

II

Concepto y método

Back to the future

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CULTURAL TOURISM

Culture is an increasing factor, especially in the European Union, and cultural reasons are intervening more and more in the tourist movements. Culture becomes an element of sustainability in several ways: educated people pay more attention to the protection of environment and monuments; they are requesting high quality products; they can recognise logos certification and the accomplishment of national and international standards.

Cultural tourism is a process of growing nature due to the increasing well-being of western society, which determines a strong demand of acculturation by public organisms and private persons.

«Cultural» is a very ample term, embedding religious, sport, amateur and professional interests (maybe medical too). Heritage is obviously important too for cultural tourism.

Cultural heritage is protected and supported by UNESCO, which, through the General Conference in the 1972, established an unique international instrument: the «*World Heritage Convention*» that «recognizes and protects both cultural and natural heritage of outstanding universal value».

The importance of cultural tourism for the development is recognised by several scholars; according to Lazzarotti (2003, p. 103): «tourism and heritage take part in national construction and in its reinforcement; it is in the human condition itself to keep relationships with time, the and the «others» (ibidem, p. 108). In the connection between tourism and heritage, each society should find the structures in which to re-formulate its own values or practices.

The originality of the tourism-heritage relationship is founded on its capacity of federating the differences; it is polymorphous and multicultural, its continuity depends on how it manipulates the ties among these differences.

TOURISM DEVELOPMENT

Tourism is intimately connected with the issues of sustainable development, (Hall, 1999, p.1).

Tourism is a big business so it cannot be developed in itself, or «*per se*», but in a holistic *milieu*.

The complex nature of the tourism industry and the often poorly defined linkages between its components are major barriers to the integrative strategic planning which is a prerequisite for sustainable development to counteract the fact that: «Tourism development is often fragmented and poorly coordinated» (Hoelscher, 1998, p. 18). Tourism should become an integrated element in a more ample system directed to the general development. Raffestin too (1988) points to territorialisation processes, and in his opinion we should recuperate the situation of dynamic relationship among social, ecological and biological factors, involving a systematic relationship between the three sub-systems noted by Camagni (1996): the economic, the social, the physic-environmental.

In this process the priority should be given to the quality of the evolution process and ultimately to the well-being of local system (Cetti Serbelloni, 2003).

Only a poly-functional valorisation of the tourism into which to highlight all the physical, social, economic, and historical values, among which cultural heritage is the most important, may be viable in a post-industrial society.

This is our work's goal: to affirm the hypothesis that the valorisation of cultural outstanding values is very important and that the valorisation of minor heritage is also necessary, because it can contribute to create an integrated and complex system of precious things, as jewels bound by pearls (*the elegancies*). These cultural records make it possible to realize a network of sites, able to reinforce the visitors knowledge process and furthermore to increase the localities values from which the revenues of many direct or indirect activities derives.

«Poly-centrality and poly- regional complexes represent an answer to the theories of agglomeration that explain the increasingly spatially diffuse forms of service-centred agglomerations which affect heritage» (Storper and Walker, 1989, p. 141).

TOURISM PLANNING

Planning is needed in order to manage tourism, protect monuments and avoid negative impacts.

Since 1993 WTO/OMT considered the necessity of planning systems, defining the solution in these words: «*the key is planning*».

Planning means a systematic process promoting collaboration between public and private sector. Planning is a kind of decision-making and policy-making process; however, it deals with a set of interdependent and systematically related decisions, rather than individual decisions (Hall, cit, p. 7). The free market is not an ade-

quate mechanism in itself to protect the interests of all parties and stakeholders in the tourism development process: management regimes evolve as solutions to the challenges of collective actions (Hall, Mac Arthur, 1993).

If tourism is strictly correlated to the general quality of an area, the planning in a symbiotic way must consider multifunctional sectors bonds. The tourism planning must integrate market and resource-driven processes, in order to provide unique, satisfying tourism experiences, which differentiates products and destinations in the marketplace, creates long-term appeal, and sustains the resources on which tourism products and destinations are based.

According to the Australia Commonwealth Authorities (1992) such an approach provides for a synergic tourism planning process, which is goal, oriented, integrative, market driven, resource driven, consultative and systematic (Hall, cit, p.43).

Heritage is irreplaceable, for that reason governments have to arrange all the methods to safeguard it and, at the same time, to facilitate the visits.

