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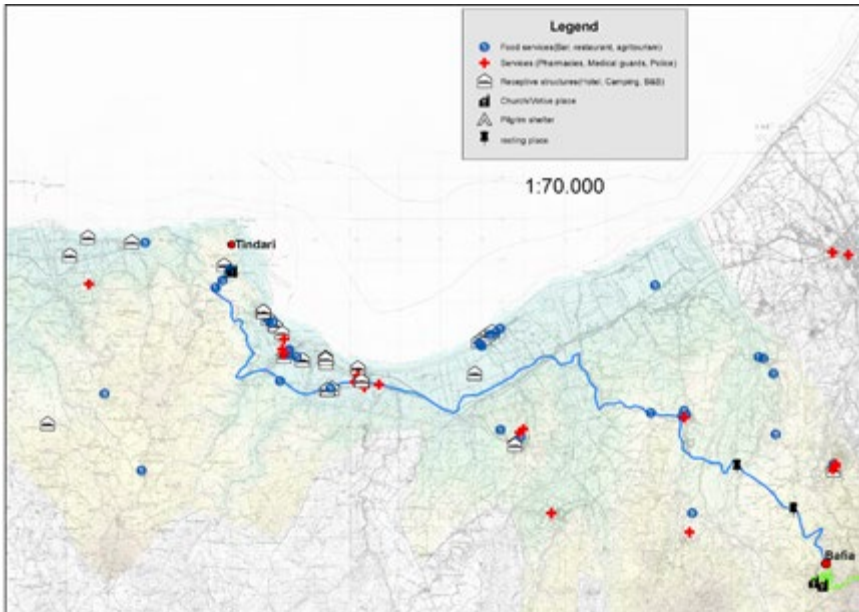


Fig. 4. Itinerary from Bafia to Tindari. Our elaboration.

In a subsequent step we dealt with the quantification, verification and correction of the error coefficient that is always present in this kind of survey.

The traced path is located in places that, depending on the type of fruition, may be considered “obligatory passage” for pilgrims and free passage for tourists. This double value is also a double perspective of travel given that who decides to begin the “itinerary” could appreciate the surrounding environment even if he is not driven by a religious sense. This environment is made up of urban fragments, often degraded, and allows also to contemplate the landscape attractions offered by territory. In this way deviations could create new interstitial opportunities for those communities living on the economic margins of society, oppressed among highly attractive touristic destinations, such as the case of the international touristic district *Taormina-Giardini Naxos*. By considering all of municipalities involved in the itinerary, with the exception of Santa Teresa Riva and Tindari, respectively the departure and the destination of the pilgrimage, the performance in terms of tourist offer is quite poor with very low quantity of basic and not basic services scattered in the surrounding territory. Therefore, the itinerary could be seen as an important tool of territorial governance in order to project, plan and program some socio-economic interventions able to activate economics in

addition to the “traditional” sense of welcome, the only one compensating every kind of “lack”.

The geographical area covered by the “itinerary” presents a diversified territorial morphology: it is marked by low altitudes, flattened or lightly undulating shapes in the coastal parts of the ionic section between Santa Teresa di Riva and Furci Siculo and the Tyrrhenian part up to Tindari, by hill and mountainous parts in the hinterland, as well as by anthropic factors such as urban networks, agrarian lands and rural settlements (fig. 5, 6 and 7).

The geographical area of interest presents cultural and environmental potentialities poorly integrated in a tourist dynamic logic in addition to the well-known environmental criticalities (fig. 8). In relation to locations or stops along the itinerary, the most part of services or facilities are located in the area overlooking the coast and, specifically, in the ionic part of Santa Teresa di Riva and Furci Siculo and in the Tyrrhenian coast of Falcone, Oliveri, Patti and Tindari while very few services or facilities are in the inner zones. It would be desirable, in a process of new territorial elaborations, to consider the presence of new services and facilities to support the interaction and participation of tourists/users with an organizational and relational logic.

We are currently evaluating, with further interventions on the field, the possibility to individuate flexible forms of accommodation and food

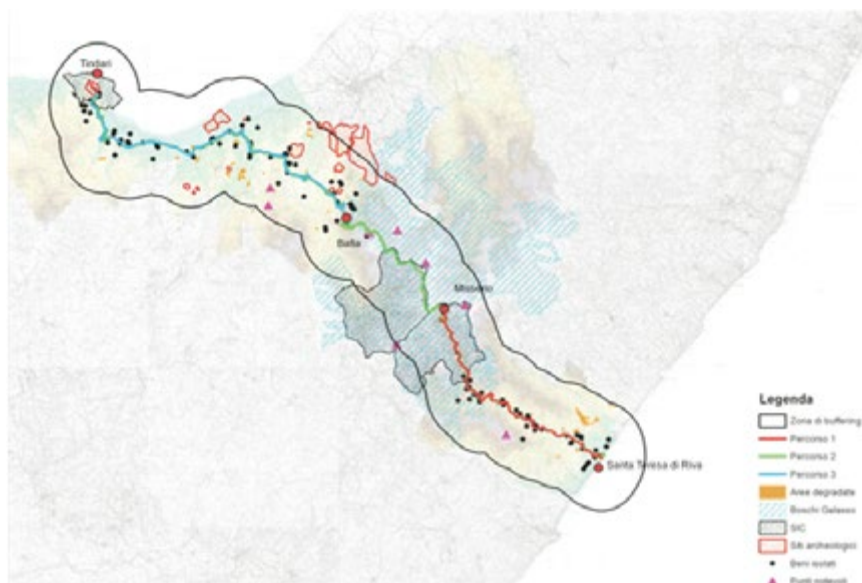


Fig. 5. Map of Landscape goods. Our elaboration.

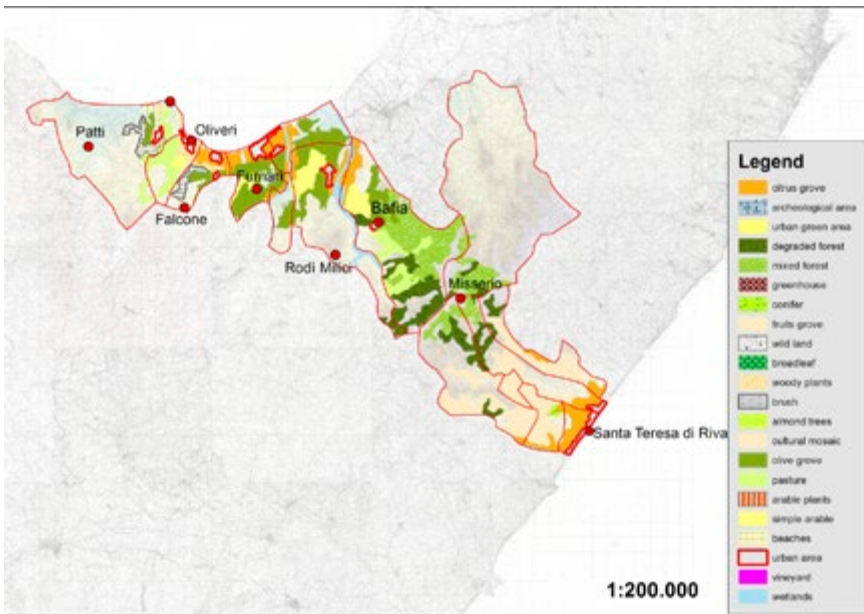


Fig. 6. Map of agricultural parcels. Our elaboration.

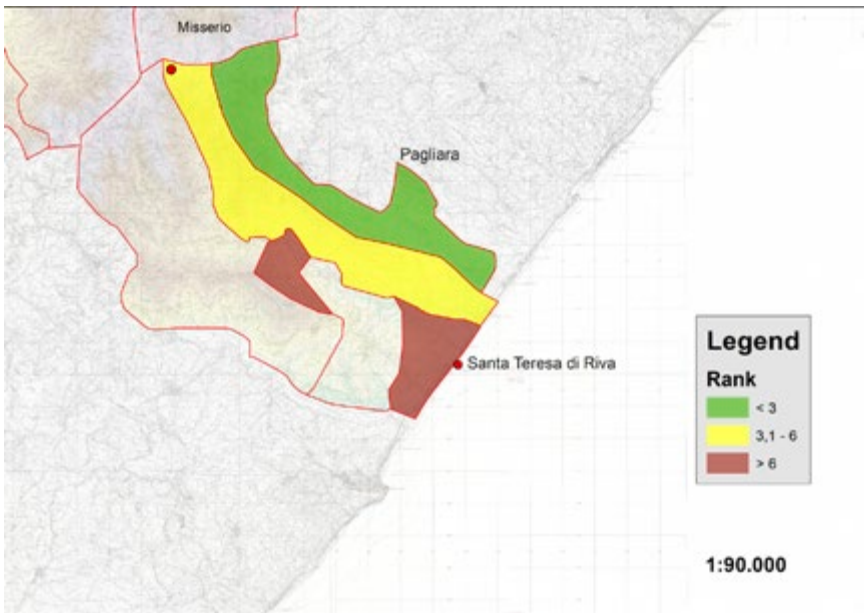


Fig. 7. Map of services Rank. Our elaboration.



Fig. 8. Photo of environmental criticality. Our elaboration.

services, supported by the implementation of a register of users in every point of departure of the pilgrimage. This would be functional to the quantification of the different needs according the classes of users: devotes-devotes, devotes-tourists, tourists-tourists. Moreover, it has been created a signage ad hoc, a black arrow designed according to the shape of the statue and including the statement engraved at the base of Black Madonna's statue (fig. 9).

The final considerations of our group of research highlight the ungluing between the "religious route", the "touristic route" and the intermediate level, where both these routes take place.

Conclusions

Sanctuaries in Sicily are undoubtedly expression of a concrete faith that sees in the meeting and meditation a safe point for the spiritual life. However, built during different periods and according various styles, they emit an attractive fore and an exceptional suggestion. The environments, landscapes, and human works are exalted invoking a strong attraction. In our work we wanted to recall the great value they could generate in a modern period. If they are evaluated separately or in relation with one another thanks to routes or itineraries, they could be a driving force for the development of huge areas using these places of faith for a sustainable



Fig. 9. Picture of the symbol of the black arrow. Our elaboration.

development tourism. Our work has faced thanks to methodological and empirical analyses many issues and aspects in relation with:

- The role of territory in development processes and territorial transformation operated at different scales;
- The use of the concept of “local territorial system” (SloT) as theoretical and operational model;
- Procedures and principles for analysis and evaluation of territorial value and sustainability in the cases of cultural religious goods and touristic development.

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ROADMAN'S HOUSES AND RELIGIOUS TOURISM IN SARDINIA: DESIGNING A GIS BASED DECISION SUPPORT SYSTEM

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Summary

Religious tourism and pilgrimage routes are gaining in importance in some European countries like France, Portugal, and Spain. Also in Italy, pilgrimage routes such as 'Via Francigena', 'Cammino di San Francesco' from Assisi to Rome, and 'Cammino di Sant'Antonio' from Camposampiero to Padua, are well known. In the Italian region of Sardinia four pilgrimage routes have been recognized by the Regional Government Agency for the Promotion of Sardinia, and a number of roadman's houses are localised along such paths. These houses were built to accommodate roadmen, personnel employed to manage and refurbish the surface of roads belonging to the national network. Currently, in Sardinia about 40% of the houses are abandoned, deteriorated and in some cases ruined. Against this background, we aim to design a geographic information system based decision support system, able to select the most adapt roadman's houses with respect to the provision of accommodation services to pilgrims walking religious itineraries.

Keywords: roadman's houses, GIS, planning support systems, rural landscape

Introduction

Until a few years ago, the phenomenon of pilgrimage tourism has not received much attention in literature (Griffin, 2007). However, many ancient routes linked to religious tourism are well known: see the European cases of Fátima in Portugal, Lourdes in France, Medjugorje in Bosnia-Herzegovina, and Santiago de Compostela in Spain (Raj, 2007; Reader, 2007). In Italy, pilgrimage routes like 'Via Francigena', 'Cammino di San Francesco' from Assisi to Rome, 'Cammino di Sant'Antonio' from Camposampiero to Padua, 'Cammino di San Benedetto' from Norcia to Montecassino, and so on, are well known.

The island of Sardinia, in Italy, shows tourist itineraries, which connect some of the most important churches and sites of religious pilgrimage (AGRSP, 2012; RCF, 2014).

The recently approved national law n. 83 about urgent provisions for the protection of cultural heritage, the development of culture and the revival of tourism (Italian Regulation, 2014) introduces the Tourist Mobility Plan (TMP) (Altalex, 2014). The TMP is jointly prepared and

approved by the Ministry of Infrastructure and Transport, the Ministry of heritage and cultural activities and tourism, and the State-Regions Conference. This very important plan promotes the usability of cultural heritage with particular attention to smaller destinations, Southern Italy, and internal areas. Law 83 establishes that roadman's houses, toll booths, railway stations, maritime fortifications, and lighthouses may be granted free of charge to companies, cooperatives, and associations operated by mainly young people, for encouraging the development of pedestrian, cycling, equestrian, motorcycle-tourists, river and rail itineraries. (Italian Regulation, 2014). The recovery and reuse of roadman's houses also is a way to prevent that new buildings are built, thus saving in land use. In addition, the roadman's houses are historic buildings very integrated in the landscape.

According to De Montis (2008), extra-urban areas in Italy are characterised by the presence of buildings abandoned, including roadman's houses, which before the Second World War served as bases for maintaining the national road network. Nowadays, these buildings are largely unused, even though they constitute a relevant system for their complex value, as they are considered as historical, cultural, and landscape goods.

A decision support system (DSS) helps decision makers to select between a series of alternatives. A DSS is a useful system to reduce the subjectivity of choice and allows one to analyze data retrieved from different information sources, providing useful and explicit information (Ahmad et al., 2004). In this respect, an information management system may prove useful, as roadman's houses involve many aspects and deserve the organization of multisector data sets.

In this paper, we aim to design a geographic information system (GIS) based DSS, able to select the most adapt roadman's houses with respect to the provision of accommodation services to pilgrims walking religious itineraries.

The paper develops as follows. In the second section, we report on a brief state of art summary the literature on religious paths, describe four religious routes of Sardinia, and provide an overview on features of the roadman's houses. In the third section, we show preliminary results of our study. In the fourth section, discussion and conclusions are presented.

Materials and methods

A literature overview on religious pilgrimage

Pilgrimage is an important effect of the world's major religions like Buddhism, Christianity, Hinduism, Islam, and Judaism (Collins-Kreiner, 2010): whether traditional and religious or modern and secular, it is

experiencing a resurgence around the world (Digance, 2003). The phenomenon has many implications and attracts the interest of many authors (see, *inter alia*, Digance, 2006; Conrad, 2004; Webb, 2001).

Collins-Kreiner and Kliot (2000) study the behavioural characteristics of Christian pilgrims in the context of holy sites in the Holy Land. They conclude that there is “a scale upon which the ‘tourist-behavioural’ features characterising present-day Christian pilgrims can be rated [and] that pilgrimage constitutes an independent area of research and may be viewed comprehensively” (Collins-Kreiner and Kliot, 2000).

Belhassen et al. (2008) present a study about the concept of authenticity in the pilgrims experiences and aim “to synthesize previous approaches to authenticity in order to create a more coherent analytical framework through which to conceptualize the tourist experience”.

Perhaps the most striking practical factor facilitating today pilgrimage growth depends on the increased opportunities for travel (Reader, 2007). Reader (2007) argues that improvements in health and medical care, and economic condition have enabled increasing numbers of people to travel, making pilgrimage accessible to larger numbers of persons; in addition, “improvements in mass transport systems have made pilgrimage sites increasingly accessible” (Reader, 2007).

Pilgrimage routes in sardinia

The Italian island of Sardinia has a good potential. The Regional Government Agency for the Promotion of Sardinia (AGRSP, 2012) identifies and is inclined to study a number of pilgrimage routes (see Figure 1).

The route of the ‘Cammino di San Giorgio Vescovo’ every year presents several stages: (1) the church of San Pietro, in Suelli, the starting point of the path; (2) the ‘Scala di San Giorgio’ in Osini, a gorge surrounded by rocks which was created, according to a legend, in response to a prayer of San Giorgio bishop, who wished in this way to facilitate the passage of travelers through those rugged mountains; (3) the ‘Scala del Vescovo’ (‘Sa Scala de su Piscau’) in Urzulei. Along the way, the route includes also a visit to the Nuraghe Arrubiu, a typical and Sardinian prehistoric building, and the archaeological park ‘Su Motti’, both in the territory of Orroli.

The path of ‘Santa Barbara’ is mainly developed along the old mining roads that connect various villages. The route passes by the church of Santa Barbara and includes many viewpoints where it is possible to admire a typical landscape consisting of several mining settlements (both plants and villages) scattered through the metalliferous hills.

The ‘Cammino di Sant’Eufisio’ lasts four days and more than 60 kilometres, and is divided into two parts. The first part takes place in Cagliari, while the second part of the pilgrimage connects Cagliari to Nora.



Fig. 1. The four Sardinian pilgrimage routes acknowledged by the Regional Government Agency for the Promotion of Sardinia (AGRSP, 2012). A: Cammino di Santu Jacu; B: Cammino di Santa Barbara; C: Cammino di San Giorgio Vescovo; D: Cammino di Sant'Efisio. Source: Google mapping service through the Regional Government Agency for the Promotion of Sardinia.

The path goes in the western part of the Gulf of Cagliari and crosses the centres of Capoterra, Sarroch, Villa San Pietro, and Pula.

The 'Cammino di Santu Jacu' involves the churches entitled to San Giacomo and located in Mandas, Cagliari, Goni, Ittireddu, Noragugume, Nughedu Santa Vittoria, Orosei, Perdaxius and Soleminis. Such churches are an important testimony of the history and architecture of medieval and modern Sardinia.

Roadman's houses: a useful system to support pilgrims?¹

In Sardinia there is a fairly high number of roadman's houses, which have been realized according to building types, techniques and materials available in the early decades of the twentieth century. These houses were built to accommodate roadmen, personnel employed to manage and refurbish the surface of roads belonging to the national network. Since the abandonment in the 1960s, these houses have been subject to a series of events, while always representing an important remaining of the past (De Montis, 2008). In Italy there are about 2300 houses: the oldest

¹ This subsection builds on the work of De Montis (2008) and Cicchinelli (2004).



Fig. 2. An abandoned roadman's house (Northern Sardinia). A and B: two building's facades. C, D, and E: facades details. C: the typical Italian name of a roadman's house ('casa cantoniera'), decorated with the ANAS' official emblem. ANAS is the Italian acronym of 'Azienda Nazionale Autonoma delle Strade' (in English, National Autonomous Roads Corporation). D: elevation of the roadman's house above sea level (270.80 metres); letters are engraved on a plaque. E: name of the road facing the roadman's house, namely S.S. n. 127 'Settentrionale sarda': S.S. stands for 'strada statale' (in English, national road).

buildings date back to 1928, while the most recent ones to the 1990s. In Sardinia, the roadman's houses are 193 and have been mostly built between 1935 and 1940. The story of roadman's houses is closely linked to the history of the Italian road network and, in fact, the roads mostly follow the original layouts of ancient Roman consular roads.

At the beginning of the last century, in Italy and in other European countries, roads paving were almost all made with building systems defined as 'macadam'. In such system, the road's surface was made of crushed stone compacted by rolling and amalgamated with its own debris. This solution is still in use, although less common, in so-called 'white roads': the maintenance needed for these roads and for the roadman's houses was entrusted to skilled State workers, namely 'roadmen'.

The roadmen lodged in suitable buildings, the roadman's houses, located along the roads at regular intervals of about ten kilometres. The roadmen were employed by to maintain the roads and keep watch over them. The roadman's houses were also used as logistical support for the Italian armed forces, especially for relocation of detainees, at that time carried by carriage.

Since the early 1900s, with the advent of innovative materials such as bituminous conglomerate, in some areas it was possible to obtain a

smoother and more sturdy road paving, less subject to wear and, therefore, much less in need of maintenance. So, the need of the roadmen's functions decreased. Since 1928, ordinary and extraordinary maintenance and general repairs have been entrusted to teams of workers, who are assigned to each stretch of road. These workers did not need to live permanently near the roads: therefore, the roadman's houses were gradually abandoned.

Currently, in Sardinia about 40% of the houses are abandoned, deteriorated and in some cases ruined. The buildings in good condition are still used (1) for storage of materials and equipment, (2) as a residence for retired roadmen, especially in the case of roadman's houses included within an urban area, and (3) as headquarters for non-profit associations.

The building typology of roadman's houses is typical of the area in which they were built and of the materials originating in the place: roadman's houses' unmistakable sign of localisation is the garnet color (see Figure 2). Within such building typology, roadman's houses layout differentiate slightly from each other, presenting a variety of solutions depending on local building culture. The roadman's houses typically have load-bearing masonry often constructed of stone, with thicknesses ranging from 40 to 80 centimetres; the roof is made of wooden or steel carrying frames covered by an intermediate layer of reeds or hollow flat blocks, and completed with pantiles. The building has an area generally ranging from 100 to 150 square meters, often articulated over two layers. The houses are provided with a wood-burning oven, an internal well and an external cistern.

Designing a GIS based DSS for the recovery of roadman's houses

In this section, we describe some of the characteristics and features of an information system for the recovery of roadman's houses for pilgrimage routes. A basic functionality of the system would be the spatial selection of roadman's houses along the four pilgrimage routes identified in Sardinia (see Table 1).

Other major variables should be added: (1) state of preservation, (2) hydro geological constraints, (3) provincial and municipal land use planning, (4) property status, and so on.

Publications on the recovery and reuse of roadman's houses and specifically on the design of a dedicated GIS-based DSS are still lacking. As roadman's houses can be considered as historical, cultural, and landscape goods (De Montis, 2008), we focus on studies proposing similar systems for cultural heritage spatial classification and management.

Ford et al. (2005) discuss about the Sandford Inventory of Earth Buildings, which has been implemented "using (1) the historical context of the

building and site, (2) the topographical data for the building site and its immediate surroundings, and (3) the architectural characteristics and details of the building". Such information have been integrated by a GIS for producing important conclusions for the conservator (Ford et al., 2005).

Tab. 1. Number of roadman's houses potentially adapt to accommodate pilgrims located along or near (identified with ★) the pilgrimage routes.

Municipality	State highway (n.)	Number of roadman's house for each pilgrimages routes			
		Cammino di San Giorgio Vescovo (n.)	Cammino di Santa Barbara (n.)	Cammino di Sant'Efisio (n.)	Cammino di Santu Jacu (n.)
1 Urzulei	125	3			
2 Baunei (★)	125	3			
3 Tertenia (★)	125	2			
4 Iglesias	126		3		
5 Gonnese (★)	126		1		
6 Cagliari	195			1	
7 Capoterra	195			1	
8 Pula	195			1	
9 Orune (★)	389				1
10 Pattada	128 bis				2
11 Ozieri	128 bis				1
12 Laconi	128 bis				2
13 Isili	128				1
Total (n.)		8	4	3	7

Cano et al. (2013) developed a catalogue of traditional rural buildings based on GIS, for identifying and describing such buildings, defining criteria for a dynamic and rational selection. Cano et al. (2013) aim to facilitate rural buildings' management, for their reuse and restoration by private individuals or public organizations. Cardone et al. (2012) discuss the implementation of a GIS for cataloging the architectural heritage of the municipality of Carinola, Campania region. The catalog was compiled following the dictates of the Central Institute for Cataloguing and Documentation (Istituto Centrale per il Catalogo e la Documentazione, ICCD). ICCD, among other things, (1) manages the catalog of archaeological, architectural, historical, artistic and ethno-anthropological national heritage, and (2) prepares the methods of cataloging. Cardone et

al. (2012) stress that a thorough understanding of the architectural heritage of the site can be the starting point for redevelopment and promotion of historic buildings, encouraging the development of cultural tourism.

In Table 2, we report the basic structure for the design of our GIS.

Tab. 2. Pilgrimage roadman's houses' information system: tentative scheme.

Domain	Indicator
1. Geographic location	Coordinates
	Province
	Municipality
2. Use	Current use
3. Property status	Property of
4. Regional and land use planning	Regulatory constraints
	Regional hydrogeologic plan's zone
	Regional master plan classification
	Municipal master plan's zone
5. Building status	Layout
	Number of floors
	Floor square measures
	Presence of annexes
	Restorations
	State of preservation
	Building safety
	Hypothesis of intervention
	Photos
6. Accessibility to transport and tourist infrastructure (road distance)	Nearest port
	Nearest airport
	Nearest accommodation
	Major tourist town
	Nearest pilgrimage route
7. Religious tourist attractions	Churches
	Sanctuaries
	Monasteries

The tentative scheme reported in Table 2 includes seven domains and a number of indicators as follows: (1) geographic location (coordinates,

province, and municipality); (2) house's current use (abandoned, warehouse, residential home, or other); (3) property status (public body, private citizen, ...); (4) regional and land use planning (regional hydrogeologic plan, municipal master plan, ...); (5) building status (layout, number of floors, state of preservation); (6) accessibility to transport and tourist infrastructure (ports, airports, ...); (7) religious tourist attractions (churches, sanctuaries, ...). The scheme is useful, as it supports the construction of a composite indicator measuring the suitability of roadman's houses to certain new uses (including accommodation services for pilgrims).

Discussion and conclusions

Over the years, religious tourism and pilgrimage routes are gaining in importance. In Sardinia there are four pilgrimage routes recognized at the regional level. According to law 83/2014, roadman's houses may be used for support the development of pedestrian itineraries. Given that in Sardinia there are a number of roadman's houses, we have proposed to design a geographic information system (GIS) based decision support system (DSS), able to select useful roadman's houses for providing accommodation services to pilgrims walking religious itineraries. The GIS will be implemented on the basis of both qualitative and quantitative data, and will provide useful information to final decision makers.

One of the deliverables of the system will be a ranking or classification of each building unit with respect to the relevance for pilgrimage routes (see Table 3).

Tab. 3. A possible deliverable of the DSS: ranking of the houses with respect to the relevance level (the more numerous the stars, the higher the importance).

		Sardinian religious pilgrimages routes			
		Cammino di San Giorgio Vescovo	Cammino di Santa Barbara	Cammino di Sant'Eufisio	Cammino di Santu Jacu
1	House 1	***	*	*	**
2	House 2	*	*	*	*
3	House 3	*	**	**	*
4	House n	**	**	*	***

In the next phase, we aim to (1) integrate the data set with information drawn from interviews with actors involved in the process (i.e. pilgrims, authorities, etc.), (2) further expand the set of indicators and define weights to be introduced in the GIS, (3) define the structure of the GIS,

and (4) integrate the system with spatial data freely downloadable from on-line regional data catalogs of Sardinia.

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MECHANICAL CHARACTERIZATION OF CONSTRUCTIVE ELEMENTS FROM VERNACULAR BUILDINGS LOCATED ALONG THE “HERCULIA WAY”

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Summary

The “Herculia Way” is a part of the “Francigena Way”, a combination of arterial roads, all dating back to the roman epoch, considered the most important medieval religious pilgrimage route. It connects the north to the south of the Basilicata Region (southern Italy). Along the Herculia Way there are vernacular buildings, often unused, constituting a rural heritage that could represent an additional resource to be exploited for the local development. Some of these rural buildings, currently present, could be restructured by eco-friendly techniques, using the same natural materials in order to respect the local culture, so becoming suitable places also for the exposition and sale of traditional food products and handicrafts.

In particular, some buildings, now abandoned, made in the past with “adobe” (sun-dried clay with straw) bricks, were identified through in situ surveys. In order to identify the construction methods of these buildings and the mechanical behaviour of their building material, some laboratory tests on specimens taken from old adobe houses have been conducted. Corresponding compression tests were conducted on new specimens realized with a mix of clay and straw as well, in order to verify the differences between old and new adobe bricks.

In both cases, the first results have shown that the compression strength is, in average, about 1 N mm⁻². Since the mechanical characteristics of the adobe blocks are strongly influenced by the fibres, some blocks of this composite material with the addition of some other different fibres are going to be realized in order to verify the possibilities of improving their mechanical characteristics.

Keywords: rural tourism, vernacular buildings, sustainable material, adobe bricks, mechanical characterization

Introduction

The “Herculia Way” is a part of the “Francigena” Way, a combination of arterial roads, all dating back to the roman epoch, considered the most important medieval religious pilgrimage route. It was built between the III and IV centuries a.C., at the time of the emperors Diocletian and Maximian Hercules, from which it takes its name.

The Herculia Way crossed, from north to south, the territories that currently constitute the Basilicata Region (southern Italy), connecting the city of Grumento with the “Appia Way” in the north, the “Popilia Way” and the Ionian Coast eastward (Fig. 1).

Soon it became an important road for the transportation of the agro-food products and goods produced in the Basilicata and Apulia Regions, within of these same Regions as well as for the transportation of those products that had to go towards other Italic and Mediterranean ports.

Along the Herculia Way and into the whole surrounding rural areas, men created the conditions for the construction of structures that could be used as shelter for both themselves and their animals. Since the territory was mostly dedicated to agriculture and there were not rocky areas in the immediate closeness, in order to build these structures, men used the local material that the surrounding area offered: wood, earth, clay and agricultural residues such as straw.

Over time these shelters have been abandoned due to the changes in lifestyle that since the end of the last century have affected the rural environments across Europe. In particular, two changes regarded the depopulation of the rural areas and the rapid spread of new constructive materials, as the concrete (Castro, 2009), influencing the agricultural environment and the visual perception of the landscape (Picuno, 2012).

The lack of maintenance caused their deterioration, leading to the irreversible loss of important forms of expression of cultural identities at the local level, included the loss of construction method that employ natural and available low cost material.

At European level, the interest for the recovery of the rural buildings is increasing; in particular, it is directed to respect the materials, recovery techniques and sustainability of the new actions as well as to



Fig. 1. Basilicata Region (south Italy) and ancient map: Herculia Way and Sinni valley

consider the relationship among these factors and the surrounding landscape (De Montis et al., 2013).

Fortunately, many ancient buildings realized with raw earth have withstood the passing time and they are still perfectly integrated into the natural landscape, giving now the opportunity to study the construction material that were used at that time.

In southern Italy, in some rural areas, it is possible to find earth buildings. Along the Herculia Way, that crosses the territory of Sinni River valley and in the lower Valley of the Agri River (south of the Basilicata Region in south Italy) (Fig. 1-2), there are buildings made with sun-dried adobe of blue-sandy clay and straw, (Lista et al., 2013; Lista et al., 2012). Their presence in this area is due to the high presence of clay and the scarcity of stone (De Grazia, 2000). Some of these structures are still in good condition, while others need of important and radical actions to be restored and re-used.

Some of these rural buildings, currently present, could be restructured by eco-friendly techniques, using the same natural materials in order to respect both the local culture and landscape. Since the management of the rural areas must always consider the importance of the agricultural



Fig. 2. Sinni Valley (Basilicata Region)



Fig. 3. Path of the Herculia Way in Sinni Valley (Basilicata Region)

activities to maintain their authenticity (Ayuga Téllez & García, 2002), these “new” vernacular buildings may become suitable places also for the exposition and sale of traditional food products, contributing to the exploitation of rural tourism and, consequently, supporting local economies of this area of the Basilicata Region.

With the aim to analyze these adobe buildings and to consider their most suitable requalification technique, some particular examples of rural architecture were localized along two paths of the Herculia Way (Fig. 3). Some buildings, now abandoned, made in the past with adobe bricks, were identified through in situ surveys, and considered in order to identify their construction method and the mechanical behaviour of their building material. Then, laboratory tests on some specimens taken from old adobe houses have been conducted.

Materials and methods

The area investigated is located in the Municipality of Semise, located in the south - east of Basilicata Region, characterised by a geomorphological conformation with valleys and plains. This area has an

ancient farming tradition that is currently testified by the presence of ancient rural buildings, historically used for agricultural purposes. These structures were built about a hundred years ago, using sun-dried bricks (*Ciucioli*) made with material locally available, *i.e.* clay and straw. During time, the use of these materials has confirmed to be suitable to build constructions that are comfortable and durable. In fact, they have resisted to many and different weather conditions during centuries, in most cases without showing any structural damage.

These vernacular buildings were locally called “*Ciucioli*”, the same name was used to indicate the single brick (Fig. 4).

In order to realize new earth bricks to compare with old ones, a quantity of clay was taken from the same Senise area. The blocks were made of earth and straw, wheat straw was collected in the Senise area, as well as the clay, to include it as natural fibre within the new bricks.

Clay and wheat straw were brought into in the laboratory of material testing of the SAFE School of the University of Basilicata. Threshed wheat straw was cut to obtain fibres between 5 and 10 cm in length; then, clay and wheat straw, 33.3% of the total volume, (Vega et al., 2011) were put in a large waterproof container, as follows: a first earth layer has



Fig. 4. Traditional vernacular building, called “*Ciuciolo*”

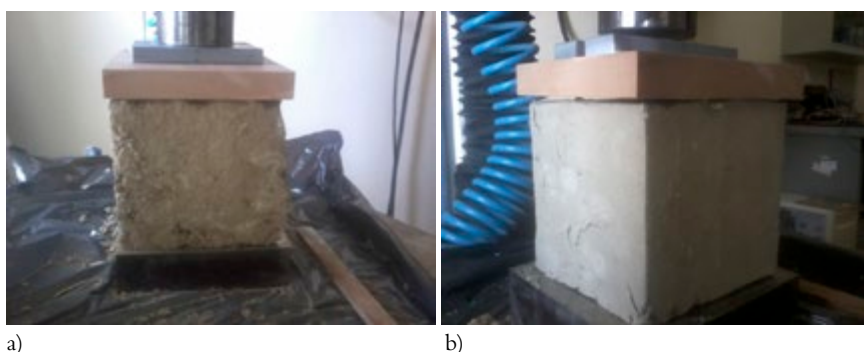


Fig. 5. Compression tests on “adobe” brick: a) sampling one hundred years ago, b) new sampling realized in laboratory

been created and covered by one of fibres, placing them in random way in order to origin a multidirectional structure; then, water was added to moisten these two different materials. This was repeated until the incorporation of all the volumes of the materials, previously computed.

The resulting mass was squashed in order to obtain a homogeneous material and successively it was left at rest for three days, in order to allow water to be absorbed in a homogeneous way.

After this period, twelve earth cubic blocks, having side equal to 15 cm, were manually made; therefore, they were placed to dry in a hot and ventilated place for four weeks.

The shrinkage of these new bricks was calculated measuring the dimensions of the samples after the drying process.

Compression tests were performed by using a computerized universal press machine Galdabini PMA 10 type (Fig. 5). The breaking load was considered as the maximum load. Compression tests were performed on ten old adobe bricks and ten new ones in order to value their strength at break and to compare them.

Results and discussions

The results of the compression tests on the adobe bricks is reported in Table 1.

Before proceeding to the compression test, the new bricks were subjected to measurement of their dimensions in order to verify their shrinkage. This was limited on average within 5%.

Considering the results of the compression tests, as showed in the table 1, it was found that the average values of the compression strength were similar for two typologies since in both cases, the first results have

Tab. 1. Results of the laboratory test

	Old brick	New brick
Shrinkage (%)	-----	5
Compression strenght (N/mm2)	0,955	0,922

shown that the compression strength is, in average, about 1 N/mm^2 . This confirms that the old bricks are characterized by a sufficient strength, if we consider that it is an easily accessible materials, having low environmental impact and low cost for construction and maintenance, using the current technical and scientific knowledges.

In an epoch in which the rural landscape is often subjected to planning policies dictated by outside and different factors from the agricultural world, the use both of the old constructive methodologies and of local material should be reconsidered. They are characterized by low costs and reduced environmental impact; so, they would be the right "tools" to retrain the structures that lie along the Herculia Way.

The re-use of these rural buildings would limit the depopulation of these rural areas and help the local Authorities to create the conditions for their sustainable development; consequently, the reinforcement of the micro-economy would be of use for the local population and the whole Basilicata Region.

According with their dimensions and in the respect of their original functions, the restructured buildings could be used in several ways: seat of small and local craft and/or food activities or simply showcases for local art and culture; exposition and tasting of typical local products or bed & breakfast. In any case, the visitor/tourists travelling along the Herculia Way would have a chance to immerse totally in the nature and history of the territory.

Conclusions

The analysis of the rural elements, observed along the tracts afferent to the Herculia Way into Basilicata Region, reveals the existance of an interesting cultural heritage; unfortunately, their abandonment means a loss of landscape unique resources.

The requalification, structural and functional, of the elements identified could represent a real opportunity for the creation of new complementary activities aiming to the promotion of the development of sustainable rural tourism and of the local economy.

Since the mechanical characteristics of the adobe blocks are strongly influenced by the fibres, which provide both tensile strength and shear

strength, some blocks of this composite material with the addition of some other different fibres are going to be realized in order to verify the possibilities of improving their mechanical characteristics.

Acknowledgments

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The contribution to programming and executing this research must be equally shared among the Authors.

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EQUESTRIAN PILGRIM ALONG THE FRANCIGENA WAY. PLANNING, SURVEYING AND TESTING FRANCIGENA AS AN EQUESTRIAN PATH IN TUSCANY

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Summary

Currently, the ministerial Francigena Way has no equestrian variants and staging points for horses, for both the overnight that for the temporary stop; many sections of the path are lacking of water supply, very important for horses. In addition, many of the current draft ministerial routes pass along highly trafficked roads, dangerous for the riders but also for hikers and bikers. The purpose of the study is to make the Francigena Way in Tuscany usable by horseback, ensuring quality standards to European levels of facilities and infrastructure for the horses. In this perspective, the equestrian tourism becomes an integral and driving force for the economy of rural areas, through the enhancement of local specialties and across all activities related to the horse. The horse can become true protagonist of the territory's rural life, eco-friendly means of transport, discovery tool for rural areas and main subject of the agricultural multifunctionality concept. Equestrian tourism is a hiking experience which favors a slow travel, more and more widespread, and that allows for an intimate and natural vision of the territory and a greater knowledge of the rural environment. To make Francigena usable by horseback also provides greater possibilities of use, expanding the target of tourist (by foot, by bicycle, by horseback) and stimulating public and private incentives to various possibilities offered by breeding and keeping the horse in the perspective of multifunctionality agricultural holdings.

Keywords: Francigena Way, equestrian tourism, horse paths, horse building

Introduction

Today, many people walk through the paths of pilgrimage, as evidenced data on the way to Compostela, and many of those want to have an experience together with his horse and an equal are those who would like to do but do not have the opportunity, especially because often there are buildings and paths specially created. The "equitourism" is one of the best hiking way that best allows a more intimate and natural landscape, to arousing emotions in the rider that only the horse can transmit.

Tuscany is a region that definitely offers an exceptional opportunity for the development of equestrian tourism thanks to the wealth of its natural and environmental heritage and to the craft traditions, history and culture of its inhabitants. In fact today the equestrian tourism is not

any more a small market, but has become a true form to spending time to discover the landscape.

In Europe there are already two important cases of successful integrated offering of equestrian tourism. The first system is represented by Ireland (already fully operational), the second is located in Italy and is represented by the Abruzzo region. In particular, this project looks at the model of Ireland, which has been able to relate public and private initiatives by creating a tourism product that has turned the horse culture of the territory in a special tourist offer “all season” and to generate local economic value. A rational and modern network of riding trails involves the building of specific structures for the horses according to the new needs of equestrian tourists.

Today the Francigena in Tuscany and in the rest of the Italian stretch is not suitable for horse tourists, there's no reference points to stop with the horse and equestrian variants that necessarily must be identified to guarantee the safety of horses and riders. Many paths of the Ministerial Francigena project pass along highly trafficked roads, dangerous for the riders but also for walking and biking hikers. Along the Way there are not specific building for horses both for overnight and for the temporary stop, which would allow visits to villages and places of religious interest. In many sections of the route there are not even of water supply, very important for horses, especially in the summer when they sweat a lot.

The Department of Agricultural, Food and Forestry Systems (GE-SAAF), in collaboration with The Department of Tourism of Tuscany Region, completed by next year the realization of the equestrian path along the Via Francigena in Tuscany, guaranteeing European quality standards of the structures and infrastructures for the horses (Fig. 1).

The objectives we wanted to reach with this research are:

- create an equestrian path of the Via Francigena in Tuscany;
- total GPS survey of the Via Francigena in Tuscany on horseback, of the different variants, of the equestrian rest areas and first total test directly by horse;
- planing of new buildings solutions horse shelters to connect to the equestrian paths
- promotion of equestrian tourism as a slow and silent traveling, and as life healthy habit;
- spread of a modern and different way of thinking about the horse, not as a means of transport but travel companion
- promotion of the horse as an instrument of spreading of agriculture multifunctionality (hippotherapy, pet-therapy, educational farms, hiking equestrian tourism and sports, development opportunities for farmers, saddlers and local veterinarians, etc.).



Fig. 1. The Horse Francigena Way

Materials and methods

The field surveys were carried out by a new design methodology of paths based on new types of paper ballots and using GPS specially thought out for the acquisition of data in rural and mountain areas.

For the creation of the paths we have been used GIS software Arcview 3.3 and ArcGis9, basic cartography dell'IGMI scale 1: 25,000, cartography 1: 10,000 and 1: 2,000 of the Tuscany Region and other regions, raster and digital, and aerial photos of the different areas. The cartographic survey has resulted in a first step to a careful evaluation of historical sources and references. This examination allows the identification of a primary track and the verification of paths already delineated and existing in order to illustrate possible improvements and to indicate possible variants of the main path.

After preliminary research, we move to the second stage operational field: tracking of the entire path directly in the field; relief and verifica-

tion of the path identified on paper. Then were detected the criticalities, such as river crossings, road crossings, landslides, crossing private property; rest facilities and / or hospitality, places of natural, historical and artistic interest.

The instrumentation and software used for the survey in the field were: GPS Magellan Explorist 610, handheld Pocket Pc Hp Ipaq hx2750 128 mb with ArcPad software, Creative digital audio recorder, digital camera Nikon ColdPix. The survey was executed using the GPS in kinematic mode with reference to the following specifications: maximum acceptable error planimetric = 5 m; Significant frequency = 1 s; maximum PDOP admitted during the survey = 6; minimum number of satellites received in the course of the relief = 5.

The processing of data collected consisting of: control GPS tracks recorded on the cartography and overlapping of the acquired data; creating Excel tables with data; chart creation of the altimetry; creating tables distances / trip times. The data were entered into the GIS shapefile as creating a series of digital thematic maps.

Survey and test-collaudo by horse

After the discovery phase of the equestrian variants followed in cartographic laboratory of the Department were made some visits to the most problematic sections to verify the accessibility of the routes identified in the laboratory.

In June of 2011, it was made a test-collaudo of the equestrian variants identified directly by horse. The trip lasted 17 days for a total of 435 km (in total 620 km including the reconnaissances). The trip was set up and directly conducted by Dr. Gianluca Bambi, expert in equestrian and rural tourism (Fig. 2). To encourage and promote one Italian equine race was chosen a Haflinger horse that is perfect for traveling along the Frangigena, especially in the Apennine section.

Results

Horse shelter along Via Frangigena

A rational and modern network of riding trails involves the building of specific structures for the horses according to the new needs of equestrian tourists. These shelters require appropriate technical models that today cannot be found easily in the Italian or foreign literature. Over the years this gap has led to the development of the practice “do it yourself” and following old techniques of construction, not able to meet the new demands of the market of horse tourism.



Fig. 2. The Dr. Gianluca Bambi and his horse along the Via Francigena

This research has highlighted two different models, with solutions that can meet the needs of equestrian tourists and have correspondence with the laws about the construction and the health part.

These structures, preferably made with traditional materials and according to correct criteria of insertion into the landscape and reducing environmental impact, are:

- 1) Temporary stay horse-shelter: buildings to put in resting places of interest along the path (historic villages, monasteries, etc.), where it's possible to arrange the horses for a few hours and allow to the riders to make a careful visiting of places of interest;
- 2) Overnight stay horse shelter: structures to put in particular points where it is possible to spend the night for horses and riders. This research has pioneered a new type of horse barn with attached storage feed and saddle-room. These structures are very dynamic, due to the possibility to change quickly the position of the horses (max 8 places).

This research also aims to create a sort of guideline for the construction of models to be put inside the municipal law. The structures were designed following the general principles of the Code for the Protection and Management of Horses prepared by the Italian Ministry of Labour, Health and Social Policies. The code provides the essential criteria for the proper management of horses, in accordance with good practice and ethical behaviour to protect the health and the welfare of the horses.

For the design were observed the following principles: low impact, low cost, easy installation, complete reuse.

The research has identified two different proposals of horse shelter, with solutions that can satisfy the needs of modern tourists riding and have correspondence with the legislation about constructive sanitation. These buildings, preferably made with materials and according to traditional types must follow the criteria of correct insertion into the landscape and reducing environmental impact, and are:

1. Overnight stay horse shelter
2. Temporary stay horse-shelter

Overnight stay horse shelter

This type of horse shelter must be connected to one official accommodation for the riders (according to the regional law LR 42/2000). It is an innovative type of horse shelter (Fig. 7), designed to meet the different needs. In fact, the structure is able to use like a box (horse stall) or single placed horse (like the old horse post station), with easy operations that require few minutes.

In this way we can offer two possibility of hospitalization, because some horses don't tolerate conditional admission in single placed (Fig. 3). The building permits to accommodate up to 8 in single placed or 4 horses in the box or in other mixed solutions (4+2, 6+1, 2+3).

Pertaining to the area for horse shelter there's a room used to store feed and saddles and also emergency shelter for riders. The module is dimensioned so that the horses are placed head-to-head and have a width at minimum of 147 cm and a length of 307 cm. The building must be equipped with artificial lighting fixed or mobile in order to ensure the inspection operations during the night. Inside every single placed there are one drinking trough and one manger placed in the corners opposite the opening. The water supply must be potable. The door to the storage room must be provided with a padlock.

Temporary stay horse-shelter

This type of shelter is based on the concept of old horse post station, to put in resting places of interest along the path (historic villages, monasteries, etc.), where it's possible to arrange the horses for a few hours and allow to the riders to make a careful visiting of places of interest. The building is modular and does not have the storage compartment saddles and feed (advisable nevertheless provide a fence to support the saddles and housing). Must be guaranteed one external drinking trough (Fig. 4).

In both structures must be present:

- iron ring to tie in correct way the horses, preferably with a rope fit-



Fig. 3. The overnight stay horse shelter model



Fig. 4. The Temporary stay horse-shelter model

- ted with a counterweight to avoid accidents;
- sink to wash the horse tack and a rubber tube (at minimum 4 m) to clean the horses;
- chain needed in the bottom of the single horse placed (behind the horse), designed to contain and give security to fearful or nervous horses.

Thanks to a collaboration between the Tuscany Region, the Province of Florence and the Wood Design company, one of the Department horse



Fig. 6. Structure completed and inaugurated in June 2014

shelter model was created in June 2014 in the Municipality of Gambassi Terme (Fi). This is the first overnight stay horse shelter along the Via Francigena Tuscany (Fig. 5,6,7,8).

Conclusions

Make available the Francigena for those who go on horseback, it means expanding the possibilities for use of the Way, targeting a increasing population that practice equestrian tourism. In Italy about 45000-50000 people practice equestrian tourism (according to data of the National Federation Equestrian Tourism - Fitetrec) and there are more than 7 thousand kilometers of horse trails and 120 thousand fans who practice equitourism. In economic terms, the phenomenon of equestrian tourism moves in Italy a turnover of over 9 million euros every year and involves 4,500 agriturismo and other accommodations.

The horse hiker is a traveler / tourist / pilgrim that requires a number of support services both for himself and for the horse, so preferring accommodation to be able to give assistance also for the horse. The price has a range from a minimum of € 100 to a maximum of 350 € per night (including horse service).

The Department (Gesaaaf) in agreement with the Tuscany Region, will complete within the next year the implementation of the equestrian

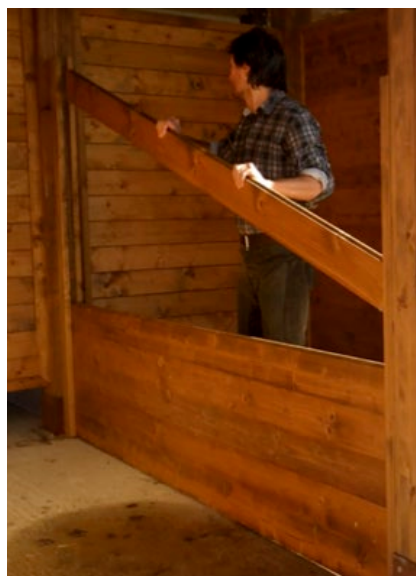


Fig. 7. Particular of innovative type of horse shelter



Fig. 8. Horse inside the overnight stayhorse shelter

path of the Via Francigena in Tuscany, guaranteeing European quality standards of structures and infrastructures for the horses. The GPS survey, variants equestrian and Points of Interest dedicated to equestrian tourism, will ensure the implementation of an innovative network of equestrian routes.

The final numeric data will be available in different formats, so as to facilitate the final user, which through its GPS, georeferenced images, maps and 3D projections, will have the opportunity to be planned and follow the Francigena in total safety. The Via Francigena will become a great “Ippovia” (Horse Path, the biggest in Italy) which will increase the Equestrian and pilgrimage tourism along the Francigena Way.

This research has allowed to make two different solutions for horse shelters, preferably made with materials and according to traditional types must follow the criteria of correct insertion into the landscape and reducing environmental impact, and are:

1. Overnight stay horse shelter
2. Temporary stay horse-shelter

These horse shelters represent the construction standards along the Via Francigena in Tuscany and we hope, in the next few years, will become the construction model along all the Via Francigena and in other pilgrimage routes.

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A JOURNEY TO THE TRACE OF HISTORY IN ISTANBUL: SURRA-I HUMAYUN REGIMENT ROUTE AND CEREMONY

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Summary

The vision of İstanbul Metropolitan Municipality as stated in the 1/100.000 scaled İstanbul Metropolitan Municipality Environmental Plan, has been an essential guide for urban planning and development practices and projects. The vision outlined below is an essential guide for tourism planning.

“İstanbul has been developing and protecting her unique and rich identity according to principles of environmental, social and economic sustainability. These principles have been essential for İstanbul to acquire competitive character in order to have knowledge based society and high urban quality of life”

İstanbul is a city where you can truly have it all. History, heritage, culture and faith are main richness steer planning studies and practices. Throughout 8.500 years of history İstanbul has been coveted by all the ruling powers of both Europe and Asia. From the beginning İstanbul has been political and spiritual center of the world. Islam is one of the important religions shapes the identity of the city. City has rich variety of sacred and historical assets and architectures including companion of Prophet Muhammad’ tombs coming from Pre-Ottoman period, royal family members and important statesmen and serviceman’s tombs belong to Ottoman Empire period, relics belongs to Prophet Muhammad, Islamic Ottoman social complexes, foundation structures, graveyards, etc.

In the first part of this study, one of the main and splendid and traditional religious ceremony of Ottoman period named as Surra Regiments will be discussed in order to revive it. This ceremony basically aimed to honor the prospective candidates of pilgrims. Prospective pilgrims need to follow up certain rules and routes to complete the ceremony. Therefore this study will collect historical data related to rules and tradition and will investigate intangible cultural heritage and share all the outputs.

As a result of the study, Surra Regiment will reveal the old tradition and contribute to the character of the city by applying some urban regeneration and implementation projects. These projects introduce somewhat old and new historical path to follow for the prospect pilgrims. In addition this study has a capacity to affect common culture and faith positively.

Keywords: Surra Regiments, Relics, Foundation Structures, Urban Regeneration.

Istanbul has been developing and protecting her unique and rich identity according to principles of environmental, social and economic sustainability. These principles have been essential for Istanbul to acquire competitive character in order to have knowledge based society and high urban quality of life.

This study would contribute Istanbul Metropolitan Municipality's effort to preserve natural, historical and cultural resources. By reviving one of the forgotten local heritages, Istanbul's citizens and visitors would be able to enjoy and participate in an old historical tradition. The study would also contribute a lot to Istanbul Tourism Master Plan works and projects.

Introduction

Istanbul with population over 14 million, is the largest city of Turkey. The city is located between Europe and Asia, due to its strategic location, Istanbul has been one of the most desired cities throughout history. With its breath taking history, the city has variety of historical and cultural heritages, belongs to former Roman, Byzantium, Ottoman Empires make Istanbul fascinating city for visitors (Istka, 2014, s. 8).

Istanbul's historical and cultural heritage, beauty and cosmopolitan spirit are main reasons for visitors to visit the city. Excluding domestic tourists, more than 10 million people visit the city every year (greatistanbul, 2014). During the last two decades, cultural heritages have become important asset for reviving urban economies. (OECD, 2009, s. 19). In addition, preserving cultural heritages has been defined on the international scale through the Charter for the Restoration of Historic Monuments, dated 1931. Since then, the idea of preserving cultural heritages has turned into an important issue. Lately, the UNESCO has been in charge to protect cultural heritages all over the world (Gültekin, 2012, s. 235)

For this reasons Istanbul Metropolitan Municipality has invested a lot to preserve and benefit from the heritages people unaware of or forgotten a long time ago. The Surra Regiments Route is one of the main study aims to revive, conserve and redevelop the splendid and traditional religious ceremony of Ottoman Empire.

This study would contribute Istanbul Metropolitan Municipality's effort to preserve natural, historical and cultural resources. By reviving one of the forgotten local heritages, Istanbul's citizens and visitors would be able to enjoy and participate in an old historical tradition. The study would also contribute a lot to Istanbul Tourism Master Plan works and projects.

The Historical Background of the Surra Regiment Route and Ceremony

Ottoman Empire organized rich variety of splendid religious ceremonies in order to establish connection between dynasty members and local citizens. Since those ceremonies were the main events of the time, locals had tendency participate in substantially (Baykal, 2008, s. 10). Surra-i Humayun Regiment ceremony was one of them. The main aim of the ceremony was to send financial aid and some precious gifts with prospective pilgrims would visit the Ka'bah, where is a sacred stone structure known as the house of God (Allah) in the city of Makkah, Saudi Arabia.

Mostly financial and precious gifts were for the maintenance of Ka'bah and poor citizens of the Makkah and Madinah cities. In addition that sending Surra Regiments was kind a showing respect to Holly Lands and doing good deed for the royal Ottoman dynasty members. Furthermore, Surra Regiments were enabling to inform citizens of Ottoman Empire living in Hicaz (Holly Lands) about political changes (change in throne) happened during the year. (Akgündüz, 2005, s. 108).

This ceremony dated back to Abbasid Caliphate ruled most of the Muslim world between 750 and 1258. Then during the first years of Ottoman Empire, this ceremony revived during the reign of Sultan Yıldırım Bayezid and Celebi Mehmet Han. For instance, during the reign of Yıldırım Bayezid 80.000 gold coins were sent to those cities by the Surra Regiment (Akgündüz, 2005, s. 108). During the reign of Yavuz Sultan Selim, especially after the conquest of Egypt in 1517, this ceremony turned into annual tradition and had lasted until 1915. Even though, during the World War I, in 1916 and 1917, some attempts to sustain the tradition, Surra Regiments were not able to reach holly lands (Atalar, 1991, s. 89).

Overview of the Surra Regiment Ceremony

Since the travelling time for the pilgrimage was long due to available transportation means, Surra Regiments were initiated two months before the pilgrimage season. Before beginning to journey gold coins were set aside into sealed leather gold coins bags and those money bags then placed on the most ostentatious camel called Surra Camel. Because the Surra Camel was the main element of the caravan it was a compulsory tradition to doll out Surra Camel for showing the glory of the dynasty.

Surra Regiments caravan was headed by an administrative officer named as Surra Emini. He was responsible for managing the caravan during the journey and distributing all financial aids and gifts to people in need. In addition to gold coins particularly separated for the people of

Holly Lands, there were some gold coins leather bags for the local tribes who provide security to the caravan during the journey. (Akgündüz, 2005, s. 109).

Surra Regiments ceremonies were initiated at the Topkapı Palace where all dynasty members and high degree state officials including military and bureaucracy officers, attend for the official commencement. It was a common tradition to invite all state officials to participate into ceremonies a day before by written letters. At the beginning of the day, all state officials present themselves into the office of Harem Agha office and then all of them put on their ceremony uniforms before meeting with Sultan. Then Surra-i Humayun registry books were prepared and all the funds and gifts registered in it. After the arrival of Sultan, the Surra Camel were prepared and loaded with the gold coins and gifts. Before transporting to Asian side Surra Regiments convoy gave a tour around the main square for spectators.- (Aydeniz, 2011, s. 50).

In the designated route, the convoy visits sultan mausoleum around Hagia Sophia then follows the route through Hicapasa to Bahçekapı for reaching the port at Kirec. Before leaving the European side of the city, it was a tradition to prey and fire 41 times cannon balls (Ansiklopedisi, 2014). On the other side of the city, at Uskudar, locals welcome the coming convoy and after the arrival of the convoy with the state officials, it was a traditional choice to visit Aziz Ahmet Hudai Islamic Monastery, Dogancilar School and Karacaahmet Graveyard. After staying a day in Uskudar the Surra Regiment convoy begins to its final destination to Hicaz region. The convoy usually followed the route through Iznik, Konya, Adana, Antakya, Nebek, Kuteyfe, and Damascus cities to reach Hicaz region. Damascus was an important gathering point to meet all other pilgrimage convoys coming from other cities. It was a tradition to distribute funds and gifts to poor people first in Madinah then in Makkah. (Atalar, 1991, s. 93-107).

Surra Regiment Ceremony to Feasibility Studies

Tourism is a major sector for making competitive any size of city in the world. Living in an era of harsh urban competition enforces cities to have holistic and sustainable approach to make use of any tangible and intangible asset they have. Cities have to possess a plan to enhance the local tourism resources and create new income for the sustainable development. Reviving Surra Regiment Ceremony would serve both purposes and plus create awareness for a long forgotten tradition of the community (Russoa & Borg, 2002, s. 631).

Since in 2015, it will be a century passed over the last Surra Regiment ceremonies, Istanbul Metropolitan Municipality eager to carry out

a comprehensive plan to revive the tradition. Therefore studies have been carried out for creating collective memory and gather valuable data for the project. In addition that the feasibility studies of the project offered us to identify key internal and external factors to achieve the goals. These key factors are listed below;

1. Istanbul is a vital city with exceptional historical and cultural heritages as a historical center.
2. The analysis of regeneration projects in Istanbul indicates that culture and tourism are included as major activities.
3. Istanbul has been center of regeneration projects lately. When it comes to the historical preservation and revitalization public opinions are positive and public funds would be available. Istanbul Metropolitan Municipality is ready to carry out the project.
4. Since the Surra Regiment ceremony would be a once a year activity, there is no need to carry out huge development projects yet, before starting the ceremony it would be necessary to make some arrangements regarding to the route.
5. Reviving a tradition with historical routes would enhance the viability of local community. Two fairs would be established at both sides of Istanbul for two days. Fairs would be co-sponsored by groups including local government bodies, businesses, non-governmental organizations, state bodies responsible for pilgrimage activities etc.

Surra Regiment Ceremony Revival Strategies

In our time, lately, developing a themed tourist route has turned into an important tourism strategy to attract tourist and create income for locals. Even in huge metropolitan cities, due to declining economy, it is necessary to revitalize forgotten route or tradition to generate employment. In addition, the increasing importance of heritage influences traditional city planning. In many of European cities town central renewal projects or themed cultural events generate social benefits like cultural and historical awareness program for public (Park, 2014).

Surra Regiment ceremony has been forgotten traditions almost a century until last year. Since the route revival strategies requires strategic approach, it would be better to outline strategies to follow. Some of the strategies listed below:

Transportation Strategies

Surra Regiment route was one of the major parts of the ceremony had done back in time. Therefore, there is need for holistic approach to rear-

range the route surrounding area for maximum accessibility (Karabıyık, 2012 , s. 2). Some arrangements would be taken are listed below:

1. The first ceremony will be carried out in a non-pedestrian zone where the traffic had already been limited and non-traffic zone were extended before 2012 in Historical Peninsula. Yet since the Surra Regiment Route is reserved for the light rail system in our time. The route will be preserved for the Surra Regiments no traffic will be allowed in that area.
2. The second ceremony, welcoming one, will be carried out in Uskudar District Square, right behind the port. The district authority will prepare the square and the day of the ceremony, non traffic zone area would be available for all activities for a day. Uskudar Hâkimiyet-i Milliye Street, Ahmediye Square, Halk Street, Tunusbagi Street, Dr. Eyup Aksoy Street will be restricted to traffic and only pedestrian signs will be attached entries of those streets.
3. One of the important aspects of the Surra Regiment Route is related with the transportation. Since the route is cut by Bosphorus, there is a need for transporting participants of ceremony by water carriages. With the collaboration of the Uskudar District Municipality, a historical galley and many rowboats from the Ottoman period will be prepared for the transportation. During the time of the transportation, Bosphorus will be restricted to large ships.

Renovation or Restitution Strategies

Istanbul is blessed with rich historical architecture. Large mixture of structures from ancient civilizations makes the city an unique open air museum. Especially the Historical Peninsula is an area for diverse historical, cultural and communal assets like mosques, churches, bazaars etc (Durhan & Özgüven, 2013, s. 183).

During the Surra Regiment ceremony, alongside the route tourist and even city residents will be informed by leaflets. If any of historical structures would need renovation, restitution or maintenance, Istanbul Metropolitan Municipality would act as a local governing body to carry out.

Marketing and Promotion Strategies

Tourism has been a driving sector for urban regions lately. Events and festivals are crucial for creating sustainable growth for local communities. In addition they would serve to shape city's identity and as a tourism activities. Since this event would be sustained in the future, a marketing strategy involving advertising and promotion actions for

the event should be prepared in advance. Strategies and actions are listed below:

Table: 1 Action plan for the Surra Regiment Marketing Strategies

Creating a set of materials to project a positive image of the Surra Regiment	<ol style="list-style-type: none"> (1) Preparing promotional leaflets and brochures containing brief description of Surra Regiment in Turkish, Arabic and English (2) Preparing a presentation of the Surra Regiment. (3) Editing a monographic album of the Surra Regiment (4) Preparing three tour guide in Turkish, Arabic and English (5) Set up a calendar of cultural events organized in a localities on the Surra Regiment Route (6) Making a documentary film about the Surra Regiment Route and Ceremony (7) Preparing an academic panel of information located on the route (8) Making a set of publicity materials to project a positive image of Surra Regiment
Electronic Means to Promote Surra Regiment	<ol style="list-style-type: none"> 1) Creating a web site of Surra Regiment 2) Making a video with interactive presentation uploaded in the website. 3) Prepared promotional materials uploaded in the web site
Extensive promotion of Surra Regiment Route	<ol style="list-style-type: none"> 1) Promoting Surra Regiment Route abroad for the international participation 2) Promoting Surra Regiment Route for nationwide participation 3) Organizing historical and cultural events to promote the touristic potential of the route 4) Ensuring maximum exposure for the Surra Regiment Route
Festival Activities for Surra Regiment Ceremony	<ol style="list-style-type: none"> 1) Set up a street fair alongside the route for local shop owners. 2) Preparing the route for gift and food stands. Preparing 3) Free snack and traditional beverages free of charge 4) For financing the expense of the festival striking some advertisement agreements and finding sponsors
Implementation of marketing research using techniques participants opinion poll	<ol style="list-style-type: none"> 1) Develop a questionnaire to assess the satisfaction of participants 2) Market survey and analysis results

Conclusion

Surra Regiment Pathway is an historical route for pilgrims visiting the Ka'bah in the city of Makkah, Saudi Arabia. The route was used for centuries to convey gifts and financial aids send by Ottoman dynasty

members. Historically the route became an area of great interest during the pilgrimage seasons.

The Surra Regiment Ceremony as one of the Ottoman Era's wonderful activity, it could be great asset as a tourism event. The economic dimension of this route has a capacity to establish connection between public and private organizations. Revival strategies create opportunities for locals to host an event to attract visitors.

Istanbul Metropolitan Municipality plans to revive the pilgrimage route and ceremony beginning from the next year. Implementing the revival plan extensive studies were completed. Valuable data regarding the route and ceremony tradition were collected. After completing the feasibility analysis, the decision were given to revive the route and ceremony. Inally transportation, renovation or restitution and marketing strategies were prepared in order to carry out the ceremony successfully.

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THE SACRED WAY LANGOBARDORUM

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Summary

The Via Sacra Longobardorum is a medieval route that connects Mont Saint Michael (France) to the shrine of St. Michael the Archangel of Monte S. Angelo (Foggia), which owes its name to 'apparition of the Angel in the fifth century B.C. Around the shrine of St. Michael the Archangel was built first a castrum, then a thriving city that for centuries has exceeded 20,000 people. The Via Sacra Longobardorum is a way of communication representing a clear historical example of the influence that can have a pilgrimage route on the development of local communities. Nowadays, another example is represented by the development of S. Giovanni Rotondo (Foggia) in consequence of pilgrimage from all over the world over toward the tomb of Saint Pio. The author wants to analyse the way of the Via Sacra Longobardorum regarding Foggia's area and in particular its several hermitages that in the Middle Age supported the pedestrians, the riders, humble people, crusaders, dukes, popes and saints, all devotees of the Archangel Michael and, therefore, directed to the Holy Cave. Further, the state of the ancient hermitages, the hiking trails and the most important landscape aspects will be described.

Keywords: Pilgrims' routes; Langobardorum routes; St. Michael the Archangel of Monte S. Angelo (Foggia)

Foreword

Pilgrimage Routes developed with the spreading of the Christian religion and provided a decisive impulse for cultural exchanges among peoples; therefore, they represented an essential common ground for religious, spiritual as well as artistic, economic and social unity. In such context, Pilgrims' routes, frequented by people belonging to all walks of life, took on the role of a vehicle for encounters, experiences and exchanges of traditions, knowledge and folklore: these are all elements of progress and rapprochement, a prelude to the formation of Nations and Confederations among States.

The aim of this paper is to describe the stretch of the Sacred Way Langobardorum closer to the Shrine of S. Michele Arcangelo on the Gargano Promontory. This place would be visited by crusaders asking for the Saint's protection before setting out to fight in the Holy Land, but also by pilgrims who, for merely devotional reasons, would visit the Shrine in which S. Michele appeared.



Foto Tardio

Pilgrims walked the Sacred Route Langobardorum for centuries, up until the 1960s: every year in the month of may, close to the day when S. Michele's apparition is celebrated (May 8th), countless processions of revelling pilgrims, with propitiatory chanting, on foot, reached the Gargano promontory to visit the Shrine, to expiate for their sins and keep faith to a vow, beg S. michele arcangelo for a miracle, for protection and thank him for the "good things" they thought the saint had granted them.

Nowadays such an influx of walking visitors very seldom occurs along the Sacred Way Langobardorum; more often it takes place along more ordinary routes with cars and coaches on visits arranged by religious and civil associations and they usually also pay a visit to the tomb of S. Pio (tomb and Basilica located in San Giovanni Rotondo FG), to the Shrine of S. Michele Arcangelo (located in Monte Sant'Angelo - FG). Other pilgrimage destinations are the hermitages of S. Maria di Pulsano (Monte S. Angelo), S. Leonardo (Manfredonia - FG) and the Shrine of the Madonna Incoronata (The Crowned Lady) (FG).

Along such routes, hermitages, villages, churches and towns have sprang up and over the centuries they have provided shelter to people who for different reasons covered the distance. Now they represent potential itineraries, ideal for forms of alternative tourism and sustainable valorisation of the territory. Nowadays along this route one might quite often encounter tourists who, either on foot or horseback, and where possible even mountain bikes, visit ancient places of devotion, historical monuments and towns which have marked the culture of this region.

The Sacred Way Langobardorum.

The middle ages inherited from the Romans the main communication ways that had allowed for the conquest and following rule over a very vast empire. The sacred Way Langobardorum exemplifies one of these routes: it is connected to the *Via Appia* and to the *Via Traiana* which run through Benevento and have Brindisi as their final destination.

After Benevento and for a short stretch the sacred route follows the *Via Traiana* as far as Equum Tuticum heading then towards Buonalbergo, Casalboro and Civitate (the ancient Teanum Apulum, today S. Paolo Civitate). Thanks to this diversion from the *Via Traiana*, the Sacred Route Langobardorum connects to the coastline from the North where the latter bends towards Larino and Vasto to then conjoin in Civitate.



