand image according to those assets can make a difference. Accordingly, effective cultural destination management might imply, as stressed by Mourato and Mazzanti (2002): assessing what type of changes/attractions/exhibitions/improvements should be introduced in cultural destinations in order to maximize profits/revenues/access; evaluating pollution, tourism, and development damage done to cultural destinations; assessing what type and degree of conservation measures should be undertaken (e.g., restoration, replacement, cleaning); estimating the demand for a cultural asset and predicting future demand trends; assessing nonvisitors’ potential demand and investigating the factors that might influence that demand; estimating price and income elasticities of demand for cultural assets; designing successful pricing strategies for cultural destinations: who pays what, when, and how; ranking cultural heritage characteristics, thus assessing priorities for new marginal improvements; prioritizing among competing projects at the micro/institution level; assessing visitor preferences both before and after the visit experience and evaluating repeated visitors’ experiences; gathering information on how socioeconomic characteristics (age, sex, membership, income, education, attitudes) explain visitation rates and spending patterns; identifying groups that might be excluded from enjoying cultural heritage at certain prices and given certain management policies.

Notes

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1 An example of this kind is the Historical Sanctuary of Machu Picchu in Peru.

2 Among them, there are many historical city centres such as the following ones: historic centre of Rome, the Properties of the Holy See (1980); historic centre of Florence (1982); Venice and its Lagoon (1987); historic centre of San Gimignano (1990);

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UNWTO, 2012, Tourism Towards 2030, Madrid, UNWTO.


1. In his classic study *The Mediterranean Passion* (1987), John Pemble offers very ample and compelling evidence of what the South represented for Victorians and Edwardians. As well as being a fundamental stage in their formation, it was a combined experience of adventure and knowledge whose psychological effects, on an individual plane, often implied a journey of self-knowledge and self-revelation. Indeed, from a religious perspective, the eastern shores of the Mediterranean evoked strong connections with Christianity and, more importantly, the implicit promise of a mystic dialogue with the region from which the Scriptures originated: “For the large majority of Victorian travellers the most treasured item in this inheritance was the Christian religion, and they approached the biblical lands of Egypt and the Levant with reverential awe”1. More often than not, a journey to the Holy Land meant a direct contact with the history of Christianity which triggered a series of conflicting associations whose resonance extended to all the shores of the Mediterranean where Christianity and Islam had fought the cruellest battles in defence of their own faith.

Still, according to such an Eminent Victorian as Charles Kingsley2, the Mediterranean was a sea which, far from dividing peoples, religions and ways of living, represented an ideal scenery for cultural interchange and encounter: “There it is, — the sacred sea. The sea of all civilization, and almost all history, girdled by the fairest countries in the world; set there that human beings from all its shores might mingle with each other [...]”3. Underlying this approach is an erudition and a worldview which by no means considered British civilization inferior to those which flourished on the shores of the Mediterranean – what Kingsley expressed must be seen within the context of an opposition between the past and the present. Whereas the “sacred sea” was the embodiment of past civilizations (Egypt, Greece, Italy) whose greatness and magnificence can be read now only on their monuments and ruins, the contemporary cultural and political primacy of Britain is taken for granted – a superiority and dominance which are deeply ingrained in the present. Of course, if we consider the peculiarity of the historical context, it is clear that behind Kingsley’s hyperbolic discourse lies a strategy of cultural and political appro-
priation in view of an enlargement of the map of the British Empire. Although he is referring to past ages when peoples met in peace, and exchanged ideas and goods on the shore of the Mare Nostrum, it is evident that he is also offering a metaphor for the present. To his mind, an encounter among the diverse peoples, civilizations and languages of the Mediterranean cannot but take place under the aegis of the British Empire and its overarching order.

Can we establish a nexus between travel literature and imperialism? From an ideological angle, it is only too fitting to say that, even when they were barely aware of it, British travellers were part of a cultural mission which prepared the ground for a political penetration to new unexplored territories. Robert A. Stafford has aptly underlined the nature of exploration in the light of British socioeconomic and geopolitical hegemony:

*Exploration and its narration, which represented new lands by word, map, and illustration, taught Britons to think about, act in, and finally absorb these areas into their consciousness. Exploration thus became an important part of the process of imperialism, for even when it did not lead directly to annexation, it enclosed vast tracts of the periphery, including their inhabitants and resources, within Europe’s purview.*

*Nineteenth-century exploration favoured the taxonomic, spatially oriented field sciences such as geology and botany because their data could be easily and profitably collected. It was no coincidence that these were the very disciplines required to sustain colonization and commercial penetration of new territories, in that they listed resources and suggested use patterns [...].*  

*Exploration literature, a stream of growing significance in national culture, expressed the initiatives in the field sciences and contributed to the vision of Empire that was a major component of Britain’s will to rule abroad. While the novel and the historical narrative opened history to the Victorian middle-class, exploration and travel literature made geography available, so that the British public learned the entire world, in both time and space, was accessible for objectification, appropriation, and use.*  

*[… ] Exploration literature, like the novel, thus portrayed colonial and*
unannexed territories as ‘realms of possibility’ and, by maintaining a tradition of British engagement, became a key element of the ‘official mind’ of imperialism. The narratives, as much as the explorations they chronicled, constituted acts of possession that legitimized and encouraged territorial control.¹

Travel writing is never innocent. This is true even when a travelling writer pens his letters to his home, or diligently records events in a journal, both with innocence and honesty. It is not necessary to know that you are working in the direction of a cultural appropriation to inscribe your ingenuous or spontaneous discourses and gestures into a political framework. It would be equally wrong to conclude that objectivity pertains to travel writing, whatever generic form it assumes. On the contrary, hardly ever did Victorian travellers abandon their prejudiced attitudes towards the countries they visited: the South was too distant and too different from their mother country to be subject to an easy sociological interpretation. In fact their responses were strongly overdetermined by their own culture and education.⁵ As a consequence, their modes of recording their Mediterranean “passion” can be interpreted only as a version of that particular phenomenon simply because they are not capable of observing the multilayered manifestations of a different civilization with the eye of sober reason and wise objectivity. Admittedly, Victorian prejudices are an integral part of a more or less unconscious political act of predominance and colonization. Significantly, at the end of the century, Helen Caddick perceptively reflected on the attitudes of Victorian travellers visiting Central Africa and she was sensitively concise in voicing the paradoxical modality in which a psychological appropriation often anticipated the British rule: “In Africa we always appear to consider the country ours and the natives the intruders”⁶. The fact that these words were pronounced by a woman who, presumably, was keenly aware of the principle of cultural relativism and, at the same time, too quick-witted to found her socioeconomic and ethnological analysis on an almost complete ignorance of the culture, language and habits of the country she was visiting is particularly relevant to imperialist discourse. It is equally important to place emphasis on the fact that the notion of the South stimulated responses as contradictory and conflicting as the hell/paradise opposition may be. If on the one hand it could suggest images of corruption, profligacy and sin culminating in self-destruction, on the other, the unfolding of the South implied images of healing beauty, great art, freedom and
protective distance from industrial pollution and the dehumanization of factory life.

2. The Mediterranean was defined a sacred sea, especially if observed from the classical and venerated shores of Greece and Italy. But its variegated geographical mapping included other shores, other cultures and languages which were regarded, in terms of travelling and exploration, as an uninteresting periphery whose visit was equated to a poor experience, a journey without any special impact on formation and learning. Close to the eastern shores of Italy though it was, Albania seemed to be very far from the land which no British traveller would ever omit visiting: no grand tour, no formative travel, no artistic and literary experience could be defined really complete without visiting the nation of Dante. Actually, the problem of cultural isolation depended on the British relationship between nineteenth-century Britain and the South-East of Europe:

*It was in this period that South-East of Europe fully emerged in the British geographical imagination as a peripheral zone of barbarism and conflict, particularly via the journals of travellers, and also that such imagining began to interact with a rapid burgeoning political engagement on the part of the British state. This is not to suggest, of course, that Victorian balkanism was ever systematized as a discourse, or had its aim singularly determined [...] Indeed, the geostrategic concern that Britain came to know as the Eastern Question was, by its very appellation, defined less by historical events than by their provocation of controversy and debate.*

Barbarism and conflict were the negative paradigms which, as a rule, were attached to Albania by Victorian travellers: it was not simply a matter of prejudice, but also the result of precise political reasons. In fact, the discourse on *“the denigration of the Balkans as a set of inferior cultures”* aimed to establish a well-defined region against which the British Empire could better assert its national identity and formulate the political and commercial leadership of the world: *“In both rhetoric and practice, imperialism had rigidly partitioned the world of the nineteenth and early twentieth centuries into nations destined to rule, existing in privileged space, and regions fated to be ruled”*. Given this geopolitical context, it is easy to conclude that the South-East was for Britain a necessary otherness to consolidate its imperial rule as well
as the notion of *Pax Britannica*. On the other hand, it must not be overlooked that Albania, geographically speaking, belonged to a coastal line which united its shores with those of Greece – Durrës, the most important port of Albania and the national capital for a brief period (1914-1920), was founded in the seventh century BC by Greek colonists from Corynth and Corcyra (Corfu) under the name *Epidamnos*. In brief, the remarkable cultural discontinuity between the South East and the rest of Europe was more the effect of an ideological determination to isolate that bewildering region than the consequence of a real geographical distance.

From a culturological standpoint, national identities are fabricated by adopting some founding stereotypes whose distorting representations are attached to other nationhoods or communities which we are willing to comprehend and culturally possess. Despite its being a Mediterranean country very close to Italy and Greece, in the Victorian age Albania apparently attracted neither British travellers nor Thomas Cook tourists. Yet, at the beginning of the nineteenth century, such a famous and myth-generating poet as Byron had visited the country and offered some essential stimuli for future visitors, presenting himself as one of the first literates to explore that country. Byron landed at Prevesa on 29 September 1809, after leaving Patras and sailing up the west coast of Greece:

*Albania was a more truly foreign country, remote on account of its mountainous terrain, the reputed ‘savage character’ of its natives and its eruptive and complicated politics. At the time Byron arrived there Albania, nominally part of the Ottoman Empire, was ruled by the former robber chieftain Ali Pasha, who had created his own despotic fiefdom. After a long series of ruthless coups Ali Pasha was now in control of a vast empire, extending from northern Albania south into Greece and east into Macedonia and Thessaly. His son Veli Pasha was installed in the Peloponnese.*

*Byron was later to claim that he had seen more of Albania than any other Englishman except for William Leake, the British Resident in Janina, Ali Pasha’s capital. This was not completely true, but Byron’s incursions into these rugged lands have all the zest of new discovery.*

When he started his European-Levantine tour of 1809-11 Byron was only twenty-one, but actually he was not alone in his pilgrimage to the South: his fellow traveller was John Cam Hobhouse whose intimate friendship had begun at Trinity College,
Cambridge, in 1807\textsuperscript{11}. After a very short stay in Prevesa, they decided to travel overland to Janina which was the seat of Ali Pasha: they were anxious to meet him, but the despot was not in the city because his army was fighting against a local warlord. The British representative in Janina was William Martin Leake\textsuperscript{12} who had informed Ali Pasha about the aristocratic rank of the young Englishman who was about to reach the capital. Owing to his absence, the tyrant left a profusion of apologies while, at the same time, he gave instructions to offer a rich and respectful hospitality to the aristocratic traveller from England. Eventually Byron met Ali Pasha in his stately palace at Tepeleni on 19 October 1809: “Byron and Hobhouse had been assigned a fine apartment in the palace. They noticed English carpets in the rooms used in winter, whilst the long gallery reminded them of the top storey of an English inn”\textsuperscript{13}. As is evident, they were received with every honour as if they were distinguished representatives of the British government, whereas they were only two young Englishmen in love with exoticism and in search of new travel experiences off the beaten track: “\textit{Why was this powerful despot so attentive to Lord Byron? Ali Pasha was a devious, sophisticated potentate, intent on playing his own diplomatic power games with the British and French, as well as with the Turks. He may have imagined that Byron could be useful in his delicate manoeuvres}”\textsuperscript{14}.

Here it may be worthwhile noticing that Byron wrote a long letter to his mother dated 12 November 1809. It is a very useful document in that it presents a very detailed description of his meeting with Ali Pasha:

\textit{The next day I was introduced to Ali Pacha. I was dressed in a full suit of Staff uniform with a very magnificent sabre &c. — — The Vizier received me in a large room paved with marble, a fountain was playing in the centre, the apartment was surrounded by scarlet Ottomans, he received me standing, a wonderful compliment from a Mussulman, & made me sit down on his right hand [...] He then said the English Minister, Capt. Leake, had told him I was of a great family, and desired his respects to my mother, which I now in the name of Ali Pacha present to you. He said he was certain I was a man of birth because I had small ears, curling hair, & little white hands, and expressed himself pleased with my appearance and garb. — He told me to consider him as a father whilst I was in Turkey, & said he looked on me as his son. — Indeed he treated me like a child, sending me almonds & sugared sherbet, fruit}
Fig. 1. E. Lear, The Apollonia Plain

Fig. 2. E. Lear, Landscape between Ohrid and Elbasan
& sweetmeat 20 times a day. — He begged me to visit him often, and at night when he was more at leisure — I then after coffee and pipes retired for the first time. I saw him thrice afterwards.¹⁵

Ali Pasha was attracted by Byron not only because of the potential ally he saw in the young poet, but also for a more personal curiosity, which seemed to verge on pederasty. At any rate, far from being scared by such a formidable tyrant, in his epistolary account Byron reveals his open-mindedness towards such a radically different culture. On the other hand, from Ali Pasha’s perspective, the young Englishmen with his polite manners and delicate lineaments, configured the otherness against which he could enhance and confirm the rightness of his own truculent rules and behavioural codes.

With respect to Byron’s response to Albanians, the letter expressed a very good impression, even though it was prima facie. However, he was immediately conscious that women were regarded almost as animals, without any recognition of dignity and intelligence: “They are perhaps the most beautiful race in point of countenance in the world, their women are sometimes handsome also, but they are treated like slaves, beaten & in short complete beast of burthen, they plough, dig & sow, I found them carrying wood & actually repairing the highways. The men are all soldiers, & war & chase their sole occupations”¹⁶. The conflicting portrayal of women and men seems to contrast female animality and male heroism in a society which, in Byron’s representation, is dominated by violence and savagery. Despite this palpable backwardness, Byron is on the side of the natives without concealing his admiration for their loyalty and courage: “I like the Albanians much, they are not all Turks, some tribes are Christians, but their religion makes little difference in their manner and conduct; they are esteemed the best troops in the Turkish service”¹⁷.

It is well known that the poet began to write *Childe Harold’s Pilgrimage* on 31 October 1809, only a few days before sending the letter to his mother in which he narrates his life in Albania. It is equally known that the second canto of *Childe Harold* focuses on some stanzas on Albania¹⁸: many of the ideas and suggestions that are expressed in his epistle can be discerned in the lines of the poem. In brief, on a purely imaginative level, his Albanian experience is by no means epiphenomenal – his response to the journey is no less important than his visit to the more celebrated Greece. After the publication of the first two cantos in 1812, *Childe Harold* originated a new approach to the South since new countries, never touched by the
grand tour, were now visited and discovered with a post-Byronic spirit. This, for example, applies to Spain and Greece, but, unsurprisingly, Albania remained an isolated country and no Victorian traveller extended his travels up to that “rugged nurse of savage men”\(^ {19} \).

3. One of the most fervent admirers of Byron was Edward Lear. Indeed, only a few years after his death at Missolonghi (1824), Byron became a model to imitate for many Victorian travellers, especially for those who aimed to combine the pleasure of travelling with a stimulating nourishment for their artistic ambitions. Apart from considering Byron one of his favourite authors and the hero of his childhood\(^ {20} \), Lear’s diverse journeys to the Mediterranean countries found a lasting motivation because of both his poor health and also his dominant wish to draw and paint in the same place in which the greatest artists had created their masterpieces from ancient times to his own age\(^ {21} \). If every Victorian intellectual was fully aware that “Greece and Italy were seen as the foundations for modern western civilization as well as enticing gateway to the East”\(^ {22} \), it is no wonder if an artist could not consider himself to be full-fledged without a direct ennobling contact with the tradition as embodied by the two “classic” nations. Indeed, because of his vocation and sensibility, Lear was strongly attracted to Italy and especially to Rome, which he considered to be the only place in the world where every artist could truly feel at home. Admittedly, the Eternal City meant much more than popery and Roman Catholicism, much more than ancient history and ruins; it meant the highest cultural and aesthetic experience that a human being could enjoy. Significantly, a few months after his stay, in a letter to his sister Ann dated 29 October 1838, Lear had written words of exalted admiration for the city: “[…] you have little notion how completely an artist’s paradise is Rome – and how destitute all other places would be of capacities to study or prosper. Rome is Rome; do not think about the future; let us be thankful that so far all is and has been much better than we could have expected”\(^ {23} \).

Yet, despite the centrality assumed by Rome and Italy in his imagination, Lear was a landscape painter who was by no means easily satisfied in his search for the picturesque. He was aware that the Mediterranean sea offered not only its classical sceneries but also many more possibilities for an artist who, like him, was primarily drawn to landscapes in which one could enjoy utter quiet together with the splendour of nature. In fact, Lear loved the solitude and tranquillity of forgotten places undisturbed by crowds of noisy tourists, and far from the roar of great cities.
Thus, following Byron’s footsteps, he did not hesitate to visit Macedonia and Illyrian Albania in 1848, after having visited Turkey and Greece together with Charles M. Church, a young man he had known in Italy. In truth, his tour in Albania was not part of his travel plans: it was quite by accident that he and his servant found themselves on the road to Macedonia and Albania:

Lear’s idea now was to visit Mount Athos with Church, then to go on to spend the rest of the year in Greece [...] when Lear landed at Salonika he found the city isolated because of cholera and Mount Athos close to all travellers. The only road out of the city still open went north-west into Macedonia and, as there was now no chance of meeting up with Church, Lear decided to leave by this route and travel across the mainland of Albania, then down the isolated coast. It would be a more difficult journey than any he had yet undertaken.24

Underlying Lear’s inclination to undertake the difficult journey and change his plans for new routes and new lands is his thirst for unconventional experience along with the exhilaration he felt when coming across unexpected manifestations of the picturesque. In any case, the road that Lear and his servant covered to reach Albania was the Via Egnatia25 which, for many centuries, had connected the Adriatic sea with the Bosphorus. Of course, he was well aware that the overland route through the Balkans had its harshness and hazards, but apparently an arduous journey did not frighten him as he was elated at the idea of meeting peoples whose habits and traditions were particularly mysterious to foreigners. In truth, while he was staying in Corfu, Lear did his best to have with him documents which could make his journey less difficult: “For Ottoman Albania, only four miles to the east, his friendship with such venerable diplomats as Sir Stratford Canning, the British Ambassador at Constantinople, had secured for Lear travel permits and letters of introduction which offered a similar range of perks and privileges of those of Corfu”26. At the same time, he certainly was motivated by the memory of Byron’s Childe Harold, not to mention his hidden wish to emulate the Byronic wanderings through that rugged and wild region of the Balkans.

While travelling, it was an integral part of Lear’s moral and cultural duty to keep as detailed a journal as possible in which he explained and commented on the drawings and paintings he made during his tours. In this connection, his Journals of a Landscape Painter in the Balkans, first published in 1851, is a very precious and
Fig. 3. E. Lear, Durrës Castle and Bay from Stani Hill

Harvard University, Houghton Library, pga_ms_typ_55_26_597

Fig. 4. E. Lear, Durrës Castle and Bay from Dautay Hill

Harvard University, Houghton Library, pga_ms_typ_55_26_596
thought-provoking document insofar as it helps us understand the extent to which Albania was construed as a riddle, not only by Victorian travellers, but also, generally speaking, by the West and its intelligentsia. Unsurprisingly, the introductory pages of the Journals place emphasis on this peculiar aspect of Albania:

To the unlearned tourist, indeed, Albania is a puzzle of the highest order. Whatever he may already know of ancient nomenclatures – Epirus, Molossia, Thesprotia, &c. – is thwarted and confused by Turkish divisions and Pashaliks. Beyond these, wheel within wheel, a third set of names distract him in the shape of native tribes and districts – Tchamouriá, Dibra, &c. And no sooner does he begin to understand the motley crowd which inhabits these provinces – Greeks, Sclavonians, Albanians, Bulgarians, or Vlachi – than he is anew bewildered by a fresh list of distinctive subsplittings: Lïape, Mereditti, Khimáriotes, and Töskidhes. Race, religions, and national denominations seem so ill-defined or so entangled, that he would give up the perplexing study in despair, were it not for the assistance of many excellent books on the subject, a list of the principal of which is subjoined.\textsuperscript{27}

For many respects, Lear was a follower of Linnaean taxonomy: his frame of mind was always prepared to accurately systematize what he saw and what he perceived when he was in contact with such provinces as Albania and the Morea. Lear’s approach to reality was very rational and, instead, the Albanian experience seemed to convey to him only sociocultural confusion and topological disorder. His deep-set interest in ornithology culminated in the publication of a book of illustrations devoted to parrots in 1830\textsuperscript{28}; and eventually he collaborated with the famous ornithologist John Gould\textsuperscript{29}. Needless to say, his absorbing activity as ornithological illustrator stemmed from the need that he felt necessary to compile a scientific classification of different families of birds in line with Linnaeus’ binomial nomenclature. Given Lear’s systematizing attitude which characterized the analytical and inquiring side of his travels, it is easy to imagine how baffled and disoriented he was when confronted with the Albanian peoples and provinces. The sequence of lexemes he adopts in the passage (thwarted, confused, distract, motley, bewildered, ill-defined, entangled, and perplexing) shed light on the fact that Lear is anxious to tell his readers that they will not find in his Journals the perspicuity and exactitude they
Fig. 5. E. Lear, Gjrokastra Castel

Fig. 6. E. Lear, Lesha
normally expect from an account focused on such a mysterious region as Albania. Tellingly, his insistence on the stratification of many toponyms for the same town, hamlet or place is also a key to understanding the ethnic and religious intricacies in which every travellers seems to be trapped in a menacing maze of name-places, unstable borders, tribal codes and behavioural enigmas. Being “a puzzle of the highest order”, Albania rejects any interpretation and definition. Although culturally and socially distant from Britain, the Albanian landscape seems to Lear very similar to that of his mother country: “You have that which is found neither in Greece nor in Italy, a profusion everywhere of most magnificent foliage recalling the greenness of our own island” (p. xiv). This is a modality of appropriation through analogy. What can be detected through Lear’s words is an attempt to transform the distance into proximity by means of the similarity of the natural code. Thus, right at the beginning of his journals Lear is ready to highlight the beauty of the landscape he has admired on his first encounter with the new territory:

> Soon a new world charmed the eye, and on arriving at the edge of the western face of this high ridge, the beautiful plain and lake of Akhridha burst, as it were, into existence; gilded in the setting sun, and slumbering below hills, forest, and snow, piled up and mingled with cloud midway in heaven. It is scarcely possible to dream of finer scenes than these, their beauty perhaps enhanced by grand storm effects, which gave them more than ordinary magic colour and variety of interest [...] Such sublime scenery obliterated from the memory all annoyances of travel, and astonished and delighted at every step, I already repented of my repentance that I had undertaken this journey (p. 28).

Lear’s way of reading the natural phenomena he witnesses is that of a painter and illustrator whose gaze is always willing to frame what he sees within a verbal representation which corresponds to his cultural expectations. This is what happens when he devotes attention to nature. But his response is totally different when the painter confronts Albanian people: Lear is in no way reticent in underlining the prejudice and backwardness characterizing the majority of the inhabitants of Elbássan who considered the art of painting as a satanic activity; Lear himself is apostrophized as “Shaitán”: “[…] when I had sketched such of the principal buildings as they could recognise, a universal shout of ‘Shaitán’ burst from the crowd […] the ‘Shaitán’ cry was raised in one wild chorus […] in the shape of a horrible shower
of stones, which pursued me to the covered streets, where, finding Bekir with his whip, I went to work again more successfully about the walls of the old city” (p. 43). Clearly, Lear is saved by his guard from being almost stoned to death. The contrast nature vs. culture is unmistakably dramatized in Lear’s account of his first contact with Albanians. On the one hand, a natural landscape which is breathtaking, sublime and unique; on the other, a population living in a state of narrow-mindedness and ignorance verging on barbarism.

Nor is Lear’s representation of the inns (khan, in Albanian) in which he finds an overnight accommodation more indulgent. They are often defined “my pig-sty dormitory” (p. 51); his account of his stay at the “Clarendon” of Tyrana is presented in his journal (27 September 1848) so as to give the reader a sort of anaphoric prose poem on hygienic negativity:

O the khan of Tyrana! with its immense stables full of uproarious horses; its broken ladders, by which one climbed distrustfully up to the most uneven and dirtiest of corridors, in which a loft some twenty feet square by six in height was the best I could pick out as a home for the night [...] its floor of shaking boards, so disunited that it seemed unsafe to move incautiously across it, and through the great chasms of which the horses below we open to contemplation, while the suffocating atmosphere produced thence are not to be described!

O khan of Tyrana! when the Gheghe Khanji strode across the most rotten of garrets, how certainly did each step seem to foretell the downfall of the entire building; and when he whirled great bits of lighted pitch-torch hither and thither, how did the whole horrid tenement seem about to flare up suddenly and irretrievably!

O khan of Tyrana! rats, mice, cockroaches, and all lesser vermin were there. Huge flimsy cobwebs, hanging in festoons above my head; big frizzly moths, bustling into my eyes and face [...] (pp. 48-49).

This is Lear’s Albania: filth, suspicion and savagery. “The downfall of the entire building” seems to evoke the downfall of the Albanian nationhood and identity. “Rats, mice, cockroaches, and all lesser vermin” is what the Ottoman rule seems to have introduced in that world. In Lear’s mind, the contrast is between the Ottoman
Empire and the British Empire. Of the latter he perceived the civilizing power and the colonial adventure, while, in a more or less conscious way, he draws a distinction between the way of living of his own country and the primitive condition of that abandoned region of the Balkans. The truth is that the *Journals* is also a testimony to the fact that Lear never met the local population – he was a travelling painter whose main interests almost exclusively concentrated on visual aspects of his experience; at the heart of his journey the modality of representing picturesqueness and exoticism were stronger than the necessity of establishing a form of dialogue with the many Albanians he met in his tour. This did not prevent him from being socially responsive to what he saw day after day in his journey. Characteristically, he had the same shocked reaction as Byron some three decades before, when he discovered that women were treated as slaves and used as beasts of burden. He was anxious to have an explanation for such an abominable behaviour; the reply he received from his interlocutor, who could speak a bit of Italian, was symptomatic of the low level of development of that unrefined and wild society: “[...] ‘there is no remedy, for mules there are none, and women are next best to mules. Vi assicuro, Signore, although certainly far inferior to mules, they are really better than asses, or even horses’. That was all I got for my interference” (p. 123).

It is significant that he was always aware of the hostility that his sketches and paintings triggered in the inhabitants of the towns which he visited. In this connection, Lear was always ready to exploit the solution offered by the Ottoman administration. Thus, thanks to his letters of introduction to the Pashas he could be granted the trustworthy company of a “Kawás” (i.e., an armed guard) whose protection prevented the mob from assailing him while sketching in the town of Berat: “[...] all were violently repelled by the active guardian Kawás with a stick, which he threw with all his force at the legs of such unlucky individuals as pressed too closely on me, or interfered with the view” (p. 92). It stands to reason that Lear’s isolating attitude as well as his artistic activity did not facilitate any possible forms of communication with the natives: his Englishness irrevocably set him apart from the Albanians whose civilization he felt was heading towards destruction because of the disorder and anarchy he met at every step of the way during his tour. In this sense, on a political level, the Ottoman rule appeared to him as a form of order of which, as we have seen, he had wisely and opportunistically availed himself against the mob who objected to his painting.
Nonetheless, he was far from subscribing to the way the Ottoman Empire ruled their territories. He was too Victorian a man to imagine a world without the British monarchy and its expanding imperialism. From a geopolitical perspective, there is no doubt that Lear regarded Britain as the organizing centre whose travellers and explorers were an index of the national power and progress. Consequently, in his view, the imperial politics of the British government was the right response to the necessity of infusing civilization into such peripheral countries of the world as Albania. In this sense, his *Journals* were more an instructive document addressed to the British ruling class than an account written by a landscape painter.

**Notes**

2. It is well known that Charles Kingsley (1819-1875), novelist and reformer, was one of the leading exponents of a movement known as Christian Socialism. Essentially, his patriotism involved an attitude of chauvinism which culminated in xenophobia and in his deep-set idea concerning the superiority of the British race over other populations, especially over those races he deemed to be more primitive and ethnically distant from the West. See on this point Kovacevic 1975. According to Kovacevic, Kingsley found a justification to his imperialism by his conviction “that some are born to command and some to obey, and he extended this belief to include nations and races as well” (pp. 55-56). It may be worthwhile citing also Baker 1970.
5. One of the most deeply ingrained prejudices was connected with Rome as the seat of the Roman Church: “Nothing in the Mediterranean was so enticing, nor yet so repulsive as the religion of Papal Rome” (Pemble 2009, p. 212).
6. Caddick 1900, pp. 20-21. It may be worthwhile quoting a gendered review on Helen Caddick’s African travelogues which appeared in the *Mail and Empire* of Toronto on 17 August 1900: “The things that interest a woman traveller often differ from those that attract the attention of explorers. It is not strange, therefore, that Miss Caddick writes at length of the care and food that native mothers give to their babies, a topic which is usually ignored by white men who write on Africa. Seeing everything with a woman’s eyes she gives somewhat new impressions of many things that men have already described” (p. 10).
10 John Cam Hobhouse (1786-1869) was educated at Westminster School and at Trinity College, Cambridge, where he met Lord Byron. After his separation from his wife, in 1816 he was with Byron and contributed notes to the fourth canto of *Childe Harold’s Pilgrimage*. Hobson is also the dedicatee of this canto. Eventually, Hobhouse became a Whig politician and entered Parliament in 1820 while in the years 1832-33 he served under Lord Gray as Secretary at War. Hobhouse published *Journey through Albania* (1813) and *Historical Illustration of the Fourth Canto of Childe Harold* (1818).

11 See MacCarthy 2003 pp. 63-70. In particular, on the theme of Byron and homosexuality the biographer notices: “Now, in what turned out to be his final term at Cambridge, Byron made his most intimate male friendships, with John Cam Hobhouse, Scrope Davies and Charles Skinner Matthews, a group of young men on his own intellectual level who share and indeed helped to perfect his sense of humour, the propensity to laughter which was Byron’s saving grace. Though of the three only Matthews was overtly homosexual they provided a tolerant and sympathetic milieu in which all forms of sexual diversion could be openly discussed” (pp. 65-66). See also Blackstone 1974.

12 William Martin Leake (1777-1860) was one of the most influential British representatives in the Balkan region as well as a reliable “soldier” of the British Empire. After being promoted captain of marine artillery, in 1799 Leake was sent to Constantinople to train the army of the Ottoman Empire in the use of artillery. This was a strategic decision since the British Empire considered it crucial to support the Turks in their defence against Napoleon. Eventually he was sent to Albania where he gained enormous prestige as a consequence of his military assistance against Napoleonic France. Ali Pasha of Ioannina deeply respected Leake and when Byron travelled through Albania in 1809, he benefited enormously from his protection and help. Leake’s diplomatic mission ended in 1815 when he retired from the army. As antiquarian and topographer of South-East, he published a number of important books: *The Topography of Athens: With Some Remarks on Its Antiquities* (1821); *Journal of a Tour in Asia Minor* (1824); *Travels in the Morea: With a Map and Plan* (1830); *Travels in Northern Greece* (1835) *Numismatica Hellenica* (1854). Although his books were written from a quasi-amateurish angle and without scholarly pre- tence, Leake is a crystal clear example of the way the British Empire appropriated the periphery of the West in its attempts to control and exert power on the territories visited by Victorian explorers and travellers.

13 MacCarthy 2003, pp. 103-104.
Ibidem, p. 104. With respect to the close relationship between Ali Pasha and Byron, the biographer observes: “Byron saw Ali Pasha three more times. It has been suggested that Ali Pasha made a conquest of Byron. This is unlikely. Byron was not susceptible to older men. But he was certainly responsive to the flattery of such a powerful figure [...] There was a horrid fascination in Ali’s most un-English practice of impaling and then roasting his enemies” (p. 104).


Ibidem, pp. 31-32.