TOURISM ALLEVIATING POVERTY

In the document of WTO/OMT *«Tourist and poverty alleviation»* it is said that tourism «can create important opportunities to diversify the local economy». It can often be developed in poor and marginal areas with few other export and diversification options.

Tourists are often attracted to remote areas because of their high cultural, wildlife and landscape values. One of the assets of poor areas is their cultural and wildlife heritage and tourism presents opportunities to capitalise on those assets (2001, p.7).

«Tourism can be an engine of employment creation, poverty alleviation, reduction of gender inequality and protection of the natural and cultural heritage» (ibidem, p. 15).

«Making more extensive use of natural and cultural heritage, whilst carefully managing the tourist impacts as to ensure the conservation of resources, can make an important contribution both to economic development and conservation» (ibidem p.36).

World Heritage sites contribute considerably to sustainable local and regional development through the protection systems and through economic and other benefits based on the international recognition of World Heritage (Rössler, 2004).

THE WORLD HERITAGE SITES

The main focus on protection policy is made by famous labels enlightening natural assets, monuments, or a cluster of them, attracting world attention on the entire region which hosts the renowned heritage. UNESCO provides an innovative opportunity for the conservation of sites and for cultural landscapes as «combined works of

nature and man». Effectively UNESCO recognises both architectural and natural evidences, enlisting 788 sites (611 cultural sites, 154 natural sites and 23 mixed sites).

World Heritage Sites (WHS) are magnets for visitors and the enlisting of a new property on the World Heritage List, with the concomitant publicity, is virtually a guarantee that the number of visitors will increase (Braun, 2002).

To take into consideration the environmental context is indispensable for a correct assessment of planning policies, which would consider also the «*technological landscape*» whose economic revenue is realised through the geographical control of territories.

The World Heritage Convention requires that nations should protect, conserve and rehabilitate WHS; it also requires that these sites should be given a function in the life of the community. The point is not to place these treasures under lock and key, but to let them to become part of the living forces. There is a dilemma here that re-emphasises the need for a balance between old sites, residents, and increasing number of visitors (IUCN, 1996, p.4).

Hall observes the highly visible relationship within WHS, between global policy and institutional arrangements, between local resources use and development. Therefore international agreements, policies and laws act jointly to directly affect local land use as well as circumscribe the planning and policy processes that are occurring at the local level (cit., p. 124).

Coordination is necessary both within and between the different levels of government in order to avoid duplication of resources among the various government tourism bodies and the private sector, and to develop effective tourism strategies (Hall, cit, p.135).

HERITAGE NET

In the global, as in the local economy, projects should be based on focal points interconnected by lines, in order to facilitate the territories profitability which implement fluxes: the modern spaces and distances are the spaces of fluxes. In fact it is the system interrelationship that adds value to places.

In order to gain the best effects, tourism should be able to benefit from all the treasures of a region and all features must be valorised and connected to reach the same goal, so we should consider the importance of geographical network and economic correlations to which the best contributes derive from both the Unesco Heritage and local heritage, so as from the little arts and craftsmanship evidences, in a cultural systemic network that embrace the global tradition of the country in a broad sense, geographically and historically expanded.

The restoration of heritage, particularly the architectural one, can contribute to a full territorial valorisation for all the region in which the monument is inserted; it offers an unquestionable contribution to the valorisation of an area on the whole, stimulating its fruition and even the creation of tertiary activities.

Even the minor subjects of tradition, especially in Europe, are like pieces of a big treasure, laid as a pearl in an oyster; they can offer public utility or provide private services; they may become a fulcrum supporting cultural, social and economic relationships; and in a systematic approach they can create new services stimulating complex activities.

Only in an integrated perspective it is possible to save even the satellite monuments in danger of disappearing in such a multifaceted cultural heritage we possess in Europe.

In actual fact the historical residences can be used in a multifunctional ways and because they are in good positions they found often the way to become the *fulcra* of a new economic-cultural dynamism. Their valorisation evolves gradually towards a hypothesis of systematic evolution, enlarged and poly-functional, as a unique possible solution of a post-industrial economy. «Global networks, space and time, are not static, fixed, given, but are made, remade and unmade» (Smith, 2003). «Time is not a general framework but a provisional result of the connection among entities» (Latour, 1993, p. 74).