Da Tardio modificata

From this “station”, at sufficiently regular distances, there is a successive series of structures which have stood as many logistic points for pilgrims travelling to the shrine of S. Michele Arcangelo. They are monasteries, sometimes hermitages, often with an annexed “hospital” for the hospitality to pilgrims. We would like to remember some of the sites we can find along the stretch between S. Paolo Civitate and Monte S. Angelo and they are as follows: San Giovanni in Piano, Sant’Agostino, Santa Maria di Stignano, San Matteo, Sant’Egidio al Pantano, San Michele, S. Maria di Pulsano.

This way is the ancient road covered by pilgrims, crusaders, kings, popes and saints who, coming from the northern regions travelled to the Shrine of St. Michele on the Gargano, meant as the final destination of their pilgrimage, at times on their way to and from the Holy land. The history of the Shrine of St. Michele is closely intertwined with the his-

tory of the Longobards first and of the Normans later and then lastly with the history of the Suedes and Aragonese. The Sacred Route Langobardorum also collected the influx of pilgrims covering the Via Appia and after Benevento it headed towards Buonalbergo, Celle S.Vito and Troia (the ancient Aeca). From here the pilgrims going to the Gargano promontory would cover the road first towards Lucera, a town which was already known in Roman times (we can find there an amphitheatre of the augustan age - Piemontese 1999), and then towards Apricena.

The first stage of the Holy Route in Terra di Capitanata (the province of Foggia) was located near Civitate, not far from Teanum apulum, an outpost of roman origin, situated in a strategic position for the control of a ford over the Fortore river and for the control of the sheep track which from L'Aquila heads towards the Tavoliere (a Plain in the province of Foggia) and viceversa, and finally for the control of the transit to and from the coastline. Today this station is completely destroyed, including the ancient walls of Byzantine origin, a cathedral, of which just a few ruins remain, a church and a monastery dedicated to S. Angelo: all of these were built by the Normans.

The following stage traverses a landscape completely dominated by farmland, testimony to the importance that the Tavoliere delle Puglie (an extensive plain in the province of Foggia) already had in Roman times. It is the ancient monastery of San Giovanni in Piano, dating back to the middle ages; today it is all part of a farm very badly kept and made even uglier by a mountain of rubble from the quarries of the Apricena Stone.



S. Giovanni in Piano can be reached from Apricena both towards the provincial road to San Paolo Civitate and from the area north of the quarries of this little town. It is an old monastery dating back to the 11th century when these places hosted a chapel dedicated to San Giovanni Battista. Later on Count Petrone of Lesina funded the building of a monastery still standing today, though reduced to ruins, which was first entrusted to the Benedettini, then in the 13th century to the Celestini. It is said that this monastery accomodated Pietro da Morrone, (who ascended the Holy Seat under the name of Celestino V) when he travelled on a pilgrimage to S. Michele Arcangelo. Legend has it that

even S. francesco dwelled in the hospital of San Giovanni in Campo on his way to San Michele on the Gargano (in the church there is an altar dedicated to the Saint's visit). In 1221 Federico II granted to the monastery the possession of the lands it had acquired in the past.

The next stage towards The Shrine of San Michele is called "Posta dei Colli" and it is situated between Apricena and San Marco in Lamis. Unfortunately, of this station, used by pilgrims in the Middle Ages, nothing remains. We do know from historical sources that in the Middle Ages in this place there used to stand the church of San Pietro in Veterano with a little monastery.

The monastery of Sant'Agostino is located not far from S.Marco in Lamis in a broad valley along which still today there are places which were inhabited by hermits. According to Tardio (2007) the majority of hermits in Western Gargano did not belong to any order or religious congregation. They were mainly "included monks", meaning clergyman who wanted to lead a strict and secluded life and asked to hide in solitude, both in monasteries and outside. " *after spending a period of hard trial they were admitted with a special ceremony into the hermitage which they could no longer leave except for going to church; neither could they leave without the superior's permission, hence the name "included", almost as saying "secluded". The hermits were well known to the local peasants who very often fed them and asked for their advice, blessing and miracolous intervention. In turn, the hermits welcomed lost passing travellers and pilgrims and showed them the right route.*" Today the monastery of Sant'Agostino is completely dilapidated. Its history dates back to the Romanic period and only the walls



Foto Centola

and some frescoed ceilings are still standing. Besides providing shelter to pilgrims, probably once this structure stood as some sort of citadel to defend visitors from the perils of the time.

The Shrine of S. Maria di Stignano is in perfect conditions (Image by Tardio 2007) and still today is not lived. It represents the gate to the Gargano promontory for pilgrims from the north. The current structure dates back to the 15th century and was commissioned by the lord of Castelpagano in the place where, according to legend, the virgin Mary appeared in 1350. The position is once again strategic for the control of the underlying road which winds along the Iana Valley in a spiritual setting where we can also find some caves already inhabited by hermits. The setting of this shrine differs slightly if compared to previous “stations”: the shrine here dominates over a harsh landscape with surfacing lime crags, oak woods, meagre pastures and small plots farmed on slopes structured as terraces. This is the type of landscape that will dominate the entire Sacred Mountain.



Not far from S. Maria di Stigliano we find the Convent of S. Matteo, an imposing fortified edifice which probably was already a “hospice” for pilgrims in Longobardian times. The early constructions, still standing, date back to the X-XI century and are known as the Monastery of S. Giovanni De Lama, a religious community of Benedettini. The community was so very rich that at that time it raised Federico II’s interest who confiscated their whole property. The current denomination derives from the translation of a relic of S. Matteo. From that moment on the fate of the monastery, which in the meantime had been entrusted to franciscan monks, changed radically thanks to the unceasing support of the believers. Together with S. Maria di Stigliano, it is the best preserved

edifice on the Sacred Way. Today there still is a very laborious religious community mostly taking care of the religious cult, the assistance to pilgrims and several cultural activities. S. Matteo's Library is thought to be the richest in volumes in the entire Capitanata.



Foto Centola

Before getting to S. Michele's Shrine pilgrims could still rely on two convents, both very well equipped for spiritual and material support: **S. Egidio and S. Nicola a Pantano**. Unfortunately today only a few ruins remain of what the Benedettini monks coming from Cava Dei Tirreni had built between the IX and X century. The ruins of the two are only a few kilometres away from each other, the latter almost at the beginning of the plain with a little reserve of stagnating water (hence the name Pantano, meaning "marsh"); luckily it is now being reclaimed. The former is located on the route to Monte Cornelio and was built by the same religious order a few centuries later. And this goes to show the importance these structures had for the influx of pilgrims.

The Convento di S. Matteo and those of S. Egidio and S. Nicola al Pantano lie within a landscape dominated by oak woods where sheep farming was the main means of livelihood for the population who added to their income with rather poor mountain farming. Furthermore, these two "stations" represent the last stage before arriving at the Grotta (cave) of S. Michele in Monte S. Angelo: more or less 5 hours away, the last few kilometres being uphill on ragged terrain.

The Shrine of S. Michele is the culminating point of the pilgrims' spiritual itinerary. It is here possible to find traces of the presence of the Byzantines, Longobards and Normans as well as of the suevians, Angevins and Aragonese (Piemontese). The prestige of the possession of this shrine, which is linked to the **Honor Sancti Michaelis**, has come down through the centuries to the modern age. The town of Monte S. Angelo was built around the shrine, first in the area of the hypogean houses and later came the Medieval district and then it gradually developed along the lines of a modern urban setting. The town has slowly been enriched with churches, monasteries and monuments. Monte S. Angelo has been the pilgrimage destination chosen by many popes, the first of whom was Gelasio I (492-496), then Agapito I, Leone IX, Urbano II, Pasquale II, Callisto II (1119-1124), Innocenzo II, Alessandro III, Gregorio X, Celestino V and lastly Giovanni Paolo II (John Paul II) in 1987.



San Michele- Monte S. Angelo (Foggia)

Many saints also visited the town: San Bernardo, San Guglielmo Da Vercelli, San Tommaso D'Aquino, Santa Caterina da Siena, San Francesco D'Assisi (who travelled there in preparation for Lent in 1221), San Francesco Antonio Fasani, Santa Brigida di Svezia with her daughter Santa Caterina di Svezia, San Pio.



The Sacred Way, also known as The Pilgrim's Route, has always represented a communication link between southern regions and central-northern Europe: so much so that along this axis many michaelic settlements have sprung up: to name but a few, Mont Saint-Michel in Normandy and the Abbey of San Michele in Valle di Susa (Turin).

Among the many constructions connected to the shrine of S. Michele we would like to recall the churches of S. Pietro (vi century), of S. Salvatore (vii century), of S. Apollinare and S. Antonio Abate (xi century). But also the Baptistry of S. Giovanni in Tumba and the adjacent church of S. Maria Maggiore (xii century). We must also remember the monasteries of S. Benedetto, which included the premises of the present town hall (xiii century), the monastery of San Francesco (xiv century), the one

of the Clarisse (xv century) which hosted an enclosure monastery until the descent of Napoleon, and the Norman-Suevian-Aragonese Castle as well as the Angevin bell-tower. The current portal and steps of the shrine date back to the Angevin age. Before the said setting, the entrance to the shrine opened on the northern side through a route dating back to the Longobards, as documented by the archaeological excavation started by Mons. Quitadamo. The shrine of S. Michele has been a pilgrimages destination for popes and saints, kings princes and queens, but mostly for generations of believers.

Pilgrims travelling to S. Michele either returned back to their towns and villages following the reverse route or they carried on towards the sea with the aim of reaching the Holy Land. They used the hermitages of S. Maria di Pulsano, an abbey which was built in the vi century onto an ancient pagan temple. Recently restored, the abbey was located on the last crags before the Gulf of Manfredonia, set in a steep and ragged environment with many caves and ancient dwellings which could offer shelter and spiritual support.

Around S. Maria di Pulsano there used to be the convent of Santa Bernabea and the monastery of Ruggiano, but today only some ruins remain. Other places of faith were S. Leonardo, the church of S. Maria di Siponto and the shrine of Madonna della Incoronata (Our Crowned Lady) in Foggia which was considered the last stage of the Via Sacra Langobardorum. It was also seen as a crossroads for shepherds and their flocks on their way from vast areas of Basilicata, from the entire area of the western subappennine, from central-southern Daunia and finally from Abruzzo.

Unesco has included the shrine of San Michele Arcangelo among its sites and The Via Sacra Langobardorum has been included in the Project "Unesco Italia Langobardorum - Centres of Power (568-774 A.D). This Sacred Route unites Mont Saint Michel in France to the Shrine of San Michele Arcangelo in Monte Sant' Angelo in the province of Foggia.

Conclusions

Pilgrims' routes stand out as an inerasable mark in the history of peoples and an invaluable cultural legacy which has influenced the spreading of knowledge, most of all during times when opportunities for transmitting knowledge were scarce. But most of all they can still be a potential vehicle of development, for tourism even, in many areas of our country. A very clear example is the current influx on the Via Francigena both of religious travellers and plain tourists exercising forms of alternative, health-oriented end eco-sustainable travelling. Both are attracted by the routes in themselves, by the landscapes and by the desire to experience

a type of life in close contact with the surrounding territory, its natural resources and its traditions. In one word, they are fascinated by the richness in cultural and human connotations these experiences emanate.

For this to happen it has been necessary to devise a project involving territorial bodies at different levels, and very often also both religious and lay associations. It has obviously been necessary to find the funds for printing information material and for arranging the infrastructures to support pilgrims and excursionists by making the routes passable to an ever greater number of users.

For the valorisation of the **Via Sacra Langobardorum** commitment is needed as well as the type of action put into practice by the **Regione Toscana** for the stretch of the Via Francigena traversing its territory. First of all, it will be crucial to take care of signposting and making the routes safe for travellers. Where Sacred Routes develop themselves on roads with intense traffic, it will be necessary to find alternative or adjacent routes, considering the fact that many people travel in organised groups. There are plenty of testimonies from organised groups who enjoyed the hospitality offered by civil and religious bodies. However, if sustainable tourism is one of the goals, the promotion and realisation of adequate infrastructures is necessary to meet more spartan needs, or at least medium level type of comfort. The restoring of old monasteries and ancient posts for travellers would be desirable, and if and when this kind of accommodation turns out to be impossible, proposing duly signposted private facilities would suffice, obviously within a reasonable radius from the main route. The **Regione Toscana** has regulated through its own norms (see regional law 42/2000) the remuneration of all services offered along said routes.

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SESSION 4

SUSTAINABILITY IN THE RURAL AREAS

THE LANDSCAPE OF PILGRIMAGE ROUTES AS TOOL FOR RURAL TOURISM DEVELOPMENT

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Summary

This study focuses on one of the main pilgrim way in the Friuli Venezia Giulia region (North Est Italy) known as the “Cammino Celeste”. Different landscape types were identified according to an index of soil sealing and indices of land use/land cover calculated in a GIS environment. Then the ECOVAST method of visual analysis was applied for the characterization of different landscape types obtained by Cluster analysis and a final Map of landscapes was achieved. The results highlighted a landscape which changes along the Route: simplified landscape due to intensive agriculture in the south portion of the plain becomes rich in natural habitats and built-up areas going up to the hill. From the hills to the mountains, vineyards interspersed with woods give way to the woods and less often to meadows.

Keywords: rural landscape, cluster analysis, GIS, landscape character, visual analysis

Introduction

Pilgrim routes all around Europe connect histories, landscapes, cultural heritages and people. The different routes lead visitors through woods, mountains and rural landscapes and could be an important tool to promote sustainable tourism, particularly in rural areas and less known destinations. (Portaheri and al., 2012). Pilgrimage routes can be intended as part of rural tourism (Portaheri and al., 2012), namely the “tourism in the countryside that embraces the rural environment as pivotal to the product offered” (Clarke, Denman, Hickman, & Slovak, 2001). This system of tourism has recently been valued at the European level for its potential for improving the quality of life, for bringing economic and income-source diversity in rural areas, for creating jobs in these regions, for establishing a direct link with the complex pattern of rural environment, its economy and history (European Parliament resolution P7_TA(2011)0407; OECD 1994). The landscape characteristics and changes along the way represent a crucial component of the pilgrimage routes. Belhassen et al. (2008) highlighted that the experiential quality of a pilgrim’s tour is indicated by the interaction with the built and natural features of the landscape and, as such, authenticity emerges dur-

ing the tour. The methods and tools that address the issue of landscape character identification can represent a valuable support to the knowledge of the place and to local rural tourism through the organization of information on landscapes.

The analysis and characterization of landscape have a long history. However more recently, the methods based on visual surveys have assumed more importance in landscape analysis (Sevenant and Antrop, 2007, Canas et al., 2009). In particular, the Countryside Agency and Scottish Natural Heritage (Swanwick, 2002) and the European Council for the Village And Small Town (ECOVAST, 2006) have proposed original methods for identifying landscape characteristics on the basis of two key concepts: the landscape unit and the landscape perception. The first is linked with the identification of areas with different landscape character, while the second regarded the visual perception, as well as feelings, memories or associations that the landscape suggest. These concepts are the basis of the landscape characterization along one of the main pilgrim routes in the Friuli Venezia Giulia region (North Est Italy) known as the “Cammino Celeste”.

The aims of the study are: i) to identify the different landscape types along the Route. ii) to characterize these landscapes with a method which incorporates information on what seen by the traveler’s eyes.

The study area

The route “Cammino Celeste” develops from three paths that originate in particularly significant places for the history and tradition of the Eastern and Northern transboundary area in Friuli Venezia Giulia. The first place is Aquileia in Italy, the second is Brezje in Slovenia, and the third is Maria Saal, above Klagenfurt in Austria. The three paths, starting from their respective places of origin, join together on the Monte Lussari (1760 m). The Italian part of the Route mainly develops along tracks, country lanes and mountain trails allowing the trekker to enjoy the fascinating landscape of Friuli Venezia Giulia from the sea to the mountains (Bellavite et al., 2011).

Methods

The identification of the landscape types

The first step of the proposed approach is aimed at identifying the landscape types. Two key components were considered in the analysis: the degree of soil sealing, due to urbanization and infrastructures devel-

opment (Prokop et al., 2011), and the mosaic of non artificial land uses/land covers (LULC) such as agriculture and natural habitats. The analysis was applied to the cells of a geographic grid (1km x 1km) overlaid on a 4 km buffer along the route track.

The soil sealing index in this context is the percentage of sealed surface in each landscape unit and its calculation was based on the Soil Sealing Enhancement data (SSE) of the European Environmental Agency, produced as part of the European Programme for the establishment of a European capacity for Earth Observation, Fast Track Service on Land Monitoring (Land FTS LM) in 2006–2008 (2006 for this study). This is a high resolution raster dataset of built-up and non built-up areas, including continuous degree of soil sealing ranging from 0 - 100%.

The continuous values of degree of soil sealing were grouped in four classes (Tab. 1) having correspondence to the Corine Land Cover classes. The definition of the class boundaries was guided by the Look Up Table by Maucha et al. (2010) and by visual assessment of the Soil Sealing Enhancement raster (2006) against the color ortophotographs (2006) of the MATT (Ministero dell’Ambiente e della Tutela del Territorio e del Mare) national geoportal.

Tab. 1. Reclassification of the original Land FTS LM LUT.

Degree of soil sealing	Corine Land Cover class
0 %	non sealed areas (NSA)
1 – 79 %	isolated sprawled sealed areas (ISSA) or Corine LC class 1.1.2
80 – 100 %	completely sealed areas (CSA) or compatible with CLC class 1.1.1
255	no data (eg. sea)

Non artificial LULC were measured as percentage in each grid cell and were derived by the Moland land use map of the year 2000 (1:25.000), which is the most recent LULC database for the Friuli Venezia Giulia region at a suitable scale and is compatible with the CLC classification. For the purpose of the study the non artificial classes of the Moland database have been reclassified in six classes (Tab. 2).

The data for each grid cell were thus analysed by Cluster analysis (Ward method) to define different landscape types as groups of grid cells, where landscape features belonging to the same group are more similar, than those of units belonging to different groups. The log-transformation was previously applied to data.

Tab. 2. The reclassification table of the Moland Land Cover database for the identification of the landscape types.

LULC classes	Moland/CLC legend
Crops	2.1 Arable land, 2.3 Pastures
Permanent crops (P.crops)	2.2 Permanent crops
Natural grasslands (Nat.gra.)	3.2.1 Natural grasslands
Forests	3.1 Forests
Mixed agricultural and natural areas (Mixed agr/nat)	2.4 Heterogeneous agricultural areas, 3.2.2 Moors and heathland, 3.2.3 Sclerophyllous vegetation, 3.2.4 Transitional woodland-shrub
Other uses	3.3 Open spaces with little or no vegetation, 4. Wetland, 5. Water bodies

Landscape characterization

The ECOVAST method of visual analysis (ECOVAST, 2006) was applied to characterize the landscape types defined by the Cluster analysis. Landscape character was detected through the evaluation of visual features like land form (geomorphology), surface geology (rocks), typical features and patterns of agriculture and forestry, land cover (crops, natural habitats, mixed areas), traditional features of settlements and historical features.

Landscape character was identified by surveyors who compiled a matrix (Fig. 1), having in rows the factor classes and in columns the qualitative assessment of the relative character factor (dominant, strong, moderate, low). The surveyors expressed synthetic assessments regarding the perceptible dominant character that comes from landscape vision. A total of 15 visual views were chosen along the route, for the characterization of the landscape types along the route.

Results and discussion

The identification of the landscape types

The Cluster analysis has produced six landscape types (clusters), which were denominated according to their specific characteristics (Tab.3) as follow: Heterogeneous Landscape (HL), Natural Landscape (NL), Mountain landscape (ML), Dominated Rural-urban Landscape (DRUL), Mixed Landscape (MIL), Rural-urban Landscape (RUL).

In general terms all landscape types are characterised by low levels of soil sealing (ISSA in Tab. 3). The spatial pattern of the clusters showed

a clear gradient from the sea to the mountain, where the most urbanised and intensive cultivated landscapes (DRUR and RUR) were found in the plane area while the most natural and forested landscapes in the mountain area (NL, ML). The hills are characterized by the transition of the two previous landscapes and by a mixed landscape of cultivated and natural areas, dominated by permanent crops and forests (MIL). Finally, HL includes the less cultivated areas characterized by natural habitats, habitat in evolution and open spaces with little or no vegetation. These landscapes are located far from the Route, near the border of the 4 km buffer (Fig. 2).

Tab. 3. Mean value of percentage of LULC and soil sealing Index in the six types of landscapes obtained by Cluster analysis (NSA= non sealed areas, ISSA= isolated sprawled sealed areas, CSA= completely sealed areas, P.crops =Permanent crops, Nat.gra.=Natural grasslands, Mixed agr/nat= Mixed agricultural and natural areas)

Cluster	NSA	ISSA	CSA	P. crop	Forest	Nat. gra.	Crops	Mixed agr/nat	Other uses	Landscape type
1	98,6	1,7	0,7	0,8	0,2	0,0	2,5	14,6	48,4	Heterogeneous Landscape (HL)
2	99,7	0,3	0,0	0,1	82,7	0,2	1,6	7,2	3,0	Natural Landscape (NL)
3	99,7	0,2	0,0	0,0	74,3	13,2	0,6	5,9	4,0	Mountain landscape (ML)
4	92,7	4,9	2,3	0,2	6,5	0,2	69,1	7,0	3,0	Dominated Rural-urban Landscape (DRUL)
5	98,2	1,6	0,2	34,0	35,8	0,2	17,5	3,6	0,1	Mixed Landscape (MIL)
6	91,3	5,9	2,9	17,0	1,4	0,1	59,4	3,6	0,6	Rural-urban Landscape (RUL)

The landscape characterization along the route

Landscape types were characterized along the Route by using a matrix (Fig 1) where any distinctive characteristic was described briefly together with an indication of their intensity, following the ECOVAST method. The matrix allowed surveyors to express synthetic holistic assessments in terms of perceptible dominant character. The observer's attention was directed towards the components of the panorama to provide a general impression of the landscape type observed through a descriptive chart for each view. The format used (Fig. 1) also included field notes and infor-

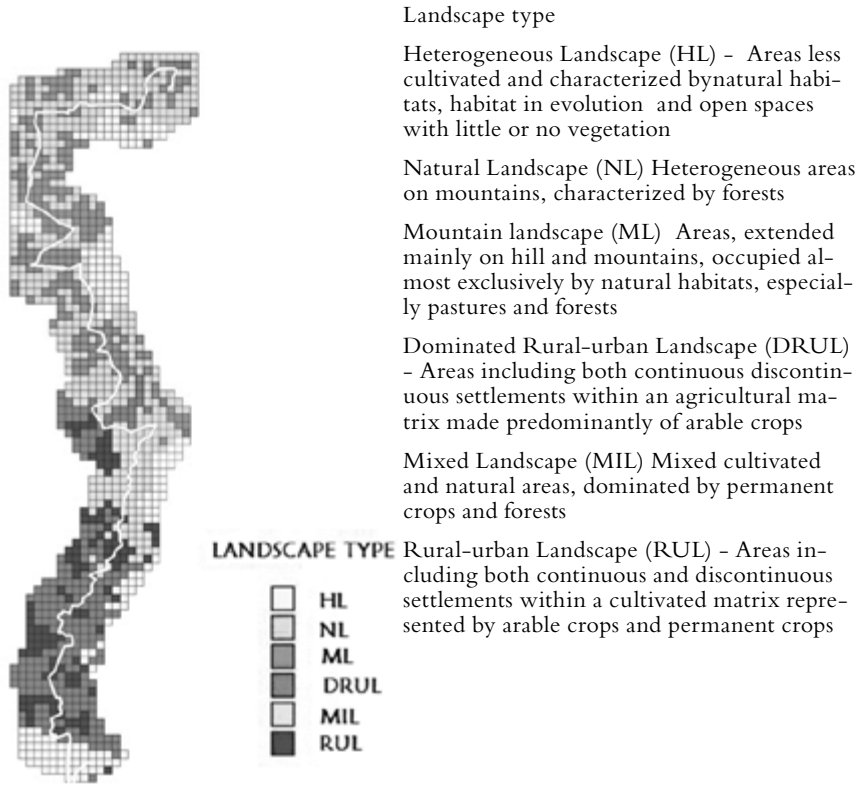
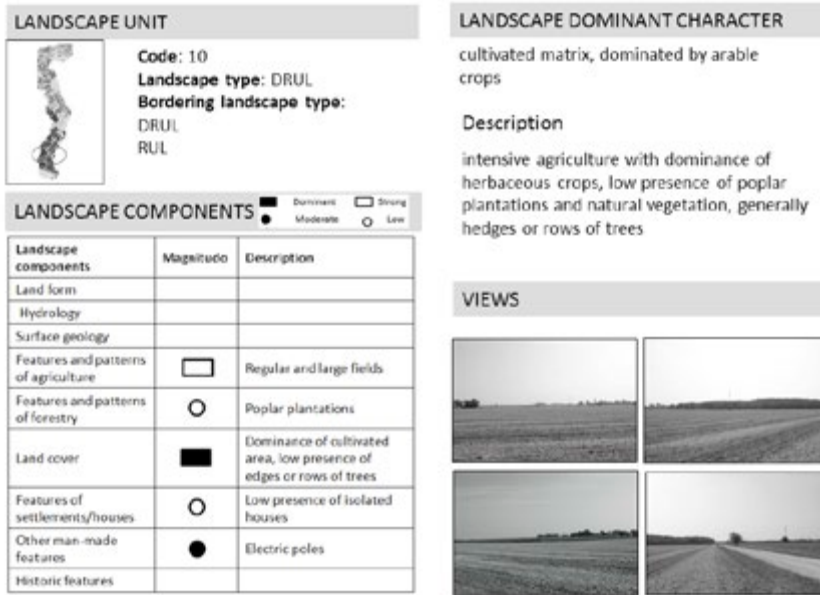


Fig. 2. Final Map of Landscapes with the spatial distribution of the landscape types obtained by the Cluster analysis (cells represent individual landscape units).

mation about the neighbouring landscape types, landscape features, cultural and archaeological heritage. Photos taken during the project were also included. The landscape character changes between different types of landscapes, as well as within the same landscape type: the landscapes DRUL and RUL are strongly influenced by the presence of settlements and by the type of permanent crops, ranging from poplar in the plain areas to vineyards in the hills. In mountain areas, land form and forest cover are dominant characteristics compared to features and patterns of agriculture and forestry. This highlights the shift from an agricultural landscape, heavily influenced by man activities to a more natural landscape, where the man footprint is less visible. Historical and cultural elements are represented by monasteries and churches that are the pilgrimage sites along the way. The results obtained highlight a changing



VIEWS

Fig. 1. Example of model form used for landscape characterization with the matrix used for landscape component assessment.

landscape along the Route: a simplified landscape due to intensive agriculture in the south portion of the plain, which became rich in natural habitats and built-up areas going up to the hills. From the hills to the mountains, vineyards interspersed with woods give way to the forest and less often to meadows and pastures. The final Map of the landscapes (Fig. 2) and the descriptive charts for each visual field (Fig. 1) represent valuable tools to promote the knowledge of the Route and local rural tourism by the organization of information on the local landscape. This agrees with the approach to integrated tourism proposed by Tove and Tim (2003) where the importance of local identity, the strategic “commodification” of resources and places are viewed as ways for rural tourism development. Many studies have focused on landscape types and their characterization were based on aspects related to visual perception and to support the spatial organization of management actions in Natura 2000 areas (Tommaselli et al., 2011), to assess the visual quality of rural landscapes (Arriaza et al, 2004) and of rural-urban fringe areas (Kaplan et al, 2006). By studying the spatial change of the landscape character along the pilgrim route Cammino Celeste our study can contribute on one hand to the construction of the sense of place for the local comu-

ties, and to the other hand to raise awareness of the way as opportunity for slow and sustainable tourism. In fact, there are evidences of linkages between sense of place and landscape characteristics (Soini et al., 2012) and of how the sense of place effects individual and social action through a higher involvement (Cheng et al., 2003; Kruger and Shannon 2000). The proposed approach proved to be effective and flexible for analyzing anthropogenic landscapes and their spatial patterns. In particular, multivariate analysis allowed the identification of different landscapes types from plains to mountains, in agreement with the geographical gradient and the intensity of agricultural uses. The characterization of landscapes patterns, through perceptible aspects enabled the understanding of their peculiar structure with “the traveller’s eyes” showing differences and similarities and providing an interesting key of lecture both for tourists and local communities.

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THE USE OF A GEOGRAPHICAL INFORMATION SYSTEM TO IDENTIFY AND VALORIZE SOME PATHWAYS ALONG THE “HERCULIA WAY”

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Summary

During the Middle Ages, the main linking route between northern and southern Europe was created. It was crossed by merchants, armies and pilgrims: the Francigena Way. A minor branch of this route, continued in the direction of Jerusalem through the Southern Italy, passing through the actual “Parco Nazionale Appennino Lucano Val d’Agri Lagonegrese” within the Basilicata Region, took in this area the historical name of “Herculia Way”. This old route retraced the old and key arterial street built by the Romans during the third century B.C. and joined the Sannio area with the Lucania region. This ancient way, and in particular some important elements present along its path, hidden from the changes imposed during time by man and nature, are here the subject of interest. The present study is focused on its surrounding environment and landscape, with a particular interest on the natural, archaeological, historical and artistic resources present along the Herculia Way, referring also to buildings as historical farms, small villages, parks, protected areas, etc., that are present along the road. An analysis based on the implementation of a Geographical Information System enabled one possible promotion strategy for the enhancement of the historical and cultural heritage aimed at encouraging the development and creation of itineraries that can form the basis for proper planning and territorial management. The aim of this paper consists in an analysis aimed to the development of this ancient route for tourism purposes, in order to valorize it for new possible cultural, religious, environmental and touristic activities. In order to promote communication and to contribute to an enhancement of this heritage of culture and traditions, an innovative network through GPS survey was realized, entering this geographical information within a GIS database specially designed. This database together with the realization of a Web-GIS, will also have a management function, allowing to plan itineraries, showing the altimetry profile and some points where it is possible to appreciate the landscape quality.

Keywords: ancient ways, GIS, tourism routes, landscape valorization

Introduction

The history of the Basilicata (in some cases, also known as “*Lucania*”) Region has very ancient origins. As early as the VI and V century B.C.,

the first people that occupied this territory were nomadic people, living by farming and few animals. It was in use the so called “*transhumance*” (Gruppo Archeologico Lucano, 1986), still used, where, according to the seasons, people moved the animals from the mountains to the plains during the winter and from the plains to the mountains in the summer time. These transfers defined in the practice of transhumance were clearly indicated by paths (Gabba and Pasquinucci, 1979). Along these routes, some rest areas were recommended, they were followed also by the pilgrims who had these journeys for pilgrimages toward places for worship. There are historical information about cattle in Basilicata and in the “*Val d’Agri*” area, where they were used primarily for plowing operations. In these areas, during the Roman time, it began to develop the first permanent and productive settlements. The first buildings were housing facilities for farmers and animal stables, day by day these agglomerations of buildings transformed themselves into developed settlements and small villages. The road were built during the Roman period, at the time of the emperors Diocletian and Maximian Herculius, from which it takes its name the “*Herculia*” Way, originally realized in order to connect the Grumento City with the Appian Way in the north, the Popilia Way and the Ionian Coast eastward (Lista et al., 2013). The stretch of the Herculia Way eastbound assumes historical significance for religious pilgrims, in consequence of the passage of Saint Mark the Evangelist and the Apostle Peter and his followers, travelling to Rome, in the Bishopric of Anglona, an apostolic foundation sited in the territory of the Tursi municipality, located along the Herculia Way in the Basilicata Region (Campese, 2001). Over the years these small roads, that were born along the pastures as original sheep tracks, became real roads used also by pilgrims to reach the places of worship and Jerusalem. This latter represented the ancient arterial road, the most active, which crossed the territory of the region. It facilitated the transit of goods and armies towards the Ionian Coast and the transit of pilgrims among the various dioceses.

Along the great lines, built by the Romans, as the *Appian Way*, people started to create some specific roads and settlements. These large arteries road became a reference point for the local populations, representing the way to connect people to the empire. *The Francigena Way* was considered the main linking route between northern and southern Europe, crossed by merchants, armies and pilgrims. In the inland areas of Basilicata there was a large availability of land devoted to agriculture. Local people made some deforestation operation with the aim to create the conditions for farming support, as large areas devoted primarily to the production of cereals, used like human food and animal feed.

During the middle Ages, the Herculia Way continued to assume more importance, passing within the actual “*Parco Nazionale Appennino Lucano Val d’Agri Lagonegrese*” in the Basilicata Region (fig. 1).



Fig. 1. Reconstruction of Herculia Way in Lucania Region

Made at the end of the third century, during the Diocletian empire, this route took its name by Maximian Herculus, Caesar and Augustus during the Tetrarchy (Sabia et al, 2013).

The road started from the *Via Traiana*, in the southern city of *Aequum Tuticum* to proceed in a southerly direction towards the central part of *Lucania* region. Here the road crossed the Region, touching different important old cities as *Potentia* and *Grumentum* (Motta, 1996), *Venusia* (Buck, 1971), where it intersected the *Appia Way*, and then reached the city of *Heraclea*, now called Policoro, situated on the Ionian coast of Basilicata Region. This ancient way, and in particular some important elements present along its path, hidden from the changes imposed during time by man and nature, are the subject of interest of this study. The aim of this paper consists in an analysis finalized to the development of this ancient route for tourism purposes, in order to valorize it for new possible cultural, religious, environmental and touristic activities.

Materials and methods

The study is focused on the environment and the landscape – with a particular interest on the natural, archaeological, historical and artistic resources – present along the Herculia Way, with a special focus on the buildings, historic farms, small villages, parks, protected areas, *etc.* along its path. To promote, plan, implement, manage and marketing tourism

is not an easy task at any level in any country. It has long been identified as an economical factor stimulating the growth of a local territory (De Kadt, 1979). There are a lot of factors that affect tourism in different ways; to maintain all aspects of tourism, in a planned and economically sound way, computing and technologies facilities are therefore necessary. GIS can be helpful in tourism sector in different ways, because it can be considered as a valuable tool for managing, analysing, and displaying large volumes of diverse data to many different levels of planning activities.

The analysis started from the implementation of a Geographical Information System in which it is possible to insert all information about land morphology, thematic cover, elevation profile, geographic coordinates, *etc.* (fig. 2). A GIS is able to create suitable links between spatial and tabular data, and find out spatial relationships between the features of maps. It helps to collect, store and integrate spatial data to analyse and present them as a new information. It is considered as a powerful tool to perform these tasks.

The territorial elaboration realized in a GIS system allowed us to understand the profile land and the main important feature along a specific road.

Starting from the superimposition of the different attributes (fig. 3) it is possible to define an itinerary and, thanks to the analysis that was conducted, it is possible to know beforehand a lot of details about that path.

The results of the GIS analysis are important to define some possible touristic or cultural itinerary - an achievable promotion strategy - for the enhancement of historical heritage aimed at encouraging the develop-

ID	Shape*	AREA	PERIMETER	BASK	BASK ID	COD STAT	STAT	NOME_COM	COD REG	COD PRO	COD COM	CMBORTANA
0	Polygon	10212712	48849.018	71	72	1107040	7040	MARCOLO SUC'VO	17	70	45	ALTO AGR
1	Polygon	30512440	10000.148	73	73	1107020	7020	CORLETO PERTICARA	17	70	29	ALTO SAURO CAMASTR
2	Polygon	17819932	30492.041	79	79	1107046	7046	MARSCOVETRE	17	70	48	ALTO AGR
3	Polygon	8948184	39500.016	80	79	1107050	7050	VIGGIANO	17	70	36	ALTO AGR
4	Polygon	33207152	32027.201	87	80	1107050	7050	GLANDIA PERTICARA	17	70	38	ALTO SAURO CAMASTR
5	Polygon	40208036	34558.304	82	82	1107030	7030	FATERNO	17	70	106	ALTO AGR
6	Polygon	10201412	30334.425	84	83	1107052	7052	MONTAURBO	17	70	52	ALTO AGR
7	Polygon	10413080	35428.836	85	86	1107006	7006	ARMENTO	17	70	5	MEDIO AGR
8	Polygon	36314564	11911.238	86	88	1107051	7051	TRAJUSTO, A	17	70	51	ALTO AGR
9	Polygon	22000062	29111.889	88	87	1107049	7049	ROSSANELLO	17	70	49	MEDIO AGR
10	Polygon	86119044	42722.445	89	92	1107027	7027	GRUMENTO NUOVA	17	70	31	ALTO AGR
11	Polygon	25427904	22690.199	90	90	1107000	7000	GALLICHO	17	70	35	MEDIO AGR
12	Polygon	89313928	46992.888	90	84	1107090	7090	SANT'ARCANGELO	17	70	89	MEDIO AGR
13	Polygon	17874172	26494.437	94	94	1107098	7098	SURDO	17	70	36	ALTO AGR
14	Polygon	87745480	11804.572	95	98	1107090	7090	VELTERRA	17	70	58	ALTO AGR
15	Polygon	38207464	27282.596	96	97	1107077	7077	SAN MARINO D'AGR	17	70	77	ALTO AGR
16	Polygon	61221580	37805.918	97	94	1107009	7009	ROCCANOVA	17	70	81	MEDIO AGR
17	Polygon	30430884	30604.33	98	100	1107081	7081	SARCONI	17	70	81	ALTO AGR
18	Polygon	46548296	12760.306	99	99	1107074	7074	SAN CHERO SARARO	17	70	74	ALTO AGR

Fig. 2. Information connected with a GIS database

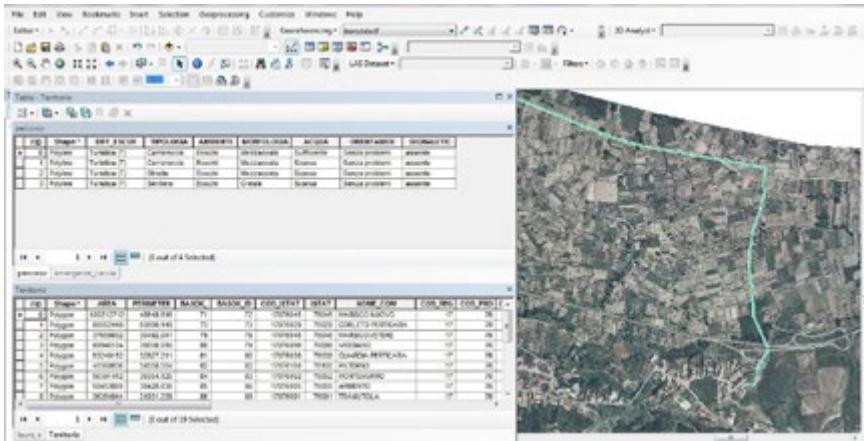


Fig. 3. Superimposition of different attributes about the itinerary



Fig. 4. Superimposition between the old map and current municipality division

ment and creation of itineraries, that can form the basis for proper planning and territorial management.

In figure 4 it is possible to check a superimposition between the old Herculia Way, drawn on an historical map, and the current division of

the region in different municipalities. This is possible using the GIS “*geo-referencing*” function. In this manner it is possible to understand the relationship between the old route and the territory transformation that affected the land along the old way, through a comparison between historical document and current situation.

In order to specify the real situation about the creation of these itineraries, the trajectory of the Herculia Way from the City of Grumentum toward the ancient Greek City of Heraclea was specially highlighted. This trajectory crossing south the Agri Valley, links the cities of Spinoso, San Martino d’Agri, Roccanova, Sant’Arcangelo and Tursi (fig. 5).



Fig. 5. Study area from Grumentum to Heraclea

Results

To define the structure of an itinerary along the Herculia way, with the aim to promote the cultural and historical heritage for touristic purpose, some steps were identified:

- identification of the places where the route should run through;
- selection of the most stimulating points of interest to be included as stop-overs;
- creation of a geo-database, whose attribute table is represented by some points of interest;

- design and creation of the itinerary using GIS;
- insertion of the points of interest in the GIS (with auxiliary level of information);
- creation of exemplificative maps useful to describe the itinerary.

All these groups of data were merged in the dataset, which was then managed using spatial analysis operations such as: data aggregation; selection by attributes and calculation of the route; editing; creation and insertion of hyperlinks to the text, audio or video files that give access to more detailed and contextual information (something that is of undoubted interest because of the interaction it allows from the viewpoint of augmented reality when heritage, monuments, spaces and/or high-quality landscapes are concerned) (Rizzo et al., 2013).

In order to promote communication and to contribute to an enhancement of this heritage of culture and traditions, the results of the present work consist on the creation of an innovative network through GPS survey, entering geographical data, information within a GIS database specially designed, whose function is to survey the route network in its entirety, quantifying and monitoring the main characteristics of this way. Each itinerary will bring an alpha-numeric recognition and information related to travel time, length, difficulty, emergencies, *etc.* (fig. 6).

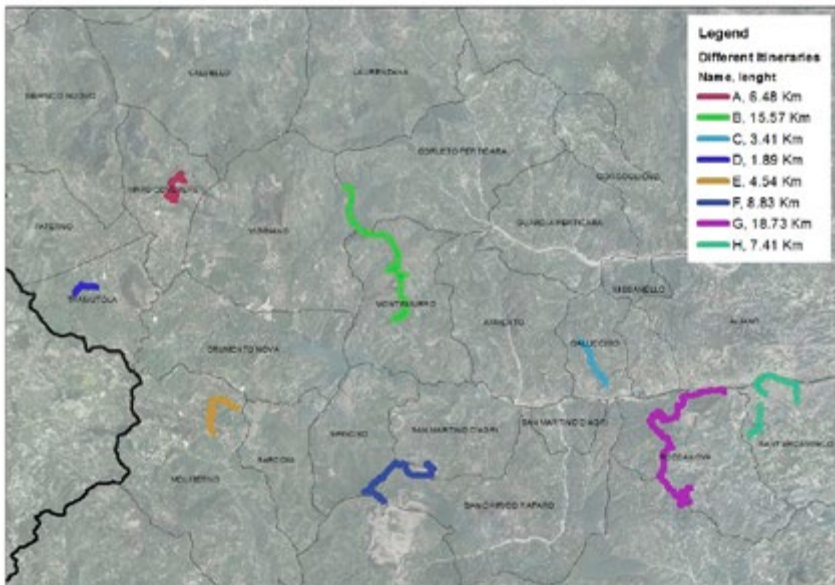


Fig. 6. Different touristic itineraries created in the study area

The database, structured in a way that is easily understood also by people not particularly skilled, reports the images, photos and videos of the routes, as well as GPS data. This database and the realization of a Web-GIS will also have a management function, allowing to plan the itineraries, showing the elevation profile (fig. 7) and some points where it is possible to appreciate the landscape quality.



Fig. 7. Elevation profile of an itinerary between two points in Sant'Arcangelo

For the representation of some itineraries, it is also possible to use *GoogleEarth*. The relationship between the phenomenon of digital tourism and the use of localization instruments on the web and/or that of the so called “*virtual globes*” (like *GoogleEarth* or *VirtualEarth*) is evident today (fig. 8).

Based on the data derived from this information system, it will be therefore also possible to achieve some specific applications addressing for tourists as posters, APP for smartphone and tablets and QR-CODE (fig. 9) explaining the particular identity of the area (fig. 10).

These virtual applications are often incorporated in relevant websites as localization markers of a cultural asset that is proposed as a point of interest to be visited by tourists. The efficient and well known method for creating itineraries (Baldacci, 2006; Azzari, Cassi and Meini, 2006) can readily be inserted in this perspective, as a good starting point. For the route designed for this study we therefore selected the interesting point,

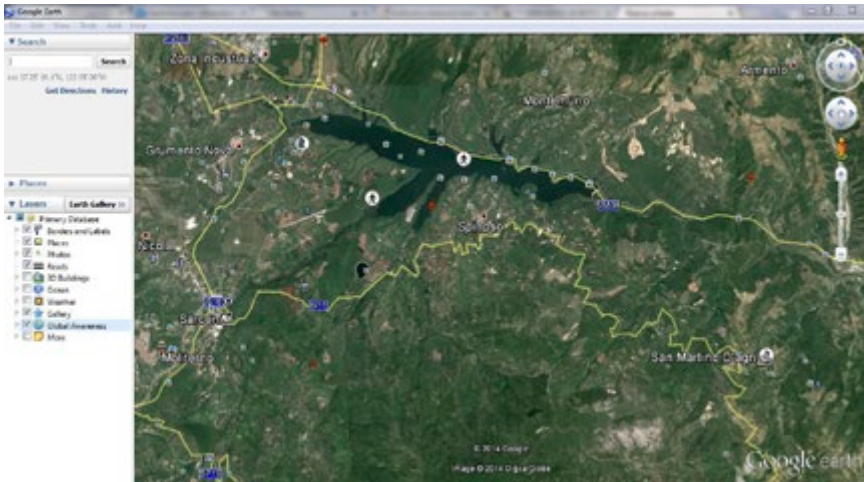


Fig. 8. Superimposition on a Google Earth image



Fig. 9. QR- code on a smarthphone

visualizing them as labels on the virtual globe of Google Earth and editing the route connecting them in the same programme. However, this should be considered as a method/instrument for representation of an itinerary, whose validity and value lies in the content proposed, in the landscape offered and in the atmosphere evoked.

The creation of these itineraries and the identification of particular point of interest is able to cartographically appreciate the distribution of the type of heritage, composed by sanctuaries, pilgrimage destinations, some parts of the old road covered by the human transformations and many rural buildings, playing a central role within the landscape in which they are incorporated (fig. 11).

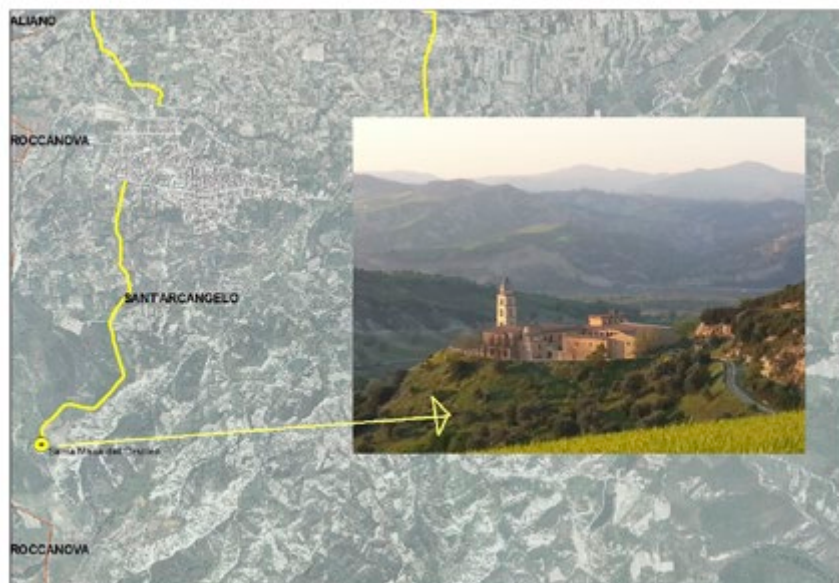


Fig. 10. Itinerary to the Santa Maria Orsoleo Sanctuary and its relevant landscape quality



Fig. 11. An old Chapel along the itinerary and poster with information

Thanks to the creation of some equestrian, mountain biking and walking itinerary, it will be therefore possible to create significant opportunities to improve the quality of touristic services and promote the territory with a valorization of its main typical features and local agro-food productions, typical of this area.

Discussion and conclusion

The itineraries presented, that are the results of the territorial analysis with the support of a GIS System, represent also an instrument for safeguarding the territory. It is a consolidating practice for sustainable and alternative tourism. In this research we have investigated the cultural tourism linked to religious itineraries, through instruments representing the relevant routes in cartographic and technological form. The representation of geographical information may be created because recognizing the necessary elements for a profound knowledge of the whole territory.

Along these itineraries it is possible to see some areas, where it is possible to take rest, with pic-nic furniture, and admire the vegetation of the area, also including some particular plant species typical of the area (fig. 12).



Fig. 12. Rest area along the road

At the end of this study it is possible to create a touristic route, based on the value of authenticity and original character, with the aim to promote the territory considering the historical, cultural and environmental heritage present in the Basilicata Region. Thanks to the creation of these itinerary, it will be possible to create significant opportunities to

improve the quality of touristic services and promote the territory with a valorization of its main typical features and local agro-food productions.

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EVLIYA ÇELEBI WAY

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Culture Routes Society, Turkey

Summary

The Evliya Çelebi Cultural Route, which bears the name of famous Ottoman traveler Evliya Çelebi, is a horseriding and hiking trail honoring the great adventurer. The 650-kilometer route, which is focused mainly around some of the western cities of today's Turkey, follows the early stages of his journey to Mecca in 1671, when he at last found the opportunity to undertake the pilgrimage. The Evliya Çelebi Way project aims to revive history, preserve Ottoman roads, and allow villagers to participate in sustainable tourism as a stimulus to rural development. This spectacular route is now represented by Turkey's Culture Routes Society, which is an NGO established in order to sustain Turkey's existing culture routes, to promote the establishment of new routes, and to set best-practice standards for their development. The Society has developed a project plan for an Evliya Çelebi route linking countries on the Black Sea littoral. This was presented to the Black Sea Economic Cooperation (BSEC) Council in September and will also be discussed at the next annual meetings of the European Institute of Culture Routes.

This paper will introduce this Ottoman traveller and the Culture Routes Society which represents the Evliya Çelebi Way and other similar cultural routes. It will outline a future international route and describe the steps and methodology necessary to achieve this objective. It proposes a way to link Evliya and his travels with common folk traditions and to add colour to the route.

Keywords: Evliya Çelebi, culture route, sustainable tourism in Turkey, alternative tourism, rural development, horseriding trails, village pensions, landscape and history in cultural tourism



Fig. 1. Evliya Çelebi Way and Horseriders along the route

Evliya çelebi

Evliya Çelebi was a historian, geographer, writer and the most famous Ottoman traveler of all time. For 40 years he wandered the territories of

the Ottoman Empire and its neighboring regions. He was born in 1611 in Istanbul, the son of the Ottoman Court's chief goldsmith, and received an excellent education. Evliya was also a scholar, raconteur, dervish, musician, and linguist. He lived during the Ottoman Empire's maximum territorial extent, and journeyed throughout the sultan's territories from Crete to Poland, from the Nile to the Azov Sea, visiting towns and villages from Austria to Iraq along the way. He dubbed himself 'World Traveler and Boon Companion to Mankind' and wore a ring that bore the inscription 'The World Traveler Evliya'. ' . . . this was the one thing we could do to combat the exhausting tedium of this world; because he had known this ever since those monotonous years of childhood and school, he had never in his life considered withdrawing within four walls; that's why he had spent his whole life travelling, searching for stories down roads that never came to an end.' This is how Nobel laureate Orhan Pamuk describes Evliya Çelebi.



Fig. 2. Miniature drawings depicting Evliya on horse

The Seyahatname: book of travels

From the collection of notes compiled by Ottoman gentleman traveler, 10 large volumes resulted—these form the *Seyahatname*, or the Book of Travels. With nearly 2,400 pages, this work is the longest travel account in Islamic literature and perhaps in the world. It is also the most cited source for the history of the empire in the 17th century. However, it is only now beginning to be known to readers outside of Turkey.

Typically Evliya rode Ottoman roads in the company of male friends and servants—taking guides and guards where necessary for their security. Evliya's travelogue is now available in a reliable modern Turkish edition, and many parts have also been translated into English and other languages. It documents his impressions and eyewitness reports.

Evliya Çelebi visited governors, landed gentry and clergy along his route and comments in detail on cities, fortifications and religious sites; he presented his reports in person to the Sultan. He describes architectural features—such as mosques, tombs, public baths, caravansarays, fortresses, etc. He recounts religious and social customs, local manufacture, produce and trade. He travelled on horseback and took a lively interest in the horses he saw along his way.

The thousands of kilometres that Evliya travelled have left us with a unique legacy. They also provide us with infinite possibilities for creating an international route based on Evliya Çelebi's journeys. Their great extent, and the remarkable detail in which they are recorded, make them the obvious choice as a framework for an international walking, horse-riding and biking route.

Culture routes society (CRS)

Turkey's Culture Routes Society is a two year old non-profit organisation linking Culture Routes working groups throughout Turkey. It has an office and small shop in central Antalya, only 15 minutes from the international airport. Currently, the Society represents 17 varied trails, ranging from 120km to 600km in length, and four clusters of daywalks. As defined in the Society's constitution, a cultural route is a sustainable route or combination of routes following a historical, cultural or natural theme. Sustainability is the society's watchword, and eligible routes are aimed at walkers, cyclists and/or horse-riders.

Turkey is a huge country, with thousands of years of history, wild and beautiful scenery and friendly, hospitable people. A maze of old roads and paths—many dating from ancient times—criss-cross the mountains and countryside. The society works to rediscover, protect and link old roads into long-distance culture routes and clusters of day-walks.

The aims of the CRS are as follows:

- to protect and preserve old roads and routes;
- to enable and encourage villagers to benefit from tourism on old roads and routes by providing services for visitors;
- to publicise and encourage use of Cultural Routes.

The CRS has technical experience in route identification and planning, guide-book preparation, mapping and smart-phone applications — the Society has already developed smart-phone applications for travelers on two of its existing Turkish routes.



Fig. 3. CRS Logo

Routes in turkey

The culture route movement is still new to Turkey, but is developing fast. The first long-distance trail, launched in 1999, was the Lycian Way, based on the Roman roads of south Turkey. Named after an ancient people and linking 27 ancient cities, the trail is 500km long and runs along the Mediterranean and through the mountains, with dramatic sea views. Every year, thousands of independent walkers and trekking groups enjoy this trail; from 2012 they can use a new 600km coastal trail, the Carian Way, in south-west Turkey. Trails are waymarked in red-white paint flashes, following the European standard, and have yellow-green signposts. Daywalks associated with the trails are signed in red-yellow.

Meeting the people

All the routes give visitors a chance to enjoy varied accommodation—a mix of village home stays, small, family-run pensions and occasional boutique hotels. You could also stay in comfortable coastal or city hotels and do selected daywalks on the routes. One of the main aims of the Society is to support Turkish rural culture of hospitality to strangers. The routes introduce sustainable tourism and encourage villagers to open home-stays or pensions and provide services to visitors. Associated daywalks encourage families to stay longer in the villages and explore the nearby countryside. Thus the trails provide an income for the tiny traditional villages of the Turkish countryside and mountains.

Evliya çelebi projects

Evliya çelebi way (ecw)

Evliya's route to Mecca in 1671 is celebrated in the Evliya Çelebi Way walking and horse-riding route (Finkel, 2011), which runs for 600km from just south of Istanbul, via Bursa and Kütahya to Afyon and Simav in west-central Turkey.

The project follows the route taken by the Ottoman adventurer, Evliya Celebi, using Ottoman roads to link the settlements through which Evliya passed and where he is in some cases still remembered. It passes many buildings, including castles, mosques, tombs of saints, etc which he visited and described. It also passes through, or close to, towns and cities of great historical importance in this region where the Ottoman Empire was born.

The trail crosses some of the most peculiar and varied landscapes in Turkey, including:



Fig. 4. Trekkers on the Evliya Çelebi Way

- Hills leading down to İznik lake – the first capital of the Ottoman Empire was the walled Byzantine city of Nicaea, renamed İznik. The famous İznik tiles which decorated early Ottoman mosques were made here.
- Gently rolling farmlands around Bursa. The more level areas are intensively farmed but hillsides are covered with mixed woodland and grazing areas.
- The Domaniç mountains. Higher hills with dense deciduous forest containing magnificent beeches and chestnuts. Here Evliya took an escort to protect him from bandits. After the War of Independence, Georgians and Circassian Turks were settled in this area; some villagers still speak Georgian and visit their former villages for annual festivals.
- Juniper-clad chalky hills, leading to the china clay beds around Kütahya, still a major centre for tableware manufacture. Evliya stopped at the hilltop tomb of a holy man, Selim Baba.
- Low hills and open land where the horses can gallop on farm lanes towards Afyon, known for its marble mines and natural hot-water springs. Afyon is now a health-spa centre.
- At Gebiz, Evliya saw tightrope walkers crossing a gorge in the upper part of the old town, now part of a public park.
- The route continues west through hilly country to the alum mines of Şaphane. This tiny town still holds superb traditional timber and stone

architecture and a beautiful mosque built on pillars.

- The route finishes at Simav, where Evliya composed a verse in honour of a newly-constructed mosque – it is still there.

The best months to travel the way are April–June, after the spring rains and before the summer heat, and September–early November, before the winter cold begins. Other months can be equally pleasant, especially if you only want to spend a few days on the trail, and can rely on the weather forecast.

The trail follows in Evliya's tracks as far as possible, often using the stilltraceable Ottoman roads linking the settlements through which he passed. The area of the route was the heartland of the Ottoman Empires and the road system is welldeveloped and still often in use as partly paved roads following mature hedgelines or part-paved trails through woodland. In places, the route follows rivers and goat paths, tractor- and forestry tracks, as well as Roman and Ottoman paved roads. The Evliya Çelebi Way was specifically planned for use by bikers and horse-riders as well as walkers.

At the moment accommodation along the route is limited but will be extended with the help of our sponsors, Bursa Metropolitan Municipality. There are hotels and pensions in towns along or close to the trail, which are marked on the map which accompanies the book. We also have a list of village accommodation such as village rooms and other facilities. We are aiming to organize home-stays along the route, but because this will still take some time, we recommend visitors taking up offers of accommodation from local people. At the moment campsites are the main accommodation on offer along the way.

The route was co-developed by Dr Caroline Finkel, a well-known Ottoman historian and a famous Turkish–British author Kate Clow. It is supported by the CRS and Bursa Metropolitan Municipality, and endorsed by Unesco and the Culture and Tourism Ministry of Turkey. In 2011, Evliya Celebi's 400th anniversary was widely celebrated in the Islamic world.

Following Evliya Celebi's hoofprints: a tandem culture managers exchange program project supported by EU

In 2013, the Manager of the Culture Routes Society, Hüseyin Eryurt, together with a Romanian partner, Dragoş Lupman, were awarded

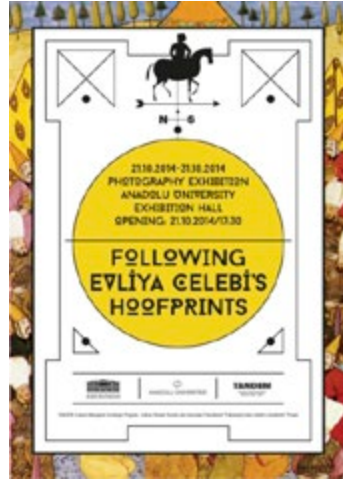


Fig. 5. Exhibit poster

funds to create an exhibition based on Evliya Çelebi's travels in Turkey and Romania.

This exhibition (Sept–Oct 2014) includes audio–visual and documentary material (photographs, drawings, short films, sound recordings) on the existing route of Evliya Celebi in Western Turkey and in the rural and urban regions in Romania, which are mentioned in the Seyahatname. The material collected has been compared and contrasted to show similarities and differences between the two cultures and what has changed and what has remained on these two areas. The exhibition has been presented in Bursa and Berlin (Sept) and Eskişehir and İstanbul, and will continue to be presented in the main towns visited by Evliya Celebi in Turkey and Romania.

Development of an international Evliya Celebi project

The project idea

The idea of a joint project involving Turkey and the BSEC countries, especially Azerbaijan, was initially suggested by Penelope Denu, Secretary General of the EICR. The CRS proposed a presentation to the BSEC Tourism and Culture committees in spring 2014 and the first presentation took place on Sept 28th 2014. The proposal was well-received and we propose pursuing the project at the Annual Conference of the EICR in Baku (30–31st Oct 2014). The project would be based on the initial work undertaken by the Society as described above. If successful, the project could gradually be enlarged to create a Cross-border Cultural Route encircling the Black Sea. This would be a foundation for further sustainable tourism development. As well as preserving the memory and traditions of Evliya Çelebi, the Ottoman roads over which he rode and the tombs, monuments and mosque of which he writes, the route could have another contemporary purpose. All the countries of this area have a rich tradition of horse sports, and their own traditional horse breeds. Since Evliya was enamoured of horse sports and owned some admirable horses, promoting and preserving horse traditions seem an idea way to celebrate his memory.

Steps in setting up a project

A project based on Evliya Çelebi's travels in the Balkans, Turkey and the Caucasus might involve the following steps:

- establishment of a management committee
- establishment of an academic group to advise on the historical context of Evliya's times, and his route and the monuments along it



Fig. 6. Map Showing the itinerary used by Evliya

- development of the route concept and contact with organisations along its length (city councils, regional governments, etc.)
- development of links with local horse sports organisations
- documentation and website, publicity, etc.

Thereafter, the route will be established on the ground, with signage, mapping, and smartphone applications. To commence the project would require some initial funding and good intergovernmental relations and contacts, and probably at least one academic conference. After setting up a management structure and carrying out initial research, it would be possible to involve the EICR. Once the project is represented by a management committee including representatives from at least three BSEC countries, further development could be part-funded by applications for EU funds under the Heritage Funding scheme's annual calls for proposals.

Since the BSEC is the paramount international body representing all the countries which would be involved in such a route, we propose that the BSEC Working Group on Tourism becomes the main organiser and initial supporter of the project. The new route would require practical support from the BSEC for a period of some years until it became self-sufficient.

Initially, the project would be designed to link Evliya's homeland of Turkey with Azerbaijan, via Georgia or Armenia. Stage two might be to involve the Balkan countries of Bulgaria and Romania. However, before finalizing the stages of the project, the BSEC could make the necessary proposals and requests for support to the Tourism Ministries of its member countries.

Some places around the Black Sea that were visited and described by Evliya Çelebi:

- Republic of Albania: Vlore (Avlonya); Gjirokaster (Ergiri-kasri); Berat (A.Belgrad); Elbasan
- Republic of Armenia: Erivan (Revan); Echmiadzin (ÜçKenise)
- Republic of Azerbaijan: Gence; Baku; Shamakhi (Şemahi) Evliya describes the oil trade at Baku thus: By Allah's decree oil bubbles up out of the ground, but in the manner of hot springs, pools of water are formed with oil congealed on the surface like cream. Merchants wade into these pools and collect the oil in ladles and fill goatskins with it, these oil merchants then sell them in different regions.
- Republic of Bulgaria: Sofia; Plovdiv (Filibe); Varna
- Georgia: Tbilisi (Tiflis); Gori
- Hellenic Republic: Athens (Atina); Thessaloniki (Selanik); Chania (Hanya). Evliya describes the Parthenon as: like some impregnable fortress not made by human agency.
- Republic of Moldova: Bender; Orhei (Orhay)
- Romania: Bucharest (Bükreş); Babadag; Constanta (Köstenice); Iasi (Yassi)
- Russian Federation: Astrakhan (Ejder-khan); Saratov; Azov (Azak); Kazan; Daghistan. Republic of Serbia: Belgrade; Nis; Uzice. Evliya writes of the Mostar bridge: The bridge rises into the sky like a rainbow, spanning the water from one cliff to the other, a single arch like the Vault of Chosroes in Baghdad.
- Republic of Turkey: Everywhere! Evliya writes of the Eski Kaplıca springs at Bursa: This is a most beneficial hot spring. Drinking the water wards off palpitations, dysentery and heart murmurs. Entering the water, however, is curative only if you know the proper procedure; otherwise it can give you pleurisy and in a single day land you in the hospital or in the graveyard.
- Ukraine: Bilhorod-Dnistrov's'kyi (Akkerman); Ochakiv (Özi); Crimea (Kırım) Evliya writes of the slave trade in the Crimea: A man who had not seen this market, had not seen anything in this world. A mother is severed from her son and daughter there, a son—from his father and brother, and they are sold amongst lamentations, cries of help, weeping and sorrow.

As can be seen from the texts above, Evliya had something to say about everywhere he went. As well as his interest in places, Evliya took a great interest in social life around him, quoting different languages, describing trades and occupations and becoming a companion to other travellers. He would be proud to be remembered in the places which he visited and celebrated in his Şeyhatname.

The horse connection

The CRS feels that by linking rural activities, especially horse breeding and horse sports, which have for so long been a factor which unites the people of the Black Sea, the project will have both greater relevance to local people and a way to link existing rural events to the new route, thus attracting tourism.



Fig. 7. Horses on the Evliya Çelebi Way

Horse sports

Evliya loved horses. He constantly rode them and could not have journeyed without them – a typical journey would include a train of ten Arab horses used by himself and his companions. He himself played *cirit* – a traditional equestrian team sport played with javelin and was wounded during a match in Erzurum.

He writes about a polo field in Tabriz. One of the sights is the polo grounds. In the middle of an open field are two lofty columns of juniper wood nailed together; at the apex a silver bowl has been fixed. On Fridays the servants of the Shah and of the Khan mount their wind-swift steeds and do sports, one of which is to shoot arrows at this bowl as the love-struck spectators look on.

Similarly in Trabzon; Outside the Zagnos Gates there is an oak tree. On holidays the Pashas go there with their soldiers and play *cirit*, which is a horseman's game played with spears... In the centre are three ship-masts are tied together and topped with a golden ball. The horsemen stop their horses and aim at the ball. Those who reach the target are rewarded accordingly.

On the existing Evliya Çelebi Way, the sports of *cirit* and *rahvan* are still practiced. *Cirit* is a game played by two teams who throw a wood-

en javelin at the opposing team members. It's believed that cirit was first played in Turkey in the 11th C. Currently in Turkey there are 50 clubs in 9 different provinces.

Rahvan horses are bred to walk rather than gallop, so are able to cover great distances, carrying their riders in comfort and without rider or horse tiring. They are raced especially in northern and western Turkey and a number of specialized clubs hold events. These two sports are known from other Black Sea countries; Balkan countries have different horse sports.

Horse breeds

Since Evliya travelled on horseback, and as all these countries have rich horse tradition and culture, we expect this to be an important part of the project. All these countries have local horse breeds and a rich horse culture that would form a major feature of a new Evliya Çelebi route. The national animal of Azerbaijan is the Karabakh horse! Azerbaijan has a national Equestrian Federation, Hungary and Romania have national studs, while Georgia, Romania and Hungary are favoured destinations for horse-riding holidays. The Lipizzaner (famous from the Austro-Hungarian Empire) horse links Romania and Hungary, and both countries have recently developed new horse breeds. Bulgaria has the Balkan Trail, a long-distance riding route. An Evliya route through these countries would highlight their native horses and horse sports, and help towards the preservation of a threatened heritage.

Conclusion

The late 19th c. writer Ahmed Midhat saw the great luck of being able to 'own' Evliya; that the Seyahatname is a unique cultural 'secret weapon'; that its dissemination would astonish Europeans and bring the Ottomans great kudos; and how this could be enhanced if accompanied by maps showing his travels. This route combines history, culture and sport in a truly sustainable way attractive to both rural communities and curious visitors. It has the potential to invigorate farming communities around the Black Sea. The Culture Routes Society would now like to invite interested parties to participate in an Evliya Çelebi project to celebrate the life of this great gentleman traveller.

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RELIGIOUS ROUTES, RURAL LANDSCAPE, AND TRANSPORT PLANNING: A STRATEGIC ENVIRONMENTAL ASSESSMENT PERSPECTIVE

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Summary

Tourism is a major sector of the European economy, as it is estimated to contribute to 10% of GDP and to employ 12% of total workforce. In 2008, European tourist sites attracted 370 million people (40% of total visitors worldwide) and generated economic flows over 266 billion euro. In this panorama, religious tourism along pilgrimage routes represents a prominent section. Beyond the famous ones, some religious routes can be identified in the island of Sardinia, Italy, such as the path of Santu Jacu (a variation of the Way of Saint James). The aim of this paper is to analyze the environmental effects of Italian and Sardinian urban planning tools related with religious tourism. In particular, it focuses on SEA quality and integration with the European Tourism Indicators System (ETIS).

Keywords: SEA, ETIS, land use and transport planning

Introduction

Pilgrimage routes are fundamental transport and mobility infrastructures that match the needs of typical contemporary religious tourists. Many times, periodic movements of pilgrims impact on local environmental resources. Despite many definitions, programmes, and regional strategies recall for a sustainable development of tourism, specific tools able to help decision makers to appreciate a correct tendency to tourism sustainability are still rare. In this respect, the European Commission through the Group on sustainable tourism (GST) drafted the European Tourism Indicators System: for sustainable management at destination level (ETIS). ETIS is conceived as an indicator based instrument able to assist in monitoring, managing, and improving the sustainability level of tourist destinations. While the adoption of ETIS is still voluntary, Strategic Environmental Assessment (SEA) is a mandatory process aiming at evaluating the impact of certain plans and programs over the environment (see, *inter alia*, the institutive Directive 2001/42/EC). As SEA practice nowadays is steering professional behaviour toward virtuous paths, in this paper we aim at analysing some SEA processes of master plans approved in municipalities concerning four pilgrimage routes well

known in Sardinia, Italy. In particular, we assess the level of adaptability of SEA monitoring indicators with respect to ETIS. The argument unfolds as follows. In the next section, we refer religious movements to the debate on sustainable tourism policies at the Eu level. In the third section, we recall some studies concerning SEA theory and quality assessment, while, in the fourth section, we present the fundamentals of ETIS. In section five, we present a three step methodology, which we apply to the case of Sardinia in section 6. In section seven, we discuss the results obtained and wrap up the message of this paper with some conclusions and outlook remarks.