Ibidem, p. 33.

See Byron Childe Harold Pilgrimage, in Poetical Works, ed. Frederick Page, London and Oxford, Oxford University Press, 1974, pp. 179-252. In particular, in stanza XXXVII of the second canto, Byron writes: “Land of Albania! where Iskander rose,/ Theme of the young, and beacon of the wise,/ And he his namesake, whose oft-baffled foes/ Shrunk from the deeds of chivalrous emprise./ Land of Albania! let me bend my eyes/ On thee, thou rugged nurse of savage men!/ The cross descends, thy minarets arise,/ And the pale crescent sparkles in the glen,/ Through many cypress grove within each city’s ken” (p. 200).

See Bhattachaji 2010.

See Noakes 2006. In her brilliant biography, Noakes is very explicit in illustrating Byron’s centrality in Lear’s formative years: “While he was still small he discovered modern poets – particularly Byron [...] Byron’s death affected him in an extraordinary way. ‘Pale cold moon’, he wrote in 1861, ‘yet now, as in 1823 – ever strangely influencing me. Do you remember the small yard & the passages at — in 1823, & 1824 – when I used to sit in the cold looking at stars, &, when I heard that Ld. Byron was dead, stupefied and crying’. The poet-idol, the social outcast, the figurehead of Greek independence – it was a mature boy for a boy of eleven. Lear’s reaction to the news from Missolonghi is like that of the fourteen-year-old Tennyson, who lay numbed by the sense of finality and carved on a sandstone rock the words ‘Byron is dead’” (pp. 10-11).

Edward Lear’s first journey to Italy took place in the summer of 1837, when he was twenty-five. “He travelled with Daniel Fowler, whose drawings of Italy had so enchanted him in 1835, and with Fowler’s brother-in-law, Richard Gale” (Noakes 2006, p. 40). Lear’s stay in Italy lasted until 1841, when he decided to spend the summer in England in order to see once again his sister Ann. He returned to Italy at the end of 1841: he visited Sicily in the spring of 1842 and Abruzzi that same summer – his book
Illustrated Excursion in Italy was published in London in 1846. On Lear’s travels, see Hyman 1988.

22 Chapman, Stabler 2003, p. 3.

23 Lear’s letter to his sister Ann, dated 29 October 1838, is quoted from Noakes 2006, p. 48.

24 Noakes 2006, p. 78.

25 The Via Egnatia was constructed by the Romans in the second century B.C. It was a vital connection between the eastern and western part of the Roman Empire: the road went from Durrës (Dyrrachium) in Albania to Istanbul (Byzantium) in Turkey.

26 Hammond 1999, p. 607.

27 Destani, Elsie 2008, pp. xiii-xiv. Further references to Lear’s Journals, given in the text, will be to this edition.

28 Edward Lear, Illustrations of the Family of Psittacidae, or Parrots (1830). The volume was drawn, litographed, hand-coloured and published by the artist himself. Lear was only eighteen: he had planned to publish Illustrations for subscribers in fourteen folios at ten shillings each.

29 Lear’s contribution to the Birds of Europe (1837) was fundamental, but in many plates of the volume the ornithologist omits acknowledging Lear’s work as an illustrator. As regards the relationship between Lear and John Gould (1804-1881), see Tree 2004, pp. 56-63. On the role played by Lear, Tree notices: “There is no doubt that Edward Lear was the first person to understand the art of lithography, and to use it to its fullest potential. It was a legacy that granted the fabled works of Gould their success, and took them into the forefront of nineteenth-century illustration” (p. 56). With respect to Gould’s unfair attitude towards Lear, Tree explicitly writes: “There is no mention of Lear’s work on Birds of Europe; everywhere, in the press in particular, a veil seems to have been cast over Lear’s contribution [...] Lear was subject to even more callous misacknowledgements: in what could generously be described as an oversight, four of the plates in Birds of Europe, are referred to at the bottom of the page as being ‘drawn from Nature and on Stone by J & E Gould’, while the style of the bird and the signature on the drawing itself are patently Lear’s [...] It seems that Gould was determined to belittle his talented, but temporary, artist” (pp. 59-60).

30 “One of the primary reasons Lear travelled was to make drawings and watercolor sketches of distant places like Turkey, Albania, Egypt, the Sinai, Lebanon and India. He made thousands of sketches and paintings, and, as a consequence, left one of the most extensive records of these countries in the nineteenth century” (Colley 1993, p. 77).

32 As Lear clearly explains in his Journals, in Albania there were three pashas: “Having a letter to the Pasha (Berát, with Skódra and Ioánnina, are the three existing Pashaliks in Albania), I sent Giorgio with a request for a Kawás, who shortly arrived, and after dinner I began to sketch [...]” (p. 92).

33 In 1858 Lear went to Petra, but the visit proved disastrous because local tribesmen robbed him of much of everything. Lear was quite shocked and in a letter (dated 27 May 1858) he wrote from Damascus to his patroness, Lady Waldegrave, he was very explicit in maintaining that the Empire had better exert its influence on those regions as well: “Of my own mishaps at Petra you perhaps have heard how about 200 of them came down on me, and everything which could be divided they took [...] English people must submit to these things because we have no influence in Syria or Palestine, nor in the East generally. I should like to hear of a French party being stopped or murdered!! The Arabs (& Turks) know too well that neither French nor Austrians can be touched with impunity” (Edward Lear, Selected Letters, ed. Vivien Noakes, Oxford, Clarendon Press, 1988, p. 154).

References


Lear E., 1830, Illustrations of the Family of Psittacidae, or Parrots.


2nd - Part- Methods

The role of networks in Cultural Heritage and Cultural Tourism Management in transition countries
What is a network? In computer science, a network consists of two or more computers that are linked in order to share resources (such as printers and CDs), exchange files, or allow electronic communications. The professionals network are build on the same base concepts. In the last few years it has been noted a trend to move from specialized enterprises to professionals networks; keywords as flexibility, interaction, share are now, more than ever, fundamental for every labor market. Nowadays new technology and the need to conform quickly to market changes seems to work better with light structures, as the networks are. The network of professionals put together different and varied specialization with a hierarchical structure way more lighter than a traditional enterprise. Communication between the network members are faster and, since the risk is co-shared, the deadlines are more respected and the outcomes maximized. University networks are based on the same principles, with the goals to share knowledge, skills and resources to produce better results in the research. As a case study here is proposed the partial results of the Tempus Project CHTMBAL which foresaw, as one of the project outcomes, the creation of a inter-institutional network for the cultural heritage and sustainable tourism management.

One of the main threads of discussion of the present times is about the new role of the so-called “old” transitional countries in the framework of the actual political and social situation. The European Union is paying much attention to those countries in relation of their past, their present and their possible future as members of the EU. More specifically, nowadays lot of attention is focused on their research of their own identity in their past, how they manage their heritage and how they use it in order to reach a quality economic development.

Part of this process is supported by Tempus projects. As reported in the EC website (www.ec.europa.eu/education/external-relation-programmes/doc70_en.htm),”Tempus supports the modernization of higher education and creates an area of co-operation in countries surrounding the EU. Established in 1990, the scheme now covers 27 countries in the Western Balkans, Eastern Europe and Central Asia, North Africa and the Middle East”. Their main goals can be:
• to build up the capacity of higher education institutions in the partner countries and the EU, in particular for international cooperation and for a permanent modernization process, and to assist them in opening themselves up to society at large;

• to enhance networking among higher education institutions and research institutions across the Partner Countries and EU Member States;

• to enhance mutual understanding between peoples and cultures of the EU and of the partner countries;

The main types of action related to the tempus projects are the Joint Projects and Structural Measures.

• Joint Projects consist in partnerships between higher education institutions in the EU and partner countries. They can develop, modernize and disseminate new curricula, teaching methods or materials, as well as boosting quality assurance and management of higher education institutions; they are based on multilateral partnerships between higher education institutions in the EU and the Partner Countries and promote the exchange of knowledge and know-how between EU universities and institutions in the Partner Countries and between Partner Country institutions themselves in various cases. Relevant themes for Joint Projects include curriculum development, enhancing university governance and creating better links between higher education and society at large. Two categories of Joint Projects are usually supported: «National Projects» should be of benefit to the Partner Country and focus on national priorities set by the Ministry of Education for that Partner Country. «Multi-Country Projects» aim to be of benefit to more than one Partner Country. They focus on addressing regional priorities which are common to all the Partner Countries within a specific region. They can also address a «national priority» which is common to each of the participating Partner Countries.

• Structural Measures: aim at developing and reforming higher education institutions and systems in partner countries; at enhancing their quality and relevance, and increasing convergence with EU developments.

One of the main goals of the EC through Tempus project, as well as Erasmus project and *similia*, is to spread the European culture on education in those countries that have been more or less interested by “other” cultures (i.e. America), believing
that the European higher education model is more relevant not only to protect the formative values higher education but also the human ones; those values in fact are always the outcome of a direct contact between teacher and student, during both lessons and exams.

The CHTMBAL project has two main goals:

**Network construction:** one of the main targets of the Tempus projects is to provide an easy and useful shared knowledge between EU and PC partners. Being the partners from academic and administrative institutions, this process has a strong effect not only in the academic world but also on local and national institutions and finally it effects the society at large. Within the framework of this project, the first goal set is the creation and implementation of a network. More specifically this network does not want be exclusively an academic or administrative one but has in its “founding constitution” the mission to be a network of persons and a network of concepts.

Being a network of persons means, first of all, creating personal relationships between people really engaged in the project. Through daily communications and monthly (or more frequent!) meeting and training tours, the network has already established a well-working system of information exchanges: communications are fast and diffused and all referring documents can also be downloaded from the project website ([www.chtmbal.com](http://www.chtmbal.com)).

The same process occurs with concepts. Training tours and project meetings give the consortium not only the chance to talk about project management issues and master draft problems, but they are also an occasion to confront on some really interesting topics both in the field of CH and Tourism (reconstruction, the role of archaeology, the concept of sustainable tourism) and on the different ways of producing higher education in those countries (teaching methods, e-learning etc). Since partners come not only from different countries but also from different fields of research (mostly divided into a dichotomy Economics/Humanities) all partners can share knowledge and approaches on very different yet common problems (as for example the management of Cultural Heritage).

On these bases, the natural follow-up of the network work is the creation and implementation of a master course focused on the main themes of Cultural Heritage and sustainable Tourism. The master aims at creating a group of young professionals well trained in this field and help them enter in the labor market. The Master
Pilot was planned to take place in the University of Shkoder and in the University of Prizren, involving at least twenty students per university; in the University of Shkoder it will be implemented a one year professional Master while in the University of Prizren it will be implemented a two year degree. The Master courses will be held by both PC and EU teachers, in order to provide the best local and international teaching experience to the students; in fact local professor courses will be integrated by seminars and special lessons by EU teacher who will also provide English handbooks and study materials. All the syllabi are planned and approved by the project Scientific Committee that will adapt them to the principles of Bologna Process; syllabi and draft will be also externally peer-reviewed. Within the masters,
agreement will be made with other local and national institutions in order to provide the students up-to-date training experiences. These internships will take place both in private enterprises and in public institutions, giving the students the possibility to acquire a higher professional profile and an easier entrance to the labor market. As a long term effect, the PC will have well prepared professionals that will help the development of touristic economy with regards to the EU standards in the field of Cultural Heritage.

The project runs around three main phases. The first activities of the project are related both to the data gathering and the higher formation of the PC academic and administrative staff. The activities of the data gathering are charged to the local PC institution and include reports of their actual policies and laws on Cultural Heritage and on Tourism. These reports are invaluable tools for a realistic analysis and comparison with the EU laws and policies in the same fields. Hopefully this confrontation will open the discussion on that same laws in order to update them and adapt them to the EU standards. From the PC universities more data will also be gathered on their current Master curricula in the field of CH and tourism; these curricula will be reviewed and studied by the EU partners. As a result it is easier for the Project Management Board to propose a new master draft and it will also speed up the accreditation process. During this first phase the Master Course will be planned and the syllabi will be jointly developed by both EU and PC partners. The master draft will then be proposed for the accreditation; during this phase the training tour will take place in EU countries in order to better prepare the PC teachers for the master start. The teacher training is also a key activity in order to ensure the sustainability of the master activity after the end of the Tempus funds.

The second phase of activities will be related to the implementation of the Master courses. The application for the enrollment will be called by September and the students will be selected by an entrance test. The courses will start with co-teaching and support by EU partners with the mentioned mode (co-teaching, distance learning etc). Students will start preparing exams and work projects and some of them will achieve mobility scholarship for short period abroad.

While the Master courses take place, the activities of disseminations and quality evaluation will go on in order to inform all the society about the project activities (not only the academic environment) and to keep improving all the activity
by anonymous self-evaluation and by peer review. The process of dissemination, which started already with the Opening Conference being organized within the frame of the “Challenges of Sustainable Tourism Development 2011” international conference, will also see soon the publication of the proceedings. Apart from the traditional publication channel the project will also start two series of digital publications that will host the scientific production (handbooks and paper articles) and also multimedia guides and other digital products.

After almost one year and a half of project activities it is possible to state some early outcomes and results. The actual impact of the project has been really strong on three main levels:

- On the partners members (persons): a lot of work has been done in order to prepare on time the master draft for accreditation; now many teachers are involved in the implementation of the master courses.

- On the partner institutions: universities and institutions are fully involved in the preparation of the syllabi, training tour, financial administration and so on. From academic to administrative to technical staff, the institutions are committed to their tasks.

- On the students: that will attend the master courses.

- Other stakeholders: the project generated very much interest in the PC institutions and enterprises; for example the Ministry of Education of Albania accepted to give its sponsorship to the Master and the Albanian Tourism Association will give contributions in terms of internships and work experiences.

In addition to all of that, training tours has already taken place in Poland, in Italy and in Spain. The tours were very successful in all of their aspects, both in terms of formation and in terms of meeting and project management. At the end of the tours an evaluation test has been taken, giving precious advice for a further improvement of the activities. It has also been a good chance for the partners to better know each other personally and to work together, not only on project issues but also to discuss wider topics. It has also helped a lot to see and meet by person the different realities every partner has to deal with.

While this paper goes into publication, the Master in Shkoder has already started while the other in Prizren has been rejected. Thankfully to the network connection though, it was possible to present it again to the agency of accreditation and it was
finally approved.
The Master in Shkoder officially started in November 24th 2012 and lessons and courses are currently attended. The Master in Prizzen officially started in October 2013.

Having said that, we can say that until now the network is functioning in the way it was meant to be: as a great tool for sharing knowledge, information and experience. The full involvement of not only consortium members but also external stakeholders leads us to think that, even if we are still on the beginning, we have achieved some good results.

In conclusion we are allowed to say that the importance of networks of this kind in Western Balkan countries, and more in general in transitional countries, is always increasing. They are the chance for persons to meet and confront in a friendly yet scientific and professional environment; they also allow the Partner Countries to access the EU knowledge and benefit from the cooperation in the field of higher education.
References


1. Introduction

The purpose of this paper is to investigate the institutional and not institutional networks for the tourism promotion of local systems in Albania and Italy. We particularly want to understand if institutional and not institutional web sites have significant differences in their performance as it concerns the quality and services delivering. Additionally the results of this multiple comparison could support us to discuss if and how the web sites performance in the promotion of destination management reflects the capability of local systems to act as a network in the promotion of its main attractions.

The multiple case analysis shared between Albania and Italy allows us, according to previous experiences of this approach on tourism researches (Bonocore 2005: 12), to compare the tourism management by web of two countries and namely the connections with local networks of stakeholders.

The paper deeps the results of previous researches undertaken by authors in the field (Bianchi, Tampieri 2012, Bianchi et al. 2010), analysing new data coming from a survey on the web sites of Gjrokastrri, Shkoder, Bologna and Pompei. Although the evident differences in the cultural heritage and in the model of development, the hypothesis is concerning the existence of a connection of the urban network management in historical cities with the web promotion of local destinations and, consequently, its impact on the territorial attractiveness.

The analysis concerns the organizational and managerial approaches of local networks as owner or grant holder in the use of web sites and other ICT applications for Destination Management purposes in cultural tourism sector (Beemer, Gregg 2009; Hornung et al. 2008; Linaza et al. 2008).

In Italy the role of local network in enhancing and promoting the cultural heritage represents a very interesting field of research (Zan, Ferri 2010) as it is characterized by:
1) High dispersion of a wide heritage of attractions on the territory;
2) High fragmentation of operators in charge of managing cultural heritage and touristic services;
3) Overlapping of roles and scarce coordination among public and private actors;
4) Progressive reduction of public and private resources addressed to cultural heritage;
5) Sustainability problems of touristic flows in big cultural destinations;
6) Scarce valorisation of minor destinations.

On this purpose the tourism destinations exploit their presence in the web in order to increase mainly the promotional opportunities and marketing.

Similar features are expressed as it concerns the promotion in transition countries of cultural Heritage (Moulin, Boniface 2001; Garzotto, Megale 2005) and of tourism destination (Troshani et al. 2010).

2. The scientific background

Many Authors (Kaplanidou, Vogt 2006; McCartney et al. 2008) analyzed different aspects of web sites governance mainly used as channels to communicate the territory and its products/services, to promote the image of touristic destinations and to facilitate the process of choice carried out by users.

In our research we use the categories of institutional and non institutional instead of public and non public or non sponsored and sponsored web sites because we think that they define better the comparison. In institutional web sites we include Municipalities, Chamber of Commerce, Cultural Institutions, Banks while we consider not institutional the web sites of private companies, associations and NGO.

In this way we have no problems if in the web site owned by a private it is included the partnership of a public body and if in the institutional is sponsored by a private.

We consider also the use adjectives as attributed to the governance of the web site not considering if it is designed or, as it concerns the institutional category, web site is managed in outsourcing by a private.

The main topics of these researches, in the comparative analysis between public and private organizations, were connected to the simplicity and friendship for users together with other items concerning the amount and availability of services delivered by the web sites.

In last decade technologies are becoming relevant support platforms for the man-
agement of organizations playing a strategic role for their success (Manaresi, Nessi 1998). The turbulence of the environment pushed toward many changes in the structures and processes of the enterprises (Siggelkow, Rivkin 2005) thanks to the ICTs that allow to analyse and realize new phenomena of innovation particularly related to e-services.

Many organizations increasingly implement e-services defined as “the provision of services by electronic networks such as the internet” (Rust 2001). In spite of the increasing relevance of e-services for organizations’ success, the researches and studies seem to go on slowly in investigating related topics (Cooper et al. 2009).

This challenge outlines the general passage from the old economy based on the stability, functions, hierarchy, efficiency, investments in plants, stocks, production driven, mass production, mechanistic view, long cycle of life, local production, rigid planning and competitive relations to a new economy characterized by the flexibility and with the increasing complexity in management and governance owing to the development of networks.

The emerging of this concept implies a new way of thinking on structures and processes focusing on: creativity, investments in innovations, information, customer driven, flexible production, digital and technological view, short-term cycle of life, globalization, change, innovation and cooperative networks (Costa 2001).

So the focus is set on the innovation particularly as it concerns the new way to use the web for destination management in which the network of stakeholders could improve the competitive advantage of both the destination and the enterprises operating in it (Sainaghi 2011). In details the leverage of competitiveness moved from the micro level of the enterprise to the macro of the territory (Go, Govers 2000).

The main consequences are: 1) the tourism destination becomes a strategic unit able to compete with rival destinations and to establish relations with other stakeholders useful for the development; 2) the destination acquires greater bargaining power with external bodies (Fyall, Garrod 2005).

In this network the public organizations are the focal points setting up an effective collaboration process at local and international level with external actors (Bommert 2010; Hall 2011; Naipaul et al. 2009; Van der Borg 2008).

In previous researches the Authors investigated on web sites as providers of services and information on the local system (Bianchi et al 2010) with results that underlined the private web sites as platforms which provide less services that public ones.
The offer of information is more diffused in private than in the public one (Bianchi, Tampieri 2012).

In destination management the implementation of an effective collaboration among stakeholders is required to allow them to share the resources and strengths providing an integrated service (Augustyn, Knowles 2000). Web applications may act as facilitators in this concern so that the users can express their judgements and ideas through specific tools as blog, social networks and other collaborative platforms. In last years many Authors (Ellison et al. 2011; Susarla et al. 2011) underlined the diffusion of new communication systems as Facebook or Twitter that stimulate the interaction and collaboration among Web users.

3. Cases history and promotional practices

The use of cases in scientific papers tries to balance two different needs, to analyze up to data situations according to the situation that change with an increasing dynamics and the multidisciplinary approach that allows to consider different approaches or disciplines each of them, like the ICT, the Management and the Culture, cant be isolated from others for a complete explanation of the problem and needs a multidisciplinary approach (Missikoff 2004). These two main exigencies didn’t hide the problem of cases comparability and, as we are analyzing the category of historical cities we need almost to locate cases according to some main geo-economic parameters (Tab. 1) and welcome basic structure in Web (Tab. 2).

3.1. Gjrokastrë and Shkoder

The historical city of Gjrocastri (Gjirokastër in albanian and Argyrocastro in greek) is located in the south of Albania near the Greek border and hosts a Greek significant minority. In 2005 the City with its well preserved Ottoman medieval town was appointed as Humanity Cultural Heritage while Shkoder, in the North of the country didn’t receive, although its centrality in Albanian Culture, any award to be mentioned. In the near territory we have some Medieval castels like Libohovë and Kardhiq and Phoenike Roman excavations.

In the framework of Italian Cooperation, in 2000-2006 to Shkoder was ardessed many interventions for the local development with the creation by UNOPS, The UN Agency for Special Projects, of a Local Agency, named Teuleda11.
In last times there are some initiatives in favour of sustainable tourism that confirm the interest of local actors in a coordinated action in this field (Troshani, Bala 2010).

From a touristic point of view initiatives and connected SME’s start up could be considered more consistent in Shkoder than in Gjrokastri. UNESCO award seems

<table>
<thead>
<tr>
<th>City</th>
<th>Foundation data</th>
<th>Golden period</th>
<th>City Population</th>
<th>Metropolitan Population</th>
<th>Metropolitan area</th>
<th>GDP/Inhabitant</th>
</tr>
</thead>
</table>

Tab. 1  Main geo-economic parameters.

<table>
<thead>
<tr>
<th>City</th>
<th>N. of hotels</th>
<th>N. of restaurants</th>
<th>N. of hotels (Michelin)</th>
<th>N. of restaurants (Michelin)</th>
<th>N. of museums</th>
<th>N. of travel/tourism agencies</th>
<th>University</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gjrokastri</td>
<td>7²</td>
<td>13³</td>
<td>3</td>
<td>n.i</td>
<td>2⁴</td>
<td>3</td>
<td>YES</td>
</tr>
<tr>
<td>Shkoder</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>n.i</td>
<td>2⁵</td>
<td>10⁶</td>
<td>YES</td>
</tr>
<tr>
<td>Bologna</td>
<td>233</td>
<td>667</td>
<td>100</td>
<td>23</td>
<td>44⁷</td>
<td>132⁸</td>
<td>YES</td>
</tr>
<tr>
<td>Pompei</td>
<td>34</td>
<td>56</td>
<td>96</td>
<td>3</td>
<td>2⁹</td>
<td>20¹⁰</td>
<td>NO</td>
</tr>
</tbody>
</table>

Tab. 2. Cultural tourism basic structures referred on web.
not to have produced significant initiatives and on the WEB the Tourism Promotion connected to culture subjects it remains scarce.
In Shkoder and neighbour territory there are some attractions like castles of Drisht, Rozafa, Vau-Dejës, Gajtan.
Local institutions in cultural sector, although the University, Museums with particularly the Marubi photographic library, the Municipal Theatre Migjheni and above mentioned Teuleda, no more information in the WEB. No news about the Local Committee for Tourism referred in PASARP Official Reports 2001-2002. Within tourism attractions there is the Shkoder Lake, the biggest lake in Balkans that Albania shared with Montenegro. Only in last years, with a more regular electricity delivering, the level of life in the city increased significantly with new structures for the reception. Although this positive evolution, the interventions of International Cooperation and the initiatives of local University, the networking among local stakeholders seems to be weak comparing to the existing opportunities There are some projects for the promotion of wild life, trekking and of a regular connection by ferry with Montenegro that could attract tourists from this country and the near area of reception by the Adriatic see in which, particularly in summer, will be a great concentration of visitors coming from foreign countries. The Albanian area around the lake is a Managed Nature Reserve and hosts one of the largest bird reserves in Europe. As it concerns the cultural tourism it didn’t exist, almost at the publishing of this paper, a regular or standardized tour organized to visit the local cultural heritage represented by the castle, the historical center and the museum.

<table>
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<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>foreigners</td>
<td>92</td>
<td>143</td>
<td>118</td>
<td>90</td>
<td>130</td>
<td>136</td>
<td>172</td>
<td>130</td>
<td>170</td>
<td>185</td>
<td>356</td>
</tr>
<tr>
<td>Albania\nians</td>
<td>303</td>
<td>389</td>
<td>159</td>
<td>153</td>
<td>214</td>
<td>323</td>
<td>375</td>
<td>360</td>
<td>369</td>
<td>425</td>
<td>445</td>
</tr>
<tr>
<td>total</td>
<td>395</td>
<td>532</td>
<td>277</td>
<td>243</td>
<td>344</td>
<td>459</td>
<td>547</td>
<td>490</td>
<td>539</td>
<td>610</td>
<td>801</td>
</tr>
</tbody>
</table>

After the Carnival Fest of 2002 the local cultural association “Irikum” funded under the support of Shkodra municipality and the artists of “Migjeni” theatre didn’t make any visible and significant activity.

As it was not possible, till now, to detect arrivals and staying data in single Albanian cities, we will report the global statistics concerning Albania (Tabs. 3-4).

The tables about the overnights and arrivals of foreigners and Albanians show an increasing trend in the period 2001 – 2011 underling the tourism as a priority for the economic, social and political growth of the Country.

### 3.2. Bologna and Pompei

Bologna and Pompei, although their many differences, represent well known cities and tourism destinations (Tab. 5). In particular the knowledge of Bologna is linked to educational subjects (the international relevance of its University renewed in last decades with the dissemination of the Bologna Process) and to the city of well being with its fusion among cultural and gastronomic attractions. Pompei has two main local attractions: the well known excavation of the ancient roman city buried by an eruption of Vesuvius in 79 A.D.. The second is related to the Sanctuary of Madonna di Pompei recognized as Pontifex Basilica and a destination of many pilgrims.

Among differences we can consider that as Bologna hold as a tourism destination an unquestionable lead position in the Emilia Romagna Region, Pompei is in
competition with the Regional capital Naples and the Costiera Amalfitana that are considered Italian distinctive destinations at international level.

Bologna case could be meaningfully expressed by Genus Bononiae recent initiative hold by Museo della Città di Bologna Srl, an instrumental enterprise established on 2003 by the Foundation of the Bologna Cassa di Risparmio (Carisbo) with the purposes of organizing and promoting art and cultural events of the foundation and valorizing cultural heritage of the City\textsuperscript{13}. Genus Bononiae could be the best expression of good networking among city stakeholders as the Municipality, the Curis, the Archdiocese and the Foundation itself\textsuperscript{14}. The Foundation with its Gen-

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<table>
<thead>
<tr>
<th>Year</th>
<th>Arrivals</th>
<th></th>
<th>Presences</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Bologna</td>
<td>Pompei</td>
<td>Bologna</td>
<td>Pompei</td>
</tr>
<tr>
<td>2001</td>
<td>732,582</td>
<td>83,750</td>
<td>1,617,845</td>
<td>154,402</td>
</tr>
<tr>
<td>2002</td>
<td>759,837</td>
<td>91,862</td>
<td>1,731,857</td>
<td>174,683</td>
</tr>
<tr>
<td>2003</td>
<td>764,776</td>
<td>95,040</td>
<td>1,759,361</td>
<td>173,464</td>
</tr>
<tr>
<td>2004</td>
<td>760,579</td>
<td>91,774</td>
<td>1,730,239</td>
<td>175,560</td>
</tr>
<tr>
<td>2005</td>
<td>788,449</td>
<td>87,632</td>
<td>1,818,208</td>
<td>163,011</td>
</tr>
<tr>
<td>2006</td>
<td>795,487</td>
<td>92,557</td>
<td>1,724,712</td>
<td>172,538</td>
</tr>
<tr>
<td>2007</td>
<td>820,763</td>
<td>87,270</td>
<td>1,706,736</td>
<td>167,884</td>
</tr>
<tr>
<td>2008</td>
<td>833,488</td>
<td>71,050</td>
<td>1,731,217</td>
<td>132,398</td>
</tr>
<tr>
<td>2009</td>
<td>857,375</td>
<td>72,323</td>
<td>1,723,384</td>
<td>130,633</td>
</tr>
<tr>
<td>2010</td>
<td>928,766</td>
<td>86,873</td>
<td>1,896,709</td>
<td>165,663</td>
</tr>
<tr>
<td>2011</td>
<td>945,256</td>
<td>93,897</td>
<td>1,985,358</td>
<td>175,047</td>
</tr>
</tbody>
</table>

Tab. 5 Arrivals and presences in Bologna and Pompei from 2001 to 2011. Source: For Pompei data: http://www.pompeiturismo.it. For Bologna data: http://www.provincia.bologna.it/
eral Meeting, Orientation Committee and Board of Directors, involves main stakeholders coming from cultural, professional and local government community. In this way, from its establishing, the Museo della Città of Bologna coordinated Museums and different institutions of the city as a super partes subject allowing to local actors to offer a coherent package of opportunities. This was also supported by an informal network with main stakeholders in the promotion of respective interests and realized by Carisbo Foundation in the form of ‘impresa strumentale’ (instrumental enterprise).

As it concerns Foundations the Italian legislation defines the instrumental enterprise as an enterprise or a company controlled by the foundation and operating exclusively for the direct fulfilment of statutory purposes of Foundations in relevant sectors. This naturally according to the indications of Foundation Statute. Within those formal limits and conditions and considering that Foundations play an institutional role that allow them to be classified as Institutional Organizations subjected to a particular Law, the Genus Bononiae initiative could summarize the activities of networking made by local stakeholders for the promotion of cultural heritage. Particularly in Bologna this connection - as it happens to most Italian cities - it concerns the connections among public, civil and religious institutions that own museums, collections and in a wide sense the cultural heritage. The form of Instrumental Enterprise is a tool that ensures to the Foundation activities the way to operate freely of most constraints and burdens that characterized public institutions.

A typical feature of this approach is the collaboration between the Bologna Carisbo Foundation and the Fiere di Bologna body for events like Artefiera and Bologna si Rivela that attract many visitors and cultural interests.

At the beginning of the new century there are many expectations about the renewing Pompei, not only as it concerns the hystorical ancient city but particularly as it regards the cultural management also the local system as a whole (Zan 2002). As the Author quoted, “on September 1997 a national law gave it a new “status”: from the previous nature of a local branch of the Ministry of Arts (Soprintendenza), it is now configured as an autonomous entity (Soprintendenza autonoma) on an experimental basis” (Zan 2002). Nothing made forecasting the suffered delusion of few years later. When the “social laboratory to test the impact of management culture and rhetoric in addressing attention and mobilising collective action” (Zan 2002)
turned into “the fall of autonomy, a central pillar of the management oriented reforms in Italy” (Zan, Ferri 2010). Authors recognized that from the anthonomy process started in 1997, the decentralization fall in 2008 with the establishment of an extraordinary administrative status under the direct control of Prime Minister. The present situation is that the area of Pompei has been unified with Naples in the *Soprintendenza Speciale per i Beni Archeologici di Napoli e Pompei, organo periferico del Ministero per i Beni e le Attività Culturali* (Superintendence for Archaeological Heritage of Naples and Pompei, decentralized body of the Ministry of Cultural Heritage and Activities) applying an opposite strategy to the previous one that created an Authonomous Superintendency of Pompei.

The centralization of Soprintendenza seems to repeat the process that, in 1901 May 4th established the *Madonna of Pompei Sanctuary as a Pontifex Basilica* under the governance of the *Praelatura Territorialis Pompeiana seu Beatissimae Virginis Mariae a SS.mo Rosario* as suffraganea (Submitted) to the *Archidiocesi* of Naples. Till this initiative the Sanctuary with its annexes for cult and pilgrimages whose foundation started on 1876 May 8th by the initiative of local *devot Beato Bartolo Longo*, and the *Countess Marianna de Fusco*, wife of the count *Albenzio de Fusco*. To accomplish the institutional evolution of Pompei we have to mention that the Pompei Municipality was recognized in 1928 with the unification of piece of territory previously under the competence of Municipalities of Torre Annunziata, Gragnano Boscoreale and Scafati.