It is this connection that we have to reinforce: the modern knowledge can recover all the past experiences and enrich the territories with layers of different historic and economic features. That is said: if we are now exploiting a modern resource and in the past another was exploited in the same space, we could reaffirm the validity of the last one, maybe together with the newest one, in order to realise a deeper economic output.

In the past, the economic activities were more joined to local geographic or geological specificity and ethnic skills; but often they have been abandoned for activities deriving from external economies, losing in this way local resources and expertises and losing authenticity.

The production cycles and the set of practices that have originated distinctive spatiality in the past centuries have left traces of different configurations; if they have been abandoned or defeated by subsequent technologies, that doesn't mean a loss of values, that open instead a debate about how to find a new significance for them, according to the Sassen's description (2002, p.221) of «juxtaposed temporalities» in which re-configured networks of activities, interactions and the exercises of power are produced. (Held et al. 1999, p. 16). Juxtaposed temporalities or activities are not «opposed» but they are attracting each other as the positive and the negative powers in a battery.

New economic processes remake and reshape places through the juxtaposition of new space-times factors alongside the older ones (Kelly, 1998).

The successful pool of differentiated activities may enable individual participants to gain more privileged and influential position in the new space- temporality that emerges from the above juxtaposition (Jones, 2003, p. 369).

Why not to restore the maximum possible of the past activities and fasten ourselves to our land?

This reconciles us to the restoration of traditions and to the infinite possibilities of European histories and lands.

TOURISM AND SPACES

In this perspective the entire territory would be appreciated, and marginalised spaces become the «edge cities» (Garreau (1991) of a new comprehensive geometry through the «urban infilling» process of urbanisation interstices and re-use of abandoned areas. They become engine of a new re-directed development, so the gap between city and country should be bypassed by a big «land city».

If the connection is realised not only in the physical space, but in a functional way, multiplying and increasing various sectors of activities and the profitability of social context, we should speak of three-dimensional geometry development.

In the Roberto Gambino's opinion: «the heritage restoration is a compulsory step to achieve the final goal of the sustainable city. The historical territories host layers of valorisation processes and are stages of cultural representations, which are open to manipulations, they are never ended processes which stimulate and question every rehabilitation and innovation project (1997, p. 194-5).

As Gambino states: «the urban diffusion can find its roots in the pre-existent settlements, reutilising an under-appreciated social power, giving new life to historical centers and little villages, by activating maintenance works, handicrafts and hydro geological systematisation, in other words, activating by this way, veritable processes of re-territorialisation in abandoned regions in degraded and devastated lands» (ibidem).

Not only in the consolidate city, but even more in the sub-urban sprawl and in the cluster of rural villages, in the historical web of roads and other infrastructures, in the countryside, in the mountain side, in the huts, in the traditional hydro-agricultural drainage it is possible today to find occasions of re-utilisation, re-functionality, re-innovation, re-shaping.

The concept of a system or network of cities has many facets, but one of particular interest is the concept of «*borrowed size*», whereby a small city or metropolitan area exhibits some of the characteristics of a larger one (Alonso, 1973, p. 200); if it has a bigger population concentration, as it occurs in a tourist region, we can speak of «*borrowed population*».

The marginal and the extra-urban settlements can become autonomous or significant, adding value, at the same time, to the hinterland connection process if they are organised in a network or in non-hierarchical relations as nodes in dynamic relational settings in an open and innovative geometry. The network organisation adds value to the different aspects of society and multiplies the *loci* of inter-cultural governance.

TANGIBLE - INTANGIBLE

A systemic feature of cultural tourism comprises different aspects of culture, so in this argumentation we will affirm the convergence of several types of cultural tou-