Sustainable tourism policy in europe

According to the Communication of European Commission to the European Parliament COM (2010)/352 tourism is a relevant economic sector, as it is able to stimulate socio-economic growth particularly in rural and mountain areas, coastal regions and islands. The European Commission has long been committed to promoting sustainable development of tourism in Europe; tourism competitiveness is in fact linked to sustainability, as the attractiveness of a destination is clearly connected to its natural and cultural heritage and to the level of integration with local living communities (European Commission, 2013).

Sustainable tourism means recognizing the limits and capacity of tourism resources. Sustainability can involve many aspects: i) responsible use of natural resources; ii) consideration of activities' impact on the environment; iii) use of "clean" energy; iv) protection of heritage, and preservation of natural and cultural tourist destinations; v) quality and durability of jobs created; vi) local economic impact. In this direction, strategic policies promoted by the European Commission aim at establishing or improving: i) a European tourism quality brand; ii) the European Charter for Sustainable Tourism; iii) a virtual observatory of tourism; iv) the accessibility of services; and v) the expertise in the sector. The relationship between tourism, transport, and the natural environment, and the need to preserve and enhance landscape have been stressed by many scholars (De Montis et al., 2014a) and public bodies at different administrative levels (Piano Strategico Per Lo Sviluppo Del Turismo In Italia - Turismo Italia 2020).

Globally, tourism is the economic sector that over the last ten years has had the strongest growth. In 2011, more than one billion people have traveled abroad for tourism. The European Union is the main tourist destination, and the tourism sector generates 10% of European GDP and includes 12% of the total workforce. In 2008, the European sites have attracted 370 million visitors, generating a 266 billion euro. Italy,

thanks to its historical and artistic heritage still has an important role, but in the last decade it has lost considerable tourist market share in favor of other European countries, traditionally competitors in such sector (Italy Tourism 2020).

Strategic environmental assessment: an overview

As tourism, society, and environment are closely related (Urry, 2001; WTO-ETC, 2005), tourism policies are territorial policies (Gemmiti, 2011) representing a potential source of risk due to impacts on the environment (Sheate, 1992, Tomlinson 2011). In this respect, SEA is a mandatory procedure concerning the evaluation of the environmental effects of certain plans and programs (Sadler et al., 2011). In addition, SEA should not be considered as a mere evaluation tool but broadly as a decisional framework capable of indicating the most environmental friendly planning alternatives (Code of Construction and Urban Planning, 2013). SEA is a useful operational tool for incorporating the sustainability concept and objectives within programming and planning processes. A successful SEA is characterized by broad and transparent public participation (Gauthier et al., 2011; Van Buuren and Nootboom, 2010; IAIA, 2002; Fischer and Gazzola, 2006; Corpade et al., 2012). The Environmental Report (ER) is a key document, which shows a dynamic and participatory evaluation of the plan's effects on the environment. ER should contain (Brokking et al., 2004; Diamantini e Geneletti 2004; Corpade et al., 2012): i) a description of the relevant environmental elements and their current state (biodiversity, population, human health, soil, water, air, elements cultural and environmental); ii) assessment of direct, indirect, cumulative and synergistic effects on the environment due to the implementation of the plan or program; iii) evaluation of alternatives; iv) information on the proposed measures to mitigate or compensate impacts; v) guidance on how to carry out the monitoring phase. The SEA stages are (Sheate 1992; Diamantini and Geneletti 2004): i) frame the context, defining the indicators to be used to assess the environmental impacts of plans; ii) assessment of the plan's objectives; iii) evaluation of the strategies for achieving the objectives; iv) evaluation of the actions useful for implementing the strategies; v) the monitoring phase to verify the effectiveness and efficiency in achieving the plan's objective.

According to recent bibliometric analyzes (Caschili et al., 2014), SEA effectiveness and typically ER quality emerge as major topics (De Montis et al. 2014a, 2014b; Bond and Cherp 2000). A number of studies develop on SEA quality appreciation (Bond and Cherp 2000; De Montis, 2013, 2014; De Montis et al., 2014a, 2014b; Fischer 2007, 2010, 2012; Fischer

and Gazzola 2006; Fischer et al., 2011; Jiricka and Pröbstl 2008; Noble 2009; Retief, 2007; Sadler et al., 2011).

Tab. 1. SEA monitoring indicators: a general scheme.

Macro component	Exemplary indicators
1. Air	PM10 concentration
2. Water	NHx concentration Organic (BOD) or
3. Soil	Metal (As, Cd, Pb, Zn) concentration
4. Landscape	Number of historical or archaeological sites
5. Mobility	Extension of public mobility network

SEA application implies the design of an indicator based framework able to monitor dynamically the status the environment subject to the actions provoked by a given plan or program. Often times, this framework is drafted with reference to indicators' schemes adopted in other environmental assessment procedures (see the case of the Environmental Impact Assessment). In Table 1, we report a general overview of the macro arguments leading the organization of SEA monitoring indicators. Environmental indicators are crucial and are selected during the design and construction of the scoping report, a document that is jointly discussed at the beginning of SEA process with the bodies with environmental responsibility, and further developed as a major element of the ER.

Etis: concept and application

ETIS is an indicator based framework including 27 core and 40 optional indicators. Indicators are clustered into four sections: i) management and governance of tourism system; ii) economic capacity of the system; iii) socio-cultural aspects; and iv) natural environment (European Commission ETIS 2013). Table 2 shows the ETIS indicators of the four sections.

ETIS is a framework able to assist analysts while monitoring a regional system that supports a given tourism supply and is based on responsibility in decision making. ETIS successful implementation leads to the following results: i) improving information in decision-making; ii) effective risk management; iii) setting priorities in projects and actions; iv) benchmarking; v) involvement of local communities, and vi) supporting the actors of a tourism system. ETIS application involves a process including seven steps (see Table 3) (European Commission ETIS 2013).

Tab. 2. ETIS scheme of indicators by macro criteria, criteria and type.

Macro criteria	Criteria	Indicator number by type	
		Main	Optional
Management	A.1 Sustainable Tourism Public Policy	1	2
	A.2 Sustainable Tourism Management in Tourism Enterprises	1	1
	A.3 Customer Satisfaction	1	1
	A.4 Information and Communication	1	1
Economics	B.1 Tourism Flow (volume & value) at Destination	2	3
	B.2 Tourism Enterprise(s) Performance	2	3
	B.3 Quantity and Quality of Employee	1	2
	B.4 Safety and Healthy	1	1
	B.5 Tourism Supply Chain	1	2
Culture	C.1 Community/Social Impact	1	3
	C.2 Gender Equality	1	2
	C.3 Equality/Accessibility	2	2
	C.4 Protecting and Enhancing Cultural Heritage, Local Identity and Assets	1	2
Environment	D.1 Reducing Transport Impact	2	2
	D.2 Climate Change	1	2
	D.3 Solid Waste Management	2	1
	D.4 Sewage Treatment	1	1
	D.5 Water Management	1	3
	D.6 Energy Usage	1	2
	D.7 Landscape and Biodiversity Management	1	2
	D.8 Light and Noise Management	1	1
	D.9 Bathing Water Quality	1	1

Methodology

The methodology adopted in our case includes three steps, as indicated in Table 4. In the first phase, we understand the influence of pilgrimage routes acknowledged by the Autonomous Region of Sardinia through a selection of municipalities hosting part of those paths. Geographical analyses are developed in the GIS environment provided by an

Tab. 3. The phases included in ETIS implementation.

Denomination	Key issues
1. Awareness and information	Communicating and updating on the progress to as many people as possible
2. Tourist destination profile	Full information on geography, tourism services, transports, and the number of visitors
3. Working group	Bringing together local stakeholders, public bodies, organizations, and individuals
4. Roles and responsibilities	Empowering
5. Data	Detailed description of tourism industry
6. Analysis of the results	Benchmarking goals and planning
7. Promotion of development	Adoption of a three-year monitoring plan

open source tool (QuantumGIS®). In the second step, we check whether the municipalities selected in step 1 have adopted or approved a land use planning instrument including an SEA procedure. In the third step, we ascertain the level of adaptability to ETIS of the set of monitoring indicators referred to in the SEA report.

Tab. 4. Methodology steps.

Step	Description
1. Geography	Selecting municipalities interested by pilgrimage routes
2. SEA	Choosing planning tools with SEA
3. Assessment	Comparing SEA monitoring indicators with ETIS

We are interested in investigating the adaptability between two group of measures, i.e. the SEA monitoring indicators and the ETIS indicators. The higher the adaptability the higher the possibility to address the whole SEA toward the assessment of the environmental quality of tourist destinations. In addition, the level of adaptability is a sign of the suitability of SEA to appreciate the interference of a certain plan or program over local tourism supply under sustainability conditions.

In order to operationalize a measure of adaptability level, we use the adaptability index described in equation 1

$$A_{i,k} = \left(\frac{\sum_1^n s_j}{2n} \right)_{i,k} \quad A_{i,k} = \left(\frac{\sum_1^n s_j}{2n} \right)_{i,k} \quad (1)$$

where $A_{i,k}$ is the adaptability index, i and k indicate SEA report and ETIS macro criteria, n represents the number of monitoring indicators classifiable in the ETIS macro criteria k and included in the SEA report i , and s_j is a discrete score representing the similarity level to ETIS indicators and defined according to Table 5.

Tab. 5. Similarity level: score, meaning, and calculation.

Score	Meaning	Calculation
0	The environmental indicator is not similar to ETIS indicators	No ETIS indicator is similar to the monitoring indicator
1	The environmental indicator is moderately similar to ETIS indicators	One ETIS indicator is similar to the monitoring indicator
2	The environmental indicator is fully similar to ETIS indicators	Two or more ETIS indicators are similar to the monitoring indicator

A case study in sardinia

In this section we apply the three step methodology explained in section 5 to the evaluation of some SEA report of master plans approved by Sardinian municipalities, whose territory hosts four pilgrimage routes. As cultural and religious tourism is a growing sector at the international level, the Autonomous Region of Sardinia has launched the campaign “Cammini di Sardegna” [Routes of Sardinia] (<http://www.camminidisardegna.it/cammini>) with the aim at: i) balancing a tourist supply currently polarized in the summer season; ii) enhancing economic development in rural areas; iii) integrating Sardinian pilgrimage routes in international religious networks. “Cammini di Sardegna” focuses on four paths inspired to well known saints: San Giorgio, Sant’Eufisio, Santa Barbara, and Santu Jacu.

According to the first step, we investigate on the number and major characteristics of the municipalities crossed by at least one pilgrimage route in Sardinia (see Figure 1). As a whole, religious paths attain 86 municipalities extending over a surface area equal to 5,676 km² (roughly one fourth of the entire regional area). Resident population living in these municipalities amounts to 502,086 people (ISTAT, 2011) corresponding to one third of the entire regional figure. In Table 6, we illustrate how Santu Jacu route is the most important path of Sardinia. This path begins from Cagliari, reaches the most remote municipalities in province of Sassari and then ends in the province of Nuoro. The shortest path is Santa Barbara and involves only two municipalities.

In the second step, we study the status of master planning and related SEA processes developed by municipalities hosting pilgrimage routes.

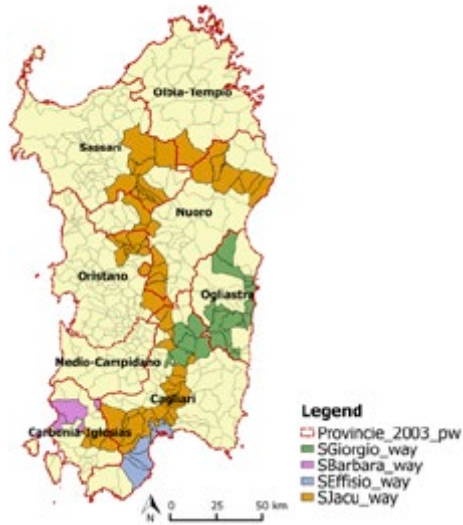


Fig. 1. Municipalities interested by religious routes in Sardinia.

In Figure 2 on the left, we report an analysis of master planning tools in the eighty-six communes interested. Sixty-three municipalities have approved a Municipal Urban Plan (Italian code PUC), which is currently the main land use and landscape planning instrument, according to the fundamental regional urban planning law R.L. n° 45 approved in 1989. In seven cases, municipalities have approved a General Regulatory Plan (Italian code PRG), according to the national fundamental urban planning law L n° 1150 approved in 1942. Sixteen municipalities have approved a Building Program (Italian code PdF) a much simpler land use plan developed according to the national fundamental urban planning law L n° 1150 approved in 1942.

Tab. 6. Analysis of the relative importance of pilgrimage routes in Sardinia. Figures are calculated as percentage share with respect to the entire region.

Name	Numer of municipalities involved	Municipal surface area extension	Resident population
S Jacu	16.71%	16.46%	24.02%
S Giorgio	4.77%	5.07%	2.55%
S Efisio	1.33%	1.66%	12.12%
S Barbara	0.53%	1.06%	2.04%

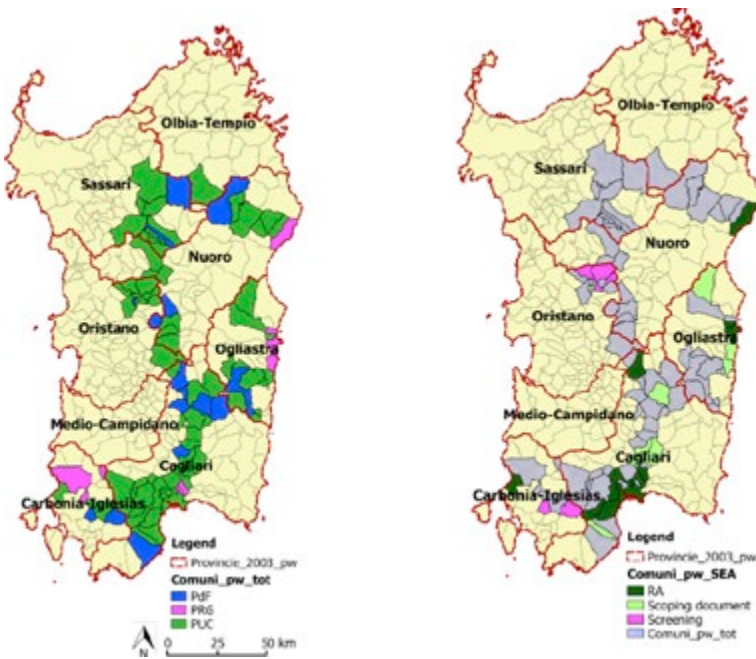


Fig. 2. On the left: spatial analysis of master planning tools in municipalities hosting pilgrimage routes. On the right: spatial analysis of SEA processes of master planning tools of municipalities hosting pilgrimage routes.

In Figure 2 on the right and in Table 7, we illustrate an analysis of SEA processes. Fifteen communes have begun an SEA process, seven municipalities have completed the process, five are still at the scoping phase, and the last three municipalities have a plan under SEA screening. The municipality of Cagliari is crossed by two paths: Sant'Efisio and Santu Jacu. All religious paths cross at least one municipality, where a PUC is in force and an SEA has been applied. We now focus on the assessment of the seven SEA ERs approved in the municipalities of Assemini, Cagliari, Capoterra, Girasole, Gonnese, Irgoli, and Settimo San Pietro. In the case of Gonnese, we have considered two sets of environmental indicators pertaining to two diverse planning instruments: the municipal land use plan (PUC) and the coastal land use plan (PUL).

In the third step, we assess the adaptability index described in equation (1) for the eight SEA indicator systems described above. In Table 8, for each SEA report, we report the values obtained for $A_{i,k}$ concerning the general adaptability to the entire set of ETIS and to the four clusters of ETIS criteria.

The analysis of the average values points out a moderate adaptability (47.46%) of the set of indicators included in the SEA reports investigat-

Tab. 7. Status of the SEA processes of planning instrument related to pilgrimage routes.

Municipality	SEA status	Route
Aidomaggiore	Screening	Santu Jacu
Assemini	ER	Santu Jacu
Cagliari PUL	ER	Sant'Efisio; Santu Jacu
Capoterra	ER	Sant'Efisio
Cardedu	Scoping document	San Giorgio
Dolianova	Scoping document	Santu Jacu
Girasole	ER	San Giorgio
Gonnesa	ER	Santa Barbara
Gonnesa PUL	ER	Santa Barbara
Irgoli	ER	Santu Jacu
Sedilo	Screening	Santu Jacu
Serdiana	Scoping document	Santu Jacu
Settimo S.Pietro	ER	Santu Jacu
Sorradile	Screening	Santu Jacu
Villa S.Pietro	Scoping document	Sant'Efisio
Urzulei	Scoping document	San Giorgio

Tab. 8. Percentage values of the adaptability index with respect to the whole set of ETIS indicators and to the four clusters of ETIS criteria.

Municipalities	Adaptability index				
	Entire ETIS	ETIS criteria			
		Management	Economic	Cultural	Environmental
Assemini	43.53%	62.50%	100.00%	78.57%	78.79%
Cagliari PUL	55.56%	25.00%	100.00%	0.00%	60.00%
Capoterra	30.63%	75.00%	0.00%	62.50%	72.62%
Girasole	63.33%	0.00%	100.00%	50.00%	93.75%
Gonnesa PUC	49.31%	100.00%	50.00%	87.50%	76.56%
Gonnesa PUL	50.00%	100.00%	100.00%	0.00%	85.00%
Irgoli	37.33%	100.00%	0.00%	83.33%	94.23%
Settimo San Pietro	50.00%	100.00%	0.00%	58.33%	72.34%
Average values	47.46%	70.31%	56.25%	52.53%	79.16%

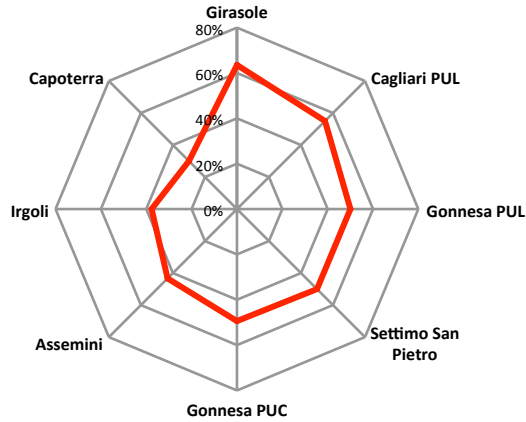


Fig. 3. Spider graph of the adaptability index with respect to the entire set of ETIS indicators.

ed in this study with respect to the entire set of ETIS indicators. With reference to the ETIS criteria, on average the adaptability index scores very well for the Environmental criteria (79.16%). This outcome confirms the evidence that SEA report indicators are designed first of all to capture environmental issues.

Figure 3 shows the detail of the adaptability index for each set of indicators scrutinized. The highest values are calculated for the SEA reports approved by municipalities located near the coastline and, thus, interested by tourist development. The adaptability index referred to the ETIS criteria environment shows remarkable values for Girasole (93.75%) and Irgoli (94.23%) and the lowest figure for Capoterra (72.62%). The adaptability index referred to the ETIS criteria Economic and Culture shows fairly lower average values (respectively, 56.25% and 52.53%). With respect to the first criteria, the index displays a very volatile trend with values ranging from zero to a hundred percent.

Discussion and conclusions

In this paper, we have scrutinized the status of SEA developed by municipalities interested by religious routes in order to ascertain the level of adaptability of eight selected SEA reports to the principles of ETIS, a system of indicators designed by the European Commission to appreciate the quality of tourism supply. We discuss the meaning of the results and propose possible future research studies.

With the exception of the coastal land use plan of Cagliari and Gonnese, the remaining planning instruments do not focus specifically on

tourism and generally do not include indicators able to describe tourist characteristics. They are instruments designed to plan the general effects of municipal development on land use pattern.

The analysis of the adaptability index reports on a moderate average ETIS-adaptability of the indicator systems included in the SEA reports considered in this study. This means that at the moment much work has to be done in the direction of a reasonable ability to describe tourism systems. Generally, SEA reports include indicator systems that are very well adaptable to the ETIS indicators included in the Environmental criteria.

Indicators such as number of jobs or bed places in hotels are included only in three cases (Cagliari, Girasole, and Gonnese PUL). SEA reports often times do not include indicators of social mobility, gender equity, or accessibility.

ETIS has been designed to monitor the effects of tourism throughout Europe and refers to the impacts connected to a significative expansion of tourism movements. Sardinia is a well know destination, where tourism evolves according to seasonal and traditional (i.e. sun-sand-sea driven) patterns, though. This may be one of the reasons why land use general planning instruments do not pay a sufficient attention to that important phenomenon. The analysis developed in this study confirms this concept, as often SEA reports approved in coastal municipalities include indicator systems that are more adaptable to ETIS.

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TOURISTS WALKING ALONG, TERRITORIES MOVING ON. THE EXPERIENCE OF A SMALL ITALIAN REGION TO SUSTAIN COMMUNITY-BASED TOURISM

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Summary

The paper suggests and explores the ways for the construction of a regional tourist image based on slow mobility and on the meeting of tourists with local communities, promoting a type of tourism responsive to territorial identities. It is focused on the case study of Molise, one of the smallest Italian regions. The Authors present in detail the twenty years long experience of “Cammina, Molise!” (Walk, Molise!) an event that repeats every year in a summer week characterized by walking in a friendly atmosphere in search for the local culture and landscape, indicating a secular and convivial path instead of the usual spiritual and religious pilgrimage, and wonder about the possibilities of integration with other pathways (spiritual, cultural or environmental itineraries), in a region traditionally associated to the transhumance routes and suited to rural tourism. The abandonment of the pastoral economy has turned a very extensive and branched transhumance network which connected the Abruzzi mountains with the lowlands of Puglia, often making the landscape unrecognizable; in the Molise region, however, there are still well preserved and interesting tracks. The paper proposes a requalification of these tracks and their use, as well as their inclusion in an integrated tourism offer based on a widespread system of hospitality, on the conservation and revitalization of the old villages, thus answering the new request for itinerant tourism linked to the rediscovery of the ancient paths and the various forms of heritage accessible along these roads of memory.

Keywords: slow mobility; sustainable tourism; rural areas; transhumance routes; Molise (Italy)

Introduction

Molise is a small Italian region, with a strong rural character. Most of the 136 municipalities in which the territory is divided have less than 500 inhabitants and only 4 municipalities have a number of inhabitants between 10,000 and 50,000. This results in fragmented and marginal local systems difficult to be interrelated with each other, which retain a well preserved tangible and intangible heritage.

The region is historically innervated on a dense network of greenways which were traditionally used as sheep tracks, and they are thought to be

used over centuries also as pilgrimage routes. Transhumance is often associated with the collective seasonal migration of animals and shepherds between two distinct and distant pastures connected by special routes. The territorial morphology characterizing much of Mediterranean Europe determines a gradient in the vegetation growth that favor the move between the mountain barrier of the Pyrenees-Alps-Carpathians and the Mediterranean coast (Braudel 1949). This practice is much more complex than we imagine, in fact it has had a great importance in human history with a strong impact on economic activities and influence on the social and cultural spheres of many Mediterranean populations, particularly in Central and Southern Italy (Sprenkel 1971).

Despite the recent decline of transhumance, Mediterranean countries still retain significant traces both of the tracks and of the constructions along them (taverns, fountains, churches etc.). The major routes (in Italy called *tratturi*) and the connecting tracks (*tratturelli*) appear as the basic element of transhumance, arranged as a network of meridians and parallels and articulated in multiple sequences. A clear evidence of the central role played by transhumant routes in the history of the Italian peninsula can be seen in the urban and rural settlements which developed in pre-Roman times according to their direction and especially in intersections, such as in the case of Altilia in Molise (Cialdea, 2007).

In Italy, the definitive end of transhumance came with the three laws passed by the Italian Parliament in 1865, 1868 and 1971 with which the many limitations of the Tavoliere (Apulia plains) were dissolved and the lands once used for pasture, were sold. The nineteenth century marked, therefore, the time of the transition from transhumant breeding to sedentary agriculture (Russo, 1990). A similar situation was then recorded also in Southern France, Spain and in the Balkans (Paone, 2006).

The twentieth century still presents traces of transhumance, even though with very different features from the times of the Aragon Customs. The traditional transhumance has been replaced with a more modern and faster one by the use of trains and trucks, or it has been limited to much narrower stretches going from the mountains to the stables built downstream (Paone, 1987). After the 30s, the *tratturi* entered in the enfranchisement law, which excluded only the four most important transhumance routes: L'Aquila-Foggia; Celano-Foggia; Castel di Sangro-Lucera; Pescasseroli-Candela (figure 1).

Agriculture thus began to occupy the space of the traditional greenways that until then had been placed under protection by numerous regulations issued by state power. In 1977 routes and tracks passed under the authority of the regional governments, which operated decisions in perfect autonomy. The extensive network of transhumance routes created in the past centuries, and involving many Southern Italy regions, has now almost completely disappeared. Nowadays, Molise region holds the best

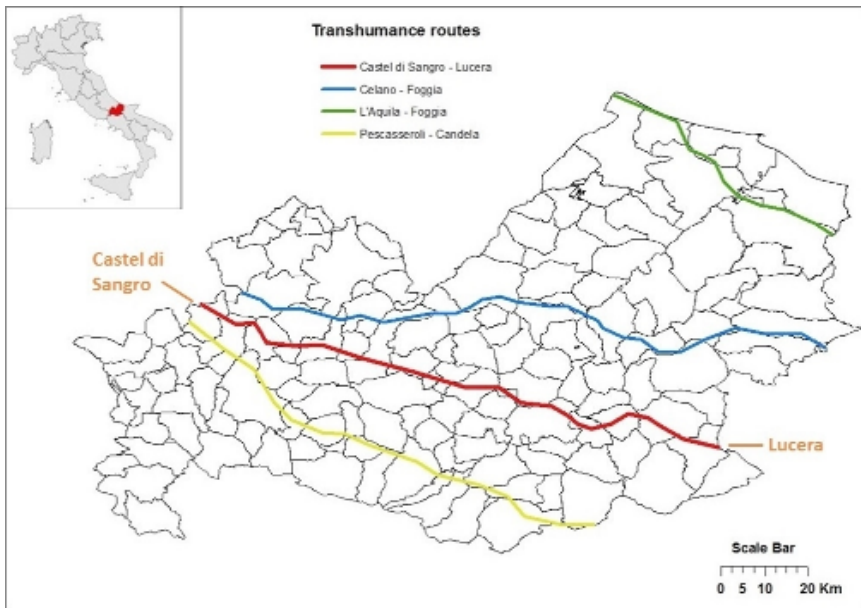


Figure 1 - The main transhumance routes in Molise and the Castel di Sangro - Lucera route as one of the best preserved sheep tracks in Italy

preserved and recognizable tracks compared to those of the neighboring regions, also because it was the only one to be almost fully crossed by these routes (Avram, 2009).

Molise is therefore the region with broader historic traces of transhumance landscape. The University of Molise, within the ITINERA Project carried out at the MoRGaNA Lab, worked out a methodology for the assessment of the conservation status of the transhumance routes and their potential reuse for tourism, as a first step for an integrated tourism planning and management of the old transhumance routes in Central-Southern Italy, in which not only the tangible assets are to be considered but also those cultural and social aspects that relate to this type of economy (Meini et al., 2013; Meini et al., 2014).

In this scenario, the paper wants to analyze the experience and explore the future potentialities of *Cammina, Molise!*, an event that repeats every year in a summer week since 1995, characterized by walking in a friendly atmosphere in search for the local culture and landscapes, in a region traditionally associated to the transhumance routes and suited to rural tourism. From all over Italy but also from abroad every year hundreds of people come to walk the sheep tracks of Molise, living an existential experience of rare intensity. Therefore, the event caught the interest of

Federtrek, a network that brings together more than thirty associations that organize hiking in all the Italian regions.

Compared with other paths organized elsewhere in the peninsula and abroad, *Cammina, Molise!* has developed a number of special features that characterize its extroverted formula. Contrary to the pilgrimage principle, made up of religious essence and internal research, it is blatantly placed on the relationship of the route companions, inspired by an intimate and spiritual environment, as well as on the cultural exchange with the local communities that can be met along the path, and on the in-depth knowledge of manners and customs of the places you pass through. It is user-friendly, because it has been designed and is fed as part of a community dimension, inclusive and therefore able to discreetly put at ease even the walker on his first journey, whatever language you speak and however you think.

The University of Molise is at work to codify the distinctive characters of the *Cammina, Molise!* formula, trying to verify if it can be assessed as a tourist product and can contribute to strengthen the weak tourist image of Molise, by becoming reproducible over time and space, at the same time maintaining its authentic atmosphere and respect for the natural and cultural heritage of this small region, plus offering a real opportunity of employment to the youth.

***Cammina, Molise!* from cultural event to tourist attraction**

Cammina, Molise! is an event organized by the cultural association "La Terra" that occurs in Molise once a year, during 4 consecutive days, in the first half of August, since 1995. This year a celebration has taken place for the twenty years old event and the event saw the exceptional participation of over three hundred people, from every class and age and of various origins, and had the honor to receive the Representative Medal from the President of the Italian Republic for the high tourist, social and cultural contribution this event has given the Region of Molise for 20 years.

For organizational reasons the number of participants cannot exceed 250 people. This limitation allows to maintain the original communitarian spirit and prevents a commercial use of the event, which is contrary to the aims of the cultural association organizing it. Only in particular circumstances this limit has not been respected, anyway the number of requests is growing up and in the latest four years the number of participants was more than 250, even if many requests remained unsatisfied.

The composition of the participants consists of a hard core of about fifty people attending the event every year, and other people changing from year to year, attracted by word of mouth. In 1995 a group of 32 people,

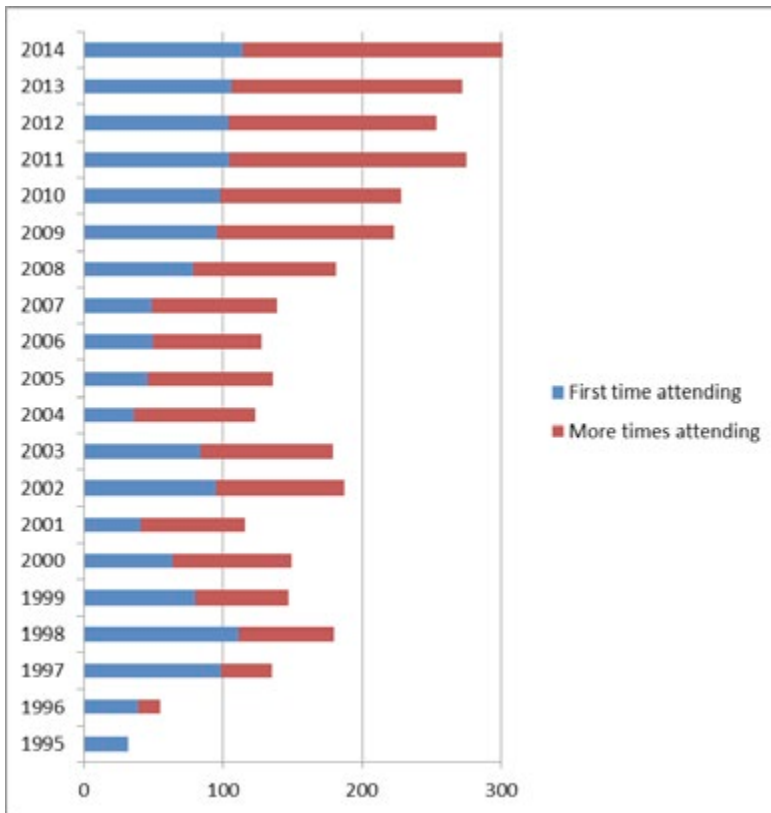


Fig. 2. The evolution in the number of participants and aficionados

mainly of Molisian origin living in Rome, decided to come back home for a new kind of holiday, to discover their places of origin with a new goal and a civil claim: going back to the village on foot to honor the sacrifices of so many villagers migrated to the capital city and in particular of those who had walked to Rome many years before; so the first event was dedicated to them. Tracing in the opposite direction the ancient paths that led their forefathers to migrate to the big city seeking their fortune, they left Rome on foot at 5 a.m. on Tuesday, August 2nd, and arrived after four days in Duronia, where they were welcomed by the general public in a grand festival. In the stops of Sora, Opi and Forlì del Sannio there were meetings and debates where they discussed about migration and environmental issues as well as the past and future of sheep tracks.

In 2014 the group has grown to 301 participants, but the composition is greatly different from the first experiences, for place of origin and residence, because there are much less people of Molisian origin. In

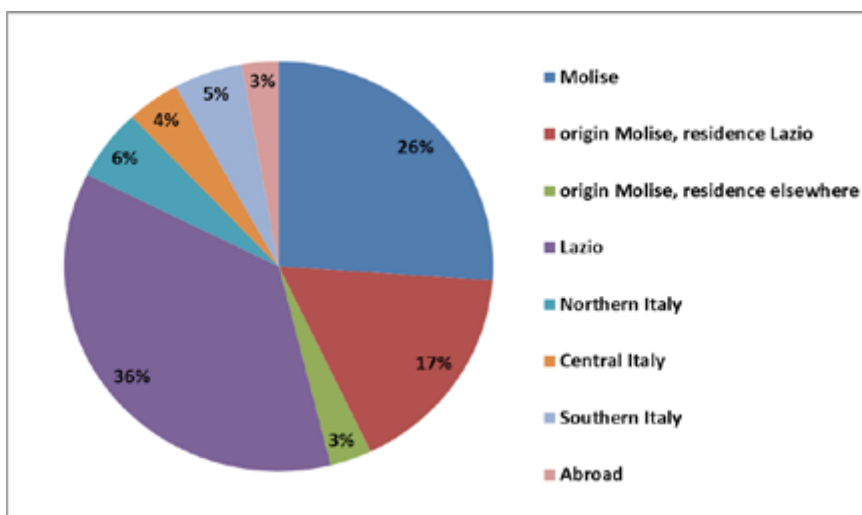


Fig. 3. Place of residence and origin of the participants to the event during the period 1995-2014

1995, 22% of participants lived in Molise and 62% of those coming from outside the region were of Molisian origin (56% living in Lazio, the region of Rome). In 2014, the same share of 22% lived in Molise but only 11% were the participants of Molisian origin (living in Lazio, 10%, or elsewhere, 1%). Almost a half (46%) were the participants coming from Lazio not of Molisian origin, 12% came from other central or southern regions, 5% from Northern Italy and 3% from abroad.

The analysis of the demand shows a predominance of middle class and the professions most represented are clerks, self-employed, teachers, but also a good number of retired people. Almost three quarters of participants are more than 35 years old, with a share of 30% over 55.

The accommodation is guaranteed by a combination of hotels, bed and breakfast and other hospitality facilities offered in the region, according to a typical Italian accommodation form called *albergo diffuso*, an innovative concept of hospitality launched in Italy in the early 1980s as a means of reviving small, historic villages and town centres located off the beaten tracks. It is conceived as a hotel that is not in a single block, but converted out of various historic buildings in a small community, so that guests can be part of local life. It is run directly by an individual owner and provides normal hotel services, but the rooms are distributed in existing converted buildings in historic centres while a central reception area with café and food is available (Dall'Ara, 2010).

A number of other services are usually needed to manage the event. Transportation services are based on coach rental by regional private

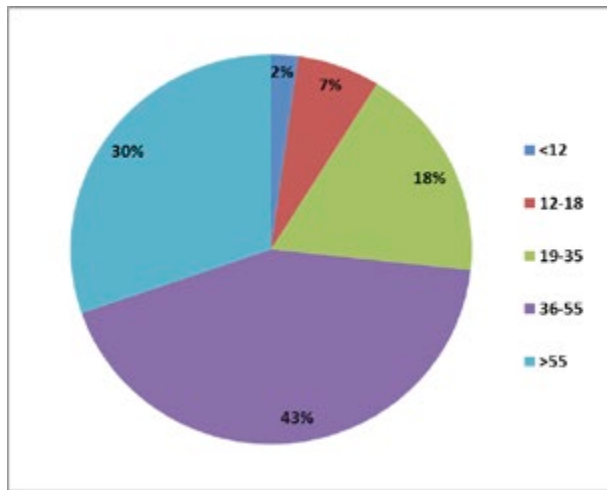


Fig. 4. Age of the participants (1995-2014)

companies: every morning the coaches accompany the participants to the starting point of the itinerary and draw them in the evening at the end of it to take them to hotels. Moreover, during the event, sponsored gadgets are on sale; sponsored jeeps are used by people carrying water and some quads are available on the tracks to help those who experience difficulties in walking. Other services provided during the event are insurance and medical care.

Many institutions, organizations and associations are involved in the event: 60% of the associations localized in the communes passed through, all the Pro Loco appointed to promote the area, several environmental organizations, cultural associations, groups of equestrians and music societies. A special relationship has been developed with some entities: the Molisian Section of the Italian Association of Geography Teachers (AIIG Molise), each year taking care of the “itinerant chair” to provide explanations of the territory and the landscapes traversed along the route; the association “Forche Caudine”, made up of Molisian people living in Rome; the magazine “Il bene comune”, which acts as a mouthpiece of the organizers, spreading their message of civilization and culture, as a backdrop to the event.

The itineraries are different every year and are selected together with local contacts, depending on the physical conditions of the paths, contributions by local communities and availability of services. The total length of the walk is 90 kilometers on average, about 13 villages are visited each year. The number of both have decreased after the first five years.

Tab. 1. Characteristics of the itineraries

Year	Total length (km)	Number of visited villages
1995	180	16
1996	146	20
1997	116	13
1998	133	17
1999	102	15
2000	74,5	11
2001	74,5	13
2002	84	11
2003	58	11
2004	74	12
2005	71	13
2006	82	12
2007	87	12
2008	56	11
2009	86	11
2010	82	11
2011	71	11
2012	70	11
2013	69	11
2014	71	13

What is the peculiarity of this annual event? What is the reason of such a success?

An effective synthesis can be found in a letter among the hundreds that the organizers have received in many years, written by a Spanish woman, attending the event for the first time in 2001: "For 12 years I have visited Italy once or twice a year: one city at a time, with forays into the surrounding countryside. But I always went back to Spain with some dissatisfaction. As a granddaughter of Bourgogne winemakers, the contact with the land and farmers is essential for me. Yet by traveling as a tourist, there are many cities to visit with their cultural treasures and landscapes; however, the countryside can be seen only behind a glass, except for brief and occasional stops... But these four days were among the most beautiful of my life. Among you I found kindness, education, communication, culture, fun, friendship, cooperation, spirituality, cui-



Fig. 5. Map of the five itineraries organized in August 2014 and a picture taken along the path

sine, commitment. In this school of intent, in spite of the brevity of the event, I felt fortified physically and morally, in touch with the good quality of the participants in the march. To tap your beautiful land with my feet for hours, with lungs full of fresh air, made me feel a part of it. Of Molise I only knew Antonio Di Pietro... now, I cannot say by what miracle I feel a bit Molisian. It is 'a little' mine (sorry) this land of yellow and green, undulating with ridges crowned with villages clinging to them. To me they are all the same, but you recognize them from afar, from a detail that escapes me. What a peace gives the soul this beautiful harmony of its forms! I touched and I ate this land, which became food on tables equipped artistically by the beautiful smiling women of Molise. I'd never stop to praise the treasures accumulated in my mind during these four days, so full that seem to me to be weeks... Thank you again for giving me the opportunity to get to know your land."

Summing up the impressions derived from this letter, the total involvement of the walker comes out. Tourists walking along the old transhumance routes of Molise are active rather than passive; they are not objects in the hand of the tourist industry, but become the stars of the march, they interact with all that is happening around them in a series of events and totally involving experiences. Walking, dancing, singing, playing, talking with whomever is next, familiar; listening and learning, seeing and admiring, making efforts and finally being accepted by the locals and having the pleasure of tasting their genuine sense of hospitality.

The peculiarity is therefore the simplicity and authenticity of things and moods that are offered to the walker to make him or her a protagonist of an event which, though a simple walk, will be an inner enrichment that meets knowledge needs and the pleasure of emotions.

Molise, a region to walk: perspectives

Over time, Molise has been the subject of several projects also regarding sustainable tourism, but few best practices have emerged till now. One of these is the twenty-year experience of *Cammina, Molise!*, which, however, remains limited to a single event during the year. Can this cultural event be changed in a tourist product? Many people, once experienced the event, would like to come back and buy something or further visit the region. The question that many of them ask the organizers is: "If I come back to Molise in a small group of friends or with my family, who can I turn to in order to organize my trip?". It is from this simple question that we must start to think about an organizational structure that can convey responsible tourist flows and can be managed according to sustainability objectives, for adaptable periods within the entire year.

The goal of the ongoing study is to evaluate the feasibility of deseasonalizing walking tourism in the region, by conceiving some forms of repetition of that experience several times a year and to provide new opportunities for the tourism system of Molise, particularly in the inner areas.

The region of Molise has preserved many aspects of the natural landscape and essential features for sustainable tourism. But it needs more awareness and recognition of local resources, along with system policies. Processes of qualification and integration of the tourism offer are still too weak, and despite the promotional efforts made by the regional board, a tourist image of Molise has not yet been defined.

Indeed, the fragmentation of the experiences and the infrequency of actions do not speak of a real regional tourism system. In addition to the essential role of endogenous forces, it is necessary to intensify the dialogue between the regional and local policies and the university. The University of Molise has a complete training programme and research labs dedicated to tourism, besides it is engaged in studies and programs to develop integrated tourism on a regional scale (Meini, 2012); on the contrary, the structures involved in the organization and management of tourism in the area are deficient.

Action is needed for programming and marketing, but the basic need is a strengthening of the tourism services supply: transportation services, sightseeing tours, expert guides, use of new technologies for tourism and so on. On one hand, the role of education and research is therefore essential to improve human resources and to boost close and continuing relationship between innovation and impact on the area, to build a fabric of stronger and stronger skills, analysis, capacity for innovation and entrepreneurial mindset. On the other hand, institutions and entrepreneurs need to promote a stronger integration of tourism overall, focusing on significant growing segments such as food and wine, but relating them to a programmatic action plan of local development comprising

the requalification of the historic centres, the valorisation of protected areas, the networking of archaeological sites and cultural relics, the trans-generational transfer of traditional arts and knowledge.

We need to find key features to communicate a regional tourism image. Molise is a region traditionally associated to the transhumance routes and suited to rural tourism, with a very extensive and branched network of greenways and some well-preserved tracks. Our proposal concerns the requalification of these tracks and their use for slow tourism, as well as their inclusion in an integrated tourism offer based on a widespread system of hospitality, on the conservation and revitalization of the old villages, thus answering the new request for itinerant tourism linked to the rediscovery of the ancient paths and the various forms of heritage accessible along these roads of memory (Pellicano, 2007).

All the forms of slow tourism, such as walking, hiking, trekking, horse riding, bike riding and so on, seem to be the ideal way to promote the integration of territorial resources and tourism services, because slow approaching allows visitors to experience the sights and not just pass by, feeling the warmth of the hospitality and taking as reference the landscape horizon of the traveller. The diffusion of a new approach in tourism demand and the spreading of experiential tourism is offering new perspectives for the local communities in peripheral areas. Increased sensibility for territorial values by potential tourists set the bases for the birth of geotourism, a form of tourism that, according to the definition given by the National Geographic Society, sustains or enhances the geographical character of a place – its environment, culture, aesthetics, heritage, and the well-being of its residents (Stueve et al., 2002).

From the point of view of the incoming territories, to intercept and to satisfy this demand can have important yields; it means to set objectives of best sustainability and to create opportunities to put the places at the center of a new policy, oriented to a selection of qualified tourist flows in order to integrate them within the local development goals. The possibility of a development that integrates tourism in the economic basis of these areas is certainly a way to be pursued, if the aim of the local community is to keep alive without a drastic transformation of the economic, social and territorial assets, as well as to base new development projects on the means and the resources available. In the case of Molise, an unspoilt environment and a cultural bond to the popular traditions are the resources that must be used, while the means must be found in the local community, by building together a tourist image on the regional identity values, and in the local enterprises of different sectors, that must collaborate so that each subject can give a significant contribution to stimulate the local economic growth.

Molise can consider the possibility to become a geotourism destination (Meini and Adducchio, 2011). This area, where geomorphological

features and strong emigration flows hampered a modern economic development, is rich in natural and cultural resources and has preserved a good environmental quality. If in the past these features determined the marginality of the region, today's perspective is different. Nevertheless, the recognition of natural and cultural resources, that could satisfy the request for a more and more sophisticated tourist demand, is not enough. Geotourism destinations need to create and manage a territorial product that must be complete and flexible, that reflects the wishes and appeals of different tourists, while at the same time conserve the spirit of the place.

In this region, where people still retain strong territorial roots, all the sphere of tourism related to environmental and cultural assets become not only the aim of economic development but also an opportunity to strengthen the human and social capital, the system of relationships at the regional level and the identity of places and local communities (Meini, 2006). Therefore, the growth of an integrated and sustainable tourism must be powered by an adequate system of governance and organization of the territory, so that the latter is known for its wealth of heritage and values and its protected landscape, enjoyed and appreciated primarily by its inhabitants.

Molise, a region to walk: this could be the motto to be used to give a distinct connotation to the regional tourist offer on the national and international market (Pazzagli, 2014). An offer based on the identity of local communities, with which visitors can come into contact slowly approaching the recognized values of the landscape, the pervasiveness of cultural heritage, the hospitality of the people, the authenticity and excellence of food.

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CHRISTIAN PILGRIMAGE SITES IN JORDAN: A DISASTROUS TOURISM PLANNING AND MANAGEMENT

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Summary

The supreme Christian pilgrimage involves visiting the Holy Land itself¹ which is considered as the ideal destination for revival of stages mentioned in the Bible by praying. Jordan, as a part of the Holy Land, tried to diversify tourism by developing offers. Recently, the Kingdom concentrate its efforts on the religious tourism which is still in its infancy stage. Jordan lags behind Israel in terms of attracting Christian pilgrims who spend ten days in Israel while spending only two days in Jordan.

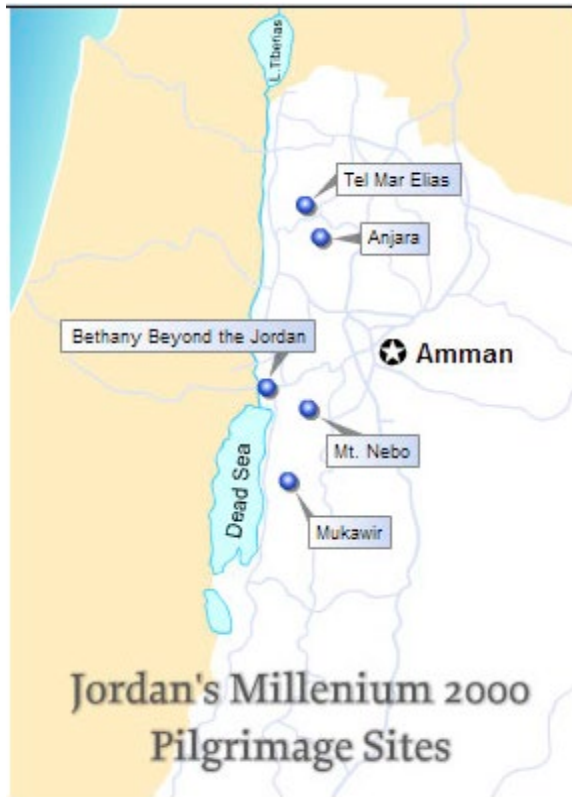
Keywords: management, Christian pilgrimage sites, Israel, Jordan, Mukawer, Baptism site and Mount Nebo.

This study is looking for answering many questions:

1. Do the geopolitical situation in the region, the geographical environment or the Regime of country affect the management?
- 2 Why does management is primordial in Christian pilgrimage sites?
3. Can we talk about a true pilgrimage experience in Jordan?
4. What are the reasons leading to a disastrous situation in Christian pilgrimage sites ?
5. What are the measures(strategies) to be taken to render Jordan the first destination for Christians from all over the world ?

The paper reports on an explanatory case study namely : Mukawer, Baptism site and Mount Nebo. Collection of Data , viewing the period winter 2014 –Summer 2014 , is based on the transcription of series of interviews with tour organizers ,tour guides, pilgrims and managers .

¹ Duncan, Robert John , The power of a pilgrimage to the Holy Land, Sr. Drew University, ProQuest, UMI Dissertations Publishing, 2001.



Introduction

Pilgrimage is the most widely known of all forms of religiously motivated travel. Christian pilgrimage began to develop during the Byzantine era. At present there is an emerging and up to date typological model of contemporary Christian travel.² In order that Christian pilgrimage sites are managed effectively and according to legal requirements and international best practices someone needs to develop a heritage resource management plan. The heritage management plan will enable us to develop effective ways to protect and interpret the material remains of our human past. The martyr's blood and the seeds of Christianity in our land go back to its first generation and the people who were persecuted by the

² Amos S. Ron Towards a typological model of contemporary Christian travel Journal: Journal of Heritage Tourism Volume 4, Issue 4, November 2009, pages (287-297)

Roman Empire.³Jordan enjoys a location that has made this country a must for Muslim pilgrims heading to the north of Mecca. Religious tourism is the subject of much attention. However, before signing the peace treaty with Israel and the visit of Pope John Paul II in Jordan, Christian sites in Jordan pilgrimages were considered military and security areas inaccessible to tourists and especially underdeveloped. Religious tourism is one of the most important forms of tourism that offers the Kingdom, with many religious sites in the country (the site of the baptism of Christ, Byzantine Christian churches, ...). Christian tourists are the largest in its class tourist flow. So it turned out that several important biblical sites in Jordan are attracting a growing number of Christian pilgrims, especially the United States. However, although the government is investing in promoting these sites abroad, a significant number of evangelical Christians would have expected a refusal of entry visa to Jordan by the authorities for trying to proselytize in the Kingdom, which is illegal under Jordanian law. And also the fact that most of these places have not seen the development and the importance they should have, it is clear from studies on this subject a lack of infrastructure and tourist services in some of these religious sites. These studies also show a lack of training of tour guides (the level of tourist satisfaction vis-à-vis their tour was 70% in 2008)In the future, religious tourism in Jordan faces the challenge of reducing the seasonality directly back the development of the sites concerned and it will also improve its marketing strategy by focusing on its main attraction is the spiritual side of travel⁴

Jordan is the ideal destination for revival of stages mentioned in the bible by praying. Thus, our study will set out procedures for an effective and sustainable management of three Christian pilgrimage sites: Mukawer , Baptism site and Mount Nebo .

The aim of the study is to broaden the analysis of pilgrims experience in Christian pilgrimage sites in Jordan and to examine whether or not the current situation of these sites detract from the overall tourism experience. Secondly, our research attempts to introduce a deeper analysis for understanding the pilgrim's behavioural characteristics, their spatial perception .This will contribute as an additional resource to discussion of pilgrimage by identifying the typological model of Christian pilgrims visiting Jordan. The author suggests strategies for management of these sites.

The author will prepare a management plan for the baptism site which will serve as a model for other Christian pilgrimage sites in Jor-

³ Bishop ,Sélim, Christian antiquities in Jordan, 2011,P 45

⁴ Les disparités régionales du développement touristique en Jordani Rôle et place du tourisme national à Aqaba ,Sawsan Haider Khries, 10 décembre 2012

dan as well as other Christian pilgrimage sites all over the world. Thus, it will focus more on the development of the site, connecting it with the other nearby sites. After developing the site and making it accessible with the necessary infrastructure and superstructure, will come the role of marketing.

Management philosophy

Like some natural resources ,archaeological remains are fragile and endangered ,but unlike many other natural resources ,they also represent finite, non-renewable and unique aspects of our cultural heritage .Thus ,like any scarce resource, archaeological remains must be properly managed to ensure their survival (Knudson1991:5)

Management involves planning ,organizing ,directing and controlling various activities intended to protect historic and archaeological resources from numerous agents of destruction.In addition, management often revolves around decisions relating to which sites to save,which to use(excavate) and which to allow to be destroyed (Knudson1986:403).

The management context.⁵

Site	Mukawer	Baptism site	Mount Nebo
Financial resources	Absence of finance support ,either from private or public sector	Under a royal patronage;an excellent finance.	Absence of finance support ,either from private or public sector
Human resources	Needs an administrative structure composed from a professional manager in domain of cultural resource management	Still lack qualified employees.	Needs an administrative structure composed from a professional manager in domain of cultural resource management
Coordination with all efforts	Absence of coordination between public and private sector	There is a coordination between public and private sector	Absence of coordination between public and private sector
legislation	No one	Policemen and gards to prevent aggression against the site	policemen
Availability of technology	Unqualified employees	Skilled employees	Unqualified employees

⁵ This tableau is a personal realisation.

Description of sites :

the selection of these sites is based on their religious and tourist significance. In addition, these sites are the most targeted by tourists and pilgrims.

A comparative study between three Christian pilgrimage sites in Jordan. In this research we choose to compare three pilgrimage sites in Jordan.

The geographic proximity and physical similarities in three sites.

1. They are located in the same country thus one can predict the same number of visitors regarding their geographic proximity.
2. The position of Bethany beyond Jordan. It occupies the third place in term of number of visitors after the site of Petra (a world heritage site) and Jerash (one of Decapolis cities). The site receives the attention of the Royal family. It took ten years of continuous work (1998 -2008) taken by a team of experts in archaeology to rehabilitate it.

1. General information on the field of the study :

0.1) site identification :

- 1) Bethany beyond Jordan: The bible narrates that people used to go to John for baptism. They would come from Jerusalem and Yahuda from the countries bordering Jordan. The location of Jesus baptism and Bethany across Jordan, which is still buried under the sands, are two sacred places which carry their own secrets. They are the places where the Christian spirit is born, the spirit of repentance and belonging to Christ through baptism revives Christians across the centuries.⁶ The baptism site is the centre of the pilgrimage.

The site was officially opened on the 1st of July 2002 after being prepared to receive pilgrims and visitors without causing any harm to the site or its visitors. Heads of churches started sending letters of authentication to the Baptism Site Commission saying the site was one of three most important sites for Christians on earth.

At a distance of tens of meters east of the river Jordan the remains of five uniquely designed churches were discovered alongside with a unique cruciform baptistry. The remains started being built in the Byzantine period but went on up to "Ayubi- Mamluki" periods. This site is of utmost importance being the place where Christianity started and spread all over the world. At the meantime having churches built in Islamic periods is a proof of coexistence that we enjoy in Jordan ever since

Baptism Site, also known as Bethany beyond the Jordan (al-Maghtas in Arabic); located on the Jordan River where, according to tradition, John the Baptist baptized Jesus Christ. The baptismal site is located at the Jordan Valley, southern of the Sea of Galilee. The temperature in sum-

⁶ Bishop ,Sélim, Christian antiquities in Jordan, 2011



Bethany beyond Jordan

mer is very high. In the afternoon (11:00 am till 14:00), there are fewer visitors, this cause a high concentration of visitors during the morning and after 15:00 pm.

The Operational model in the site is: CEO, Commercial Manager, Human Resources Manager, Baptism Site (area) Manager, Shift Manager (rotate among four operators), Employed at the site.

The Jordanian Ministry of Tourism and Antiquities (MOTA) provides data on increased visitation between 2001 and 2010 (Table 1). Visits to the baptismal site reached 160,673 in 2010, of which 10,743 were domestic and 149,930 were international. According to the director of the Baptism Site Commission (Jordan Press Foundation, 2009), most tourists include different Christian denominations. Visitors also include non-Christians who visit the site to see the Jordan River and the area's archaeology. Pilgrim-tourists visiting in January to celebrate Epiphany can enter the site without paying and are therefore not included in the statistical records of MOTA.

Existing management conditions:

Tourist groups visiting the baptism site, generally accompanied by a tour guide ,should have a permission to enter the site . There is a secu-

rity measures during the celebrations as one can find ten thousand pilgrims in the same day on the same site!

2) Mount Nebo (also known as Siyagha, which comes from the Aramaic word for monastery): The site of Moses' view of the Holy Land and the mountain where Moses died. Upon Mount Nebo, God revealed Himself to Moses, as He had previously revealed Himself at Sinai, and Moses stood and looked over the Promised Land stretched out in front of him.

3) Mukawir (also known as the Fortress of Mukawir): The site of Herod's palace, where John the Baptist was beheaded.

All Christian sites were recognized as pilgrimage sites by the Vatican in 2000.

The two key elements of a pilgrimage can be defined as the following: First, the trip must be arduous in at least one way. Second – and this arises from the first – the trip must change an individual forever. There is no going back from a pilgrimage, and the pilgrim will carry that identity forever.⁷

1.2)The current situation :

Tourism based on pilgrimage and visiting the holy sites became important in Jordan, especially after the two visits of two Christian popes. Jordan is part of the Holy Land due to the presence of holy places representing the three monotheistic religions. The Holy Land is the area where the events described in the Bible and is defined geographically as the area extending from southern Syria to the mouth of the Gulf of Aqaba on the Red Sea, and from the borders of Iraq to the shores of the Mediterranean.

Pilgrimage today is organized within a bureaucratic structure of the tourism industry and has, as students of globalization have emphasized, become apart of a global flow of people, objects, and ideas, made possible by the global tourism infrastructure.¹ In one form or another, most contemporary pilgrims to the Holy Land utilize travel services provided by the tourism industry. Most arrive by plane or bus and come on organized tours rather than individually.⁸

Firstly , in terms of number of visitors Mount Nebo is on the Jordanian tourism map it attracts according to our review of annual number of visitors 66% of the total number of visitors whose main purpose of visit is religious or cultural ; it is also on the tourist itineraries as it is located on the Royal Route .Baptism site receives 31% of visitors . it is labelled

⁷ Religious Tourism in Jordan: Current situation, future developments and prospects, Malek Bader, September 2012

⁸ (CHRISTIAN PILGRIMAGE IN JERUSALEM: UNCERTAINTY, EVENT, AND THE FRAMING OF SOCIAL ORDER. Vida Bajc 2008)

for religious tourism and ecotourism . Makawer occupies the last share of about 3% of visitors

Mount Nebo : the purported place of Moses is still being developed .Actually , they are nearing completion on the Basilica. There is a church built in the 4th century to commemorate the place of Mose's death .one can see the vast siestas' stretching into the horizon just as millennia ago .

There is the serpentine cross (a structure representing the serpent made of brass which Moses made and set a top a standard (the cross representing Jesus crucifixion). In fact walking around and looking at the landscape steeped in biblical narrative is a great experience.

Guides are knowledgeable; they provide tourists with excellent historical information about the site . The mosaic being restored is under temporary tents.

A pilgrim said "our group traveled with a catholic priest, we were able to celebrate Mass in one of the rooms (chapel)outside the church".

Methodology

The field work that serves as the basic for the arguments advanced in this article was conducted between winter 2014 –Summer 2014 .the data upon which the study is based include the transcription of 30 interviews , 2 observation sessions , email exchanges with tours organizers .

Analysis of various documents related the tours ,consideration of written answers to open questionnaires submitted by trip participants

The researcher went to the Ministry of tourism and Antiquities ,department of Intelligence and the police stations to obtain various permissions to conduct interviews and manage questionnaires.

Fieldwork was scheduled to coincide with the high season for Jordan tourism

According to the World Tourism Organisation, an estimated 300 to 330 million pilgrims visit the world's key religious sites every year .According to Wright ,2008 president of the WRTA, perhaps one million of this number visit the holy sites of Jordan. However ,according to many of the travel agents interviewed for this study the number of purely religious tourists visiting the holy sites in Jordan is no more than 300,000 per annum.

Gather socio-demographic data about tourists touring the land in general and in the holy sites in detail, and collect conclusive statistics about their backgrounds.

Collect tourists' assessments of the level of services and facilities provided at the holy sites and the freedom to practice religious rites

Quantitative data

are drawn from national and international statistics, as well as from indices for tourism in general and for religious tourism in particular. Archival literature on tourism in Jordan in general and religious tourism in particular was summarized; Qualitative methods include personal in depth interviews which were carried out, on the basis of semi structured interviews. Interviews were conducted with officials working in the field, tourists and pilgrims, local peoples especially in the vicinity of the holy sites and authorities as well as clergy. self-completion questionnaires were distributed to tourists and pilgrims in the study area and analyzed by using the programme SPSS.

Though maximum effort made to choose a representative sample, our sample is not proportional to the number of pilgrims visiting Jordan each year according to their country of origin and particular christian domination. The reasons for this lack of accuracy are the difficulties assessing the exact number of tourists falling into the category of pilgrims annually.

The pilgrim Daniel said “there is really nothing to see and do in Mount Nebo) the site imparts definite peaceful, soft depth to one regardless of religion”.

Another visitor added “The place is too touristy as if it is a history theme park rather than a historical site”.

Jack was angry when giving his opinion “I wish I knew the church is closed .as I wouldn’t have come to this place as the real mosaic is inside the church so one of the attraction is gone .according to christian tradition ,Moses was buried on the mountain” .

Rania , a Jordanian visitor said “The place is supercrowded so it is impossible to take a good picture or appreciate solemnity of the place”she added “the church seems being modernized rather than restored to maintain its traditional look”

The museum is very small .

The questionnaire includes demographic information:age,sex,country of origine,length of stay ,socio-economic status ,number of visits to Jordan, denominational affiliation.

Pilgrims were asked to describe themselves at the end of the questionnaires by answering the following :

- 1)What their motivations for the pilgrimage
- 2)Their spatial perception .

Parameters of age,socio-economic status and denominational affiliation found to be the most important for the research analysis .

My research relied on a series of interviews with guides , pastors,pilgrims and participant observation of tour groups.

Observations

Christians give special attention to the holy places near the baptism site in particular to revive the memory of Jesus.

A number of pilgrims met at the site gave a description of their pilgrimage and here are some of their remarks

Through my observations Italian and Spanish are repeated visitors . Mekawer is not well known between visitors .even when visiting the site for pilgrimage the spiritual value is missing; unfortunately there is no indicator reminding visitors that they are in a religious site!

Managers should be aware to this matter; the absence of holiness of the site is unforgivable. Planners should think about reintroduction of the Prison, rehabilitation of caves which were used by priest. Planners should read well the history to recognize its initial function in the ninth century that was a Mecca for 500 priests.

Planners should learn about the history or the *raison d'être* of any site especially these religious sites .

After reflexion and consideration of world-wide experiences . The author found the example of Mount Athos as the best example where Orthodox Christian believers say that to pray on Mt Athos means your prayers are closer to God.

Planners and inbound offices should know that the length of stay of pilgrims, in any Christian pilgrimage site , which lasts only one hour is a sort of unconsciousness !

It is known that pilgrimage comports staying in the holy place for praying, visiting churches and contemplation . They stay for four days normally.

It is necessary to modify programs respecting the ritual of pilgrimage. Accommodation is necessary near these sites. How can Jordanian Ministry of tourism talk about a pilgrimage that lasts one hour?

Since 2009 Makawer has a rest- house , a bus station .Actually there is a project of rehabilitation of the trail leading to the summit of the Makawer mountain .

The author suggests that caves should be reused to be places for prayers. The Prison of John the Baptist should be renewed his history with citation from the Bible should be written on a panel in front of the Prison .

Regarding the infrastructure in Makawer the site needs a fencing. All the site needs rehabilitation . Trails should be founded . The site needs signs . in sum the site needs a revival . There is no available brochures explaining the site significance . We need panels and pictures reminding pilgrims the history of the site.

The current situation of pilgrimage sites give the sites one label (archaeological sites with outstanding significance) meanwhile if we look at the religious value we don't find it . We need to involve visitor in pray-

ing , contemplating and religious sessions to let him feel the spirituality and holiness of the site. By doing so the site will have a religious value otherwise it is just a site like others!

The percentage of visitors 3% of the total number has a very bad indicator. This has two explanations :the ignorance of the outstanding significance of this site seemed to have one of the stronger historical claims of having a link to a major Biblical event. This is purported to be the site where John the Baptist was beheaded by King Herod.

How it comes that a site like Makawer attracts only 3% of visitors. This site receives fewer tourists than the other historical hotspots which made it that much more enjoyable. Of all of the Biblical sites we visited in Jordan, this one was the most primitive and the most haunting.

In principle, the study of pilgrimage practices could be a study of anything

Pilgrims do while on the tour, that is, all forms of action in which they engage on their journey. Indeed, every minutia of the social activities on pilgrimage is interesting and Fascinating in its own way

Understanding Christian pilgrimage

in the Holy Land to be social practices through which a particular reality is brought to phenomenal existence so that it can be experienced by the participating pilgrims. The reality they are intended to bring to phenomenal presence can exist only while each performance is in-practice. That is, the phenomenal worlds they seek to bring to life can be experienced only in and through the actual doing

This is an annual event with a centuries-long tradition that celebrates the Resurrection of Christ inside a sanctuary which houses the sites associated with his death. The ritual is performed jointly by the Greek, the Armenian, the Syrian, and the Coptic Orthodox denominations that have, for centuries, been competing for their custodianship over the Church. Each of these denominations practices different liturgies, has a different language of prayer, and has custodianship over a specific part of the Church. Despite their differences, they perform this ritual together. The dynamic of conflict is, therefore, already historically built into the form of this ritual. It becomes only heightened by the political developments in Jerusalem and the numbers of pilgrims belonging to a variety of Orthodox denominations who seek to participate in the ritual.

The strategic management plan includes the following strategies:

1. Manage tangible cultural resources

Actions to implement this strategy

identify priorities of conservation

takes steps to mitigate negative impacts on tangible heritage on tangible heritage resources (especially human impacts)

2. Develop materials and facilities that seed an appreciation and respect for the diverse cultural, historic, archaeological and economic significance of sites

Actions

1. Develop educational materials including the importance of preserving sites .
2. Organize meetings with local community periodically to reach the broadest audience.
3. Having a strong commitment in financing marketing plans.
4. Develop infrastructure covering roads , water source, electricity
5. The public sector should take the initiative in developing these sites.

Conclusions

- 1 .The study emphasizes the value of taking multidimensional approach to the study of pilgrimage experience .
2. Our study introduced a deeper analysis for our standing of Christian travel to Jordan.
3. There are disparities between three sites in terms of development and number of visitors or (pilgrims).
4. Christians make the wonderful pilgrimage to relive the history of their faith which is missing in Jordan
5. Lack of connectivity between holy sites (a measure to be taken or strategy : create trails that will connect the sites together to make them more accessible to tourists
- 6 .Yardenit is one of the Israel's most popular tourist destinations. According to results of our research it gives the best example of a successful management of a Christian pilgrimage site⁹

Recommendations

- 1) Sustainable development of tourism in Christian sites could highly

⁹ Evaluation of usage and management of pilgrimage sites in Israel and Jordan: a comparative study(SUSTAINABLE RELIGIOUS TOURISM Commandments, Obstacles and Challenges , GEOGRAFIA E TERRITORIO , Edizioni Esperidi , 978-88-97895-01-5 , 2012)

serve the concept of pr-poor tourism, especially in an area with high rates of unemployment and poverty.

2) There is a total absence of any management effort in this regard, except the excavation work carried out every year.

3) Regarding the legislative aspects, Abila is protected through the Archaeological and Cultural Heritage Protection Law.

4) Visitors circulation is not controlled within the site.

_ No fence, or lighting exist in the site.

_ Archaeological sites are very poor in services and facilities especially those for disabled people with special needs.

_ there is no water, electricity, sewage system, or police and fire protection.

Sufficient number of employees is not available to protect and manage the site.

There is a great impact of: uncontrolled visitation of people/ circulation within the site

5) mid and long term plans to receive increasing number of pilgrims should be prepared to ensure the sustainability of the site (Archaeological sites and the wilderness of John the Baptist) for generations to come.

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CHRISTIAN PILGRIMAGE IN JERUSALEM: UNCERTAINTY, EVENT, AND THE FRAMING OF SOCIAL ORDER Vida Bajc 2008

RELIGIOUS AND SPIRITUAL TOURISM AS AN OPPORTUNITY FOR RURAL TOURISM: THE CASE OF GIRONA

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Summary

Religious tourism is one of the fastest growing niche market, as indicated by market trends studies such as those published by the WTO. From time immemorial, Spain has been considered a country with a large and devout religious tradition. However, statistical sources do not collect data on religious motivation at a national, regional or provincial level.