Looking to the general problem of destination management, the more significant example of the difficulties of the local system could be expressed in the normal route of most million tourists that arrived from foreign countries to visit Pompei: landing from cruise ship in Naples Harbour (8.30 a.m.) bus to Pompei excavations (1 hour), visit excavations (3,5 hours) back to Naples (1 hour) and to the ship for lunch (2.00 p.m.). According to this model on tourism, the presence of tourists visiting Pompei decreased from 2004-2009 of about 26% while the international tourist flow registered an increase around 40%. Only in 2010-2011 owing also to the difficulties in other Mediterranean destinations the situation of 2004 was re-established with a stable average period of permanence at low levels. Globally among Italian regions and although its natural, historical and cultural resources Campania is at the fifth place, with Calabria, as visitors to archaeological sites.
If we consider the level of networking activity made by local stakeholders of Pompei, this item could be summarized in the multi annual debate about the constitution of a Foundation. In discussions it emerged the worry of participants in the prevailing of private and individual interests of single stakeholders. Only the recent establishment of *Club Unesco Pompei – Area vesuviana* (13th January 2012) realized under the appointment of Pompei Municipality seems to break the series of failed attempts to coordinate in a decentralized way supporting activities to destination management of Pompei area.

At least we can summarize the different situations of Bologna and Pompei concerning the destination management. In Bologna prevailed and was intensified in last decades the local initiative as an element of decentralization process and *Genus Bononiae* could be considered an expression. At the other side, in Pompei the decentralization failed and now the prevailing approach was in the centralization and unification of initiatives (also the *Club Unesco Pompei – area vesuviana* regards not only Pompei but Ercolano, Torre Annunziata, Pompei, Boscoreale, Sant’Antonio Abate and Castellammare di Stabia).

Till the paper submission data, although the initial and engaging declaration “to undertake immediately initiatives for the diffusion of cultural heritage and for the applying of policies to protect, save, promote and educate cultural heritage” no visible activity was reported and not even in web as the main focus of our research.

4. The hypothesis and the survey

The purpose of the analysis is to investigate the institutional and not institutional networks in the governance of web sites for Destination Management in the promotion of local systems by considering Albanian and Italian cases: Gjrokastrri, Shkoder, Bologna and Pompei.

The hypothesis submitted to the research are:

*H1. Institutional web sites offer more services than not institutional ones.*

*H2. Institutional web sites have higher level of quality than not institutional ones.*

*H3. Albanian cases web site offers less services than Italian ones*

*H4. There is a positive relation between the level of local stakeholders*
networking and the quantity of offered services.

**H5. There is a positive relation between the level of local stakeholders networking and the quality of web sites.**

In details:

**H1. Institutional web sites offer more services than not institutional ones.**

The offer of services is an easy parameter to be detected because it depends from the availability in web site of the opportunity in taking information and making services like tickets, visits, guides, hotels, etc…

This kind of services could be delivered in a different way giving number of telephone or mail of involved office or the direct booking with costs and reservations. In our research we consider the services delivering as: download materials, newsletter, map and booking.

**H2. Institutional web sites have higher level of quality than not institutional ones.**

The survey on quality concerns subjective parameters as interactivity extension with users, variety of information, easiness of consultation, graphic quality and objective ones as: form of comment, internal search, languages and updating level. The evaluation has been made by a team of 6 academic evaluators from Italian Universities. This clearly restricts the fairness of results but it is connected to the involvement of evaluators in international projects and experiences in cultural heritage.

**H3. Albanian cases web site offers less services than Italian ones**

The comparison between Albanian and Italian cases web sites is limited to only quantitative side concerning the delivered services. To this purpose it applies the same conditions established for first hypothesis.

We took into account the Italian composition of evaluators that excluded the qualitative side.

**H4. There is a positive relation between the level of local stakeholders networking and the quantity of offered services.**

This hypothesis introduces the connection between the real situation represented by the level of networking among local stakeholders and that of web site. The net-
working is an organizational topic that could be measured in different ways. As we are focusing on cultural tourism and in a perspective of multiple cases analysis, the networking with a global evaluation starting from the knowledge of the evolution of links among stakeholders in different historical cities is examined. This evaluation was supported by the case history highlighted in the previous paragraph. From quantitative point of view, the evaluators’ team used a score 0 if the service is delivered by the web site and 5 if not delivered.

**H5. There is a positive relation between the level of local stakeholders networking and the quality of web sites.**

The focusing on quality concerning multiple case analysis will be measured with a rank 1-5 considering the subjective parameters: interactivity extension with users, variety of information, easiness of consultation, graphic quality and objective ones: form of comment, internal search, languages and updating level.

As in previous hypothesis the phenomenon detected is concerning the adequacy and reliability of web sites in representing the quality of links among stakeholders, and that is from the perspective of web site users a source of reputation. It means that if tourist using historical cities web site, will have positive confirmation when they apply information and services derived from web, this increases the web reputation, that can be also expressed by comments and evaluations from the audience and made visible in web site.

To this purpose we assume that the parameters of web sites evaluation that affect the destination management results could be divided in two variables: quality and services.

The quality was evaluated by a team composed by 4 Albanian and 4 Italian University Students. To avoid distortions the comparison between Albanian and Italian

<table>
<thead>
<tr>
<th>Subjective parameters</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Interactivity extension with users</td>
<td>none</td>
</tr>
<tr>
<td>Variety of information</td>
<td></td>
</tr>
<tr>
<td>Easiness of consultation</td>
<td></td>
</tr>
<tr>
<td>Graphic quality</td>
<td></td>
</tr>
</tbody>
</table>

Tab. 6. The subjective parameters in quality evaluation of web sites.
Sites was restricted to quantitative parameters. The quality evaluation considers subjective parameters as: interactivity extension with users, variety of information, easiness of consultation, graphic quality (Tab. 6). For these the score ranges from 1 to 5 respectively for a judgement of none, scarce, sufficient, good and excellent.

In particular the interactivity extension with users expresses the possibilities of interaction by the web sites with the users. The variety of information is connected to width of contents, items, topic available in the web sites; the easiness of consultation measures the quality of web sites in terms of understand the platform and its items, while the graphic quality is linked to pictures and images that compare in the web site.

<table>
<thead>
<tr>
<th>Objective parameters</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Form of comment</td>
<td></td>
</tr>
<tr>
<td>Internal search</td>
<td></td>
</tr>
<tr>
<td>Language</td>
<td></td>
</tr>
<tr>
<td>Updating level</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Parameters</th>
<th>Not present</th>
<th>Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>Download Materials</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td>Newsletter</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td>Map</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td>Booking</td>
<td>0</td>
<td>5</td>
</tr>
</tbody>
</table>

Tab. 7. The objective parameters in quality evaluation of web sites.

Tab. 8. Services evaluation of web sites.
From the objective view, the parameters are: form of comment, internal search, languages and updating level (Tab. 7). To analyse them the evaluators team assigned a score of 1 and 5 respectively as not present and present in the web site.

The form of comment refers to the opportunity for users to express their judgements on touristic products and services by the web site.

<table>
<thead>
<tr>
<th>GYROKASTRI</th>
<th>SHKODER</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Not institutional web sites</strong></td>
<td><strong>Not institutional web sites</strong></td>
</tr>
<tr>
<td><a href="http://www.tripadvisor.in">http://www.tripadvisor.in</a></td>
<td><a href="http://www.tripadvisor.it">http://www.tripadvisor.it</a></td>
</tr>
<tr>
<td><a href="http://www.europe.org">http://www.europe.org</a></td>
<td><a href="http://www.kolpingshkoder.al">http://www.kolpingshkoder.al</a></td>
</tr>
<tr>
<td><strong>Institutional web sites</strong></td>
<td><strong>Institutional web sites</strong></td>
</tr>
</tbody>
</table>

Tab. 9. Not institutional and institutional web sites in Gyrokastri and Shkoder.
The internal search is the tool made available in the web sites for users to map these platforms in a way to search and find the wished information and materials. Moreover web sites give the opportunity for users to change the language of items that is measured through a range from 1 to 5 on the basis of the number of available language in the web sites. Another parameter is the updating level of web site’s

<table>
<thead>
<tr>
<th>BOLOGNA</th>
<th>POMPEI</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Not institutional web sites</strong></td>
<td><strong>Not institutional web sites</strong></td>
</tr>
<tr>
<td><a href="http://www.tcbo.it">www.tcbo.it</a></td>
<td><a href="http://www.scavi-di-pompeii.it">www.scavi-di-pompeii.it</a></td>
</tr>
<tr>
<td><a href="http://www.bolognadavivere.it">www.bolognadavivere.it</a></td>
<td><a href="http://www.pompeionline.net">www.pompeionline.net</a></td>
</tr>
<tr>
<td><a href="http://www.bolognaprocess.it">www.bolognaprocess.it</a></td>
<td><a href="http://www.pompeii.it">www.pompeii.it</a></td>
</tr>
<tr>
<td><a href="http://www.bolognaincoming.it">www.bolognaincoming.it</a></td>
<td><a href="http://www.marketplace.it/pompeiruins">www.marketplace.it/pompeiruins</a></td>
</tr>
<tr>
<td><a href="http://www.genusbononiae.it">www.genusbononiae.it</a></td>
<td><a href="http://www.santuario.it">www.santuario.it</a></td>
</tr>
<tr>
<td><strong>Institutional web sites</strong></td>
<td><strong>Institutional web sites</strong></td>
</tr>
<tr>
<td><a href="http://www.bolognawelcome.com">www.bolognawelcome.com</a></td>
<td><a href="http://www.pompeisites.org/index.jsp">www.pompeisites.org/index.jsp</a></td>
</tr>
<tr>
<td><a href="http://www.comune.bologna.it">www.comune.bologna.it</a></td>
<td><a href="http://www.comune.pompeii.na.it">www.comune.pompeii.na.it</a></td>
</tr>
<tr>
<td><a href="http://www.unibo.it">www.unibo.it</a></td>
<td><a href="http://www.pompeiturismo.it">www.pompeiturismo.it</a></td>
</tr>
<tr>
<td><a href="http://www.provincia.bologna.it">www.provincia.bologna.it</a></td>
<td><a href="http://www.virtualpompei.it/ita">www.virtualpompei.it/ita</a></td>
</tr>
</tbody>
</table>

Tab. 10. Not institutional and institutional web sites in Bologna and Pompei.
contents owing to the need to give on time information to promote events and news about the touristic destinations. In this way the score ranges from no updating (1) to an updating realized within the year (2), month (3), week (4) and day (5).

The evaluation of services uses the quantitative parameters of: download materials, newsletter, map and booking (Tab. 8) with a score of “0” for “not present” and 5 for “present).

In particular the download of materials by web sites refer to the possibility for users to save in their personal computers forms and documents about the touristic destinations. Newsletter is a tool for informing users through the e-mailing system about news and events. The existence of the map is an element of web sites’ services evaluation as it allows user to have a graphic view of touristic destinations. Moreover some web sites allow users to book ticket, guide, visit, hotels and restaurants in a faster way than the use of other channels of interaction.

On the basis of the mentioned evaluation grid the survey has been realized selecting a sample of Albanian and Italian cases web sites by Google as it is well recognized as search tool used for choosing tourism destinations. In particular the key word used was “name of the city” with the word “turismo”. For Shkoder and Gjrokastri the languages used were the albanian and the english one. The number of links appeared in google ranges from 13.900.000 for Bologna (in english language 12.500.000), 1.430.000 for Pompei (in English language 1.030.000), for Shkoder 353.000 (in English 206.000) for Gjrokastri 309.000 (in english 193.000)

The number of web sites has been restricted to 5 institutional and 5 not institutional ones for Albanian historical cities (Tab. 9) and Italian ones (Tab. 10).

The order of web sites choice was according to the list of links appeared at the moment of the survey.

5. The results

The survey has been realized assigning a score to objective and subjective parameters on the basis of the mentioned evaluation frame. The values have been normalized respect to the total and the amount expressed in the Figure 1 for each hypothesis is the result of the sum of values indicated for each websites distinguished in institutional and not institutional, Albanian and Italian and historical cities with more networking (Bologna and Gjorkastri) and those characterized by less networking with local stakeholders. As it regards the quality, Bologna case
Tab. 11. Quality evaluation results divided into subjective and objective parameters.

<table>
<thead>
<tr>
<th></th>
<th>Subjective parameters</th>
<th>Objective parameters</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Not Institutional</td>
<td>Institutional</td>
</tr>
<tr>
<td>Bologna</td>
<td>2,067</td>
<td>1,933</td>
</tr>
<tr>
<td>Pompei</td>
<td>2,102</td>
<td>1,898</td>
</tr>
<tr>
<td>Girokaster</td>
<td>2,194</td>
<td>1,806</td>
</tr>
<tr>
<td>Scutari</td>
<td>2,062</td>
<td>1,938</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>8,425</strong></td>
<td><strong>7,575</strong></td>
</tr>
</tbody>
</table>

Tab. 12. The overall evaluation of not institutional and institutional web sites.

<table>
<thead>
<tr>
<th></th>
<th>Not Institutional</th>
<th>Institutional</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bologna</td>
<td>4,87</td>
<td>4,58</td>
<td>9,45</td>
</tr>
<tr>
<td>Pompei</td>
<td>3,80</td>
<td>4,20</td>
<td>8,00</td>
</tr>
<tr>
<td>Girokaster</td>
<td>4,32</td>
<td>4,56</td>
<td>8,88</td>
</tr>
<tr>
<td>Scutari</td>
<td>3,92</td>
<td>4,08</td>
<td>8,00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>16,92</strong></td>
<td><strong>17,42</strong></td>
<td><strong>34,331</strong></td>
</tr>
</tbody>
</table>

Tab. 13. The services evaluation of not institutional and institutional web sites.

<table>
<thead>
<tr>
<th></th>
<th>Not Institutional</th>
<th>Institutional</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bologna</td>
<td>2,71</td>
<td>1,29</td>
<td>4,00</td>
</tr>
<tr>
<td>Pompei</td>
<td>0,73</td>
<td>3,26</td>
<td>3,99</td>
</tr>
<tr>
<td>Girokaster</td>
<td>2,42</td>
<td>1,58</td>
<td>4,00</td>
</tr>
<tr>
<td>Scutari</td>
<td>0,73</td>
<td>2,27</td>
<td>3,00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>6,59</strong></td>
<td><strong>8,40</strong></td>
<td><strong>14,99</strong></td>
</tr>
</tbody>
</table>
shows the highest total value (9,450) comparing to the other ones mainly justified from the objective evaluation of not institutional web sites (2,802) (tab. 11). The distinction between not institutional and institutional web sites highlights that Bologna case prevails in not institutional web sites category while Gjrokastrri for institutional ones (Table 12).

Referring to services evaluation (Table 13), the institutional web sites (8,40) prevail on the other (6,59) and particularly the Italian cases (4,56) on Albanian ones (3,85). On the basis of the hypothesis, the overall results can be summarized in the following Figure 1.

All the hypothesis have been verified with a positive result and particularly:

\[ H1. \text{ Institutional web sites offer more services than not institutional ones.} \]

The research highlights that the Institutional web sites offer more services than not institutional ones (17,42 > 16,92). This result can be justified by the fact that public organizations invest increasing resources in Internet applications to promote their territory.

\[ H2. \text{ Institutional web sites have higher level of quality than not institutional ones.} \]

The previous considerations can be applied also to this case as Institutional web sites have higher level of quality than not institutional ones (8,40 > 6,59).

\[ H3. \text{ Albanian cases web site offers less services than Italian ones.} \]

As it concerns the comparison between Albanian and Italian cases the hypothesis has been verified (7 < 7,99).

\[ H4. \text{ There is a positive relation between the level of local stakeholders networking and the quantity of offered services.} \]

The results indicate that there is a positive relation between the level of local stakeholders networking and the quantity of offered services (18,33 > 16). This means that Bologna and Gjrokastrter historical cities have an upper value than Pompei and Shkoder.

\[ H5. \text{ There is a positive relation between the level of local stakeholders networking and the quality of web sites.} \]

The previous considerations can be applied to the quality of web sites (8 > 6,99). In such way Bologna for Italy and Gjrokastrter for Albania can be considered as best
practices strictly connected to the local stakeholders.

6. Conclusions and research perspectives

Starting from this first approach to Gjrokastrë, Shkoder, Bologna and Pompei cases our attention for future researches will be focused on network building carried out by Local Governments for Destination Management. This perspective is motivated by the consideration that in the governance of web sites for destination management public organizations represent the focal points setting up an effective collaboration process at local and international level with external actors almost independently form the quality and usability of web sites.
The results of the analysis are that in Pompei case the institutional web sites achieved an overall score of evaluation that prevails on the not institutional ones while for Bologna the evaluation is different: the not institutional web sites have an upper value rather than the institutional ones.

From a general view the link between the use of WEB as a networking tool and the creation of cultural networks could be submitted to further analysis with the new approach and definition of cultural heritage (Del Sordo et al., 2010). A particular focus will be the process that starts from the promotion, the e-procurement and the web communities with the purpose to understand how to create and enforce interorganizational collaborations in cultural tourism and destination management.

Notes

* Although this paper is the result of a joint collaboration, paragraphs nr. 2 and 3 are attributed to M. Bianchi, paragraphs nr. 4 and 5 to L. Tampieri.


2 http://www.gjirokastra.org.


4 http://www.vogliosapere.it/albania/musei-albanesi.html

5 http://www.vogliosapere.it/albania/musei-albanesi.html

6 http://english.albtourist.net/Travel-Agencies.html

7 http://musei.saperviaggiare.it/bologna-musei.html

8 http://bologna.paginegialle.it/emilia_romagna/bologna/agenzie_di_viaggio.html

9 http://musei.saperviaggiare.it/pompeii-musei.html

10 http://www.paginegialle.it/pgol/4-agenzie%20di%20viaggio/3-Pompei%20(NA)

11 One Author Prof. M. Bianchi was the scientific responsible of the project for the development of SMEs and professionals linked to the valorization of historical and cultural heritage in Albania (Durres, Shkoder and Vlore).


13 The extended purposes of Genus Bononiae are “l’acquisto, la ristrutturazione, la gestione di immobili e complessi immobiliari destinati ad attività museali di carattere
culturale ed artistico; l’allestimento e la gestione di musei e delle attività ad essi connesse, nonché di mostre di carattere storico, artistico e culturale, in particolare per la valorizzazione del patrimonio della Fondazione e della città; lo studio, l’organizzazione, la realizzazione, la promozione e la gestione di manifestazioni ed eventi nell’ambito dei settori dell’arte e della cultura”.

14 Museo della Città di Bologna Srl, Curia e Archidiocesi di Bologna, AUSL.
15 D.lgs. n. 153 del 1999, art. 1, comma 1°, lett. h
17 Law 29 March 1928, n. 621.
18 The survey on Italian cases has been realized on 03/09/2012 by Elisa Minardi (University of Bologna) while Laura Tampieri analysed Albanian cases on 3/12/2012.

References


Del Sordo C., Orelli L.R., Pazzi S., 2010, La nozione di bene culturale: l’evoluzione
della previsione normativa, Azienditalia IPSOA, N. 4: 295-300.


Moulin C., Boniface P., Routene B., 2001, Heritage for Tourism: making heritage and cultural tourism networks for socio-economic development, in Interna-


3th - Part- Case studies

3.1 Complexity of contents, network of actors: the Italian Model
Fig. 1. MIBAC organization chart.
Geographical location of Italy has allowed in the centuries many contact with other civilization and different cultures were developed in our territory, producing an unique heritage, so rich and stratified as few other countries have received in inheritance.

The Italian current law the “Code of the cultural and landscape heritage”, was approved by Legislative Decree No. 42 of 22 January 2004. (See www.chtmbal.com/documents in the 2004 version).

First of all, cultural heritage consists of cultural property and landscape assets, according to article 10 of the Code: things which present artistic, historical, archaeological, ethno-anthropological, archival and bibliographical interest, and of any other things identified by law or in accordance with the law as testifying to the values of civilization.

Protection of cultural heritage lies primarily with the State but also with private citizens, when owners of cultural goods. Finally, the functions of protection foreseen by the law are applied equitably to State and private property.

A longtime tradition is one of the reasons for which Italian system of rules is so rich of details and provisions.

In the framework of different typologies of cultural goods, antiquities are the most difficult to protect.

They consist of movable and unmovable goods (objects, areas, museum collections, ancient structures, sometimes part of modern buildings, shipwrecks and other underwater finds) and most of them are still undiscovered.

The most part of Italian country is the result of centuries of human transformation and the richness comes from the many civilizations stratified in the cities and countryside.

The issue is double: we have to protect the structures and the finds discovered in the centuries and now part of our cities or in our museums, buildings, private collections; on the other hand we have to protect the new finds discovered during public or private works in the territory, controlling that excavation were made with scien-
tific methodologies and that finds were catalogued and restored. Moreover, we must preserve for future generation everything is still undiscovered. Of course, it is very difficult to protect what is still unknown, and regarding mobile finds, more difficult to claim objects when excavated through illegal researches. An important characteristic regarding antiquities, more than any other cultural property, is the connection with their territory of origin: for an ancient object, losing their context of provenance means losing a considerable part of its value, not in economical term but in cultural and historical significance. For every cultural good, but mainly for the archaeological ones, the loss of information about its origin, function, context, religious or sacred significance, diminishes its value. This statement is now clear to everybody, thanks to the UNESCO Conventions and to many international declarations and recommendations. Many protecting provisions are common to the other categories of cultural goods, such as the declaration of cultural interest, the state purchase (pre-emption), controls in art trade, controls in exportation. But for archaeological goods, the article 91 of the Code establishes that everything is found underground or in the seabed, belongs to the State. In fact, since the year 1909, Italian law has stated a specific principle of public ownership for every antiquity discovered in the soil or underwater (movable or unmovable ones, structures, objects and so on). However, we must also take account of the few exceptions: an object could be in private hands if it was discovered before 1909 or if it was left him as part of the discovery premium (finding reward) according to articles 92 and 93. Out of these cases, any archaeological found belongs to the State: they are part of State Demain or Property. Antiquities in ownership of any public body or institution (for example regional or local authorities, universities or other public institution) are considered under the same provisions. Of course, for a private collector it is not so easy to demonstrate the legal ownership of an object, but most of the historical collections are known since their constitution, often they have been published and declared according to cultural laws, in order to permit their best conservation and preserve their integrity. Archaeological objects without a legal provenance documentation or a valid title of possession have an illegal status and could be seized.
For the same reason, archaeological objects are *extra commercium* and could not be exported abroad; an ancient object, either in public or in private ownership, cannot leave national territory but temporarily.

Ministry of Cultural Heritage has the task to protect all with the help of its specialized offices located all over the territory. (fig. 1)

Archaeological Superintendencies are competent in starting procedures for declaring the cultural interest of archaeological areas (see art. 13) or preserving their environment through a decree with prescription of measures, distances or other regulations to prevent integrity of cultural properties. (see art. 45), in a similar way of protection provided for a *buffer zone* in the case of UNESCO World Heritage sites.

In case of transfer of a declared good between privates (see art. 59-62), they had to advice Superintendencies that could decide to make proposal to Regional Directors in order to purchase within 60 days the estate or the objects at the same price.

The archaeological Superintendencies also control transformation of territory and public or private works and issue authorizations. New rules were adopted in the last years to avoid damaging and loosing of archaeological heritage, specifically in case of large scale works.

Moreover, Superintendencies do directly excavations or supervise scientific excavations made by other institutions (see art. 88-89).

According to Italian laws and to the basic principle of State ownership for every archaeological discovery, rules provide that archaeological research and excavations are reserved only to Ministry, but it is possible to give an official permission to other institutions that give assurance from a scientific point of view: so Universities, Italian or foreigner ones, Academies, local bodies or cultural associations can ask a permission, producing a scientific research program by own expenses, guaranteeing appropriate skills and fulfilling every obligation issued by the Ministry.

Every year, the Directorate-General for the Antiquities authorizes nearly two hundred permissions to foreigner institutions.

When excavations are conducted in a private property, it is necessary an official occupation of the ground, that includes a payment for the owner to compensate the damages or the lost fruits caused by researches.

In case of very relevant discoveries, Ministry can decide to acquire the property of the ground through a procedure of expropriation (art. 95-99): more generally, buildings and areas may be expropriated for reasons of public use, for ensuring
natural light or perspective to monuments, for protecting and improving their decorous aspect or increasing public enjoyment, or for facilitating access to them. Moreover, expropriations may be done for the purpose of carrying out work of archaeological interest or search activities.

The ancient structures that are found are public property, but the owner of the ground receives a premium whose amount could be till the fourth part of the value of the whole discovery (see art. 92-93). Also for mobile finds, he receives a premium with the same criteria.

Years ago, in the first middle of the twentieth century, instead of money, it was possible to leave till the fourth part of the discovered objects: in such case, the private citizen had a valid title of possession of these antiquities.

In the last years it has been introduced a new category of places of culture, i.e. archaeological parks, that mean a land area characterized by important archaeological evidence and the presence of historical, landscape or environmental values, organized as an open-air museum (see art. 101).

As other state property, they are designated for public enjoyment and offer a public service.

As Regional bodies have obtained task on landscape, collaboration among different bodies is very important, mainly now that activities of valorization and enhancement of the cultural heritage are in the task of local communities. (see art. 111-121). Since 2009 in the Ministry it has been established a Directorate-General with task on enhancement.

But also Private subjects may concur, co-operate or participate in such activities.

References

Network of actors in Didactic Services in SBA - some examples

Loredana D’Emilio
Ministero per i Beni e le Attività Culturali e del Turismo
Soprintendenza per i Beni Archeologici dell’Abruzzo

1. The Educational Services of the Soprintendenza and the regulatory framework

The Educational Services of the Museum and the Territory were established in the Superintendences and the state museums in September 1998 in order to increase the awareness of our historic, artistic as well as archaeological heritage and to help young people to develop their sense of identity and attachment to their own anthropological and cultural roots.

The Center for the Educational Services of the Museum and the Territory is the national system of connection with the task of technical coordination, promotion, documentation and monitoring of the work done by peripheral institutes. (www.sed.beniculturali.it).

The relationship with Educational Institutions is regulated by:

- the Framework Agreement for education to appreciate heritage in schools, signed on 20th March, 1998 with the Ministry for Public Education, “in consideration of the right that every citizen has to be informed of their cultural heritage and instructed in its responsible use”;
- the Regulation of school autonomy (D.P.R.275/99), which allows schools flexibility in their organization and didactics, freedom of experimentation and research, and the possibility to make arrangements and agreements with other authorities in the territory.

In this context, the Educational Services of the Soprintendenza ai Beni Archeologici dell’Abruzzo operate in the regional territory for fruition and enhancement of the museums, the locations and the archaeological areas through a specialized educational offer, giving priority to public schools of any level. (www.archeoabruzzo.beniculturali.it The EDUCATIONAL SERVICES)

My tasks, in the role of Head of Service since 2002, are to set up and coordinate the production of:

- a workshop for teachers, held in the museum in September, to present the educational offer aimed at schools in conjunction with the scholastic dead-
lines of the annual programme;
• didactic annual or multiyear programmes of heritage education enacted in convention with the schools and the local authority, under the Framework Agreement of '98;
• research projects about education in partnership with Universities;
• publications to record the main didactic experiences (www.archeoabruzzo.beniculturali.it EDUCATIONAL SERVICE PUBLICATIONS);
• social events, organized in the museum or other venues set up by local partners, to exhibit the work done by the students, teachers and museum educators.

2. The educational offer of the Museums

The enactment of the didactic activities of the Soprintendenza within the museums is entrusted to Cultural Associations who organise an educational offer for schools of any level, composed of guided tours, thematic paths and workshops. (http://www.archeoabruzzo.beniculturali.it EDUCATIONAL MUSEUM OFFER). This is carried out based on guidelines set out by the Educational Services in coordination with the Directors of the museums.

The presence of external professionals with archaeological or educational expertise guarantees the concrete possibility to respond to the many requests made by teachers concerning the need to have didactic offers closely connected to their curriculum programme and so transferable into the classroom experience.

The guided tours involve the students in a real interaction with the museum educators in a process that enables reflection through questions designed to stimulate observation and to trace the connections between the exhibited objects.

The different thematic paths projected for children, young people and adults offer deeper insight on particular contents illustrated through the selection of objects related to specific areas and themes. They are very useful to teachers both to rebuild the cultural context and to reveal the transformations which happened through time particularly with reference to local history.

The workshops are designed in the outlook of a dual educational offer:
• on one hand they are a valid tool for a hands-on approach to the museum, and also a more accessible way to the knowledge and to the comprehension of historical and socio-cultural value of the exhibits;
on the other hand they can be introduced into projects planned with teachers, and become a part of the school programme.

Particular attention is given to the design and production of the necessary tools, reconstructed through thorough research based on iconographic and literary references: ranging from the preparation of sets to recreate and evoke events, context and environments, to the making of cards for observation, information, reflection and assessment, which support the workshops.

In the learning process we prefer to use the deductive method which allows the direct extrapolation of information from the objects which are then re-used in context through the organization of role-playing games (Iezzi 2008).

3. The didactic projects as design joint tool

It is clear that the regular attendance of our museums by a higher and higher number of students is thanks to the systematic production of heritage education projects (D’Emilio 2011a; 2011b; 2011c; 2012a; 2012b; Iezzi 2011). These projects offer a clear example of the relationship between formal and informal learning processes.

This is guaranteed throughout the whole school year by the standard educational offer, which the museum can provide and increase, consisting of guided tours, thematic paths and workshops constantly redesigned and recalibrated inside the workshops themselves and the daily practice. Teachers can make use of all these activities, introducing them in their own program or they can adhere to didactic projects put in place thanks to a convention signed within the aforementioned Framework Agreement ‘98.

Educational innovation sees the “project” as an essential means to guarantee an interaction with the territory, implying the sharing of contents, purposes and resources with the different parties in the educational process as partners, experts or consultants.

Although varied in contents and tools, the project proposals for schools made by the Educational Services are based on the logic of partnerships and on a methodology that puts the workshop, as a privileged space for the experimentation and the building of new knowledge, at the center of the learning process. In that space students, museum educators and teachers have the opportunity to interact along an educational pathway that moves from the school to the museum and to the territory.
Each project is organized around two distinct, but interconnected, modules that have a great importance because they promote the development of soft skills among the students and improve the professional practice of those who share an experience of planning together.

In the first module, 10 hours in duration, teachers and students interact in museums and archeological sites, carrying out research activities through workshops with playful aspects guided tours and thematic paths of interactive types, appropriate to different school levels and student ages.

In the second module, 12 hours in duration split into four afternoon meetings during the school year, the workshop space brings into play the different knowledge and skills of the museum educators and teachers: ranging from the development of the learning process, to the preparation of teaching aids for use with pupils, and to the provision of tools for assessment.

Thanks to these experiences of shared projects with the territory, the Archeological Trust has gradually become part of a structured Plan of Studies of primary and secondary schools in Chieti which are granted regular use of the school bus service offered by the Assessorato alla Pubblica Istruzione of Chieti. Moreover the idea of the shared projects has had a significant impact on the participation of young audiences (secondary school level) from irregular attendance, generally relegated to the area of guided tours, into an involvement in the educational proposals of our museums.

4. Creating a network, creating a system: the experiences of cooperation between school and museum

The development of a teaching experience of an inter-institutional nature has allowed Educational Services to facilitate the creation of a practical community of teachers, museum educators, museum directors, archaeologists, experts, and researchers, working together in the implementation of educational projects (D’Emilio 2011a). This logical collaboration has produced remarkable results in the construction of a relationship with local authorities, the municipality and the province of Chieti, who, through records of mutual understanding and network agreements, have led to improved forms of cultural participation and access to the proposals of the museums, facilitating loyalty with the public schools.