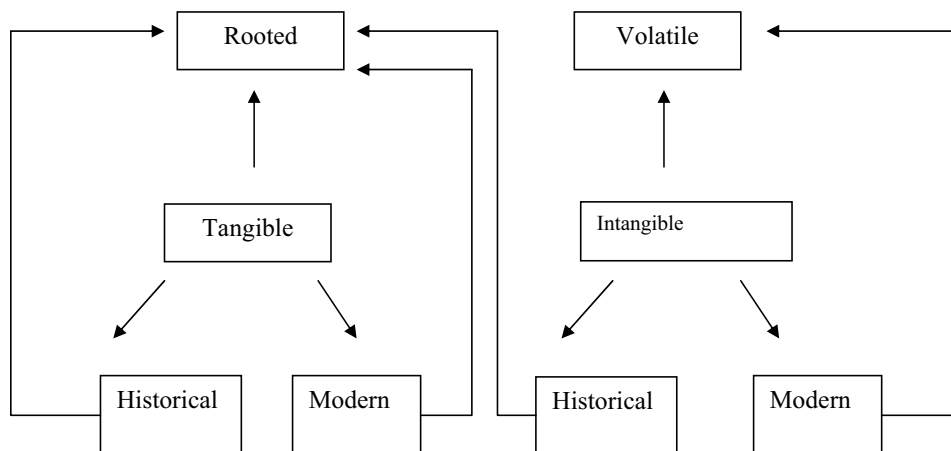
rism towards two basic distinctions: tangible and intangible. On one side there is the historical and natural heritage, as the tangible one, on the other side there is the intangible one. Cultural tourism may be based on architecture, on monuments, on handicraft, so this one is tangible; or it can be based on events, festivals, shows, performances.... and this other is intangible. *The first one is more durable, the second more volatile.* We can name the first one: *Lithosphere*, the second one: *Brain sphere*.

The historical features are the pillars of large founding interventions from which a new territorial network of tangible connections and intangible communications is expanding.

The tangible values of culture are able to host the intangible culture, or the several form of arts: dance, music, festival, theatre. The tourist valorisation of an area passes through both of these forms, but the first one is more stable, the second can change more frequently. The second one becomes more fixed in our memory and experience if it is connected to the tangible one; from that instance we deduce the importance of giving priority to the restoration founds of the lithosphere, not because of a degree of importance but because of a degree of resilience. This is confirmed by UE founds, shifted between the two groups: the Social Founds with a character of long stability for the first one, (we refer us to the rural edification and restoration) and the temporary programs such as Culture 2000, or former Raphael, Arianna...for the short term events.

To attract tourists, organisers often produce cultural events, and it can be seen that these events are organised in a systematic pattern if they are hosted in a heritage site. So one could obtain a double advantage: to reaffirm the historical heritage and to promote the arts performances.

A particular exception of the volatility of cultural events is the celebration of the annual Cultural Capital of Europe. The motives are based on the repetition of the event since 1985; in the importance of cities involved in the long-term restoration programs, in the celebrations concerned, in the big amount spent by States and local authorities, in the pre-eminence posed on museums, libraries, theatres to give resonance to the unique event. Traditional local ceremonies or meetings give other occasions of perennial connectivity, if they are rooted in ancient history, so they are important aspects of both tangible and intangible heritage.



Tangible	Spiritual
Intangible	
Monuments	Performances
Architecture	On stage
Canals	Music
Bridges	Events
Parks	Sport
Paths	Celebrations

Source: personal elaboration

Figure 1. Two kinds of Cultural Tourism

SAFEGUARDING OF TANGIBLE AND INTANGIBLE CULTURAL HERITAGE: TOWARD AN INTEGRATED APPROACH

UNESCO points to the «*cultural landscape*», giving importance to a cluster of sites or art production, significant not only for their values, but in a holistic context based on the natural environment in which they are inserted in. The effects are that other than the list of monuments and parks, the General Assembly adopted in October 2003¹ the *Convention for the Safeguarding of the Intangible Cultural Heritage*.

The World Heritage Convention's definition «embodies tangible and intangible values for both natural and cultural heritage, it also acknowledges in its implementation the recognition of traditional management systems, customary law and long-established customary techniques to protect cultural and natural heritage».

¹ In view of the imminent entry into force of the Convention, the Intangible Heritage Section of UNESCO will hold an Expert Meeting on Inventorying Intangible Cultural Heritage on 17 & 18 March 2005 at UNESCO Headquarters in Paris.

UNESCO officials generally act according to UN resolution and UNEP programs, from that it derives the concept of the safeguard of cultural property rights. That means local communities haven't to be deprived of their cultural values even if they are spiritual values or *intangible*. The intangible cultural heritage is transmitted from generation to generation, and it is constantly recreated by communities and groups, in response to their environment, their interaction with nature, and their historical conditions of existence. It provides people with a sense of identity and continuity, and its safeguard promotes, sustains, and develops cultural diversity and human creativity.