Artistic and religious monuments abound, being living witnesses of history and of the development of culture and identity. Sanctuaries, shrines, monasteries and cathedrals have become prominent parts of Catalan geography. Located on hills and in the mountains, caves and wells, in towns and cities; these religious elements have always attracted popular devotion and pilgrims but also many travellers (both tourists and excursionists).

Precisely a lot of these items are located in rural areas. In recent years, some authors have connected religious heritage to rural tourism; in the same way that some studies observe a link between rural and spiritual tourism (Sharpley, Devereux or Mottura Olsen, among others).

Girona area is located in the northeaster region of Catalonia (Spain). Rural tourism properties are abundant, both in the Pyrenees and in Costa Brava. This territory is also rich in religious heritage: from Girona Cathedral, to sanctuaries, churches, shrines and monasteries, as well as pilgrimage routes (including a section of Saint James' Way) and events from the liturgical calendar (Easter, Christmas, etc.). This article presents a proposal submitted to the Girona Costa Brava Tourist Board aimed at linking religious heritage and rural tourism, as a complementary tourism product.

Keywords: religious tourism, spiritual tourism, rural tourism, sacred sites, rural development

Introduction

Religious tourism is one of the fastest growing niche markets. The World Tourism Organization (WTO) expects the tourism sector to increase between 3 and 4%, in which the growth of religious tourism is an important part. The WTO estimates between 300 and 330 million the number of people visiting the major sites of pilgrimage in the world (Canalis, 2010).

Girona area has is rich in religious heritage. With Girona Cathedral as a flagship, one can find other interesting monuments and properties including sanctuaries (el Mont, els Àngels, el Vilar or Terrades and a long etcetera); churches, chapels and monasteries (here the list would be very long); museums (such as the Art Museum of Girona); pilgrimage routes (such as a stretch of Saint James' Way) and statements related to various liturgical celebrations and events related to the liturgical calendar (Easter, Christmas, etc.).

Despite heritage being so rich, widespread and diverse, Girona area has been hitherto out of the developments related to religious tourism. Hence, this study aims to acknowledge the present state of this niche market and the viability of developing a proposal for the enhancement of the product using religious heritage.

The focus of this proposal are heritage resources located in rural areas, whose enhancement favours the existing rural tourism offer.

Objectives and methodology

The aim of this research is to describe religious and spiritual tourism supply in the area of Girona, in order to articulate an enhancement plan intended as a supplementary product to rural tourism. Therefore, available resources must be identified, along with their accessibility, existing stakeholders and the media.

Developing religious tourism products as a complement to other forms of tourism allows, amongst other aspects, to offer a tourism product based on quality, as well as a strategy for product differentiation and against seasonality.

The study is divided into three phases.

The first phase focuses on the state of the art, including bibliography research to define what is religious tourism and its implications towards the land, stakeholders and resources.

During the second phase, an inventory of religious heritage had been compiled. As for the scope of this inventory heritage has been considered in its broadest sense, including both tangible and intangible heritage. Rather than being a mere list of items, this information must enable us to identify most suitable heritage items to create religious tourism products.

Finally, we developed a proposal religious tourism, based on agents and resources. This proposal can be translated into several lines of action, that range from creating itineraries to the creation of more complex products linking existing initiatives (such as those proposed by the Catalan Tourist Board).

Theoretical framework: religious and spiritual tourism

In the study of the concept of religious tourism, two key elements evidently distinguish it from other forms of tourism:

- a. motivation of the trip (looking for a religious experience)
- b. travel destination (sacred space)

Sacred sites are the subject of the tourist gaze, but tourism cannot be understood as something unique and comprehensive. Different types of travel occur in these sacred spaces: cultural tourism, spiritual tourism, creative tourism and so on. Hence, there is a need to analyse the impact of each one of them on the space. This article focuses on religious and spiritual tourism.

Religious tourism

Since ancient times, faith motivated travel has existed; responding to the need to establish some type of relationship with the divine (Esteve and González, 2002), becoming the oldest form of travel for non-economic purposes (Smith, 1992). What is relatively new is the term “religious tourism”. Today, millions of people made trips to various destinations in sacred spaces around the world with different motivations, so as to make a donation, ask for a gift or fulfil a tradition. Tours around Romanesque churches, Gothic cathedrals or Greek monasteries are examples of experiences that lie between tourism and religion (Timothy and Olsen, 2006).

This results in a complex reality, in which the visit to the sacred spaces may include other motivations, such as cultural, recreational, etc. ; while some travel undertaken for religious reasons may involve non-religious activities.

In the first case, some scholars share Blackwell’s theory (2007), which holds that sacred sites receive visitors with very different motivations for their travel: from pilgrims (for whom the place is strongly meaningful) to visitors that flock out of tourist curiosity.

In the latter, Oliveira (quoted in Santos 2003) uses the term religious tourism to speak of certain religious movements inspired but not restricted to acknowledged sacred spaces, responding to spiritual needs for renewal or temporary retirement.

Thus, dividing lines are thin. In fact, religious tourism is a term that has been used to describe all situations that include tourism and religion; or travel and religion. It can therefore be defined as all types of tourism (voluntary, temporary and unpaid) motivated by religion (combination with other motives or by itself) and to a religious destination (local, regional, national or international), but for which the journey itself is not a religious practice (and Aulet and Hakobyan, 2011). Lefeuvre (1980) clarifies that these spaces should provide a number of services to meet

the needs of visitors, although given the wide spectrum of visitors makes their needs to be very different from each other (quoted in Fernandes, McGettigan and Edwards, 2003). Rinschede (1992) adds that religious tourism may also include participation in religious ceremonies and conferences, besides or in addition to a visit. Therefore, religious motivation is very complex and has different intensities depending on the strength of faith in each individual (Vukonic, 1996).

Authors as Smith (1992) and Santos (2003) believe that religious tourism should be seen not as a mere tourist or business, even though it uses the infrastructure that is part of the tourism industry. Given its spiritual dimension, religious tourism escapes common nomenclatures such as MICE tourism, leisure or green tourism. Similarly, it suggests that religious tourism must be clearly differentiated from pilgrimage, since the former has neutral connotations and is not in itself an act of worship; unlike the pilgrimage, which is seen as a way of prayer and supplication.

To conclude this section, we propose a definition of religious, out of the many existing, by the Father Parellada:

“For religious tourism means any type of tourism motivated by the will to visit holy places (shrines, convents, monasteries, churches, chapels, cathedrals...) or participating in religious celebrations to find the “genius loci”, that is the religious essence, the transmitted message, the artistic beauty and historical value. This does not exclude, but often includes, prayer and celebration of the sacraments.”(Parellada 2009 22)

Spiritual tourism

Spiritual Tourism is a concept coined recently from an academic standpoint, probably because the word spiritual is difficult to define and this label can include different types of supply. Definition of dictionary for the word spiritual reads “spirit that is; pertaining to the spirit, not material. Relating or belonging to the inner life of the soul “. The word comes from the Latin word *spiritualitas* an abstract word, related to the Greek word *pneuma* which stands for breath. Thus, in the concept of spirituality converge the three dimensions of a person: body, psyche and spirit; the latter being the core of the person, and as ethic realization instills leadership and direction to physicality and psyche (Alzamora, 2006, 33). In the Old Testament, in St. Paul’s writing, the word spirituality is used to distinguish the spiritual from the material. According to Paul, the spiritual person is one in which being and life are both guided by the spirit of God, and who is living according to the spirit of God (Devereux, 2003). The association of the notion of spirituality to tourism is recent, and some authors place this collocation between cultural tourism and religious tourism. Spiritually motivated tourists are an emerging niche. This type of tourist looks for sites that evoke a sense of private

space that is able to contribute to mental and spiritual rejuvenation. Specific needs of this segment are very difficult to define as they are very subjective and personal. Often it is related to religious tourism. ATLAS defines spiritual tourism as “a religiously oriented form of tourism, which is emotionally satisfactory, includes visits to the architecturally significant temples, participate in retreats or follows pilgrimage routes in Europe” (Fernandez, McGettigan, Edwards, 2003). WTO associates this niche to ecumenical tourism, international exchange and spiritual and cultural interest travel associated with craftsmanship, archaeology or education that can be practised as means of exchanging spiritual values and ensure a better understanding amongst each other.

Other authors, like McGettigan (2003) relate it to cultural tourism because in the heart of spiritual tourism lies the desire for intellectual learning, spiritual meaning and wellbeing; values also to be found in general cultural tourism. From this standpoint, the interaction between culture and spirituality can be understood as follows:

- a. Culture can be understood as the set of possibilities offered objectively to anyone who wants to become humanely cultivated
- b. Spirituality is, from a subjective point of view, the area closest to each individual's core, as an invitation to find in an inner self.

With the analysis of possible relationships with other tourist motivations different types of spiritual tourism arise, spiritual enjoyment and fulfilling remaining the core part. As pointed out by Mottura (1993), spiritual tourism needs not be linked to religious sites and religious motivations.

“Art, especially painting, sculpture and music have always been used to express the sacred, but today, dance, theatre, film and literature are also increasingly used as to convey spiritual thought. [...] A new market is forming, made up of new stakeholders and new consumers: a spiritual market, encouraged by the need for demanding knowledge, beyond the regulated religious systems. (Mottura 1993, 155).

More and more places, religious and secular, are becoming places of “retirement” for those who are interested in spiritual vacations, and getting more and more courses offered in spirituality, personal development and alternative therapies. This growth is explained not only by the fact that people are more aware of their own spirituality, but also due to practical constraints of everyday life. The harshness of daily routine arises people's desire for a spiritual retirement, given that there is a decreasing amount of leisure time in every day schedules. So holidays are becoming an increasingly important space for personal development, spirituality and creativity.

Pine and Gilmore (1999) discuss the way in which the consumer has the opportunity to be changed by the experience. So tourism becomes an activity of self-development. Tourism can offer visitors the opportunity to develop their potential through participation in courses and learning

experiences that are specific of a given destination. Furthermore, spiritual experiences can be significantly enhanced when they take place in a rural or natural setting, since nature itself is often view as a hierophany.

Religious heritage in the Girona area

This section analyses what are the available resources in the area that can be enhanced and used in the creation of religious tourism products. Rather than a comprehensive inventory of all items, this study has analysed which elements, tangible or intangible, are core part of this heritage. Such a religious heritage inventory does not exist so far. In spite of the attempts by religious authorities and public bodies, it's realization is a complex issue. For example, in 1997, the Italian Episcopal Conference, according to the Ministry of Cultural Heritage and helped by the Italian dioceses, have promoted the development of a website that includes a list of cultural heritage owned by the Church. This site is divided into different sub-areas: liturgy, Scripture, theology and iconography and in late 2002 it contained 42,971 elements. Online lists are an excellent support for teaching and scientific research. Its originality lies in the use of advanced information tools to enable highlight the cultural heritage of the Church (Petrillo, 2003).

Tangible heritage

This is one aspect is where the intersection between tourism and religion (sacred places) is more obvious. The development of tourism requires the existence of proper tourist infrastructure, along with religious and cultural facilities that attract the tourist gaze.

Therefore, the most visible connection between tourism and religion are thousands of religious buildings that have become tourist attractions and that are visited by tourists. More and more, the main reason of its charm lies in its cultural and historical value as a sacred building, rather than in its religious purpose.

What is the role of religious elements in tourism? According Vukonic (1996) two types of religious buildings exist. First, those that are a major factor of tourist attraction, where tourists meet their religious needs: churches, mosques, temples, etc. And, secondly, buildings belonging to religious communities and organizations that are part of the supply of tourist services and that are being used to provide services to tourists: monasteries, convents, seminaries, religious schools, etc.

Managers of religious sites begin to understand that needs of tourists are different from those of the pilgrims. As stated by stated Alois Riegl (1987), we can identify two different tourist behaviours when presented

a sacred monument: the keeping of cult in its original sense of religious respect; or worship to monuments of collective memory. In addition, we can also identify the curious tourist or the one who comes due to availability of time, and the author also makes explicit reference to tourism professionals.

The fundamental relationship between cultural tourism, spiritual tourism and religious tourism is based on common religious resources of three types and differences relate to motivations and attitudes.

To prepare our inventory we have proposed a classification based on the types of sacred spaces (focusing especially Christianity) and the services we can find:

- Cathedrals, basilicas and large churches. They may offer welcoming services and interpretation tools, as well as a shop. There are no services such as hospice or restaurant, but these services are available in the nearby area. Museums can also exist.
- Parish churches. Usually they do not offer visitor services, apart from reception services to the parish. Moreover, services existing in the surrounding area depend on the importance of the towns where they are located. In some cases there may be some kind of problem related to opening times.
- Chapels and other churches. Often tend to be in rural areas or small towns, therefore, opening is one of the main difficulties. They usually offer no complementary services.
- Monasteries and convents. Usually more complex structures that can have reception services to visitors, shops, museums and options for hosting.
- Sanctuaries. Vary widely, but they are usually more complex structures that are similar, with regard to the services they offer, to monasteries and convents.

In the diocese of Girona (which does not exactly match the provincial boundaries) holds 382 parish churches and 12 monasteries; and there are many churches and chapels. Convents and monasteries are abundant. Accessibility is a key aspect for an enhancement management plan, not only as to the possibility to reach the place, but also opening times and accommodation services.

There are some initiatives to enhance this heritage for tourism purposes. On the one hand, the implementation of the Way of St. James in the area. On the other hand, routes and tracks from the project Catalonia Sacra.

Intangible heritage

The sacred time is the time during which rituals and ceremonies associated with the worship are performed. UNESCO (2003) defines intan-

gible heritage as the practices, representations and expressions, knowledge and techniques that give communities, groups and individuals a sense of identity and continuity. Instruments, objects, “artifacts” and cultural spaces associated with these practices are considered part of this heritage as well.

To see the importance and relevance of intangible heritage, this study has considered liturgical celebrations, masses and its frequency, the existence of local pilgrimages and other forms of popular devotion. Data has been divided into two groups. The first one includes cult, and the second lists samples of popular religiosity.

These sacred spaces are, above all, places of worship, highlighting the liturgical celebrations. There are other ordinary religious practices such as praying the rosary; the liturgy of the hours including Matins, Lauds, Vespers and the Angelus; novenas, prayers, vigils, retreats, prayers, hymns and songs of joy, the month of Mary and the Sacred Heart, etc. All these events have given the configuration of celebrations, ceremonies and rituals, defining the identity of each sacred space. In this section we should add another task characteristic of sacred spaces and places of worship: be the space of prayer, contemplative focus. In this case it is important to know whether these events take place, and its regularity.

Another element to be taken into account to assess the importance of rituals in sacred spaces refers to popular devotion in the celebration of festivals, which is an important part of this intangible heritage. Many of these elements are linked to what is called popular religiosity, show a rooted collective religiosity, and can include traditional types of events (prayers, novenas, votive offerings, pilgrimages, gestures, promises. ..) and be related to the sacraments (first communions, baptisms, weddings ...). Local pilgrimages, celebrations and festivals and other events such as nativity scenes are also included.

Proposal of enhancement for religious heritage

Stakeholders

Stakeholders in the tourism sector are, by definition, those who take part in the tourism industry and create policies. Tourism is a transdisciplinary industry, which includes art history, geography, economics, sociology, business and so on. This is a distinguishing feature of tourism, involving and affecting wide range of stakeholders.

Coordination between agents is a key issue to ensure the efficiency of the proceedings. Network management in the tourism sector is a very useful tool. Main stakeholders to consider are:

- Service providers, companies that provide accommodation, transport, catering, etc. In this case, especially, rural tourism services and

the Association of Rural Tourism in Girona. Also, tour guides and service companies.

- Distributors or travel agencies, who put the customer in touch with the service provider. In the creation of packages, travel agencies must be involved. A number of agencies are now working closely with diocesan pilgrimages. Examples of this are SiP Voyages, Routes Bibliques, Procure Terre Entiere, Notre Dame de la Salut, Lugny Travel and Pilgrimage, and so on. They have specialized in pilgrimage and often offer a wider range of travel products than those considered religious. These proposals are very close to the traditional pilgrimage, but the more developed tourist dimension.
- Tourism promotion organizations, both local (tourist offices) at regional level, provincial and regional level.

Religious agents must also be considered, since the Church is the owner of the vast majority of these spaces. In this regard, parishes must be always taken into account, since they have the closest contact with the local community.

Each diocese has its own organization, and in the case of the province of Girona is interesting to remember that while it is true that the diocese of Girona spans most of the territory, there are areas that belong to other dioceses (such as the diocese of Vic). Among the bishops, the delegations that can help structure the offer are religious tourism, including:

- The Heritage Office
- The Delegation of Pilgrimages
- The Tourist Office

An important agent involved is the managers of “Catalonia Sacra”. The Catalonia Sacrat is a project promoted by SICPAS (Interdiocesan Secretariat for Promoting and Safeguarding Sacred Art of Catalonia), funded by the Episcopal Conference of Tarragona and the Government of Catalonia through the Directorate General of Tourism. Dr. Dolors Vidal, from the Faculty of Tourism at the University of Girona has coordinated the development of the project.

Proposals for action

After the diagnosis, three strategic lines are proposed in order to develop religious tourism offer to supplement the supply of rural tourism. Each of these strategic areas is associated with some actions, which are described and timed.

The first is the strategic coordination of stakeholders. In this regard the actions proposed are:

1. The creation of a working group between the different agencies involved
2. Participation in the work table of the Catalan Tourism Religious tourism

The second strategy is the creation of products, and the actions proposed are:

1. Make available heritage resources. One of the shortcomings detected, especially in what refers to the elements of the religious heritage of the church in smaller towns or outside villages, is the difficulty to visit them. Generally most of these items are locked and can not easily be visited.
 2. Periodical masses in the cathedral conducted by the bishop.
 3. Enhance the training of tourist stakeholders about religious heritage, and encourage the development of various religious tourism products, both individually and together with rural tourism offer.
 4. Create hiking trails based on religious heritage.
 5. Create routes and itineraries based on the proposal of Catalonia Sacra.
 6. Organize activities. In today's society there is an increasing demand for various activities related mainly with the spiritual realm rather than religion. So several equipments, both religious and nonreligious, organize different activities such as meditation courses, personal growth workshops, lectures and book presentations, etc. The completion of these activities, often done in small groups, offers some peace of mind. So rural tourism can be a good place to organize these activities to complement the current offering.
 7. Create interpretation materials. One way to convey religious values (spiritual, historical and cultural) is through the tools of interpretation. These tools allow you to inform visitors of the highlights of the relevant items.
- The third is the strategic dissemination and promotion, in which we should work for:

1. Create an inventory of resources.
2. Create promotional material. The creation of the inventory should be the first tool that should facilitate the creation of specific promotional material. This promotional material can be specified as a guide in the form of a special section on the website, calendar of activities, etc. Concerning the website, there is no need to create a new site. Instead, it would be interesting to link websites from heritage managers to those of tourism authorities and bodies. At the same time, activities and itineraries should be added. New links should also serve as means of promotion for Catalonia Sacra, as well as different activities.
3. Placement of dissemination material
4. Dissemination of the inventory.

Conclusion

The main objective of this study is to highlight the religious heritage and resources to complement the current range of accommodations in rural areas.

In the second part has assessed the enhancement of religious heritage carried out by public institutions.

There are already projects and organizations working for the enhancement of religious heritage for tourism. In this paper we propose a methodology for studying these items from the heritage perspective and from the perspective of tourism.

Being these boundaries so narrow, it is vital to create a working group that brings together different stakeholders (religious, tourism agencies and companies, local community, etc.) to work together for the benefit of all of them as well as the visitor, since the quality of the experience offered will be significantly enhanced.

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THE MEDIEVAL PILGRIMS ROUTES IN THE APULIAN CAVE SETTLEMENTS AND THEIR RELATIONSHIP WITH ROME AND SANTIAGO DE COMPOSTELA

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Summary

The Medieval cave settlements and cave churches in the Apulia region, in southern Italy, created with their frescoes, along the pilgrims roads and the Ancient Appia route, a connection with the grave of Saint James in Santiago de Compostela. Indeed during the Middle Age the Church and the local nobles and feudatories used the Apulian medieval pilgrims' routes for religious and marketing purposes linking Apulian Cave frescoes churches with Santiago de Compostela, therefore one of the aim of the research is to retrace the pilgrims routes basing on the images of the Saints painted in some frescoes and to create a veritable virtual link of the Apulian medieval cave churches with Saint James' tomb in Santiago de Compostela thanks to the representation of the Saint bringing the pecten iacobus (shell of St. James) and the Pilgrim's bagshow.

Aim of the research, applied to the proposed study area of the ravines and cave churches of Apulia, is to analyse, plan and restructure the ancient routes and livestock trail paths of the area by means of the files found in the archives in order to "redraw" the historical, social and environmental landscape and present it as paths with strong touristic interest with reference to the Apulian ravines area, the agricultural and forest landscapes and the traditional farmhouses.

Keywords: Medieval pilgrims Appia route, livestock trail "tratturi", medieval Apulia cave churches and frescoes of Saints, cultural heritage, touristic itineraries.

1. Introduction

By the end of the IX century, with the Arabian domination and the Byzantine re-conquest of the southern Italy region Apulia, it is possible to notice the birth of a new consciousness of the cave settlements which, between the X and XIII centuries, have become an urban model integrated in the Apulian territory "not foreign, alternative or inferior in comparison with the urban/local one" (Fonseca, 1988; Caprara, 2001) and linked to a network of paths and routes dating back to the Roman Empire and used to welcome the pilgrims travelling towards the Holy Land.

During the Byzantine rule, Apulia gets back its important role as a "bridge" in the Mediterranean Sea between West and East by creating strong social-cultural and economic-political connections thanks to the traffic of imperial officers, merchants, soldiers, monks and ecclesiastics.

They brought with them Greek and Oriental Saints' cults which became more and more familiar to the local popular devotion: indeed an example are the pictures and frescos in the cave churches with Greek inscription. (Caragnano, 2012)

The medieval settlements in Apulia were located above all in the Murgian area in correspondence to the steep face of the ravines. The morphological configuration of the ravines, canyons composed by calcareous rock of the Cambrian era, affected the construction models in the caves thanks to the ease of the limestone rock excavation: a tender, porous and durable stone easy to dig, break, saw and carve (Cotecchia et al., 1978). The cave settlement is characterized by its layout and distribution, which is usually multi-storey and located on the ravines faces (Fig. 1), almost like a medieval village built on a hillside (Lembo, 1989).



Fig. 1. Cave village in Casalrotto, Mottola (TA)

The medieval archives, particularly those of the “Santissima Trinità” Abbey of Cava dei Tirreni, point out a vivacious social life from the XI to the XIV century (Vitolo, 1988; Houben, 1989; Caragnano 2000) linked to an agricultural and sheep farming economy in the cave settlements under the rule of the Benedictine monastery of Saint Angel of Casalrotto, in Mottola. These documents mention that near the cave houses there were often other caves used to press grapes for wine making, the “*palmentum*”, for wine conservation, the “*cellarium*”, for cereal storage, the “*fobee*” or “*fovee*”, for breadmaking, the “*furnum*” and for the olives milling to produce olive oil, the “*trapetum*” (Dalena 1988). Also iron metallurgy activities have been found out in the cave village of “Madonna della Scala” in Massafra, where fusion slag have been found (Acquafredda et al., 2009).

Under the Byzantines domination, the city and the harbour of Taranto, thanks to its strategic position in the centre of the Mediterrane-

an Sea, returns to its role as a military and commercial harbour and the villages of the hinterland, in particular those established along the road linking Taranto to Bari or those along the ancient Roman Appia road, took these advantages. The most important cave villages (*Fig. 2*) in the west of Taranto are located near the ancient Appia, especially on the way to Palagianello, Palagiano, Mottola and Massafra.



Fig. 2. Cave village near the livestock trail “tratturo” Mottola-Palagianello, Mottola (TA)

The objective of the paper consists in the design and realization, in the study area of the ravines and cave churches of Apulia, of a territorial context for the safeguard and conservation of the cave civilization and the “*tratturi*” medieval routes area (AA.VV. 2003), by means of the identification and improvement of the medieval road network, the regeneration of the “*tratturi*” territory landscapes and the local archaeological relics, and by means of the Mottola-Palagianello ancient livestock trail reclaiming and protection.

2. Materials and methods

The study area includes the ancient routes dating back to remote ages, like the “*tratturi*”, trails used for livestock, sheep and cattle transhumance, and the Ancient Appia road which guaranteed the communications of the European pilgrims’ meeting places on the way to Jerusalem. The pilgrims could rest in places consecrated to the cult of religious painted icons linked to the locations or Sanctuaries of the pilgrimage.

2.1 *The religious roads and routes in Apulia*

Used especially for military purposes the ancient Roman roads had a stone paving, rectilinear course and bridges to reduce distances for the army displacements. Those routes lasted during the Middle Ages until the lack of maintenance due to the abandonment of some villages or because of the bridges and viaducts fall such as, for example, the Bridge of the Devil in Castellaneta (Taranto), the one of Raganello closer to Civita and the one on Savuto river near Lupia of Scigliano (both in the province of Cosenza). In these cases a new road was built, like the new road Appia Traiana instead of the old Appia road, between Egnazia and Fasano, or from Castellaneta to Massafra (Dalena, 1995).

The following major roads of communication of Roman origin, formed still the road network in Italy and Apulia during the Middle Ages: the Appia Traiana, which led from Benevento to Brindisi, Southern Italy (Fig. 3), passing near the Adriatic coast, and the Ancient Appia which led from Rome to Capua, Benevento and to Brindisi crossing the region of Apulia (through the cities of Venosa, Altamura, Castellaneta, Taranto, Oria); another route was the Traiana Calabria which connected the Apulian and Calabrian coastal towns (Dalena, 1995). In the 109 A.D. the Ancient Appia began losing its importance with respect to the Appia Traiana. At the beginning of the VI century, its crisis sharpened because of the difficulties linked to mountain passage through uninhabited villages of the Apennines and wetlands along the route: as consequence shorter and more practicable roads were built.

The preferred road was the Traianan one thanks to the Adriatic coastal center importance, owing to the routes for the trade with eastern European countries, for the local connections and also reaching the Archangel Michael's cave-sanctuary on the Gargano.

In 870 A.D., after having visited Saint Michael's sanctuary on the Gargano peninsula, the French monk Bernardo with two other monks (one from Saint Sofia's monastery in Benevento), went to the Holy Land travelling along the Traiana until Bari and then along the road "for compendium" until Taranto, where they sailed to the Holy Land.

During the Middle Ages people used sections of the Ancient Appia road to connect the villages and for the transhumance of sheep and cattle. Longobard people used them for military aims as "*stradam maiorem quae vadit in Tarentum*"; indeed the governor *Catapano* Basilio Bojannes founded the fortress *Castella* in Melfi and Mottola to better control the road.

The Appian road, also called *via Tarantina* or *Tarentina*, in some parts coincides with important "*tratturi*" for sheep displacement, as the Melfi-Castellaneta one which in some locations was wide up to 120 meters in order to let the transit of two herds of sheep. Starting from Melfi and ending in Castellaneta the "*tratturo*" crossed the territory of Spinazzo-

la, Gravina, Altamura, Matera, Santeramo and Laterza. From this main “*tratturo*” other smaller sheep trails, approximately sixty meters wide, departed or intersected.

Throughout the Aragonese’s kingdom the Customs of the sheep herds “*Mena*” of Foggia (1447) was established and the “*tratturi*” network (Fig. 9) was definitely planned stating the rules for their management. Those roads linked the Apennines mountains of the Abruzzo Region, having generous summer pastures but snowy and cold winters, to the Apulian plains characterized by plentiful winter pastures but dry and hot summer seasons.



Fig. 3. Map of the Kingdom of Naples (Southern Italy) in 1812 (Atlante geografico del Regno di Napoli di Giovanni Antonio Rizzi Zannoni)

In the course of the 17th century in the center-oriental part of the Ionian Sea province of Apulia, the farmers of the neighbouring lands occupied parts of the “*tratturi*” roads because of the progressive reorganization of the transhumance breeding. Also in the new context, those roads were considered strategic infrastructural elements of the territorial organization. For example the most important connection between the “*emporium*” in Taranto and the Alta Murgia grain areas, was the “*Tratturo Tarantino*”, while the “*Tratturo Martinese*” was the direct way between the central areas of Salento and Alta Murgia, connecting Naples with Lecce (Palasciano, 1981).

Nowadays, in the Ionian province, the traces of the ancient “*tratturi*” road network can be found close to the modern roads or were destroyed and even fenced.

One of the effects of the “*tratturi*” disuse, caused by their abandonment and by the reduction of semi-nomadic sheep breeding, was the building of agricultural settlements with the development of large farmhouses “*masserie*” which are nowadays the most relevant buildings placed along their routes. However, the livestock production remained of primary importance in the economic and agricultural activities of the Murgian areas ruled by the dominant local agrarian class for whom the livestock, above all cows and horses, had to continue its ritual displacements between the Mountains and the Murgian hills, with reference both to the Apennines and the near “*Alta Murgia*” in the territory of Minervino Murge. The trails network included also the inland areas of the Murgia where the economy was based on the cattle breeding linked to the transhumance, carried out until the advent in the XX century of modern agriculture, and to the livestock displacements in order to reach the cattle fairs of Gravina, Venosa or Grottole (Matera).

2.2 *The medieval pilgrim and his relationship with the sacred art*

The Francigena road, once known as “*via Francesca*” or “*Romea*”, is part of a network of routes, also called Romee, which led to the three main Christian religious medieval destinations: Jerusalem, Rome and Santiago de Compostela.

Pilgrims adopted special signs which showed its role, vocation and, often, destination. They could be: the long stick with curved handle *bor-done*, the shoulder bag *scarsella*, the hat and the long dress with a pointed hood *Schiavina*, which often had the symbols of the shell for the ones who went to Santiago de Compostela, the crossed keys or of *Veronica Roma*, the cross or the branch of palm (Jerusalem), the San Michael's e-figy (Mont Saint Michel and the Sanctuary in the Gargano) and the three golden spheres (Saint Nicholas of Bari) (Mola, 1999).

Among many travel diaries of pilgrims that travelled along Apulia, one of the most relevant is the Icelandic monk Nikulas of Munkathvera's one. He was an Abbot of the monastery of Thingor, who undertook a long travel towards Rome and Jerusalem between 1151 and the 1154. He crossed the Traiana road and visited the Archangel Michael's sanctuary in the Gargano. In his diary, he described Siponto and annotated the Adriatic coast cities of Barletta, Trani, Bisceglie, Molfetta, Giovinazzo and Bari, where Saint Nicholas' bones were kept; after having been there, he continued towards Monopoli and sailing in Brindisi to the Holy Land. This route is similar, but in inverse sense, to the one undertaken by Philip II Augustus, King of France, back from the third crusade in the 1191, who travelled along the Traiana road from Otranto to Benevento.

From the end of the XI century and during all the XIII century, Apulia, thanks to its ports on the Adriatic Sea and the Tarantinian one

on the Ionian Sea, became the privileged sailing harbour for military supplying, food commodities and a rest location for the crusaders, who wanted to re-conquer the Holy Land; it was above all a monopoly in the religious-military orders' hands of the Ospitalieri Knights of Saint John, the Templars Knights and the Teutonic Knights (the Houben, 2002; Luttrell, 2002).

The Ospitalieri Knights had priory of the Order in Barletta and hospices in Bari, Otranto and Taranto; the Templar had the *preceptor* in Brindisi, harbour where the ships of the Order of the Temple stood, were repaired and supplied. The Templars were also in the coastal cities of Giovinazzo, Molfetta, Trani, and Barletta and in the inland cities of Andria, Terlizzi, and Ruvo. Houses and hospitals of the Teutonic Knights were in Siponto, Vico Del Gargano, Andria, Barletta, Monopoli, Lecce, Brindisi and Molfetta (Mola, 1999). Moreover the Knights protected the pilgrims on the way to the Holy Land, along the Apulian roads. They were considered like the Christian military service, devoted to sacrifice for their faith in Christ, as the Saints warriors who, from Saint George to the two Theodors, from Demetres to Eustachian, decorated the Cave churches along the Appia and the Traiana roads. They were often represented wearing the crusade insignia as, for example, "Saint Demetrius riding a horse" in the crypt of Saint Anthony Abbot near Nardò and wearing a red and white crusader shield which was Ospitalieri's emblem. They were also represented like "Saint George riding a horse" in the Cave church of the Saints Andrew and Procopius in Monopoli (Caragnano, 2012).

One of the most important iconography of the Apulian Cave Villages is Saint Helena's one, Emperor Constantine's mother, connected to the first pilgrimages towards the Holy Land. Saint Helena was credited with the finding of the "True Cross", the building of the Church of the Ascension in Jerusalem in 326 A.D. and the Basilica of the Nativity in Bethlehem. The image of Saint Helena is pure evidence that the pilgrims walked along some routes in order to recommend themselves to their Saint for their protection along the pilgrimage. In fact, in a painting of the XI century, in the cave church of Saint Nicholas in Casalrotto (*Fig. 4 and 5*), in Mottola, Saint Helena is placed close to a Saint Bishop's. Constantine's mother does not dress as a pilgrim but she wears a rich crown and has a cross in her right hand (*Fig. 6*). In Casalrotto in the cave church of Saint Angel, a fresco which dates back to the second half of the XIII century, portrays Pope Sylvester I having at his left two crowned persons representing Saint Constantine and Saint Helen.

In a painting of the XIV century in the cave church of Saint Cross in Andria (Bari) a *narrative cycle* of the Cross history is conserved. It represents: Saint Helena, riding a horse near Jerusalem, meeting the city Wise Men; Saint Helena listening to the Hebrew Judas who tells her where the Cross



Fig. 4. Entrance of the Cave Church of Saint Nicholas in the cave village in Casalrotto, Mottola (TA)



Fig. 5. Interior of the Cave Church of Saint Nicholas in the cave village in Casalrotto, Mottola (TA)

is buried; the finding of three Crosses of the Calvary and the location of Christ's Cross; the adoration of the founded Cross (Basile Bonsante, 2002).

Pilgrims, knights and merchants crossed all over Apulia, its ports and roads. The region was also a departure and arrival place for the pilgrimage towards the grave of Saint James in Santiago de Compostela in Galicia.

In the *ordinamenta maris*, written in Trani in the 1063, the chapter XI shows that sailors was allowed to stop their engagements of navigation to

visit “*ad San Jacomo, al sancto sepulcro o ad Roma*” (Bianco, 2002). Between 1122 and 1124 Petrus Astrades and Pelagius Joannides, two canonicals of Santiago, went through Apulia and Sicily to beg for ending the building of the church of Saint James in Compostela, in an atmosphere already sensitive to the Jacobean cult (White, 2002). In particular between the XIII and the XIV century, the Italian pilgrims’ flow increased so much that Dante Alighieri remembers in his writings the pilgrimage towards the grave of Saint James, in particular in the *Paradise* (Par., XXV, 18: “*il barone per cui... si visita Galizia*”) and in *Vita Nova* (V.N., 41, “*In modo stretto non s’intende peregrino se non chi va verso la casa di san Iacopo*”).

In the XIII and XIV centuries, Saint James’ iconography appeared with the pilgrim’s characteristics in several paintings in the Apulian cave churches. In the cave church of Saint Angel in Casalrotto, Saint James is represented in the *Déesis* in place of Saint John the Baptist, with the shoulder bag decorated with pecten iacobeus or Saint James’ shell, which appears also on his left shoulder.

At the end of the XIII century, that iconography appeared in the Church of Saint Vito Vecchio in Gravina in Puglia (Bari) where the Saint was identifiable for the exegetic writings and for the shell like the image of Saint James in the church of Saint Anthony Abbot, XIV century, in Massafra (Taranto).



Fig. 6. Fresco of Saint Helena and the Saint Bishop in the Cave Church of Saint Nicholas in Casalrotto, Mottola (TA)



Fig. 7. The hangman's miracle, Saint James is blessing young people, Cave Church of Saint James - Laterza (TA)



Fig. 8. The hangman's miracle, detail of the hanging, in the Cave Church of Saint James, Laterza (TA)

Saint James' shell was not kept by the pilgrims as a memory, but also as object of virtue and talisman: the *Liber sancti Jacobi* tells of a miracle happened to a sick Italian pilgrim in 1106. He had a cancer at his throat which was cleared up after having been touched by the pilgrim's shell

(Caragnano, 2000). It often assumed the value of an amulet which followed the wayfarer along his last travel towards the afterlife. In the Benedictine monastic cemetery of Saint Angel in Casalrotto, as it happened in other similar European medieval cemeteries, people used to be buried with a Jacobean shell as pendant on the chest.

A painting of the beginning of the XIV century represents a scene lead to the pilgrimage towards Santiago de Compostela: it's the painting of the Miracle of the hangman in the church of Saint James in Laterza. In the fresco Saint James is represented blessing young people (*Fig. 7*); other rectangular panels surround the scene by describing the miracle: the legend, diffused in the Middle Ages, reports that a pilgrims' family, composed by father, mother and son, arrived in Saint Domingo de la Calzada had a rest in a hostel, where one of the servants had a fancy for the son, who refused her. To revenge herself, the servant hid a silver cup in his bag letting the young man be accused of the theft. The young person, arrested and tried, was condemned to the fork (*Fig. 8*). After the event, the parents continued their pilgrimage. On the way back from the visit to Saint James' grave, they went to Saint Domingo de la Calzada again. There they saw their son hanged but still alive. Quickly they went to an incredulous judge to have their son free. So it was an they went back in Santiago de Compostela to thank the Saint (Caragnano, 2000).

2.3 Project of the cultural route: the *Tratturo Mottola-Palagianello*

All along the centuries, until the Italian land reform in 1950 (Dal Sasso et al., 2012), a remarkable amount of roads, paths and livestock trails "*tratturi*" (*Fig. 9*) disappeared, phagocytised, fragmented and destroyed because of the man's negligence, above all inside the ravines (*Fig. 10*) where, unfortunately, the cave villages were left in a state of abandonment or used as rubbish dumps (Serene, 1993).

The proposed project, which involves the municipal territory of Mottola and Palagianello (Province of Taranto) (*Table 1*), is finalized to the re-elaboration of one of the combining sheep trails linking the two cities at the base of route fragments remaining on the territory and is the first realization of the longer way "*Tratturo Martinese*" connecting the towns of Martina Franca and Gravina in Puglia.

The aim of the project is to create a tourist path which allows the creation of a routes network and the revaluation of the landscape of the Regional Natural Park of Ravines "*Terra delle Gravine*" (Taranto) (AA. VV. 2002) (*Fig. 11*).

In particular the paths will touch the following numerous emergencies which are located in the section, with its length of approximately 8 km, object of the study: Cappella della Madonna di Costantinopoli (church) – Cappella dell'Annunziata (church) – San Gregorio (cave church) – Ma-



Fig. 9. Map of the "tratturi" in Southern Italy. In detail the Regional Natural Park of Ravines "Terra delle Gravine" (TA)



Fig. 10. Part of a "tratturo", Gravina di Palagianello (TA)

donna delle sette lampade (church) – Villaggio rupestre di Petruscio (cave village) – Sant'Angelo (cave church) – Contrada Acquagnora (fountain) – Madonna del Carmine (sanctuary) – Casina Buttiglione (restaurant) – Masseria Mongelli (typical local productions) – Santa Margherita (cave church) – San Nicola (cave church) – Casalrotto (village and necropolis) – San Gerolamo (crypt) – Sant'Andrea (crypt) – San Nicola (crypt) – Santi Eremiti (crypt) – Martellotta o De Bellis (farmhouse) – Spinelli (farmhouse and church) – Santa Lucia (crypt) – Complesso Iozzo-Ri-

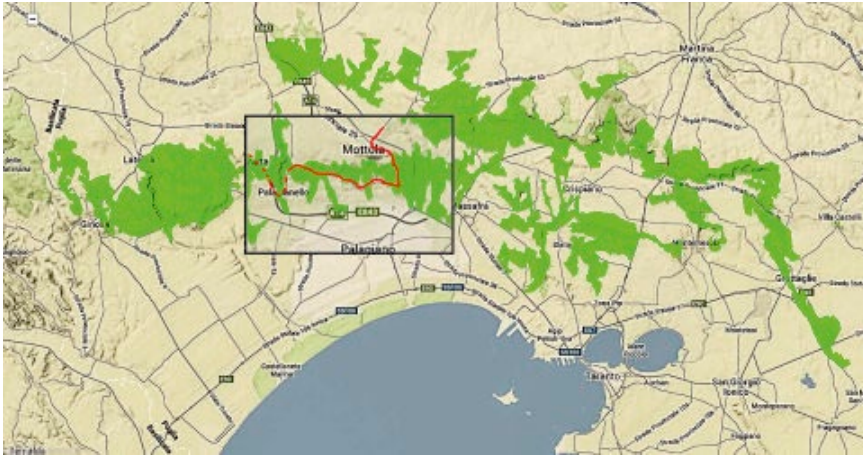


Fig. 11. Regional Natural Park (shaded area) of Ravines "Terra delle Gravine" and design of the planned "tratturo" connecting the cities of Mottola and Palagianello (TA)



Fig. 12. Detail of the tourist path taken in consideration and sites of interest: ⁽¹⁾Cappella della Madonna di Costantinopoli (church); ⁽²⁾Cappella dell'Annunziata (church); ⁽³⁾Madonna delle sette lampade (church); ⁽⁴⁾San Gregorio (cave church); ⁽⁵⁾Villaggio rupestre di Petruscio (cave village); ⁽⁶⁾Contrada Acquagnora (fountain); ⁽⁷⁾Madonna del Carmine (sanctuary); ⁽⁸⁾Casina Buttiglione (restaurant); ⁽⁹⁾Masseria Mongelli (typical local productions); ⁽¹⁰⁾Santa Margherita (cave church); ⁽¹¹⁾San Nicola (cave church); ⁽¹²⁾Casalrotto (village and necropolis); ⁽¹³⁾Sant'Angelo (cave church); ⁽¹⁴⁾San Gerolamo (crypt); ⁽¹⁵⁾Sant'Andrea (crypt); ⁽¹⁶⁾Anonymous church; ⁽¹⁷⁾Casale Stella-Caracciolo (castle); ⁽¹⁸⁾Santi Eremiti (crypt); ⁽¹⁹⁾San Nicola (crypt); ⁽²⁰⁾Serrapizzuta (farmhouse and church); ⁽²¹⁾Complesso Iozzo-Rivolta (farmhouse); ⁽²²⁾Santa Lucia (crypt)

volta (farmhouse) – La Torrata (farmhouse) – Casale Stella-Caracciolo (castle) – Parco di stalla (farmhouse) (Fig. 12).

Table 1. Population and land-use of the Municipalities of Mottola and Palagianello: Data ISTAT Year 2000 General Census of the Italian Agriculture

Municipality	Mottola	Palagianello
Population	16155	7892
Density of population (inhab./Km ²)	76.1	182.7
Farms	2550	719
Municipal surface (ha)	21230	4320
Arable land (ha)	12780	2638
Sowable land (ha)	8414	452
Horchards (ha)	3242	2134
Meadows and pastures (ha)	1121	49
Woods (ha)	4702	24

The project regards a portion of a more extended plan, and tries to interpret the requirements of the anthropic settlement and of the agro-forest environment, in a model system which has to protect the existing relations among the multiple elements of the different landscapes: natural, rural, urban and industrial (AA.VV., 2002; Calvin, 1966; Lambertini, 2006; Liano, 2000; Secchi, 2005).

A regeneration which values the peculiarities of the *tratturi*, allows a penetration and slow and light fruition of these extraordinary rural landscapes. It is necessary to create slow-pedestrian paths for a total immersion in the different territories, paved with permeable clay court and dirt patch; it should be useful to create foot-patching, sport or bike paths, connected with other routes directed to other destinations easy reachable by the tourist through the consultation of a computer data base, integrated GIS or Land Information Systems for mobility, logistic and the intermodal transport given by the Region Apulia.

2.3.1. The “Tratturi” routes in the urban and periurban area

In the urban and industrial area the “*tratturi*” paths system plan is the framework for the requalification and regeneration of the areas defaced by the uncontrolled building and industrial development. In the city feature the “*tratturi*” route system will become a linear city park, a green-

way of the outlying areas in which play furnishings will be installed for recreational use: a lane designing, dry stone walls along the perimeter, scattered trees of native essences and dirt patches, local and clay courts of irregular form. In the rest areas, the realization of structures and plantations of trees will guarantee shaded areas.

2.3.2. *Wi-fi infrastructures in the “Tratturi” routes*

As completion, the installation of Wi-Fi repeaters is planned by the Territorial Agencies which operate in the area. The Wi-Fi system, connected to GPS repeaters, as well as to supply the useful data of cultural and historical acquaintance, the alternative routes, the services for resting which serve local plates and several “helps” placed along the paths, will be able to transmit several images shot by surveillance cameras located on the route. In the theft risk zones not invasive system of nocturnal lighting system will be installed.

3. Results and discussion

The recovery of the Mottola-Palagianello “*tratturo*” route will afford to realize multiple results, which are: the building of a pedestrian system, bike and play paths, a greenway for territorial connection; the strengthening of the urban system green equipped; an informative system, posters designing and street furniture; links with the system of the rural settlement; the connections with the system of fruition of the Regional Natural Park of Ravines; incentives for a multifunctional agriculture; the maintenance of local dry stone walls and the realization of new perimetrical walls in the trails lacking this traditional constructive element.

3.1. *The ecological network*

The base idea of the plan are to create an “ecological Network” (Morelli, 2005), shaped in its expansion as a natural and environmental infrastructure which succeeds to connect and relate the territorial ranges and to overcome the city-countryside dualism between artificial and natural environment (Lambertini, 2006).

The territorial fragmentation, more and more important inside the landscape, is recognized and protected by the territorial policies which are real plans for the conservation of the biodiversity (AA.VV., 2005). One of the main European directives has the purpose to build a European network defining zones of high naturalistic for wildlife conservation (Habitat 92/43/CEE). The redesign of a “*tratturi*” network, which involves the “nodes”, the protected areas, affords to elaborate a continu-

ity environmental system (Roman, 1999) with natural, agricultural and city landscapes which continues a logic of conservation, safeguard of the bio-diversities and, above all, of the ecosystem restoration (Argan, 1958).

The approachable objectives are the following ones: the possibility of maintenance and expansion of the vegetables species which are suppressed in the agricultural and urban areas; the creation of a territorial model for the ecosystem restoration and requalification; the maintenance and wildlife mobility of the species of the territory; the spread of the management modalities of the natural and landscape conservation on the territory, which also involves the localized provisions for the environmental protection; the improvement of the air quality through the diffusion of vegetation; the absorption of the noise pollution; the reduction of powders and of the separation of the protected areas; the integration with the trails of urban connection with alternative modalities without overlapping of the routes (pedestrians, bicycles, horses, electric, etc.); the offer of various recreational and educational spaces with appropriate naturalistic quality (De Matteis et al., 1999).

The recovery plan of the “*tratturo*” path Mottola-Palagianello taken into consideration, nowadays defragmented, can take advantage from the ground ability to spontaneously assume a self-naturalness and to evolve by following a biological, phytoclimatic and geomorphological model “*ab origine*”. Existing trees, bushes and hedges, instead of tree rows that were prohibited in the past centuries along the “*tratturi*”, and Mediterranean scrub will be maintained made of various local species, grouped to recreate a not dissimilar atmosphere from the English “patches”. The intervention would help the circulation in the landscaped system (Forman & Godron, 1986) and the fruition of a biological agriculture thanks to possibility, in the hedges, to have insectivorous species, able to limit pathogen bugs.

3.2. *Intervention of anthropic nature*

Among the objectives there is the valorisation and protection of the great natural patrimony of the Natural Park of Ravines which counts beyond the half of the existing ravines in the Apulian territory, approximately 150, but also the anthropic-historical one, rich and in great part in a state of degradation. The urgency consists in recovering, along the way redesigned, the structures to use in play-cultural activities with the aims of a wide fruition by the local population and the tourists. The most important interventions regard the fruition of the extra-urban areas, the conservation and the restoration of the historical signs and their aesthetic peculiarities. The occupational and economic results would become important for the economy of Mottola and Palagianello territories.

3.3. *The agricultural context*

The historical role of the farmer as 'maintenance operator of the territory' was reduced, particularly in Italy, during the past decades.

It should be useful to find a way to reevaluate and update the farmer's without obviously skipping the anthropic-cultural and historical figure. A purpose is to increase the low profitability agricultural production with a series of interventions which are: the re-naturalization of degraded territories (ecological roads, urban forestry, etc.); the energy saving and the employment of renewable energies; the hydrogeological protection; the maintenance of rural buildings and construction; the maintenance and the improvement of the general biodiversity of the area; the rural tourism and the cultural exploitation of a site (Eco museums, itineraries for excursionists, agritourism); the improvement of the quality of the residential buildings (Scarascia Mugnozza and Russo 2001).

3.4. *The Tratturo route structure Mottola - Palagianello*

The redesign of the considered path will be coherent with real and historical sizes of the "tratturi" sheep roads. They were 60 Neapolitan steps wide (one Neapolitan step is 1,86 m) which is about 111,60 m, to allow the passage of two herds in the opposite directions, while the Neapolitan steps were divided in 7 palms, about 265,71 mm each (Braudel, 1998).

Using the Neapolitan step measurement will allow the project system to recover the memory of the long trails crossed by the shepherds, based on a measurement unit which physically pushes the tourists to a slow, calm and careful approach to the landscape in a sheep trails system related to the man's dimension (Capra, 1982; Della Valle, 2006).

The "tratturi" sheep trails were delimited along the paths by stone terms, very high stone blocks generally squared with engraved letters (for example "R.T." to indicate "Regi Tratturi") and a number which marked them. The plan expects to place stony terms, with a typical shape able to characterize and differentiate each single sheep trails. The stone blocks would bring back the name of the sheep roads, the distance of reference in steps and meters, and the toponym of the place along the paths in strategic nodes of connection among more system-nets whose aim is to recreate a logistic guideline system. All the inland sheep trails, not interested by pedestrian-bikeways distances or hedges system, have to become "solid lands". Along the "tratturi" routes, it was also possible to find functional and street elements, such as rests, dry stone walls, "poste" and farmhouses. The "riposi" were real hostels, with equipped areas in which people could have a rest, scattered in a strategic way in the territory and placed in areas with grass and water. The plan expects strategic nodes among several network systems, with rest areas realized

with structures and equipments for resting and the acquaintance of the surrounding territory, in its historical-cultural-naturalistic elements. To reach the last point, trails linking the small farms, rural buildings, panoramic points, agritourist network, arboreal essence to create zones of shadow in the summer period, are planned. The dry stone walls, used to limit the area, will be rebuilt and extended in the lateral paths as “arms” representing the capillary alleys of the road system. They will be realized following the traditional and the local techniques.

Because of their remarkable dimensions the “*locazioni*”, wide existing spaces along the “*tratturi*”, were the shepherds’ trails goal, will be used both in terms of direct fruition (agritourism and walk) and of indirect fruition (scenic view of the landscape) (Fig. 13). The “*poste*” were huge fenced places in the “*locazioni*” where animals took refuge. In the project, they will be rural architectures (*iazzi*) where it will be possible to project holographic tridimensional rooms recreating cave and landscaped atmospheres.



Fig. 13. Detail of the rest area “locazione” of a “tratturo” trace in Palagianello (TA)

The farmhouses, with the “*poste*”, that lay scattered along the route, are essential for the tourist enjoyment of the rural landscape in addition to the possibility, for some agritourist companies, to offer also night shelters. The restoration of farmhouses, cave villages, cave churches, currently abandoned and in serious degradation conditions, is one of the plan priorities.

At the end, the project will be framed in the widest design possible whose main objective will be to orient the city-dwellers, the farmers and young people to understand the value of the agricultural and forestry areas heritage (Fig. 14).



Fig. 14. Canyon of Palagianello with the tratturo sheep-trail the torrential river

4. Conclusions

Medieval Apulia has been one of the main Italian connection Regions along pilgrims' roads between the West and the East of Europe. The numerous frescoes of the Apulian cave churches create a real virtual connection with the grave of Saint James in Santiago de Compostela.

With the aim to rebuilding the path outlined by the cave church frescoes, which redesign the "historical, social, environmental landscape", and to propose it as a strong tourist interesting route, the recovery of the ancient "*tratturo*" sheep path between the cities of Mottola and Palagianello has been planned.

Such route, which is approximately 8 km long, passes through cave churches, cave villages, historical crypts, necropolises and old traditional farmhouses, and is the first realization of the longer way "*Tratturo Martinese*" connecting the towns of Martina Franca and Gravina in Puglia. It is also the base of the environmental, landscape, historical, artistic, agricultural and tourist revaluation of a portion of ravines territory of the Apulian Ionian Sea area.

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SUSTAINABLE TOURISM AND QUALITY, AN ENGINE FOR INTEGRATED DEVELOPMENT IN RURAL AREAS CROSSED BY THE ROUTES OF PILGRIMAGE

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Keywords: development, sustainability, planning, rural tourism, socio-economic development

Purposes

The pilgrimage routes in Europe and in Italy, often pass through very impressive places from the point of view of the landscape. In most cases, places of worship are located in rural areas and in many of these rural areas, there are often typical specialities, both from the cultural point of view, and that from the point of view of the wine-gastronomy. From a careful analysis of these routes of pilgrimage very useful indications can be drawn about the territories they cross and the types of intervention to implement, first for a survey and then for a recovery and improvement, of all aspects, of these particular rural areas. This could help to boost the tourist flows towards these particular areas. Following this orientation, you can implement a range of interventions and initiatives to improve and sustain this type of religious tourism and encourage a sustainable development of rural areas affected by this flow. In this way, in fact, you can also promote and encourage, also, other forms of tourism, which, integrated, with religious tourism, will act as a driving force for the economy of these rural areas, that are often affected by the phenomenon of marginalization and abandonment. The purpose that is proposed, therefore, is the enhancement of the whole territory, including that reservoir of quality products, such as agro-foods chains and the typical local traditions with a tourist vocation.

The stages of the integrated and sustainable development - (Materials and Methods)

Of particular importance, from the methodological point of view is initial a recognition, represented by the analysis of all these positive or negative aspects, which can, respectively, promote or hinder the development

of local tourism. A second moment, after recognition, will be the planning of the steps to be taken for the realization of all those actions aimed at recovery, enhancement and promotion of the most characteristic aspects of the territory. It will be necessary, finally, to provide a series of cultural events, such as workshops and seminars for a direct impact on the entire territory, in order to strengthen local identity, which could lead to the involvement of local people in the sustainable development policies of these rural areas. First, then, as we have already said, it is necessary to carry out a careful analysis and a survey of these rural areas, both from the environmental point of view and the historical-cultural one and from the point of view of agricultural production, in order to be able to grasp all aspects typical of the area, which will have to be carefully evaluated in order to be entered into a strategic development plan of the area, which must be carefully monitored, through a careful and effective policy of development.

The local planning policy, therefore, is of vital strategic importance and if well implemented it will produce, of course, all the results that are expected from it. On the other hand, however, if not well implemented, an inefficient plan could adversely affect the territory, upsetting the delicate socio-economic balance, of the rural areas, object of our attention.

The planning of any action, however, is the strategy that must not fail in order to implement tourist best practices. Therefore programming and planning create tourism suitable for the environment. Without proper planning, it will not be possible to promote tourism that respects and directly leads to the improvement of environmental conditions not only in the strict sense, but also towards the armonic development of the interested areas, and this will facilitate the socio-economic and cultural development of all the area.

To reach the touristic development of an area, however, and guarantee the effective protection of the environment at the same time, it is necessary to involve the local population and this will definitely occur by making people aware of those aspects of the area that can be considered as strategic factors necessary for sustainable tourism development.

Raising awareness means, above all, performing all those useful actions in order to diffuse an environmental culture and, at the same time, a culture of area promotion on all accounts. We will focus, therefore, on all those key factors such as landscape, wine and food, environmental aspects and, above all, the aspects which most express the identity of the population, such as the historical and cultural aspects in a determined area. Hence "every action that seeks to recognize, enhance, respect, acquire the local culture should be encouraged and continued, so that we can settle the culture of the local population with the interest of environmental protection" Finally, it will be through the promotion of the territory, first protected and then properly enhanced, that one will be able to achieve the results of a whole process that needs to see the direct involvement of local

population in the development policies, as mentioned above. Indeed, it is only through a proper promotion of the territory, protected and enhanced, one will be able to attract specific categories of tourists and thus, encourage tourism that respects the environment and come to an actual revival of tourism in the entire area.

In particular then, “environmental tourism i.e. tourism that respects the environment, must tend to the preservation of biological and landscape diversity, accepting the concept of proper management of cultural heritage and the inheritance of an area, which has to preserve its own identity even in the utilization for economic aims of its own cultural veins and natural peculiarities.”

One particular aspect, from this point of view, is the analysis and evaluation of all those paths already exploited for tourism development in rural areas, such as the network of secondary roads and above all the network of sheep tracks, as they represent a historical-landscape of particular value and interest and which can contribute, when integrated with the new locations of the pilgrimage, to the sustainable development of these rural areas.

First of all, then, integrated and sustainable development, to be achieved through the use of previously made facilities and infrastructures for the reception, and also with the creation of new facilities and infrastructures. Mainly, through the recovery of all those farm buildings, still unused and abandoned.

It is clear, therefore, how the sustainable tourism represents an indispensable tool for the development of a territory. The new trends of touristic demand, indeed, are oriented towards popular and singular forms of tourism, such as ecotourism, wine and food tourism and agritourism, as well as towards more traditional forms, such as religious tourism, which with its renown pilgrimage paths passes through many rural areas.

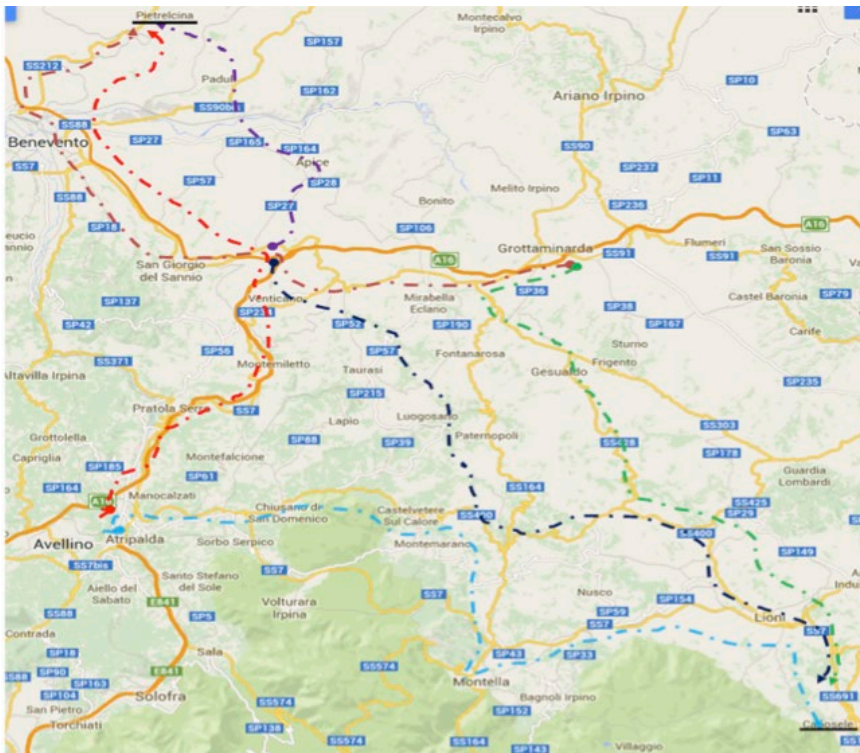
Therefore in tourism good practice for new quality of life, it is included above all the support to the environmental tourism, represented by that kind of tourism practiced by non-invasive tourists. It is not mass tourism, but niche tourism.

A quality tourism, however, should encourage the participation in capital to produce stable employment and promote the local people permanence and not the escape. In this way, local people quality of life will be improved also by an economic point of view, not only strictly environmental.

Project of touristic route towards some historical pilgrimage places in Campania. - (Results)

An hypothesis of a possible project of touristic religious path for the future development of sustainable tourism of the area included between

the Sele river and the Calore Irpino river, could be, what, by following, in part, the traces of the ancient cattle-tracks used in the past for the transumance from the mountains of Irpinia to the valleys of Sele and Calore Irpino, crosses some of the countries irpini and sanniti and then joins right, in the network of cattle-track greater, represented by the Royal Tratturo Pescasseroli-Candela, which is located in the valley of the Calore Irpino, a few kilometers from Pietrelcina, Saint Pio's home-town and one of the most important destinations of today's religious pilgrimage (Fig.1).



Legend

- Towards Pietrelcina from the exit of Benevento
- Towards Pietrelcina from the exit of Grottaminarda (AV)
- Towards Caposele from the exit of Avellino
- Towards Caposele from the exit of Benevento
- Towards Caposele from the exit of Grottaminarda (AV)
- Towards Pietrelcina from the exit of Avellino



Fig. 1 – Hypotesis of alternative tourist routes in rural areas between Sannio and Irpinia, already crossed by the routes of pilgrimage towards Pietrelcina and Caposele. Source: personal elaboration

In relation to the cattle-tracks network, it should be considered that “the term transumance has to be attributed to the privilege granted to the breeders for the free transit and pasturage through the *calles publicae*, which emperors Theodosius and Justinian named *tractoria*, open tracks from where cattle-tracks come.

More specifically, these ancient paths to the south go in the direction of Sele Valley, crossing some villages of this valley and reaching one of the most popular destinations of pilgrimage in Campania: Caposele. There, in Materdomini, is located the famous shrine of San Gerardo Maiella; northward, these paths follow the valley of the Calore Irpino, reaching the northern part of this area taken in consideration, where, at a distance of a few kilometers, as mentioned above, it passes the Regio Tratturo Pescasseroli- Candela and, as previously pointed out, we are near Pietrelcina, Saint Pio’s hometown, a famous destination of national and international religious pilgrimage.

In conclusion, in these areas crossed by the routes of pilgrimage, these particular forms of tourism will surely contribute to a wider diffusion of the concept of sustainable tourism, which thus becomes also the mean to convey a new culture, that of the recovery, enhancement and integrated sustainable development.

It should be considered, also, that the “cattle-tracks have arisen as grassy paths far from residential areas, but they were often punctuated by cultural evidence with series of elements that mark the passage such as villages, bridges, taverns, mills, fountains, wells, laboratories and places of worship, first pagan and then Christian. All these services are necessary for one’s relief of body and spirit.

There is a great historical and archeological importance of these big ways of communications, exchange and sale of dairy and wool products. Indeed, the cattle-tracks were also called “Road of Whool” or “Road of sheeps”.

Through these new ways of tourism, therefore, it will be possible to connect, in an alternative way, those areas that are not very connected today, promoting other kinds of tourism apart from the religious one, such as ecotourism. In this way, a quality tourist flow will be guaranteed, which will certainly produce positive effects on the development of sustainable tourism in this area.

Conclusions

The routes of pilgrimage represent a further hub of local development by providing new lifeblood to the economy through an additional touristic presence, the religious one, without arousing great environmental impacts and thus representing for these areas a real sustainable form of tourism and economy.

In conclusion, therefore, to promote a territory from a tourist point of view, means, therefore, exploiting all that concerns the sphere of agricultural production in general, such as local produce, crafts and local manufacturing, but, also, the heritage of customs and traditions, which are of special value from the point of view of historic and culture. In addition, the agricultural landscape, as well as the natural environment should be protected and enhanced, in order to integrate the various aspects of an area, and thus, achieve an integrated and sustainable development.

The tourism respectful of the environment, therefore, an engine for the development of rural areas, subject to the phenomena of marginalization, is the real driving force to boost, enhance and support the economy. Rural areas, only through total development, therefore, may assume a new centrality and have a real economic, social and cultural development. In this way you will reach a real improvement in the quality of life in these areas. A total development of an area is obtained, only by integrating different sectors and by implementing development policies that respect the environment.

In conclusion, it is clear how, precisely in those areas crossed by the new and old pilgrimage routes, in which there were already present cultural and landscapes elements to be valued and promoted, the pilgrimage today appears to be a further factor to promote and enhance, integrate with all others already existing in the area, and thus, to contribute to the integrated and sustainable development of these areas.

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TOURISM AND RURAL ARCHITECTURE OF WINE LANDSCAPE

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Summary

In Southern Italy the “new rurality” is beginning to be completely entrusted by conscientious and culturally evolved groups. The first principle which guides these experiences is that, in a rural context, it is important to preserve, as regard architecture, landscape organization and also quality of products, what is central to all these aspects are the identity of the place and the specific terroir, refusing any homogeneity.

Rural estates represent one of the main element of the Landscape as centre of organization of agricultural life.

Value the cultural resources of a territory means focusing primarily on the integration of three macro elements, own of Italian cultural heritage: the Rural Landscape, Architecture and Quality Products. From this point of view, agriculture remains the main structuring element of the landscape where its architecture is part of it and gets important environmental functions and social purposes. In our research we have focused our attention selecting the case study of wineries as expressive of a modern rural culture, also thinking about networks for cultural routes created with the aim to improve tourism as well as local production. In fact just pointing out the important role of general interest that architecture plays in the landscape in the cultural, ecological environmental and social believe that with the development of good practices we can put the goal of activating a necessary awareness in the sector leading the improvement of the agricultural land. The buildings for agricultural activities are an integral part of the landscape, formed by centuries land use; own use of each region have given rise to an infinite of shapes and colours.

Since they are part of the landscape represent the recognition elements in a territory. The shapes and the materials of which they are compounds attest the essential nature of a place.

Particularly the landscape of the Province of Caserta, in the centuries-long succession of historical events and up to World War II, has been not only the expression of a rural culture but has also focused on innovative agricultural processes through a conscious attitude of man towards this extraordinary natural heritage. Over the last decades, it is passed, in a short period, from agricultural to industrial use, denaturalizing the natural vocation of the territory. This has involved a meaningful variation in the models of life and fruition of the area. The province of Caserta has been defined as an “immense Mediterranean garden” from the travelers of the XVIII century and Terra Laboris, for its characterization linked to agricultural production and extraordinary fertility of the land as well as for its exceptional underground and superficial water apparatus. To give back this identity, planning processes and operational decisions should focus on rural en-

hancement through production and cultural activities. In the WH property of Val de Loire, European networks and cultural routes were successfully created with the aim to improve tourism as well as local production of protected wine.

Keywords: Wine area; Tourism; Rural agriculture; Landscape Perspective; Local Production

Variability into enoturistic landscape¹

In rural contexts as time went on wine landscape areas have been qualified by a combination of different vineyard settlements into the territories which have been reflected on the immense variety of grapes especially in Southern Italy. So the disunity of landscape asset implied also a larger selection of products.² And that variety offers also economic opportunities, as the joined qualities of wine and that one of landscape influence Wine Tours experiences and become an enoturistic attraction. The variety of grapes in the tradition was also connected to different spaces between rows, in relation to a particular cultivar. And, even if in vineyard it has always been necessary a certain grade of regular pattern and direction of rows, determinate by light exposure, an overall variability was often disposed in traditional poor areas.

The “new rurality” is entrusted by conscientious and culturally evolved groups and the principle which guides these experiences is that it is important to preserve identity in landscape organization, quality of products, specific terroir, refusing any homogeneity. It is in fact just the diversity of places, their specific recognizability, that, notwithstanding the inherent difficulties, offer to the South latent opportunities.

This principles become important speaking of vineyard, just because it has got in itself a relevant aspect of homogeneity. But when disposition, boundaries, alternations are properly related to an overall context it is possible to have a perception view of vineyard which appears enduringly interconnected whit the whole in a way which is unique. So the most relevant coming out focus is that historical richness is given by dishomogeneity in a simple way.³

How to reinterpret this principle in an innovative system? The best way to design new assets is founding a balance with respect to the perceptive rules in order to relate landscape units to a framework of variable conformations. It is possible to improve the relationships among sub-areas

¹ Francesca Muzzillo

² MUZZILLO F, TORTORELLI F *Vitigni del Sud tra storia e architettura. rete Value Nathan edizioni*, 2012

³ ELGIN D., *Voluntary simplicity. Toward a Way of Life That Is Outwardly Simple, Inwardly Rich* (first ed.1981) Harper, New York 2010

inside a variety of patterns through the attempt of interconnecting points of heterogeneous areas into strategic position in a vineyard. Elements of variation are given by point of different agricultural vegetation, variation in vineyard rows orientation. Outside in order to have adequate screening we could operate with earthworks and planting.