Significant in this regard is the inter-institutional network project entitled “Incon-
“Meeting in Museum” implemented at primary and secondary school level in Chieti, now in its sixth year, which aims to integrate heritage education to the extent of 20% of the local curriculum and which over time has been consolidated with the following actions:

- the signing of the Memorandum of Understanding, dated 22.09.2006, for the initiation and support of the School-Museum educational partnership between the *Assessorato alla Pubblica Istruzione* and the *Soprintendenza Servizi Educativi*;
- the signing of the operating protocol, dated 28.09.2006, to bring to fruition the educational offer of the Archaelogical National Museum in the Villa Frigerj, through an additional trip of the school bus one day a week;
- the signing of the agreement on 12.01.07 between the *Soprintendenza per i Beni Archeologici dell’Abruzzo* and the Cultural Association *Oltremuseo* for the preparation and management of training in partnership with Education Services and the Management of the Museum Villa Frigerj;
- the creation of the website “Incontriamoci al Museo” (*Meeting in Museum*) in November 2008 to provide an online tool for consultation, exchange of information and sharing of work produced;
- the commencement of the research project *DIDarcheoMUS* (Nuzzaci, 2012a; 2012b), which provided for the inclusion of the University of L’Aquila (Chair of Experimental Pedagogy) in the network to analyze collaborative practices, to systematize knowledge in the field of active partnership in educational heritage and to test the operation of the planning within the “Incontriamoci al Museo” (*Meeting in Museum*) project;
- the ongoing redesigning and updating of the site www.incontriamoci-al-museo.it with the planned introduction of two new sections, *DIDarcheoMUS* and the Forum, to allow the exchange of materials, tools and products developed by the group and to enable the research data to be updated;
- the signing of the agreement, dated 13.09.2011, between the *Soprintendenza per i Beni Archeologici* and the Cultural Association Mnemosyne for the preparation and management of the training in partnership with Education Services and the Management of the Museum “La Civitella”;
- extension of the operational protocol to make use of the educational offer at the National Archaeological Museum La Civitella by adding a new trip
for the school bus in September 2012.

Starting from the scholastic year 2010-2011, the network of primary and secondary schools of the municipality taking part in the project “Incontriamoci al Museo” (Meeting in Museum) has identified, upon request of the City Council of boys and girls, a project theme that centers around the study and the discovery of the archaeological sites of Chieti, so becoming an instrument of education for active citizenship.

The first project funded by the Assessorato alla Pubblica Istruzione of the City is named Da Teate a Chieti… i tempietti raccontano (From Teate to Chieti… the little temples tell) which saw children as protagonists not only in the reconstruction of the history of the monument but also in its promotion.

The schools in the network, 22 classes with a total of 540 students, were involved in the process of study and research with interactive guided tours of the site (fig. 1) and of the museum La Civitella, and workshops held in the museum of Villa Frigerj by Cultural Association Oltre Museo. During revision in class, the students created a series of artefacts and display panels that was used to set up a small exhibition within the same temples (fig. 2) on the occasion of Maggio Teatino, an annual event sponsored by the City with a series of artistic and cultural events aimed at citizens. The exhibition was inaugurated on May 16, 2011 and remained open to the public for a whole week. At the Supercinema (fig. 3) a presentation was given by the children concerning the individual paths of research undertaken by each class in order to reconstruct the entire history of the archaeological complex. From there, the students moved to the same small temples where, as mini-guides (fig. 4), they spoke about the various transformations of the monument to their peers who did not participate directly in the project and to the many adults that visited the facility. In the school year 2011-2012, in continuity with the previous experience and with the same methodological approach, 22 classes and 464 students have been working on the common project called Da Teate a Chieti… I teatri raccontano… (From Teate to Chieti… the little temples tell) with a path of study that used a guided tour of the Roman theater as its starting point. Teaching continued with the search for literary, cartographic and photographic sources to prove the existence of a theater in the eighteenth century, of which at present only the façade remains, and ended with an exhibition of artefacts and information panels at the nineteenth-century Teatro Marrucino where even today the traditional opera season is followed. Here students received their peers and adults for a week (fig. 5) explaining the various
Fig. 1  Chieti, Archaeological complex of Roman temples. The boys visiting the site.

Fig. 2. Chieti, archaeological complex of Roman temples. Detail of the exhibition with student’s artifacts.
Fig. 3. Chieti, Supercinema. A moment of presentation of the project by the guys, with the presence of the Municipality Assessore alla Pubblica Istruzione.

Fig. 4. Chieti, Archaeological complex of Roman temples. Students as a mini-guides explain the history of the monument.
Fig. 5. Chieti, Teatro Marrucino. Students show to the Mayor the history of the excavations of the Roman theater through photos.

Fig. 6. Chieti, Teatro Marrucino. Students show their work on theatre masks.
types of theatre buildings in Chieti through their products and telling stories and interesting facts about masks, costumes and pieces of set from different ages (fig. 6). Also on this occasion all the citizens had the opportunity to rediscover interesting episodes of local history and to see with new eyes the archaeological, historical and artistic evidence which is scattered around the urban fabric, but is not known by all.

5. Museum education and educational research: the project DIDarcheoMUS

The research project *DIDarcheoMUS*, for which Professor Antonella Nuzzaci is responsible (*supra* p.5), was born from a collaboration between the University, the Educational Services, the network of schools in the city of Chieti and local authorities with the aim of analyzing the collaborative practices at the local level. The intention is to systematize the knowledge of active partnership in cultural heritage and to examine the planning of the cooperation system initiated within the project “Incontriamoci al Museo” (*Meeting in Museum*), analyzing the skills of those who work in different levels, in preparing educational proposals and validating a teaching methodology usable in museum contexts of an archaeological type.

This research aims to investigate the practices put in place by the Educational Services of the *Soprintendenza* in the Agreement Framework ‘98 with schools, local authorities and the territory, within a research community that requires the work of Universities, Museums, Schools, Local Authorities and which represents an important challenge for all stakeholders (teachers, museum experts, managers, researchers) because this is an opportunity for professional growth and a chance to understand the validity or otherwise of these continuous and incremental collaborative relationships as powerful tools for communal and continuous learning.

The research, whose ultimate aim is to build a local curriculum in heritage education, which includes the development of a transferable model for similar contexts, is based upon the importance of integrating heritage education to the extent of 20% of the local curriculum in such a way as to support the training practices to help the museum to become a true educational resource.

6. New communication strategies for young people

To arouse interest in the museum by Grade II secondary school students, which is known as “the public that isn’t there” (D’Emilio 2008), the Educational Services have initiated a promotion to encourage a different perception of the museum as a place
of preservation and a permanent laboratory of creativity.

In close connection with the exhibited materials or during temporary exhibitions and events, such as the traditional “Settimana della Cultura” (Week of Culture) sponsored by the Ministry of Cultural Heritage and Activities, the projects implemented have encouraged the central involvement of the students through their conscious and active participation in numerous activities: design and construction of installations and theatrical performances, production of manufactured goods, advertising, video and photos, written texts and visual information. The project proposals have been adapted to the structural characteristics of the different fields of study with a design calibrated to the specific training needs. It was thus possible to obtain the engagement and motivation of high school students and in particular students of the former Regional Art Institutes (from 2010 turned into art schools). In this way, young people are able to see cultural heritage and the museum as ideal educational tools for the process of personal and professional development.

Another engaging experience was that of the national project “Benvenuti al Museo” (Welcome in the Museum), promoted and carried forward in the second year as part of the XIV “Settimana della Cultura” 2012 by the Directorate General for the Promotion of cultural heritage. It involved more than 1,650 children throughout Italy in an experience of school-work activities for the reception and orientation of Italian and foreign visitors.

In Chieti a group of students coming from the Liceo Classico “G. B. Vico”, language section, and from the I.T.C.G. “F. Galiani”, were involved with the guidance of teachers as tour guides at the Archaeological Museum La Civitella, the National Archaeological Museum Villa Frigerj, the complex of Roman Temples and the Art Museum “C. Barbella” in a circuit that also included some significant buildings in the historical center of the town. This was a way to develop and strengthen in the field knowledge and skills acquired in the classroom and promote the involvement of secondary school pupils in the city’s cultural heritage, through the encouragement of their peers.

The young people have had direct contact with the world of art through an initial training coordinated by the Educational Services and realized by museum educators of Cultural Associations Mnemosyne and OltreMuseo who, with the now established laboratory practice, have identified and selected in the three museums thematic paths accessible to a wide audience. Demonstrating mastery and good
communication skills to promote the enhancement of the city’s cultural heritage the young students attracted over a thousand visitors between peers and adults in locations along guided tour (fig. 7).

At the same time, some students of the Art School “Belisario-Misticoni” in Pescara, on the course of graphic design and photography, projected the poster of the event and a variety of gadgets for a hypothetical merchandising at the bookshop of the three museums involved in the visit: t-shirts and shopper bags customized with phrases aimed at a young audience and iconic images re-photographed and re-interpreted with imagination and humor through the linguistic codes of contemporary art from Warhol to Lichtenstein and Haring with special tribute to the great artist-craftsman Piero Fornasetti (Fig. 8, 9 and 10).

7. New research perspectives

In this school year 2012-2013, the consolidated relationship with the schools supported by partnerships with local authorities and universities has allowed for the structuring of a project which is still in progress, called “Le terme di Teate e la decorauzione a mosaico” (The Teate Roman Baths and their mosaic floor) that draws its theme from a laboratory for research and higher education implemented by the Department of Classical Archaeology of University Chieti-Pescara (which is run by Professor Sara Santoro) in collaboration with Dr. Sandra Lapenna, official archaeologist in charge of Chieti and other professionals operating within the Soprintendenza in the

Fig. 7. Chieti, Museo d’Arte “C. Barbella”. A student of the High School make a guided tour for his peers.
Fig. 8 - 9. T-shirts designed by Matteo Di Renzo, a student, for the Villa Frigerj and La Civitella Museums.

Fig. 10. T-shirt designed by Matteo Di Renzo, a student, for the Barbella Museum.

Fig. 11. The leflet of the «I martedì al Museo» realized by the university students with the coordination of Marina Pietrangeli (SBAA).
field of restoration. In fact, the subject of the workshop is the restoration of the mosaic of the *apodyterium* of the Roman baths, decorated with fantastic animals attributable to the realm of myth and the procession of the sea gods. This restoration will take place, starting from the month of March 2013, by university students led by technicians of the *Soprintendenza*.

The specialist intervention on the mosaic is preceded by a period of theoretical and practical training by the University and the *Soprintendenza*. Divided into working groups, the students undertake laboratory activities including photography and filming, graphics, promotion and museum education. The itineraries for schools designed by the Educational Services of the *Soprintendenza* and Cultural Associations *Mnemosyne* and *OltreMuseo* are structured around a common area and they provide for different approaches to the theme of the project, according to the specific fields of study and different degrees of education. The initiative was presented to teachers by the Educational Services in the workshop on Sept. 7 at the Archaeological Museum “La Civitella” and has received numerous applications from educational institutions: the network of Grade I primary and secondary schools of Chieti in this year will work on the project “Da Teate a Chieti… le terme raccontano” (*From Teate to Chieti… the Roman Baths tell*) while the Grade II secondary schools will deal with the study of the monument from different angles according to their various specifications.

All students are expected to provide guided tours to the archaeological site and educational workshops at the two museums for a discussion of issues related to the mosaic and to the structure and function of the Roman baths. After this phase of the research, the students will create artefacts, texts, drawings and multimedia products which will be the subject of an exhibition at the usual event of Maggio Teatino with the intention of revealing to the citizens a monument now closed to the public and almost forgotten. In this context, the *Archeoclub*, project partner, will promote itineraries for the adult visitors of the restoration site at the baths to make people aware of the importance of protecting and enhancing their own archaeological heritage.

The *Archeoclub* has also joined the university project with a series of lectures on roman baths entitled “*I martedì al Museo*” (*Thurdays in Museum*), held at the Museum of Villa Frigerj in the months of November and December and primarily addressed to their members. These events made it possible to set up a workshop with
the students of the University which was coordinated by Dr. Marina Pietrangeli, graphic designer of Soprintendenza, in the design of promotional material: flyers, posters and online invitations (fig. 11). The experience was very interesting and highly educational for students who succinctly summarized it as follows: “The workshop of graphic design started from reading a short article on creativity (a skill in our possession but used differently in different contexts) and the stages of the creative process that we have personally experienced:

- the first phase consisted of a briefing (in our case from the Archeoclub which covered the cost of printing) to acquire the information and materials (texts, images, ...) for the design;
- the second was the assembly of the component elements, the intervention of creativity at an unconscious level. From the confusion reigning, suddenly sprung an important insight;
- the third saw the passage to the design of preliminary drafts. This was the moment in which creativity was developed through imagination, to arrive at a concrete translation in a combination of images, text, colours;
- the fourth was that of meditation and refinement, followed by the verification and control of the validity and quality of the design and the optimization of the final paper.”
- This experience, which is still in place, shows how the baths and mosaic decoration can become the pretext for a common design theme. This is the meeting point of knowledge and skills which interact with the objective of heritage education and active citizenship for groups of students, ranging from school to university with the help of all local partners, from the Assessorato alla Pubblica Istruzione of the City and the Province to the universities with their particular characteristics and skills.

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The International Tourism Exchange Sustainable «Green-Blue” - Ecotur - born in Abruzzo about 20 years ago, anticipating and understanding the needs of the “new tourists”, created the Nature Tourist-Workshop, and then to Ecotur Report, knowing that to protect the primary good, the timing of the business must be accompanied by that of knowledge and responsibility.

Ecotur confirms its uniqueness in the international trade fairs and product trades as it creates a “system” for Natural Tourism, supporting the promotion and marketing with the Nature Tourist-Workshop, and the knowledge and scientific research through the Ecotur Report, in collaboration with ENIT, Istat, the Abruzzo Region and the University of L’Aquila that, for nine years, stands as a useful tool, for those who want to know and experience tourism expression of nature, whether travellers or operators.

For nine years, the Scientific Committee of the Ecotur on Nature Tourism collected statistical data, conducted analyzes and surveys, and helped to establish content, contours and dynamics of the world of tourism and nature.

The report, for the way in which it addresses the complex issues and for many indications that it can be drawn, there is a useful tool for professionals and educational support for students and faculty, for institutions and associations, and for those, responsible citizens, are simply interested in nature tourism, its conservation and its conscious use.

1. The trend of Nature Tourism

In a national framework still uncertain, one of the few tourist activities on the rise is the natural tourism.

Green-Blue Tourism is capable of towing tourism as a general phenomenon, to bring the new generations love for nature and root growing in the minds of operators and users of respect for nature. Such compliance is a necessary condition to ensure ongoing profitability of the facilities and tourist services and continuity of tourism itself, the main purpose of which is represented by observation and enjoyment of nature that surrounds it and the traditional culture in which plunges.
The statistics confirm that tourism-nature is one of the few types of holiday on the rise. The nature tourism flows in 2011 included an increase greater than that of 2010. Tour Operators and managers of Italian Parks foresaw for an increase in 43% of cases, stable in 52% and decreased in only 5%. To strengthen the goodness of these predictions contribute data, published at the beginning of the autumn season of 2011, of the Minister of Tourism that draw a surge of tourism Verdeblu, which recorded an increase of 11% -13% during summer of 2012. (fig. 1)

The situation is expected to improve with the final data of 2012 as the Tour Operators and managers of national parks provide for an increase in tourist flows in 70%
of cases, stable in 25% and decreased in only 5%. (fig. 2)
The turnover of the tourism-nature accommodation officers, although steadily increasing, from 2008 recorded a growth rate decreasing. This is due both to the global economic crisis that has slowed the consumption of the holiday and the growth of unofficial offer of accommodation (eg private houses), so it will be very useful for tour operators and potential investors in tourism nature-evaluate the data by splitting the revenue by category of expenditure.

It would be very useful to consider the following categories of expenditure (figg. 3-4):

- Expenditure of the Italians in official accommodation
- Expenditure of foreigners in official accommodation
- Expenditure in accommodation unofficial (b & b, apartments, houses for
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rent, etc ...)
- Expenditure in the farm
- Expenditure of campers

2. Why do you choose the natural tourism?

It seems indisputable that “living in contact with nature” is the desire and/or the primary need that drives tourists to choose for their holiday blue-green tourism. Surely a natural holiday is planned, but mostly imagined, as a break from the daily routine that helps to “reduce the stress of modern life” (40%); this requirement is followed by “sports and outdoor activities” (20%), “relaxation-find tranquility” (10%) attend uncrowded places “(10%),” to know the cultural traditions, folklore and food and wine “(15%) as reasons for” hospitality and helpfulness of the locals “and “lower prices compared to other types of tourism” make up only 5%.

When the tourist enjoys a holiday nature driven by the possibility of “sports and outdoor activities” chooses in order of importance (fig. 5):

- Hiking (23%)
- Trekking (21%)
- Bird-watching (12%)
- Mountain biking (12%)
- Bike road (11%)

![Fig. 5. The most popular activities for foreign tourists when they enjoy a holiday nature](image-url)
- Animal-watching (7%)
- Cross-country skiing (7%)
- Horse riding (7%)

Nature tourism in recent years, combines wonderfully with the rediscovery of the “Villages”, one of the most innovative and dynamic in the field of quality holiday, not only from the point of view of tourism, but also the enhancement and protection of a large heritage of monuments, memories, habits and customs that would otherwise be lost forever.

Tourism in recent decades has been a marked increase to account along with the media one of the most important forms of cultural interaction.

The holiday, in recent years, has undergone a radical change thanks to the tendency to consume short breaks and repeated several times during the year (short-break). Consumption choices are differentiated, reflecting an increasing need for a unique experience but at the same time easily accessible. New goals and new practices are born in a phenomenon that is increasingly emerging as the rediscovery of that minor Italy, composed of many small villages and many sites of historical and archeological interest located outside the traditional tourist routes.

3 Tourism «Green-Blue»: The new international trends

Nature tourism for years now is an evolving segment and strong growth in all major tourist destinations in the world.

The increased attention to the issues combined with the natural tendency to seek alternative forms of vacation, allowed a strong increase in demand for green tourism and, therefore, a significant enhancement of the natural heritage as part of the offer.

The major beneficiaries amounted to a target at international level is defined by the acronym “Lohas” (Lifestyles Of Healt And Sustainability). Target consists of wealthy people, with highly educated, strong attention to their mental well-being and sensitivity to environmental issues and everything that presents itself as eco-friendly product. It is estimated that in Western countries are becoming more numerous and represent a percentage between 5% and 30% of the adult population.

In the U.S. the number of Lohas is around 41 million people (19% of the population) for a turnover of about 209 billion dollars. In Europe, the largest market is Germany with Lohas about 20% of the population, which resides mainly in the
big cities. Types of holiday most chosen consist of beach holidays and “short-holidays”, followed by cultural trips, active holidays, destinations “Wellness”.

A study conducted by the University of Lucerne at eight major tourism markets worldwide, highlights how conditioning in booking a holiday element of sustainability and respect for nature: for 20% of consumers this factor is present between the top three reasons that determine the choice of a resort.

4. Some of the International Trades trends

**Germany:** They are showing a constant preference for natural tourism, as trekking and cycling. Germany offers a network of 200,000 km of routes and over 200 cycling trekks with over 70,000 km wide; all supported by a good signposting.

**Austria:** Austrian appreciate natural tourism a lot, since they are used to be in touch with nature. Ski, trekking and cycling are the most practiced sports during natural holidays.

**Switzerland:** Swiss people are known to have a high like hood for natural holidays, so natural tourism represents an important segment in the whole National touristic offer. The choice of a holiday is strongly linked to joining cultural, enogastronomic, wellness experiences.

**France:** French people generally appreciate natural tourism and holidays in parks. Over 60% of them expressed the will of practicing “la randonée” (trekking and walking), trips, theme visits.

**Belgium:** also in Belgium, natural tourism sets as a typology of highly requested holiday; about 25% of tourists chose this kind of vacation, preferably from June to September.

**UK:** English people are very perceptive about natural themes, environment protection and tourism sustainability; however, according to the data of Office National Statistics, trips due only to nature are about 3%.

**Sweden** basing on the data of TDB (Turistdatabasen) 5% of outgoing trips is due to tourism linked with nature; the most chosen months are January, July and August. Natural tourism is essentially bounded to active holidays and combines with genuine enogastronomic activities, attention to local traditions, and to local products.

**Spain:** practising natural tourism is very spread in domestic scopes, while for
foreign travels, they prefer art, culture and local enogastronomy. Nevertheless it has been noted in the past few years a constant increase of natural offer by Spanish tourism operators, combined with green tourism (Splendid Travel-Olimar-Cielo y Tierra-Catia Tours e Aviotel).

**Eastern Europe**: generally, the demand of natural tourism abroad is not noteworthy. However, Poland counter trends that, showing a great interest towards nature and National parks. Polish people are more and more aware of the need to protect green areas also in urban environments, show more attention to the quality of food and healthy lifestyle, practice trekking and cycling.

5. **Reflections on sustainable tourism**

Tourism and the natural environment are closely interconnected. The integral environment is to the tourism, a major cause of attractiveness. Mass tourism, however, because of the strong human pressure and the impact it has on the territory is, for the environment, a major risk factor. An excess of tourist presence can cause:

- high consumption of natural resources;
- increase in energy consumption;
- strong generation of waste;
- increase pollution to the air emissions resulting from the use of the car and pollution of sewage resulting from overcrowding;
- use of structures frequently calibrated levels of use of minors;

These environmental aspects are often added, especially in developing countries, to the impoverishment of the heritage, the loss of local traditions and serious socio-economic imbalances. The awareness of a potentially harmful impact of tourism has fostered reflection on Tourism, Environment and Sustainable Development, which began during the Earth Summit in Rio de Janeiro de 1992, and continued at the international level under various meetings and conference concluded with the issuing of cards and Declarations. In summary, emerges a concept of sustainable tourism can be defined as:

«Tourism is sustainable when it maintains its development related activities for an unlimited time, without altering the natural, social, artistic, and when it slows down the development of other social and economic activities in the area.»

Essential requirements of sustainable tourism are the following:
1) **optimal use of natural resources**, helping to conserve natural heritage and biodiversity;

2) **respect and preservation** of the traditional culture of the local population;

3) **equal distribution of socio-economic benefits** and active participation of local people in the management of tourism activities.

Policies in favour of sustainable tourism development should be guided by the following principles:

- **planning and managing tourism activity** in accordance with the Tourism Carrying Capacity, defined by the WTO as “the maximum number of people who visit the same period, a resort town without compromising the physical environment, without reducing the satisfaction of tourists”. His estimate is derived from an inventory of natural and cultural resources of the region considered, aimed at determining the limits biophysical, economic and environmental;

- **control the flow of tourists** and distributing the attendance over the 12 months, reducing the peak season;

- **create a network of facilities**, preferably small, who know how to combine the quality of tourism and control their environmental impacts;

- **enhance the identity of a territory** and enhance the local specialties: food, agricultural products DOP, typical quality products, the historical-artistic and landscape;

- **supporting collective mobility**.

A final issue to be addressed: for **tourism sustainability is a strong value to be reported in its communication activities?**

In view of tourist communication we are faced with two situations, partly contradictory:

- On the one hand, promote tourism products “unique” and “pristine” places and cities to be appreciated for their history and quality, always original, offering culture and entertainment. It is therefore considered that the canons of sustainability and originality of environments and places are strong in the imagination of tourists-consumers who want to get;

- Secondly, the environmental certification processes are slow and territorial a little ‘everywhere, and on the websites of major international operators of the holidays it is hard to find a match, both in terms of business manage-
ment both in terms of the’ travel arrangements. Everything seems entrusted to associative circuits niche seeking to differentiate the various issues in the canons of the “holiday responsibly.”

Communication is a key part of the marketing of a product. Based on the needs of the client and studying its behavior (starting from its values), we design products in relation to the retail spaces available on the market (segmentation: the choice of a market / customer to bet) and formulate consequently, sales strategies and promotion.

Even tourist communication must comply with the rules of marketing: after identifying the needs of tourists (travel, accommodation, entertainment, etc..) And the values that underlie their choices (rest, environment, family, fun, conspicuous, consumption, cultural enrichment, savings, speed, ...), we organize tourist products and target segments that sell them. And consequently, are carried out special promotional campaigns. It is worth mentioning that only rarely has this been taken into account in promoting public tourist (that occupies a prominent part in the communication landscape tourism), more concerned to be present at any cost in the mechanisms of promotion, rather than to carry out specific analyzes positioning and target as it seeks to promote.

The communication of sustainable tourism must work on this area of consumer choice, knowing that those who are interested in buying a sustainable tourism product most likely:

- has a wealth of information on these issues, acquired in its normal social life, or by searching for specific information about a trip to the “ideal” in a specific location;
- has a consequent attention to sustainability issues and has developed the “value sustainability” as important in consumption choices (for him, his friends, his family, etc. ..);
- is actually available to buy products that offer these requirements, placing the value sustainability in a higher level than its hierarchy compared to others is therefore willing to compress or limit (in general could be a travel speed, cost savings, the quality of service ...).

In a communication plan tourist these dynamics must be taken into full account, and are declined for the tourism sector in a progressive way. If we want to “sell” the value of sustainability as a tourism product (and therefore her out a little niche
‘theoretical and elitist) you will have to choose our target markets and focus on them with clear and comprehensive information. We address, in fact, for the most part to an audience of conscious consumers, who want more information and who are willing to direct their choices towards the destinations, if proposals are credible and serious.

The communication of a sustainable tourism product will necessarily:

- **offer real connotations of sustainability**, i.e. switch from the “background” information. Having to deal with a demanding consumer, will be put in evidence the different characters of environmental sustainability of the product, highlighting the progress and the work they do tour operators private and public, both for tourists and for residents;

- **choose the right target** to turn to, those most sensitive to the values that we want to communicate more easily and therefore likely to buy our products;

- **choose the right media** on which cross this clientele: the communication itself must in turn be sustainable, using channels that are not invasive and the environment (eg preferring the “network” to “paper”).

It can be concluded, with the slogan “AITR” (Italian Association for Responsible Tourism) which reads: “There are no bad travelers, but only misinformed travelers.”

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Network of actor in the restoration and revitalization of an ancient village in mountain: the experience of the diffused hospitality

Ugo Deli
Comune di Santo Stefano di Sessanio

Fig. 1. S. Stefano di Sessanio in an old photo (1950).

1 Introduction

“Lights and shadows in their incessant chase mark the history of Santo Stefano di Sessanio, an ancient village in the Apennines that at the dawn of the third millennium turns gold again. Now gone the shadow of the great migration, the post-war that has torn the community from within, which has undermined the sense of belonging to the land, has stripped the fields of collective work and left their flocks to occupy space in the memory only, far too chilly winter nights spent in solitude in front of fireplaces, blackened by time, to warm limbs and memory: now the present ties to the past and become the prosecution, not to keep it, but to tell the tale, not to stop the time but for the time being the time and change with it. A little more than a hundred souls, stubborn and strong as the Gran Sasso, enlightened administrators and entrepreneur-patron, under the protective wing of the National Park of Gran Sasso and Monti della Laga, have worked hard to participatory planning and implementation of “rebirth of the village,” one of the best preserved medieval towns of Abruzzo, the first contemporary soul with itself as the model of development for the redevelopment of the mountain
villages. The integrity of the urban and the undisputed value of the landscape and the surrounding nature led the park to test their tools to promote and develop from here. [...] With the arrival of a private investor, Daniel Elow Kihlgren starts the project for the construction of the hotel spread, some residents use his teachings, in contributing to the revival of tourism in the village, and so, in an unstoppable cascade of reactions, the name of Santo Stefano multiplies its reputation, its population increases dramatically, their houses are full of new life, its shops open to young workers, its narrow streets echo with European accents, its inhabitants look to the surrounding fields with renewed interest, and how much would you define the turmoil shaking changes if not a “new renaissance”? In Santo Stefano has just begun. [...] Santo Stefano di Sessanio, in the exemplary model of eco-tourism is, inevitably become the place of the symbol of the National Park of Gran Sasso and Monti della Laga, outlining the plot of virtuous behavior, strongly shared on the public and private, to promote sustainable land use. A model replicated, exported and legitimately celebrated by the media around the world for the return of rigorous environments and atmospheres, aesthetic and functional elements which gave rise. Holistic interpretation and practice philological led the restoration and urban renewal of the village, effectively returned to the contemporary, in a dimension where the ancient and the original live again in their fullness with the help of the most advanced and impactful technology. [...]
Santo Stefano di Sessanio is also the symbolic place of a district model - The Lands of the Barony - when the park sought to recover starting from the name - a heritage unusually rich in history, culture and traditions. A unique area which calls for integrated management of its resources in its entirety and be “widespread Tree”, expanding the boundaries of applicability of a path that Santo Stefano di Sessanio had the merit of experience and there are many other places of the protected area replicating.” [Mazzitti 2007].

2. History of the village

Santo Stefano di Sessanio is an Italian village of about 120 inhabitants in the province of L’Aquila in Abruzzo. It is also part of the Mountain Community Campo Imperatore - Navelli plateau. The territory of the municipality is part of the National Park of Gran Sasso and Monti della Laga of which is one of its access in the southern part. It also is a member of the Club of the Most Beautiful Villages of Italy.

The stones of the village tell stories of shepherds, tradition in the processing of wool, of transhumance. Walking through the cobbled streets of the village is accompanied
Fig. 4. S. Stefano di Sessanio. Winter panorama, before the earthquake.

Fig. 5. S. Stefano di Sessanio. Slice of the street stairs.

Fig. 6. S. Stefano di Sessanio. Stone window “bifora”.

Skills and Tools to the Cultural Heritage and Cultural Tourism Management
Network of actor in the restoration and revitalization of an ancient village in mountain: the experience of the diffused hospitality

Fig. 7. S. Stefano di Sessanio. Open gallery.

Fig. 8. S. Stefano di Sessanio. Stone windows “bifora”.

Ugo Deli
Fig. 9. S. Stefano di Sessanio. Town door with Medicean arms.

Fig. 10. S. Stefano di Sessanio. Slice of the Tower Street.

Fig. 11. S. Stefano di Sessanio. A cover Street under the arches.
only by the sound of its own steps in a charming setting where time seems to have stopped at the age of the Medici, the last rulers of these lands. (Fig. 3)
The most accepted theory about the origin of the name is that the term derives from a corruption of the name Sexantium, a small Roman rural settlement situated near the actual village, probably far six miles from another Roman village of S. Marco, the most important in the L’Aquila plateau of. Another source could be “des six ans”, that is six years. The six years would be the punishment for the thieves who were imprisoned in the ancient fortress.
The donation of the domain Carapelle Calvisio to the monastery of St. Vincenzo al Volturno by the Lombard king Desiderius is the first documents on the territory of Santo Stefano and date back to 760 AD. The history of Santo Stefano is thus connected with these two places, at least until the eleventh century.
In 1308 we have the first news of the existence of the fortified village of Santo Stefano di Sessanio. Between the late thirteenth and early fourteenth century saw the formation of large fiefdom of the Barony of Carapelle Calvisio, including, among others, the territory of Santo Stefano, which had an important strategic role as the first center of the Barony bordering the County of L’Aquila over the road coming from Barisciano.
In 1579, Constance, only daughter of the Tuscan lord Innico Piccolomini, gives the Barony of Carapelle Calvisio to Francesco I de ‘Medici, Grand Duke of Tuscany. These lands will belong to the Medici until 1743. During this time the village of S. Stephen reached its maximum splendor as an operational base of the Signoria of Florence to the flourishing trade in wool “Carfagna”, produced here and then worked in Tuscany and sold throughout Europe.
In the nineteenth century with the unification of Italy and the privatization of land in the Tavoliere delle Puglie the millenary practice of transhumance ends
and a process of decline begins in the village that sees greatly reduced the population due to emigration. In the XXI century the ancient village is having a renaissance, thanks to tourism, encouraged by the policy of all mayors, thanks to few young people who voluntarily gave their contribution to the pro-loco association and thanks the first investments of residents. In 2004 in the village a young entrepreneur arrived, who purchased a small part of the village in order to fulfill a “diffused hotel”. Thanks to the publicity, the interest of other investors was attracted and all activities in the area considerably developed. On 6 April 2009, the country was hit by a terrible earthquake that demolished the Medici Tower, symbol of the village, and some houses, damaging many others.

3 Architecture

The St. Stefano di Sessanio village is considered one of the most beautiful in Abruzzo for its environmental values, for architectural decoration and stylistic homogeneity. Among the historical, architectural monuments, the village is perhaps the most impressive of the entire National Park of Gran Sasso and Monti della Laga. It’s built
entirely in white limestone, whose candor has become dulled by time. Built entirely of white limestone, made opaque by the time, the village is a work of art, which is on a small hill in the middle of a valley. Its cylindrical fourteenth century tower was the symbol of this small medieval miniature. Renamed Medici Tower, the presence of the symbol of the Florentine family of the De Medici, the tower was built during the Middle Ages, when the town was an important strategic pole of the Barony of Carapelle Calvisio.