The Convention for the Safeguarding of the Intangible Cultural Heritage defines the intangible cultural heritage as the practices, representations, expressions, as well as the knowledge and skills, that communities, groups and, in some cases, individuals recognise as part of their cultural heritage. It is sometimes called living cultural heritage, and is manifested *inter alia* in the following domains:

- oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;
- performing arts;
- social practices, rituals and festive events;
- knowledge and practices concerning nature and the universe;
- traditional craftsmanship.

UNESCO has four major programmes in the field of intangible cultural heritage:

- Proclamation of Masterpieces of the Oral and Intangible Heritage of Humanity
- Living Human Treasures
- Endangered Languages
- Traditional Music of the World

The general Director of UNESCO, Koïchiro Matsuura in a speech of 20 October 2004 in Nara (Japan) stated: «Since 1994, debates on cultural heritage have advanced greatly, especially in regard to a recognition of the distinctive character of intangible heritage», concretised by the adoption in 2003 of the Convention for the Safeguarding of the Intangible Cultural Heritage. He insisted on the need «to pay attention to the totality of cultural heritage of nations and communities so that protection measures are not only adapted to each component but also mutually supportive where possible». He concluded his intervention stating that «a new, inclusive and, where appropriate, unified vision of heritage» and «an integrated approach, which respects the diversity of cultures and which acknowledges the interdependencies of tangible and intangible heritages as well as their autonomy, will have to be studied and translated into concrete measures of implementation» (UNESCO web site).

THE CULTURAL TOURISM IN SPAIN

As economic growth in Spain will continue to out-pace that of other countries, the state of the tourism industry will be very positive, increasing the number of national tourists too, attracted by new destination branding strategies. Capital investments in new forms of cultural leisure are recommended because of the advantages of lower investment costs to develop the complementary level of facilities, due to the factor of proximity to residential urban areas. Intangible masterpieces have the chance to be footloose, but «landmark» sites (Carlsen 2004, p. 50) need access facilities as transport innovations and environmentally friendly operations.

Madrid received the status of cultural capital of Europe in 1992, finalised at the celebration of 500 years of America's discovery. In the year 2000, Santiago de Compostela was chosen as cultural capital together with other 8 European cities.

Spain is one of the richest countries in the world from the cultural point of view, second only to Italy for the number of sites inscribed in the Unesco List. It has 38 properties, one of which is transboundary to France, it is the Monte Perdido or Mont Perdu in the Pyrenees.

SPAIN CRADLE OF TANGIBLE AND INTANGIBLE HERITAGE

Among the 47 intangible art performances proclaimed by UNESCO in the entire world, Spain accounts for 1: *The Mystery Play of Elche*, recognised in 2001.

The European intangible heritage is forecast to grow by the next proclamation in July 2005, paralleling the great assets of the tangible one. It is sure that Spain would have been recognised many other celebrations, events, ceremonies, musical performances of which it is very rich and most of them are famous around the world, stratified by different cultural traditions and foreign colonisations.

Spain has been able to multiply the new cultural approach in tourism through many local tourism development strategies, especially in the capital region, to satisfy both the needs of millions of inhabitants and tourists and to accomplish the exigencies of short term excursions.

A good example can be the railways excursions organised by the Comunidad de Madrid through the «Tren del Privilegio» to rediscover the past alongside the metropolitan hinterland. To celebrate at the same time the 500th birth anniversary of the city of Colmenar Viejo and a new line towards this village, the Renfe tourist package offered, during the summer 2004, a train ticket, breakfast on the train, a guided visit of the city, tasting of typical food, actors performances both on the train and in the village, in order to restore and commemorate old habits and costumes.

Another suggestion has been, in the same last summer, the «Tren de Cervantes» towards Alcalá de Henares, as preparation of the 400th anniversary in the year 2005 of the publication of «Don Quixote de la Mancha», and the «Tren de la fresa» with

naturalistic elements of achieving recognition of agricultural features and land specificities.

CONCLUSIONS

After the urban sprawl on the continental and island coasts of Spain, as major players in promoting the international tourism, the sun-sand-sea tourism has no more the primitive competitive advantage because of environmental concerns and degradation of some areas, so the qualitative process can be effective in generating additional visitors to the whole Spain, avoiding seasonal and regional concentration. The official recognition of monuments has been found to be effective in many areas around the world positively influencing visitors who would not otherwise have visited specific cultural areas. Cultural and heritage tourism could be the most important tool for the safeguard of European environment, especially of crowded Mediterranean and Spanish coasts.

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