Communities, especially in poor areas of South Italy, were used to manage landscape as a mosaic frame, and just the peculiar arrangement of any mosaic distribution has corresponded to what people consider their own landscape. And as “the essence of a landscape is heterogeneity”, it is important to design new vineyard in a way that doesn’t abjure it.⁴

There are always latent opportunities in a mosaic territory with an attitude towards adaptability. It takes up again a direct and mutual action process between natural elements and living forms: a process that man was continually experimenting with his own hands in the rural world.

In order not to totally cancel the distinctive feature of variety, the innovation must start from the same set in relation to a dynamic system and a vineyard quality could be connected with wine quality itself.

Climate, soil, traditional way of working create the basis for an appropriate relationship between row disposition and the whole landscape.

This system could be verified by elaborate simulations in order to determine common denominators of different typological combination and to compare them. Naturally this preventive work should be very systematic with a changing combination and with respect to natural elements.

Wine routes may find other diversifications through connection with other qualities of territories: naturalistic, archeological, architectural.

Tourist routes between archeology and nature⁵

In our century human activity has already significantly altered the landscape, so that it could be hard to identify all the significant variations occurred in a short time. However, in many situations, it is still possible to detect the main aspects that bear witness to our past and, therefore, offer the opportunity to set in motion the most appropriate protective action. Therefore, we’d better modify the landscape in which we live only if we are really aware of the value of our cultural and historical heritage as well as of the environment.

Sometimes, the new identity that landscape gains through the changes is carried out by the human being, who re-interprets the landscape according to his or her own sensitivity.

⁴ WIENS J. A., *Landscape mosaics and ecological theory* <http://link>.

⁵ Fosca Tortorelli

So many are the elements that interact and merge into one single result, which is obviously eclectic; for this reason, Landscape is a very complex entity, made of tangible descriptors as well as abstract ones, such as culture, history and traditions. The landscape contains the history of its people, while its shapes and lines are the concrete sign of human intervention, which has made the environment productive. The archaeologists say that the territory is like a palimpsest upon which all human activities have left some trace. Of course, it is very important not to forget that, with the passing of time the Landscape has often changed its physiognomy, for better or for worse, alternatively becoming the place of disfigurement (think of natural disasters or the disfigurement of our countryside in times of famine). However, the first element in charge of the landscape's change is always the work of man: the landscape becomes the mirror of human action, which turns a large part of what we call natural into artificial.

The above-mentioned concepts lead us to an important consideration, namely the ability to understand the uniqueness of the landscape and its quality of non-transferability. Landscape mutually reacts to human activities and natural environment. About the specific topic of Wine Landscapes, full enhancement of modern wine production, conforming to the morphology of the landscape, as well as to its history, is advisable especially since a vineyard gives a hard to replace and almost inimitable identity to the landscape itself. Topography, climate, and soil cultivation techniques that are imposed from time to time, are programmed for specific environmental realities.

The landscape has been created from man, making it both productive and aesthetically appealing. In few words, man becomes one of the main actors of the landscape.

Perhaps for this reason, the value acquired by wine landscape over time can be defined as a sort of "territorial imprinting." It is through the architecture of vineyards that the landscape takes shape, providing its wines with peculiar traits, becoming the basic value for economic processes and the synthesis of a multiplicity of relationships.

The structure of the Italian viticulture/wine system is due to the territory, intended in its physical, anthropic and cultural dimensions, and to the ecosystem, meant as quality of the landscape and of the vineyard environment.

An important example is close to our place and is strictly connect with our roots.

If we recognize that the wine in the Mediterranean is so closely tied to a specific identity construction that, in the past, incorporated the building processes to the quality of the food product. Therefore the quality of the product was linked to the way of constructing both typological/building that of the material used.

The land is one of the connecting elements of identity construction and in this area it is distinguished as a sustainable building material, if we think of the raw land, effective bioclimatic point of view, both as a basic element of agriculture, both as a modification of the soil, carried through altimetry variations made to communicate in a manner appropriate for the processing stages with those of production. So, for the interconnections of different types of knowledge that are integrated around the “wine”, the tests may not be much of a practical nature, but cultural, as projects of multidirectional network between existing reality.

For those reasons it is possible to connect wineries as expressive of a modern rural culture, also thinking about networks for cultural routes created with the aim to improve tourism as well as local production. In this way the wine routes take on a different connotation opening multiple cultural connections with the local context and opening up more sharply in architectural, archaeological and naturalistic.

In fact in the context of promoting rural tourism, the concept of trails or routes has been often used; routes seem to be a particular good opportunity for many areas with high cultural resources that appeal to special interest tourists. In our research we have focused our attention selecting two case study in Campania region, the one of Pompei and of the Ecomuseal project placed in the area of Campi Flegrei. Both as expression of a modern rural culture and networks for cultural routes created with the aim to improve tourism as well as local production. Two different realities in southern Italy as an example of archaeological and landscape tourism.

In 1996, Mastroberardino was mandated by the *Government department responsible for the environment and historical buildings* of Pompei to conduct research in an open-air laboratory.

The objective was to investigate and discover the originally used variety of grape, the techniques of wine production in ancient Pompei investigating it prospective nowadays.

The various botanical studies, the discovery of some casts of the support poles and the roots of the vines, only give confirmation of how and where the vines were grown.

From the study of the writings of Plinio il giovane and the frescoes found on the walls, have been identified many specific varieties.

The project to restore the ancient techniques of cultivation of vines and reintroduce them in Pompeii has resulted a success. Piedirosso ancient grape vines, Sciascinoso, and Aglianico have been planted in the same areas cultivated in antiquity. These vines grow on the soil of Mount Vesuvius and Pompei's soil is the is ideal (Figure 1).

Today, the total area of vineyards in Pompei has become of approximately 0.60 acres divided into 15 lots, in which the experimental vine-

yards were planted using ancient traditions. Regarding the properly architectural aspect, in that area was found in the cell transformation and processing of grapes, with the press and channels that carried the juice in ceramic underground jars (*dolia*) for the collection of the must.

Another interesting area is that of “Oste Euxine” (Figure 2), or experimental vineyard, which has an area of 300 square meters, in which we find the screws of eight different cultivars, choices always following the bibliographic and iconographic studies.

Another different but meaningful example is the ecomuseal project in the area of Campi Flegrei. Its aims to protect and enhance the cultural identity of local communities, encouraging the preservation of historical memory through the integrated conservation and upgrading of the heritage of cultural heritage, understood in the broadest sense of the term that includes evidence of material culture, production processes and the natural ecosystem, with a view to placing “eco-museum” engine of tourism development and socio-economic development.

Geographically the area of Campi Flegrei has the advantage of easy accessibility, thanks to the presence of numerous infrastructure direct connection to the city of Naples.

The proposed ecomuseale activate an area of Campi Flegrei arises from the recover of the places making the most of existing resources: natural, geomorphological, artistic, archaeological, historical, etc., Not only as individual episodes, but as a system, their coexistence matrix is in fact the unique identity of this area.

The project area of Campi Flegrei ecomuseal provides for the classification and exposure of the various resources according to a diagram in different thematic areas.

The systems are different reading levels proposed for the environmental components and artificial processes that characterize the area of Campi Flegrei⁶, which while retaining substantial traces of the original homogeneity, lends itself to a reading on different levels.

The proposal envisages the establishment of 13 itineraries (Figure 3), linked together and designed so as to enable an integrated reading of the land through a selection of artefacts, production structures and settlements that have a complete overview of the terms and conditions of life characteristics this area.

The element of diversification of the project, compared to the more well-known Ecomuseums made in Europe and in Italy, is to cross-thematic nature of the routes to be taken. The usual itineraries single issue,

⁶ C. Langella, “Proposte per l’isola di Capri”, in F. Muzzillo *op. cit.*, pp. 140-150

which aim to tell the different aspects of a single “system” are contrasted itineraries designed with the intent to “patch up” the various resources cataloged in “systems” different, revealing the unifying original matrix. The characteristics of the built and natural, in fact, are preserved in its entirety, estimated in their totality, as a reality in constant flux. It is, therefore, a new form of protection aimed at highlighting the relationships between human activity and the natural ecosystem.

Even for the tourist becomes interesting rediscover environments from traditional life of the areas visited, finding the traits of material culture and, above all, rebuilding his stay in work habits and life of local people, their traditions, cultural and recreational activities, the way specifically to benefit natural resources, being also aware of technologies, renewable energy and materials used in the work.

The reconstruction of areas of life and work can not only re-enable the produce goods or services for visitors, but also create opportunities for renewed production of local products, restoring a reorganization of routes in the landscape tend to put visitors in touch with the contexts traditional. The active involvement of communities, local cultural associations and educational institutions tends to tourism that is somehow rooted in the territory, with longer stays and possible return in special periods of the year for work and production.

The choice of these case studies has been done just to stimulate, encourage and induce a different conception of the landscape, which has recovered its full value and potential, also emphasizing the fundamental relationship between the history and the wine and consequently the strength of the relationship between nature and culture.

Representation and management of cultural routes: the province of Caserta and the Loire Valley⁷

The landscape of the Province of Caserta, in the centuries-long succession of historical events and up to World War II, has been not only the expression of a rural culture but has also focused on innovative agricultural processes through a conscious attitude of man towards this extraordinary natural heritage. Over the last decades, it is passed, in a short period, from agricultural to industrial use, denaturalizing the natural vocation of the territory. This has involved a meaningful variation in the models of life and fruition of the area.⁸

⁷ Alessandro Ciabrone

⁸ GAMBARDELLA Carmine. *Med Townscape and heritage*. In: *Le Vie dei Mercanti*. Atti dell'Ottavo Forum Internazionale di Studi, Napoli/Capri 3-4-5 giugno 2010. NAPOLI:La Scuola di Pitagora, 2011.

The author believes that the most serious problem lies in the lost sense of identity and attachment of the local communities to the historical matrices of the place. This has effects on the social and economic aspects. The inhabitants of the area have turned away from politics and public institutions, delegated, in general apathy, to make planning choices. In this sense, it can be useful looking to realities that have been signed by history in a similar manner to that of the province of Caserta. This is the case, the Loire Valley, which is considered a model of territorial management for the real involvement of local communities as well as for proper landscape planning that can stimulate ideas and considerations on strategies to be adopted. The province of Caserta has been defined as an “immense Mediterranean garden” from the travelers of the XVIII century⁹ and *Terra Laboris*, for its characterization linked to agricultural production and extraordinary fertility of the land as well as for its exceptional underground and superficial water apparatus. The rural vocation of the territory, characterized by urban centers of extraordinary historical and artistic interest, can be read in different historical stages and through different signs that have marked its landscape: the consular roads and subsequent *centuriatio* in Roman times, the fortified architectures during the Middle Age and Renaissance, the convents and the agricultural colonies of the Benedictine monks, the Bourbon royal palaces, water infrastructure and major roads, implemented and expanded in following periods.¹⁰ In recent decades, the uncontrollable urban and industrial expansion, the construction of several and massive highways and, in general, the unsustainable use of space have destroyed the image of “beautiful landscape”, widely celebrated in past centuries by foreign travelers.¹¹ In addition, in line with the data diffused by the national drainage and irrigation association,¹² the agricultural land was significantly reduced because of overbuilding in the area and changes in the conditions of work activities linked to traditional land use.¹³

⁹ *Ager Campanus, ricerche d'Architettura*. Napoli: Edizioni Scientifiche Italiane, 2002.

⁹ PENTA Rosa. *Campania Felix. Segni, strutture e permanenze ambientali*. Caserta, Frammenti srl, 2000.

¹⁰ JACAZZI Danila. *Leggere il territorio: scienza e interpretazione dell'Ager Campanus*. In SERRAGLIO Riccardo. *Ricerche sull'architettura rurale in Terra di Lavoro*. Napoli, Edizioni Scientifiche Italiane, 2007, pp. 11-46.

¹¹ ZERLENGA Ornella. *Architetture dimenticate in Campania Felix*. In Rosa Penta. *Campania Felix. Segni, strutture e permanenze ambientali*. Caserta, Frammenti srl., 2000, pp. 167-235.

¹² DE PRETIS Loredana. *La tutela del paesaggio rurale*. In *Siti*, anno III, numero IV, ottobre /dicembre 2007. Ferrara, Associazione Italiana Siti e Città Patrimonio Mondiale UNESCO, 2007, pp. 16-18.

¹³ EMILIANI Vittorio. *Il consumo del suolo, un disastro nazionale*. In *Siti*, anno III, numero IV, ottobre /dicembre 2007. Ferrara, Associazione Italiana Siti e Città Patrimonio

The province of Caserta should have tried to preserve these landscape features just like southern France. These consist of a strong classical influence, a Middle-Ages connotation influenced by the Arab-Byzantine culture, and important episodes of architecture related to the Renaissance.

The author believes that the strategies to be adopted for the management of natural and built heritage, must involve local communities so that the future sceneries of territorial modification could be compatible with their expectations, as advocated by the Landscape European Convention and the Budapest Declaration on World Heritage (WH).¹⁴

It is impossible to recover the whole artistic, architectural and landscape heritage related to the rural history of the territory, in consideration, above all, of its exceptional qualitative and quantitative wealth and, also, for the limited economic resources devoted to protecting and enhancing the natural and cultural assets. Different forms of land management would be able, however, to avoid that the mistakes of the last decades are repeated. It is possible, for example, to establish a “cultural district”, as defined in the “Tourism National Reform” law (135/2001, article 5), connected to the WH property of Caserta, for its international recognition, and characterized by the revaluation of the territorial rural vocation as an important stimulus of project for the socio-economic development of the area. Even the minor heritage, in this case associated with architectures and rural landscapes, in line with article 12 of the WH Convention, included in a network, could assume and enclose in itself the Outstanding Universal Value (OUV), inseparable condition from the concept of World Heritage property. This could be promoted within a complex proposal of tangible and intangible values in which the province is extraordinarily rich.

In the UNESCO property of the Loire Valley, included in the WH List in 2000, the involvement of local communities is of great importance for the choices of spatial planning and assets’ management, as well as for the promotion of the place in terms of its OUV. The inscribed area of the Loire Valley extends over a length of 280 km and covers an area of about eight hundred square kilometers. The area includes two Regions, four Departments, six Conurbations, eleven Countries, 164 Municipalities, a regional natural park and it houses up to about 1.2 million people. The site is one of the most visited in France. Both Regions in which is located the property (*Centre et Pays de la Loire*) received a greater number of tourists in comparison with the year of the inclusion of the site in

Mondiale UNESCO, 2007, pp. 13-15.

¹⁴ CAPRIGLIONE Jolanda. *Lo sguardo mimetico*. Sarno (SA), Edizioni dell’Ippogri-fo, 2009.

the UNESCO list.¹⁵ In 2002 it was signed by regional, departmental, municipal and consultative bodies of the territory a “charter of commitments” with the aim of increasing the attractiveness of the area in terms of landscape, environment, tourism and cultural services. The State and local authorities, at the request of the WH Committee, established a system of management and the site consists of three bodies:

- *la Conférence Territoriale*, which indicates the guidelines;
- *le Comité pour le Développement*, which assumes a consultative role; and
- *Mission Val de Loire*, which is the operative body in charge of the management of the site.

La Conférence is a body of political nature that defines the main guidelines of the property’s Management Plan, as well as approves the annual program of activities.¹⁶ *Le Comité* is constituted of representatives of institutions, associations and members of civil society working, *inter alia*, in the areas of economics, tourism, environment, culture and education. *Mission* is the operational body that is responsible for the management of the WH property. The main operations coordinated and implemented by the operating structure include: the promotion of Val de Loire through the UNESCO brand on a national and international scale; the definition of projects aimed at the sustainable development of the territory; and, finally, the creation of a cooperative network among various institutional and non-institutional actors along the Loire.¹⁷

Cooperation is not limited to the local or national sphere, but also extends to international cooperation projects. The property, with the Universities of the Loire Valley, founded in 2005, the *Institut international fleuves et patrimoine* that develops, in cooperation with the *Mission*, basic and applied researches, through comparative analysis and studies of best practices among the rivers Loire, Niger and Mekong. The specialized Universities of the territory, in particular the University of *Angers*, *Nantes*, *Tours* and *Orleans* acquired specific expertise in the fields of protection, management and enhancement of cultural heritage and landscapes along the river and – in collaboration with other institutions and association that over time developed researches in the area – established specific courses on the management of the cultural landscape of the Loire.¹⁸

The increase of tourism in the Loire has not resulted in an increase of anthropogenic pressures on the cultural and landscape heritage. In fact, it takes proposed alternative routes to know and discover the site, which

¹⁵ French Ministry of Economy (2010). Tourist movement.

¹⁶ TREMBLAY Dominique. *Valle della Loira*. In GUIDO Manuel Roberto, PALOMBI Maria Rosaria. *Tutela e Conservazione dei Beni Culturali e del Paesaggio*. Roma: MiBAC, Ufficio UNESCO, 2008, pp. 93-96.

¹⁷ Valle della Loira. Piano di Gestione. Mission Val de Loire, 2012.

¹⁸ Valle della Loira. Management Plan. Mission Val de Loire, 2012.

are able to avoid the pressure often caused by an excessive number of visitors. Among these, the Loire by bike, with the realization of cycle paths along the river, or *Marine et ports de Loire*, suggests navigable itineraries for the discovery of water and cultural landscapes, on typical traditional boats. One of the best initiatives carried out was the establishments of an international network named VITOUR which has been established bringing together ten vineyards inscribed in the WHL.¹⁹ Cultural routes among these vineyard were established. This results in the development of social, cultural, and economic links for the local communities involved. The European project VITOUR LANDSCAPE, led by the network of European WH vineyards, concluded with the publication of the “European guidelines for wine cultural landscape preservation and enhancement with special regard to endangered area and vineyards”²⁰, and the report “Transfer of good policy practices for wine cultural landscape enhancement”²¹. The aim of the VITOUR project is to present the case of these ten WH properties as an open laboratory of experiments in good practices, still in progress, useful for other protected and / or endangered sites. Taking the differences of the WH sites into account, there is a very strong link between the cultural landscapes proposed as an example of good practices in the guidelines: they are all sites with an OUV. For this reason, the authors believes that the province of Caserta, with its WH property and the extraordinary territory could be included in the VITOUR network and / or keep as best practice of reference the European World Heritage Vineyards’ network.

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¹⁹ VITOUR vineyards inscribed in the WHL : Austria – Ferto Neusiedler See; Austria – Wachau; France - Loire Valley; Germany - Upper Middle Rhine Valley; Hungary – Tokaj; Italy - Cinque Terre National Park; Italy - Montalcino (Val d’Orcia); Portugal – Alto Douro; Portugal – Pico (Azores Islands); Switzerland – Lavaux.

²⁰ BIAGIOLI G., PRATS M., BENDER J. (2013). European guidelines for wine cultural landscape preservation and enhancement with special regard to endangered area and vineyards. European World Heritage Vineyards (VITOUR).

²¹ Transfer of good policy practices for wine cultural landscape enhancement. European World Heritage Vineyards (VITOUR www.vitour.org).

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RURAL LANDSCAPE BETWEEN AWARE PROTECTION AND DEVELOPMENT

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Summary

Rural landscape, defined by Cicero as a second nature created by the incessant efforts of man in changing the land, represents a habitat which combines production and aesthetics: a place for the cultivation of material goods for food and energy needs, and at the same time aesthetic expression of magnificence, ornament and beauty for the 'pleasure of the people'. Therefore, it is not possible to distinguish between garden of delights and utilitarian garden, between gardener and farmer. The farmer thus is an architect, and produces a quality landscape, the result of a patient and wise stratification of signs, that over time has generated a multi-identity rural mosaic, whose perception gives us the specific character of a place, and the sense of cultural belonging to a region. Such landscape nowadays has different characteristics and aspects: from the vast mono-cultural expanses of farmland, to vulnerable fragments in periurban areas, and to various precious elements within the urban fabric.

It represents an heritage, not only for each individual who owns the land and often is merely aware of its economic value, but also in environmental, cultural and social terms, as a common good. All citizens play an active role in its sustainable management, addressing both -apparently opposite- protection and development actions. Innovative approaches and methods are proposed to address these issues thorough participatory processes, where the population is directly involved in the sustainable transformation of landscape. Case studies and examples are presented to outline an overview of some recent experiences (through the application of top-down and bottom-up models and the development of ICT systems) where education and knowledge projects are combined with an inclusive involvement which considers the broader rural context, as well as cultural and economic aspects, and ongoing social processes.

Through a combination of scientific and technical approaches and active participation (collective intelligence, scientific research, innovation and applied research, and public policy) knowledge and awareness will be facilitated and a common vision will be developed. This renewed vision turns out to be necessary in order to steer research and industrial innovation to meet the real aspirations and needs of the population.

Keywords: participatory processes, common vision, ornament and productivity, protection and development actions

Introduction: rural landscape as a common good of production and beauty

The countryside is appreciated as a place for production, but also for admiration of beauty, work and leisure. A beauty that should be enjoyed, tasted, cherished, in line not only with sustainable development policies, but also with the acknowledgment of rural landscape as a common heritage, performing both food production and social, cultural and environmental functions (Maino, 2012). The relationships between agriculture and the surrounding context have become crucial not only in the traditional sense of perception of places, but also in the light of the definition given by the European Landscape Convention (ELC, 2000), that focuses on the relationships between the communities and the dynamic transformation of their environment. Even in urban areas, agriculture, from fragile victim of urban developments, can once again become a landscape matrix, driving economy, innovation, sustainability and social cohesion.

If, on the one hand, we are aware that this 'beauty and richness' of rural landscape should be preserved, on the other hand it undergoes abrupt and incongruous transformations, which compromise it, due to individual economic needs, or choices taken by a small number of administrators and politicians, who are often making decisions without a proper knowledge and awareness of the place. Therefore, landscape is subject to an increasing exploitation, for crops aimed at production of food or biofuels, or to the abandonment where the countryside is not appropriate for the global market. The result is a simplification of the landscape in which it is no longer possible to read any 'grammar' of signs (Dalnoky and Desvigne, 1995), leading to its severe uniformity, which upsets the delicate balance between resources aimed at productivity and potentials for multi-functional agriculture. Planning policies and agri-food production choices transform it into a sprawled landscape, poorly communicative to the eyes of the citizens, who can hardly read its contemporary and historical characteristic signs, and fail to recognize it and feel part of that particular place. The result is a disconnection from the countryside, which becomes a place with no interest or dignity of action, where anything can happen, a visually permeable space, where the inhabitants lose their dual role of actors and spectators (Turri, 1998). It is necessary to change such trend, bringing rural landscapes back to the attention and common care.

All all citizens play an active role in sustainable landscape management, addressing both -apparently opposite- protection and development actions. On the one hand, conservation and protection of rural landscape, by safeguarding the places (rural buildings and open spaces) and local knowledge and traditions (cultivations, agricultural and hydraulic land arrangements, etc.), on the other hand its enhancement, increasing its heritage value, through tools capable of disseminating knowledge and



Fig. 1. Rio+20 - Pictures of the World north kelvin meadow...community action for greenspace- immagini <http://www.uncsd2012.org/pictures.html>



Fig. 2. Educational pilot project for nursery and primary schools for the design and construction of green spaces (Comune di Milano/ABCittà, 2012/2014) - photographs by E. Maino

turning it into value and reputation (Tassinari et al., 2010).

In this framework, protection is meant as a constant recreation and regeneration of rural landscapes, reflection of people's needs, and development of expressed and latent potentials of places. Innovative approaches and methods are proposed to address these issues through participatory processes, where the population is directly involved in the sustainable transformation of landscape.

In this paper the authors show, through the presentation of case studies, how training to the development of a vision of rural landscape can

be a tool for achieving a sustainable and multi-functional management, in which the whole rural landscape becomes a place of everyday fruition. This is possible through the application of tools and methods that rely on a strongly active participation of all the actors of the landscape.

What participatory processes and what applications

Before 2000 the implementation of projects for the participation and involvement of the population in the definition of landscaping planning guidelines was considered virtuous and occurred mainly in the international context. However, the European Landscape Convention and national laws which transposed it at national and regional levels have made participatory planning necessary. Particular attention is paid to the dissemination of knowledge and awareness of the landscape potentials, and at the same time to the construction of future shared scenarios, on which scientific research and industrial innovation programs can be based.

Those policies can be explicitly found even within the EU Horizon 2020 programs ‘Science with and for Society’, where collective intelligence (stakeholders, citizens, users), scientific research (experts, researchers, ...), innovation (SMEs), and public policies (administrators and policy makers) are invited to work together in the definition of future shared scenarios, through suitable multi-stakeholder workgroups. The development of renewed visions turns out to be necessary in order to address research and industrial innovation towards the social demands and needs, which will continue changing the landscape in the future as it always happened in the past.

What approaches and models can be applied for the reconstruction of a vision of rural landscape? What approaches may preserve or develop the cultivated and cultural biodiversity of the countryside? To answer these questions, we present some examples and study cases that can be referred to two main participatory models:



the *top-down process*: (it leads to a general vision without entering in details). The strategy stems from a general goal, identifying necessary resources, and pointing out available and missing ones.



the *bottom-up process* (the involved actors are specified in the project and connected together to form larger components). It stems from an initial situation, defines a final goal, and builds on it a path organized in intermediate steps.

Application and Cases Study

The application of the top-down model is mainly aimed at improving the acceptance and reducing any conflict of interest about new spatial development projects (new wide-scale infrastructure, or new high impact developments, such as broad changes in cultivations for renewable energy production in developing countries).

The potentials of this model go beyond a mere informational support and gaining public consensus. One example is the proposal and validation of platforms that use ITC instruments, such as the Public Participation GIS platform - PPGIS (Panagopoulos et al, 2012), defined and applied on an experimental basis in Portugal, using geo-referenced three-dimensional modeling tools in a GIS environment, supported by public database (such as Google-map, Microsoft Virtual Earth, etc.). This tool becomes an opportunity for the population, thus providing citizens and stakeholders with a wide knowledge platform, continuously updated, which can collect both opinions and suggestions on topics proposed by the public administration, and both expression of new needs and requirements related to specific sites. At the same time, for the public administration PPGIS becomes a place for the collection of public feedback on a given subject, ideas for further analyses on general issues of common interest, or on specific indications expressed by interest groups.

The bottom-up process starts from a common goal and develops both through spontaneous actions and actions guided by local associations and groups. One only needs to think to sustainable agriculture. There are numerous collective initiatives such as the social gardening groups, which occupy uncultivated areas of the city to turn them into lush green areas, or the community garden groups, where citizens become farmers and cultivate small plots of their own city for the sake of sustainable agriculture. When actions are carried out by local associations and regional stakeholders, this desire can lead to events or exhibitions that go beyond the small scale, with a national or even international eco. This is the case of 'Orticola', in Milan, where urban horticulture is seen as a new form of sustainable landscape, or of the amazing transformation of the Champs-Élysées in a countryside corner on the occasion of the bio-

diversity feast. In this latter case, for a weekend, the avenue expression of the political power has been transformed by French farmers in a cultivated space, a sort of huge farm with trees, flowers and animals, in order to enhance national agriculture and raise awareness of all actors about the importance of agriculture as a sector of multifunctional production.



Fig. 3. Champs-Élysées, 2010 - <http://www.architettilroma.it>



Fig. 4. Community garden - Imola (photographs by E. Maino, 2014)

Various scientific studies based on digital tools can be mentioned also for the bottom-up processes, aimed at the participatory collection of useful data lending support to the landscape planning process, starting from the definition of the most attracting and used places, which consequently require safeguard or revitalization actions (Cardone et al., 2013).



Fig. 4. @participact - A ParticipAction experiment at University of Bologna - <http://participact.ing.unibo.it/>

Those two participatory models can be applied jointly, starting from the first or the second, depending on the initiator and goals. Some participatory processes can start with a bottom-up model, promoted by local associations, and then provide information or feedbacks about specific topics to public administrations (top-down model). This is the case of the project “Cives: citizens towards sustainability”, carried out in Milan in 2011 and 2012, focusing on the subject “agriculture and city” in view of the 2015 Universal Exposition “Feeding the Planet, Energy for Life” (Sartori, 2012). This project, aimed at recreating and improving the weak link between the city and the countryside, is based on the active role of citizens, in proposing solutions for the reuse and enhancement of empty urban spaces, and increasing and improving the organization of goods and services of periurban agriculture (bottom-up model).

At the same time, strategic urban development projects and interventions planned by the Municipality of Milan (“la Darsena” / Docks; “il Parco delle risaie” / the Paddy park; the creation of the rural linear Canal park along the ‘Naviglio Grande’) have been selected and critically analyzed through participatory laboratories and an e-participation environment (top-down model). At the end of the participatory activities, the achieved results have gone beyond the formerly planned goals of increasing the awareness of the population and collecting feedbacks for the public administration: further design proposals for the study areas have been formulated and have been the subject of a commitment for-

mally subscribed by public and private stakeholders, with the “Proposal and convergence points charter”.

On the contrary, the Integrated plan of urban regeneration (PPTR) of the Puglia Region stems from a top-down model, whose strategies are based on gaining shared knowledge and increasing population’s awareness on landscape and regional planning. In particular, territorial animation tools are used to involve associations and local institutions, with the aim to increase the sense of responsibility and the population’s capability of being part of the transformation processes and influencing public decisions. Starting from this last goal, bottom-up participatory tools are activated, such as “the call for design ideas and best production practices for landscape enhancement”, which allow to bring to light new projects, and to make ongoing actions and best practices for the enhancement of the Puglia landscapes more visible. Those projects are integrated in regional planning, with the aim to acknowledge them, and to connect them to each other and to the surrounding landscape more efficiently.

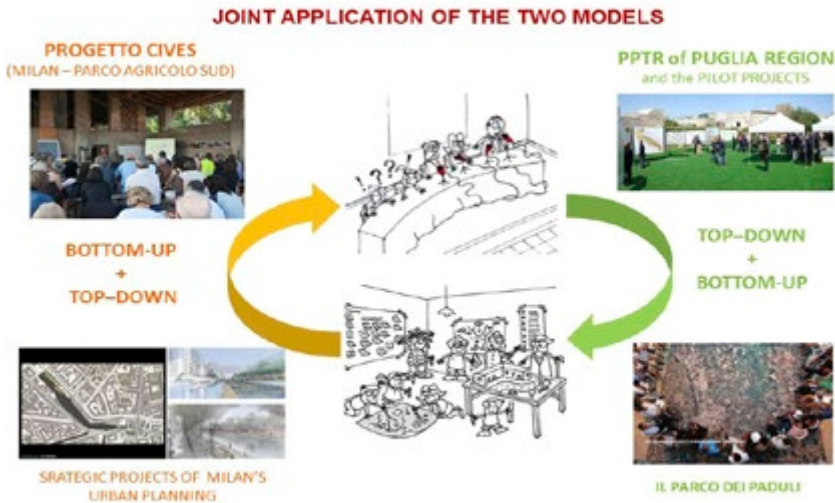


Fig. 5. Joint application of the two models

Among the undergoing projects aimed at enhancing agricultural landscapes and multifunctional agriculture, we can mention the pilot project for the Paduli Multifunctional Agricultural Park, started in 2003 and carried out until 2009, with the aim of exploring new forms of eco-tourism lending support to the agricultural sector, to the regenera-

tion of rural landscape, and to the enhancement of its beauty. Through thematic workshops, services and events are experienced in the field of landscape usability (soft mobility and cultural routes laboratories), agri-cultural productivity, enhancement of traditions and new wine and food researches, and sustainable accommodation. This pilot process has led the ten municipalities involved to an Integrated Program for the management of rural landscape, “Lands of Paduli among olives, stones and icons” issued in July 2011, which resulted in the signing of a Memorandum of Understanding with the Department of Regione Puglia for the joint experimentation within the PPTR.

Conclusions and perspectives

A great European intellectual, Hugus de Varine, inventor of the Eco-museums or Community Museums, wrote: “... the community should hold and be responsible for material and immaterial common goods, also when they are owned by privates. The community should invent and enhance them, and decide on their use, transformation and protection...” (Hugus, 2004).

Therefore, the application of participatory models is a necessary step for rural landscape to change back to a “theater of the citizens”, a place where the farmer is no longer an entrepreneur, and becomes once again a gardener. At the same time, citizens return to be active and aware consumers and users, assuming an active role in the protection, development, management and sustainable care of their landscapes, and active spectators as well, capable of critically monitoring the effects of the planned actions.

Agriculture thus becomes producer of beauty and both material and immaterial goods, and identity local and broader scale values, both within small spaces in densely built-up urban contexts (such as urban parks and gardens), and in open spaces (where vineyards and orchards become identity elements and attractors in the landscape, which also becomes a space to be used in the free time). A beauty which should not necessarily be referred to a pastoral or nostalgic image, but to the past, as a cultural and agricultural tradition, to the present, as the result of the stratification of signs over time, and to the future, as a collective vision of landscape.

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RE-VITALIZING THE CULTURAL AND CULTIVATION LANDSCAPE HERITAGE: THE CASE-STUDY OF COUNTRYSIDE VILLA IN PRADALBINO

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Summary

If we travelled back to the past, Renaissance would show us an image of the landscape “tamed” by men’s hands and talent. The landscape of the XVI century was perceived by travelers not just as productive land, but the beauty of the geometrical order – visible walking through the communication routes – was recorded in their memoirs. During that period, remarkable architectural complexes, villas, rose in the countryside. Life in villas was active and contemplative joining aesthetics to utility: the elegant architectures with the spectacular and wide gardens opened to the regular geometries of the surrounding countryside.

Nowadays, observing the same landscape frame, we can only notice the loss of this beauty, of the architectural complex vitality and of surrounding open spaces, or even its state of abandon and/or the cancellation of its rural history due to a chaotic urbanization. The countryside Renaissance villa has become a silent place, poorly connected to the territory.

Within this study we wonder: could rural Renaissance villas be again places of ‘culturale e colturale’ (cultural and cultivation) fervor, places of leisure and production? Places in which a cultured dialogue between city and countryside occurs? Multifunctional attractor points, free time fruition oriented and at the same time characterized by a rural productivity that allows a self-support, a mutual and constant exchange process between land and surrounding territory?

For answering we set the questions within the context of XVI century country villas in the Bologna area, choosing among them an actual case as pilot example: Villa Borra in Pradalbino (suburb of Monte San Pietro, Bologna).

The application of a specific, multi-scalar (regional, provincial, local), territorial and landscape planning and of the tools that agricultural politics offers for the purposes of a multi-functional recover, revitalization processes of the rural heritage. This processes of project and management of the landscape goes beyond the mere phase of the architectural recovery, oriented only to the accommodation activities, in order to offer productive and cultural activities addressed both to an educational and aware tourism and to a social and sustainable management of the historical rural landscape involving the youth entrepreneurship.

Keywords: cultural heritage, sustainable management, city and countryside, protection and development

Introduction

Images of landscape perceived along the way are vivid in the mind of the traveler, to such an extent that the journey becomes a ‘perceptual and cognitive experience’, through all senses. But how can this experience-related knowledge process happen? Not just crossing the landscape, but living it, making a stop and interacting with local inhabitants, who over time have transformed those places according to its specific *genius loci*, related to a deeply-rooted knowledge and to the relationships with their habitat. The inhabitants live the ‘cultural landscape’, whether urban or rural, placing themselves in a well-balanced relationship between nature and the man-made environment, between aesthetics and utility. As in the past, when the Renaissance period would have shown us an image of the landscape “tamed” by the hands and talent of men. The landscape of the sixteenth century was perceived by travelers not only as a productive land: the beauty of its geometrical order – visible walking through the communication routes – was Recorded in their memories.

But what landscape is perceived by today’s travelers? They can notice the loss of its beauty, the loss of vitality of many buildings and their surrounding open spaces, or even its state of abandon or the cancellation of its rural history due to a chaotic urbanization. Local inhabitants, furthermore, no longer recognize it as a part of their own past, perceiving only the walls that enclose their own property.

In Italy, laws, planning policies and design initiatives still too often stem from the need for an urgent restoration of architectural elements, such as the recent Law Decree no. 83/2014, ‘Urgent provisions for the protection of cultural heritage’. It was mainly issued to define funding strategies for the restoration of cultural elements inserted within tourist routes. That restoration is still too often based on constraints and restrictive protection of the architectural heritage, compromising its use and productivity. The only function permitted is to use it as a museum. Therefore, entire pieces of landscape, such as towns, buildings, monuments, and gardens, merely become objects to be observed by evoking their past. They lose any active role and, despite the mutability inherent in the landscape, undergo costly maintenance works aimed at preserving their image as it was frozen in the past. In the eyes of an observer, those places, subject to a sort of maquillage, become anachronistic cathedrals, completely detached from their contemporary context. To overcome such vision, cultural heritage restoration projects should be part of a planning process that involves the entire landscape, including not only the cultural and historical aspects, but also economic, social and environmental issues, with the active involvement of all the actors, at the local and global scale.

The scientific literature shows how we can learn lessons from the past (Antrop, 2005; García, A. I. and Ayuga, F., 2007; Scazzosi, 2005; Tor-

reggiani et al., 2014). History is full of examples of sustainable landscape management. Starting from the early Renaissance, when interventions addressed –with different intensities– aesthetic, contemplative, and merely material issues (Massarelli, 2013). The Renaissance country villas are a clear example of that. Born to allow landowners to supervise the work in the fields, they became refined poles where contemplation of a properly cultivated and active land was performed: a ‘*refuge*’, a ‘*locus amoenus*’, for alternate intellectual ‘*otium*’ and ‘*negotium*’ (farming activities).

In this paper, the authors address the following questions: could rural Renaissance villas get back to be ‘places of leisure and production’, of knowledge and cultivation, with a view to their sustainable, vital and diversified agricultural management? Places where a dialogue between city and countryside occurs? Could they become multifunctional attractor points, focused on food production, tourism, and well-being, allowing to combine rural productivity and a mutual and constant exchange between the farm and its surroundings?

In order to provide answers to the questions above, the study focuses on the recovery of the ‘cultural and cultivated’ landscape heritage of Renaissance country villas, in particular those in the hilly area of Bologna. Besides interior and exterior architectural aspects, the study will focus on their relationships with the surroundings. In particular, the characteristics of the rural landscape of the Renaissance are studied, based on written and graphical sources, and a specific case study is analyzed: Bazzano and the surrounding municipalities, and Palazzo Beccadelli ‘La Borra’ in Pradalbino (a village in Monte San Pietro, Bologna).

Vivide nella mente del viaggiatore sono le immagini che si scolpiscono lungo il suo tragitto, tanto che il viaggio diventa ‘esperienza cognitiva e percettiva’ del paesaggio attraverso il coinvolgimento di tutti i sensi.

Materials and methods

The research method is aimed at the definition of guidelines and criteria for the recovery of the open spaces of Renaissance villas. It consists of different stages and scales (from the landscape scale to a specific case study), starting from studying the landscape on the basis of graphic representations and written sources (Cianci, 2008). Such research is carried out both for the Renaissance and contemporary rural landscapes, based on different representations (scale, representation systems, digital technologies for the interpretation of historical sources and for the realization of contemporary database).

The phases of the project can be summarized as follows:

- historical reconstruction, based on written sources and maps of the Sixteenth century, of the peculiar characteristics of the Renaissance

rural landscape of Bologna. Thanks to the analysis of this historical frame, the first guidelines and lessons are learned from the past, with the aim to translate them into a project for the restoration and re-use of agricultural landscape systems;

- definition and selection of the study area and of the specific case study. The study is focused on the hilly rural landscapes of southern Bologna, consisting of the following municipalities: Bazzano, Cre-spellano, Castello di Serravalle, Monte San Pietro, Monteveglio, Savigno, Zola Predosa;
- analysis of contemporary landscapes, through the relevant planning tools and with the support of local and regional institutions, with the aim to highlight the most important activities, landscape systems and potentials, guidelines and current scenarios in the field of local development and enhancement of local identities;
- analysis of the landscape of villa Pradalbino;
- definition of restoration project guidelines, aimed at a sustainable re-use and management of the cultural landscape and rural heritage.

The countryside of Bologna in the Renaissance between written and graphical sources

How was rural landscape in the Italian Renaissance? In the literature of travels which develops between the Fifteenth and Sixteenth centuries, in the narrations, and in the reports of ambassadors, men of arms and merchants, we can frequently find descriptions of the 'beautiful landscapes' of northern Italy that could be observed along the main routes (Calcagno, 2006). A landscape 'tamed' by the hand of man, subjected to major land reclamation (construction of channels and weirs to control river flows and prevent flooding) and land modeling projects (terraces and embankments), allowing the cultivation of olive trees, vineyards and fruit trees. Country villas substantially contributed to further characterize those landscapes, with their elegant architectures and scenic gardens, open towards the cultivated land, and connected to it by a unitary landscape design.

Rural landscapes of Bologna in the Renaissance are described by geographers and cartographers as well. Guerrina Cinti (2008) performs a preliminary survey with the help of two written sources: the first edition dating back to 1453 of 'Italy Illustrated', a manuscript by Flavio Biondo, and the 'Description of the whole Italy' dating back to the second half of the Sixteenth century, by Leandro Alberti. Those two manuscripts, and in particular the work by Alberti, give us an almost pictorial and varied description of a prosperous countryside, organized around the focal points of villas and churches, where the countywide was a place of pleasure and beauty, for the beautifully adorned gardens where citrus

trees and vine rows could be admired. Alberti highlights also how new land arrangement systems and the introduction of innovative cropping systems had changed the landscape. Those changes included: modern agricultural management systems, such as crop rotation, that allowed to substitute the fallow land system and encourage animal farming; the introduction of new crops, such as flax, hemp, mulberry trees (called 'moroni' by Alberti), besides small lots of orchards and vines. All that gave rise to a landscape populated with trees, which would have later allowed the cultivation of vines, meadows and forage to allow the feeding of animals. The aesthetic innovation is represented by the redesign of the fields around the new center of the Renaissance villas, that in Bologna, unlike other areas such as Veneto and Lombardy, took always place in compliance with pre-existing landscape signs, mainly consisting of the centuriation and the forts. The villa, its garden and the surrounding countryside thus underwent a unitary transformation project, generated by a univocal nature of signs and relations. The geometries of agricultural land and the tree-lined signs can be found in the villas. At the same time, the orthogonal lines that organize the layout of the *cultivated patches* and farm houses depart from the villas themselves.

The first 'visual census' of the plains and the hills around Bologna by Friar Egnazio Danti provides us with an image of the countryside, consisting of a collection of nearly three hundreds sketches. Danti registered churches, castles, villas, bridges, towers, overall views of villages, and even ruined buildings (Treaty of Radio Latino, 1586). His description may be compared to a sort of perceptual artifice, capable of projecting 'a documentary shot four centuries ago, full of suggestions and poetry typical of the images of the past' (Fanti, 1967- p.37), as well as providing a description of the territorial organization of the Renaissance. An organization that, besides showing the (economic and political / religious) control of rural areas by the power of the city, shows how transformations and innovations have been introduced, while preserving the characters and the signs of the existing landscape.

Those surveys will then be used for the design of the Belvedere Gallery, a work started in 1580 in which Pope Gregory XIII commissioned frescos of maps from all over Italy. Among the frescos, the the Map of the Countryside of Bologna commissioned by Ugo Boncompagni (Pope Gregory XIII) is particularly important. Finished in 1575, it occupies an entire wall of the 'Bologna room' in the Apostolic Palace of the Vatican, with a size of 466 x 850 cm. Recently it underwent a digital restoration process, for its reproduction and wider dissemination (Aksamija N. e Ceccarelli F, 2011).

That map shows a landscape in which both devotional and agricultural aspects of the countryside are present. Since 1506, Bologna was definitively annexed to the Papal States, and over the following three

centuries it was governed by a Papal legate, in collaboration with the local oligarchy. But, if on the one hand such representation gives us a picture in which the countryside is under the full control of the apostolic authority, on the other hand the facts prove that the countryside is subject to lawlessness and violence: ‘a theater of crimes, robberies and fear’, exacerbated by political rivalries and aristocratic alliances.

Nevertheless, the countryside preserved its productive function, in direct relationship with the city. The urban aristocracy and the Papacy were investing money deriving from the flourishing trade, thus gaining new territories through land reclamation and new water infrastructure. This was accompanied by a program for the recomposition of fragmented farm units (Bocchi, 1984), which favored landlordism, with the development of sharecropping contracts. Thanks to those investments and transformations, the countryside was a source of *utilitas* and *venustas*, supplying to the city goods aimed at the material well-being and gastronomic quality, so much that the city of Bologna was called ‘the fat’ by the cartographer Sebastian Munster. Since the Middle Ages, that *topos* outlined the city of Bologna, together with its University, as a stereotype both among the travelers and local people (Aksamija, 2011).

The case study: the Bazzano area and Villa Borra

The study area lies in the foothill system of the Emilia-Romagna Region, between the Samoggia and the Lavino rivers. This area is characterized by a very diversified territory:

- the geo-morphological and pedological system identifies and characterizes the study area, with its landform and manifold gullies;
- the widespread connective ecological system of relevant natural and landscape importance, where the Lavino and Samoggia rivers represent the main linear connection systems, and a Site of Community Importance and the Abbey of Monteveglio Regional Park represent the nodes of the ecological network;
- abundance of cultural heritage sites, consisting in villas and their gardens, their ancillary buildings (chapels, barns, farm buildings), and churches. Specialized crops and forests surrounded those sites.

Within this landscape system, the Villa Borra in Pradalbino case study has been selected. This choice was due both to its hidden farming potentials, and to historic events, which are nowadays the subject of interdisciplinary studies. A place of ‘*pleasure*’ and ‘*retreat*’ (*Belriguardo*), which the historical and cultural values of a ‘Literary Park’, where Cardinal Lodovico Beccadelli (1501–1572) used to retire with eminent humanists.

L. Beccadelli was both an ecclesiastical man, driven by economic necessity, and a man of eclectic culture. Among his teachers and visitors of the Pradalbino Villa we can mention: Giovanni dalla Chiesa, Giulio

Camillo Delminio, Luca Ghini, Ulisse Aldrovandi (Fragnito, 2008; 2011). Studies on archives and letters where he had been exiled are in progress, in order to reconstruct the history of the villa, both in terms of visits and productive activities. Historiographical hypotheses have found a similarity between the Pradalbino Villa and the villa in the island of Šipam in Dubrovnik (Ragusium), where Beccadelli had been exiled, which also shows a rural landscape crossed by paths, divided into land allotments cultivated since ancient times with vineyards and olive trees, and scattered with rural houses (*villae rusticae*).



Fig. 1-2. A view of the garden, (photographs by E. Maino, 2014)



Fig. 3-4. The main building of Villa Borra in Pradalbino, and a view of the garden (photographs by E. Maino, 2014)

In addition to those related to the countryside organization system, more similarities can be found in the historic villa. Even in the Croatian case, Beccadelli had operated expansions. In particular, these were aimed at the realization of two side wings, thus leading to a U-shaped layout which is different from the L-shaped typologies of the island. Despite the substantial collapse of interior walls, the two wings had a productive function. The western wing hosted an oil mill, the northern one a kitch-

en and a cellar. The large openings of the northern wing introduced by Beccadelli faced the vineyards, fields and olive groves, thus establishing a more direct relationship with the surrounding rural and natural landscapes, rather than with the small enclosed garden at the main entrance, artificially created (Grujić, 2000).

Moreover, its current ownership and property management make the Pradalbino Villa a privileged place of study. The property, passed for donation to a private foundation, has entered into an agreement with the University of Bologna, making it a unique field of study and an ideal laboratory *en plein air*. The goal is to outline guidelines for the 'functional restoration and enhancement of the characteristic flora and landscape, in the perspective of a broader study on the entire property, focusing on the establishment of a park including the villa and the farmland, for an overall extension of about 35 hectares.

The contemporary rural landscape of the study area

The sources used for the analysis of the potential and critical issues are: knowledge framework and planning guidelines acquired from local and super-municipal planning tools (Coordination Territorial Plan of the Province of Bologna, 2012; Structural Plan of The municipalities of the area of Bazzano, 2013); on-field surveys on the study area.

The cartographic sources, derived from elaborations made with digital tools and GIS software, outline an objective description of ongoing transformations.

The study area is identified in the regional and provincial planning documents as part of the hilly landscapes of Bologna. This landscape unit has over time remained lively, both from a cultural point of view, for the manifold historical sites, and from an agricultural point of view (agricultural diversification). Rural plots with small size patches, jagged perimeter and mixed formal and cultural size still remain, including vineyards and orchards with excellent certified quality produce (DOC and IGP). These crops represent important elements of local identity, such as the Vignola cherries, and are intermingled with arable land, permanent meadows, and areas where agriculture maintains a high presence of natural spaces (wooded spots mainly made up of oaks, hornbeams and chestnut trees).

The analysis of the planning tools has been associated with the study of the visual perception of the study area, which is crossed by a dense network of paths that run along the gentle slope of the hills. Landscape is perceived as a diversified mosaic of crops and forests, where the vision of gullies, typical of the local geology, create surprise and show the charm of the force of nature. Besides those cropping and vegetation systems, we can find an historical system consisting of churches, oratorios, and sanctuaries, country villas (palaces, castles and towers), and their farms.

The system of visual relationships that connects them allows to read the signs of the above-described organization operated in the Renaissance in the rural areas of Bologna. Ancient castles founded by Matilde di Canossa, as the Monteveglio Abbey (now the headquarters of the Regional Park of Monteveglio), or San Lorenzo in Collina, San Martino in Casola, beautiful palaces resulting from the reconstruction of ancient castles and fortifications (such as Torre Cattani and the Villa Stagni), and constructions dating back to the Renaissance made by craftsmen from Bologna, such as Palazzo Dondini, are still present in this area.

Results and discussion

This rural heritage, which has preserved traces of historical memory over time while assimilating the modernization/mechanization of agricultural activities, is subject to preservation and conservation policies by the planning instruments. Quality produces and historical and ecological outstanding sites are identified, together with initiatives aimed at promoting wine and food products. In order to increase people's awareness and knowledge of the landscape various initiatives are promoted, such as wine and food paths, and routes aimed at allowing people to observe landscape from particular scenic views or visiting historical sites, such as oratorios and churches. Despite those tourist paths that allow to combine agriculture and architecture, in most cases private sites cannot be visited. In few cases those goods were acquired by public institutions and are accessible by the public (for example, the Ferruccio Busoni garden of Villa Marzorati), or host public administration or education activities for children or adults (such as the San Teodoro center). It should be stressed that most Renaissance villas are privately owned, and only a very small part of their old rural properties still remain, within a urban and often chaotic landscape. Therefore they have lost their original function of production centers, and have become punctual elements totally disconnected from the surroundings, whose preservation entails very high maintenance costs, which can only be born by means of alternative production activities, poorly blended into the context.

Between history and present days: indications of a restoration project

The analysis of the characteristics of the rural landscape of the Renaissance and current potentials has allowed us to define criteria and indications for a project aimed at the revitalization and enjoyment of rural heritage, in which the Renaissance country villas could return to be attractors and vital centers in the area.

Consolidating and strengthening the mutual relationship between urban and rural landscape

Particular attentions is paid to those areas around the city where agriculture is not only aimed at the production of material goods (food and energy), but becomes an opportunity for new cultural and educational economies, experimentation and research, sustainable best practices, and social cohesion. These functions can be embedded in Renaissance villas, which thus can return to be productive nodes, also by means of promotion and development of productive chains focused on excellence and local identity, and tourism and territorial marketing tools. All this, through the reintroduction of agricultural production where villas become laboratories and places for exchanging knowledge among practitioners, experts, scholars, and beginners, in the fields of innovative and sustainable cultivation and food processing techniques.

Conceiving an ever changing and renewing landscape

As it happened in the Renaissance with the introduction of innovative cropping systems (such as orange groves), which were capable of arousing astonishment, the process of revitalization of rural landscape should not only consist in a commemoration and introduction of historical productions. The cropping system should be related to the local context, with the objective to strengthen the historical relationships between the city and the countryside. Industrial activities, craftsmanship and agriculture should be harmoniously blended together, also by means of *ad-hoc* crops, capable of supporting the ongoing production. From a social point of view, measures and incentives stemming from rural development policies should be evaluated, in order to encourage and support young entrepreneurs.

Strengthening the relationship between rural landscape and Renaissance villas

In the rural heritage restoration project, traditional signs and relationships that existed between historic villas, gardens and agricultural land should be analyzed, through the study of linear marks in the agricultural landscape (rows, irrigation ditches, land allotment subdivisions, and cultivation changes), in relation to those that can be found in the architecture of the villa and its garden. When those signs have been lost, due to abandonment, careless urbanization, or agricultural simplification, the landscape project should introduce new signs aimed to create a bridge between history and modernity.

Respecting pre-existing landscape signs

As the project for the transformation of the countryside which took place in the Renaissance started from the existing systems, any new re-

development and revitalization of rural landscape aimed at a sustainable recovery must comply with pre-existing elements, by combining safeguard and innovation actions. In the case of a building, for example, architectural conservation constraints should be combined with innovative energy efficiency solutions and flexibility, to allow changes needed to adapt to new functions, while respecting the original formal features of the building.

The garden as a place of production and ornament

The garden should be recovered and play the original role of a place of ornament, experimentation and observation. In the past rare, exotic and medicinal plants were cultivated: nowadays gardens should return to play a production role, in both material and research and education terms.

The case study of Villa Borra in Pradalbino

Within the study area, the Pradalbino Villa proves particularly suitable for a project aimed at combining preservation and sustainable and innovative development. Villa Borra, together with its agricultural context and the evocative geomorphology of the surrounding area, could easily give rise to a sort of *‘laboratoire en plein air’* in which the farm, the manor house and the park are evidence of a symbiosis between the villa and the countryside. The villa could thus become the place of activities managed by young entrepreneurs, with the aim to:

- enhance and restore pieces of traditional agricultural landscapes, also by means of the reintroduction of native species and cultivars strongly linked to the agricultural traditions of the place (e.g. the St. Luke artichokes, wild asparagus, fava beans, chickpeas, almonds, and hazelnuts), also in relation to synergies that could be activated with local food processing enterprises;
- promote and develop excellence-related productive chains, and tools and services for tourism and territorial marketing, such as the reintroduction of native vines and the restoration of the winery and its open spaces. All this should be combined in a wine-farm start-up project, based on the cellar of Villa Borra, conceived as a place of production, representation, tasting, tourist and cultural (music-art-literature) and food and wine events;
- introduce new crops and activities, such as new cherry orchards, to experience the culture of cherry woods descending from 6 clones, of which 4 coming from the Tuscany Apennines, and 2 from the Emilia Apennines;
- rediscover the paths, meadows, and woods, and the La Croce, Frenadello and Casone farms, whose traces and ruins are still nowadays legible, which were the favorite retreat of a young Ludovico Bec-

cadelli and other users of the villa; they should be carefully restored and enhanced, by means of a touristic, recreational and environmental path linking the historic rural settlement and the surrounding countryside, its outstanding geological, environmental, historical, cultural and productive sites, starting from that silent network made up of old roads, churches, and historic rural houses;

- conceive the park as a place of experimentation and education, by means of: a preliminary botanical survey and the creation of a demonstration catalog of ancient vines; the construction of a medicinal plants garden and the organization of initiatives for the enhancement of their use in the ornamental and gastronomy fields, as well as in the essential oil industry.



Fig. 5-6. A view from the Villa Borra in Pradalbino, (photographs by E. Maino, 2014)

Conclusive notes

The restoration project of Renaissance villas should provide seemingly conflicting actions, such as preservation and sustainable innovation, on different scales: from the broader landscape scale, to the local scale, and vice versa. At the broader scale, the project should aim to promote the landscape and favor its knowledge, within a touristic network strategy. The introduction of innovative systems and digital tools could favor marketing and promotion at national and international levels (DL no. 83/2014 for start-up projects in the tourism sector). At the local scale, the approach should combine *utilitas* and *venustas*, within the development of entrepreneurial activities related to agriculture, cultural and social activities, well blended in the surrounding landscape.

The landscape project for the recovery and revitalization of the rural heritage should analyze the specific potential and opportunities of each case, enhancing and preserving the character of a place, supporting the existing activities and business networks, and encouraging the develop-

ment of new ones. As it was in the Sixteenth century, each project would thus multi-functional are present an open laboratory, in which proposals address more disciplines, such as: humanities (literature, theology, art,...), sciences (agronomy, environmental sciences, architecture, ...), and computer, engineering, and economic disciplines.

Such landscape enhancement project should combine usability, meant as aesthetic contemplation and meditation, and productivity, meant as a useful live and lived landscape, expression of a past that can be put in connection with contemporaneity.

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ECONOMIC EFFECTS OF RURAL TOURISM. FARM, FOOD-AND-WINE AND ENHANCEMENT OF CULTURAL ROUTES

Antonietta Ivona

Summary

During the last few years many different policies have tried to reduce the pressure of tourism, but most are unsuccessful. Among the proposed measures to limit the damage of a “touristicization” over the places affected by tourism is the promotion of alternative forms of tourism such as rural, which allow the reduction of tourist pressure on the major centers and facilitate the dissemination of knowledge of different environments. The alternative tourism will determine, according to the prediction model, a wide diversification of tourism and the success of those alternative forms of tourism niche with a strong territorial characterization. The sustainable rural tourism is a form of exploitation of the rural territory that emphasizes environmental and cultural specificity, commonly summarized by the term “cultural heritage”. Sustainable tourism in rural areas as it is based on local heritage is, therefore, linked to natural ecosystems such as the typical aspects that characterize the local communities heritage, traditional food and wine and, more generally, to the local culture.

The paper aims to verify the effects of tourism in development of rural areas with a particular attention to farm tourism, food-and-wine and cultural routes.

Keywords: : sustainability, economic development, diversification

Introduction

Most people consider the territory as a substratum almost inert and inorganic, as a simple stage for communities and human activities. Actually the territory as a region, it's a whole and an organic structure with human and physical elements; one acts on the other (Bissanti, 1978).

The different distribution of men and their activities on space has a precise functionality and a particular aim: to emphasise resources and territories.

The knowledge of landscape resources (landscape as a combination between unmistakable human and physical features) can influence the economic and social development of a particular community if their use is strategic.

Tourism is one of that activities that use and waste the territory; it, always, needs new and uncontaminated spaces. But, at the same time it reproduces processes of urbanisation so that typical features of places become less evident.

Often, land potentialities are modified with the consequence that “the space is not only visited, it is also organized (remodelled, restructured) and also consumed” (Lozato-Giotart, 2008, p. 20). There are three big ambits in which changes take place:

- style of life and welfare of host community (probably it occurs a loss of cultural heritage);
- functional, productive and assimilative power of ecological system;
- nature, with a change of ecosystem.

A careful tourism planning, congruent with the principles of sustainable development, should prevent or restrict the pollution of sites made fragile by an excessive tourist flow. The sustainable development of tourism means, instead, to preserve the “diversity” of local culture and places.

In the last decades change in use of soil, different migratory dynamics and economic, social, environmental impact caused by new tourism forms and outdoor recreation, have increased general interest towards rural tourism. Two land components are became very important: the first is the infrastructural and material component (environmental elements, natural resources, public and private structures, infrastructures); the second is the immaterial component, or capacity to emphasize some or all resources.

To reach a greater performance of farm tourism system (and generally of rural tourism), it's necessary a strategy based on valorisation of regional heritage as environmental, cultural, artistic, historical resources and agricultural traditional products. In other words it occurs to emphasize relationship between agriculture and tourism, considering it as a strategic factor in economic development of an area.

Rural tourism as opportunity for economic development

Contemporary international tourism complexity (diversification, sophistication, globalisation) sets new problems and consequently a new tourism management is required. Besides, considering that tourist phenomenon has reached remarkable dimensions in recent years (and presumably it will assume other and greater dimension in the future) it is necessary to set greater attention on the impact that it has already determined on the geographical environment (physical, economic and social), to prevent irreparable further damages (Hunter, 1997). Tourism can be considered an important sector of economy; it favours both local economies development processes and depressed areas preserving, at the same time, natural resources. It is occurs, therefore, analyse relationship between tourism and environment; last one understood not only as natural environment and built, but also as social, economic and cultural system (Dewailly and Flament, 1996). Since Conference on Earth held in Rio

de Janeiro in 1992, tourist development sustainability has become an important matter. According to common opinion, tourist sustainability can be reached only through a widened social control, and sharing opinion that tourism must respect physical and social environment in which is inserted.

In the past many politics have tried to reduce tourism pressure, but few are resulted incisive. One of the measures proposed to limit damages of an excessive "touristisation" has been promotion of alternative tourism forms as rural tourism, particularly right for those places-destination with significant tourist flows. Aims are several; for example one is the diminution of tourist pressure on most greater centres; another is stimulate the knowledge of different environments (Innocenti, 2007).

According to expectations, alternative tourism will define a greater market segmentation and the success of niches tourism with a strong territorial characterization.

Sustainable rural tourism is a form of rural territory fruition that emphasize environmental and cultural specificities normally synthesized with "cultural heritage".

The sustainable tourism in the rural areas being based on the local heritage is, therefore, tied both to natural ecosystems and local communities with their typical aspects: artistic heritage, craftsmanship, wine and gastronomic tradition and, in general, the local material culture. Differently from attractions of traditional tourism forms (e.g. sea, mountain, archaeological sites) local heritage fruition is not immediate; it needs to be identified in space and this can be realized only with an opportune interaction between local actors and guests.

There are many international successful examples of rural tourism, according to sustainable development principles; for example: "Pibija Lodge: Conservation and Community development through ecotourism Project" in Colombia; "Rural Tourism in Gmina Muszyna: Development of new and existing trails, rest areas and sign posting system" in Poland; "Rural hosting system in the Cserhát region" in Hungary (WTO, 2001). All these experiences have achieved good results because of positive relationship between host communities and guests; increase in local income; conservation of cultural heritage.

All mentioned examples demonstrate the start of new politics for rural development and rural landscape and environment conservation, especially in European backward areas. These politics have considered changes in land use, new migratory dynamics and economic, social and environmental impact produced by new tourism forms and recreational open air activities (Trono, 1995).

Considering that a quarter of the European Union population and 80% of whole territory are in rural areas, European Conference on Rural Development held in Cork in 1996, established new rural development

politics that included agriculture development, economic diversification, natural resources management, and promotion of culture tourism recreational activities. The result has been an EU rural development based on the principles of sustainability with the dual objective to preserve the quality of rural landscapes and to create the conditions necessary to stem the rural exodus, valuing environmental resources existing there and diversifying economic activities.

During the World Summit on Sustainable Development in Johannesburg, World Tourism Organization agreed a common vision for rural tourism (WTO, 2002b). It was based on the following key principles:

- is alternative to mass tourism and so its target is niche market based on cultural and natural attractions;
- can play an important role in the growth of underdeveloped countries;
- joint planning between public and private sectors is strategic;
- a high standard of quality in rural tourism firms should be rewarded with incentives.

The strategies for rural tourism should consider the importance of organization and cooperation, given the fragmented nature of this sector (but more generally for tourism). Unlikely companies engaged in rural tourism can survive in isolation; and therefore necessary, create networks between companies or other forms of collaboration between companies that offer products related to rural tourism (e.g. partnerships between farms and equestrian centers). So the idea of the cluster applied to rural tourism could be the most effective strategy.

The relationship between tourism and agriculture

Many recent changes have involved rural sector; conservation of landscape and cultural heritage is increasingly; people come back to live in rural areas (counter-urbanisation). But the decline of many rural countries is a permanent feature (OECD, 1994).

Can the power of tourism's growth potential be harnessed to pull rural regions out of decline? Will rural tourism provide sufficient employment, income and capital flows to materially assist rural development? Could there be drawbacks to tourism development in the countryside? Should governments and communities intervene to assist or guide tourism development? There's no sure answer but only a datum is now indubitable: rural tourism is increasing and it's very probably that this trend will not stop.

Currently rural tourism development involves a vast number of visitors; but growth in rural tourism is difficult to quantify, because few countries collect statistics in a way which separates purely rural from other forms of tourism.

What is rural tourism? We can get a simply answer: rural tourism is tourism in the country side. But, on deeper consideration a simple definition of rural tourism is inadequate for many purposes; for example it's very difficult to furnish a definition which applies to all rural areas in all countries. Then, urban o resort-based tourism is not confined to urban areas, but spills out into rural areas; rural areas themselves are difficult to define; not all tourism which take place in rural areas is strictly "rural", it can be "urban" in form, and merely be located in a rural area; rural areas themselves are in a complex process of change.

Rural tourism is a complex multi-faced activity; it is not only farm tourism although it remains very important. Rural tourism comprises special interest nature holidays and ecotourism, walking, climbing, hunting, adventure, sport and health tourism, educational travel, arts and heritage tourism and, in some areas, ethnic tourism.

However, in almost all cases rurality is the central point in the rural tourism package.

It has been argued frequently that rurality as a concept is connected with low population densities ad open space, small scale settlements, generally of fewer than 10.000 inhabitants. Land use is dominated by farming, forestry and natural areas. Government policies lean towards conservation rather than radical or rapid change.

It fallows, therefore, that rural tourism should be:

- located in rural areas;
- functionally rural, built upon the rural world's special features: small scale enterprise, open space, contact with nature and the natural world, heritage and cultural identity maintenance;
- sustainable in the sense that its development should help sustain the special rural character of an area, and in the sense that its development should be sustainable in its use of resources. Rural tourism should been seen as a potential tool for conservation and sustainability, rather than as an urbanizing and development tool.

Different and sometime contrasting features between urban/resort tourism and rural tourism are shown in table 1.

Farm tourism in Italy

Deep transformations have produced a substantial change in traditional economic-social structure of rural areas. Now rural space is occupied by many activities that define its physiognomy; in addition to traditional agriculture there are many others as craftsmanship, services to the enterprises and to people. It 'widely recognized that rural tourism has played an important role in the economic restructuring of rural areas through regional development policies and programs of economic restructuring in rural areas of the European Community (Paniagua, 2002).

Tab 1 "Differences between urban/resort tourism and rural tourism" (Source: Elaboration on OECD, 1994)

Urban/Resort Tourism	Rural Tourism
Little open space	Much open space
Settlements over 10.000	Settlements under 10.000
Densely populated	Sparsely populated
Built environment	Natural environment
Many indoor activities	Many outdoor activities
Infrastructure intensive	Infrastructure weak
Large establishments	Small establishments
Nationally/ Internationally owned firms	Locally owned firms
Tourism interests self supporting	Tourism supports other interests
Much full time involvement in tourism	Much part-time involvement in tourism
Workers may live far from workplace	Workers may live close to workplace
Rarely influenced by seasonal factors	Often influenced by seasonal factors
Many guests	Few guests
Guest relationship are anonymous	Guest relationship are personal
Professional management	Amateur management
Many modern buildings	Many older buildings
Broad marketing operation	Niche marketing

Several strategic documents of the Common Agricultural Policy (CAP) have proposed that rural tourism should be integrated with agricultural activities in a process of diversification. Since Eighties of last centuries tourism was considered a potentially complementary activity for local communities and especially for farming families (Commission of European Communities, 1988). These guidelines coincided with an agriculture recession in the 1980s that produced a restructuring of farm business and a decline in farm incomes from agriculture activities.

Particularly farm tourism and local food products have had a strategic role to favour the start and the consolidation of sustainable processes of development, managed by the local operators, based on the endogenous resources both material (environmental resources, architecture, infrastructures, monuments, typical alimentary productions, etc.) and immaterial (culture, traditions, professionalism, history, etc.).

In Italian rural areas, a lot of initiatives of exploitation of rural tourism and therefore of farm tourism have contributed to spread a greater awareness of the opportunities of development offered by a sustainable

and integrated use of the local resources; to recover resources that risked to disappear or to degrade (for example rural landscape, rural buildings, monuments); qualify the territory through introduction of services both to enterprises and population; to strengthen local identity and feeling of affiliation to local community, through the creation of new bonds between local inhabitants and the exploitation of the environmental and economic cultural resources in the area; to redraw the relationships among urban and rural areas; in short, all initiatives aimed to make rural areas more attractive than others by creating a special offer (INEA, 2001).

Farm tourism development has reached in much Italian regions such a level of maturity to ask for a particular attention to the quality as essential determinant for the pursuance of the activity and to remain on the market.

In 2013 the number of authorized farms is 20,897 (+ 2.1%); the new licensed companies are 1,697 farm activities, stopped 1274. Compared to 2012, increase both the new permissions (+411 employees) and terminations (+49 units) (Fig. 1).

Farms offer a diversification of services with the aim to qualify their activity: 7,628 companies offer both accommodation and catering, while 10,184 companies accommodation and other farm activities.