The roofs of the buildings made exclusively with clay tiles, providing a harmonious overall view those that see it from the top of the Medici tower. A maze of narrow cobbled streets, arches and tunnels, and closer “rua” leads to the top of the village, where stands the Medici Tower. The streets, strictly pedestrian, are extremely varied, from the steep stairs along the Church of St. Mary Ruvo (XIII-XIV century), to the twisting pavement that wind between the houses and lead to the Tower, and the long path created under the houses to protect them from the snow and the cold winter winds.

The elegant arcades was built during the rule of the Medici, in the same time with the arched portals with flowered panels, the stone windows finely crafted and decorated by expert hands, the marvelous mullioned windows and the balconies.

On the door of the south-east stands the emblem of the “Signoria” of Florence, that on these mountains has left a little - but precious –track of its marvelous architecture. While there is no real defense walls, the village is surrounded by buildings seamlessly, the famous “case-mura” (house-walls), very high, with thick walls and small windows looking outside the country from which it was easy to defend and difficult to be affected.

Fig. 14. Campo Imperatore and Gran Sasso d’Italia.
Fig. 15. S. Stefano di Sessanio. “Sextantio diffused hotel” reception.

Figg. 16, 17 Sextantio internal.
Walking through the winding streets you can admire the fifteenth century houses, including the Captain’s House. Just before the earthquake, you can admire also the tower dates back to the fourteenth century and is improperly called “the Medici tower”, whose summit opens to an enchanting look that embraces the valleys of Tirino and Aterno and goes up to the bottom of the chain of Sirente and Maiella.

The church of S. Stephen, built between XIV and XV century, is a unique hall in five bays, characterized by unprecedented presbytery with chapels and a semicircular apse. Also important is the church of Our Lady of the Lake, from the seventeenth century, located just outside the walls, on the green banks of a little lake.
A special mention deserves the *Buscella*, a narrow opening on the last set of walls placed along the path away under the Arches. A local legend, right from ‘Middle Ages, tell that the young lovers met at *Buscella* to exchange kisses secretly. Cistercian grange of Santa Maria del Monte or Convent of Casanuova is a complex medieval site on the plain of Campo Imperatore, in the land of municipality of Santo Stefano di Sessanio. The granary is named after the location of facing the three peaks of Casanuova, part of the Gran Sasso mountain.

4. The landscape

The Municipality of Santo Stefano di Sessanio is entirely surrounded by the territory of the National Park of Gran Sasso and Monti della Laga. The territory stretches up to Mount Prena, top of the Gran Sasso, where is located a perennial snowfield which supplies drinking water Santo Stefano di Sessanio In addition, the village is 13 km from the plateau of Campo Imperatore, a famous ski station for winter sports and summer tourism. The high plateau of Campo Imperatore, among the largest in Italy, it extends for a maximum of 18 km long and 8 km wide, with a total area of about 75 sq. km², at an altitude ranging from 1460 m up to 2138 m, and it is included in the national Park of Gran Sasso and Monti della Laga and a part under the administration of municipality of Santo Stefano di Sessanio. A wonderful, scenic route of about 14 km, leads to the plateau. Along the route, near the little lake Racollo, a refuge accommodation is available.

Fig. 21. Landscape before 2009’s earthquake.
5. The model of the diffused hotel

The village of Santo Stefano di Sessanio has been preserved intact as in medi-
eval and renaissance times because he knew the tragedy of the depopulation, when
several generations migrated elsewhere to pursue a better life conditions, leaving the
country to the memories of his elders. This happened immediately after the unifi-
cation of Italy due to the economic crisis that hit the rich market of wool “Carf-
agna,” produced in the village, worked in Tuscany and traded all over Europe.
Today the village is considered a best example of sustainable development, with the
involvement of their inhabitants, thanks to the idea and the work of a young entre-
preneur of Swedish origins, Daniele Elow Kihlgren. Some years ago, this young man
discovered the village during an Italian tour, and he loved it and also understood the
touristic values and possibilities offers by this intact architectural masterpiece. He
bought the buildings in the historical center that once restored with scrupulous atten-
tion, and he created a charming “diffused hotel”.

This project could be realized thanks to the concrete and close synergy between the
company Sextantio, led by Daniele Elow Kihlgren, with the enlightened administra-
tors who chaired the City of Santo Stefano di Sessanio in recent years, which sent the
value of conservation and were able to grasp the importance of this insight for the
development of the village. In this realization also participated the National Park of
Gran Sasso and Monti della Laga, which allowed the creation of a methane network.

Fig. 22. Landscape after 2009's earthquake.
in the village, as an excellent solution for energy supply and a real opportunity to the revival of the village. Most recently, the involvement of the Santo Stefano di Sessanio citizens increase and they were able to receive and share ideas marked by progressive sustainability. This synergy has made possible the revival of the village trying the effectiveness of the relationship between public and private sectors.

In the realization of “Sextantio” (this is the name of the diffused hotel) nothing was left to chance. With the aim of the renovation of buildings in a correct architectural way, careful to repeat the architectural characteristics of the past, research and studies have been made in collaboration with the “Museo delle Genti d’Abruzzo”. Interviews with a few very old inhabitants, who had not abandoned the medieval village, were made in order to identify and develop the distinctive features of the local history and culture that today represent the great uniqueness of tourism in Santo Stefano di Sessanio and in its “diffused hotel”. Thanks to the excellent state of preservation of the buildings, aided by a condition of prolonged neglect and geographical isolation, the entire village gives off a mysterious attraction and captures whoever sees it on the horizon him soft and cozy.

In the words of Arch. Oriano Di Zio, who oversaw the project for urban requalification and realization of diffused hotel, the entire project is characterized as a “possible recovery, not an exceptional event.”

“The project is declined in the relationship of mutual integrity between territory and historical buildings, with the aim of landscape protection. This landscape is that of fortified medieval villages, so characteristic of Italy Apennine but so fragile for invasive urbanization, that was made between the last war and today. Always this invasive urbanization has been in dramatic dystonia with our original historical heritage [...]. This

Fig. 23. Medicean Tower after 2009’s earthquake.
new approach of Conservative Restoration of Historical Minor Heritage has returned to our country places and villages that were definitely wasting away under the weight of time and neglect or economic speculations, where it was being a tourist reallocation of these historic towns. Today this approach to preserving the landscape and heritage, in addition to its cultural value has become the economy of the territory; in this way the example of Santo Stefano di Sessanio is emblematic. In an Italy in the midst of a global crisis and Aquila in Abruzzo hit by the earthquake of 2009, a new model of development, curiously based on a cultural project completely autonomous, led to results in the logarithmic number of variables; one for all the hotel activities from third parties increased from one to 15 since the beginning of the project, without building a single square meter scratch and ending the abandonment of the mountain and reversing search of work far away that lasted for almost two centuries “(Daniel Elow Kihlgren).

The project is characterized by a very conservative approach and repetition of historical elements; where the new demands of life have required elements and solutions that historically did not exist interventions that have been chosen, that however, could talk with this identity. The most common and characterizing choice is the use of recycled native materials which often happens in a “philological” way, according to their historical use, in some cases, beyond the original use, as well as out of the function and context for pragmatic purposes. In the latter case, the identity is repeated in more symbolic terms, through intimate similarities that are not reducible to simple formal algorithms but understandable by intuition and empathic participation.

The restoration project has followed the guidelines for the conservation of the original historical environment, the number and size of openings (doors and windows), the preservation of internal divisions and possibly with the intended uses of the rooms in the original organization and, beyond the structural needs, to the exclusive use of architectural material from same kind of properties or from the same geographical area.

A prime example was the decision to locate the reception inside a cave located next to what was once a piggery, maintaining the original identity of the spaces. As for the interior and the furniture, it was also a priority here to revive the original elements because these villages are born and died in a single agro pastoral civilization that brings its own unitary tradition of timeless furniture as beds, cupboards, chests and chests. Where there was a need to include elements not historically present, from bedside tables, cabinets, rare in rural dwellings, “instead of the typical temptation of ‘disconnect’
and appeal to contemporary elements or design, item were handcrafted with recycled materials commonly used that could connect intimately by shape, the color, the patina, the touch and smells with this identity of the place “(Daniel Elow Kihlgren).

“The wood-burning fireplace with built-in oven, warming the floor and spread to the stove, and still the home of the Captain, a media room, a library, a museum of the history of the Barony, meeting room under the Opificio arches: these are the elements that are blended in the past-future, time of Santo Stefano di Sessanio. A town unique, changing the essence and preserving the shape, blending tradition with innovation, which becomes the model for the redevelopment of the mountain villages. [...] The efforts of Kihlgren resulted in increasing of the spread hotel in the village, the rooms of ancient palaces reconvert in accommodation of sober elegance, the old factory buy a dual-use: a welcoming conference room upstairs and a restaurant below; actually there are 8 restaurants, 250-bed available, local handicraft shops re-open its doors once again becoming a place of production, exhibition and sale wooden frame resumes creak and bang on the warp and weft threads of wool dyed with plant pigments that are intertwined at the slow pace of the past, in vivid color combinations relive the reasons for the traditional sheets with plumes around; from L’Aquila the lace work display their refined beauty enclosed in the thin yarn stitched old, obtained with the combination of seven key points, the art of weaving leaves and branches takes shape in the basket-maker’s shop, the smell of wild herbs for medicinal use pervades the room destined to tea [Mazzitti 2007].

Thanks to the interest generated from the widespread hotel and its careful architectural restoration project and cultural heritage interest has been increased in this village by tourists more aware and curious about unique of its kind.

So the wool work that once held the economy of the village is now repeated in the weaving courses organized for guests, thus avoiding, through the enhancement of local culture, that certain knowledge and certain traditions vanish in time due to the natural generational change.

Press all over the world became interested in the Albergo Diffuso Sextantio (The Times, Die Zeit, Financial Times, Washington Post, to name only the most prestigious newspapers) making a real media event, subject of study and model for all those territories interested in pursuing a path of sustainable development centered on recovery and promotion of local traditions.

Today, Santo Stefano a destination for cultured and refined tourist that shows a marked interest in the folklore and traditions, popular thanks to the hotel and impor-
tant motivation in the choice of the tourists.

6. From the earthquake recovery - a village for art.

The whole process of rebirth and revitalization of the village of Santo Stefano di Sessanio received a brutal setback on the night of 6 April 2009. The powerful earthquake destroyed lives, hopes, monuments and vestiges of the past in the vast area of the “crater L’Aquila earthquake.” The fury of the earthquake swept authentic architecture pearls of L’Aquila, mowing down whole villages, witnesses of a long history between the peaks of the Gran Sasso of Italy. Fortifications, churches and historic buildings crumbled down, becoming, suddenly, fearful remains of the destruction of a heritage of art and culture among the most beautiful in Italy and pointed out the heavy signs of its presence also in Santo Stefano di Sessanio.

Following the tragic event, which fortunately in Santo Stefano di Sessanio did not experience loss of life, the Medici tower collapsed, symbol of the village and a tangible sign of the magnificent architectural bequeathed by the famous Florentine family of Abruzzo.

From the first moment, return to normality was the main perspective of administrators and citizens of Santo Stefano which planned the future of the area, on the belief that the assets on which to base rebirth is inherent in history, architecture, and in the age-old tradition and in the unique landscape.

Along this strong desire the first step to leave behind the tragedies of the recent past, was a large cultural event, with an agreement between the Uffizi Gallery in Florence, the Polo Museums of Florence, the Friends of the Uffizi and my city.

The City of Santo Stefano has always had the ambition to establish a cultural twinning with the City of Florence, which, in turn, has expressed interest to undertake a joint program aimed at promoting, at first, reconstruction of the Medici tower.

“Affection Sharing“ was the title of the exhibition of valuable works of art from the Uffizi Gallery, held in Santo Stefano di Sessanio during summer 2011. The exhibition, which has had the honor of receiving the Accession of the President of the Republic and the award of a medal of merit, as well as the patronage of the Presidency of the Council of Ministers, showed the presence of more than 14,000 visitors, an impressive result, which favored more than two years after the earthquake, the recovery for the entire summer of the economic activities of the village, consolidating the hope of citizens and reinforcing the idea that the road taken is the right one.
Along this success was unanimously decided to bring a second Medici exhibition of works of art, titled “countries, shepherds and travelers, the Uffizi Gallery in Santo Stefano di Sessanio” in the period from July 7 to September 30, 2012. The exhibition is divided into three different areas, each of which illustrates important aspects of rural life, landscape and jobs linked to mountain and rural life. Also were exposed precious Roman marbles that will call the topics covered by canvas? Twenty-nine o art works were on display, from the collection of the Florentine museum, which went to enrich the town hall and two charming and typical restaurants - ‘Le Carceri’ and ‘Botteghe dell’artigianato domestico, dei decotti e dei fermentati’ - proposing the itinerant formula that had a great consensus in the the first edition, allowing the visitor to admire the works of art and at the same time to visit the medieval village through the established route that winds through narrow streets and small squares.

It was therefore a ‘further opportunity to strengthen the partnership between the village of Abruzzo and the city of Florence, the rediscovery of historical ties and trade, reciprocal influences, from the artistic to cultural, to traditions and cuisine.

The scientific management and the setting up of the exhibition and the catalog of works in the two exhibitions were managed from the Uffizi Gallery in the person of its Director Dr. Antonio Natali. The restoration and the acquisition of some of the exhibits were made by the Association of Friends of the Uffizi which supported the realization of the event in the village of St. Stefano di Sessanio.

7. Final

“In defense of the harmonious integration of man-made spaces and natural environment is done by removing the environmental detractors; for the protection of agricultural landscapes, ancient cultivars and local derived products research projects are ongoing. The local population lives starring the new course and return to revitalize the exceptional natural stage that belongs to them. Where style and quality of life go hand in hand with ecology, innovation and heritage of traditions we are facing civilization, and in Santo Stefano a new one is just born that has all the numbers to guide similar experiences of recovery. A replicable model of universal and exemplary value.”
Network of actor in the restoration and revitalization of an ancient village in mountain: the experience of the diffused hospitality

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Fig. 24. Exhibition poster: Sharing of feelings.

Santo Stefano di Sessanio (L’Aquila)
Fig. 25. Exhibition poster: Countries, shepherds and travelers.
The Antiche Genti d’Abruzzo Museum

The Museum of the People of Abruzzo traces the history of man from his first appearance as a Palaeolithic hunter, emphasizing the contribution made by Italic tribes in the affirmation of Rome, and a quick glance shows how much of this past is handed down to us in terms of customs, beliefs, places of worship, production, objects, shapes. The central theme of the Museum, divided into 13 large exhibition halls, is in fact the concept of continuity of cultural persistence.

Link

www.gentidabruzzo.it
The Barisciano Centre: the Museum of Flowers

The **National Park of Gran Sasso and Monti della Laga**, located in the heart of the Apennines, extending across three regions: Abruzzo, Lazio and Marche regions, including within its scope five provinces: L’Aquila, Teramo, Ascoli, and well 44 municipalities.

It’s a territory link between the Euro-Siberian and the Mediterranean, where it locates the highest mountain of the Apennines, which contains the only glacier in southern Europe.

The geographical position, the heights reached by the mountains, and the geology of different surveys: limestones and dolomites on the Gran Sasso and Monti Gemelli, sandstone and marl on the Monti della Laga, determine a unique wealth of animal and plant species, as well as a variety ecosystem and unique landscape.

Housed on the old stables of the Franciscan convent of St. Colombo, the **Museum of Flower** offers a virtual tour of the plant kingdom in the National Park of Gran Sasso and Monti della Laga.

The route begins from the past, with the climatic and the geological events that af-
fected the land from the Ice Age on the flora and shaped to the current situation and the comments of the pioneers of botany in Abruzzo tell us the extraordinary richness of the Apennines, expressed in detail panels in rich photographic images relating to the different environments that make up the mosaic of biodiversity. The interactive stations make this Museum a modern tool for environmental education involving adults and children to the trip.

**Link**

[www.gransassolagapark.it](http://www.gransassolagapark.it)
3\textsuperscript{th} - Part- Case studies

3.2 \textit{Historical reconstruction and cultural tourism: the Spanish experience}
My dearest son,

Today I am feeling a little tired and I cannot write for very long. You, however, should always write to me and about everything that interests you at school. I believe you like history, as I did at your age, because it has to do with living men and all that affects them, the more men the better, all the men in the world, as they join together in society and work and struggle to improve themselves. That cannot fail to please you more than anything else. Am I right? I embrace you.

Antonio Gramsci (Letters from Prison)

1. The origin of the project

In 1997, Tarragona City Council decided to apply to UNESCO to have the Roman heritage of ancient Tarraco included in the list of World Heritage Sites. The answer finally came in the year 2000 when, in the Australian city of Cairns, UNESCO announced the awarding of World Heritage status to Roman Tarraco.

In working towards this final objective, the Tarragona City Council had set up two commissions. One was a specialist commission aimed at providing the candidature with every possible argument and the other was of a civic nature aimed at mobilising the citizenry and making them aware of the Tarraco candidature.

This latter commission began to organise a wide variety of activities to ensure that, while we awaited UNESCO’s final decision, the citizens of Tarragona were at least aware of the value and importance of the challenge we had set ourselves. One of the initiatives that came about in this context was the Tarraco Viva Festival.

A prologue to the festival was held in 1998, when the aforementioned commission and the Tarragona Museum of History jointly organised a Roman gastronomic festival under the title of Tarraco a Taula (Tarraco at the Table). The idea of bringing restaurants and bars together to offer recreations of Roman gastronomy was well received by the city’s catering establishments. They took up the idea with enthusi-
asm and established the *Tarraco a Taula* Association, which has taken part in all subsequent editions of Tarraco Viva.

2. **The first reflections**

How to approach the project? The first thing we had to do was decide on our objectives; in other words, why we wanted to undertake this project and what were its underlying values.

The first thing we decided was that history and its dissemination would be the central focus. It was not our intention to use our history and historical heritage as an excuse or means to support other sectors of activity in the city (commerce, tourism or other festivals). It would therefore be a project for historical heritage from the point of view of historical heritage.

Another thing wanted to avoid was the use of history as entertainment (or at least not with that as its main focus). The organisers placed great value on all that history could bring to those persons at whom the project was aimed. We often think history is only of interest to specialists (basically historians and archaeologists) and that most people consider it a waste of time and of little interest to their lives. Bringing history closer to the people could not only allow them to value their past, but also their present. This was a fundamental factor for us as we were defining the project.

These two considerations became key to the definition of the future project. Likewise, from the outset it became obvious to us that we were seeking a type of event that would last over time and we were therefore considering a long-term project and not one of an ephemeral nature. This meant that we had to build the project according to a model, but which model?

3. **In search of a model**

We needed to learn about the experiences of other places in order to evaluate the convenience of following an existing model.

Thus we either visited or contacted a large number of historical events in Catalonia, Spain, France and Italy. Subsequently we visited and contacted those of other countries such as Germany and the United Kingdom. These visits and contacts led us to the conclusion that there were two very different models of historical event.
3.1. The festive and commercial model

In Catalonia and Spain we almost always found the same festive and commercial model.

We will not analyse that model here, as it is already well known and in the Tarragona area we have some excellent examples of it. However, we should make the following reflection:

The origin of these festivals in our country coincides with the exponential growth in the demand for cultural consumption. With the support of European subsidies and the economic growth of the 1980s, Catalan and Spanish society began to demonstrate a greater need for culture. The establishment and rehabilitation of theatres, the recovery of festive traditions, the spectacular increase in cultural festivals and other situations were clear signs of this trend. Likewise, one of the aims of organising such festivals was a desire to boost local business and to take advantage of existing archaeological vestiges. The programme of events for this type of festival (with certain variations according to the location) basically consisted of:

- a “themed” handicraft market
- parades with people in period dress
- plays or audiovisuals adapted to the period
- an extensive entertainment and gastronomic offer

This model of historical festival has become popular all over the country. Some have been running for twenty or more years and in their favour we can say that they have achieved three basic objectives: civic participation, local revitalisation (at the very least publicising or promoting the town or area) and encouraging the interest of local people in their historical heritage.

The main disadvantages of adopting this model were twofold: the fact that history was relegated to a secondary position among the objectives and that the festive calendar of Tarragona was already quite full with similar manifestations. And last but not least, it was becoming increasingly clear that our project needed a model of its own.

3.2. The Anglo-Saxon model: from experimental archaeology to re-enactment and living history

After Catalonia and Spain, we began to investigate the historical event situation in other countries. In France and Italy it was practically the same. Perhaps the differ-
ence lay in the fact that those countries had more years of experience in organising them and, particularly in France, some of the events included considerations gained from their experience with archaeological parks. In Italy this festive model was slightly tinged by their tradition in the field of experimental archaeology. However, generally speaking, we can say that they belonged to the normal festive and commercial model.

It was not until we came into contact with more northerly European countries (mainly Germany and the United Kingdom) that we learned there was another model that focused more on historical dissemination in the strictest sense.

In northern Europe during the second half of the nineteenth century and at the beginning of the twentieth there arose a phenomenon that would later be paralleled in other countries (particularly Italy). This was an archaeological practice aimed at understanding the productive processes of primitive and ancient cultures (mainly handicrafts and building). This is neither the time nor the place to go into the history of this movement, which would later become known as experimental archaeology, but we can mention some examples:

One of the first archaeological reconstructions using experimental archaeology techniques took place in Denmark in 1879. This was a Stone Age house that is still standing today and is now part of the Odense open air museum.

The first attempt to do something similar in Sweden was an initiative of the Swedish ethnologist Ernst Klein in 1919. With the help of Count Eric von Rosen, he undertook an archaeological experiment on land owned by the latter in which two students had to live “as in the Stone Age”. They made replicas of tools using the same materials as the archaeological finds. Klein published the results in his book “Life in the Stone Age”. His conclusions were very enlightening: that practical experiments are better than theories.

There was no more activity of this kind in Sweden until the 1960s, when the archaeologists who had excavated the fortress of Eketorp proceeded to rebuild it. They also added a museum to exhibit archaeological finds and an interpretation centre to explain the whole process. It is currently one of the most visited archaeological sites in the country.

In Germany, one of the first examples of reconstructive experimental archaeology can be found in Saalburg, some thirty kilometres from Frankfurt. Archaeologists had discovered and excavated the remains of an auxiliary legionary camp (castra)
and then proposed its reconstruction. Inaugurated by Kaiser Wilhelm II at the end of the nineteenth century, it is still a very active museum and centre for educational activities.

In Germany you can also find much more recent reconstructions or recreations of archaeological sites. Some of the most interesting are Hechingen Stein, Villa Borg and, above all, Xanten archaeological park. In this city to the north of Cologne, almost on the Dutch border, archaeologists have been excavating the remains of the town of *Colonia Ulpia Traiana*. Founded by the Emperor Trajan with veterans of the Dacian campaigns, this town was a centre for communications and control of the *limes* of *Germania*. It is a huge archaeological site (practically the whole of the ancient Roman town) in which different reconstruction experiments have been carried out since the last century. The gateways into the town, a Roman hostel and some thermal baths (in which you can actually bathe) have been rebuilt. In other parts of the park the recreations have been built using simulative techniques (the large baths, for example, have been recreated volumetrically with special coloured glass). Every two years the park also organises one of the most important Roman festivals in Europe.

In the United Kingdom you can find different experiences of reconstructing archaeological remains. Of particular note are those on Hadrian’s Wall (mainly at Arbeia Fort) and at different Roman military encampment sites (Lunt Fort, for example).

The United States has one of the finest examples of in situ reconstruction, Colonial Williamsburg. In 1926 the magnate J.D. Rockefeller financed a project to rebuild the former colonial capital of Virginia that, for various reasons, had been progressively abandoned during the eighteenth century. The success of this reconstruction can be seen in the more than four million people who visit it every year.

We could quote many more examples like these, but those we have given are the most representative for our project.

It is only a small step from the reconstruction-recreation of archaeological remains to attempting to recreate live situations with real people in period costume and with other replica material. In parallel, although not always in the same places, we have historical re-enactment and living history events that represent another advance in the idea of disseminating the past using archaeological and historical knowledge.

The initial movements in this field came about in the United Kingdom and the
United States. It is interesting to note that the first steps in both countries were taken by war veterans. In Britain, veterans recreated battles from the Zulu and Boer Wars. In the United States it was once again veterans who recreated battles from the American Civil War on the actual sites where they had taken place (one of the first was the Battle of Gettysburg) and the Indian Wars. Passionate about the military history of their countries, groups of history enthusiasts began to meet to talk about and attempt to recreate the attire and armaments of the period they were interested in. On the site of the Battle of Gettysburg a group of war veterans got together in 1913 in what we can consider to be the birth of the American Civil War re-enactment movement. Today more than 60,000 people belong to a huge number of Civil War re-enactment groups across the United States.

Were we to wish to differentiate between the two phenomena, we could say that re-enactment is more concerned with the reconstruction of materials (attire, armaments and equipment), while living history is the recreation of battle tactics or daily life.

In those countries re-enactors have become habitual collaborators of museums, archaeological sites and heritage interpretation centres.

In England, for example, English Heritage (the equivalent of Catalonia’s Direcció General de Patrimoni Històric) has taken advantage of all the potential of the re-enactment groups from all the different historical periods to revitalise the country’s heritage. The annual programme of historical re-enactment events organised by that institution is a magnificent example of heritage dissemination.

3.3. A model in itself: historical dissemination

Although experience in the fields of experimental archaeology, re-enactment and living history were of great interest for our project, we also decided not to follow those models to the letter. We wanted to create a project with its own unique characteristics; in short, we wanted to establish a new historic event model.

The Anglo-Saxon model, despite offering a very high quality in its presentations, tends to focus more on the participants than on the visitors. Getting together and living like Romans, Celts, Vikings, Napoleonic troops, etc. is important to the participants and members of the re-enactment groups. This was not such an important factor for Tarraco Viva. We did not set out to create a project for the members of these groups; rather we were thinking more about the viewing public than the re-enactors.
Although participation in the festival is a worthwhile experience, we have not emphasised that aspect, but rather we have focused much more on offering a quality product to the visiting public. One of our festival’s slogans could be “We recreate the past to disseminate it. From us to you!”.

This new model would be based on:

- The writing of educational scripts for each activity, whether it be historical reconstruction, re-enactment or experimental archaeology.
- To place more emphasis on historical explanations and commentaries than on simply viewing the reconstruction or re-enactment.
- To foster the visualisation of historic and archaeological knowledge by projecting pictures of the original archaeological pieces and comparing them to the reconstructions.
- The historical contextualisation of all the activities. We do not only show what specific aspects of Roman culture were like, we also attempt to situate them in the society and historical moment in which they took place.
- To include traditional museographic communication elements (talks, workshops, exhibitions) in the context of the festival.
- The activities of the reconstruction and experimental archaeology groups have a fixed time and space. They do not undertake any other type of activity outside the designated times and spaces.

4. Defining the objectives

Once we were clear about the model we wished to create, we looked again at the objectives that we had decided were fundamental for our project. Thus the objectives we proposed to achieve with the new project were defined as follows:

1. To disseminate knowledge of ancient history and to be able to place tools for reflection on our historical past at the disposal of the public. It is not enough to preserve and study our historical heritage; without the dissemination and democratisation of the historical knowledge this heritage provides, a major part of its cultural and social value is lost. “History for Everybody” could be another of the festival’s slogans. Historical dissemination is the true heart of all our festivals, above all other objectives.

2. To increase the awareness of the citizens of Tarragona and visitors of the
importance of preserving our historical heritage. For our historical heritage to truly belong to everyone, we need to devote effort (specialists) and economic resources (budgets) to it. These resources (human and financial) can only be obtained through pressure from citizens who, having been made aware of the importance of historical heritage, bring pressure on politicians and the authorities (as well as private institutions) to invest in research and conservation.

3. To create a high quality cultural product to generate cultural tourism related to historical heritage. For this reason the programming and communication criteria of the festival were carefully thought out and programmed in keeping with these criteria, rather than others from outside the organisation.

4. To facilitate an area of participation for the citizens of Tarragona in the organisation of historical heritage, as the promoters and organisers of active proposals. The festival is also a forum in which citizens with no professional link to historical heritage can have their voice heard and participate in its management.

5. To create a meeting place for the managers of museums, archaeological sites, monumental complexes and interpretation centres concerned with Roman historical heritage in Europe and other regions (particularly North Africa). Tarraco Viva is in fact becoming consolidated as an international reference point in the history dissemination field. In both the museum fair (Rome in the Museums of the World) and Forum Tarraco (a meeting place for heritage managers) an increasing number of people (mainly heritage management professionals) are visiting the festival to learn about the different historical dissemination proposals it offers.

6. To promote the creation of re-enactment, living history and experimental archaeology groups with the aim of improving the dissemination of our historical past. Thanks to Tarraco Viva, eight such groups have been established in Tarragona and every year important groups from all over Europe participate in the festival.

7. To stimulate and strengthen interest in history among schoolchildren so that the citizens of the future will already be aware of the cultural and, therefore, human value of historical heritage.
5. The programming criteria

To these objectives we also had to add a clear definition of the criteria we wished to follow in the festival programming. The main criteria we came up with were:

- Activities selected in keeping with our general objectives.
- Historical dissemination is the only fundamental value of the programme; all other considerations are subordinate to this.
- The programme is mainly carried out in the monumental or archaeological spaces related to the Roman period. Traditional and commercial festive spaces will not be used (except in specific cases).
- The festival aims to bring the historical reality of Tarragona to the attention of the general public. To do this it will not embellish or decorate the spaces or streets; it will show the city as it is, or rather as it has become.
- More importance will be placed on the educational value of proposed activities than on their scenic possibilities. Tarraco Viva is not a festival for the scenic arts.
- Emphasis is given in the programme to home-grown productions and activities created especially for the festival. Tarraco Viva aims to be a festival of production and not only of representation.

6. The name

One of the questions we discussed was the name to be given to the event. We wanted a short name and, if possible, one that expressed our subject matter. Tarraco was the key word. “Viva” came from the English term “living history”, a reference to the way of representing history and a word that is written the same in Catalan, Spanish and Latin. It is short and easily identifiable. It was perfect for our purposes. The subtitle was another question. It had to allow us to further explain what our new event was, as well as what it was not. It was a festival and not a “week” (a word that immediately brings to mind mediaeval weeks and historical festivals). It had to be international as from the outset we wished to avoid restricting it to the strictly local, regional or national level. It also had to include historical dissemination (the core of the event) and be “Roman” (a specific time and a specific culture).
7. A final definition of the festival

The objectives and programming criteria having been decided, it was time to define our festival. The definition that came closest to what we wished and hoped for was the following:

Tarraco Viva is an international cultural festival specialising in the dissemination of the Roman historical period.

8. The evolution of the festival

From the three activities and not much more than ten events of the prologue edition, we grew to 38 activities and almost 250 events in the 10th edition. From the three monumental sites used in the first edition we have grown to eleven (all UNESCO World Heritage Sites).

During the first editions emphasis was placed on defining the new model we wished to create. With meagre economic and human resources (the prologue edition cost some 500,000 pesetas or about 3,000 euros in today’s money), but with the conviction and a firm will not to deviate from what we considered to be essential for the project, we soon began to increase in both areas.

From the third and fourth editions, once the basic features of the festival had been defined, we began to think about increasing the number of activities and seeking out new formulas for programming activities. At the same time we began a communications strategy to attract more visitors. It was then that we included the “Rome in the Museums of the World” exhibition in the programme.

In the first editions of the festival all the activities were concentrated in a single area (the Camp de Mart and the Roman walls). However, as the number of visitors and activities has increased, one of our strategies has been to gradually expand the festival to other heritage sites, spreading from the centre to the outskirts.

9. Thinking about the future

Today Tarraco Viva is one of the most comprehensive European festivals for the dissemination of the culture and civilisation of ancient Rome. Although other events and festivals have been in existence for longer, in less than ten years we have managed to establish an authentic cultural festival that embraces many aspects of the Roman
past, from Roman legions to daily life, and takes in such aspects as religion, beliefs, customs, politics, etc.

On the immediate horizon we have proposed to consolidate and expand a new European cultural festival model and our intention is for it to become a European cultural reference within a few years.

In conclusion, I would like to return to the quotation at the beginning of this text, words sent by a man in prison to his son. If history and our knowledge of it has been and is to be of use to us, it will not, or at least it should not, be exclusively for its entertainment value. Rather it should provide us with the means to reflect on our world and on how, if we work together, we can change it and make ourselves better people.