The evolution of farmhouses in the decade 2003–2013 highlights the significant growth of the whole sector: the farms increased by 60.5% (from 13,019 to 20,897), those offering accommodation of 58.8% (from 10,767 to 17,102) and catering by 69.8% (from 6,193 to 10,514) (Fig. 2).

Then, between 2003 and 2013 the number of beds (+94,738) and the seating (+157,615) are grown. Even companies with tasting and those with other activities are grown significantly (+ 47.9% and + 62.7%). Also sports, educational farms and activities as eco-tourism are increasing (involving respectively 2,161, 1,176 and 2,247 companies).

Food, wine and enhancement of cultural routes

Food is an essential part of the tourist experience, long neglected by scientific studies on tourism. Since the beginning of the seventies of the last century rural areas, in industrialized societies, have been involved in continuous changes in their economic structure. To compensate for the continuing loss of income from traditional activities, they have begun the process of diversification by focusing on new agricultural products (e.g. as organic farming) and tourism. The summary of this strategy is identifiable in the food-and-wine tourism. If properly planned and managed it can help enhance the whole area. Furthermore food-and-wine tourism is complementary to agriculture and the food industry. According to Coldiretti (the main European organization of farmers

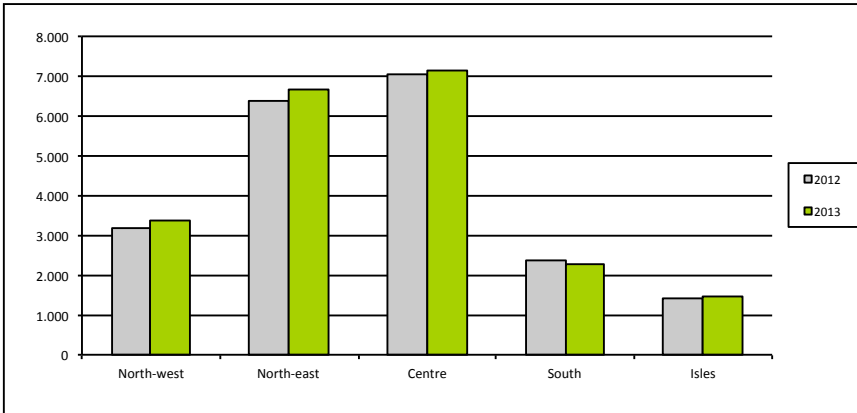


Fig. 1. “Rural firms for geographic areas, years 2012–2013” (Source: Istat, 2014)

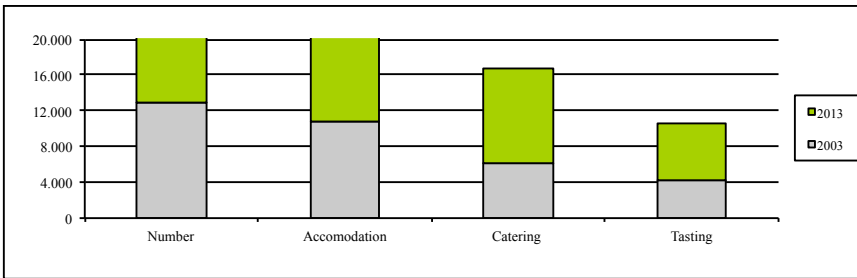


Fig. 2 “Rural firms: evolution in the last decade” (Source: elaboration on Istat, 2014)

with a million and a half members), food-and-wine tourism earns 5 billion Euros in Italy. Typical products are one of the main reasons of attraction of Italy for tourists, especially foreigners. Food has become a mode of communication with national and international tourists who, during the vacation, buy local products such as wine, cheese, olive oil, meats and preserves. The purchase of local products such as memory of the holidays is a rapidly developing trend favored by increasing opportunities for promotion of local products. Italy holds the European leadership of products recognized at Community level with well 262 denominations of origin, traditional regional foods are 4,813, 332 wines with Registered designation of Origin (RDO), 73 with a Registered and Certified designation of Origin (RCDO) and 118 Regional Geographical Registration (RGI). According to a study by the Commission European RDO and RGI products generate an economic value of 16 billion Euros; including RDO and RGI wines value rises to 54 billion (INEA, 2013). The combination of rural tourism, food and local

knowledge is realized through wine tasting tours, city of taste, farmers markets, festivals and fairs all over Italian territory. A significant example is that of the fairs, they are 42,000 (one fair every five municipalities) with a sales volume of 560 billion Euros. Also Wine Routes are an important economic initiative and an effective tool for the organization and development of wine tourism in connection with the natural and cultural resources. Currently in Italy there are over 150 wine routes with its own website, involving about 1450 municipalities with a turnover of around 2,5 million Euros. From the already-established experience of Wine Routes, Taste Routes (sometimes defined Flavours Roads) are created with the aim to promote territories in which there's production of various food specialties (one or more specialties). There are, therefore, Cheese Route, Ham Road, Rice Road and many others, or focused on the various products typical of a given territory: Road of Cremona taste, Road of Sila flavors and so on. The organization of a path by following the above issues allows the visit of sites (vineyards, wineries, farms), entrepreneurial associated activities (restaurants, hotels, bed and breakfast, wine bar) but, mostly, it spreads knowledge of places and host communities. The genuine typicality of food products emerges from link between product and territory of origin because some territories have "knowledge" consolidated over the years, as well as human and material resources so that food products aren't standardized. But a food product and its production area does not necessarily make itself a set of attractions sufficient to attract tourists. First, local resources must be analyzed critically and then organized thematically and systemically including, in addition to food and wine, even the cultural and natural resources of the considered area. Italy can count on the highest number of cultural heritage in the world (e.g. about 95,000 monumental churches, 40,000 castles, 50 UNESCO sites), 871 parks and protected areas, about 15,000 hotel facilities, 20,000 farmhouses.

According to the World Tourism Organization, the flow data are encouraging: foreign tourist flow in Italy in 2013 shows an increase of 3.1% compared to 2012; international arrivals were 50,2 million and 184,8 million overnight stays (+ 2.3%). Revenues were a total of 33 billion Euros, an increase of 3.1% compared to 2012 (about 1 billion Euros more). The impact on GDP was 10.3%.

All this requires an appropriate and effective communication of public and private actors who can convey the value of the overall offer of a particular territory as European cases of success demonstrate: La Rioja in Spain, the Rhône-Alpes in France, Langhe, Chianti and Acqualagna in Italy and many others. All cases where operators have skillfully combined the "culinary resource" with the characteristics of the land and turn them into unique cultural experiences and able to engage economic virtuous circles (Paolini, 2002).

In cultural tourism experience, food-and-wine specifically motivation can be the root element or a factor as important as others. To establish the value of dining experience in tourism product isn't sufficient only the degree of interest shown by tourist towards the resource itself, but also the productive vocation of the destination. In fact, not all the territories can offer food-and-wine tourism and, all the same, not everywhere you can do it (Croce, Perri, 2013). To decide for promotion campaign it's necessary consider the area, food-and-wine products and their features. But also target and economic context are important.

An example of link between food-and-wine tourism and enhancement of cultural routes is Oil Route "Terra degli Ulivi" in Apulia (Italy) (Fig. 3). The Oil Route "Terra degli Ulivi" is an association recognized by the Apulia Region, which has as its aim the development and promotion of extra virgin oil (RDO) "Cima di Bitonto" together with rural areas, historical centers, traditions gastronomy and folklore of all sixteen municipalities involved.



Fig. 3 "Oil Route - Terra degli Ulivi"

We can consider two hypothesis to promote Oil Route "Terra degli Ulivi"; the first consider Oil RDO as main attraction (Fig. 4); the second put cultural route as focal theme, e.g. "The Route of Romanesque" (Fig. 5). In the first case the main attraction is Oil Route, but we can promote other cultural and heritage tours, or simply a beach or a farmhouse holiday. In the second case the main reason is the Roman-

esque Tour but to which we can join taste tours (oil, wine, cheese), visit of farmers market and facilitates of rural world. Both proposals could increase an additional income to all rural tourism operators.

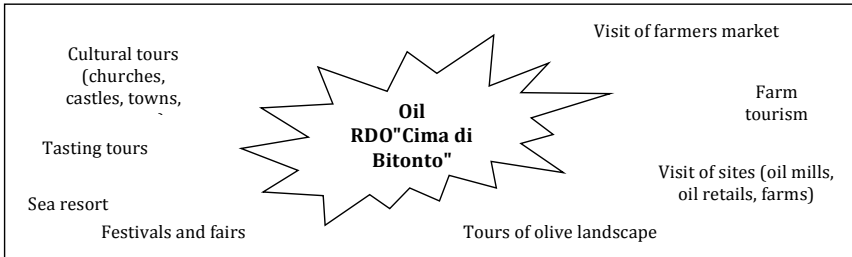


Fig. 4 "Oil RDO as main attraction"

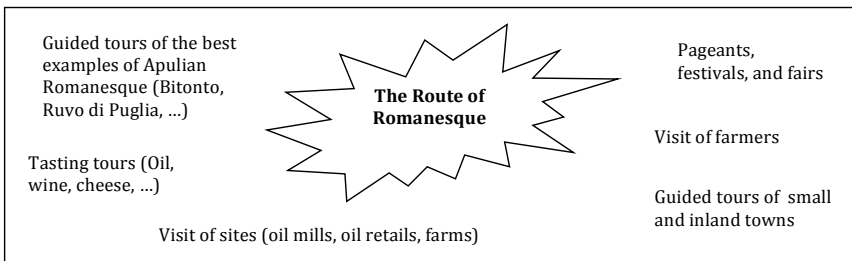


Fig. 5 "Cultural route as focal theme"

Many factors contribute to the success of one of the other proposal. The territory, with its human and natural components, it is essential. The right way to communicate the value and diversity is as much important. Tourists, then, must be properly informed and curious to understand these differences.

In both cases, the benefits of rural tourism are numerous. For instance it generates secondary income to agricultural or other rural households; it reduces outmigration by providing job alternatives in peripheral areas; it provides urban people with an experience of rural living and, thus, increases their knowledge of features of rural areas; it diversify the rural economy with a productive link to other sectors such as arts and crafts.

Final considerations

Tourism is one of the industries that has experienced a great development in recent decades, in most countries of the world. One of the forms of tourism that keeps expanding, thanks to a growing demand,

is rural tourism. This is due to a growing preference for individualized holidays in a quieter and less polluted environment, far away from urban agglomerations. The initiation and development of tourist activities have a positive impact on rural areas, offering the possibility of improving the living standards,, given that, in some areas, other economic activities cannot be carried out. Many national and community programs have support development of tourism in Italian rural areas, spreading a greater awareness of the opportunities offered by them. Even if in many cases there are good results, there is still much to do. Rural areas have many potentialities that would be managed systematically so that becomes a real occasion for a sustainable economic and social development. In other words, food, tourism and culture are strategic levers for economic growth and the Italian Presidency of the EU and the appointment of the Expo are important opportunities to raise awareness and knowledge of a unique production model that is grew up and won by focusing on the values of identity, biodiversity and territory.

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THE PERIURBAN AGRICULTURAL AREAS: A STRATEGIC SPACE FOR A COLLABORATIVE RELATIONSHIP BETWEEN TOWN AND COUNTRY¹

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Summary

A study was conducted in some periurban areas of the town of Parma and surroundings based on an update, carried out in 2011, of a survey made in 1986 in which a sample of 208 farms was examined. Only 28% of the original sample is still alive, one third was disappeared, 30% was absorbed by other farms, and 8% was abandoned. For both periods the structural, productive and social characteristics of the family-farm units were analyzed and evaluated mainly in two aspects: the “vitality”, which takes into account the structural characteristics of the farm and the “stability” which takes into account the characteristics of the family. The most favourable factors to the survival resulted those referred to the vitality. The analyses carried out in parallel on the settlement processes and the planning decisions showed how phenomena related to urban growth have been determinant in promoting the decay of the primary productive tissue. At the same time the importance of the combination of the vitality of agriculture and the integrity of the spatial context was demonstrated in order to protect the land typical characteristics and the environmental quality. In particular some spatial sectors were singled out of great interest for the presence of a viable agriculture in an area of high quality and integrity. For one of these sectors a hypothesis of plan-project has been elaborated which aims at a reorganization of the entire territory seeking to encourage and enhance the positive interactions between town and country.

Keywords: Urban growth, Agriculture, Interaction

Introduction

The agricultural periurban areas are of the rural land the most complex and problematic spaces for the large number and heterogeneity of the factors that influence their attitude impressing strong dynamics of transformation. At the same time, because of the mix of primary pro-

¹ This paper is a synthesis of a wider report entitled “L’agricoltura nelle aree periurbane - Dinamiche aziendali e processi di urbanizzazione nel territorio parmense”, P. Zappavigna editor, 2014, published in e-book format and freely downloadable from the site:

<http://www.aracneeditrice.it/pdf/9788854874480.pdf>

<http://www.aracneweb.it/aracneweb/index.php/publicazione.html?item=9788854874480>.

duction and other urban functions, they offer innovative possibilities for a design of territorial improvement in terms of sustainability.

A fundamental condition for achieving this object is the exact knowledge of the phenomena and processes in place, the critical points and strengths, with respect to the various components of the economic-environmental system: starting from the farms which are undoubtedly the protagonists of the territory.

For this reason it becomes important to highlight the factors that can determine the decay or, vice versa, maintain the validity of the productive enterprises. Factors that may be of a dual nature: concerning the socio-economic aspects of the farm-family unit, or the processes of urban growth and the planning policies.

The aim of this paper is to present the results of a research carried out in some peri-urban areas of the Parma district and surroundings, aimed at highlighting the role of the above factors in order to identify the most effective strategies for the protection and enhancement of the primary productive tissue and of the landscape and environmental quality of the rural space.

Materials and methods

The research is an update, made in 2011, of a survey carried out in 1986 in which a sample of 208 farms located in differently built-up areas was examined. The data were collected through questionnaires and analyzed according to various parameters of structural, productive and social type. These parameters were then condensed into two basic factors: the “vitality”, which takes into account the structural characteristics (size, production, labor force, etc. ..), and the “stability”, in which a crucial role is played by the age of the conductor and the presence of a successor.

In parallel, diachronic analyses of settlement processes and planning policies in the same period were carried out. In this regard, various indicators of land use were determined concerning both the urbanization intensity and the planning tools in subsequent periods, in order to highlight the territorial dynamics and the planning policies. For this work the regional thematic maps available in various periods have been used. To obtain quantitative indicators a grid of square mesh of 500 m on each side was superimposed over the area under investigation and for each cell the above indexes were calculated.

Finally, a combined reading of farm dynamics and urbanization processes was carried out, based both on qualitative (intersections of thematic maps) and quantitative methods (numerical-statistical processing). Of these analyzes only the main findings will be presented in this report. From these results useful information for a more effective and compre-

hensive approach to the governance of the integrated farms-territory system can be obtained aimed at promoting a more stable and qualified situation under the socio-economic and environmental profiles. Of this approach an application example is presented consisting of a meta-design study which focuses on one particularly significant sector of the examined area, illustrating some of the possible actions of a detailed planning that can encourage the protection and enhancement of typical rural characters in co-integration relationship between town and country.

Results

The dynamics of farms

The farms of our sample were classified according to an order expressing their degree of permanence: the first group consists of the still existing farms (59 units that is 28% of the old sample); the second group is made of the so called “absorbed” farms, whose land is now managed by other farms (65 units, 31%); this incorporation in other companies may have also interested a third group, classified as “abandoned” (16, 7.7%), of which the land still exists, at least in part, but not cultivated or just worked from time to time; finally, the fourth group consists of the disappeared farms, and it is the most numerous (68 units nearly one-third of the sample).

By comparing the main structural features of the farms in 1986 a growing weakness emerges passing from the survived to the disappeared farms. Drops in the physical size (UAA) passing from the survivors (median = 12 ha), to the absorbed (9 ha), the abandoned (8 ha) and the disappeared (4.5 ha) can be observed. A same trend can be seen, albeit with minor variations, for family work, which was worth 2.3 units of full-time workers in survived farms versus 1.3 in the disappeared. The average incidence of work off the farm is not very dissimilar; so it would seem that, in this context, this phenomenon didn't have a significant effect on the evolution of farms (according to some, it may even have favoured the survival).

Concerning the size of farms measured in Livestock Units (LSU), again with reference to the initial recognition, a significant gap between the disappeared farms (which recorded the lowest median value of 14.5 units per farm) and those still existing (where the median consistency reached the 29 LSU) can be observed. Among these, however, the livestock farms fell from 34 in 1986 to 16 in 2011; but the average size increased from 45 to 78.

Basically the companies surveyed in 1986 could boast of an economic size equal to 3.5 times that possessed by the disappeared units.

The other two groups of farms had intermediate values decreasing in the transition to the absorbed (-20%) and abandoned (-60%) units. Taking into consideration the profitability per labor unit, it is still observed that survived farms better remunerated the labor; In fact, the level of work profitability is reduced by 20% by passing from the existing to the absorbed units and goes down to the lowest values in the disappeared (-50%) and abandoned (-60%) farms.

Moreover, the drastic reduction of the workforce, declined in the period from 2.4 to 0.9 full-time working units, and, in particular, of the family work, has enabled firms, albeit with less intensive production systems, to increase the added value per employee, tripling as the median value and quadrupling as the arithmetic mean.

A very negative aspect that emerges from the comparison between the two periods is the process of aging of family labor: the average age of family members active in the farm, weighted by the respective worked days, increases between the two surveys of over 12 years (from 53.6 to 66 years - median values). The modal class, which in 1986 ranged from 45 to 55 years (35% of farms), has risen to 70 years and over (43% of companies). This situation could jeopardize the farms stability in the near future. This consideration is reinforced by the strong growth registered by the work off-farm indicator which, however, concerns only 39% of existing farms. These are phenomena that feed a climate of uncertainty about the future and a propensity towards the reduction of the production intensity.

The various simple indicators were then combined in a pair of multiple indicators defined "stability" and "vitality" of the unit family-farm. In this respect, while the figure of stability suggests a future quite uncertain, for the process of aging shown above (tempered by the presence of related families living in the same settlement of the farm manager), the character of vitality, dominated, as we said, from the structural data shows instead signs of greater chance of survival. In fact, the percentage of farms that we estimated to be "vital" in varying degrees amounted to 54.5% of the sample, a value much higher than the percentage of those who say (in response to a specific question) they are today secure that activity will continue in the future; it means that a share of those who declare themselves uncertain about the prospects is included too. At the same time the portion of farms accounted "non-viable" in various degrees (27%) is almost coincident with the proportion of the sure pessimists (28.3%).

From these observations elements that glimmer towards a territorial vision a little 'less worrying' can be derived. The realization that the objective conditions (especially the characters of vitality) of the farms which survived to the changes of these twenty-five years, may in themselves, at least in many cases, provide the means of survival (resilience) in the near future, not only makes less dramatic the perspective of the

territorial scenario, but also suggests interesting and useful guidelines for the land planning and management.

The dynamics of urbanization

The analysis of territorial processes and associated planning policies reveals a growing trend towards increasing the quantity of built up or buildable areas, with increasing spread in the outer zones and open countryside. A phenomenon that has left only a quarter of the territory free from urban presences and that appears in strong emphasis in the planning instruments of latest adoption.

The simple observation of how many farms, disappeared or abandoned, are located especially within the boundary that separates the outer from the inner strip (Fig. 1), shows the significant impact that urban development has had in this period on the productive primary activity, both as a direct effect (occupation of cultivated land), or indirect effect (decay and abandonment of production). There are in fact only fifteen farms disappeared or abandoned outside of this limit, since the vast majority of them is located in the inner portion, on the edge of the city area.

The different analytical approaches, qualitative and quantitative, in the various modes of expression, provide converging guidance in the

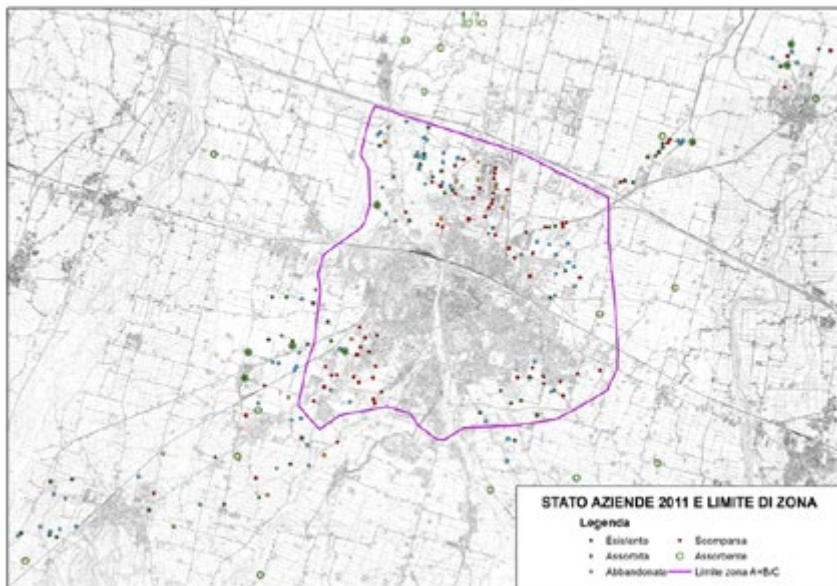


Fig. 1. State of the sample farms in 2011: existing absorbed, abandoned, disappeared.

sense of a close relationship between the urban growth and the decay of the productive primary activity. On the one hand it appears clear from the correspondence between the location of disappeared farms and the maps representing various indicators of urbanization: density of built up and buildable areas, form indexes of the urbanized areas. On the other hand, it is confirmed by the statistical descriptive procedures applied to the same explanatory variables (correlation coefficients and regressions).

Besides the direct effect, there is, as we said, a significant indirect effect of the settlement growth, which manifests itself especially in the phenomenon of abandonment. In this case the effect is appreciable in reading the thematic maps, but has no clear evidence in statistical terms. This can be explained by the fact that this phenomenon expresses more a situation of “waiting” for possible changes of use than a real possibility, and therefore it can appear in a fairly random distribution in the territory.

In this respect, we should not forget the role played by the tenure of the land: the farm conduction in ownership is in fact one of the most significant factors of survival, although it tends to depress both the vitality and the stability of the farm-family units. This apparent contradiction can be justified in two different ways: on the one hand, the strong attachment to the farm and to the way of life, regardless of income produced, featuring mainly older people; on the other hand the expectations of income from land transformation arising from the dynamics of the recent past.

A case of study

At the conclusion of our research we found it useful to provide an exemplification of a way to intervene in the rural territory more directly aiming at the enhancement of the peri-urban agricultural areas. A method that takes into account the complexity of the situations in the different local realities and the factors that determine their evolution: the state of the farms, the trends of the settlements, the environmental features.

A hypothesis of plane-project was then produced aiming to prefigure, for a specific spatial context, a framework capable of promoting the protection and enhancement of its typical features, production and landscape, in an integrated view of economic-environmental system.

The area was chosen favoring the following aspects: the existence of a primary productive tissue of good quality (significant number of autonomous and viable farms); low intensity of the urban pressure (low density of urban settlements and absence of forecasts of expansion); good integrity of rural characters, environment and landscape; good chance of relationship with the city.

In the attached figure (Fig. 2) a summary of this work is illustrated, where the potential existing in the area is developed in a vision that has its spatial

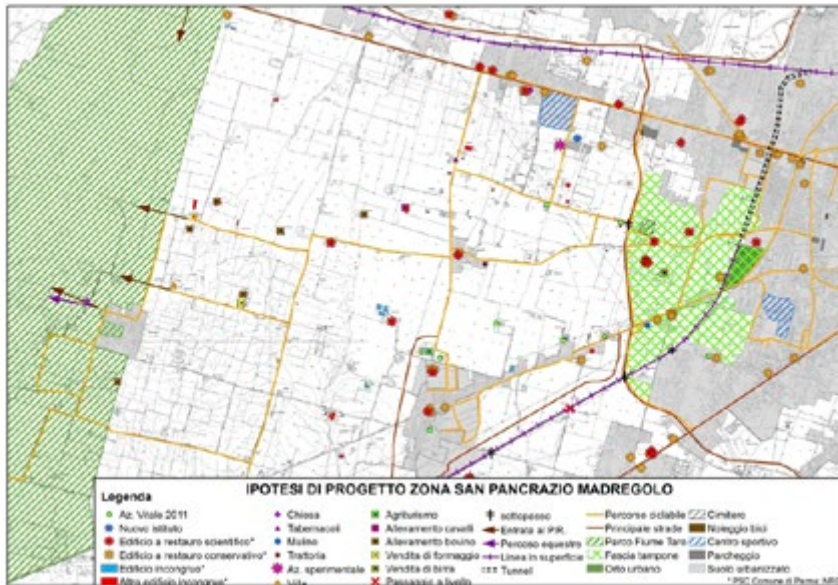


Fig. 2. The sketch of the meta-design with the main interesting points. On the left side the regional park, on the right side the town (grey), the suburban gardens and green spaces (green crisscross). In yellow the bicycle paths.

expression in: a system of suburban gardens as interconnection with the city; a system of green spaces with recreational and educational functions; a system of biking and pedestrian paths; a network of shops of agricultural products and service centers of various kinds. Exploiting the strengths of landscape of the area: the integrity and quality of the countryside; the system of ecological networks; the proximity to a park of regional relevance.

Conclusions

The analysis has highlighted how the phenomena related to urban growth have been relevant in promoting the decay of the primary productive sector.

However, a wide variety of rural areas has emerged in the studied area, due to the different dynamics, of both the urbanization processes and the farms evolutionary trends, with different perspectives of development depending on the prevailing of the original characters of primary production or the transformations to different land uses.

A number of areas of particular interest were then identified where a spatial coincidence is highlighted of a vital agricultural tissue and a ter-

ritory with high quality and integrity of the typical rural characteristics. Sectors that, even for the direct contiguity with the urban perimeter, may be taken as benchmarks for a planning policy focused on the enhancement of agro-rural space.

It was finally brought to light the importance to achieve a more sustainable future order, not only to leverage the ability of self-subsistence (resistance) of the farms in the actual conditions, but also, and above all, to foster their potential to develop suitable alternative arrangements to respond positively to changes in the socio-economic and environmental conditions. A capability that can be defined as “resilience”, i.e. ability to adapt to changes of scenery and find in them further opportunities for growth and survival reasons.

In this respect we have observed that this resilience property not only is founded in the individual farm conditions, but draws strength from the contextual conditions; and should be seen in a territorial dimension, namely in a unified view of the structural farming aspects (vitality) and the qualifying characteristics of the spatial belonging.

This requires a quantum leap in the ability of the management of the transformation processes. An effective strategy of action should in fact take an eye toward the strengthening of the whole of the conditions for an integrated development of the system farms-territory: the strength of the farm-family complex, on the one hand, and the strength / quality of the environmental context on the other. On the basis of a detailed knowledge of specific local conditions, starting with primary productive tissue that is a necessary precondition of the territorial integrity.

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SESSION 5

TOOLS AND METHODS
FOR BUILDING A TOURIST ATTRACTION

CONJUNCTIONS AND DISJUNCTIONS BETWEEN ANCIENT PILGRIMAGE ROUTES AND PRESENT-DAY VIRTUAL CHURCH ROUTE: EXAMPLE OF THE THETRIS PROJECT

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Summary

THETRIS is an international project implemented through the Central Europe Programme. The focus of the project is sustainable preservation of local churches and sacral monuments in eight Central European countries by developing a transnational church route, elaborating joint strategies and testing innovative solutions to preserve churches in order to support development of rural areas. The transnational church route is based on eleven regional church routes. Different pilot actions using innovative technologies have been implemented and tested in order to stimulate preservation of church heritage: audio guides in some churches, usage of social media and development of smartphone apps. In this paper, the aims, tools and processes of the construction of the present-day transnational Central-European (virtual) church route are juxtaposed with the aims and historical processes of the establishment of the past and current terrestrial pilgrimage sites and routes.

Keywords: transnational church route, pilgrimage route, virtual route

Introduction

THETRIS (**THE**matic **TR**ansnational church **R**oute development with the **I**nvolvement of local **S**ociety) is an international project implemented through the Central Europe Programme, which is co-financed by the European Regional Development Fund. The focus of the project is sustainable preservation of local churches and sacral monuments in eleven partner regions of eight Central European countries by develop-

ing a transnational church route, elaborating joint strategies and testing innovative solutions to preserve churches in order to support development of rural areas. In European rural areas, cultural heritage has an important value in regional development and can be one of the main protagonists in economic and social development. In this paper, I will present the process of the construction of the transnational church route in the framework of the European project in comparison with past and present Catholic Church encouragement of folk devotions and contemporary endeavours of revitalization of ancient pilgrimage routes.

Methods

In the frame of the project, partners first analysed strengths and weaknesses of their regions and then developed a common strategy for sustainable preservation of the churches and sacral cultural heritage. Some partners tested innovative methods and solutions of cultural heritage management and shared their experiences with other partners. In the last phase, the partners selected the transferable elements of other partners' good practices and developed plans for sustainability of the project's results. (1)

At the beginning of the project, each partner formed a regional working group which consisted of different local stakeholders involved in church heritage management (e.g. representatives of local governments and communities, priests, institutes for the protection of cultural heritage, regional development agencies, tourist associations, NGO's, museums, universities, etc.), prepared a list of good practices of the management of sacral heritage in the region and elaborated a regional SWOT analysis of four main focus areas: a) socio-economic context and entrepreneurship, b) routes and location, c) heritage and preservation, and d) local identity and commitment. Each partner identified common strength points, such as richness of cultural heritage sites (museums, castles, fortresses, heritage buildings and archaeological sites), attractiveness of landscape and local environment, and presence of a strong cultural identity and lively local traditions (festivals, races, plays, gastronomy events and concerts). Tradition-based cultural initiatives and environment-friendly tourism are seen as opportunities for development. What they recognized as weaknesses was poor marketing strategies, lack of local awareness of the importance of promoting regional cultural heritage, inadequate tourist information and low standard of tourist services. They also pointed out a potential threat of shortage of funding for preservation of cultural and historical sites. (2)

In order to find new and effective ways of how to overcome the difficulties connected with stimulating sustainable development, seven pilot actions were implemented on how to preserve local cultural heritage and make churches in rural areas more attractive for local residents and

tourists. They tested various new innovative solutions of sacral heritage preservation. The aim of the “Accessibility Model” and “Cultural Tourism” pilot actions was development of cultural tourism infrastructure, i.e. establishment, mapping and signposting of bike routes using the available infrastructure of river banks and introduction of an audio guide system and a GPS-based visitor guide. (3) The third pilot action “Setting up a local network” aimed to establish a network of local stakeholders and create a map for stamps (collection). (4) The pilot action “Revitalization package to Novalesa Abbey” aimed at revitalization of heritage objects through raising awareness of the value of cultural heritage of the local community, preparing a feasibility study on revitalization of cultural heritage objects and fostering social integrations and sustainable economic development by using cultural heritage. (5) “Governance model” aimed to identify, promote and implement new governance models and marketing solutions on cultural heritage management by developing an interactive website and a Facebook profile and by creating an association that would work towards and assure sustainability of the project. (6) IT solutions were exploited also in the framework of the pilot action “The Golden Cathedral”, which developed a smartphone application which aimed to involve the youth in the management of the already existing pilgrimage routes and churches. (7) The last pilot action “Management trainings” aimed at upskilling of stakeholders involved in sacral heritage management through trainings and training materials. (8)



Fig. 1. Golden Cathedral smartphone application. Photo: Diocese Graz-Seckau (© Thetris, 2014).



Fig. 2. Pilot seminar in Rajbrot church, Malopolska region (Poland), 12th March 2014. Photo: Klára Mrkusová (© Thetris, 2014).



Fig. 3. Transferability training in Nova Gorica (Slovenia), 8th May 2014. Photo: Petra Kolenc (© Thetris, 2014).

These pilot actions were presented to the partners at pilot seminars in order to be transferred, adapted and adopted in other Central European regions. For that purpose, transferability training was organised and re-

gional and transnational transferability plans were prepared. (9) In order to assure sustainability of project results, regional and transnational sustainability plans with descriptions of concrete actions as well as policy recommendations were elaborated. (10)

Results

The most important result of the THETRIS project is the development of the Transnational Thematic Church Route, which virtually incorporates the eleven Regional Church Routes from different partners from Central-European regions, namely the Szatmár Region in Hungary, the Prešov Region in the Slovak Republic, the Šluknov Region and the Bohemian Switzerland Region in the Czech Republic, the Małopolska Region in Poland, the Piedmont and the Veneto Regions in Italy, the Meissen District in Germany, the Styria Region in Austria and the Goriška and the Gorenjska Regions in Slovenia. The included churches differ greatly from one another in the aspect of art-historical and archi-



Fig. 4. THETRIS Transnational Church Route. Graphic layout by Bohemian Switzerland P. B. C. (© Thetris, 2013).



Fig. 5. Signposting of the churches. Left: Signpost at the church of Virgin Mary of the Snow in Nadavče (Slovenia). Photo: Špela Ledinek Lozej. Right: Signpost at the parish church of St. Anne in Jedlka (Czech Republic). Photo: Klára Mrkusová (© Thetris, 2013).

tectural styles, building material, the period of their origin, denominations, etc. (11) The transnational church route includes parish, pilgrimage and cemetery churches as well as sacral monuments within monasteries, castles and fortified encampments, from small shrines to magnificent basilicas and monastery complexes. The variety of the churches bears witness to the rich cultural heritage of Central Europe. (12) Some churches stand out for their rich pilgrimage tradition which goes all the way back to the early mediaeval period. The church route of the Goriška region (Slovenia) consists exclusively of the pilgrimage shrines dedicated to the Holy Virgin Mary (13); there are also pilgrimage churches in the church routes of the Veneto (Italy) and Styria (Austria) regions. (14)

The transnational and regional church routes were presented in various media; the transnational virtual route was presented on the website by using the Prezi tool (15), so that the visitor can enjoy the descriptive, visual and even acoustic presentation of the churches. Furthermore, it was presented in the magazine and on the map. (16) The regional church routes were presented in brochures, on maps and different leaflets. Moreover, they were all signposted according to the requirements of the Central Europe Programme and national rules on signposting of the monuments of intangible cultural heritage. (17)

Discussion

The process of the transnational church route construction in the framework of the European project will be juxtaposed with the past and

present encouragements of producing, using and revitalizing of ancient terrestrial pilgrimage routes. The most important European pilgrimage routes are closely connected with individual or group pilgrimage of devoted people to holy places. At first, Christian pilgrims went on a pilgrimage to the places of birth, life and crucifixion of Jesus, i.e. to the Holy Land. However, as the centre of the Christian Church moved further west and north, the Holy Land became a difficult place to visit, particularly after it had been overrun by Muslims. Other two important political centres of the time became important pilgrim destinations, first Rome and then Constantinople, but particularly Rome, with the supposed remains of St. Peter and St. Paul and other early martyrs. Once the supposed remains of James the Great were found in Galicia, Santiago de Compostela also became one of the most important pilgrim destinations. There were several other shrines which attracted pilgrims from far and near: in Monte Sant'Angelo and Mont-Saint-Michel, shrines were dedicated to the archangel Michael, in Assisi to St. Francis, in Cantenbury to Thomas Becket, in Tours to St. Martin, in St. Antoine l'Abbaye to St. Anthony, in St. Maximin and in Vézelay to St. Mary Magdalene, in Loreto to the Holy House and in Cologne to the Three Magi. There were also several shrines consecrated to the apparition of Holy Virgin, e.g. in Montserrat, Guadalupe, Le Puy-en-Velay and Einsiedeln. Many of them could be visited en route to one of the major shrines. Leading to the main pilgrimage centres, many main (and side) pilgrim routes found their place on the map of Europe, such as the Way of St. James (El Camino), leading to Santiago de Compostela, Via Francigena or Via Romea, connecting Cantenbury with Rome, Via Regia between Santiago de Compostela and Moscow, and Via Imperi between Western Pomerania and Rome. Such pilgrimages to faraway places could take months or even years. Primary reasons for pilgrimages, such as penance for sins or fulfilment of vows were later joined by non-religious motives, such as wish to travel and trade. The routes were equipped with facilities for the spiritual and physical well-being of pilgrims: road shrines, accommodation, guesthouses, lodgings and signposts in the shape of shells, pictures and the like. Pilgrimages gained their utmost popularity at the end of the Middle Ages, when they were interrupted by the Reformation triggered among other things due to numerous speculations regarding indulgences and relics. During the Counter-Reformation, however, pilgrimages became a popular instrument of the Counter-Reformation and the Roman Catholic restoration, additionally fuelled by the threat of the plague and Ottoman invasion. Contrary to the mediaeval pilgrimages, the motive for pilgrims to visit holy places was to seek help for worldly worries, which created a need for pilgrim centres that could be reached in one day or in a couple of days. Consequently, the tradition of "peregrinationes majores" gradually died out and "peregrinationes minores" came to exist. (18)

Nowadays, pilgrims tend to visit local, regional or European pilgrim centres. Moreover, in the 19th century, some new pilgrim centres were established, especially the ones devoted to St. Mary, such as Fatima, Lourdes, etc. while, on the other hand, the majority of the mediaeval pilgrim routes were abandoned. The second half of the 20th century saw a renewed interest in pilgrimage and other cultural routes. The Way of St. James (El Camino de Santiago) was declared the first European Cultural Route by the Council of Europe in October 1987. (19) It was also named one of UNESCO's World Heritage Sites in 1993 due to its historic interests, its role in the past cultural exchanges between the Iberian peninsula and the rest of Europe, its testimony to the power of the Christian faith among people of all social classes and from all over Europe and its preservation of the most complete material record in the form of ecclesiastical and secular buildings, settlements and civil engineering structures. (20) There were several other pilgrimage routes established progressively: the routes leading to Rome (Via Francigena) and those leading from Rome to Jerusalem, the Michaelic pilgrimages and the pilgrimages dedicated to St. Olav in the northern Europe. There were also several non-pilgrimage cultural routes established and certificated by the Council of Europe, such as maritime and trade routes (e.g. the Hansa Cultural Route, based on the historic and heritage brand of the powerful mediaeval league of cities in and around the Baltic Sea, Routes of the Legacy of al-Andalus, the Phoenicians' Routes, Via Regia), the cultural routes of industrial heritage (the Iron Route in the Pyrenees and the Iron Trail in Central Europe), cultural routes connected with landscape and civilisation (the Routes of the Olive Tree and the Iter Vitis Route) and with other common elements of cultural heritage (e. g. Transromanica, which brings together a number of regions across Europe that house monuments related to the Romanesque period, the European Route of Historic Thermal Towns, the European Route of Jewish Heritage, the European Mozart Ways, the Route of Don Quixote, the Route of the Castilian language). Today there are 29 certified cultural routes crossing the whole of Europe and many more other cultural routes developed in the framework of different programmes and projects. (21)

A major difference between past pilgrimage (and also trade) routes and today's cultural routes is the intention of the establishment process. The historical routes were designed and established through practice: pilgrims, traders/merchants and travellers walked the roads, slept in the nearby lodgings and traded on the way; the ways were only later mapped, documented, described and established as we know them today. They grew in an organic way rather than through strategic planning and investment. The process of the establishment of today's cultural routes (and also their revitalization), on the other hand, is quite the opposite: today's routes are first conceptualized and only then the process of strategic planning, management and investment begins. We could say that the historical ones were

produced and the present ones are constructed. (22) Another big difference between past pilgrimage as well as trade routes and today's cultural routes that have been established upon the concept of the historical ones is that the past ones were actual and concrete paths and roads that connected places, while the present ones often (though not necessarily so, if we consider the number of pilgrims walking the Way of St. Jacob) only present a group of common cultural elements that together form a virtual route. (23)

Conclusions

Several disjunctions between past and present pilgrimage routes have been pointed out, namely different grounds, evolution and form. Despite these differences, however, there are also common elements to build on. They all help spread common heritage and history that contribute towards establishment of links in bringing different countries together. They also create interactions between monuments and the cultural and regional context. The THETRIS Transnational Church Route connects churches from far and near and their intangible heritage from different time periods, regions, denominations, partners and stakeholders into a virtual route within a time and space dimension. In the past, pilgrims understood life as a pilgrimage between the earthly life and the hereafter; just like pilgrimage routes linked different countries, groups, and individuals, so did the life link the earth with the heaven. Nowadays, however, the cultural routes between European countries, provinces, project partners and other stakeholders which have been established and managed according to a certain programme reflect our bureaucracy-governed life controlled by strategies, guidelines and recommendations that is more often led in the virtual than in the real world. Given the comparable spiritual and/or cultural elements, these (cultural) routes create simultaneous spatio-temporal dimensions of the European paradigm.

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PROMOTING OR BEING PROMOTED? THE CASE OF THE WAY OF ST. JAMES

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Summary

Research Purposes

Following the discovery of the relics of St. James in the 9th century, known as the inventio, the Way to the sacred place of the Apostle began to take on elements typical of a tourist attraction. It was given accommodation for pilgrims, monumental, historical and environmental attractions, and it even had its own guide book: “Liber Peregrinationis” (Marchena, 1993). Because of this, we aim to produce a historical analysis of the agents responsible for creating the image of the Way of St. James.

Method

Considering that it has been operating as a tourist route all through these centuries, our study adopts an interpretative method consisting of combining literature reviews from literary sources, planning documents and marketing actions with empirical methodology to analyse the Way of St. James. We begin our reconstruction by going back to the Middle Ages, when legends and myths acted as “marketing tools”; then the first religious movements turned into cultural tourism ones. The city of Santiago de Compostela, as well as other sacred places and cities situated along the route, were Grand Tour destinations. Once this Medieval Route had received formal and institutional recognition from the Council of Europe on 23 October 1987 as the “First European Cultural Route”, then in 1993 as “World Heritage Site” from UNESCO, its success would no longer depend on pilgrims alone. Legends, myths and travel journeys that until then had taken on the task of shaping the attractiveness of the Way were replaced by stakeholders with responsibility for territorial development. Modern tourism requires marketing and promotion in order to create a successful image and tourist attraction, but, in the case of the Jacobean Way, the main issue is the coordination of appropriate methods to plan and organise its huge Heritage, the symbol of a European space enriched with collective memory.

The Way of St. James can be considered a singular case, because its promotion is often highly innovative and unusual, depending on the success of books like those by Paulo Coelho (Brazil, 1987), Kerkeling (Germany, 2006), Shirley MacLaine (USA, 2000) and Kim HyoSum (Korea). Consequently, we investigate the stakeholders involved in constructing the attractiveness of the Way of St. James, as they are different in nature and operate according to different schemes. Our discussion will

be focusing on the challenges that the institutions promoting the Way to St. James have to face in years to come, including the preservation of authenticity, the need for in-depth marketing analysis (users and potentialities), the position of the Way in the market according to its polysemy (religious, cultural, secular, spiritual, etc.).

Keywords: Way of St. James, Historical Promotion, Marketing Analysis, Innovative Tools.

Introduction

Following the discovery of the relics of St. James in the 9th century, known as the *inventio*¹, the Way to the sacred place of the Apostle began to take on elements typical of a tourist attraction. It was given accommodation for pilgrims, monumental, historical and environmental attractions, and it even had its own guide book: “*Liber Peregrinationis*” (Marchena, 1993). Over the course of its history, the city of Santiago de Compostela has played a number of different roles. Originally a *locus religiosus*, today it is undoubtedly a tourist destination. During all this time, it has enjoyed international fame because of the pilgrimage to the Apostle’s tomb, publicised with the marketing tools in use at that time, stories, myths, legends and pilgrims’ tales. Santiago de Compostela, along with Rome and Jerusalem, was and still is one of the cities of the three great pilgrimages, but nowadays a new and diversified image is being sought that goes beyond pilgrimage and religious tourism.

Santiago de Compostela, a *World Heritage Site* since 1985, has to make the most of its historic, artistic and cultural heritage (in the year 2000 Santiago was European Capital of Culture) and defend its “identity” as administrative capital and university city to offer images that can meet new tourism demands. Santiago is still international and the pilgrims and merchants from other nations are now tourists and students, so its international nature is simply being updated to keep up with social and urban change in the city.

Given that throughout these centuries the Way has been operating as tourist route, our study adopts an interpretative method consisting of com-

¹ The term *inventio* is understood to mean the discovery of the relics of a martyr in a place where there was no tradition of his or her presence. In the case of Santiago de Compostela, what is known as *inventio*, or *primera inventio*, is the process by which the Bishop of Iria Flavia (near Santiago), Teodomiro, narrated the discovery of the Apostle’s remains in a *Campus Stellae*, near the city’s current location. The Bishop wrote a false text passing himself off as the Patriarch of Jerusalem, alluding to the sermons given by James the Elder in Gallaecia in the Roman era and the later transfer of his remains to the coast of Galicia for burial. The location of the sanctuary was fixed 20 kilometres from the coastline for safety purposes, in an attempt to avoid the frequent attacks launched by Vikings and Normans in the 8th to 10th centuries. Pilgrimages to Santiago began from the time of the *inventio*.

binning literature reviews from literary sources and marketing actions with empirical methodology. We begin our reconstruction by going back to the Middle Ages, when legends and myths acted as “marketing tools”; then, the first religious movements turned into cultural tourism ones. The city of Santiago de Compostela, as well as other sacred places and cities situated along the route, were Grand Tour destinations. Once this Medieval Route had received formal and institutional recognition, on 23 October 1987 as the “*First European Cultural Route*” by the Council of Europe, then in 1993 as “*World Heritage Site*” by UNESCO, its success would no longer depend on pilgrims alone. Legends, myths and travel journeys that until then had taken on the task of shaping the attractiveness of the Way, were replaced by stakeholders with an interest in territorial development.

The origins of Santiago de Compostela: legends, images and symbols

From the late 8th century, the right religious, political and cultural conditions were created to publicise the *inventio* of the remains of the body of the Apostle James the Elder; during the first third of the 9th century (around 820–830) the Bishop of Iria Flavia, Teodomiro (†847) told that following the death of the Apostle James², his relics had been moved (*traslatio*) from Jerusalem to Galicia by his disciples, so King Alfonso II (known as “the Chaste”) ordered the Basilica to be built. Important roles were played by Kings Alfonso I and Alfonso II (791–842) in making the city of Santiago a focal point, promoting it as a religious centre that the Franks had to protect against the Muslims³, although in fact, consolidating Christian power was also a way of strengthening the kingdom of Asturias. The city’s strong *religious identity* enabled it to gain a foothold in the wider European scene, its *image* and importance depended on the Church, which wanted to turn it into the western patriarchal headquarters, making it the seat of power and resources. Plus, the importance of pilgrimage was due to the fact that the Spanish monarchs credited Santiago with exercising a “protective function” across the whole of Spain, and pilgrimage to the holy city of Santiago was a factor in building Europe: “*Europe was born on the pilgrim road to Santiago*” (Goethe).

One of the legends that reinforced the image of Santiago, prior to the *inventio*, is the dream of Charlemagne (742 or 747– 814): the fourth book

² According to the Acts of the Apostles, the martyrdom of St. James took place in the year 44.

³ The invasion of the Iberian Peninsula by the Arabs took place from 711 and changed the political order. The Christian Hispanic kingdom disappeared in the early 8th century, endangering the faith preached by St. James.

of the *Liber Sancti Jacobi*⁴, *Historia Turpini*, gives an account of Charlemagne's conquest of Spain, telling about his heroic deeds (†814), and his journey from Roncesvalles to Galicia. "Charlemagne's dream" has a dual interpretation, on the one hand it refers to his wish for a United West, and on the other hand the *Liber Sancti Jacobi* describes how Charlemagne dreamt about St. James, who told him that the Milky Way symbolised the Way to Santiago de Compostela ("compostela" translates into "field of stars" in Spanish) and urged him to open up the Route. Throughout his Empire, Charlemagne was a committed defender of Christianity⁵. The Carolingian Empire and the Christian Kingdom of Asturias were both linked by the defence of Christianity, in fact for both of them, defending a land of Apostolic preaching was a *duty*. During his Empire, Charlemagne's goal was to create a *regnum christianum*, and as this was also the Church's wish, it served him in conquering Hispania, as the Church's support was invaluable for the pursuit of his aims. Something else the Carolingian Empire and pilgrimages to Santiago had in common was their defence of the principles of universality of the Christian message, which is why, after his death, Christianity needed another form of "protection" (it is often thought that the *inventio* was timely in meeting this need).

Pilgrimage to Santiago from the 9th century onwards transformed the city into a *universal goal*; in one sense it had a religious meaning as symbol of the greatness of the Christian faith, after all, James the Apostle had come here to preach the Gospel; and in another sense, its position was important for building the old Roman roads leading to Finisterre. This universal goal became the end point of a branching out of routes and paths making up the backbone of Europe, both in the territorial sense, as they ran through its entirety, and in the religious sense too (Lois, Lopez, 2012).

The Jacobean phenomenon and the success of Compostela were made possible by their close proximity to Finisterre: for the Christian religion, reaching *finisterrae* meant preaching up to the very edge of the world, thereby observing the universal nature of God's message (Barreiro, 1999). In addition to this, devotion to the Apostle James meant that Christianity

⁴ The *Liber Sancti Jacobi* is the original manuscript that is important for understanding the development and consolidation of pilgrimage; this work is also known as *Codex Calixtinus*, named after Pope Callistus II (1119-1124). The Liber is kept in the Cathedral and the most famous is the fifth: the *Pilgrim's Guide*, as it is a true guide of the routes for getting to Santiago, in fact it could be said to be the very first tourist guide.

⁵ According to tradition, when Charlemagne entered Spain with his army, he first placed a cross at Puerto de Ciza and then he knelt facing Galicia and prayed. That spot became the first place of prayer in Santiago, where pilgrims have placed crosses for many years.



Figure 1. The Way of St. James and Islam. Source: AN-TE Research Group (University of Santiago de Compostela)

in the far west became stronger compared to the Arab enemy, not only in the religious sense, but in the political sense too. Lastly, the “barometer” of attention shifted from Byzantium to Rome, which was able to recover its central role, whereas the two symbolic extremes were represented in the east by Jerusalem and in the west by Santiago⁶.

The entire Middle Ages was an era in which there was a proliferation of devotions (Caló, 2009), both representative of a particular place and “moving” along the pilgrimage routes (Lopez, 2013). From the year 1000 onwards, pilgrimages⁷ became “*Routes from east to west*”, the Church turned these local and individual phenomena into universal mass phenomena, sanctuaries all over Europe lost their independence and became part of the *peregrinationes maiores*: *Santiago*, *Rome* and *Jerusalem*. Depending on their symbolic denominations, the “*Via de Cristo*” went to Palestine, the “*Way of Man*” led to the tombs of the Apostles in Rome, and the “*Milky Way*” went to Santiago de Compostela and Finisterre. The

⁶ The three cities that now belong to the “World Heritage Sacred Cities” network.

⁷ Pilgrimage expressed religious feeling in the Middle Ages and its deep spirituality, so changes in Medieval society permitted pilgrims to travel.

Way of St. James was the most important of all these routes because it attracted more pilgrims, acquiring not only a religious meaning but also political, economic and cultural significance.

The role of the Way of St. James in building the European area is often highlighted, and in fact, although the migratory phenomenon was more evident following the *inventio* of the relics of St. James, the birth of the Jacobean phenomenon began after the fall of the Roman Empire. While pilgrimage routes became axes for connecting up the European continent, a great many trade routes were also routes for getting to the most important European sanctuaries (Barreiro, 1997). Pilgrimages to Santiago never stopped altogether, and from the late 19th century there was a resurgence in the number of pilgrimages, firstly due to Church propaganda from 1875 onwards and secondly because of the (re)appearance of the Apostle's remains (Santos, 1999; Pombo, 2007), which took place around 1884, after having been concealed in the 16th century to protect them from Protestantism and religious wars. The factors that favoured the recovery of the Way of St. James were the spread of the Romantic movement and scientific research on the Medieval era. However, *"the political framework of Francoism also favoured the promotion of everything connected with the Way of St. James, reclaiming its reading as fundamentalist and of resistance, which had impregnated the Compostelan religious site since its birth and which, at the time, fitted in with the nationalism and Catholicism that was so influential on the Civil War regime"* (Lois, 2000: 234).

During nationalism, Spain wanted "figures" as heroes and saints that could bolster national pride; the Apostle James became a "legend of Spanish and Galician nationalism" and during the Civil War he stood for unity, Catholicism and universal destiny. In fact, something that had never happened before took place, *"the Apostle's ashes left the Cathedral, carried in procession through the streets, to plead for a speedy victory in the crusades; the event sealed the religious and patriotic nature of national Catholicism"* (Pombo, 2007: 33). Also, throughout the two world wars a national-Catholic feeling set the tone, reinforcing the Jacobean spirit. The new ideology allowed the city of Santiago and the route to benefit from Government protection.

Underlining the importance gradually being acquired by the Way, the Junta Nacional del Año Santo⁸ (Holy Year National Committee) was set up in 1942, with the remit of organising and coordinating the promotion of the Jubilee and receiving pilgrims; this was followed in 1948 by the publication of *Compostela* magazine, edited by the Arch-Brotherhood of the Apostle. *"The true revival of not only pilgrimage but also of the Way as its route, would not happen until the end of the Second World War"* (Pombo, 2007: 34) at a time when the European continent had been devastated

⁸ It is a Holy Year when 25 July falls on a Sunday.

by war and was suffering not just an economic crisis but an identity crisis as well, so the Way once again played its primary role of acting as an element of *pan-Europeanism*.

Official promotion policies

Nowadays, Santiago de Compostela and the Way are international tourism products, with an important worldwide image. As far as the city was concerned, from 1999, tourism planning was carried out by a municipal company, the new professional body known as INCOLSA-*Turismo de Santiago*, which took over responsibility for managing, planning, structuring, marketing and promoting tourism in the city. It was in charge of managing the *Plan de Excelencia Turística* [Plan for Excellence in Tourism] (PET, 2001–2005) by means of an institutional partnership set up between the Ministry of the Economy (General Secretary for Tourism), the Xunta de Galicia regional government (Department of Social Communication, Culture and Tourism), the *Concello de Santiago* [Santiago City Council], the local Chamber of Commerce, and Hotel and Restaurant Owners Associations in Santiago and the surrounding area. This Plan was intended to establish the city of Santiago as a focal point for tourism excellence.

The *Plan de Excelencia Turística* [Plan for Excellence in Tourism] (PET) 2001–2005 has been a key tool for the development of tourism, for driving Santiago forward as a tourism destination and for action planning. This objective was achieved by drafting the *Plan de Marketing Estratégico del Turismo* [Strategic Marketing Plan for Tourism] (2002–2005) which focuses on detailing the strategies and tourism provision requiring development and promotion. The aim of this plan was to ensure the diversification of the tourist product, by making use of resources and investment in the city, reducing seasonal variation, increasing urban cultural value with increased awareness of the cultural resources available and their potential, and by increasing the length of the average stay (Santos, Lopez, 2014). This is the purpose of the *Plan de Desestacionalización* [Seasonal Variation Reduction Plan] based on campaigns carried out with the involvement of public and private bodies.

In terms of the diversification of tourism provision, the Strategic Marketing Plan opted for adding value to particular elements, notably the lively urban scene and the young, university atmosphere. It insisted that Santiago is not a “museum city”, but rather a major city that is dynamic and welcoming; it also invested in Santiago’s attributes in order to be able to offer a markedly different product through the diversification of the types of tourism available and by providing innovative tourist products. Lastly, the Strategic Marketing Plan specified improved competi-

tiveness as an objective to be achieved by means of quality. This served to strengthen Santiago de Compostela as a destination for cultural and city tourism. Cultural tours and pilgrimage routes converged on the city, granting it a semantic and emotional significance (Santos, 2002; Lois, 2013). The latest *Plan de Turismo de Santiago 2010-2015* [Santiago Tourism Plan 2010–2015] sets out the strengths of tourism in Santiago and the way in which the sector is driving development, supported by increased hotel capacity and a rise in the flow of visiting tourists. However, the city needs to be repositioned as a wide-ranging destination for cultural tourism and to set new goals for the future (Santos, Lopez, 2014). The new Plan analyses the international economic situation and the urban context, warning about some of the problems. One of these relates to day-trippers who spend little but who add to the congestion inside the Cathedral and in the surrounding area.

As far as the Way is concerned, from 1954 onwards the Jacobean phenomenon started being a possible resource for the city of Santiago. Religious themed trips were promoted and infrastructure was developed to cope with providing accommodation for pilgrims and tourists. For example, in that year the Hostal de los Reyes Católicos became one of the city's most prestigious hotels (Castro, Lois, 2006). The slow "transformation" of the Way led to a number of changes being made to mark the Holy Year of 1965. The Board of Trustees of Santiago was set up and worked with the Ministry of Information and Tourism on boosting the city's infrastructure; the General Department of Tourism Companies and Activities invested in accommodation provision all along the Way, building new hotels and hostels and adapting private homes as guest houses. In general terms, the Way and its infrastructure underwent a complete overhaul. With the Way of St. James becoming a tourism phenomenon, from that Holy Year onwards more accommodation was found in Santiago and the northern sector of the city underwent major urban development. As far as transport was concerned, the airport was improved and the bus station was opened, with a regular bus route operating the Santiago–Paris route. Lastly, the image of Santiago de Compostela as a city of pilgrimage was further consolidated with the introduction of the *Compostela*⁹ in the Holy Year of 1965, a document that accredited and identified the figure of the pilgrim, and the authorities started gathering statistical data on the flow of pilgrims.

The rehabilitation begun in the 1960s, together with the introduction of the concept of shelter and hospital for pilgrims, formed the ba-

⁹ A certificate issued by the Chapter of Santiago Cathedral proving that a person has made the pilgrimage to Santiago de Compostela. To obtain it, you need to show a stamped credential. You must complete a minimum of 100 kilometres on foot or horseback or 200 kilometres by bicycle.

sis for the revitalisation of the Way that continued all through the Holy Year of 1971. Supported by the Ministry of Information and Tourism, the Way was promoted as a *tourism and cultural attraction* with documents, leaflets and stamps showing landmarks along the Way. A guide book was published, a Commission was set up for the Compostelan Holy Year and Tourist Offices handed out new pilgrims' cards. The rehabilitation of the Way and the new organisation not only changed the appearance of the Way but also of the pilgrims, as people began to do the route for different reasons, leading to a "popularisation of the Way". After the change of regime in 1976, events and celebrations associated with pilgrimage to Santiago lost the central role they had played during the Franco era.



Figure 2. The Ways of St. James. Source: Council of Europe.

The peak of the *Jacobean promotion* came with the arrival of the Holy Year of 1993. The Way was Galicia's star product and the *Xacobeo 1993* campaign was launched to promote it. The starting point for the *Plan Xacobeo 93* was the idea that the St. James Way was the most well-known brand in Galicia and easy to sell on the European and world markets; as a result, the Holy Year of 1993 turned Santiago and the Way into two of Spain's great tourist destinations (Santos, 2006). This was a great chance to transform Galicia into an international tourist destination "from the 1993 Holy Year, a substantial change came about: the St. James Way became

the basis on which to build Galicia's development and promotion, with a capacity for attracting tourists that amazed everyone at first" (Santos, 1999: 104). The *Plan Xacobeo 93* was approved by the Parliament of Galicia in 1991; the *Consejería de Relaciones Institucionales e Portavoz del Gobierno* [the Ministry of Institutional Relations and Government Spokesperson] was responsible for writing and executing the Plan. The result was the creation of *S. A. de Gestión del Plan Xacobeo 93*. This public company owned by the Xunta de Galicia regional government contributed to the growth of the Jacobean phenomenon by supporting the implementation of policies relating to the Way and the Jubilee Years, along with the general directorates of Cultural Heritage and Tourism, the *Consortio de la Ciudad de Santiago* [City of Santiago Consortium] and the regional government tourism department.

New marketing tools for the promotion of Santiago de Compostela and the way

The Way of St. James has ceased to be a basically European phenomenon concentrated in a small number of countries, and has rapidly spread across the five continents. This diversification and continued growth of external markets is an extremely interesting trend that can be interpreted in at least two ways: knowledge of the product and its attractiveness (Santos, Lois, 2011). During recent years there has been continued growth in the number of foreign pilgrims: from 25-30% in the early 1990s to 50% today. Records show an increasing participation in holy years: 5% in 1993; 13% in 1999; 24% in 2004; 30.8% in 2010. As far as markets are concerned, 1990 saw dominance from traditional markets: France, Germany, Italy, Belgium and The Netherlands, while 2013 saw the traditional market strengthened and the inclusion of new countries: the USA, Canada, Australia, Brazil, Korea and so on.

Modern tourism requires marketing and promotion in order to create a successful image and tourist attraction, but, in the case of the Jacobean Way, the main issue is the coordination of appropriate methods to plan and organise its huge Heritage, symbol of a European space enriched with collective memory. Among the reasons for understanding this growth in foreign tourism are public promotional campaigns in strategic countries; the role of the Way of St. James Friends Associations; the holy years as events in demand and special circumstances, as discussed below. Books, music and films are strategic elements for building the image of tourist destinations. Especially so, considering the publicity they get on the Internet, the ability to condition the image that consumers have of a particular place and the creation of tourism products associated with films (Santomil, 2012). Celebrities and public figures have also played a

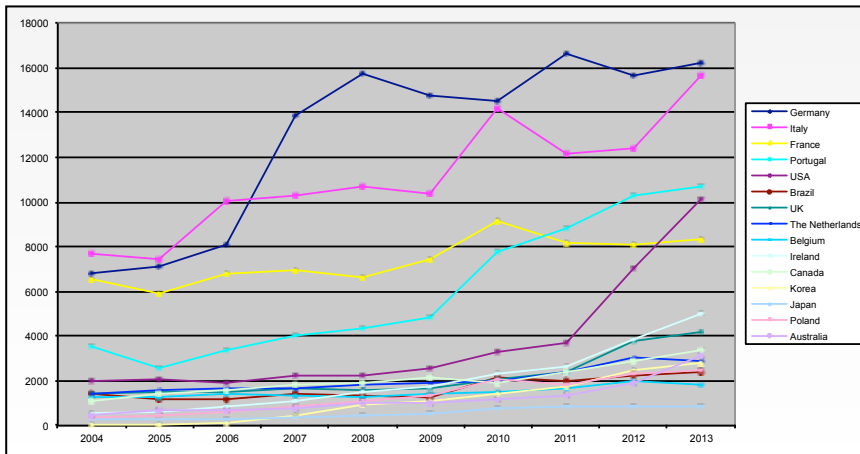


Figure 2. Evolution of the Main Markets. Source: *Pilgrim's Office*. Santiago de Compostela. Produced by the authors.

major role in making the Way more popular in their own country, like for instance Brazilian author Paulo Coelho, US actors Shirley MacLaine and Martin Sheer, German presenter H. Kerkeing and Korean presenter Kim Nan Hee.

Nowadays there are many powerful means of communication, all of which are able to portray a positive image of the destination. Their forms and agents are the peculiarities of this kind of promotion of the Way. Since the tourist image is a representation created throughout different moments in time, it also consists of a personal factor. It is this individuality that emerges in the above mentioned cases, when promotion is not strictly dependent on public actors directly involved in destination marketing issues.

There are currently many unofficial tourism tools that do not come from public agents working in tourism promotion. In fact, it would be foolish to ignore the huge success and major impact currently enjoyed by travel diaries, blogs, books and films whose production is not connected with agents involved in promoting the area.

Promotion in Brazil

In 1986, Brazilian author Paulo Coelho went on a pilgrimage to Santiago de Compostela. In the following year, 1987, he wrote the book *The Pilgrimage (O Diário de um mago)* which resonated so strongly with many of his compatriots that it resulted in an increasing number of Brazilian pilgrims. Since then some two or three million Brazilian pilgrims have

come to Santiago. It is interesting to highlight that in Brazil there is a “training” pilgrimage route known as Caminho do Sol, that many people undertake to get the physical fitness they need for tackling the Way. It is 247 kilometres long, and its patron is St. James.

Translated into different languages, Coelho’s book puts forward a mystic image of the Way, with the help of the enigmatic companion (and spiritual guide) who accompanies him along the journey. Unlike most recent books on the Way, his work has been translated into many languages and read all over the world. The result has been a mystical image of the Jacobean Route.

Promotion in Germany

A European example is provided by German actor, presenter and comedian Hape Kerkeling. In 2001 he walked the French Jacobean Way; he chose the pilgrimage because he was looking for a physical and spiritual experience, as he needed some “time out”. His book entitled *Ich bin dann mal weg* and published in 2006 was a revolution in terms of popularity and mass media impact. It contributed to the international recognition of the Way of St. James, as well as of the city of Santiago and the whole Galician region. Due to its excellent promotional effect, it marked a turning point in terms of visits by German pilgrims and tourists. Nowadays, Germany is the biggest foreign tourist market on the Way of St. James. More than 16,000 pilgrims came to Santiago in 2013, twice the figures for 2006.

The book was a best-seller, leading book sales for five weeks, with more than 4 million copies sold. The inevitable result was the growing dominance of German pilgrims and tourists, both in Santiago de Compostela and along the Costa da Morte. Based on this literary success, the German TV Channel spent September shooting the film version of the book, due to be premiered in 2015. To get a more authentic effect, the production team relied on the collaboration of real pilgrims and local people, whose participation changed depending on the location, alongside professional actors playing the main characters.

This next media production is expected to be another major milestone in the future promotion of the Way in Germany, thus consolidating the already important German presence along the Way.

Promotion in the USA

In 2000 the famous actress Shirley MacLaine wrote an account of her journey along the Way of St. James in her book: *The Camino: a Journey of the Spirit*. The book emphasises how the route’s emotional impact has played a major role in publicising it (Santos, Lois, 2011).

The recent film *The Way* displays a powerful tourist image, as it has been able to create attractive tourist destinations. *The Way*, written and directed by Emilio Estevez, the eldest son of Martin Sheen, was filmed entirely on location in Spain and France along the Camino de Santiago. Martin Sheen plays Tom, an irascible American doctor who comes to France to deal with the tragic loss of his son (played by Emilio Estevez). Rather than return home, Tom decides to embark on the historical pilgrimage “The Way of St. James” to honour his son’s desire to finish the journey. The storyline, the attribute of the historical and European landscape (real elements), together with the permanence of symbolism and medieval atmosphere (immaterial elements) have been well exploited and turned into added values of this “unknown part of Europe”. In fact, the film came as a complete surprise to the Americans, who knew very little about this Spanish route. A further successful factor has been its intentional aesthetic communication, as the film was co-financed by the Galician Autonomous Community, thus being part of properly market-oriented strategies. This film has made more than 10 million dollars (IMDb).

As detailed in figure 3, in 2013, more than 10,000 pilgrims were from the USA, tripling numbers in 2010. This confirms the extraordinary growth recorded after 2010, when the film *The Way* was shown in the USA and around the world.

Promotion in Korea

In 2004, the number of Korean pilgrims was 24; this data might seem hard to understand considering the physical, cultural and religious differences. Thus, the 3,000 pilgrims who visited this country in 2013 can be considered a major achievement for the international image of the Way. These results make Korea the main Asian market in terms of pilgrims arriving in Santiago and collecting their *Compostela*. As shown in figure 3, their presence is becoming highly significant, and the publication of around ten travel diaries are responsible for this change. The first and most important account is *A Woman Walking Alone* by Kim Nan Hee, (available only in Korean), which sold 50,000 copies, turning the Jacobean Route into a publishing phenomenon. Other travel diaries followed: *The Way to St. James* by Kim Hyo Sun and *Go with God. The Way* (2010) by Byun Jeong Augustine; Nam Goog Moon published six books inaugurating his drawing exhibition: *A Korean Artist along the Way to St. James*. Some of these works have mainly been published in Korean.

It is interesting to highlight that in this case, as in Germany, the next step is a TV production. In October 2013, the Korean production company *White Media* filmed a documentary about the Way of St. James. The route began in Saint-Jean-Pied-de-Port on 2 October, they arrived

in Compostela on 22 October, and from there they went to Finisterre. Five special programmes were broadcast by TV channel *Korea Yonhaps News* in December 2013. They stopped in many locations along their journey and recorded different aspects of the pilgrimage route, its heritage and gastronomy.

Thanks to this non-European promotion, the image of the Way of St. James is today associated with the identity of Europe and Spain; even the national Korean Airline has exploited this to advertise flights and trips to the European Continent. In its publicity spot, the Way of St. James is portrayed as representing a Europe made of challenges, history and mystery.

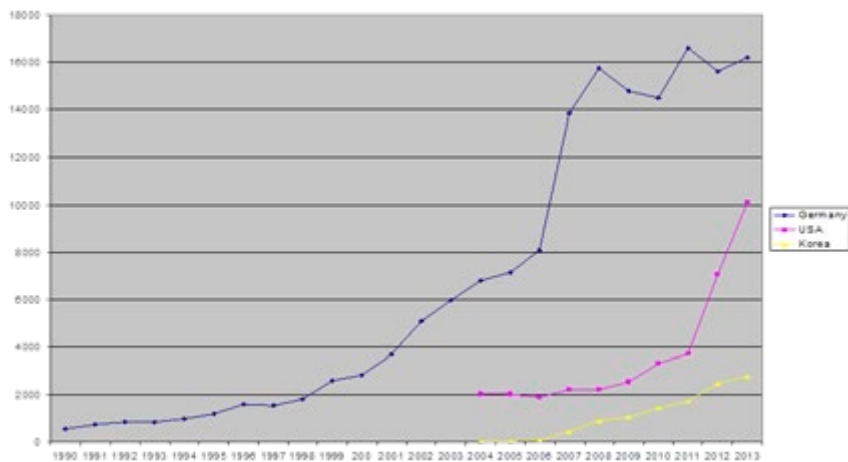


Figure 3. Evolution of the German, US and Korean Markets. Source: *Pilgrim's Office*. Santiago de Compostela. Produced by the authors.

Conclusions

The title question “Promoting or Being Promoted?” is meant to underline the peculiar dynamics regarding the marketing tools used to promote the Way. As pointed out, the actors involved in promoting the attractiveness of the Way to St. James are different in nature and operate according to different schemes, both official and unofficial. But, the main ingredient of success is culture. Culture seems to be the main factor in this promotion. In fact, in addition to film-induced tourism, we can talk about book-induced tourism. Surprisingly, books still have the power to transmit feeling and describe experience, as well as the essence of the Way.

We can refer to this concept from three points of view:

- 1) Cultural tools (books, films, etc.) are effective marketing and promotion tools.
- 2) The uniqueness of the Way comes from its cultural diversity and richness.
- 3) The culture that the promoter (author or producer) belongs to is an advantage, because, as s/he speaks the same language and shares the same cultural background of his/her target, s/he will point out the unique added values and attractive features of the Way (Lopez, 2010).

The diversity of agents in charge of this leads to the need to distinguish between official and unofficial ones. Books and films are further promotion tools, the experience recorded in recent years shows that they contribute to shape the best image of the Way. Indeed, if we consider that these marketing tools were originally promoted by non-local agents, their positive image has an added value. Contemporary media production succeeds in expressing the combination of immaterial and material attracting factors of the Jacobean Way.

This editorial phenomenon owes its success on the fashionable use of the Way as literary subject. This turns it into a widespread *Leitmotiv*. Fortunately, the results are positive ones, as otherwise, institutions would have found it difficult to fight against a spontaneous and “bottom-up” tourism image. The international relevance and image of the Way to St. James are elements of their own promotion. Its uniqueness and attractiveness turn it into an “interesting subject” when writing a book, making a film or, generally speaking, looking for new and interesting media material.

This success presents a major challenge for the Public Administration, but especially for minor local activities. The use of the film image could be exploited by the film locations, making the most of the new earning power of the Way where it did not exist before. The institutions promoting the Way to St. James have to face a number of challenges over the coming years, including the preservation of authenticity, the need for in-depth marketing analysis (users and potential) and the position occupied by the Way in the market according to its polysemy (religious, cultural, secular, spiritual, etc.).

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THE “RE-MONETIZATION” OF THE SACRED VALUE IN PILGRIMAGE CENTRES IN EUROPE

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Summary

As the French geographer Rémy Knafou reminds us in his works, tourist places were invented. This invention is based on a value which was attributed to each of them: a common place does not make the crowds travel. To justify a trip which can sometimes be long or difficult, it needs a strong argument. Since the beginning of what is called “mass tourism”, these are the aesthetic, historical and recreational values which were exploited and highlighted to move the crowds. The pre-existing pilgrimage shrines of Western Europe were then, for a time, completely outmoded. Yet these sanctuaries are invested with a value which they are carrying almost exclusively: the sacred.

The renewed tourist trade of the Camino de Santiago over the last twenty five years and even more these last ten years, as well as a renewed interest for other Pilgrimage Routes (Via Francigena, Ruta Mariana, ways of Saint Michael’s Mount) simply reflect a kind of demand peculiar to the present age and to a more and more globalized society. Great “classical” tourist sites and their associated values are not enough anymore for the visitors. The latter are now in search for other places and, more and more, in the marketing strategies, emphasis is given to renewal, both physical and spiritual. It is in this context that pilgrimage centres integrate the great tourist circuits.

The study of the tourists’ practices in the sanctuaries and the analysis of their discourse about these places (collected in the sanctuaries as well as on the Internet blogs dedicated to) allow us to underline a “re-monetization” of the sacred value which is important to identify and grab, in order to provide a communication and development strategy for pilgrimage places and routes. Then they would become a new kind of tourism product.

The case of the Mont-Saint-Michel will be the basis of this study. The ways to the Mount are currently being rediscovered and rehabilitated and provide a good example of the importance of the sacred in tourism marketing.

Keywords: Sacred Value, re-monetization, tourists’ practices, tourism product, Mont-Saint-Michel

Introduction

“It is at the same rhythm as the donkey, meter for meter, that we conquered the “Marvel”.” It is how Pauline and François-Xavier Maigre summarize their family pilgrimage from Versailles to the Mont-Saint-Michel. With their two children, they walked 450km and write about their *“family escapade”* on blog created for the occasion. The Maigre family is only one example among many others which illustrate the growing interest in pilgrimages’ ways. In 2013, 215880 pilgrims arrived on foot or on their bike to Santiago de Compostela (source : Pilgrim’s Office of Santiago de Compostela). Figures are not known about the Mont-Saint-Michel or Via Francigena but the increase is observed by sanctuaries’ authorities and associations for the promotion of the ways. Holy places, and particularly catholic sanctuaries products of a long tradition of pilgrimage, are definitely “fashionable”.

This renewed interest in pilgrimage places paradoxically comes along with the growing secularization of the European societies. Since the beginning of the 20th century in Western Europe, religion was rejected in private life and gradually stopped ruling space and time. Religious observance and knowledge were then decreasing. Religion and its codes are now strange and mysterious objects for most people. In France, this process, accompanied by a strong dechristianisation is particularly advanced. Secularization permitted the opening for tourism of the places of worship which are national properties since the Church and State Separation Act of 1905. Here came on the market a new type of tourist sites. As all the other tourist sites, pilgrimage places are vested with a cultural and a recreational value (R. Knafou, 2002) but also with a sacred value, which is specific to this kind of places. The latter is firstly defined subjectively : there is no place inherently sacred. This value is attributed regarding significant events or topographical elements interpreted as signs of divine election. Then comes an acknowledgement from the religious institutions which gives “objectivity” to this sacred value. The sacred is then admitted between believers and non-believers. Everyone is, of course, free to accept it or not, but it became a fact.

Because of this sites’ sacred value, tourism and pilgrimage might merge. Pilgrims come specially for it whereas tourists driven by curiosity see an extra motive of visit. It becomes difficult to distinguish pilgrims from tourists. This question is asked by tourism studies since the beginning of the 1990’s. According to the World Tourism Organisation (UNWTO), pilgrimage is part of tourism, but some researchers dissent from this enlarged vision. Such is the case of the French team MIT (Mobilities, Itineraries, Territories) around Rémy Knafou, who is denouncing the “true catch-all” tourism is becoming with this definition. Others, like Dean McCannell point the fact that pilgrimage places were little by

little subverted by tourism whereas each tourist site becomes the place of new ritual practices, this time secular (MacCannell, 1976).

At the heart of pilgrimage as well as its of tourism is then this question of the value of places. If tourism and pilgrimage do exist, it is because men are "*topophiliacs*". This word, used by Gaston Bachelard and Yi-Fu Tuan, characterizes the "*spatial man*" described by Michel Lussault. Not only a man can not be conceived apart from his relationship towards space, apart from his "ordinaries" and "extraordinaries spatialities" (M. Lussault, 2007), but there is bonding between people and places (Y.-F. Tuan, 1974).

If studies about places and ways of pilgrimage stumble over the distinction between tourists and pilgrims, maybe it's because it is not only a question of value attributed to places by the visitors. Tourists and pilgrims are attracted by the sacred value. Which allows us to make a difference is the perception of this value and the uses of space which are going to be associated with. The challenge, for the researcher but also for the tourist operator is to succeed in grabbing these perceptions in order to understand the mechanism of these particular places and develop it. What are pilgrims and tourists seeking in sanctuaries? How to grab their different motivations and allow the coexistence between sacred and secular use of these sites?

By taking the example of the Mont-Saint-Michel in Normandy, we will try to answer these questions. The Mount is, above all, seen as one of the most important monuments of French heritage, to the detriment of its status of sanctuary which was, in the end of the 19th century, overshadowed by its touristic dimension. The latter is only the last avatar of a place which, as a chameleon, changed identity various times all along its thirteen centuries of history. At its foundation, in 708, the Mount is meant to be a pilgrim place. Bishop Aubert had, according to the tradition, built the first chapel in answer to the demand of the Archangel Saint Michael. This legendary apparition of the Angel contributed to vest the place with sacred value (the place chosen by the Archangel himself) which is made more concrete with relics of Saint Michael brought from Italy. The Archangel is one of the most popular Saint in Europe at the time so the Mount becomes one of the highest places of Christendom. The sacred value attached to the site is meanwhile "completed" with another one. During the Hundred Years War, the Mount resisted firmly against the English, so he became the symbol of the French kingdom. The "patriotic" value supplanted the sacred one. Both of its fell into disuse after the Reformation. Pilgrimage declined and the Mount was converted into a prison for the regime's opponents. It was then the symbol of a repressive political power. It is only since 1874, when he was declared a protected monument, that it acquires once and for all a cultural value. On this occasion the sacred value gradually regained more

and more importance. Nowadays, there are 3,5 millions of visitors each year in the Mount. Neither the Tourist office, nor the Rector of the sanctuary are capable of distinguish the part of tourists and the part of pilgrims. This would yet be usefull to understand better the visitor's expectancies. Our purpose here is to propose tools in order to progress in the understanding of values attached to places and their impact on the visitor's practices of space.

Materials and Methods : grab the perceptions of space, solve the mystery

The materials and methods used for this study are essentially qualitative. This choice is based on the fact that we intend to collect perceptions and representations of space, objects eminently subjectives which implicate entering in the visitors' thought patterns. The place we are studying here is, more specifically, the sanctuary of the Mont Saint Michel (not the entire Mount). A sanctuary is canonically defined as *"a church or another sacred site where the faithfuls make pilgrimages for a particular religious reason with the approval of the local Ordinary"*¹. In the Mont-Saint-Michel, this is the parish church Saint Peter, in the village, which has officially the title of sanctuary. Historically, it was first the church known today as Our Lady Underground, then the abbey church. The imposing architecture of the abbey church and the presence of the monks and nuns of the Monastic Fraternities of Jerusalem in the abbey still confuses the visitors : most of them believe that the abbey church is the sanctuary's heart. This is taking an important place in the perceptions and representations and brought us to consider particularly six sites seen as "key sites" in the sanctuary of the Mont-Saint-Michel : the parish church Saint Peter (official heart of the sanctuary), the abbey church (supposed heart of the sanctuary), Our Lady Underground (historical heart of the sanctuary, located under the abbey church), the cloister (architectural element particularly remarkable and linked to the religiosity of the site), the bay (which crossing is indis-sociable of pilgrimage) and the Pilgrim's House (cf. figure 1).

We gathered the materials considering particularly these six sites. In order to understand which are the values attached to a site and how the site is vested with it, the first step is to study the discourses about those sites.

Here there are two types of discourse. The most abundant is the tourist one. Not a single travel book about France is ignoring the Mont-Saint-Michel. Farther the mere "operating" discourse (G. Chabaud, 2000) indicating to the visitors where to eat, sleep, etc., travel books are proposing a

¹ Codex Iuris Canonici, can. 1230, Pour la concession des indulgences

reading and an interpretation of space which influence the visitor. From a fragmented space, it recreates unity by offering an order to the visit the different sites, selecting the information able to rouse the visitor's interest. This type of discourse is used in all tourists sites whatever they are. The specificity of places and ways of pilgrimage is that there is a second type of discourse about it : the ecclesial or religious one. Each sanctuary is editing a pilgrimage guide or "Pilgrim's book". This discourse, as "operating" as the tourist one, proposes a reading and an interpretation of space, this time specifically based on the sacred value of the place. The point here is to confront these two types of discourse and observe how space is reorganized by each one. Is it the same?

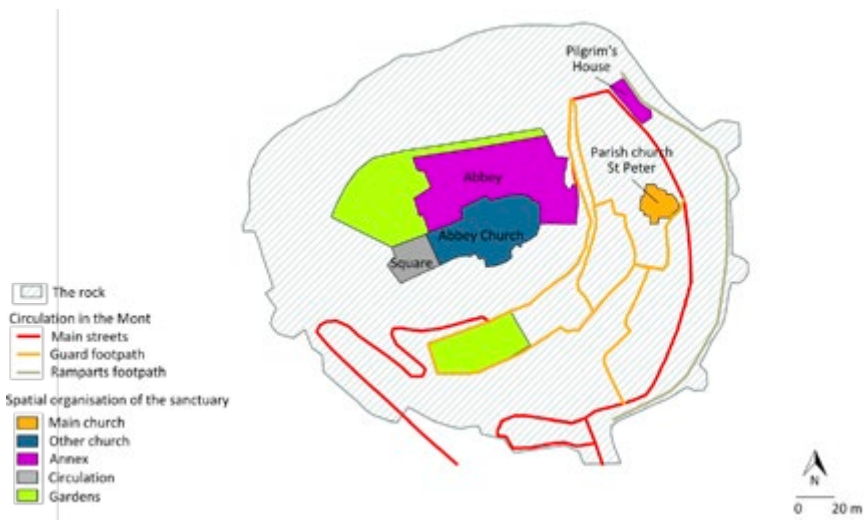


Fig. 1. Map of the sanctuary of the Mont-Saint-Michel (M.-H. Chevrier, 2014)

Twelve discourses were here selected about the Mount : discourses produced by local actors (leaflet and website of the Tourist office and of the National Monuments which are in charge of the abbey), the UNESCO descriptive (the Mount is listed as UNESCO World Heritage), the most used travel books in France (*Guide du Routard*, *Guide vert*, *Petit Futé*), two international travel books (*The Lonely Planet* and the *National Geographic*) and two travel books specifically dedicated to sacred sites (*1000 lieux sacrés. Les plus beaux sites du monde / Guide des grands sites sacrés en France*). Regarding the religious discourses (less numerous), four were selected : the Pilgrim's book edited by the sanctuary, the descriptive of the sanctuary given by the diocese of Coutances (to which the Mount is attached), the website of the religious community living in the Abbey (Monastic

Fraternity of Jerusalem) and the internet pages dedicated to the Mount in the Association des villes sanctuaires' website².

Other material particularly important here : the discourses given by the visitors. Generalization of blogs and sharing websites is making this type of data easily accessible and abundant. We chose here to study three testimonies quoted by the Association of the Ways of Saint Michael's website, the official organ managing the ways of pilgrimage to the Mount. We also worked on speeches directly collected in the Mount during field work conducted in May 2014.

During this field work, a survey was conducted among the visitors. The questionnaire was composed by nineteen questions divided into three sections : general information, purpose and progress of the visit, knowledge and perception of the site. Most of the answers were collected in the parish church Saint Peter and its surroundings (the official sanctuary) and a few others in the abbey's gardens. 52 people of eight different nationalities were interviewed during four days. It was a qualitative survey. The sample of people was constituted in order to be, as much as possible, representative in terms of age and sex of the visitors. It is not representative in terms of nationalities, mostly because of issues of speaking language. Japanese, chinese and korean visitors are absent here whereas they are constituting an important group of visitors.

Field work at the Mount was not limited to the survey. It also permitted to make observations about the practices of all visitors. These observations are another type of qualitative data particularly interesting to study, confronting it to the results of the survey and to the analysis of the different discourses. All these materials brought us to make a qualitative cartography of the site. These maps explain the spatial organization at stake in the different discourses and the variations of the perceptions of the sanctuary among the visitors.

The method used to make this cartography takes account of the material's variety. In the first place, the purpose is to show how tourist and religious discourses reconstruct the sanctuary's space. To do that we compared these discourses with precise analysis grid. For each text, are noted the organization of speech, vocabulary, lexical fields used, as well as the chosen images and the way how space is rearranged by the speech. All the sanctuary's sites previously selected are not necessarily present in each guide so the number of quotations for each site is an important indicator which has to be noted. This analysis grid allows us to make maps of the sanctuary as it is presented in touristical and religious discourses. Some

² Created in 1994, the Association des villes sanctuaires includes fifteen cities in which there is a sanctuary and where the ecclesiastical authorities and the tourist offices work together in order to promote both tourism and pilgrimage.

sites appear regularly, described with laudatory words. Some others are, to the contrary, never mentioned or in negative words.

The representations which are at stake in the different public speeches are fairly easy to grab and map. The difficulty is to succeed in grabbing the visitor's perceptions. For the survey, we chose to use closed questionnaires in order to have a strict comparison framework and to reduce the issues related to the subjectivity of the object. The answers of two questions are mainly used to make the perception of the place's map. The visitors were asked to classify in order of importance the six sites of the sanctuary (parish church, abbey church, Our Lady underground, the cloister, the Pilgrim's House and the bay), from 1 to 6 (1 being the most important). Points were therefore attributed to each place according to the results. For each visitor, the site classified as 1 got 6 points, the second site got 5 points, the third got 4 point, etc. In the end, each site got a score. This score was then traduced on the map by a colour code. The question about the reason of the visit then permitted to refine the map. Each visitor were asked if he came for religious purpose, out of curiosity or out of cultural interest. It was so possible to bring out three categories of visitors according their motivations. In this case, 10 people declared they came for religious motive, 8 people out of curiosity and 28 out of cultural interest. The last 6 people came for another motive they did not precised. Taking the answers to the question of the classification of the places for each group, it was possible to give scores to each site according to the motivations of the visitors. In order to compare the scores, classifications were expressed as a percentage for each group. For example : the abbey church was in first position for 5 visitors with religious motivation (50% of this category), 3 came out of curiosity (37.5%) and 18 out of cultural interest (64.3%). It was the percentage which were then multiplied, by 6 in this example. So the scores were comparable to one another even if the number of people was different for each category. The maps obtained for each group gave then the value granted to each site according to the interest taken in the sanctuary (religious or not). Compared to the observations of the practices, it allows to understand how the perceptions is influencing the way of criss-crossing the place and what is different between sacred sites and other tourist sites.

Results: perceptions of sacred space and hybridization of spatial practices.

The analysis of tourist and religious travel books and discourses permitted to show that all the sanctuary's sites are not granted with the same importance. The cartographical traduction of the quotations of each sites in the different discourses gives these two maps :



Fig. 2. Recurrence of the different sanctuary's sites in tourist guides (M.-H. Chevrier, 2014)



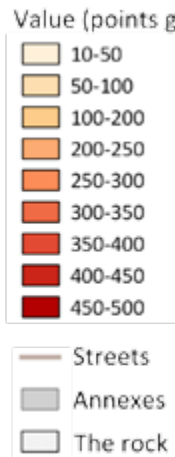
Fig. 3. Recurrence of the different sanctuary's sites in religious guides (M.-H. Chevrier, 2014)

Tourist and religious speeches do not build the same visiting spaces. The only thing in common is the abbey church. This is the only site presented in every text. Secondly comes the importance granted to the bay. These are the two necessary aspects of the Mount : the abbey out-

line draws the visitor's attention and is the Mount *diché* : the fortress in the sea (and so in the bay). This is the image *a minima* given to the tourist and the pilgrim.

But some sites appearing in the religious speech are absent in the tourist one and vice-versa. The Pilgrim's shelter is the better example : the tourist following the indications of his guide will not know the existence of this place whereas the pilgrim will certainly go to it. As well as for the parish church : presented as the heart of the sanctuary in religious speeches, it seems not to be interesting enough to be mentioned in most of tourist speeches. Only 25% of the tourist guides mention it and some are even mistaking, presenting the abbey church as the sanctuary. Generally speaking, these maps show that the tourist discourse is producing a much detailed prioritisation of space. Some sites are inevitable : it is proved by the fact that every single guide mentions it. Others are forgettable, but within the two ends of the spectrum, there are some sites of varying importance. About these other places, speeches are varied and, according to the special field of each guide, other places of interest show up. Religious speech, on the contrary, is perfectly uniform. The only places on the maps are the ones linked to pilgrimage : the bay that the pilgrims have to cross, the two churches where are celebrated church services, and the facilities dedicated to the pilgrims. All these sites, on the Mount, are inevitable. On the other hand, sites as the cloister and Our Lady Underground which are now entirely dedicated to tourism activities are not even mentioned. What matters here are places where the sacred is still demonstrated.

It is so *a priori* possible to go on the assumption that tourists and pilgrims, referring to different discourses and with different interests, will not have the same perception of the different sites. The cartography made from the survey shows it.



Legend for figures 4,5,6,7



Fig. 4. Value attributed to each site by all visitors



Fig. 5. Value attributed to each site by visitors who came for religious motives

On the map presenting the scores obtained by each site for all the interviewed visitors (figure 4), space represented is more like the space constructed by tourist discourses (figure 2) than the one constructed by religious discourses (figure 3). The abbey church obtains the better score



Fig. 6. Value attributed to each site by visitors came out of curiosity



Fig. 7. Value attributed to each site by visitors came out of cultural interest

with 428.8 points (which means it appears as the most important place for the visitors), then comes the bay (332.7 points), the parish church (301.9 pts), the cloister (251.9 pts), Our Lady Underground (78.8 pts) and the Pilgrim's House (50 pts). Unlike the case of tourist speeches, all sites ap-

pear on this map, even if some are from insignificant importance (pilgrim's House, Our Lady Underground). Perceptions of space by visitors, if they are influenced by guide's discourses, are of course never completely dependent on it.

As we could anticipate, this map of the perceptions of all the interviewed visitors disguises disparities which appear when we represent the perceptions of space according to the motivations of the visitors.

Figure 5, presenting the value granted to each site by the visitors who came for religious motive, confirms the link between specific discourses and perceptions of space. This map is more like figure 3. It means that the architectural value is overtaken by another value : the sacred one. All visitors, whatever their motivation, acknowledge the architectural feat the abbey is. This clearly comes out in the visitor's words ("*impressive*", "*gigantic*", "*Marvel*", etc.). If the visitors who came out of curiosity or cultural interest, as well as those who came for religious motivation are classifying the abbey church as the most important place, we also observe that the parish church appears in a lighter way on figures 6 and 7 than on figure 5. Those who describe themselves as pilgrims give the same importance to this church (the official sanctuary) than to the abbey church, despite the fact it does not have a particular architectural value. It is the same for the Pilgrim's shelter. It does not carry neither historical nor architectural interest and yet it appears in the space as it is perceived by the visitors who came for religious motive. It arrives at the bottom of the list but with more points than Our Lady Underground which is yet the historical sanctuary.

This map of the value granted by visitors who came for religious motive (figure 5) is the one which differs the most from the other three. The visitors who came out of curiosity and cultural interest give more or less the same value to the different sites. The only significant variations are about Our Lady Underground and the Pilgrim's House. These two places arouse more interest among the visitors who came out of curiosity than among the ones came out of cultural interest. Knowing the fact that these two places are more out-of-the-way and not indicated in every usual guide, this is understandable. Visitors with a cultural interest are willing to see what is most typical in this tourist site, whereas those with curiosity are also willing to make detours, to have an extended vision, different from the one constructed by the speeches.

In the Mont Saint Michel's case, the cartography of values shows that there is a real divergence in perceptions and representations according to the visitor's motivations. So it is not to the proper characteristics of the places that the perceptions and representations are linked, but to the visitor himself and to his ways of thinking. These divergences may be reinforced by the different discourses about the place. According to his expectancies, the visitor is referring to one guide or another, which

proposes a particular selection and classification of the sites and so creates a particular visiting space. It stays as a common point for all visitors the fact that all of them designate the abbey as the most important and that the parish church, although it is not much mentioned in tourist guides, is also one of the places perceived as the most important. These two sites are just those which carry, in addition to its historical value, a sacred value. In such a place (the Mont Saint Michel) where mass tourism is ruling and where merchandising is made about local products (Mère Poulard's biscuits) and history of the place (medieval shops selling ancient weapons, figurines of knights, etc.), and not about his religious dimension (only one bookshop of the sanctuary where are also sold some monastic products), this election of the sacred places as being the more important ones can not be considered as meaningless.

This study of the perception of places by the visitors has to be linked to the study of the spatial practices of those visitors. Is the divergence observed in the perception related to divergences in the practices? Once again, differences only exist to a certain extent and underline the importance which the sacred value of the place is taking. From the observations made in the sanctuary (in the abbey and the parish churches), it appears clearly that the visitor's itinerary is not the same for a tourist and for a pilgrim.

Most part of the visitors who came for religious motive are pilgrims who walk up to the Mount, taking the ways of the Mont-Saint-Michel from a more or less close starting point and ending it with the crossing of the bay. Then they arrive by the Bay Gate and go straight up to the Abbey church along side streets (figure 8a, itinerary n°1), sometimes in a procession. Other groups arrive by the Gate of the Avancée and go up by the Main Street (figure 8a, itinerary n°2). Finally, all pilgrims and all visitors who came for religious motive are not arriving at the monks church service time (Mass is at 12.15 p.m. during the week, 11.30 a.m. on Sunday, vespers are at 6.30 p.m.). So they end their pilgrimage or fulfill their religious duty in the parish church (figure 8a, itinerary n°3). Their practices of space are usually limited to these two sites and to the pilgrim's house and it's bookshop. The itineraries of this category of visitors are already mapped out.

Regarding the visitors who came out of curiosity or cultural interest, their practices are more fragmented (figure 8b). All of them passes through Main Street, the one they come across when they arrive. But, according to their different interests, some go and visit the parish church, museums, restaurants, shops (itinerary n°1 and red dotted line). Only a third of them is going up to the abbey and visit it (itinerary n°2) before going down and disperser once again between the places already mentioned.

The divergence that was observed about the granted values to the places according to the visitor's motivations is appearing again about

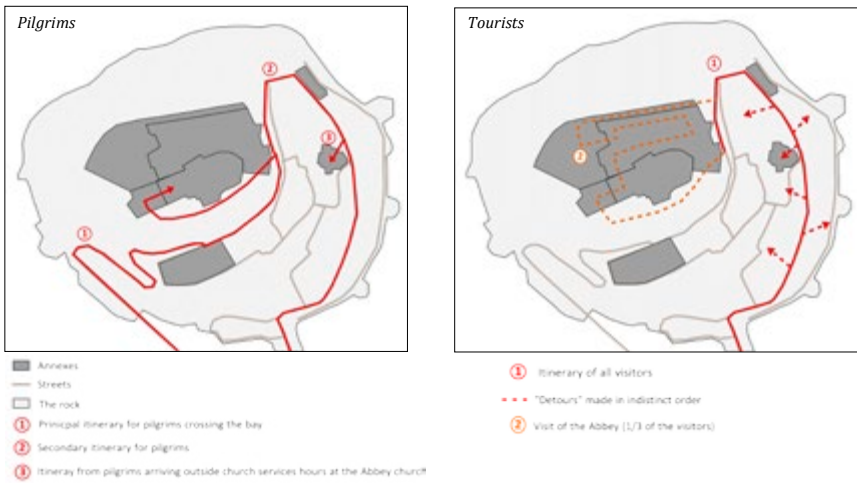


Fig. 7. Itineraries of pilgrims (a) and tourists (b) in the Mont-Saint-Michel

the itineraries between the different sites. On the other hand, regarding the practices inside the places of worship, we observe strong similarities among the visitors whatever their motivations. It completes the fact already noted that the abbey and parish churches are viewed as the most important places by the majority of the visitors. In the abbey church, the observant notes that many visitors attend church services. Those who came for other motives than religious ones try to imitate the attitudes and gestures of the faithful. It is also noticeable that the monks and nuns generate great interest among all visitors, specially the non-faithful. Many of them interrupt their visit to observe the monks and nuns and to try taking pictures despite a strict prohibition.

The same applies in the parish church. To the observant, it is easy to see the difference between those who are used to visit places of worship (genuflection or sign of the cross when entering the church, stop to the tabernacle) and those for who the circulation in this type of sites is not as easy (hesitation about the itinerary, the attitude, people forgetting remove their hat, etc.). But some practices specific to this type of place are all the same shared by all visitors : inside the parish church, it is calm (unlikely the adjacent Maint Street). The observation reveals moreover that a large majority of the visitors passing by the church (at least two-thirds) take time to light and lay a candle. That is a practice usually associated to a faith testimony. These “reserve” and “respect” coupled with a certain “curiosity” and “opening for dialogue” (according father Fournier’s words, Mont-Saint-Michel’s rector) are new compared to the attitudes shown by the visitors a few years ago. The Mont’s rector tells that, about twenty

years ago, he had "*perpetually to face people who wanted to enter the church in their swimsuit*". This relatively new convergence of practices in the place of worship and the importance granted to the sanctuary's churches bring us to think about the "re-monetization" of the sacred value.

Discussion : Re-monetization of the sacred, stakes for tourism

This study shows that what attracts the visitor to the Mont-Saint-Michel is not only the "out-of-the-way" status of this monument but also the place's sacred value. The latter is reminded in the different tourist travel books and also underlined by the visitors when they are interviewed. This interest in the sacred might appear as paradoxical in the present context of secularization. We might have a right to think that the sacred, as it disappears from the everyday-life space, also disappears from the monuments to which it was attached (as it came in antique temples). But, even in places of worship which no longer belong to the Church and which are mainly dedicated to tourism (as the Mont-Saint-Michel is), this sacred value not only endures but even seems reinforced. This is an effect of the secularization process.

The latter generated a process of dechristianisation of society. Father André Fournier, rector of the Mont-Saint-Michel, notices : "*Before, the people, even if they did not believe in God, they attended catechism classes, they had taken the Communion and so, they knew what each thing meant. Now, you easily come across people which are capable of saying : "Who is the little boy in the arms of the beautiful lady over there?". (...) It is not defiance, it is ignorance.*". The secularization of society contributes to make the places of worship mysterious places and so they become objects of curiosity for non-believers. Meanwhile, it also frees the believers of guilt : they have not anymore scruples about doing purely tourist activities during their pilgrimage.

The sacred value is now rare in public space. It became an added value and arouse then curiosity, as well as all which is mysterious. In the meantime, it is also a promise of otherness. What more strange, for a non-believer, than sites where ritual sacred practices are taking place? Spirituality is clearly part of the values which attract the tourists. The World Tourism Organisation reckons that "*on about 90 millions of foreign visitors whom are coming to France, 20 millions come for spiritual and religious quest*"³. With the secularization process, it is not anymore to "be seen" or to fulfill a social duty that people go to the sanctuaries but to see. On the other hand, there is also a cultural and educational dimension in visiting sacred places. As Jean-Michel Tobelem writes : "*the religious heritage*

³ Quoted by the Tourism and Spirituality Cluster, 2013.

might be bearer of historical and artistic knowledges which are of use for the honest man, even a tourist one" (2007). It is this curiosity which makes sanctuaries consumer appeal. This is why we can talk about a "re-monetization" of the sacred value : which becomes scarce, becomes expensive.

The renewed interest in pilgrimage's ways directly ensues from this re-monetization of the sacred value. Hikers walking to the Mont are not necessarily believers but if they undertake a walk along these particular ways, it is because they expect finding something different from that they would find on a classical hiking path. The analysis of the Miquelots⁴ discourse shows that they are visitors searching for meaning. The purpose of such a walk is first to learn to "*know himself better*" (this expression appears in almost each testimony on the internet) by walking on the trail of men and women who walked this way through the centuries, sustained by religious beliefs. On these ways, every single detail is quickly interpreted by hikers as a sign. For example, the Maigre family sees a "*wink*" in the cloudburst which marked their crossing of the bay. To them, it was not a mere meteorological phenomenon but a "*flood*" (we can notice the biblical conotation of the term) "*as if it was necessary to purify our body and soul before the final ascent*". Through the ways and the places of pilgrimage, visitors does not seek a landscape or the historical knowledge anymore, but a real intimate experience. That is what sacred places permit.

Conclusion

The analysis of the Mont-Saint-Michel case permitted to implement a new method in order to grab and represent the visitor's perceptions of space. Then it was possible to compare it with the practices in pilgrimage shrines. Grabbing perceptions and representations is essential in order to know better the visitor's expectancies and answer it.

This study underlined the importance of the place's sacred value in representations and practices. Paradoxically, the more the secularization of society is advanced, the more the pilgrimage shrines sacred value increases. With the fall of worship and religious knowledge, the sacred is then given a stronger aura of mystery. This mystery arouse a larger audience's interest, in search not only for historical knowledge, but also for intimate experience. So pilgrimage shrines become first-rate tourist sites. The more explicit promotion of the sacred nature of these places is a lead to follow for tourist operators. It can be done by developing collaboration with the religious authorities in charge of the shrines. Some

⁴ Name given to those who walk to the Mont on the pilgrimage's ways

initiatives already exists, as the french “villes-sanctuaires” network, but spiritual tourism is still an under-explored field.

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THE DETERMINANTS OF TOURIST SATISFACTION ALONG FRANCIGENA ROUTE IN TUSCANY

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Summary

Religious tourism is an important economic sector in Italy. In general, previous studies stressed that the pilgrims are sensitive to the religious aspects and historic and artistic heritage. Less importance assumes the tradition of ancient and pilgrim routes. Despite the increasing numbers of the visitors, statistics about numbers, interests and profiles of them is sporadic or incomplete. The main concern is that a large part of travellers choose informal hospitality structures thus official statistics are not able to gather data adequately. During the last decades, the religious tourism sector is becoming segmented, according to multi dimension factors such as the availability and the quality of cultural and environmental elements in the visiting areas. This evolution of tourism industry is an opportunity for diversify the recreational experience over demand of mass tourism. This paper aims to estimate the extent of the phenomenon related to traveling along the pilgrim route using as case study the Francigena route in its Tuscan part. The study also examines the profiles of the users trying to understand their motivations and perception of the quality of their experience.

The study is carried out through a direct survey in some accommodation facilities. A face-to-face questionnaire was administrated to 350 pilgrims during the spring-summer 2014. Particularly important is the implementation of statistical tool based on CUB model. This model assesses the degree of satisfaction of the tourist experience related to multiple dimensions (quality of landscape, facilities, hospitality, etc.) and identifies the determinants of this degree of satisfaction. The final objective is to identify strengths and areas of intervention to foster this segment of religious tourism. The quantitative evaluation of the tourism phenomenon and an analysis of the perception of the quality level of services in the area enjoyed by pilgrims let to design better promotion campaign and identify innovations to increase tourist satisfactions.

Keywords: Religious tourism, Ordinal data, CUB models, Perception

Introductions

The pilgrimage is always been considered a “journey of the soul”, and for this reason is historically pictured by elements with high symbolic meaning. The “wood”, a walking stick used to support the pilgrim and symbolizing the third foot of the pilgrim namely its faith in the Holy Trinity. The walking stick also served as defense against wolves and wild dogs; the devil symbols of the temptations. The “sack”, a small bag made with tight leather of dead animal (not killed) that allowed only a

modest luggage, which symbolized the pilgrim trusted in Lord for its livelihood. The leather symbolized the pilgrim's duty to mortify itself for its sins with fasts and with many pains and labors, sharing with others his possessions preparing to receive and give (Sesana, 2006). Finally, the "signum peregrinationis" that distinguished pilgrims from other travelers and identified the sacred place of pilgrimage such as the shell for Compostela or the palm leaf of Jericho to Jerusalem or the keys of St. Peter and Veronica (a clothes with Christ blood and sweat) to Rome.

During the century, this ancestral form of pilgrimage has gradually transformed from a sacred journey to a form of cultural tourism. The religious experience linked to walking exertion, often in loneliness, the wounds, the sleep on the ground are part of this travel experience, also made of inconveniences, that in everyday life people try to avoid. The ultimate pilgrim's aim is the rediscovery of interior intimate and the profound meaning of human relationships for recreating a sense of community often limited by the time constrains and the faster pace of life (Corbetta, 2005). The motivations and the preferences to travel are changed from a religious journey to a religious tourism to cultural tourism.

In parallel with an increasing differentiation of the users of these routes, numerous religious and cultural itineraries are revalued also formally with the recognition of the Council of Europe such as the Paths of Santiago or the Via Francigena. Although this evolution of religious tourism, and more generally with the gradual evolution of itinerant tourism, statistics on presences, consumers interest and profiles, are occasional and inconsistent since numerous tourists do not stay in formal structures and they are not included in the official tourist statistics. In addition, in several locations the itinerant tourism overlaps the art-historical tourism (eg. Along the Via Francigena in places like Monteriggioni, San Gimignano and Siena) hence it becomes difficult to distinguish the presences according to the different typology of tourists.

In this context, this paper aims to investigate the extent of the pilgrimages as tourist phenomenon using as key study the Francigena pilgrim route in the part which crossed the Tuscany. This study tries to describe the tourist profiles, the interactions they have with the territories and peoples, the economic spillover that occur on local communities, and degree of satisfaction perceived by the pilgrims/users.

In order to pursuit the paper's aim a direct survey with questionnaires was administrated in some accommodation offices present along the Via Francigena in Tuscany. The survey was carried out at the facilities of Aulla (province of Lucca) and Radicofani (Siena), verifying the extent of the phenomenon that occurs in the entrance and in the exit of the Tuscany Region.

The results represent a wealth of information of great interest for the policy design in terms of planning and monitoring of the public interven-

tions along these routes. The results allow verifying the effectiveness of these investments in terms of economic impact on the territory and the preservation of rural economies. This is relevant since economic viability in rural areas is high correlated to the sustainable land maintenance and management, the preservation of habitat and for hydro-geological and climatic balance.

The area of study and methods

The part of the Via Francigena studied in the present paper crosses the whole territory of the Region of Tuscany (Fig. 1). This is an important cultural artery extends across an area characterized by presence of the historical towns, of cultural sites such and monuments as the cathedral of Lucca, the Hospital of Santa Maria della Scala in Siena or the precious relics preserved in many churches.

The Northern part of the route is characterized by the presence of mountains and forests sloping down to the sea near the Versilia. Here, through fortified villages (Massa and Pietrasanta), along with the Apuan Alps, there is Lucca, a town still surrounded by renaissance walls. The route continues along the valleys of central Tuscany, and then continue along attractive hills ridges covered by vineyards, olive groves and cultivated fields of the Val d'elsa, San Miniato, San Gimignano and finally the Francigena route arrives in Siena. From Siena the route continues along the Val d'Arbia and the Val d'Orcia until to the fortified towns of San Quirico and Radicofani.

To evaluate the factors which contribute to the satisfaction of the tourist' policy preferences toward experience of Francigena route, individuals are been selected as the unit of analysis. The data are collected with a face-to-face questionnaire. The interviews took place at hostel facilities along the via Francigena in Tuscany. The sample was recruited with a purely random sample of 350 and the respondents are voluntary tourists and includes Italian and foreign tourists. The interviewer administered the questionnaire to every third consumer leaving the hostels.

The questionnaire is made up by several sections. The first section aims at exploring the motivation and factors which have pushed the respondent about this kind of travel. The second section aims at gathering information about the features of the travels such as the kind of hospitality, other tourist activities across the trip, start and end point of trip. A third section was dedicated to evaluate the travelling cost. Instead, the fourth section aim is the evaluation of degree of satisfaction of tourist. This section includes ten questions divided into two groups about tourist infrastructures and features of Francigena route. The data are collected using a five-point Likert scale format, a psychometric scale, where re-

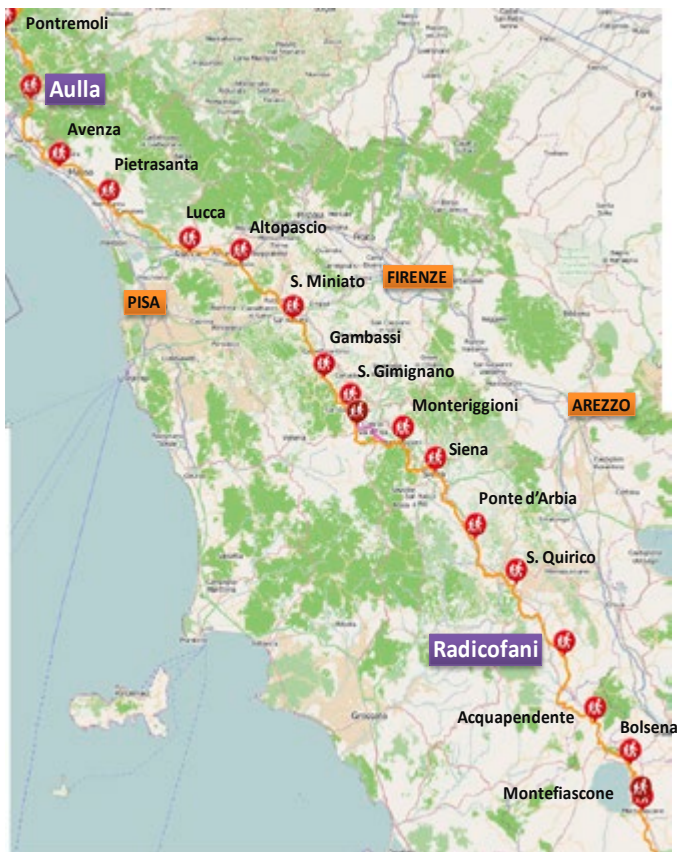


Figure 1. Francigena way in Tuscany area

spondents specify their level of satisfaction to the items from strongly satisfied to not at all satisfy. The list of ten items is (i) quality of hospitality; (ii) operator competence; (iii) availability of parish hostels; (iv) quality costs ratio; (v) kindness of population (vi) landscape quality; (vii) harsh during the route; (viii) safety of itinerary; (ix) water fountains availability; (x) signage frequency. The respondents have elicited their relative importance assigned for each of these ten dimensions.

Finally, the last section collect information on the respondent's socio-demographic status aimed at gathering data/information necessary to control whether there is any socio-demographic pattern determining the results, i.e. preference towards relative importance assigned to the different items.

The data about degree of satisfaction are treated using a CUB model proposed for the first time by Piccolo (2003) and developed successively

by D'Elia and Piccolo (2005), Piccolo (2006) and Iannario (2010). This model starts from the evidence that the tourist's preferences are measured by the rating in ordinal scale. However these preferences are the result of a complex cognitive process intrinsically continuous, since it is related to feelings, sensations, beliefs of respondents, but it becomes manifest by means of ordinal/discrete data.

According to D'Elia and Piccolo (2005) the evaluation process of a subject to assign a certain rating to an item depends by two latent components: feeling and uncertainty. These components are random variables to be combined in a mixture distribution. Feeling; expressed by the Greek letters ξ ; reflects the individual satisfaction of a certain item under judgment, and uncertainty, expressed by the Greek letters π ; pertains to the way respondents choose a certain rate among the available range (Iannario and Piccolo, 2012). It must point out that the uncertainty concerns the way of how respondents choose a certain rate among the available range (Iannario and Piccolo, 2012). Therefore, the π is not induced by sampling selection or measurement errors. In other word this parameters is not related to the variability of answers but represent the heterogeneity of respondents to disclose their preferences. The uncertainty arises when assign a ratings is cumbersome due to the heterogeneity of the items under judgment.

Therefore, for a given Likert scale format of m options, the CUB model defines the probability to assign a certain ratings as:

$$P(R=r) = \pi \binom{m-1}{r-1} (1-\xi)^{r-1} \xi^{m-r} + (1-\pi) \frac{1}{m}, \quad (1)$$

$r = 1, 2, \dots, m$;

where the parameters $\pi \in [0,1]$ and $\xi \in [0,1]$. The parameters ξ and π are inversely related to the degree of satisfaction and uncertainty thus the complementary of these parameters is used for ease results' comments and comprehension.

One more advantage of CUB models is the possibility to insert covariates to models the two latent variables and to analyse the effects of each subjective and objective factors on the final assessment of the respondents: this is easily achieved by means of a logistic link (Piccolo and D'Elia, 2008).

Since the main focus of this paper is on the degree of tourist satisfaction, a general CUB model, without covariates is performed to estimate the absolute values of ξ and π and a set of CUB models with covariates for feelings, one for each dimension under analysis. The list of covariates with summary statistics is shown in Table 1 for continuous variables and Table 2 for factor variables.

Table 1: Descriptive statistics of the continuous covariates of CUB model

Variables	Min.	1st Qu.	Median	Mean	3rd Qu.	Max.
Age	18	32	50	47.7	60	76
Group size	1	1	2	2.2	3	11
Per capita transportation costs (€)	0	24	50	90.4	73.5	2500
Trip costs (€)	0	25	32	33.8	40	70

Table 2: Factors covariates of CUB model

Variables	Relative Frequency
<i>Nationality</i>	
Foreign	25.1%
Italian	74.9%
<i>Gender</i>	
Male	60.2%
Female	39.8%
<i>Education</i>	
Graduate	48.5%
Not graduate	51.5%
<i>Motivation of the trip</i>	
Religious	32.7%
Leisure	67.3%
<i>Guide</i>	
Go with a licensed guide	5.3%
Without a guide	94.7%
<i>Past experience in a pilgrim route</i>	
First time	36.3%
Past experiences	63.7%

Results

The tourist profile

Thanks to the data obtained from the survey an extensive report can be draft. In this paper only a brief summary of the most prominent information emerged from the survey is presented. First of all, we can

identify the different types of users/pilgrims who enjoyed the route Via Francigena Tuscany¹.

Regarding to the pilgrims age emerged a nearly homogeneous distribution among age classes (fig. 2). The prevailing class is represented by subjects between the ages of 51 and 65 years (34 percent), followed by one with age between 20 and 35 years (26 percent). Over 65 years represents the 19% as well as the subjects aged between 35 and 50 years old.

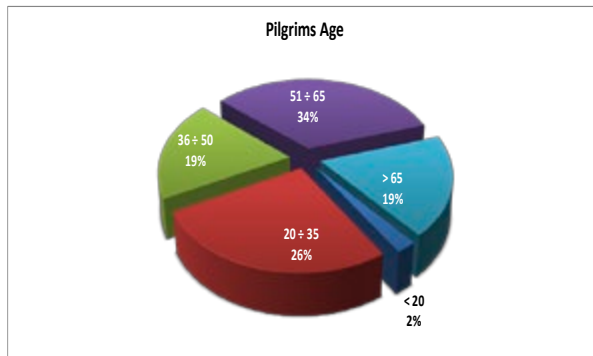


Figure 2: class of pilgrim age

Whether, the sample is divided according to the reason for the journey (fig. 3), we found that the need to sharing experience is the main motivation, with 37.1% followed by the religious motivation; 28.3%. Instead, the 19.2% of respondents specified personal reasons that induce to make this type of travel. Only 10.5% has no particular motivation to make a pilgrimage.

Figure 4 shows that the 57% of respondents have visited or are going to visit historical and artistical sites during the travel, while only 2% of visitors will visit places of environmental interest. Finally, 40% of pilgrim focused their travel only with walking and anyone other activity is planned.

Among the reasons to choice Francigena, the 42% of the subjects stated that this choice is related to previous experiences of pilgrimage, while 32% was induced to make this trip with friends (with whom they are sharing the travel) (fig. 5). Further 11% of those who have chosen this experience and this route based their choice thank to the information collected in the web (Fig. 5).

¹ It is necessary to emphasize that these results apply only to users of the route structures, namely: hostels and parish hospitality managed by volunteers. At the moment those tourists/pilgrims, who for various reasons, are along stretches of the route by staying in hotels and holiday cottages are excluded.

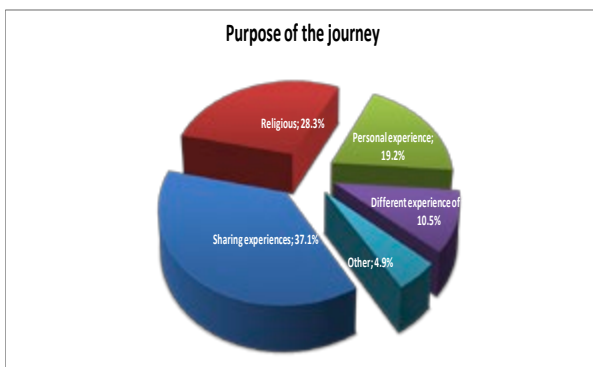


Figure 3: Purpose of the journey

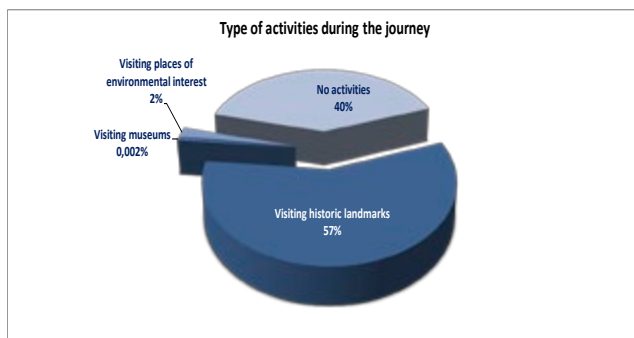


Figure 4: Type of activities during the journey

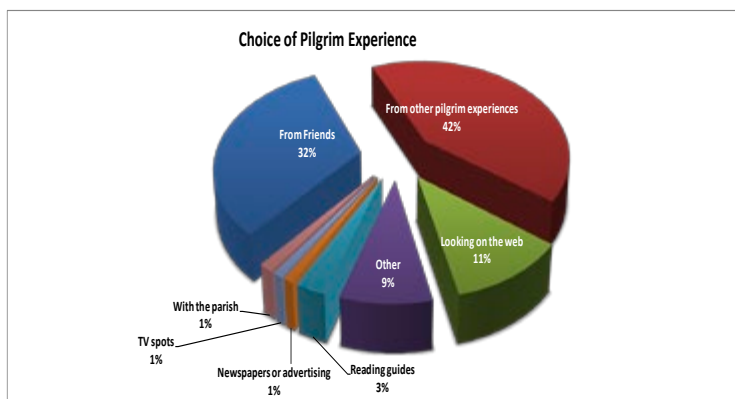


Figure 5: Choice of Via Francigena.

The pilgrims to orient themselves during the trip mainly used maps; 56%. Only 21% used GPS tools and only 1% used digital maps. 22% of respondents do not use any support and follow only signal along the way (fig. 6).

From Figure 7 emerges that usually the pilgrims travel in small groups of friends or acquaintances. Indeed, groups of 5 or 7 persons are the most frequent size. However, a 5% of pilgrim make this journey alone.

Turning the attention to the area benefited from these pilgrims, results show that 80% of users stated the journey from points in South of Lucca, which is in the last 300 km of Via Francigena and even almost 60 % of these, part of the town located south of Siena, then in the last 200 km route before arriving in Rome.

The direct survey with questionnaires has been joined with an investigation in order to quantify the full extent of tourism linked to the pilgrims. In practice, data on all the pilgrims who came to the reception facilities of the two locations investigated are collected.

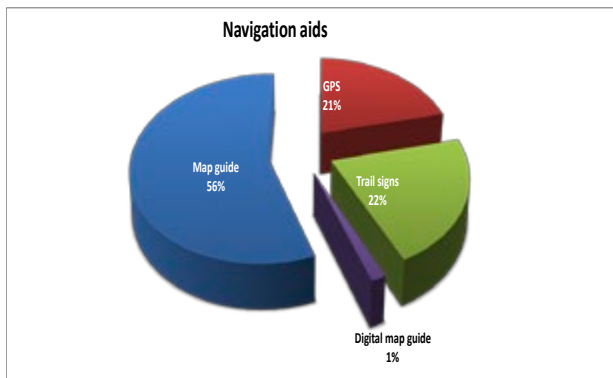


Figure 6: Navigation aids

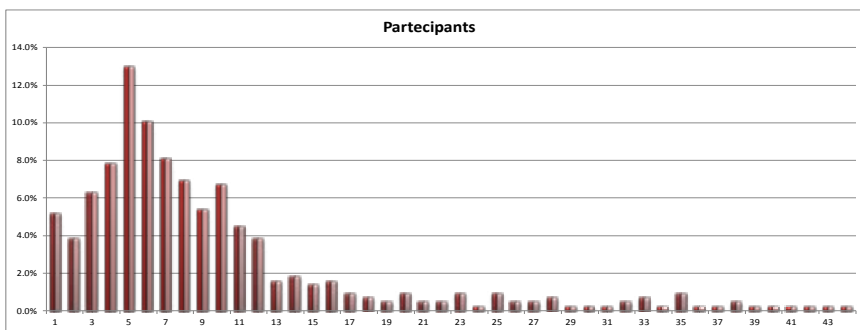


Figure 7: Number of participants for each group

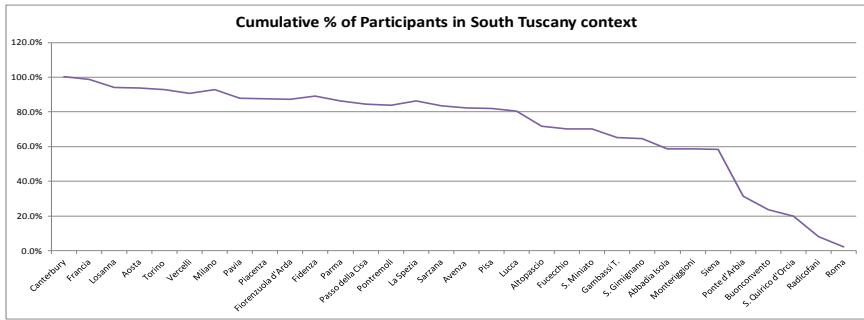


Figure 8: Cumulative % of participants in South Tuscany context

Tab. 3. Travel expense from pilgrims in Tuscany area

Country	Travel expense (medium value) €/persons/travel						Pilgrims in South Tuscany		Travel expense (total value) €						Total vae €/Country
	Flyght	Train	Car	Bus	Taxi	Ferry Boat	Origin (%)	Simulations 2014 (n.pilgrims)	Flyght	Train	Car	Bus	Taxi	Ferry Boat	
Italy	10.00	37.85	30.55	8.22	15.00	-	76%	1,888	18,876.79	71,446.54	57,665.54	15,509.00	28,315.18	-	191,813.03
France	33.33	66.17	31.25	21.33	-	12.50	8%	210	7,011.90	13,918.63	6,573.66	4,487.62	-	2,629.46	34,621.29
Germany	146.25	71.17	-	5.00	-	-	3%	83	12,143.97	5,909.38	-	415.58	-	-	18,468.53
Spain	117.14	116.67	50.00	24.43	-	-	3%	78	9,078.57	9,041.67	3,875.00	1,892.94	-	-	23,888.18
Netherlands	134.17	34.11	-	7.00	-	-	3%	66	8,912.50	2,266.04	-	465.00	-	-	11,643.54
UK	106.67	20.00	-	20.00	-	-	1%	22	2,361.90	442.86	-	442.86	-	-	3,247.62
Denmark	1,350.00	-	-	15.00	-	-	1%	22	29,932.86	-	-	332.14	-	-	30,225.00
Austria	90.00	75.00	-	-	-	-	1%	17	1,494.64	1,245.54	-	-	-	-	2,740.18
US	550.00	142.50	-	-	-	-	1%	17	9,133.93	2,366.52	-	-	-	-	11,500.45
Switzerland	250.00	-	90.00	-	-	-	0%	11	2,767.86	-	996.43	-	-	-	3,764.29
Portugal	150.00	-	-	-	-	-	0%	11	1,660.71	-	-	-	75.29	-	1,660.71
Poland	120.00	43.00	-	6.80	-	-	0%	11	1,328.57	476.07	-	-	-	-	1,879.93
Lussemburgo	33.00	7.50	3.00	14.00	-	-	0%	11	365.36	83.04	33.21	155.00	-	-	636.61
Australia	3,000.00	-	-	100.00	-	-	0%	11	33,214.29	-	-	1,107.14	-	-	34,321.43
Ireland	400.00	-	-	-	-	-	0%	6	2,214.29	-	-	-	-	-	2,214.29
Belgium	50.00	4.00	-	2.00	-	-	0%	6	276.79	22.14	-	11.07	-	-	310.00
Japan	1,500.00	35.00	-	25.00	-	-	0%	6	8,303.57	193.75	-	138.59	-	-	8,635.71
Rep. Of South Africa	1,600.00	20.00	-	-	-	-	0%	6	8,857.14	110.71	-	-	-	-	8,967.86
Total vae								2,480	157,895.64	107,522.88	69,143.84	25,031.62	28,315.18	2,629.46	393,018.62

Tab. 4. Pilgrims expenditure in Tuscany and Lazio area

Country	Food, Lodging, Accessories - medium value (€/person/day)			Pilgrims in South Tuscany			Economic effect in South Tuscany and Lazio regions €/yr			Total vae €/Country	Tourist presences in official hotels in southern Tuscany €/yr
	Acomodation	Food	Associated costs	Average Journey time (n. days)	Origin (%)	Simulations 2014 (n.pilgrims)	Acomodation	Food	Associated costs		
Italy	14.40	18.69	27.50	10.16	76%	1888	276,161.61	358,537.28	527,417.39	1,162,116.28	19,129
France	17.80	15.70	-	21.65	8%	210	81,065.33	71,501.44	-	152,566.78	4,554
Germany	22.70	20.10	15.00	20.50	3%	83	38,640.67	34,214.87	25,533.48	98,389.02	1,702
Spain	14.90	18.20	-	13.20	3%	78	15,242.70	18,618.60	-	33,861.30	1,023
Netherlands	14.17	17.83	120.00	26.00	3%	66	24,467.86	30,800.71	207,257.14	262,525.71	1,727
UK	15.00	20.00	-	13.33	1%	22	4,428.56	5,904.75	-	10,333.31	295
Denmark	30.00	5.00	-	10.00	1%	22	6,642.86	1,107.14	-	7,750.00	224
Austria	18.33	15.67	50.00	22.33	1%	17	6,799.69	5,810.65	18,544.62	31,154.95	371
US	6.67	16.67	-	50.33	1%	17	5,572.62	13,931.54	-	19,504.15	836
Switzerland	16.00	15.00	20.00	9.50	0%	11	1,682.86	1,577.68	2,103.57	5,364.11	105
Portugal	10.00	15.00	-	37.00	0%	11	4,096.43	6,144.64	-	10,241.07	410
Poland	8.00	8.00	-	9.00	0%	11	797.14	797.14	-	1,594.29	100
Lussemburgo	15.00	15.00	18.00	16.00	0%	11	2,657.14	2,657.14	3,188.57	8,502.86	177
Australia	12.50	15.00	-	8.50	0%	11	1,176.34	1,411.61	-	2,587.95	94
Ireland	15.00	20.00	-	50.33	0%	6	4,179.44	5,572.58	-	9,752.02	279
Belgium	20.00	20.00	-	8.50	0%	6	941.07	941.07	-	1,882.14	47
Japan	15.00	35.00	15.00	30.00	0%	6	2,491.07	5,812.50	2,491.07	10,794.64	166
Rep. Of South Africa	10.00	15.00	-	11.00	0%	6	608.93	913.59	-	1,522.32	61
Total vae						2480	477,652.31	566,254.74	786,535.85	1,832,922.90	31,347

Based on the results achieved up to October 31, 2014, 2,480 arrivals were estimated in Radicondoli and 1,200 arrivals in Aulla. Thank to this data it was possible to apply the economic effects estimated on

the basis of the sample of 350 pilgrims to the totality of those joints in the two locations.

In table 3 we estimated the travel costs incurred by 2,480 pilgrims in Radicofani and having run especially the southern part of Tuscany. Almost 75% of the pilgrims was of Italian origin. Foreigners are mainly represented by the French (8%), followed by German, Spanish Dutch and English (3% each).

The total travel spending supported by 2,480 pilgrims of 2014 to reach up to the Via Francigena, is over € 393,000, of which over 191,000 supported by the Italians (tab. 3).

As for the length of the travel of the 2,480 pilgrims who crossed the southern part of Tuscany, we observe that the Italians planned on average 10 travel days, while foreigners usually stayed from 13 to 50 days, according to the starting and the end point (tab. 4) chosen. Altogether this results in a number of appearances amounted to 31,347 and a total value exceeding € 1.8 million.

The satisfaction analysis (cub analysis)

The input of ξ and π in the Cartesian axis is a convenient way to present the CUB results. In Figure 1 and Figure 2 are represented the estimates of $(1-\xi)$ and $(1-\pi)$ splits according to the two groups of dimen-

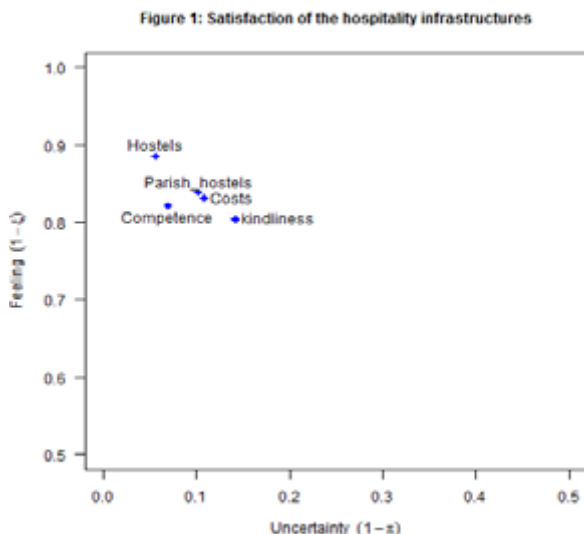


Fig. 1. Satisfaction of the hospitality infrastructures

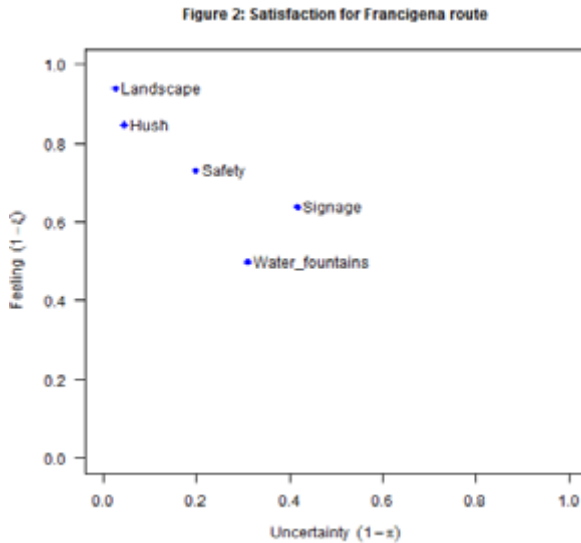


Fig. 1. Satisfaction for francigena route

sions. The first group in Figure 1 is related to hospitality infrastructures.

These items show a similar pattern. Indeed, for graphical purpose of understanding, the scale of Cartesian axis is cut from 0.5 to 1 in the ordinate and from 0 to 0.5 in the abscissa. Therefore, the quadrant showed in Figure 1 represents the area with the highest feeling and the lowest uncertainty.

The results are very similar both in terms of feeling and uncertainty. The differences among the dimensions under analysis are fuzzy. Nevertheless, from Figure 1, it is possible to deduce that the tourist positively ranked the hostels quality, quality costs ratio and the availability of parish hostels. Relative to these items weaker effect on tourist satisfaction play the operator competence and the kindness of population. The latter item shows the relative highest uncertainty. This finding is probably due to the greater difficult to give a “global” assessment of this dimension by tourist.

Figure 2 shows the results about the satisfaction of the single features of Francigena route. The results are quite different each other in terms of feeling and uncertainty thus the quadrant is shown in the standard format of 1x1. The tourists assign a very high value to the quality and beauties of the landscapes and to the hush along the route. Therefore, these two dimensions are the main strengthen of via Francigena. Moreover, the low degree of uncertainty indicates a high degree of homogeneity among respondents relative to these two dimensions. In other

words, the higher rating for landscape and the hush are valid along the entire itinerary without significant critical point.

On the other hands the safety of the trip receives lower rating than landscape and hush. Moreover, this element shows also a higher uncertainty. Therefore the safety concerns are concentrated in some parts of the route, probably when the itinerary crosses the car traffic.

The signage and water fountains availability can be interpreted as group described by low ratings and high uncertainty rather than other features of via Francigena. In particular the signage availability has the greatest heterogeneity that is it should be related to the difficult of respondents to judge different situations along the route. Namely, acceptable availability of water fountains and the signage coverage are not present at the same level along the itinerary. Probably, single parts of the Francigena's show diverse quality levels of signage or in some places the water fountains availability is adequate. Finally, the ratings related to the water fountains are the lowest in the analysis. This indicates the water fountains as a priority field to increase the whole tourist satisfaction.

In order to detect whether there is any factors pattern determining the results, a CUB models with covariates on feelings is applied. Table 2 reports the estimate parameters. Several selected variables have no effects at all on ratings. The parameters for age, motivation of the trip and the use of a licensed guide are always not significantly different to zero in each estimate equation. Therefore, the degree of satisfaction is invariant according to these variables. The no effect of motivation of travel indicates that the pilgrims in terms of needs are not different than "usual" tourist. Hypothesising the pilgrims as a "special" category with particular preferences is probably wrong.

The water fountains and signage availability have no factors affecting the level of ratings. This implies that the low level of satisfaction of these two dimensions is globally shared across the sample and the lacks have been highlighted by all.

Women are less satisfied than men respect to the quality of hostels and, on average; they are worried about the level of safety of the itinerary. However, they are more satisfied than men about the competence of operators. Nationality effects on judgements about population kindness and hush. Foreign have lower score of satisfaction than Italians about kindness but Italians assign higher ratings on hush and landscape rather than tourists from abroad.

Conclusions

The findings underling a framework of this particular kind of tourism. First of all, the majority of the interwied tourist stated that the religious

Table 5: CUB models with covariates on feelings

(1- ξ)	Parameters					
	Hostels	Parish hotel	Costs	kindliness	Compe- tence	
Constant	8.72 **	2.37	4.96 *	-0.68	5.63 **	
Age	-0.004	0.01	0.002	-0.01	0.001	
Foreign (1 = Italian)	0.26	0.35	0.48	0.59	0.37 *	
Gender (1 = Woman)	-0.74 *	-0.02	-0.45	0.31	0.54 *	
Education (1 = Graduated)	0.57	0.29	0.44	0.31	0.13	
Group size	-0.06	0.02	0.17 *	0.07	0.07	
Motivation of the trip (Religious = 1)	-0.16	0.37	0.28	-0.04	0.18	
Transportation costs	-0.0004	0.0003	-0.0001	-0.0003	-0.0001	
Trip costs	-0.01	-0.03 *	-0.02	-0.01	-0.01	
Guide (Licensed guide = 1)	0.24	-0.23	0.19	-0.15	0.37	
Experience (Past experience = 1)	-0.40	-0.55	-0.49	-0.62 *	-0.34	
(1- ξ)	Landscape	Hush	Safety	Water fountains	Signage	
Constant	2.83	2.72	5.51 **	-1.09	-0.19	
Age	0.001	-0.004	-0.005	-0.01	-0.02	

Foreign (1 = Italian)	1.13	**	0.60	*	0.33	-0.27	-0.08
Gender (1 = Woman)	-0.29		-0.21		-0.57	**	0.16
Education (1 = Graduated)	0.23		0.86	**	0.34		-0.01
Group size	0.26		0.16	*	0.19	**	-0.001
Motivation of the trip (Religious = 1)	0.66		0.17		0.21		0.55
Transportation costs	-0.0004		0.0004		0.001		-0.001
Trip costs	0.02		-0.01		-0.02	*	0.01
Guide (Licensed guide = 1)	0.51		-0.07		0.12		0.06
Experience (Past experience = 1)	-0.37		0.28		-0.15		-0.34

Note: *** $p < 0.0001$; ** $p < 0.01$; * $p < 0.05$

motivation are not the main reason to choose a pilgrimage. Therefore we can conclude that is not a religious tourism even if related to religion from an historical point of view. The pilgrimage seems to be an niche market of the sport tourism (Gammon and Robinson, 2008). However pilgrims are likely to enjoyed historical sites and monuments. Therefore the overall satisfaction of tourism supply must be take into account not only the pilgrimage facilities such as route conditions and signals but should enhance this consumer's tendency to join cultural events.