See the video on the web site www.ctmbal.com/video

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Carnuntiner Römerfest, Carnuntum Archaeological Park (Austria), www.car-
nuntum.co.at

Caerleon Roman Military Spectacular, Caerleon (United Kingdom), http://www.caerleon.net/events/index.htm

Römertage Aalen, Aalen Museum (Germany), limesmuseum.aalen@t-online.de
Swreter, Brod und Spiele, Xanten Archaeological Park (Germany), www.apx.de
Tarraco Viva, Tarragona, http://www.tarracoviva.com
The York Roman Festival, York (United Kingdom), http://www.yorkromanfestival.com/

Fig. 1. Tarraco Viva. Gladiators’ games.
Fig. 2. Tarraco Viva. A Roman concert.

Fig. 3. Tarraco Viva. A Roman taberna reconstructed.
Fig. 4. Tarraco Viva. A Roman horseman in parade equipment.

Fig. 5. Tarraco Viva. Roman dancers.
Fig. 6. Tarraco Viva. Gladiators’ games in the Roman Amphitheater.

Fig. 7. Tarraco Viva. Roman Gastronomy Conference.
1. The economic framework: strategies and deficiencies

The modern city of Tarragona is a provincial capital with a population of 136,417, according to the 2011 census. Just 100 km south of Barcelona, it is the administrative and political centre of the second largest metropolitan area in Catalonia. Tarragona leads the natural region identified under the Costa Daurada tourist brand, a traditional destination for holidaymakers from Spain, the UK, France and, more recently and in increasing numbers, Russia. This geographical area coincides with the ancient historical regions of Iberian Cessetania and the Roman ager Tarracencis and is currently home to half a million inhabitants. The Roman historical heritage is the main identifying symbol of the city and its territory, although not their main economic assets, which are other activities that in their own right are international benchmarks in southern Europe. We are referring to the important Tarragona Port Authority (www.porttarragona.cat), which operates one of the main ports in the western Mediterranean, and the productivity of the area’s petrochemical complexes (www.aeqt.com). All this coexists in commendable harmony with the Costa Daurada’s tourism industry (www.costadaurada.info), in which the city of Tarragona occupies a central position and which is closely linked to the leisure offer of PortAventura theme park that receives millions of visitors every year (www.portaventura.cat).

This economic dynamic is the result of intensive changes that took place in the 1960s, when there was a diversification of the productive sectors in a natural region that until then had been largely agricultural. It was at this time that the population increased, mainly due to migration from other parts of Spain. This migratory process has culminated in the past fifteen years with a 30% increase in the population of the city and the territory, with most of the newcomers arriving from abroad. Taking as a basis the 43,519 inhabitants Tarragona had in 1960, this means that the city’s population has tripled in a little more than two generations. This new demographic gave the city’s historical heritage the responsibility of being one of
the elements of social cohesion, in terms of instilling a feeling of belonging to a new culture. From an urban planning perspective, in the last twenty years it has resulted in a major conflict between the urban transformation and expansion that is essential to any demographic growth and historical heritage preservation policies. Moreover, in traditional macroeconomic conditions heritage management was not considered a priority in the economic development policies (tourism and culture) of the city and its surroundings.

However, the current economic situation means that increasing importance is being placed on tourism due to the difficult climate being experienced by the manufacturing economy and the bursting of the “property bubble”. For this reason, it is now even more important to promote local heritage as a reference and an attraction abroad. The principal Roman-period monuments in the city and its territory were added to UNESCO’s list of World Heritage Sites in the year 2000, but it was not

Fig. 1. Archaeological map of Tarragona showing the main museographic areas (based on Macias et al. 2007).
until 2009 that the Plan for the Competitiveness of Roman Tarraco was drawn up. In force until 2012, the aim of the plan was to mitigate the effects of a historical deficiency in management in comparison to other Spanish cities with UNESCO recognition. The majority of these cities did not consider tourism as an important element in their policies, but international recognition and the need to promote the tertiary or service sector resulted in a large number of tourism vitalisation plans (García Hernández 2007). This is where we find the intrinsic value of international recognition. In the case of Tarragona, there was agreement on the need to strengthen the international competitiveness of the Tarragona and Costa Daurada brands, even beyond the confines of Europe, given the current economic crisis that is affecting the countries that have traditionally provided our tourism. There is an awareness of the need to foster an integrated management of the heritage offered by the city and the numerous archaeological sites in its territory. On a local level, it is aimed to influence tourism signage, which is currently very limited, and to prepare merchandising. However, what is really needed is to create a large interpretation centre for Roman Tarraco and to channel the private sector in the promotion of the city. The result of all this is a shortage of tourism services and products, the consequence of which is that little value is placed on certain items of heritage, citizen awareness and tourism promotion.

These initiatives demonstrate the underlying difficulties in disseminating Tarragona’s historical heritage. This is due in part to the aforementioned deficiencies, to the competition from traditional tourism and to the power of Barcelona as a tourist attraction, particularly following the 1992 Olympic Games (Calabuig and García 2004). Those authors emphasise the fact that the absence of global strategies for tourism is a serious handicap that has been perpetuated until the present day. Statistics show how cultural tourism in Tarragona has only achieved a complementary role in relation to traditional sun and beach tourism (plus PortAventura theme park), as well as how it has lost competitiveness as a tourist destination to the benefit of Barcelona.

2. Tarragona versus Tarraco: a difficult coexistence

However, we cannot treat archaeology exclusively as a way of obtaining new tourism and cultural resources. We also have to consider it a scientific discipline that, in addition to reconstructing a past, has the responsibility of mediating be-
tween conservationist policies and the destructive consequences of contemporary urban development. At the same time it should increase our knowledge of the history of the urban setting in which it is carried out. In this respect Tarragona’s “Urban Archaeology” represents, as a framework for professional and political decision-taking, a profoundly analysed and questioned area of management. It has already been the subject of multiple reflections and I would go so far as to say that none has been satisfactory in terms of the results obtained in recent decades (Dupré 1983; 2001; Tarrats 1993; Miró 1997; 1999; Aquilué 1999; Mar, Ruiz de Arbulo 1999; Ruiz de Arbulo, Mar 1999; Ruiz de Arbulo 2004; Rodríguez 2004; Macias 2010). This perception is a consequence of the lack of a single management and coordination body, a fact that was already seen as one of the main obstacles to UNESCO recognition. However, this much requested objective has still not been reached.

The protection of Tarragona’s past dates back to the Renaissance, when local scholars and ecclesiastical initiatives began the historiography of a process that was consolidated in the mid-19th century with the foundation of the Reial Societat Arqueològica Tarraconense at the time of the first major urban transformation that brought with it the destruction of much of the city’s heritage (Massó 2004; Tarrats 2004). It is a historical trajectory that has evolved in parallel with the improvement of social awareness and the development of heritage protection regulations. The current management model was defined at the beginning of the 1980s within the framework of the transition to democracy following the dictatorship of General Franco. It consisted of the evolution from a single management body with very limited economic and human resources to the proliferation of institutions with joint legal responsibility for heritage assets. All archaeological excavations are supervised by the Catalan Autonomous Government’s Servei d’Arqueologia i Paleontologia, except when they are on municipal property, in which case they are the responsibility of the city council. The increase in the number of archaeological excavations (almost 1,500 carried out to date in the city and its territory) and the limited human resources of the responsible institutions, have favoured the commercialisation of archaeological excavation and documentation and the appearance of private companies that are responsible in situ for the process of archaeological discovery. These are mainly financed with private resources, in the case of urban development projects, or public funds, in the case of public works.

The professional careers of these new agents, who are legalised and regulated by
Josep Maria Macias Solé

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Fig. 2. Archaeological map of the Part Alta showing the main areas of archaeological interest (based on Macias et al. 2007). Below: Computer reconstruction of the seat of the Concilium Provinciae (Digivisión Archive 2004).
the current legislative framework, have developed in parallel with the greater availability of economic resources. However, the results of their activities, basically excavations, have not reached the public arena, as the funding only covered the administrative management of the process. To date, the political institutions have not facilitated the channelling of public resources, thus interrupting the flow of this new knowledge to research and socialisation circuits. The volume of archaeological information generated by “urban archaeology” and represented by “entrepreneurial archaeology” is currently incalculable and impossible to plan scientifically and museographically. Thus, the difficulty in making the results of this working practice known is notorious and although recent public investment has allowed some of the most important of the recently discovered buildings to be publicised, the technical documentation is so extensive and out of reach that joint action strategies need to be applied if there is to be a balanced link between the working environments of the private companies and academic research. Failing this, there will be no scientific or social benefit proportional to the major financial investments made thanks to the most favourable and protectionist legislative context that has ever existed. These insufficiencies hinder the obtention of documents or useful tools for dissemination and musealization and, above all, they cast a shadow over the prestige of a group in the face of the public or private institutions that fund their work.

The existing museographic facilities (Fig. 1) are as follows: the Museu Nacional Arqueològic de Tarragona, owned by the Spanish state and run by the Catalan regional government. This institution manages the Roman theatre and the early-Christian Necropolis in Tarragona, as well as the villas of Centcelles (Altafulla) and Els Munts (Torredembarra). The Museu d’Història belongs to the city council and undertakes intervention and musealization programmes on the City Walls, the Amphitheatre, the Circus, the Aqueduct, El Mèdol Quarry and various other municipal sites. Finally, the Diocesan and Biblical Museums belong to the Archdiocese and are responsible for the Church’s heritage. University teaching, research and dissemination are the responsibility of the Universitat Rovira i Virgili of Tarragona, with the participation of the Institut Català d’Arqueologia Clàssica. None of these institutions currently participates on a regular basis in the socialisation of “entrepreneurial archaeology” and we can conclude, although it may seem contradictory, that UNESCO’s declaration of Tarragona as a World Heritage site in 2000 has failed to provide the incentive for the unification of heritage manage-
Fig. 3. Part of the scale model of the Roman city.

Fig. 4. Roman wall and tower with the Minerva relief
ment in Tarragona. It has however led to an increase in the activity of each of the institutional agents, making it even more difficult to achieve a coordinated framework. There have been positive experiences of institutional cooperation, but on the whole the variety of these slows down a unitary management of all the needs inherent in the protection and socialisation of historical heritage and, in some cases, the diffusion of human and economic resources hinders the achievement of more ambitious objectives. Even the lack of a stable and regulated entente between the Catalan autonomous government and the city council adds extreme variability to the relations between these two institutions, as they are conditioned by the results of elections held every four years. To these difficulties we have to add the relations between the Spanish and Catalan governments, which do not always see eye to eye and have hindered, even in years of economic prosperity, the achievement of large-scale museographic projects.

As a consequence, the lack of a single coordinating body and the current economic situation cannot guarantee that ambitious, long-term projects will be carried out and, in this context, archaeological management and research cannot support the processes involved in the dissemination of knowledge. Proof of this can be found in the fact that, despite the numerous excavations carried out, no important archaeological find in the last quarter of a century has been incorporated into the city’s museographic offer. In the still-pertinent words of X. Aquilué (1999, 45), “Scientific research and the conservation and dissemination of archaeological heritage should advance together in the management of monumental sites... Nevertheless, for complex reasons for which all the agents involved in the different aspects of this heritage management (politicians, archaeologists, architects, disseminators, etc.) are responsible, we are still far from reaching the correct balance that would allow a homogenous and coordinated handling of archaeological assets. From the scientific point of view, the existence of diverse groups of researchers working in isolation, uncoordinated and with no contact between them at the same archaeological site, as happens in Tarragona, causes not only a dispersion of the historical information but also, and this is even more serious, incorrect handling of the recovery of the archaeological heritage, as well as a low return on the resources invested in it.”

3 The museographic offer

Few cities in the Western Mediterranean keep the imprint of their Roman past
alive like Tarragona, the ancient capital of the prouincia Hispania Citerior, in its time the largest province in the Empire. Rome occupied this enclave in 218 BC in order to cut off the rearguard of Hannibal, who was marching threateningly towards the Urbs. The consuls Scipio disembarked in Emporion, a Massaliot colony allied to Rome, and from there marched south until they chose the hill of Tarragona to set up a better military encampment. This was an ideal site that had been occupied by an Iberian town since the 6th century BC and satisfied all the strategic needs of the time: an elevated position overlooking a natural bay, proximity to water sources and excellent overland communications. Thus began nine centuries of classical history replete with significant events, the evidence of which can still be seen in the present-day urban physiognomy. Tarragona preserves the first Roman city wall built outside Italy, the earliest sculpture and inscription found on the Iberian Peninsula and, in the Amphitheatre, one of the longest epigraphic inscriptions in the Roman world. The city’s historical quarter, known as the Part Alta (Fig. 2), contains the magnificently preserved remains of a circus that, unusually, was built inside the walls, and the representational plaza of the Concilium Prouinciae, the second largest square in the entire Empire. Archaeologists have also documented some 18 thermal baths complexes, an extensive port emporium and numerous houses. The early-Christian Necropolis is the finest example in the west of the late-period martyrdom cult. In epigraphic terms more than 1,400 inscriptions have been discovered in the city and its territory, making it the most generous area in Hispania in this respect.

The historical quarter of Tarragona was the site chosen to build the seat of the Concilium Prouinciae Hispaniae Citerioris, also known as the Provincial Forum, a complex that includes the sacred temenos covering two hectares, the grand representational square (6 ha) and the circus (4 ha). This part of the city is currently home to most of the museographic facilities, as well as remains visible in the open air as a consequence of an area inherited from mediaeval town planning. This is where the most important World Heritage Site monuments are found. With the exception of the Walls, which are incorporated into the Passeig Arqueològic (Archaeological Promenade), the three parts of the Concilium –the worship area, the representational square and the circus– are of exceptional and unique value. The architectural decoration of this enclosure reflects an iconographic discourse in the image of the Forum Augustum and a scenography similar to the Forum Pacis and other urban imperial-cult shrines. We are not only dealing with a heritage situation,
Fig. 5. Sector of the Roman circus preserved in the present-day historical centre

Fig. 6. Eastern end of the Roman circus
but also an everyday lesson of determinism and town planning history, with the result today being the fruit of the Visigothic, mediaeval and modern adaptations of the original Roman imperial layout. This is another of the city’s values and also one of its museographic deficiencies, as Tarraco casts an excessively large shadow over the subsequent periods, the vestiges of which deserve more attention. The fruit of this historical process, the Part Alta (Upper Part), is a case of coexistence between a heritage reality and the needs of what is in fact just another city neighbourhood where the limits between the growth of the tourism and leisure facilities and the needs of the inhabitants remain to be defined.

In terms of the preserved monuments, each site presents particularities determined by its size, function, architectural materials and, fundamentally, by its ownership. These sites have been well analysed in the specific bibliography and, omitting descriptive aspects, we will focus on the main challenges to musealization in the coming years.

**The Roman Wall** (Fig. 3) currently poses a problem of conservation and restoration due to the degradation of the stone on the stretches nearest the sea and also due to the collapse of some of the segments restored in post-Roman periods. The walled enclosure was built in two phases (c. 200 and 150-100 BC) and includes three towers, a gateway and various posterulae. One of the towers preserves a relief and a text in honour of Minerva (Fig. 3), as well as two faces carved on the socle with an apotropaic purpose.

The Tarragona Wall Restoration Master Plan is currently being carried out, as can been seen at various places along the more than one kilometre length of the Archaeological Promenade.

The **Diocesan Museum**, which includes the Cathedral, is the city’s oldest museographic facility and, although the
Fig. 8. General view of the judicial basilica in the Forum of the Colonia.

Fig. 9. Aerial view of the amphitheatre and the churches preserved in its arena (Desdedalt-ICAC-MHT Archive).
subject of its collections is not the archaeology of Tarragona, but the heritage of
the diocese, its topographic location is an unbeatable setting for explaining the worship area. Below the mediaeval cathedral is the temple built in honour of the deified Emperor Augustus and, according to Tacit, this pioneering initiative in the western Mediterranean was an “omnes provincias exemplum” (Ann I, 78). The location of the metropolitan see shows the continued religious use of the highest point in Tarragona, as the mediaeval basilica was built on the site of the earlier Visigothic one, which in turn occupied the sacred site of the temple of Augustus. It so happens that the level of conservation of the peribolos in the early Roman shrine led to the cloister being built on one of the corners of the temenos, thus almost completely preserving the original sections. The collection contains diverse isolated pieces that have been recovered during different building works carried out over the centuries and reflect this historical process. The Diocesan Museum is currently being redefined under the Tarragona Cathedral Master Plan and, in addition to the interesting collections of religious art, there is an opportunity to turn this museum into a reference for the religious history of the city, revealing the urban transformations from the imperial, Visigothic and mediaeval periods. The refurbished Tarragona Biblical Museum is another commitment, more pedagogic in nature, through which the archbishopric aims to promote the study of the Bible from a cultural, historic and archaeological perspective. It is housed in a building opposite the Cathedral and some of the remains of the Roman worship area can be seen in its interior. The same is true of the College of Architects, a building in which it is possible to see another segment of the peribolos and the remains of monumental rooms built during the Visigothic transformation of the acropolis. The representational square is the second largest square in the Roman Empire and can still be identified in the street network and in various private properties. This was the representational area where monuments in honour of illustrious personages were erected. Here we find large numbers of pedestals once occupied by statues of priests of the imperial cult, proof of the vitality that institution in Tarraco as one of the driving forces of municipal life and a means of personal and political promotion. Indeed, in no other city is social mobility and its spectacular effect on the equestrian classes, the ordo equester, so well documented. The stairway that led to the worship area can be seen in the subsoil through the transparent floor of a privately owned shop, while the remains of the tribuna form part of a restaurant
floor. The square was surrounded by a cryptoportico and some of its segments can be walked through in the Circus-Praetorium and the Volta (vault) del Pallol complexes, sites in the custody of the city council. The latter building houses a scale model of Tarraco (Fig. 4) at the beginning of the 2nd century AD. Built to a scale of 1:500 and covering some 20 m², it allows the Roman city to be immediately understood. Opposite the building with the scale model is the Centre Cultural “El Pallol” – Antiga Audiència, the foundations of which are from a tower, the twin of the Praetorium Tower, which acted as a link between the square and the circus. Its remains can be seen in the basement. Other remains of this perimeter cryptoportico can be seen in the Plaça del Fòrum, which was remodelled in 1998.

The wall of the Circus (Figg. 5, 6, 7) was the limit of the upper part of the city. Built in the time of Domitian, it stretched from one side of the Republican wall to the other. It was adjacent to a branch of the Via Augusta and its urban function was to separate the urban area from the imperial zone and, with its monumental façade of 55 arches, it was the perfect scenography for those arriving at the city from Barcino. The intramural location of the Roman circus is an exceptional circumstance that has helped preserve it. It also means that there is an urgent need to draw up a long-term action plan for it. The use of caementicium has favoured the integrity of the
structures supporting the stands and, although all that remains of the upper sectors are some sections of opus quadratum walls incorporated into the urban layout, the conservation of the circus vaults is a preservation and dissemination challenge. The majority of the vaults coincide with privately owned buildings, although many of them can be seen as part of restaurants and bars and, in one case, a bank branch. The western end can be seen in the Circus–Praetorium complex belonging to the city council, one of the most visited archaeological sites in the city. Other sections of the circus have been preserved but not musealised and, under the current legal regulations, certain contemporary buildings have been demolished to reveal their remains. In detriment to the mediaeval town layout and through an urban clearing action, this has created a series of archaeological lacunas that constitute future museographic and economic challenges: the Plaça dels Sedassos or the Casa dels Militars.

In the arena of the Amphitheatre (Fig. 8), a municipal archaeological complex, are the remains of the only complete early-Christian basilica in the city, as well as those of a mediaeval church. It is the monument that has seen the greatest percentage increase in visitors and is currently that which requires the most museographic adaptation, above all in terms of accessibility and intelligibility. It is a space that has been distorted by the centuries and by urban development, both ancient and modern, and it now requires a definitive architectural project that should be integrated into the future plans for remodelling the city’s seafront façade. The Forum of the Colonia is another museographic site owned by the municipality that was profoundly altered by late-19th-century urban development. It receives far fewer visitors, possibly because of its distance from the historical and tourist area, although the figures remain stable. The challenge for the future is to execute a museographic reform that will rectify the imprecise architectural project undertaken in the mid-20th century and make visitors aware of the new scientific knowledge obtained from a recent research project (Ruiz de Arbulo et al. 2006). Finally, the city council is responsible for El Mèdol Quarry and the “Pont del Diable” Roman aqueduct (Fig. 9), both of which form part of the green belt on the city’s periphery.

The Part Baixa or Lower Part of the city is the main urban planning and museographic challenge faced by the heritage management institutions in the 21st century. It is the most demanding proposal and it requires convergence of all the actions deriving from the future remodelling of the lower part of the city - the port and residential
zone, the railway line and the promotion of the archaeological sites expropriated in recent years. The objective is to create a new urban leisure and cultural epicentre to decongest the historical quarter in the upper part of the city, which is becoming increasingly saturated. This will expand the concept of Tarraco, which is currently excessively focused on the public and leisure-based architecture of the provincial capital, and to incorporate new discourses linked to a more diversified archaeological and historical reality. The Part Baixa is a zone full of possibilities, including the Roman theatre, the best preserved of its kind in Catalonia (Domingo et al. 2004). Also during this time the public baths of the port zone have been documented (1998). Following their excavation, the architectural project that had led to their discovery was ruled out and the plot was expropriated (Macías 2004). This magnificent find is further evidence of the archaeological wealth of this sector of the city and highlights the desirability of a future archaeological area/reserve which will be fundamental to the tourism promotion of the zone. This is another major proposal and including the theatre and the baths it covers an area of more than 10,000 m². Any action of a museographic nature would involve demolishing the buildings currently on the sites, the majority of them 19th- and 20th-century port warehouses.

This archaeological zone could become the western end of an itinerary complemented by the River Francolí early-Christian suburb made up of the St Fructuosus martyrdom complex and the northern basilica (Fig. 10) (López Vilar 2006). The latter was discovered during the building of a shopping centre and it turned out to be an extensive early-Christian archaeological site. The adjoining early-Christian Necropolis and Museum have been closed to the public since 1995, although their reopening has been announced for 2013. The city will then recover a fundamental museographic epicentre for understanding how Roman society was Christianised and a unicum in the cultural offer of ancient Hispania. To the south of this site is the former Tabacalera cigarette factory, now owned by the city and destined to be the new home of the National Archaeological Museum of Tarragona, which is currently in the historical quarter. An institutional agreement has been proposed to build the new museum in the lower part of the city. If brought to fruition, it will be the main museographic challenge of the 21st century and will result in a larger and more modern museum. The space available in the old factory and its archaeological surroundings, which are currently underused, are the main arguments employed to encourage consensus on this new location, which in the future will be a greater
tourist attraction than that currently represented by the Part Alta. Separate mention should be made of the Tarraco Viva historical dissemination festival, a major tourism and educational attraction based on the successful combination of popular events and activities and the strictest historical criteria. In its most recent edition more than 80,000 visitors attended the different Tarraco Viva activities for which the capacity was controlled. Another positive consequence of this success has been the founding of several historical re-enactment groups in Tarragona and the involvement of the professional and university worlds in the social projection of the classical world.

4. Conclusions

The statistics for the number of visitors to the archaeological sites helps to analyse the implementation of archaeological heritage in the tourism dynamic of the city, although these data must be relativised in terms of their urban locations, their specific characteristics and even the effect of conservation work on the opening of the sites. If we analyse the period from 2000 to 2011 as a whole, we can determine a sudden increase in the number of visitors due to the UNESCO World Heritage Site declaration in November 2000 and a subsequent irregular evolution that, overall, ends with a positive dynamic of 14.71%. In this period we sense that the number of visitors peaked around 2007 and there was then a subsequent stabilisation that can be related to the consequences of the economic recession of recent years. In particular we can highlight the popularity of the scale model of 2nd-century Tarraco displayed in the Volta del Pallol and the attraction exercised by religious tourism through the Diocesan Museum/Cathedral complex, sites that were excluded from our quantification due to their particular characteristics. The Archaeological Museum, the Amphitheatre and the Circus/Praetorium are the main cultural attractions, while other peripheral sites –the Forum of the Colonia and the Walls– have not seen an increase in visitors following the UNESCO declaration. The same is true of the inland archaeological sites –Centcelles and El Mèdol–, although not of the seaside villa of Els Munts, which is better situated for holidaymakers staying on the coast, as well as being integrated into the town of Altafulla. On the whole, the number of visits to the sites shows an upward trend in line with the surveys taken and also confirms the increasing importance of culture in the choice of a holiday destination. However, from the statistical point of view, we have to reflect
on the limitations to the growth of this type of tourism in our leisure and economic culture. In this respect, we can compare the evolution with other indicators that have grown to a greater extent than the number of visitors to the archaeological sites. Thus we observe how in these years there has also been a growth in the tourism supply and demand, although we cannot establish a direct link with those aspects we are dealing with. Based on the Hotel Occupation Surveys provided by the Spanish National Institute for Statistics we know the evolution of the city of Tarragona and the resort town of Salou, which are only separated by 10 km but are very different in terms of their tourism activity. The number of hotel beds in Tarragona has increased by 20% since the UNESCO declaration (to 2,548 in 2012), while in Salou—which also hosts the Port Aventura theme park complex—the increase in the number of beds was 44% (to 33,592 in 2011). The number of overnights grew by 19.9% in Tarragona between 2003 and 2011, with a final total of 365,635 overnights, and by 43.14% in Salou between 2000 and 2011, with a final total of 5,542,299.

Likewise, the greatest increase in visits in recent years can be seen at those archaeological sites located in the city’s historical quarter, where there has also been a considerable increase in restaurants and leisure facilities and where there is greater ease of access. The Amphitheatre is an exception, as it is located near the coast, some 400 m from the city’s tourism epicentre, but still has sufficient power of attraction and touristic tradition to maintain its visitor numbers. However, outside the sector, the cultural and/or touristic power of attraction falls ostensibly and, as we have seen, there has even been a regression in some cases.

Another handicap is the difficulty in correctly implementing the professional figure of the archaeologist in the heritage and scientific management processes. Since the 1980s archaeologists have diversified their professional profiles in response to the complexity and diversity of heritage management. This was a process of taking joint responsibility in accordance with European developments and following the latest trends in archaeology and urban management. However, this professional diversification has also compartmentalised the overall view of archaeology and, although it is commonly accepted that all the actions taken to museumise a city’s archaeological heritage constitute the final phase of a complex management process, it is difficult to define a framework of simultaneous or consecutive cooperation. Thus, it is implicitly recognised that the quality of the final musealizations is conditioned by the level of the management model applied. Today this process is
clearly regulated by the archaeological interventions carried out in the subsoil and by the subsequent administrative management mechanisms. However, this is an unsatisfactory model that has created a dangerous professional division between the diverse bodies that participate in entrepreneurial intervention, public management and university research contexts.

Today’s economic situation further exposes the current disaggregation of economic resources, which are shared between the different institutions that operate in the city, and the absence of coordinated, long-term policies or projects that are unaffected by election results. Also important is the meagre involvement of the private sector in the patronage of museographic or scientific projects. This should not be interpreted as a lack of predisposition on the part of the private sphere, given that sponsorship of other local cultural activities is frequent, but rather as due to the absence of a stable framework for relations between the heritage agents and private companies. All this has led to the list of projects pending funding becoming longer and longer. And it is not only limited to traditional museographic institutions, but also includes how and when the heritage will be expanded in the future.

We can conclude that, despite the difficulties in developing museographic and heritage management infrastructures, the attraction of the Roman legacy and the repercussion of the UNESCO recognition have led to an increase in the number of visitors to the museographic installations. However, it must also be admitted that there are deficiencies in the promotion of the tourism brand of Tarraco that, in one way or another, do not allow the potential of Tarragona’s heritage to be taken advantage of, nor its geographic situation surrounded by other poles of attraction, such as the Costa Daurada and Port Aventura, and even the proximity of Barcelona. Local development and a productive restructuring are imperative material needs in an area categorised as one of the “tourism regions with the greatest potential, although its position as a heritage tourism destination is still in the early stages” (García Hernández 2007, 95). This situation can only be rectified by dignifying the open archaeological sites and updating the museographic facilities. If not, the message will be contradictory and the feeling that we find ourselves in a city that neither values nor dignifies the resources that have been bequeathed to it by the past will continue to spread among the citizens.

Unfortunately, the UNESCO distinction has undermined the capacity for reflection and self-criticism demanded by the deficiencies existing at the end of the 20th cen-
tury following fifteen years of intensive urban expansion. This recognition should be a stimulus to improve the management model, as there is a continuous debate in the city between respect for the past and planning for the future and, in the meantime, its patrimonial present offers it the best means for international projection, as well as being an economic resource in a period of deep financial crisis.

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**Links:**

Catalan Institute of Classical Archaeology: [www.icac.cat](http://www.icac.cat)

National Archaeological Museum of Tarragona: [www.mnat.es](http://www.mnat.es)

Tarragona Museum of History: [www.museutgn.com](http://www.museutgn.com)
Criterias of intervention in the old city centre of Barcelona. Successes and failures

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This paper is presented as a sequence of commented imagines.

1. Historical foregoings

Before the first quarter of the XIX century the old city centre was the whole city of Barcelona. Most of the architectural and urban interventions were done in order to help the city to grow. So each time new spaces for leaving, working and communicating were incorporated in the urban structure, something which was possible as Barcelona was in the centre of a large flat land (which is now totally occupied).
2. The origins of Barcelona: the Roman town of Barcino

Even if different modest Iberian settlements (sometimes just a few shelters) by a tribe called the Layetans, from the first millennium BC, have been found in excavations in different parts of the whole Barcelona (even some Neolithic remains have also been excavated), Barcelona is a Roman colony founded in the first century BC, called *Barcino*, after the name of an Iberian settlement called *Barkinos*. This colony, which was modest and related to more Roman colonies founded along the northern Mediterranean coast, some replacing settlements from *Carthago*, occupied the centre of the actual old city centre. As any Roman colony it has two main streets (*cardus- decumanus*) crossing in the forum located in what is now the Mayoralty Square, with a temple dedicated to Augustus (some of its columns are still standing inside a medieval house, just at the back of the gothic cathedral) on a small hill called Mouns Taber (occupied first by an Iberian settlement), an aqueduct, and it was surrounded by solid city walls (still in part preserved), replacing simpler ones, since the third century AD, after a Celtic invasion. Barcelona was totally sacked and destroyed in the X century by an Arabic army from the Cordoba Emirate.
3. Barcelona in the Middle Ages
Map of the walls after a civil war which ended with the change in the royal dynasty and the arrival of a king of French origin – the Borbons who are still owning the royal crown.
As Barcelona began to grow inside the Roman walls in the XI and XII century, some settlements, called New Burghs (Vilianovas or Vila Novas) were created outside the walls. Among them, Villanova del Mar, was the most important: built for and by a new rich class of merchants who ordered palaces in well planned streets and a Cathedral (Santa María del Mar church). In the XIII century, a new city wall was built, integrating these new burghs in Barcelona. Villanova del Mar became a rich neighbourhood of Barcelona, which was the capital of the Catalano-Aragonese kingdom (which was united to other Spanish kingdoms in the XV century to form what is now Spain), a rather politically and economically powerful Mediterranean city with colonies as far away as Athens. The main courtyard of the royal palace, abandoned since the Renaissance (as the court was in Madrid), was transformed in a public square in the XX century.

A new cathedral was built in order to compete with the Villanova del Mar one (Barcelona had a cathedral since the V century, that was transformed, for almost hundred years, in the VIII century, into a mosque.

Since the Roman times, until the XIX century the city walls of Barcelona were rebuilt at least three times, incorporating each time new land, that usually was already occupied by monasteries and some farms. A citadel, as a way to control the city, was built in the XVIII century on land that was occupied before by a demolished neighbourhood.

The Roman *Barcino* was rather far away from the sea. It was in the XIV century
that Barcelona became a maritime city: one of the largest dockyards in the Mediterranean as built in the XIV century, a planned straight street –where a rich class of merchants, thanks to the maritime trade, built palaces in the XVII and XVIII centuries-, called the Large Street, connecting the Dockyard and the medieval Exchange Market (the Lonja) - an important institution and buildings thanks to trade by the sea- was opened in the late XIV century, and a new harbour was built in the XV century with a Maritime City Wall (until then, Barcelona was avoiding the dangerous and unhealthy sea front (Barcelona was surrounded by marshes, and even today there are still putrid lagoons under some parts of the old city centre.

4. First modern renewals of Barcelona

During the first part of the XIX century an historical event was fundamental for the Spanish cities structure: all the so many religious buildings and lands were taken by the government from the church and given to the cities in 1822. Some of these buildings (churches, monasteries, convents and cemeteries) were demolished and the land was dedicated to other civic functions. The religious power lost part of its privileges and the control of the society.

Liberal Revolutions

Under the influence of liberal revolutions in France in 1830 and 1848 Spain and
especially industrial cities like Barcelona were shaken by social and religious revolu-
tions against an absolutist monarchy and a still very strong and oppressive religious
power. These revolutions were originated by hunger and extremely hard working
conditions, similar to the worst in England. Nevertheless all these revolutions lost, and the social and religious problems stayed
until the civil war in 1936, which was in fact the last tragic chapter of these conflicts.
These revolutions happened in the streets, and caused the destructions of churches and cemeteries which were then transformed in public spaces such as squares and larger streets. The first urban interventions with straight and larger streets were also due to the need of control of the revolutionary masses.

Ferran Street: trade and the image of the emergent bourgeoisie

The opening of the Ferran Street in the 1830s was one of the first European totally planned interventions in the urban structure of an old city, designed by the architect Joseph Mas, decided by a first democratic mayorality in 1820. The street was parallel to the sea; it crossed almost the whole city.

The project was based on the design not only of the street and a square but also on the façades of all the buildings which height was regulated, and of all the urban furniture (lamps, signs and paving). A covered gallery similar to the ones in Paris was also incorporated in the design in the late XIX century. The rich trading bourgeoisie moved to live there, occupying the first floors. The work took years to be
finished as it had to cut a dense medieval net of lanes. Finally the basement was planned for shops and coffee shops, transforming the street as a sort of boulevard were people lived, bought and socialised. The Ferran Street was connected to another important urban intervention: the Royal Square, inspired by the baroque Weapon Squares in the centre of Spain, and the French Royal and Napoleonic squares used for military parades in the XVIII and the beginning of the XIX centuries. During the late XX century, the Municipality bought some of the large apartments looking at the Royal Square and gave them to well-know public figures (singers, architects, writers) in order to bring a certain prestige and a new spirit to a most degrade area due to illegal drug sale. But this most problematic essay, which as much criticized, did not work.

**Municipality Square: the civil power**

The Municipality Square, at the end of the Ferran Street, was created in the middle of the nineteenth century when the cemetery of a demolished convent was converted into a public space. This space got a very strong symbolic meaning as it allowed the connection between the two most important public buildings and institutions in Barcelona, such as the Mayoralty (an medieval building) and autonomous government palace (built in the XVI century in the Renaissance style but incorporating medieval structures) belonging to a medieval political structure. This square was crossed by public and private transports but especially by walking people until nowadays. Due to its centrality and its symbolism, most of the public and political manifestations have taken place and are still happening there.

**Industrial revolution**

At the middle of the XIX century certain northern parts of Spain (such as the
Basque Country and Catalonia) became industrialized. Steel factories, thanks to coal and iron mines, were created in the northern coast, while textile factories, due to an important net of rivers coming from the Pyrenées to the sea, were established not far away of Barcelona and also just outside the city walls –which were going to be demolished soon- along the two rivers (Llobregat and Besós) on the north and the south of Barcelona. These rivers have been used as limits of the whole metropolitan area.

The rich Catalan industrial people got their fortune from the cultivated cotton lands they owned in the Cuban colonies with a huge population of slaves who were the last liberated in Europe at the beginning of the XX century, a shame that still affects Barcelona and its surroundings.

An exodus of population from extremely poor rural areas came to work in huge textile factories in Barcelona with social and working conditions similar to the ones in England.

Slums appeared, and the centre of the city became overcrowded causing social and health problems.

Due to the fact that the city walls could not be demolished until the second part of the XIX century (for political reasons, as Barcelona was not in favour of the mon-
archy because of its French roots – Barcelona preferred the old German monarchy),
the growing population had to live in an urban space which had been suitable five
hundred years before but was unsustainable in an industrial city plagued with social
problems.
The flat houses became higher and higher without any control and no public ser-
vices. There was no water, no light and no sewage system. Epidemics were constant.
Barcelona became the most overcrowded city by square meter in the world (more
than Calcutta)
Picasso lived and studied in Barcelona in 1880s. He was impressed by the very poor
social and urban conditions, which caused him the get the blues, and his sadness
and anger (but also his fascination) in front of human problems like prostitution
was expressed in fragmented images like this one that were at the origin of cubism.
When finally the city walls were tear down, like in Paris, large boulevards with lei-
sure spaces (coffee shops, cabarets, theatres, music-halls, etc.) and public transpor-
tation, avoided by a very conservative bourgeoisie, were opened.

Via Laietana: efficiency and economic power
When Barcelona was authorised by the Spanish Government to grow outside its
medieval limits new bourgeois neighbourhoods planned on a square grid were built. Then it became necessary to connect the new part of the city with the harbour and the surrounding factories.

A large and straight cut was made in the old medieval structure which caused the destruction of many houses and the displacement of some important buildings to other parts of the city. This street was the main part of a larger urban project planned to renew the whole city centre in 1879-1889.

But at the same time the opening of this street was used to introduce the underground tube to bring a large amount of people needed to work in a new sort of buildings established in this new street which was not a boulevard anymore.

The continuity of the net of the streets was interrupted. This problem has never been solved, even nowadays.

Big new trade and bank companies, that give a “modern”, “north-american”, like in Chicago, look to the street. Chicago has become the urban and architectural model instead of Paris and London which were imitated during most of the XIX century, even if Layetana Street combined Haussmann and Wall Street aspects (Paris was still not far away). A new Barcelona was born.

The opening of Via Layetana interrupted the continuity of the urban pattern. But the problem could have been worst if the original project had been carried away. It consisted on the opening of two large streets from north to south on each side of the old city and an even larger avenue crossing the whole city centre from east to west, parallel to the sea front. Only some minor parts of the whole plan, except Via Layetana, were built.
Via Layetana was not thought for the pedestrian (sidewalks were narrow) but for business men and for the police who was constantly stopped by the so narrow lanes of the city centre.

**Macià urbanistic plan. Le Corbusier at the Barcelona city centre**

At the beginning of the thirties a group of young modern architects, fascinated by Le Corbusier and headed by Jose Lluís Sert (who worked at Le Corbusier office in Paris, and, much later, designed the North-American Embassy in Baghdad) invited Le Corbusier to Barcelona and asked him to plan the new Barcelona, a plan that included the total transformation of the old city, as he tried to do in Paris, just keeping some old monuments and erasing most of the urban structure replaced by gardens and isolated blocks. This destruction had two functions: a functional one in
Criterias of intervention in the old city centre of Barcelona. Successes and failures
order to clean a most degraded and non healthy neighbourhood, in which narrow streets the sun could almost never enter (life in the open air, under the sun was most appreciated as something healthy and necessary in the thirties) –the fact that Sert, following rationalistic principles, built a hospital for ill people with tuberculosis in the old city centre is significant, as the fact that the plan was applied not only to Barcelona but to maritime villages near the city where popular lodgements for the workers holidays in the open air, under the sun and near the sea, were established-, and a symbolic one as it expressed the desire to cut from tradition and memory, concepts that were considered overcome.

We think that we are fortunate because this plan, accepted by the autonomous Catalan government as away to improve the city socially, politically and architecturally (the plan was called with the name of the Catalan local president Francesc
Maciá), was so ambitious that it was impossible to follow. Then the bloody civil war began in 1936.

The old city: forgotten and left out

After the civil war that ended in 1939, when Barcelona had been heavily bombed
in 1937, the international embargo due to the fact that Spain became a fascist dictatorship—tied to the German and the Italian fascist regimes—caused the isolation and the impoverishment of the country, until 1953. The extreme right religious power, evicted during the leftist Republican government in the thirties, promoted very strict morality rules that affected specially women. Until the dictator, Franco, who won the civil war in 1939, died in 1975, almost no restoration was undertaken in the old city of Barcelona that became a gloomy slum, called the Chinese District (even if there were no Chinese people at all), that fascinated some European writers such as Jean Genet for its decadent and dangerous appeal.

Then, during the second part of the fifties, slowly the borders were opened, finan-
cial help from United States came (Spain had not been allowed to receive help from the Marshal Plan) and also the tourism that brought money and different political and moral criteria.

The old part of Barcelona became a dangerous, miserable and neglected area full
of old prostitutes and petty criminals, avoided by the middle class except when it wanted to have extreme emotions. Nevertheless, the Municipality tried in the sixties to impose a urban plan consisting in opening large avenues in order to let the police to control this socially difficult area.

But neighbourhood associations, with the help of young architects, economists, urban planners and sociologists, designed an alternative plan that had the ambition to restore the old city without expelling people and without the destruction of the strong character of this so populated and popular part of the city. At the same time, Barcelona was turning its back to the sea front, which was occupied by old factories and slums built for and by a large emigrated population from the rural impoverished south of Spain who came to find a job and a way of living in the industrialised –but polluted- Barcelona. This plan tried to solve this problem and to create public leisure areas for all the inhabitants of Barcelona near the sea. This plan was partly followed at the beginning of the eighties with the new democratic municipality.

5 After the dictatorship: first essays on the renewal of the old city of Barcelona

First elected democracy municipality

After Franco’s death, political parties were accepted, including the communist party in 1977, and general elections, the first free elections in forty years, were organized after two very unstable years where the extreme right side of the society (the army, the Church) tried different bloody coups d’état. Two years later, in 1979, elections for the municipalities in all Spain were hold. The socialist party (PSC) won in Barcelona –and governed until 2010 when a nationalistic right party (CiU) took the lead and put an end to many projects, partly due to the economic crisis, partly because it decided to promote a more touristic city (a city for tourists, with a large number of hotels and entire buildings with flats that can be rented for days, and less for its inhabitants), a problem that the previous government caused during its last years in power:- the first decisions were to improve the quality of life of very poor neighbourhoods in the surroundings and in the old city.

Creation of the public urbanistic office of the municipality of Barcelona

Three years after the first municipal elections, in 1982, the well known Spanish
architect, Oriol Bohigas, enter the local government and decided to create a municipal project and planning office (a proposal that has been copied by different cities around the world, for instance in Isfahan), in order to renovate the city and to plan so many social services and public spaces that were much needed. Until then much of the architectural work in Barcelona was in private hands, which meant that public spaces were neglected. Most housing projects had been carried away without any urban plan. All the seven hills in Barcelona had been occupied with no control, and the quality of life and urban structure was extremely low. Ten architects and ten students began to work in this office which is much larger now.

The another public office, called Barcelona Regional (with public architects and engineers), was founded at the beginning of the nineties in order to take care of large urban plans and infrastructures such as the whole sea front.

**Documentation and detection of social and material problems**

The preliminary works for the rehabilitation of the old city, at the beginning of
the eighties, centre consisted in studies of the conditions of the apparently most degraded areas, in order to establish which interventions were most needed. Architects went from house to house asking about the housing conditions and looking at what was hidden behind the walls. What was discovered was quite terrible: flats with no bathrooms, some even with no water; extremely low ceilings (180 cm) due to the fact that volumes had been cut vertically; rooms with no windows; flats with no ventilation; houses with no drain sewage, nor foundations: if a house felt, the others would follow. There were no elevators, of course: old people could not go out: there were blocked in their flats. Some people, almost always old and with poor economic conditions, were living in an almost medieval situation.

At the same time, it was discovered that many flats were empty. People had died or left. In some cases, there were one or two neighbours in six or seven flat buildings. So the renovation began by relocating families in other flats nearby, in order to get buildings, in very poor conditions, totally empty that could be put down and replaced by modern lodgements were the families, previously moved, could be relocated in a modern and healthier space with modern services. In other cases, the
structure of the building was kept and the renovation was dedicated to modernize installations and repair the structures.

6. Successes and failures of the first projects of renewal of the old Barcelona city center from 1982 until 1998

First ‘microsurgery’ projects

Symbolically, as a way of showing a new approach to public spaces and a new care of them, small and simple squares or gardens, in places where there were none, were created by putting down a few abandoned and empty houses, sometimes just one. A few trees were planted, furniture, such as benches, litter baskets, post lamps and
A modest new public space near an old gothic convent, transformed in barracks in the XVIII century, and now a public building with the tasteful and popular Chocolate Museum.

Two views of a recently rehabilitated square with green areas and a small archaeological area.
colourful amusements for children (which, it should be said, most architects did not appreciate because it interrupted the abstract quality of the space), were located. In one case, the decision was then much criticised because the building that was destroyed had a flat where a young Picasso lived for months. But the quality of the space (one of the nicest and quietest square in Barcelona) that was obtained, in front of a late baroque church façade, finally got the critical approval.

But problems quickly appeared. This process of micro-projects, that was taking care to not send residents out of their known space, was excessively slow. It would have taken decades to renovate the old city (which has been true: after thirty years, the renewal is still going on, as some projects had to be stopped or reconsidered as there were too destructive). It was considered that it was taking too much time to empty houses without molesting the few and old residents (who, by the way, were paying too low rents). The municipality decided that it would take too many years, and it was also too expensive, to renovate the whole city centre.

Then economic and social problems appeared. Most of the residents did not own their flats. When there were renovated, the owners tried to increase the price of the location, which could not be paid by the poor old neighbours, who were sometimes living alone. So the owners tried to put them out legally or not, and to rent to richer families the renovated flats.

First ‘macrosurgery’ projects

At the beginning of the nineties, a new approach was decided. A mixed organism (with public and private funds) was created – called first Provicesa, now Foment de Ciutat Vella (Renovation of the Old City)-, new plans of urbanism designed. It was
Criterias of intervention in the old city centre of Barcelona. Successes and failures
Skills and Tools to the Cultural Heritage and Cultural Tourism Management
decided to open large public spaces in the dense net of narrow streets and lanes. So, large pans of buildings were erased (without really studying them, and without taking care of some interesting elements that could have been saved), creating spaces that still look more like voids than squares.

At the same time, modern buildings were designed. There were social flats, built quite quickly by private building companies with public funds. Budgets were limited. So the quality of the materials and the details was poor. Flats were small. Elements were repeated. Most of the architects, who were good and known professionals, decided to plan in a modern, rationalistic way or style, which did not fit with the surroundings. Finally, nobody studied the social conditions of the neighbourhood: immigrants from different cultures and religions were living in a sort of ghettos. Prostitution and, especially, drug dealers, were around. The quality of life was alarmingly going down. It was thought that new, modern architecture would transform the social net for good. Unfortunately, it has failed.

The architectural quality of the buildings was low, and they have decayed too quickly. They were not adapted to far more complex social conditions. Dreams of an idealised life were just dreams. Public spaces and services (inner streets planned
for communication and relation between different cultural groups) have been shut down. Twenty years after, some of these buildings (planned with “good” intentions, that was for sure, but little knowledge of the complicated social conditions that were in constant change due to the arrival of new immigrants with very different cultures), not integrated in the urban and social structure, have to be put down and replaced.

At the beginning of the eighties, the Public Architectural Office of the Municipality asked for and important project consisting in introducing cultural and educational equipments in the old city in order to attract young and wealthy public: museums, cultural centres, theatres, and faculties. These projects, some of which consisted in new buildings, while some were located in large old empty buildings such as the Hospice for Poor Children, used until the sixties) carried by well known architects like Meier (Museum of Contemporary Art of Barcelona) were partially successful: on one side they have brought life and economical energy to the neighbourhood, but on the other side they have attracted fashionable and souvenir shops, coffees and restaurants that have taken the place of more traditional and down to earth shops and are not really used by the inhabitants of the area due to the high prices.

Learning from the failures

This second approach to the renovation of the city centre, consisted in tearing down buildings and replacing them by modern ones, hoping that modernity would brighten an old and dark physical and social structure, and creating new streets and squares that did not follow the dense and labyrinthine urban net of streets (because it was considered too medieval) ended when the plan of renovation of the Santa Catalina market area, near the cathedral, was shown publicly.

More than twenty years had passed since the first renovation projects. A large part of the old city has still to be renovated. Problems, unknown in the eighties, had appeared: massive and not too rich tourism, immigrants from different parts of the world, mostly from South America and Morocco, different from the first wave of Spanish immigrants in the fifties and sixties, new requirements (of decent mosques, for instance, which are accepted with difficulties by the traditional residents), the increase of prices that cannot be paid by too old people, and the replacement of traditional shops (baker and grocery shops, for instance) by new trades (such as public phones used by foreigners). So, it was thought that the renewal of the city
centre was too slow and timid. An iron hand had to be used, and the renovation should affect strongly buildings and public spaces (squares, streets).
The Santa Catalina district area renewal consisted not only in the restoration of the grocery market (most used by people) and the public space surrounding it (a space that had been already renovated twenty years ago) but also in the opening of new, large and straight streets that had nothing to do with the winding net of lanes (following a plan designed, in fact, during the dictatorship regime, as we have seen). At the same time, most of the buildings had to be replaced by new ones that avoided the capricious shapes, heights and position of the ancient ones. Geometry was a way to introduce order and clarity in the middle of a net of volumes and voids (or among them) that were considered confusing and disturbing.

But, surprisingly, the plan was rejected by the neighbours. Public associations were created to protect the urban and built structures. The plan was asked to be changed totally, with a more careful approach to the needs of the inhabitants and to the visual impact of the whole renovation.

Neighbours who were architects talked to the well-known Spanish young architect Enric Miralles (who died in 2000, but whose studio, after some troubles, has been able to continue the project) who was already in charge of the renovation of the market (but not of all the surroundings). He looked again at the whole urban project, and suggested a totally new approach: the design of new buildings and a new urban structure (with open spaces like squares that were most needed) following, as much as possible, the character and physical and social characteristics of the neighbourhood. Houses would not be all the same; they would not be built following a same pattern; the streets would continue the old urban net, instead of erasing and replacing it. Diversity would be introduced. It would be the conditions of the existing volumes and streets that would guide the whole project. Inhabitants would be listened to. This solution was accepted. The previous plan was abandoned.

This is what is being built now, with much more success than previous plans imposed in the nineties and at the beginning of the year two thousand. But the process has been long, exhausting, and desperately slow. Nevertheless, it has changed the way of thinking and approaching human and urban realities of the political institutions and of the architects working for the public administration. The results are far more satisfying (visually, socially) than was done in other parts of the old city. Social conflicts have diminished (even if the bright look of the market –some people
say far too bright- is attracting tourism which is beginning to cause some problems as prices of everyday goods are increasing). And this area is much more respected than others (the quality of the built structures has also increased): less urban graffiti and a better preservation of the space and the façades, as if inhabitants were looking at this district as their own space, as if it was their and they had to take care of it; feeling that, for once, the neighbourhood had been renovated not thinking in how much economic profit could be obtained. Will this (good or better) solution be pursued?
4th - Part - Tools - Learning
Survey of the existent Curricula in the field of Cultural Heritage and Tourism at the Higher Education Institutions in Albania

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Afrim Hoti
Aleksandër Moisiu University of Durrës
Faculty of Business – Department of Tourism

1. Preface

This report introduces the existing curricula of Bachelor and Master Programs in the field of Cultural Tourism at the private and public higher education institutions in Albania. The report elaborates by the Department of Tourism at the Faculty of Business of the Aleksandër Moisiu University of Durrës, in the framework of the Tempus program CHTMBAL.

Since the opening of the Aleksandër Moisiu University of Durrës in the academic year 2006-2007, the tourism studies, were considered as an important part of the cultural and archaeological tourism curricula.

At the Aleksandër Moisiu University, the tourism curricula are included in bachelor and master programme. These curricula are included also at the the Faculty of Integrated Studies with Practice that is another main unit of the Aleksandër Moisiu University of Durrës.

This report gives a panorama on the existing curricula in the field of cultural tourism in the Albanian universities. The main difficulty during the data gathering was the fact that mostly the higher education institutions in Albania do not publish their curricula on the websites or in the information box.

We hope this report gives an important contribution to the entire CHTMBAL Tempus Project and is a good input for the continuation of the project. We would like to express our gratitude to the coordinator and to the partners of this project for assuming us this duty.

2. Introduction

The aim of this report is to evaluate the status of the cultural tourism programs and their curricula at the Albanian higher education institutions, having in consid-
eration that the cultural tourism is a crucial resource on the country’s development. The promotion of cultural diversity is now a central issue in the agenda of regional policies of South-East Europe (SEE). This has led to the faster ratification in the region of UNESCO 2005 convention, for the protection and promotion of cultural values.

Currently in Albania are under the protection of UNESCO the following archaeological sites:
- Archaeological Park of Butrint;
- City Museum of Gjirokastër;
- Historical City of Portland;
- ISO Polyphony Labe (music);
- Dyrrachium Apolonia since 1989 have been included by UNESCO in the list of 100 cities of Mediterranean civilization.

3 Background

Geographically Albania is situated on the east coast of the Adriatic and is part of the Balcan Peninsula. About 70 % of the country is mountainous. Although the western coastline extends for some 500 km and therefore constitutes the bulk of agriculture land. The population is c. 3.5 million with a population breakdown of approximately 95 % Albanian, 3 % Greek, and 2 % other (Romas, Serbs, Vlachs, and Bulgarians). Albania was officially an atheist state between 1967 and 1990; the associated destruction or re-use of religious buildings had a significant impact upon the cultural heritage of the country.

What constitutes Cultural Heritage?

The Law no. 9048 on Culture in the Republic of Albania, date 07/04/2003, is the most important legal framework for all the activities regarding the preserving, promoting and managing the Albanian national heritage. In accordance to this law a ‘cultural monument’ is ‘the object or the construction of cultural and historical values protected by the state’.

Further definitions include

- ‘Archaeological Centre’ is the area space where there are preserved monuments and archaeological objects on and under the ground;
- ‘Historical Centre’ is the urban or the rural ensemble of historical and cultural values under state and protection;
‘Museum town’ is the urban Centre being protected by the state for its historical and cultural values;

The most important institutions of culture are: The Institute of Monuments of Culture, the Institute of Archaeology, the Institute of Folk Culture, the General Directorate of State Archives, the National Center of Cultural Property Inventory, the National Center of Cultural Folk Activities, the Agency of Archaeological Service, the Regional Directorates of National Culture, the Phototeques “Marubi”, the Museum of Medieval Art in Korça, the National Gallery of Art, the Central State Archive of Film. Albania possesses rich archaeological sources starting from prehistoric periods (Kamenica, Maliq, Tren and Konispol); monuments of ancient Illyrian Selce; Hellenistic, Roman and Byzantine Butrint, Durrës, Lis, Shkodra and Berat, and a series of Ottoman castles such as those of Gjirokastra, Tepelena, Kardhiq Bashtova and Libohovë.

4. Trends of the Albanian Travel and Tourism

Albania, defined also as the “Europe’s last secret” represents a distinct possibility especially in cultural tourism development. Its relatively young age population with a high educational level [Pirozzi, 2008], represent a promising resource for the promotion and the creation of a skillful workforce. Most of the tourists visiting Albania, are from neighboring countries (68%). However, according to studies conducted by SNV, there are many reasons to believe that the greatest potential for Albania lies in western markets [SNV, 2009]. The Albanian population who lives outside the borders (about 40% of the workforce) is also an important resource for the promotion of the Albanian values. [Euromonitor, 2012]. The tourism sector and the infrastructure are not developed. Also the informal businesses in the hospitality industry create difficulties in tourism planning at the national level.

5. Market profiles

Current tourism markets - consisting mainly of neighboring countries such as Kosovo (38%), Macedonia (14%), Greece (8%) and Montenegro (5%) have further increased after each year. The visitor traffic to Albania is increasing at a faster rate compared to other destinations in the region.

In the following years, the entrance to the Albanian territory is estimated to be carried by road about 53% in 2016, or by sea (23%) [Euromonitor, 2012]. The proposed
strategy by SNV 2009, is estimating that the category of tourists originating from neighboring countries will not change, but is forecasted the growing of contacts with Western countries. The USA, Canada, Germany, the Netherlands, Spain and the UK (Mintel Group Ltd., 2010) are indicated as the main market source for responsible tourism in Albania. The following market segments are deliberately chosen to be large in an attempt to describe the purpose of the total potential market for Albania.

6. Overview on Cultural Tourism in Albania.

Information on tourist’s flows

Albania is part of the Cultural Tour Map of the Balkans and of the Mediterranean area.

In the year 2011, Albania has been visited by more than 4 million visitors. The number of visitors, rather than residents with foreign citizenship, has increased by 18.7% compared to 2010.

From the latest statistical data for the period January to August 2012 shows that in Albania have entered 524,983 foreign visitors more than in the same period last year. During this period, the number of non-resident visitors is increased by 25% compared to 2011.

This grow in the number of tourists is associated with increased demand for facilities in this regard. According to a study conducted by the UNDP (2010) showed that the interpretation of historical data on these cultural sites was not satisfactory (tab. 1).

In table 2, there is a summary of the elements which present tourist demand of visitors. It is evidenced a higher demand towards the cultural heritage of Albanians in-

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<th>Very Poor</th>
<th>No Reply</th>
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<td>Conservation of Historic Buildings</td>
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<td>30</td>
<td>46</td>
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<td>Interpretation</td>
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<td>Staff / Guides</td>
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Tab. 1. Rating of Historic Sites in Albania (Source: Albania Culture Marketing Strategy)
including Byzantine history and architectural, Ottoman history, folklore festivals, agritourism, etc.

Cultural guide and professional interpreter in museums

The actual condition of Albanian cultural sites is not in accordance to the normal standards. There is a lack of personnel to guide of the existing monuments. This fact underlines the necessity for professionals in the guide and in the direction of cultural tourism.

Teachers and the subject of cultural heritage

The subject of cultural heritage for many years has been included in the curriculum of general secondary education, respectively in grades 10 and 11. In Tirana, Shko-

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<th>Not very interested</th>
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<td>Ottoman History and Architecture</td>
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<td>Trekking</td>
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<td>Agritourism</td>
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<td>Scuba Diving</td>
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<td>Hunting and Fishing</td>
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<td>Folk Festivals</td>
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Tab. 2. Interest of Visitors experiencing the following Tourism Products (Source: Albania Culture Marketing Strategy)
dra, Elbasan, Durres, Saranda the number of teachers responsible for this subject is about 115-120. Currently, this number corresponds to a number of students about 7000 (classes 10 and 11). The teachers travel together with their students in different cultural sites and explain the historical aspects of these sites. For this reason, a part of curricula should be associated with this category of professionals who disseminate their knowledge to younger generation.

7. The conditions of tourism curricula and their improvement

At the Albanian Universities, the tourism curricula are the newest. Until now, the universities that have developed the curricula have worked quite independently from each other. In terms of standards and policy-making, we found some deficiencies in tourism curricula:

- economic subjects still occupy a great place, while the subjects of cultural and artistic character have a limited importance;
- in curricula are not taken in consideration the links with tour operators. The combination of theory with practice, still do not work at the right level. Tourism departments make mainly theoretical teaching activity and in none of them exists laboratory rooms with modern equipments. Among students has not yet taken root the principle: «Winning through practice» what establishes a system of research which is far from international standards.

Albanian tourism should have relations with national foreign and local universities' tourism programs, while in the current legislation for tourism this necessity is not properly reflected.

The legislation for tourism indirectly mentions the issue of curriculum and does not create any space for collaboration. This legislation has not been fully implemented because it is not accompanied by the necessary subordinate legal acts, which would serve for the preparation of qualified tourist operators.

Meanwhile the Law on Cultural Heritage charges high schools for teaching activities, but actually there is not any cultural cooperation at institutional level. Heritage as a separate discipline contains insights from the fields of history, archeology, ethnography, etc. It helps directly in the preparation of the students, especially to those who study at masters and doctoral levels.

The expansion of tourism industry in Albania dictates the preparation of young specialists. The involvement of the tourist operators, who have completed the first level of studies will lead to the creation of a new generation of tourism specialist. So far,
the selection of curricula has been one of the main important processes to the Aleksandër Moisiu University. For the elaboration of the curricula, it was necessary to make meetings and consultations, in which have been identified outstanding problems that faces Albanian tourism nowadays. Tourism was not considered as a science connected with the historical, archaeological, natural heritage, but also as an area that influences other fields like management, marketing, legal etc.

The Aleksandër Moisiu University offers a bachelor in «Cultural and Archaeological Tourism Management», and a Professional Master named «Management Tourism». During two cycles of study about 80% of curricula includes economic courses, courses of general formation and English language, while the rest consist in specific courses such as cultural ones: identity, history, archeology.

Every Albanian student who is graduated at the Department of Tourism and has sufficient knowledge of English, can easily apply in master, and likewise the master students can apply for PhD. Mainly the theses in both cycles consist in topics related to the Albanian tourism.

An important result of the Department of Tourism is the handbook «Tourism and Culture» elaborated in collaboration with the “Eqrem Cabej” University of Gjirokastër, under the direction of the University of Padova. This book is the product of two winter schools organized in 2011 and 2012 with these three universities (fig. 1).

8. Albanian tourism curricula

In Albania actually there are 14 public and 43 private higher education institutions all over the territory. The growth of tourist flow was followed by the increasing demand for professionals in the field of tourism. For this reason, many universities began reviewing the profiles and curricula, concentrating part of the academic staff in touristic field.

The profiles related with tourism are the following:

**Aleksandër Moisiu University of Durrës- Faculty of Business**
- Bachelor- Archeological Tourism
- Bachelor- Cultural Tourism
- Bachelor – Hotels-restaurants
- Master- Tourism direction

**Luigj Gurakuqi University of Shkodër, Faculty of Economy**
- Bachelor- Tourism Management
The tab. 3 summarize the main subjects in which are focused the curricula of tourism in Albania.

Note: For bachelor and master programs of the University of Tirana and that of Mediterranean, it was not possible to provide curricula.
In table 3 are presented cultural tourism profile subjects which are involved in curricula of Bachelor and Master programs. As noted in the table, subjects which are involved more in these curricula are tourism marketing, tourism geography, Albanian cultural heritage, sustainable tourism development, tourism strategy. It is noticed the lack of subjects such as Albanian guides, museology, ethnography, Mediterranean culture, etc.

In general, most of the faculties where the tourism programs are developed are of economic profile, but does not lack any sporadic cases such as that of the Faculty of History and Geography of Tirana, where are developed the post master curricula. 4 are included a series of economic profile subjects, which are interwoven with tourist profile subjects. Common characteristic of the curricula in all faculties is the high percentage of economic subjects and the development of touristic subjects only after the first year of studies.

9. Conclusion

Albania has potential resources to create a genuine destination resort. This requires the creation of a global education campaign tour. Curriculum review and evaluation of current needs are a crucial step to ensure a heritage consisting of qualified experts in cultural resource management, which will bring and encourage the foundation of special programs of cultural heritage in Albanian universities.

Likewise students and tourism stakeholders should recognize that tourism needs to be managed by achieving a contemporary stage with clear national profile. Therefore we think that the economic profile subjects should be adapted as much as possible to the nature and character of the specialty, for example: the subject of “Management” should be labeled “Tourism Management” or “Marketing” should be labeled “Tourism Marketing”, etc.

The improvement of the curricula can fill the gap that exists in the relationships with foreign universities in other countries, particularly in terms of the requirements of the Bologna Declaration.

Expected effects of curriculum improvement can be:

- The creation of contemporary curricula with improved programs on the basis of today’s international standards, but also the restructuration of departments.
- The creation of a unique system of cultural tourism curricula to respond better to the conditions of our country, the objectives of tourism development, especially to the preparation of the new skillful generation.
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<tr>
<th>Subjects</th>
<th>A. Moisiu - Durres</th>
<th>L. Gurakuqi - Vlore</th>
<th>E. Cabej - Korce</th>
<th>F. Noli- Korce</th>
<th>Logos- Tirane</th>
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**Tab. 3. Study programs of cultural tourism in faculties.**
Survey of the existent Curricula in the field of Cultural Heritage and Tourism at the Higher Education Institutions in Albania

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<th>University</th>
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Tab. 4. Study programs related with tourism management.

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http://www.uamd.edu.al/new/?p=580

Fan Noli University of Korça, Faculty of Economy.
http://www.unkorce.edu.al/node/18

http://www.uamd.edu.al/new/?p=297

Ismail Qemali University of Vlora, Faculty of Economy.
http://www.univlora.edu.al/?page_id=966

Logos University, Tirane (private higher education institution).
http://www.universiteti-logos.com/turizmi.php

Luigj Gurakuqi University of Shkodër, Faculty of Economy.
1. Introduction

E-learning, teaching with the use of a computer connected to the Internet, as a form of education is a successor of distance learning making use of traditional postal services and broadcasting media (radio and television). While distance learning is over 280 years old (shorthand courses via correspondence announced in “The Boston Gazette” in 1728 can be recognized as the beginning), the quality of such learning in comparison with the traditional face-to-face teaching is still discussed. Why should we look for differences between traditional education and e-learning? Because the use of the state-of-the-art communication technology forces changes at practically every stage of the course designing process and conducting the course – that must be obviously different from common lessons in a class, since they take place neither in one room nor in one time.

One may suppose that an Internet course consists only of homework similar to those given at school. The difference however is much bigger: there is no other work.

2. Differences

Difference no. 1: organization

Traditional classes have only one type of organization: it is the meeting of the teacher with the students.

Internet courses may be organized in very many different ways. The organizational scheme depends of three attributes: rules of communication, access to materials and relation of the number of traditional classes to on-line ones.

Difference no.2: time and venue

Traditional classes have their time and venue determined. To participate, one must be present at the indicated location at a defined time. The class starts when all the participants gather (more precisely: the teacher and enough students to begin), and ends in a pre-defined time.

In case of an Internet course, it is usually assumed that there are no limits regarding time and place of learning. This is not, however, fully justified. The situation is dif-
different in different models of Internet courses. Blended courses, for example, are quite close to classroom courses, since a part of them constitute face-to-face meetings at a determined time and venue.

The Internet course usually starts when adequate digital materials become available for students and ends when the system stops the availability.

**Difference no.3: communication**

In classroom teaching, the whole communication is natural. Is it the teacher talking to the class or to a single student, or the students talking to each other, all that is natural, nobody thinks of what channel should be sed, what tool should be applied to prepare the message, or how to convey an appropriate message. In case of e-education, the communication methods must be selected. Depending on the course type and purpose, it is possible to decide who, when, according to what rules, and to who may or should send messages. It must be also decided, who may have access to those messages. Moreover the communication in an e-course is not natural, it is based on written text, or rather, on the image of written text.

**Difference no. 4: the teacher**

An e-education teacher must be considered in a different way than traditional. This statement is a result of organizational differences between the two types of teaching, and also from additional teacher’s duties in distance teaching. The main difference between the traditional and e-teacher is the multi-functionality of the latter. Depending of the model of Internet courses the teacher may appear in many forms.

The first form is the same as in traditional teaching, hence as a person. However, apart from the classroom lessons in the blended teaching model, the students do not have such contact with him as at direct meetings.

The second form of an e-course teacher is a virtual teacher. It is a name of a software controlling an imaginary teacher (a person, thing, character etc.), which helps to learn. The third teacher’s form of an Internet course does not appear as a physical or virtual object. It is simply the system, which controls the process of educating. This system may be very primitive, just allowing access to subsequent materials, it opens and closes quizzes and stores their results, conveys the written in advance information to the student. The teacher system may, however, be enriched. The first steps are: automatic reminding of dates of subsequent assignments, providing access to new materials, if the test concerning the previous material has been passed and allowing access to the final test basing on the results of assignments from all the course.
Difference no. 5: the learner

It is possible to express two basic rules differentiating the traditional class from the virtual, resulting from replacing direct contacts between the teacher and the student with contacts through a medium of a computer network.

1. In e-learning, the teacher is not in a position to survey the student’s action in the course of learning.

2. In e-learning, the teacher assesses only the ready product submitted for assessment.

These rules are in practice reducible to one simple (and somewhat perverse) statement: in e-education the student does not exist. Instead of a student, there appear his posts on fora, solutions of open assignments and other works, test results, system log records, perhaps some mails and an image pinned to the profile.

3. E-learning at University of Warsaw

E-learning at University of Warsaw is carry out for the most part by a university-wide unit The Centre for Open and Multimedia Education (COME). COME popularizes e-education supported by the use of Internet. Its mission is eliminating social, geographical and time barriers in the access to the didactic offer of the University of Warsaw.

COME promotes the idea of distance learning, offering academic teachers and students a special educational platform for conducting Internet courses. It organizes courses for academic teachers, who are trained in the methodology of distance education, using the tools applied to e-teaching. Moreover, COME provides technical support for both students and e-teachers.

Courses on various subjects that COME has in its offer are addressed to stationary and non-stationary students of the University of Warsaw, students of other universities as well as people, who have completed formal education or have not began it yet, but would like to broaden their knowledge and qualifications on the academic level, regardless of the geographical localization or their education. E-education enables broadening the knowledge and skills to people, who are not able to participate in stationary classes due to the geographical, time or social barriers (e.g. mothers with children, disabled people, people who work or study abroad, people professionally active).

COME carries out research on the methodology of e-learning. Its research staff presents the obtained results at international scientific conferences and publishes them in international educational journals.

COME cooperates with units of higher education institutions which carry out similar
actions in the country or abroad. It also takes part in carrying out projects concerning distant education which are financed from the means of the national budget and EU funds (research, courses, trainings, post-graduate studies etc.).

**General e-courses**

Since 2005 PhD students and all other students of the University of Warsaw have had the possibility for participating in general university courses not only in stationary form but also on-line – within IBIZA project (Interdisciplinary Database of Academic e-courses). IBIZA courses provide basic knowledge in different fields and thus make students familiar with general issues and ideas concerning various subjects, regardless of the subject of their studies.

Each academic year COME offers more than 100 IBIZA courses for more than 7,500 students.

**Languages e-courses**

In cooperation with the Centre for Foreign Language Teaching UW, COME provides language e-courses on several foreign languages at different levels of advancement. Language e-courses organized by COME are a combination of both traditional and on-line form of teaching and learning (blended learning) with the predominance of on-line classes.

Each academic year COME organizes more than 170 language classes for about 4,800 students.

**E-courses for 1 year students**

Students who start their education at the University of Warsaw are obliged to complete three general courses: Library Training, Health and Safety Training and Intellectual Property Rights Training. They have the possibility to take these courses not only in a stationary form but also on-line which makes it possible for everyone to take them at suitable time and place. Final tests, which have also been placed on the COME platform can also be taken on-line.

The courses are taken totally by 13,000 students each year.

The same students are obliged to take an entry level language test (available languages: English, German, Russian, French, Italian and Spanish) in order to define their level of advancement and assign them to a proper classroom. The test is placed on the COME language platform and is graded automatically.

Each academic year the test is taken by about 8,000 students.
The Open University of the University of Warsaw (UOUW) began its didactic activity in the autumn of 2008. The concept of this new form of education, rarely used in Poland before, was conceived at the University of Warsaw at the beginning of 2008.

The first recruitment for the courses offered by UOUW was launched in August 2008. The educational offer was well received by adults interested in developing their interests and professional qualifications. In March 2009 the Open University ceased to be a part of the central administration of the University of Warsaw (UW) and became a separate unit of the University with its own Regulations.

The mission of the Open University of the University of Warsaw is to provide adult people with the highest quality educational services regardless of their previous educational background, social status or sociopolitical views. UOUW provides adults with various forms of high standard education tailored to their individual abilities and meeting their interests as well as personal and professional needs.

The UOUW courses are offered in the trimester system (the first trimester - from mid-September to mid-December, the second - from mid-January to mid-April and the third from mid-April to mid-July). In each trimester UOUW offers over 250 course programmes carried out in various forms and at different levels. Our teachers run workshops, seminars, laboratories and lectures. The recruitment process runs through the Electronic Student Service System (ESOS), which allows the course participants to sign up for the courses on-line.

The educational offer of the UOUW covers a wide range of stationary courses. The courses are divided into Educational Paths, and six Fields of Knowledge: Culture and Arts, Languages and Nations, Man and Society, Business, Economics and Law, Science and Technology as well as Man and the Environment.

The educational offer of the UOUW, with its diversified range of topics, combines the courses related to art and culture, society, environment, business, science and technology as well as language courses. The courses are interdisciplinary which means that they are designed and implemented by different Faculties and other
units of the University of Warsaw. *Persian customs and traditions, Investment rules, Financial and statistical analysis in MS EXCEL, Garden Design, Ancient Egypt and Euro jargon - English for administration* is only a small fraction of what UOUW offers to improve its participants’ professional skills and pursue their interests.

The teaching staff of the UOUW represent different Faculties and Units of the University of Warsaw. All course programmes submitted by our teachers are their own, original proposals. Currently, UOUW cooperates with more than 350 UW academics.

At present over 12,278 students study at the UOUW (February 2012). In each trimester the UOUW receives more than 12,000 applications. Each student has the right to use any number and form of the classes offered by the UOUW. What is more, the students may participate in the UOUW courses of their choice intermittently – thus fully following the assumptions of lifelong learning.

The educational offer of the UOUW addresses all adults and adolescents, who are over sixteen, are keen to learn and develop their interests, are open to new challenges and ready to acquire knowledge, skills as well as professional qualifications. In addition to stationary courses the students of the UOUW gain access to electronic materials placed on the website of the Open University. The students of a particular course may access the materials, which complement each course, at any time via Electronic Student Service System (ESOS).

UOUW organizes lectures and debates on various social issues, which are targeted both at the UOUW students and other people interested in such questions. The recordings of various events taking place at the University of Warsaw such as debates, open lectures (e.g. those delivered by His Holiness the Dalai Lama or the former President of Poland Lech Walesa), conferences, concerts and exhibitions are to be found in the video section of the website. Thanks to this option not only the students of UOUW but also other people from all over the world have the opportunity to participate in the events held at the University of Warsaw via the Internet.

At the end of their classes the participants receive a diploma (a commemorative one) or may choose to pass an exam and receive a UOUW Certificate confirming their knowledge in the chosen field and a Certificate of Completion of a particular course. Both documents, that is the diploma and the Certificate of Completion are produced by Polish Security Printing Works (PWPW S.A.).

UOUW offers training courses for companies and institutions. The courses are spe-
cifically designed to meet the needs of the clients. The courses may be offered at the university or at the client’s premises. Popular topics include: Creating Effective PowerPoint Presentations, Official Etiquette, Corporate Law and Stress Management.

Owing to its rich offer and diversified course topics the UOUW has became a place where people can achieve their goals and satisfy their learning needs in accordance with their individual learning aptitudes and regardless of their educational background or age. Furthermore, the activity of the UOUW meets people’s needs for continuous self-improvement. Undeniably, thanks to the Open University, the University of Warsaw has bridged the communities of the university with the people from - so far - outside it.

Please, consult our website http://www.uo.uw.edu.pl/ to find more information on the curricula, services and cooperation with the Open University of the University of Warsaw.
1. Simulimpresa as a didactical and research tool.

In October 2001, with the creation of Perting Ltd Simulated Enterprise, was launched, on an experimental basis, in connection of the course of Business Management (Prof. Massimo Bianchi), the activity of Simulated Enterprise Laboratory managed by Prof. Daniele Gualdi and with the support of the Fondazione Cassa dei Risparmi of Forli, Ser.In.Ar (Society Consortium for Integrated Services Area of Forli-Cesena), and ER.GO (Regional Agency for the Right to Studies in Bologna); Project Tempus SCM “Implementing of ECTS at Kazakhstan Universities”; Project Interreg SVILOPIM “Development and promotion of local systems for innovative SMEs support in Albania, Bosnia e Serbia”. Project TEMPUS “Regional Joint Doctoral Programme in Entrepreneurship and SME Management for Western Balkan Countries” DOCSMES; Project TEMPUS “Network for Post Graduate Masters and PhD in Cultural Heritage and Tourism Management in Balkan Countries” CHTMBAL; Project TEMPUS “Reformation of the Curricula on Built Environment in the Eastern Neighbouring Area” CENEAST.

The Enterprise Simulation (E.S.) is fundamentally a didactical methodology consisting in the realistic reproduction of enterprise activities (Tampieri 2005; 2011a) to teach with the method of learning by doing (Gualdi 2001). The E.S. uses Internet with the partnership of other simulated enterprises diffused in the worldwide, coordinated by a central unit. This network in which each unit operates independently from others like a real enterprise, reproduces the market environment with whom the Simulated Unit buys and sells good and services (Bianchi, Tampieri 2007; 2010a, b; 2012a, b).

Starting from 70’ years the E.S increased its diffusion supported by the growth of ICT in management processes (Biggs, 1990) rising new perspectives with the massive use of WWW and Virtual Reality (Argyris, Schon 1996).
In the same time were developed the Experimental Economy (Smith 1976; Davis, Holt 1993) reproducing in a laboratory the managerial processes and to study their effects through an adequate evaluation system (Carton, Hofer 2006). E.S. is a different approach because it consist in a managerial process that could be no end as it could be ensured by classroom or learning teams continuously renewed. E.S. differentiated itself also from simulation based on mathematical models that applied algorithms that reproduces, in the time, the evolution of some aspects of business management (Declan Doyle, Brown 2000). Moreover we have to distinguish E.S. from Business Games that are based on pre defined programs and defined start up conditions. In Business Games whose development the progress of the experience is ensured by inputs of data deriving from individual or group decision making within options more or less conditioned.. Also another kind of simulation in the field of human behaviour, the so called Role games, are far from E.S. because they didn’t imply administrative activities or managerial control although, as it happens in the simulated enterprises, they have no time limits and consider the learning as empirical process (Garbolino, Maffei 2002). E.S. is featured mainly by the dynamics of relationships (Gopinath, Sawyer 1999) settled in learning groups that interact directly with external environment with teachers and tutors who intervene only with a role of orienting and control.

The management of technical competencies plays a central role in the simulated enterprise that involves the know how connected to the formal side of administration and auditing. The understanding attitude deriving from group dynamics that emerges to coordinate different functions of a simulated enterprise with the purpose to face and solve problem, although conditioned by the didactical location, produces unique situations similar to the real ones with the character of uniqueness.

Information acquired from business operators or from a real enterprises with the role of mother organization could be used for the establishment of a commitment, the business plan analysis and targets individuation. This step allows to participants the establishment of the most suitable mechanism of communication inside the simulated enterprise and in the real one operating in the market.

The fundamental structure of timing in the didactical activity of E.S. is scheduled normally with 3-4 hour sessions for a total of 25/50 hours of laboratory. As it concerns the length of time of a simulated enterprise, once accomplished the start up, it could go on indefinitely with the yearly submission of Balance Sheet and all burdens connected to legal, taxation, social contributions and contractual rules typical on the
model of real enterprises\(^1\).

Products and services of simulated enterprises are promoted mainly by WEB and, as it concerns Forlì this means the enrolment in Europen\(^2\) which manages the network of simulated enterprises operating in the world wide and acts as the central bank of financial exchanges chartering the accomplishment of institutional burdens concerning the balance sheets of associated enterprises and checks financial flows involved in business activities.

After the enrolment of the simulated enterprise in the Europen network it starts the recruitment of staff, the buying of premises, materials and eventual know how. Each operation produces administrative activities (fiscal and compulsory accounting, business plan and budget elaboration, management control, preparation of the pay-register and pay-rolls, wages payment, tax and other payments, emission of invoices for the selling and registration for the buying). A significant part of these activities is concerning an exchange of orders, confirmations and invoices with customers and suppliers.

Perting Ltd, operating in the field of organizational consulting, network and merchandising of ICT products, was the first unit of Simulated Enterprise certified\(^3\), established by an Italian University.

In 2004 the Simulated Enterprise was included as a practical activity in Accountancy course (Prof. Riccardo Silvi) and, in the same year, the Laboratory of Forlì participated, as distance support center for entrepreneurial initiatives, to its first international project of “Formation and technical assistance for the development of SME in Durazzo harbor district”, financed by the Ministry of Foreign Affairs – General Directorate for the Economical Cooperation. During the project was created in Shkoder (Albania) the first Simulated Unit supported by Perting: the KK Personal Robe working in fashion business.

Since 2003-2004 Academic Year (A.Y.) the activities done by the undergraduates within Simulated Enterprise course was considered valid by the Didactical Faculty Committee as formative training of 50 hours.

During 2005-2006 A. Y. Simulated Enterprise Laboratory of Forlì contributed actively to the start up of the Unit “NoRisk” at Economics’ Faculty of Parma University (Prof. E. Pavarani) operating in insurance services and trade of products for the safety at the workplace.

At the beginning of 2006-2007 A. Y. the lecturing of Enterprise Simulation started
officially as an optional course (25 hours – 4 credits) on both six-month courses. Starting from 27th February 2008 Perting opened a seat in Second Life becoming the first Universities Simulated Enterprise present in this virtual world (Tamperi 2009a, b; 2010; 2011b; 2012). In April 2009 the Simulated Enterprise Team of Forlì, with the financial support of Serinar (Società Consortile per I Servizi Integrati d’Area Forlì-Cesena) and ER.GO (Azienda Regionale per il Diritti agli Studi Superiori di Bologna) participated to the Global Business Challenge of New York and won the first place (in 2008 the second position and in 2007 the third position).

2. The corporate purpose and the activity fields

Perting Ltd. has got as corporate purpose the business of informatics equipments (PC, printers, photo cameras, modems, software and so on.), the supply of services and firm consultancy with the aim to improve the organizative and administrative performances of the other simulated units present into web. In particular Perting supplies the following services:

- Organizational Consultancy:
  - Planning of macro and micro structures
  - Development and reorganization of management
  - Personnel selection
- Accountant consultancy
- Labour advice:
  - Personnel selection and administration
  - Keeping of pay register and pay rolls
  - Pay-packet processing
  - Relations with Tax Offices, INPS and INAIL
  - Job and skill evaluation
  - Work cost accountancy
  - Manpower planning
- Net Consultancy:
  - Projecting and designing of Internet sites and web-shop
- Project support and international financing: support of international projects for the managerial development in Enterprises (particularly SMEs), and NGO and Public Administrations.
During its activities the Laboratory of Simulated Enterprise in Forlì contributed to the creation of simulated units in many foreign Countries (fig. 1).

Fig. 1. The network of simulated units created by Perting.

Perting Ltd has been involved in the following projects managed by Bologna University:

- European Union Project “Education to European Managerial Culture” (2004)
- Simulated Enterprise Program Europen Network (2005)
- TEMPUS project “Implementing ECTS at Kazakhstan University” (2007)
- INTERREG project “Development and promotion of local systems for innovative SMEs support in Albania, Bosnia and Serbia” SVILOPIM (2007-2008)
- Project MIUR “ Exploratory seminar on the models and methodologies for
the entrepreneurial and touristic development of low Volga. Interuniversity international cooperation” 2009-2010.

- Project “Regional Joint Doctoral Program in Entrepreneurship and SME Management for Western Balkan Countries”. DOCSMES (2010-2012)
- Project TEMPUS CHTMBAL - Network for Post Graduate Masters and PhD in Cultural Heritage and Tourism Management in Balkan Countries (2011-2013)
- Project TEMPUS CEN EAST - Reformation of the Curricula on Built Environment in the Eastern Neighbouring Area (2012-2015)


The Global Business Challenge is based on the competition among teams composed by students coming from different countries. For the 2008 edition the business case concerned the Swedish enterprise Spotfire, and stressed the difficulties and strategies to be implemented in startup phases. 2 hours and 30 minutes was assigned to analyze the case and to elaborate the answers. Each team presented and discussed their proposal to an Evaluation Committee composed by economics journalist, University professors and financial experts of Merill Lynch.

Notes

1 In case of unsatisfying results of simulated enterprise it exist also the institution of Receivership and failure under the control of Europen Headquarters.
3 Network Europen.

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Introduction

Culture, heritage and tourism are frequently associated. No legacy becomes heritage if it is not enhanced in the eyes of the social environment that recognises it as such. Heritage is a contemporary social construction constantly reinvented. The enhancement of heritage for the benefit of tourism is only one of the many possible means of development. It is sometimes the simplest and often the most interesting from the economic point of view. If well conceived and managed, tourism has the capacity of making heritage sites profitable. Tourism will position a heritage site in an economic process that can enhance heritage and successfully support local development.

How to transform a less frequented cultural site in a properly managed, visited and valued destination?

The paths leading cultural tourism development projects to success are multiple, following the territorial context and the constraints related to the heritage, social and cultural local system.

Far from the intention to give package solutions to the question, the following is a list of useful free of access resources the managers could browse to look for inspirations and suggestions.

1. EU DG’s, Programmes and Projects

Europaid

http://ec.europa.eu/europeaid/index_en.htm

Development and Cooperation – EuropeAid is a new Directorate–General (DG) responsible for designing EU development policies and delivering aid through programmes and projects across the world. It incorporates the former Development
and Europeaid DGs. Having one DG will simplify communication in the development field by acting as a «one stop shop» – providing a single contact point for stakeholders inside and outside the EU to deal with.

Culture is an important sector of social and human development, which contributes to identity-building and self-esteem, fosters economic growth and social cohesion, and helps to promote political participation and ownership. In its mainstreaming sense it is defined by specific values, traditions and behavioural patterns that need to be considered in all sectors of development when working with partner countries.

http://ec.europa.eu/europeaid/what/culture/index_en.htm

DG Culture

http://ec.europa.eu/dgs/education_culture/index_en.htm

The Directorate General for Education and Culture is in charge for the EU programmes dealing with Educations and Training, Culture, Youth, Languages, Sport and Media. Within the Culture section many different funding programmes are available such as:

- Culture 2007 – 2013
- European Capitals of Culture
- EU Culture Prizes
- European Heritage Days
- European Heritage Label

Culture is also present in the structural funds:


If you are involved in local development or have experience of planning or managing Operational Programmes in your country or region, you will be aware of the policy framework of the Structural Funds. You may also know how the Structural Funds have supported culture. What you may not be aware of is the full range of culture’s contribution to the objectives of the Structural Funds. The role of culture within the Structural Funds has evolved in recent years and continues to evolve.
Whereas once the chief role of culture was thought to be its contribution to tourism, a much broader conception has emerged recognising the potential of culture in diverse areas: rehabilitation of the physical environment, economic diversification, promoting local businesses and growth in creative and innovative ways, attracting and retaining highly skilled staff and a distinctive contribution to developing skills and talent and promoting social inclusion.

In the programming period 2007-2013, €6 billion have been allocated for culture based projects. This represents 1.7% of the total Structural Funds budget. However, in addition, there are other current and potential culture-based interventions funded under other headings: tourism, innovation, entrepreneurship, the information society and improving human capital.

The section on Culture-based Development (http://ec.europa.eu/culture/eu-funding/culture-based-interventions-for-local-and-regional-development_en.htm) provides more detailed information to assist with developing culture-based action within Cohesion policy, including specific examples of successful and innovative initiatives over the period since 2000.

The link between research and culture:
http://ec.europa.eu/culture/eu-funding/research-and-culture_en.htm

The link between tourism and culture
http://ec.europa.eu/culture/eu-funding/tourism-and-culture_en.htm

DG Enterprise and Industry
http://ec.europa.eu/enterprise/index_en.htm

Tourism is a key sector of the European economy. It comprises a wide variety of products and destinations and involves many different stakeholders, both public and private, with areas of competence very decentralised, often at regional and local levels.

The EU tourism industry generates more than 5% of the EU GDP, with about 1,8 million enterprises employing around 5,2% of the total labour force (approximately 9,7 million jobs). When related sectors are taken into account, the estimated contribution of tourism to GDP creation is much higher: tourism indirectly generates
more than 10% of the European Union’s GDP and provides about 12% of the labour force.

Cultural Tourism

European Tourism Policy

European Charter for sustainable and responsible tourism
The future European Charter for Sustainable and Responsible Tourism seeks to contribute to ensuring sustainable and responsible tourism development and actions across Europe, by providing a common reference point for all tourism stakeholders.
The Charter should reflect the commitment of public and private stakeholders to develop tourism in the EU according to agreed objectives and principles.
The public consultation on the first draft text of the Charter ended on 20 April 2012, and the Commission plans to propose the Charter by late 2012/early 2013

DG Regional Policy
Cultural infrastructures, cultural activities and creative industries can be a major part of a region’s attractiveness and vision for its economic development. The production of content matters more and more, and this often depends on the existence of a cultural environment. Cohesion Policy for 2007-13 aims at fully mobilising culture and creativity for regional development and job creation.
The structural funds can provide suitable conditions for mobilising cultural and creative industries, for example by encouraging cultural heritage for business use, supporting the restructuring of urban areas in crisis. Culture, creative businesses and related branches can be valuable sectors in this respect, as they are a source of common identity and shared values, two notions that are typically closely linked
with the regional and local dimension. Between 2007 and 2013, planned EU expenditure for culture under Cohesion policy amounts to more than EUR 6 billion representing 1.7% of the total budget. EUR 3 billion is allocated for the protection and preservation of cultural heritage, EUR 2.2 billion for the development of cultural infrastructure, and EUR 775 million to support cultural services. In addition, support for creative industries can be provided under other headings, such as research and innovation, promotion of small and medium-sized enterprises, information society and human capital.

2. Open source Journals

Via@ International Interdisciplinary Review of Tourism
http://www.viatourismreview.net/

In the research field of approaches to tourism, the originality of this new journal is the result of several fundamental choices:
- The choice of interdisciplinarity and multilingualism: everyone can write in his/her native language, which allows for the expression of more nuance than in a more or less well controlled foreign language, and yet be read in a great number of countries.
- The choice to think about tourism as both an intercultural object and a means to access the central dimension of interculturality in the context of globalization: basing itself on the structure of an already well established international network of collaboration, as well as on its interdisciplinary and multilingual dimensions, Via@ intends to advance our knowledge of tourism and its societal implications.
- The choice of a journal that is both free and representative of a new system, open, collaborative, and transparent, escaping the logic of the market, as well as divisions of schools of thought or narrow specializations. This is why Via@ is sustained by universities from different countries together in an original partnership, each contributing to the collective project considering its own choices, its means and its ambitions.

AlmaTourism, Journal of Tourism, Culture and Territorial Development
http://almatourism.unibo.it

Almatourism - Journal of Tourism, Culture and Territorial Development is an elec-
tronic journal of the Rimini Campus and of the School for Advanced Studies in Tourism Sciences of the Alma Mater Studiorum, University of Bologna. It is an innovative platform for study and research on culture and territorial development in the various disciplinary fields regarding tourism. Articles are published in English. An English translation is provided for articles originally written in other languages.

The journal is an international platform for the development of transdisciplinary studies on tourism, culture and territorial development. Almatourism aims to improve the convergence and the integration of different disciplines studying the tourism sector as an instrument to disseminate the research and academic results internationally, with special attention of the Neo-latin and Mediterranean area. In particular, the Journal publishes articles concerning tourism-related cultural issues, both at a theoretical and a practical level. Different disciplinary approaches are present, such as history, geography, economics, statistics, sociology, environment studies, law, and more in general all the approaches in the social sciences and humanities field. The articles are published in English and Italian; contributions in English and other languages, such as French, Spanish, or German may be accepted.

Two main strategic issues concerning tourism research in a local development perspective especially covered by the journal are:

- the relationship between tourism and cultural heritage in an economic perspective, in which professional and institutional skills, organisational and managerial capabilities, and rigorous, deductive ways of reasoning play a crucial role;
- the relationship between tourism and cultural heritage in a humanistic perspective, in which the geographical and historical sedimentations of places are more relevant, and theoretical inductive reasoning prevails. This approach is also related to effective relationships with the stakeholders through quali-quantitative communication tools.

Pasos online, Revista de Turismo y Patrimonio Cultural
http://pasosonline.org/

PASOS. Journal on Tourism and Cultural Heritage is an online free peer review, focused on academic and professional analysis of tourism system’s development processes. Its specific areas of interest are: uses of culture, environment and land, populations and ethnic spaces. The journal welcomes papers in social sciences and
in administrative-entrepreneurial practices, based on inter and trans disciplinary approaches. The aim of the journal is to enhance exchanges, comparisons and debates on methods, theories, and research results, both on the importance of tourism for the improvement of the local population’s quality of life in tourism destinations and in the prevention of its negative secondary effects.

3. International Organisations and NGO’s

The following is a tentative list of some of the international organizations that promote policies and support programmes for cultural and tourism development.

**UNESCO / [www.unesco.org](http://www.unesco.org)**

United Nation Educational, Scientific and Cultural Organization - UNESCO works to create the conditions for dialogue among civilizations, cultures and peoples, based upon respect for commonly shared values. It is through this dialogue that the world can achieve global visions of sustainable development encompassing observance of human rights, mutual respect and the alleviation of poverty, all of which are at the heart of UNESCO’s mission and activities. UNESCO’s mission is to contribute to the building of peace, the eradication of poverty, sustainable development and intercultural dialogue through education, sciences, culture, communication and information.

UNESCO’s cultural section is the key representative for programmes concerning heritage sites and until 2008 was also in charge of a specific cultural tourism programme. Since the World Tourism Organisation joined the United Nations in January 2008, UNESCO decided to avoid overlapping of competences by developing just the UNESCO’s Sustainable Tourism World Heritage Site programme. [http://whc.unesco.org/en/tourism/](http://whc.unesco.org/en/tourism/)

**WTO – UNWTO / [www.unwto.org](http://www.unwto.org)**

The World Tourism Organization (UNWTO/OMT) is a specialized agency of the United Nations and the leading international organization in the field of tourism. It serves as a global forum for tourism policy issues and a practical source of tourism know-how. UNWTO plays a central and decisive role in promoting the development of responsible, sustainable and universally accessible tourism, paying particular attention to the interests of deve- loping countries. The Organization encourages the implementation of the Global Code of Ethics for
Tourism, with a view to ensuring that member countries, tourist destinations and businesses maximize the positive economic, social and cultural effects of tourism and fully reap its benefits, while minimizing its negative social and environmental impact.

Its membership includes 154 countries, 7 territories and over 400 Affiliate Members representing the private sector, educational institutions, tourism associations and local tourism authorities. UNWTO is committed to the United Nations Millennium Development Goals, geared toward reducing poverty and fostering sustainable development.

ICOMOS / http://www.international.icomos.org/
The International Council on Monuments and Sites is an association of professionals that currently brings together approximately 9500 members throughout the world. ICOMOS works for the conservation and protection of cultural heritage places. It is the only global non-government organisation of this kind, which is dedicated to promoting the application of theory, methodology, and scientific techniques to the conservation of architectural and archaeological heritage. Its work is based on the principles enshrined in the 1964 International Charter on the Conservation and Restoration of Monuments and Sites (the Venice Charter). ICOMOS comprises a network of experts that benefit from the interdisciplinary exchange of its members, among which are architects, historians, archaeologists, art historians, geographers, anthropologists, engineers and town planners. The members of ICOMOS contribute to improving the preservation of heritage, the standards and the techniques for each type of cultural heritage property: buildings, historic cities, cultural landscapes and archaeological sites.

IEIC / http://www.culture-routes.lu/
The European Institute of Cultural Routes has been based in Luxembourg since July 1997 and, since 1998, it has been in charge of ensuring not only the continuity but also the development of the cultural routes programme of the Council of Europe. It was launched on the basis of a political Agreement signed between the Council of Europe and the Government of the Grand Duchy of Luxembourg. Its principal missions depend on a mandate and an administrative Agreement signed between the Institute and the Council of Europe.
The Council of Europe entrusted the Institute to follow-up the already elected routes, to co-ordinate and provide technical aid to networks, particularly in their development in Central and Eastern Europe, to initiate new proposals as well as to disseminate information and set-up a database that will constitute the memory of the programme of cultural routes.

DOCOMOMO / www.docomomo.org
International Committee Documentation and Conservation of Buildings, Sites and Neighbourhoods of the Modern Movements - Docomomo International is a non-profit organization founded in 1988. Docomomo International’s missions are to:

- act as watcher when important modern movement buildings anywhere are under threat;
- exchange ideas relating to conservation technology, history and education;
- foster interest in the ideas and heritage of the modern movement;
- elicit responsibility towards this recent architectural inheritance.

The most important activity is the international registers of modern movement buildings. Prepared by the chapters, the MoMo Registers are a project related to Docomomo’s cooperation with the World Heritage Centre at Unesco, UIA and Icomos.

World Monuments Fund / www.wmf.org
World Monuments Fund is a private organization dedicated to saving the world’s most treasured places. Since 1965, in more than 90 countries, WMF experts have been applying proven techniques to preserve important architectural and cultural heritage sites around the globe. Through partnerships with local communities, fund providers and governments, the aim of the organisation is to inspire an enduring commitment to preserve cultural legacy for future generations. Nearly 85 per cent of the revenue goes directly toward preservation projects, fieldwork, advocacy and educational programs.
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