For which concern the infrastructure opportunities to improve the quality do not emerge from this study. The dimension with lower liking are the overall cost of travel despite the price asked by parish hostel are quite similar to the production cost of the service. This is probably due to the comparison with Spain, especially for "usual pilgrim", namely people with a previous travel in Compostella. Eventually price reductions are possible only through interventions "macro" and exogenous to the sector such as the reduction of property taxes.

Landscape and hush of the area are the main strenghteness of the Francigena as "touristic goods". Therefore promotion policies and development strategies of the Francigena must taken into account these two essential elements.

A serious signal is that among the francigena characteristics that receive the highest ratings are the "exogenous", instead the "endogenous" features. Thus the elementens which can be changed directly show low ratings. This is quite true for safety of the route but it is particular true regarding the fountains and the signage along the way. For example, these last two elements should be the priorities for interventions with the aim to improve the satisfaction of the pilgrims. In addition, these elements are very related to the concept of usability of Francigena: low security, bad signage, low water availability points significantly decreasing the average rating of satisfaction of the pilgrims.

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THE DESIGN OF ICT TOOLS TO STRENGTHEN THE LOCAL IDENTITY IN RURAL AREAS AND TO BROADEN THE PARTICIPATION OF LARGE PUBLIC TO RURAL TOURISM EXPERIENCES

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Summary

Endorsed by the Chamber of Commerce of Ancona (Italy), the research has been launched on autumn 2013, under the scientific supervision of the Landscape Research Center of the Polytechnic University of Marche, in collaboration with the ETT Srl who has engineered the ICT tools. The main objective of the project is to design innovative ICT solutions to ease the disclosure of cultural heritage and to guide visitors and dwellers as well, to rediscover their daily life landscapes. Being designed for rural settings, the quality of the surrounding environment is a key issue to our initiative; for by that quality depends the attractiveness of places for tourism purposes. The enhancement of the sense of place and rooting the identity of local communities represent other important goals of our proposal. This shall rise the chances to broaden the cultural offer, while at the same time, to strengthen the links between the local resources (i.e. landscape and local heritage), improving the overall quality of rural areas.

The prototype has been designed to convey to large public the pieces of information and the educational contents stemmed by the experience of Folk Museum, known as “Ecomuseo dalle Memorie al Futuro” (Ascoli Piceno, Italy). The project is currently in an advanced stage of development, the validation of the model and the appraisal of the level of appreciation of prototypes by large public will follow.

Keywords: ICT tools – Rural Tourism – Folk Museum – Parish Map – Local Identity – Participative Process

Introduction

The European Landscape Convention (Council of Europe, Florence 2000) defines the landscape as “an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors and their interrelations” (art. I a). This definition considers the idea that landscapes evolve over the time under the effect of natural forces and the action of human beings. According to Selman (2006), the landscape represents a key resource, under the ELC’s perspective, which embodies both anthropic and natural processes and a chance to

sustainable development and to raising people's civic consciousness and sense of responsibility (Priore, 2005). Landscape related matters often deal with environmental, social, cultural, aesthetic and economic issues simultaneously (Tress and Tress, 2001), but landscape management is not only a matter of nature protection and heritage conservation. On turn, landscape management should be based on new planning strategies closely related to the environmental, social and economic sustainability (Potschin and Haines-Young, 2006). This is also the case for tourism sector initiatives, where the rising of people awareness on the loss of local identity and on the deterioration of environmental quality have become unavoidable challenges for the designing of tourism products, whose attractiveness grounds on the general state of landscape. It is worldwide accepted that advocating for a well-maintained landscape allows keeping up the quality of key resources, whose protection brings to an increased value – in terms of both visual landscape quality and ecological functionality – of the territories (Marangon, 2009). This way the landscape becomes the main attraction for tourists in rural settings. Keeping a higher landscape quality contributes to keeping higher the quality of the agricultural goods harvested within these lands, and it is an efficient vehicle for the promotion and the conservation of the memory of traditional handicrafts. To do so in a proper and effective way it is essential to keep a close sight on the principles for a sustainable and responsible tourism (European Union Communications on Sustainable Tourism, from 2001 to 2012). In this context, the Italian Association for Responsible Tourism (IART, Cervia, 2005) advocates for a: “Tourism implemented according to the principles of social and economic justice in respecting environment and cultures”. Responsible tourism acknowledges on the pivotal role played by local communities as the socially responsible key actor of the sustainable development of the places they live in. Bearing in mind the holistic approach, the first phase of the project has aimed to acquaintance a better understanding of the processes characterising the dynamics of evolution of rural landscape systems. Doing that, a special attention has been given to the commitment of local dwellers, in consideration of the people awareness on global changes, which would potentially threaten their local cultural heritage. All that leads to the necessity of a more responsible and sustainable forms of tourism, able to take upon the responsibility of diversity and cultural identity, as largely advocated also by Eu's Institutions.

The second step of the project has dealt with the purpose of a logical model, inspired to the main principles of Folk Museums (or Ecomuseums). This is a prerequisite to the ultimate designing of a sound ICT tools. The participative approach, traditionally build upon the delivering of a so called “parish maps”, has been chosen bearing in mind the most acknowledged definition of an Ecomuseum as “... a dynamic way

by which communities preserve, interpret, and manage their heritage for a sustainable development” (Chart of Catania, 2007). In line with key findings arisen during the first phase of the research, an innovative tool to enhance the portion of the values of cultural heritage, within a specific rural setting, has been delivered. The technological prototype has been designed starting from the “Community Map” which depicts a reporting area comprising the municipalities of Montacuto and Paggese moreover some villages in the area of Acquasanta in Centre Italy (Province of Ascoli Piceno, Marche Region, Italy). The map has been build during the implementation stage of a Folk Museum in the area, known as “Ecomuseo della Via Salutaria” (Ascoli Piceno, Italy). A project delivered in the frame of the “Ecomuseo dalle Memorie al Futuro” initiative, a transnational cooperation action between the Marche Region and Finland, with the participation of local Action Groups (LAG) such as: the LAG Oulujärvi (Kainuu, Finland), the Gal Sibilla (Macerata) and the Gal Piceno (Ascoli Piceno) the coordinator for the action. The present work whose main steps and findings will be shown in the following sections, is currently in an advanced stage of development. Further steps, will follow after the delivering of the final prototype, which will be validated in real cases, where the attention of researcher will focus above all on the benchmark given to the App by the final users, among which, the people living the places and other local stakeholders from general public.

The work has been delivered considering both the international policy and legal overview (e.g. Council of Europe, World Tourism Organisation, Europark, etc.), the main contributions and the key findings of European Geographers, and the state of the art of Information and Communication Technologies applied to tourism. The involvement of local population, the techniques of landscape analysis and rural development approaches (i.e. Community Initiative LEADER and LAG) have been taken in special account.

The Ecomuseum, was considered the ideal approach for local participation of people and cultural heritage valorisation. Indeed some “products” of ecomuseum process, such as the “Parish Map”, were considered the ideal baseline around which developing the logical structure of the technological instrument to be built.

The design of the logical model of technological tools was inspired at the contents of the “Parish Map of Montacuto, Paggese and other Acquasanta’s villages” (Ascoli Piceno, Italy). Among different technological solutions provided by the ETT company, it was decided to consider the “mobile app” applications for smartphones and tablets to support the visit in the territory represented by the cited above “parish map”, and also the multi-touch devices or installations based on touch-sensitive interactions that could be incorporated into the specific building elected as the “Ecomuseum’s House”. The design of the mobile app aims to pro-

vide “virtual scenarios” that reproduce, for example, thematic itineraries around characteristic areas represented in the “parish maps”, with the aim to show the point of view (cultural, environmental, social) coming from rural communities living there. The App, designed to be used on mobile devices such as GSM, Smartphones and Tablets, has been engineered by ETT Company in order to offer thematic itineraries discovering the authentic local identity. This has been articulated in “role itineraries”, by which the visitor can feel himself as visit-actor in the role of certain “local characters” related to work activities more significant in the specific rural context..

Materials and methods

In our perspective, the Ecomuseum is the ideal approach to trigger a sustainable local development by exploiting the potentials of local cultural heritage and the attractiveness of landscapes, and the participation of people living the places as well (Galli et al., 2009). A key issue for this kind of projects is how to funnel considerable streams of information across and towards the local communities. Considering the widening on the Web mass communication media (Gsm, Smart Phones, Tablets, ...), the idea of developing an ICT tools, tailored upon specific characteristics of a given territory, could represent a useful tool to implement a local Ecomuseum project. Online ICT solutions are usually pieces of software broadcasted to public through the Web, called Applications or “Apps” (Castells, 2006 - Lugano, 2008). Indeed, some “components” of an ideal Ecomuseum, such as the “Parish Maps”, are more suitable than others to be empowered by mass media communication techniques. Parish maps are an index to identifying historical land records such as titles, survey plans, tenures and gazettes. Consequently the logical structure of our purpose focused to design a specific App to be built and tested within a real case setting.

The design of the logical framework of our solution has been assembled to broadcast online contents from the “Parish Map of Montacuto, Paggese and other Acquasanta’s villages”, built and maintained thanks to the contribution of the Folk Museum “Ecomuseo della Via

Salutaria” (Ascoli Piceno, Italy). The App has been engineered by the ETT company, whose contribute has allowed to deliver a “mobile App” working on Smartphones and Tablets (Fig.1).

The main features enabled by the different widgets composing the end-use interfaces of the App allow the users to ease and enrich their journey across the reporting territory, as depicted on the above mentioned parish map.

Moreover the possibility to enjoy the contents through personal mobile devices, a set of tourist information points and totems, equipped with



Fig. 1. Mobile App prototype (user interface menu to access the contents in the “Parish Map of Montacuto, Paggese and other Acquasanta’s villages”).

multi-touch and touch-screen devices, will be installed at the entrance of the Ecomuseum. The overall installation, once completed, will provide a “virtual scenario” to guide visitors on a journey along itineraries representing the historical routes built according to the parish map contents.

The overarching idea is to allow visitors to understand in depth the perception that the people from the rural communities felt about their land. In other words, the App has been tailored to offer thematic itineraries to discover the actual sense of place. The routes are articulated in “role itineraries”, each of them make visitor feeling themselves visit-actors, playing roles usually as if they were a member of the local community, which are based on the typical “local characters” of daily working activities in rural context.

The “virtual scenarios” consist mainly of a map of the area, from which, some itineraries can be chosen by clicking on the icons representative of the of available “local characters”. Moreover, users can upload and share new original contents, which the App will make visible to all the other members connected through social networks. This way “virtual scenarios” can be updated any time users upload new contents, coping with the fundamentals of an Ecomuseum: a continuous evolution

in time and a higher degree of vitality. In few words, the App orients and encourages both local people and tourists to keep interactively a specific Parish Map alive.

Results

The case setting has been built considering the rural territory represented by the Parish Map of Montacuto, Paggese and other Acquasanta, in center Italy. The prototype of the App consists of three interconnected modules: a web site, an interactive platform, a mobile App for Smartphones and Tablets.

The overall solution enable tourists and local community members to explore the most relevant aspect of local rural heritage (i.e. natural and cultural) by means of “local characters”, specific subjects defined with the purpose of create guiding players acting as “storytellers”, to ease the users (Fig. 2) during the navigation through the contents.

In particular the app is made of four main area of contents, as follows:

1. “role itineraries”: each one representing specific local characters, according to those who were described in the community map.
2. “Guiding Maps”: to enable a geographical base reference for the navigation using open data features such as Google MapTM;
3. “Events”: This area contains all the available cultural exhibitions



Fig. 2. A “local character” (e.g. the miller) acting as “storyteller” to ease the users during the navigation through the contents.

and events, courses, of any matters for the Ecomuseum or the local community;

4. “others infos”: a section dedicated to the Ecomuseum, explaining its main purposes, moreover giving details and key messages (e.g. sponsors, important links, etc.)

The overall set of different places available to the virtual tour are displayed through specific Icons representing the different portion of the targeted area. Pop-up menus provide set of Points of Interests such as: the position of tourist facilities or the different cultural resources, and so on. In the layout “Virtual Places”, pictures, audios and videos, enriched by descriptive texts can be displayed clicking on the selected items. User can store navigation contents to save favorite materials to save their own experiences or to share it through social platforms on the web (e.g. Facebook or Twitter). Once stored the contents can be commented, reviewed, or annotated by feedbacks and other contents such as: images, video and audio files.

These main areas in turn provide the following layouts on Smartphone:

In “Role itineraries”: the characters and the relative objects or places, items, stories and legends, photos and brief descriptions, suggestion of itineraries, services, contacts.

In “places of interest”: places are divided by category and location, critical state or positive condition, they are listed with pictures and brief description, selecting a place of interest leads to the detail page in the site where are incorporated a gallery of images, audios, videos and more information. Among other operative functions of the App, could be mentioned the “Search” function that is able to be activated using keywords in a search field. Search result will be a list of places of interest. Another useful function is “Maps” which displays the user’s current location and the location of the “role itineraries” closer to user. Also, the function “Link” provides a list of links such as: Region, Province, Municipality, Associations. This latter represent an important support to foster the people commitment to monitor the landscape.

The multi-touch device (the totem), designed to be installed within the “Ecomuseum House”, follows the same philosophy inspiring the App. Among others, the function “Games Section” is of particular interest. This widget request users to insert popular sayings, idioms and so on, engaging them in a quest set-up within the context of the ordinary life of local community (e.g. the game of the living stones). To complete the section a traditional dishes-maker, conceived to enable the users to interactively choosing the ingredients is under development.

The section dedicated to criticity/positivity is key component. Here, once the user has selected a field of interest (e.g. “Biodiversity”) a thematic map is displayed with icons representing all the related elements (e.g. species and cultivated varieties, location of natural areas, wet areas

and ponds, etc.), the user is also invited to indicate his personal opinion (positive or negative) on the state of the displayed resources.

Conclusions

Starting from the Ecomuseum concept, as a way to trigger sustainable local development in rural areas, and considering the booming potential of ICT and Apps, we have developed a solution tailored upon the specific characteristics of the territory of Montacuto, Paggese and other Acquasanta.

The overarching idea is to allow visitors to enjoy thematic routes articulated in “role itineraries”, based on the typical “local characters” of daily working activities of the rural context.

In few words, an App oriented to encourage local people and tourists to keep their territories interactively alive.

The further steps of the project aim to improve the functionalities of the App, defining more tools and widening the number of cases. By strengthening the involvement of new users it is possible to broaden the contents with new and fresh information (e.g. new itineraries, multimedia, stories, etc.). Other milestones for the project are the validation of the model and the measuring of the level of appreciation expressed by the large public.

A key issue remains the development of innovative ways to manage the most remarkable comments coming from the users (insiders and outsiders) of the App. And how to foster the participation of administrators and land managers, in order to refuel the debate on the landscape protection and territorial sustainable development. Lastly, the promotion of Folks Museums as key agent of local development, particularly in rural areas is, to any lesser extent, a minor requirement. On the contrary, in our opinion, it is a prerequisite to the effective management of the resources and to support the decision makers.

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TOURIST ITINERARIES TO ENHANCE THE METAPONTO DISTRICT

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Summary

The district of Metaponto (Basilicata Region, southern Italy) provides a case study of how an inhospitable and uninhabited territory can evolve into a dynamic and productive district through a well-planned public investment program. The main transformation of the district of Metaponto began with the reclamation of marsh lands and their allocation to farmers, which started in 1950. Prior to this land reform, the landscape appeared little modified by humans activities. Vegetation was the predominant feature of the landscape and the territory was inhospitable due to the presence of malaria-infested wetlands. The natural resources of Metaponto district include the forest Pantano of Policoro, which represents a tropical ecosystem with rare elements of fauna and flora. This forest is one of the few alluvial broad-leaved forests in Italy. In ancient times a boundless hygrophilous forest covered the soil around the mouth of the river Sinni, with a continuous stretch of piedmont woods. In the district there are buildings associated with the land and the sea (such as fortified, baronial palaces and lighthouses), and there are many religious rites.

The signs of the Greek colonization characterize the territory: this historic event gave birth to a flourishing civilization that will be remembered in history as the Magna Graecia of which Metaponto, Siris and Heraclea are the most important settlements.

The project aims at enhancing the Metaponto district through the cataloguing and networking of the historical, cultural and environmental assets present in the area. The task is to create cultural-tourist routes that would combine, on the basis of traditions, architecture and landscape, assets which are well known and already included in consolidated tourist circuits (archaeological deposits, parks, protected areas) with other less known but not less valuable ones. The rediscovery of these assets completes and differentiates the cultural-tourist offer in the district, thus enriching it with new contents in line with the growing tourist demand for areas which are neither affected nor environmentally congested. The strengthening of rural tourism allows the tourist flow to be conveyed toward the hilly areas, close to the coast, and to promote the marketing of typical agricultural products.

Keywords: rural tourism, network management, multi-functionality, refurbishing and reuse of obsolete buildings, typical products.

Introduction

The main transformation of the district of Metaponto in the Basilicata region of southern Italy began with the reclamation of marsh lands and the allocation of land to farmers, which started in 1950. Prior to this

land reform, the landscape appeared uninhabited; the vegetation was the predominant feature of the landscape and the territory was inhospitable for habitation due to the presence of malaria-infested wetlands. However, the area contained some significant elements including the wide tree-lined strip that bordered the sandy littoral. The need for timber to supply the production activities of the growing settlements of the land reform (construction and crafts) led to the felling of many trees and from the 1980s a number of wooded areas were replaced by the construction of tourist settlements (villages, residences and campsites). In spite of this impact, the tree-lined strip still represents the predominant element in the natural landscape. Over the last 60 years the district has changed profoundly, including the construction of new rural buildings, the establishment of service centers and other changes to the social and physical environment. Intensive agriculture is now a leading sector in the local economy and the population growth in the last 60 years is the highest among the districts of Basilicata.

Starting from 1980 the regional government has invested on the tourist section of Metaponto district allocating resources for increasing and enhancing the quality of the lodging system (camping, hotel, tourist village); seaside resorts, archeology (museums and archeological areas) and the environment (forest Pantano of Policoro) have been the main tourist resources on which the development programs of the district are based. The tourist section has grown significantly in the last years; currently the number of tourists during summer is high thus satisfying the available beds offered by the lodging system, which instead is only partial in the other seasons. Exactly the excessive concentration of tourists during high season represents a strong limit of the tourist section of the district which needs to tend towards a better spreading of the tourist season in order to create a further growth; this result can be achieved by offering new and original itineraries in order to broaden the tourist offers already existing.

The development of the tourist offer is represented by the rural architecture (fortified manor house), the peasant houses, the buildings and the new infrastructure of the Land Reform, the land improvement.

The enhancement of the land sites through the renovation of the rural buildings will also give the possibility to sell all the typical farming products.

Materials and method

Description of the study area

The district of Metaponto (Basilicata Region, southern Italy) includes the Ionian coastline and its hinterland, and extends over more than 600



Fig. 1. Tourist areas of Basilicata with indication of the studied territory (Metaponto district).

km². It includes the territories of the province of Matera and is crossed by the main rivers of Basilicata. The coast is connected to the internal areas and to the main national lines of communication by means of a well-structured road and highway system. The Metaponto district consists of six municipalities (Bernalda, Pisticci, Scanzano Jonico, Policoro, Rotondella and Nova Siri) that extend along the Ionic coast of Basilicata; it is bounded in the east by the province of Taranto and in the west by the province of Cosenza. The total population (data year 2012) of the district is approximately 62 000. The average population density is equal to 100 people/km².

With the highest density of 239 people/km² in the town of Policoro. The average population density is much higher than the regional density (61 units/km²) but still below both the population density in southern Italy (168 units/km²) and the nation as a whole (190 units/km²). The transport system provides high speed arterial roads linking the coast to the interior and to the main national lines of communication. The territory has grown through agriculture due to the initiatives of land reclamation (1940s) and the allocation of agricultural lots to farmers (1950s). Other leading sectors have emerged such as tourism and trade, accompanied by traditional manufacturing and building construction. In the Metaponto district the natural resources include the forest Pantano of Policoro that represents a tropical ecosystem with elements of rare fauna and flora. This forest is one of the few alluvial broad-leaved forests in Italy. In ancient times a boundless hygrophilous forest covered the soil around

the mouth of the River Sinni, with a continuous stretch of piedmont woods. The area also has a strong tradition of promoting its built heritage (such as fortified farms and baronial palaces), as well as the tradition of the sea (e.g. lighthouses of Scanzano Jonico, Metaponto and Bollita of Nova Siri), and various religious rites and festivals associated with the land and sea. Particular importance is placed on the archaeological sites that are evidence of the ancient Greek colonization.

The land reform and the landscape transformation

The Italian Constitution was promulgated on 27 December 1947, and in article 44 imposed, *inter alia*, “ the land reclamation, the transformation of large estates and the reconstruction of production units ” . This proposed legislation for land reform was passed the following October as the ‘ Law Extract ’ (Law No. 841 on 21 October 1950) and started the reform of a vast territory that also included the Italian region of Basilicata.

In the Basilicata region the impact of the land reform was significant as indicated by the ratio between lands expropriated of the total regional extension; a total of 59080 hectares were expropriated, of which 42728 were in the province of Matera and 17080 in the province of Potenza. A particularly important role in Metaponto was assigned to the center of Policoro in which the planners of the reform expropriated about 7000 hectares of land between the Agri and Sinni which later was divided into farms of about 1250 hectares (covering approximately six hectares each). The village was located in the farming town of Policoro for two primary reasons: it was the virtual center of gravity with respect to the surrounding lands and it had easy accessibility in terms of roads (Maggiotta, Manera, Sivoletta & Fabrizio, 2013). Essential public buildings (e.g. church and post office, cinema, inn, shops, schools, kindergartens, clinics, police station) were placed at the functional center of the village which was composed of 40 families of farmers, 15 families of craftsmen with their workshops, 28 families of traders and tractor drivers, and about 20 families of professionals, teachers and employees, in all a population of about 500 people, in addition to the farming families (about 40) having their farms near the village. The schools (kindergarten and primary) were built to accommodate the size of the population scattered in a radius of 2 km (about 250 families) with a population of about 1250 inhabitants.

By allocating the land to the farmers, the landscape of the region has changed significantly: from a territory little modified by humans activities characterized by extensive farming, where the majestic residences of the land owners are surrounded by the houses of the seasonal workers, to a territory characterized by intensive farming, where widespread houses are connected to services and facilities by a new road net.



Fig. 2. Land Reform houses



Fig. 3. Pump suction of Nova Siri _ photo year 1962 by Pietro L'Annunziata (Policoro territory).

A development process of the whole area started with the Land Reform, thus leading to the growth of inhabitants and economic activities in the flat area where the state road SS106 goes through.

Policoro and Scanzano Jonico, born with the Land Reform, changed during time in out-and-out towns including the widespread buildings of the latifundium and of the Land Reform.



Fig. 4. Developing and transformation of the center of Scanzano Jonico (Source: Archivio della Soprintendenza per i beni ambientali ed architettonici della Basilicata).

Architectural, historical and environmental assets Cataloguing

In the first phase of the research the architectural, historical and environmental assets needed for the design of the tourist itineraries are catalogued:

Metaponto and Policoro archeological fields:

evidence of the prosperity of the ancient polis of “Metapontum” can still be found in the archaeological areas. On a hill it is possible to admire the “Tavole Palatine”, name that usually refers to the ruins of the extra urban temple dedicated to Hera. Built in Doric style in 530 B.C., it is the only worship monumental building whose external colonnade has been partly preserved.

Heraclea was founded over the ruins of Siris by the inhabitants of Taranto in 434/433 B.C. The new town, named after Hercules, inherited political institutions and language from Taranto, becoming an important place. In 374 B.C., Heraclea replaced Thourioi, fallen into the Lucanians’ hands, as the capital of the Italiot League. After this event, Heraclea experienced the time of its greatest political splendor.

Pantano Forest of Policoro:

The “Bosco Pantano di Policoro “ is a big broad-leaved forest with rare plants and animals. Among the plant species of interest for their rarity are reported populations of hydric environments largely disappeared (*Cladium mariscus* and *Clematis viticella*) or of subtropical origin (*Asphodelus tenuifolius* Cav.); from the point of view of wildlife the site is of strategic importance for the populations of migratory birds standing in the wetlands behind the dunes and in the formations of Mediterranean brush (Moustached Warbler *_Acrocephalus melanopogon_*, Gull *_Larus melanocephalus_*, Bittern *_Larus melanocephalus_*); There are several examples of Otter *_Luntra Luntra_* of Barbastelli *_Barbastella*

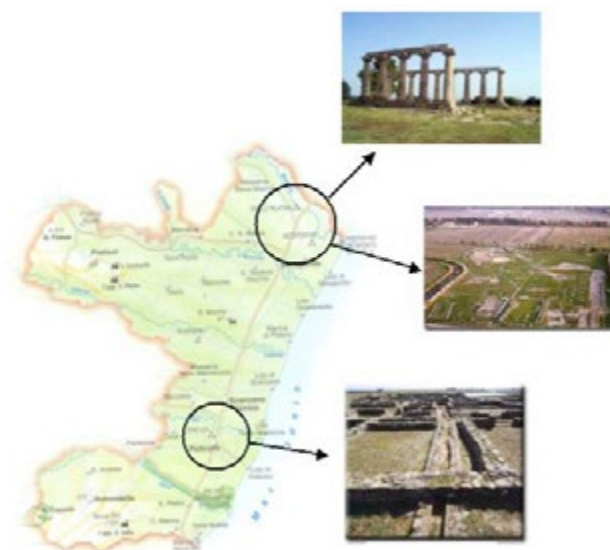


Fig. 5. Archeological sites of Metaponto area

barbastellus_ and there was a significant presence of herpetofauna (european marsh Turtle *Emys _orbicularis_*, Green Toad *_Bufo balearicus_*, Tree Frog Italian *_Hyla intermedia_*, Triton Italian *_Lissotriton italicus_*, *Natrix tessellated _Natrix tessellata_*). During the Land Reform part of the original forest owned by Berlingieri was destroyed for the production of wood used in different economic sectors (Fiat - outside Giardinetta , Feltrinelli - use in shipyards, rail - construction of railway sleepers.). Currently WWF is managing a small part of the forest (about 21 hectares) owned by municipality of Policoro.



Fig. 6. Pantano Forest of Policoro

Gullies areas:

The “calanchi” (gullies) characterize the rough landscape of south-eastern Basilicata, surrounded by the Sauro, the Agri and the Basento valleys.

Gullies are formed by the combined action of sun and rainwater: the sun dries out the outer clay layer thus creating a web of grooves which are deeply eroded by the rainwater; the appearance is similar to the so called “lunar landscape” By Carlo Levi in “Cristo si è fermato a Eboli”. The Montalbano Jonico area is of great importance among the gullies areas of the district because of the numerous physical-chemical and paleontological information.



Fig. 7. Gullies areas of Pisticci

*Historical buildings:**Torre di Mare (Bernalda):*

The complex, dated back to X - XI century, has undergone several renovations and reconstructions. The fortress consists of three blocks: 1) the church of St. Leo and the adjoining house with the remains of walls and polygonal towers which suggest that this nucleus was included inside the enclosure wall, as indeed appears in the engraving of De Luynes; 2) the Tavern with nineteenth-century engraving; 3) the home of the Coast Guard with large barn on the ground floor, with warehouses and rooms upstairs and with a base of a tower in the N/E corner.



Fig. 8. Torre di Mare (Bernalda)

Palazzaccio (Scanzano Jonico):

Built on the site of the former medieval farmhouse, from which only the chapel has been preserved, it has a rectangular plan on two levels with a crenellated squared tower; within the complex there is a courtyard with access to the chapel and to the stairs leading to the first floor. The squared tower dates back to the sixteenth century, while the rest of the building is of the eighteenth century. The Palazzaccio represented, for a long time, the center of the village of Scanzano Jonico made up of small terraced houses, residence for seasonal agricultural workers, known as “Casalini”.



Fig. 9. Palazzaccio (Scanzano Jonico)

Berlingieri Palace (Policoro):

The building is located on a hill overlooking the plain below until the navy; the first facility dates back to the thirteenth century (house fortified and tower), subsequent amendments and extensions of the seventeenth, eighteenth and nineteenth century led to its current configuration. The main front of the building has still on the ground floor inscriptions placed on the lintels of windows, important for historical reconstruction of the building; the eighteenth century portal surmounted by the noble emblem of the family Berlingieri

introduces in a courtyard rectangular from which access to local employment.

Recoleta Farm (Scanzano Jonico):

Built between the seventeenth and eighteenth centuries, the rural complex is spread over two levels with courtyard and irregular composition. The main façade is characterized by a portal, with a bow on columns, leading into the courtyard. The prospectus opposite to the entrance shows signs of fortification in two circular towers placed in the upper part with crowning dome. All around the main building, there are other buildings for the residence of the employees.

S. Salvatore Farm – Serramarina Farm (Bernalda):

The farm San Salvatore is on the right of the river Bradano, a few kilometers from Metaponto. Between the seventeenth and nineteenth century, when still belonged to the Benedictines of Montescaglioso, it was an agricultural-residential settlement. On the left side of the entrance is the chapel made up of three spans in succession with sloping roofs.



Fig.10. S. Salvatore Farm – Serramarina Farm (Bernalda)

The farm Serra Marina is located opposite to the structures of S. Salvatore; it is a complex compact, with deposits (ground floor) and housing (first floor) with two cylindrical towers with loopholes. The entire farm of about 300 acres of orchards with certified organic products encloses S.Salvatore and Serramarina, both equipped for holding conferences and cultural events.

Torre Bollita (Nova Siri):

Fig.11. Torre Bollita (Nova Siri)

Torre Faro (Scanzano Jonico):

Fig.12. Torre Faro (Scanzano Jonico)

San Basilio Castle (Pisticci):

The castle of San Basilio was built as a fortified farm from the monastic community of Basilian around the seventh century. Later, when it became Norman feud, it assumed with major building works characteristics of a castle. The complex is dominated by a large watchtower, dating from the first half of the eleventh century, allowing you to see the entire Gulf of Taranto; this tower belonged to a watch system along the whole Jonico region that allowed to give the alarm in case of arrival of Saracen pirates.

Results and discussion

The analysis of the historical, cultural and environmental resources highlights the high tourist potentiality of the territory; several rural sites

currently not so well known could be valued by including them in thematic itineraries to catch the interest of the tourist.

By the surveying of the rural buildings a summary of the main features of the sites representing the nodes of the itineraries to be designed can be drafted. In particular the following information, summarized in Table 1, were catalogued:

- a) the distinctive features;
- b) the value of the good;
- c) the type of feeling transmitted to the tourist;
- d) physical accessibility to the stop;
- e) presence of entry barriers to the enjoyment of the asset.
- f) effects on the place and/or the population (nature/culture/owners or other local users).

The evaluation of the rural nodes confirms their value for tourism and highlights the current limitations in their usability. The buildings surveyed are typical examples of both the valuable rural architecture (surfaces turn, portals, frescoes) and of the humble peasant tradition of seasonal workers (casalini). Generally all sites are characterized by ease of access and panoramic position and are placed in natural settings of the typical agricultural landscape; in some cases the buildings are placed directly in production environments (Serramarina and San Salvatore with certified organic products. Some facilities are already equipped with a satisfactory accommodation system (Berlingieri Palace, Serramarina, San Salvatore) while for others minimum functional conversions are necessary.

Tourist itineraries

To appreciate the landscape values of the territory and ensure a journey not conditioned by traffic problems, itineraries usually develop on secondary roads in part created during the period of the Land Reform.

Tab.1: summary of the main features of the analyzed rural building

Name of the stop	a	b	c	d	e	f
Serramarina-San Salvatore farm (Bernalda)	visible on the hill- high architectonic value- encircled from biological farm- bay watching	very high (architecture- rural landscape- bay culture)	panoramic vision of the landscape- high architecture- contact with the nature - tasting of natural products	easy access by roads	hearing- sight (yes) movement (no) hearing- sight (yes) movement (no)	visibility of the places - promotes the marketing of typical agricultural products - to favor tourist occupation
Palazzaccio (Scanzano Jonico)	Very high architectonic, historic and cultural value-	very high (architecture- rural landscape- rural culture)	very high architecture- panoramic vision of the buildings of the land reform	easy access by roads	hearing- sight (yes) movement (no)	visibility of the places
Recoleta farm (Scanzano Jonico)	high rural architectonic value - encircled by typical rural landscape	high (architecture- rural landscape)	high rural architectural - typical example of the productive rural aggregate	easy access by roads	hearing- sight- movement (yes)	visibility of the places

Name of the stop	a	b	c	d	e	f
S. Basilio castle (Pisticci)	Very high architectonic, historic and cultural value- placed in panoramic position	very high (tower- defensive system)	very high (tower- defensive system)	easy access by roads	hearing- sight (yes) movement (no)	visibility of the places
Berlingieri Palace (Policoro)	Very high architectonic, historic and cultural value- placed in panoramic position	very high (defensive system)	panoramic vision of the landscape- very high architecture	easy access by roads	hearing- sight (yes) movement (no)	visibility of the places
Torre di mare (Bernalda)	Very high architectonic, historic and cultural value- placed in panoramic position	very high	panoramic vision of the landscape- very high architecture	easy access by roads	hearing- sight- movement	visibility of the places
Torre Bollita (Nova Siri)	Very high architectonic, historic and cultural value- placed in panoramic position	very high	panoramic vision of the landscape- very high architecture	easy access by roads	hearing- sight- movement	visibility of the places
Torre Faro (Scanza- no Jonico)	Very high architectonic, historic and cultural value- placed in panoramic position	very high	panoramic vision of the landscape- very high architecture	easy access by roads	hearing- sight- movement	visibility of the places

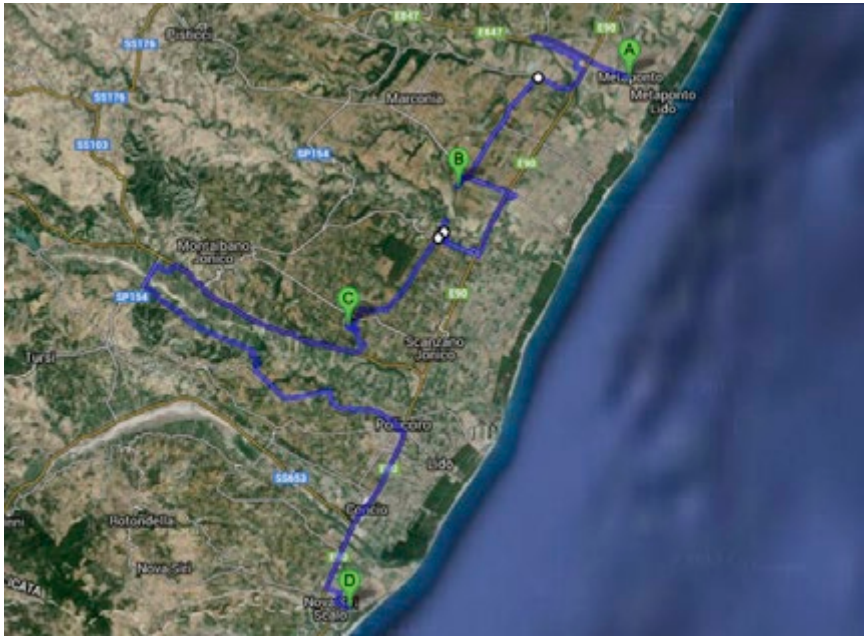


Fig.13. Tower Route

Tab.2: main features of the traits

TRAITS ROUTE		AVERAGE SPEED (km/h)	LENGHT (Km)	TIME (min.)
A-B	S.P. Destra Basento	40	18.80	28
B-C	S.P. Pisticci-S.Basilio _ S.P. Montalbano-Andriace	40	20.00	29
C-D	S.P. 154 _ S.P. Tursi-Policoro_Local	40	41.30	62
			80.10	119

A= Torre di mare _ B=San Basilio _ C=Torre Faro _ D=Torre Bollita

3.1.2 Naturalistic-Historical Route



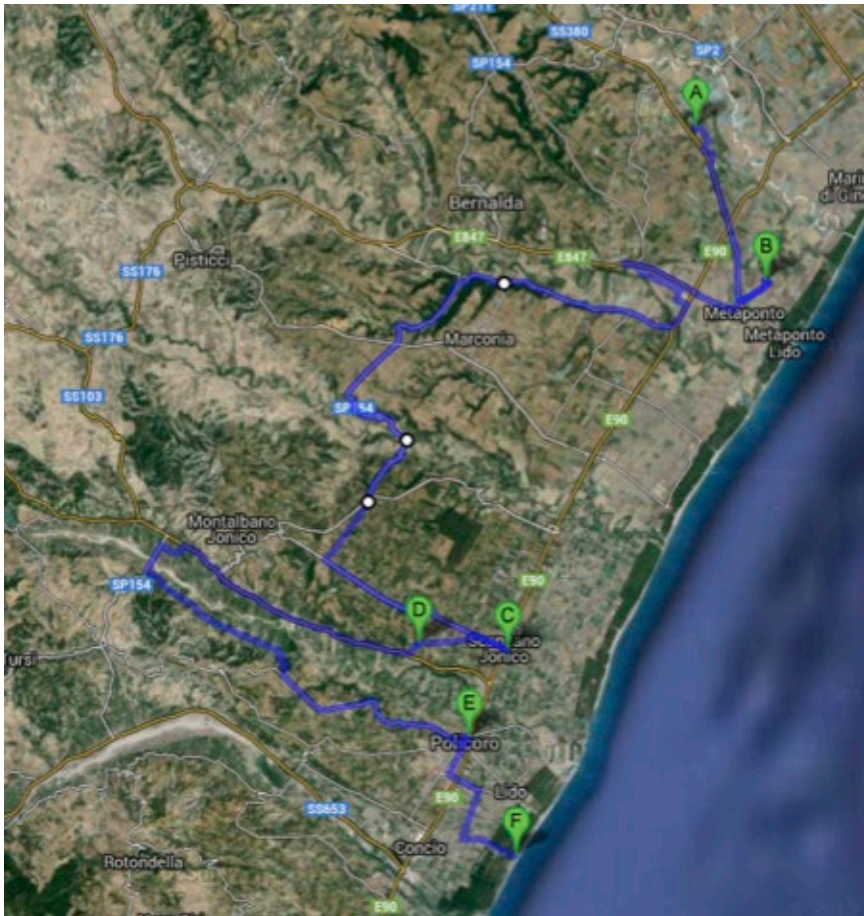


Fig.14. Naturalistic-Historical Route

Tab.3: main features of the traits

STRETCH ROUTE		AVERAGE SPEED	LENGHT	TIME
		(km/h)	(Km)	(min.)
A-B	S.P. 175_Local	40	9.60	15
B-C	S.P. Bernalda-Metaponto_Local_ SS407_S.P. Destra Basento_S.P. 154_S.P. Fratta	40	47.60	72
C-D	S.P. Fratta_Local	40	3.80	5
D-E	S.P. 154_S.P. Tursi-Policoro	40	30.80	47
E-F	Local	40	7.60	12
			99.40	151

A= Archeological fields _ B=Serra Marina and San Salvatore Farms_ C=Palazzaccio and Casalini _ D=Rcoleta Fram_E=Berlingieri Palace and Casalini_F= Pantano Forest

Conclusion

In the analyzed district there are clear signs of its evolution over the time: the archaeological deposits (Policoro and Metaponto), the buildings of Latifondo (fortified farms, casalini), the signs of land reclaim (canals and pumping stations), the built shed and the nuclei of the Land Reform, the recent settlement nuclei and the new accommodation (Residences, Hotels and Camp). The economic dynamism and the population growth of the new centers, born with the Land Reform, show that the economic intervention of the state government has triggered positive growth processes starting from the primary sector and then also affecting other economic sectors including tourism. The accommodation, supported by public investment programs, is suitable to support the sea side resort tourism while it is under-used in the remain of the year. The remarkable historical, architectural and environmental resources can be used to seasonally adjust the tourism and to allow the use of the beds even over the summer; in this sense the tourist routes are effective instrument to promote the area in its most unique and distinctive traits. Rural tourism, which rediscovers and organizes the unprecedented rural heritage and the places already known of the district, is an effective tool for the marketing of local products. In this paper, a map the main architectural, historical and environmental assets of the territory has been done, highlighting the strengths and their usability. Based on the collected information and through the application of certain criteria (Tourism trend, secondary and scenic roads) a project of rural and

natural-archaeological-rural routes has been created, highlighting the time of travel and stay in the nodes.

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SUSTAINABLE AND QUALITY TOURISM ALONG SAINT MARTIN OF TOURS ROUTE IN THE RURAL AREA OF PAVIA.

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Summary

Between the end of the first millennium and the beginning of the second, the practice of pilgrimage took on increasing importance (Cohen, 1992) and Via Francigena, Camino de Santiago and other routes became channels of communication for the realization of the cultural unit that characterized Europe in the Middle Ages (Dallari, Trono, 2006). Although in recent centuries routes to sacred sites began to lessen in their importance, due to the advanced secularization of time that remodelled lifestyle patterns, visions and perspectives, in the last few decades the changes taking place in the tourist sector have given new models of holiday and people rediscover spiritual historical and cultural meanings. From 1987 the EU programme “Crossroads of Europe (COE)” listed 29 cultural itineraries and the Council of Europe stated that “there has been a significant growth in religious tourism in recent years, particularly with a resurgence of pilgrimage to important shrines and a growth in more general spiritual tourism” and “the religious motive often means that pilgrims travel along specific routes to visit a number of shrines or even to complete lengthy itineraries” (Morazzoni, Boiocchi, 2013). The aim of our paper is to contribute to the analysis of the methods for promoting sustainable and quality tourism along European Cultural Routes. In particular, the study will focus on a specific religious itinerary, the Saint Martin of Tours Route, and territory, the North-Italian rural area around Pavia. The city was recognized in 2012 by European Commission as an example of Crossroads in cultural and religious routes and will attend in 2015 the presidency of the European Cultural Route of Saint Martin of Tours. The methodology of the research bases on a descriptive approach in the fields of human and tourism geography, with an emphasis on the concepts of territory and landscape, local systems and networks, using a deductive reasoning (Dematteis and Governa, 2005; Raffestin, 2005). The study will use data collected by internet surveys and by interviews to representatives of local operator that carry on marketing projects. As result, we will try to identify traditional and innovative marketing systems about Saint Martin of Tours Route for promoting the touristic products and their possible implementation in connection with the event Milan Expo 2015, which will be only 40 km far from Pavia and its surrounding.

Keywords: European Cultural Route, touristic product, marketing, Pavia

Introduction: context and a synthetic literature review

The religion plays an important role in our world; it is not only a factor of importance for understanding conflict between nations (see the current situation in the Middle East Medio Orient), but also in people's daily activities. Much literature (Bailey and Sood, 1993; Krausz, 1972; Lupfer and Wald, 1985; Lupfer et al., 1992; McDaniel and Burnett, 1990; Walter, 2002; Wilkes et al., 1986) suggests that religion is a fundamental part of culture and is linked to many aspects of our life and behaviour (Poria et al., 2003). Pilgrimage is an important aspect of the world's major religions (Buddhism, Hinduism, Islam, Judaism, and Christianity) and one of the religious and cultural phenomena most common to human society (Collins-Kreiner, 2010a). Journeys to sacred sites were important in classical times, in Middle Age and in the modern societies. It is not a new experience; in fact, religion has long been an integral motive for undertaking journeys and usually considered the oldest form of non-economic travel (Timothy and Olsen, 2006). Reflecting on the importance of pilgrimage as one of the oldest forms of tourism (Digance, 2006; Jackowski and Smith, 1992), much of literature (Cohen, 1979, 1992, 1998; Collins-Kreiner and Kliot, 2000; Digance, 2006; MacCannell, 1973; Raj and Morpeth, 2007; Rinschede, 1992; Smith, 1992; Timothy and Olsen, 2006 Turner and Turner, 1969, 1978; Turner, 1973; Urry 2001; Vukonic', 1996, 2002) explores their definitions and the similarities and the differences between contemporary religious tourism and pilgrimage (Sharpley and Jepson, 2011). On the other hand, more attention has been paid to what may be referred to as tourism as religion. In contemporary secular societies the tourism is a particular use of leisure time and a regular secular ritual that acts as a counterpoint to everyday life and work, in particular religious tourism is a journey to search the source of spiritual meaning or cultural and ethereal refreshment (Sharpley and Jepson, 2011). However, it is difficult to understand the difference between the "true" pilgrim following his faith and the secular pilgrim seeking meaning or knowledge. Pilgrimage and tourism may be theorized as "two parallel, interchangeable lanes" (Smith, 1992)¹ following different quests — the religious and the secular. Tourists may travel either lane or "switch between them, depending on personal need or motivation" (Sharpley and Jepson, 2011). According to UWTO (2012), motivational is one of broad thematic categories, which may identify to explain cultural tourism (the other are: tourism-derived, experiential and operational). The term "cul-

¹ The author identifies tourism and pilgrimage as opposite ends on a continuum of travel; the polarities on the axis label as sacred vs. secular and between the extremities lie almost infinite possible sacred-secular combinations, with the central area called "religious tourism".

tural tourism” refers to that segment of the tourism industry that places special emphasis on heritage and cultural attractions. These attractions are various, and include performances, museums, displays, archaeological sites, religious practices and so on. The cultural tourism holds the full range of experiences visitors can undertake to learn by a particular destination: its lifestyle, its heritage, its arts and so on.

Therefore, the concept of cultural tourism is very complex. There is, in literature, a long debate about its definition and conceptualization (Hall and Zeppel, 1990; ICOMOS, 1997; McKercher and Hilary, 2002; Mieczkowski, 1995; Nuryanti, 1996; Richards, 1996, 1997, 2005, 2007; Silberberg, 1995; Timothy Dallen and Boyd, 2007; UNWTO, 2012). In general it is the movement which involves people in the exploration or the experience of the diverse ways of life of other people, reflecting all the social customs, religious traditions, or intellectual ideas of their cultural heritage”. In the cultural tourism, it is possible to recognise different market niches. One of these is the religious tourism or pilgrimage. The tourism products and activities that derive from are the visit religious sites and locations with or without spiritual meaning (Csapo, 2012).

Therefore, it is possible to consider religious tourism as a part of cultural tourism. Nolan and Nolan (1989) state religious tourism with the individual’s quest for shrines and locales where, in lieu of piety, includes the experience of the sense of identity with sites of historical and cultural meaning. (Nolan and Nolan, 1992). Cultural tourists can visit churches or sacred places just like religious tourists. According to our point of view, this is the link between pilgrimage (religious tourism) and the cultural one. It is important to stress that, in this article, the terms pilgrimages and religious tourism will use interchangeably, because without a specific survey it is not possible to know the personal needs of the visitor in a religious place. The aim of present contribution is to investigate on the analysis of religious (cultural) tourism, through the study of a faith and cultural route.

Methods and purpose

This article explores, with a descriptive approach in the fields of human and tourism geography, the phenomenon of modern-day Christian pilgrimage and cultural tourism, with the analysis of a cultural and faith route. To accomplish our task we used a methodology based on a deductive reasoning and gave a particularly emphasis on the concepts of territory, landscape and *Heritage*². The geographical research on tourism

² For further details, see: Dematteis and Governa, 2005; Harvey 1969; Lounsbury and Andrich, 1986; Lozato-Giotart, 2008; Raffestin, 2005; Turri, 2002; Vallega 2003.

makes more attention to the mobility and to the “territories”. According to Collins-Kreiner (2010b), the pilgrimages (and cultural-religious tourism, too) have powerful political, economic, social and cultural implications, and even affect global trade and health, because it is one population mobility, which creates other form of “motilities” such as trade, cultural exchanges, political integration and spread of illnesses and epidemics. Another important feature concerning the religion that is not a “deterritorialized” form. It is possible to have an important personal experience of contact with the divine through experiencing the physical location. For example, John Paul II³ wrote that the sacred space is “where the encounter with the divine may be experienced more intensely than it would normally be in the vastness of the Cosmo”. In other words, pilgrimage to the places where Christ lived is a personal experience of contact with Him through experiencing the physical location of Jesus’ life and death. One of the most common form of pilgrimage are the “faith itineraries” those towards Jerusalem, Rome and Santiago. They were places of mass pilgrimage in the Middle Ages. These types of pilgrimage, spontaneously and unorganized, led people from towns and the countryside to go to the holy place and back, by foot and without any facilities (Ferrario, 2010). The trails that pilgrims follow did not always correspond to actual roads, but to the movements of travellers of the past across the land and it was possible to recognize certain main arterial routes. For example the pilgrims heading for Rome travelled along the Via Romea those hoping to cross the Frankish territories (modern day France and Germany) followed the Via Francigena⁴. The pilgrim can be find many extraordinary places of worship that still bear traces of the spiritual and cultural experiences of Saints. On the road, which are located convents, churches and abbeys, the visitor have the opportunity to experience many of a country’s most important heritage sites. After several centuries of decline, the number of pilgrims is nowadays increasing and this growth has been striking because it does not link to develop availability of modern transportation, for more and more pilgrims travel there on foot, horseback or bicycle⁵ (Reader, 2007).

This way, so, the routes are not only a faith vocation, but also they have a cultural value. The concept of cultural itineraries has based on

³ In his “Letter Concerning Pilgrimage to the Places Linked to the History of Salvation” (1999).

⁴ An important evidence is that wrote by Bishop Sigeric, that told his journey, from Canterbury to Rome (to receive the “pallium” or Episcopal investiture), in the tenth century. He describe with detail the different legs of the journey and the places visited. investiture

⁵ The authorities at Santiago give a certificate who have travelled at least 100 kilometres to Santiago on foot or by horse, or 200 kilometres by bicycle.

the connection between tourism and culture and on role the relational of both cultural elements and their tourism fruition (Dallari, Mariotti, 2011; Trono 2012). They are as new wide-ranging cultural assets linking diverse and homogeneous components of the tangible and imperceptible cultural heritage and related to contiguous or far apart territories to create a knowledge system (Mariotti, 2012; ICOMOS, 2005).

Itineraries could be on various elements: food & wine, nature, culture or religion and they enable a linear enjoyment of the space in terms of its physical and immaterial components. Therefore, their historic, artistic, naturalistic and religious interest represents the validation of a different model of cultural tourism. The cultural routes involve exciting journeys that go beyond traditional circuits, making it possible to rediscover the most authentic cultural roots in the sharing of a common heritage (Rizzo et al. 2013). The cultural itineraries are also the important elements in territorial conservation and the instruments to give to tourists “new experiences”, to promote a sustainable tourism, to create links between different territories, to increase the local heritage and so on. Their develop and promotion could be guarantee by projects of local, national and international authorities. In particular, this article tries to study the Route of Saint Martin of Tours, as a physical location that could be important for religious interpreting “places” and their evolution. Furthermore, it can consider a privileged witness to collective memory and depository for symbolic, historical and artistic values.

The European Cultural Routes of Saint Martin of Tours

The Route of Saint Martin of Tours is one of the Cultural Routes certified by the Council of Europe (CoE) as a cultural, educational heritage and tourism co-operation project to contribute the transnational promotion and the diffusion of the understanding and respect of common European values (Berti, 2013:3). The Cultural Routes programme comprises 29 certified Routes with many more in the making, which cover more than 70 countries, some of them on the African and Asian continents (Council of Europe, 2012a). EU Routes have different geographical coverage and different themes: they follow the steps of pilgrims and traders to Santiago or Rome or in the middle of Europe (Pilgrimage routes: The Santiago De Compostela Pilgrim Routes, *Via Francigena*, Route of Saint Olav Ways; Religious heritage routes: Cluniac Sites in Europe, Casadean Sites, Transromanica, European Cemeteries Route; European history: *Via Regia*), they walk through vineyards or olives landscapes from the south of Europe and Caucasus to the Mediterranean basin (Routes of intangible heritage: *Iter Vitis*, Olive Tree Routes) or they rediscover the travels of famous musicians (European Mozart

Ways) (Berti, 2013). The Saint Martin of Tours Route follows the steps of the Saint and passes through the North-Italian territory. Martin was born in 316 in Pannonia (Hungary today) and raised by pagan parents in Pavia (Italy); conscripted as a soldier into the Roman army, he stationed in Amiens (France), had the revelation of faith and converted to Christianity after sharing half his cloak to give to a poor dying of cold (Judic, 2012). In 356, he left the army in Worms (Germany), travelled through Europe and founded the Abbey of Ligugé (France) first monastery of the West. Kidnapped by Tourangeaux who made their bishop in 371, he founded the monastery of Marmoutier near Tours (France) and the first rural churches of Gaul, while criss-crossing a part of Europe (Germany, Luxembourg, Switzerland, Spain). Martin died in 397 in Candes (France) and buried on 11th November in Tours (<http://www.saintmartindetours.eu/>).

The memory of St. Martin inscribes tangibly and intangibly in the lands of Europe since the 4th century: almost 3700 monuments are dedicated to him in France, more than 500 in Spain, 700 in Italy and 350 in Hungary, whilst 12 cathedrals in Europe are named after him. In Canterbury, the first Anglican Church bears his name and he was patron of the kings of France and many other European countries for almost 1000 years. While tangible side of the memory links to history, archaeology, culture, and arts, the intangibly connect with its myths, rites, legends, beliefs and traditions and is still very much alive in many regions through songs, sayings, culinary and agricultural traditions (<http://www.culture-routes.lu/>). The dimension of sharing a collective value of Europe is at the heart of the itinerary that connect the cities and places in which the Saint lived and worked in Hungary (Szombathely), Italy (Pavia, Milan and Isle of Gallinara near Albenga), France (Tours, Ligugé and Candes) and Germany (Trier and Worms). The Cultural Route includes also large cities with major architectural treasures devoted to venerating him (among others: Bratislava in Slovakia, Utrecht in Netherlands and Mainz in Germany) (see Fig.1).

According to Denu (Council of Europe, 2012b), the fundamental characteristic to Saint Martin of Tours Route, and to all the European Cultural Routes, is the authentic experience that offers to visitors, regardless their age, origin or social status. This route is a complex combination of culture, history, tangible and intangible heritage and its wealth of themes and places weave a rich tapestry depicting towns, villages and countryside and crossing its waterways. The Saint Martin of Tours Route, as each other EU Routes, is a territorial cultural project based, according to Lajarge and Roux (2007), on the “virtuous circle” resource/project/territory. These elements are interrelated between each other, because territories exist through projects developed coherently with current resources. In the same way, projects are able to generate new resources for



Fig. 1. The European Cultural Routes of Saint Martin of Tours.

Source: <http://lechemindutrecht.blogspot.it/p/la-carte-de-lensemble-des-chemins-vers.html>

the territory. For this reason, as Cerutti and Dioli stated (2014), cultural routes, and in particular pilgrimage and religious itineraries, have become to all intent and purposes a “tourism product” to which authorities and private operators devote their full attention.

Findings about promoting sustainable and quality tourism along Saint Martin of Tours Route in the rural area of Pavia

The Mission of Saint Martin of Tours presented in 2002 a proposal for a cultural route to the European Institute of Cultural Routes, who integrated this itinerary into the programme and formally certificated it as a “Major Cultural Route of the Council of Europe” in September 2005, at the opening of the European Cultural Centre of Saint Martin of Tours (<http://www.culture-routes.lu>).

The itinerary enlighten different aspects of the figure of St. Martin: his life and European route, the heritage linked to his cult and the symbol of sharing that he embodies. The city of Pavia is an important point in the Route of the Saint, who spent his childhood in this Italian city. To underline this key role of this place, the European Commission recog-

nized in 2012 Pavia as an example of Crossroads in cultural and religious routes and the city will attend in 2015 the presidency of the European Cultural Route of Saint Martin of Tours.

The European Cultural Centre connected to the Route is actively working, not only to promote the specific itinerary, but also towards the development of trans-national routes and the networking of sites of significant Martinian heritage. This work of cooperation depends on the evaluation of this European heritage and research into the traditions and folklore linked to the European cult of Saint Martin. Scientists and schools are brought together by this approach, which looks to raise the awareness of younger generations. A network of Martinian towns and territories has been created and connecting cultural structures are being put in place in cities as Pavia (Italy), Szombathely (Hungary) and Lubljana (Slovenia) and also in countries as Croatia, the Netherlands and Belgium. Three major routes are being established connecting Tours with Saint Martin's region of birth in Hungary, via Italy; with Luxembourg and Trier, via Paris; and finally with Zaragoza, via Ligugé and Bordeaux (<http://www.culture-routes.lu>). Thanks to a plan for European signposting, since 2005 the routes are marked out using milestones reminiscent of those that existed along the Roman roads during the time of St. Martin (see Fig.2). Furthermore, a bronze ornament named "The Footprint of St. Martin" (Fig.2) is placed on the monuments dedicated to him or linked to his story. The European plan to shed light on the heritage dedicated to St. Martin proposes a common system of lighting in the different European countries, based on a breakdown of the colours associated with St. Martin in European iconography (<http://www.culture-routes.lu>).



Fig. 2. Milestones marking the route (left) and "The Footprint of St. Martin" (right)

Source: <http://www.culture-routes.lu/>

Regarding in specific the city of Pavia, we noted the city is an important centre for the EU promotion of cooperation and exchange in Cultural Route and for the raising of the awareness of the potential for a sustainable and quality kind of tourism. In 2012 the European Commission, in collaboration with the Council of Europe and the European Institute of Cultural Routes, chose the Italian city to held the first edition of the “Crossroads of Europe–Cultural and religious routes event” (the second was in Toulouse–France and the third in Ferrol–Spain). In Pavia, the initiative focused on the stimulation of interest in the pilgrimage routes and awareness about the need for sustainable tourism that respects the environment, culture and traditions. The event had information booths, exhibitions, audio-visual competitions, cultural meetings and gastronomic tastings. In addition, special events for tourism actors, as small businesses or tour operators, were B2B meetings, guided tours, info sessions and briefings.

In December 2013, the Municipality of Pavia proposed the event “Crossroads of Europe. Pavia one year later” to discuss and promote the relaunch of cultural and religious routes. In addition to conference sessions, the initiative held readings of English texts, theatrical performances and lectures, guided tours of the city (in Italian and in English), classical music concerts and art openings. The Department of Culture, Tourism and territorial Marketing of the Municipality inaugurated in 2012 a Cultural Centre named “Crossroads of Europe”, that aims to be a reference



Fig. 3. Homepage of website “St. Martin Route in Pavia and in Europe”

Source: <http://www.sanmartinoapavia.it/ITA/Homepage.asp>

point for paths of faith and culture associations, a place to store materials about routes, to design projects, to hold conferences, meetings, workshops and seminars. The Centre holds the operative unit for European associations of Saint Martin of Tours Route and also for “*Vie Francigene*”, and “*TransRomanica*” and is the legal headquarter of the Association “*Via Augustina*” (certified by Council of Europe). Furthermore, during the last years, the Municipality launched a specific website dedicated to the role of the city in the Saint Martin of Tours Route (Fig. 3). The site proposes the projects to enhance the memory of the Saint, his journey and his bond to Pavia.

The website proposes also information about the initiative that the Municipality carries on: audio-visual competitions, readings of poems, theatrical performances, classical music concerts, sommelier meetings and special events involving babies named Martin. In particular the public administration of the city launched a didactic project named “*San Martino, bambino pavese*” (St. Martin, child from Pavia) that aims to involve all schoolchildren by the release of a brochure about the important steps in the life of the Saint and the production of multimedia documentation for the website. Another interesting project is the artistic expressions competition named “*Martino personaggio europeo: concorso per giovani talenti nella pittura, scultura, fotografia e video*” (Martin European character: competition for young talents in painting, sculpture, photo and video). The competition aimed at selecting the works of young artists on a symbol of sharing and solidarity and the participation was limited to all young people, students of schools and academies of art, from European Union countries, aged between 14 and 30 years. Through this project, the Municipality of Pavia intends to promote and encourage, by any means, the potential of young artists in all areas in which it manifests their creativity.

Discussion and conclusions

As so far outlined and, by taking into account the topic of this brief article, we can suggest a few interesting points. St. Martin was a man of the church and a symbol of mercy and forgiveness, which he left us with, by sharing his coat. It is from this symbol, linked to a reflection of the fundamentals of the idea of sharing, that the Route was created and is implemented (<http://www.culture-routes.lu>). The importance of the Saint Martin of Tours Route is growing year by year, not only on the part of the public authorities, but also on private actors. Individuals and groups profuse fundamental kind of energy and commitment that, once the idea of the project is born, are necessary to bring the physical infrastructure into existence: to rehabilitate paths and trails, set up visitor centres, erect signposting, restore and explain heritage items, exchange

know how with likeminded projects. All of these things present opportunities for local development, which in turn creates jobs and economic activity regionally. The story of St. Martin of Tours is intrinsically linked to the history of the European continent, and there are therefore many connections between this route and other European paths. The problems associated with the development and interpretation of religious heritage are hence the same as, for example, those faced by the pilgrimage routes or the Roman art routes. Furthermore, some cultural routes meet and cut through each other, especially at Pavia. In the city cross their paths five ways of faith certified by CeO: The Saint Martin of Tours Route, *Via Francigena*, The Transromanica – The Romanesque Routes of European Heritage, the Cluniac Sites in Europe, the Casadean Sites (also named *Casa Dei* Sites or *La Chaise-Dieu* Sites) and the noteworthy way called *Via Augustina*. The CoE recognised the European Cultural Routes (ESSnet-Culture, 2012) as a way to encourage cultural co-operation among EU Countries and as a tool to pursue the European identity in its unity and its diversity (Ashwort, 1997, 2008; Coccia, 2012; Cocco, 2012; ISNART, ONT, 2006; Manente and Furlan, 2002; Nappi, 1998; ONT, 2009; Richards, 2011; Toscanelli, 2010). These Cultural Routes are also important because they can be compared to complex territorial networks. According to Giuseppe Dematteis, a well-known Italian geographer, the centres of the network with different dimensions and hierarchy levels operate in a complementary manner and contribute, through long-time processes of historic and identity stratification (which are integrated in the regions) to trace and draw landscapes as they are perceived today (Dematteis and Bonavero, 1997). Berti (2013) states that this reticular model on the urban dynamics and the so-called “multipolar networks” can be transferred into the case of cultural routes. This model underline the role of each pole of the itinerary, according to the relation developed with the theme of the route and with the meaning, it has both at the local and at the European level. Assimilating each itinerary to a territorial network allows also to reading different levels of existing relations between route and territories involved in the project and recognise the linchpins and the functional connections between elements and context. As Dematteis (Dematteis and Bonavero, 1997) theorises, Cultural route as a network can produce and recompose internal links for local populations, through relationship-wise forms of negotiation, solidarity, economic coalition. These connections include different stakeholders, from residents to institutions, from local to international and European level. According to this thesis, the city of Pavia, as a part of such network, plays an interesting role especially if, in less than 50 km far away, will hold the EXPO (in Milan, in Lombardy, the same Region as Pavia). This event will happen from 1st May to 31st October 2015 and tourism experts predict wide numbers of flows, about 20 mil-

lion of visitors (Assolombarda, 2013). The theme chosen is for Milan is “Feeding the planet. Energy for life” and the world universal exhibition could represent an opportunity for Pavia, which is located only 40 km far from the site (less than 50 minutes by car). The city (in particular its authorities and private operators) have to be ready to attract visitors, that could be interested in discovering cities rich of religious and cultural values, healthy lifestyles and culinary traditions. EXPO and the other cited project about the Saint Martin of Tours Route could enhance a successful development of cultural and religious tourism if local partners and the other European partners of the Cultural Itineraries will be able to promote a sustainable and quality tourism, proposing forms of compatible improvement of the emergencies of the territory.

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This paper is the result of the combined efforts of the authors. C. Ferrario wrote sections 1, 2 and R. Afferni sections 3, 4, 5.

STUDY AND MONITORING OF ITINERANT TOURISM ALONG THE FRANCIGENA ROUTE, BY CAMERA TRAPPING SYSTEM

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Summary

Tuscany definitely offers exceptional opportunities for rural tourism development, for the richness of its natural and environmental heritage, for the craft, history and culture traditions of its inhabitants. This research proposed the development of a direct survey of the path's users (pilgrims, traveling tourists, daily tourists, ecc.) able to define the profiles of the users and the extent of the phenomenon. This in order to develop a study of the tourism phenomenon related to the Francigena route and possible actions to promote the socio-economic impact on the areas concerned. With this research, we propose the creation of a monitoring network based on technologies (camera trapping) that would estimate the number of tourists in a simple and expeditious way. Recently, the camera trapping, as well as the faunal field, is finding wide use even in population surveys, ethological and spatial, in different areas. An innovative application field is definitely in the tourist sector, becoming the basis of statistical and planning analysis. This type of sampling methodology can be applied to the relief of the pilgrims / tourists flow traveling the Francigena Way. This allows to obtain data about type and number of users. The camera traps have been placed in accordance with the public administration, in places that ensure the survey of the only users of the Francigena. All data will be collected by using GIS software and will be tested through statistical analysis.

Keywords: landscape and cultural heritage, rural areas, sustainable tourism, pilgrimage route

Introduction

Coming from France, from which it takes its name, the Francigena Way is the best known medieval pilgrimage route. Today is officially identifies as the route from Canterbury to Rome, according to the evidence left by the bishop Sigerico in the year 980. For this reason, the path is object of particular attention not only from rural Italian tourists, but also by overseas visitors.

Along the Francigena 139 municipalities contribute to enhancing the cultural importance and the tourist aspect of this trip. Many of these municipalities are destinations of religious and cultural tourism qualified.

The Tuscany Region has recently developed several recovery and valorization projects of the Francigena Way, aimed to completely define

the entire path and improve tourist's safety such as security measures in the high vehicular transit parts, dangerous for the users.

In parallel, there is growing interest in a pilgrimage route that can be a tourist product for different targets of use: by foot, by horseback, by bicycle. It is therefore essential to develop surveys aimed to estimating the pilgrim flow on the road today. In this way can be defined information on the number of pilgrims passing, on which are the most frequented and appreciated routes, up to the definition of criticalities of Francigena Tuscan way.

This study aims to develop a direct survey of route users (pilgrims, traveling tourists, day trippers, etc.), able to define the users profiles of the tourism product, the phenomenon entity, and its evolution over time. This in order to carry out a study of the tourism phenomenon relating to Via Francigena attendance and possible actions to promote and improve the services offered along that route. Therefore will be made a direct survey of route users, able to define the users profiles of the tourism product.

The creation of a monitoring network, in order to estimate tourist's presence, will be structured on two systems:

1. The first based on the video capture systems (camera traps), able to detect the number of users in a specific portion of the route and certain objective user characteristics;

2. The second will be more specifically linked to the tourists profiles. In particular, it will include a survey form (origin place, travel reason, etc.). This board will be Self-Report by tourists for the creation of an "electronic credential."

The present study is based on the implementation of the first point, that is the survey campaign of the Via Francigena users through video capture systems, and the next phase of analysis and data processing.

Materials and methods

For this study is planned one year of relief, from October 2014 to October 2015. Will be interested the entire route of the Francigena, which extends for about 400 km divided into 15 sections.

Photo capture relief

The survey of photographic images involves the construction of a specially prepared area. The rest area are composed:

- 1) n. 1 waste basket;
- 2) n. 1 small notice board.

The camera has been installed inside the lower part of the basket, protected by a glass. This configuration allows images acquisition and, at the same time, ensure protection from any damages. To encourage

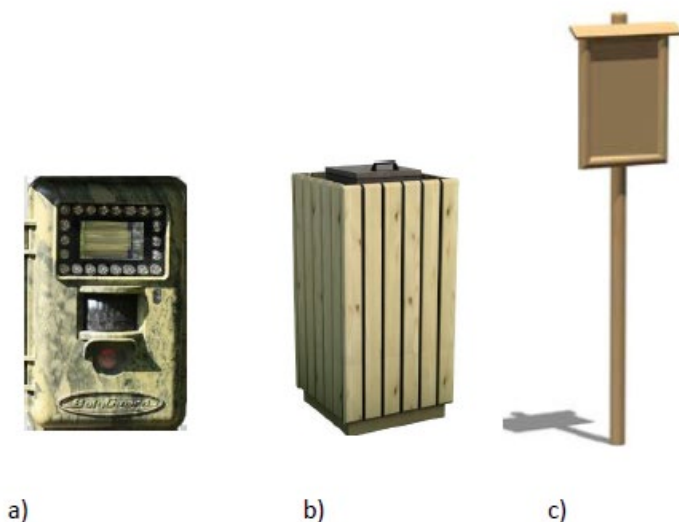


Fig. 1. Material and equipment used: a) camera traps, b) waste basket, height 95 cm, depth 50 X 50 cm, c) outdoor boards, post \varnothing 8cm, height 250 cm, usable panel 40 x 60 cm.

the stop and photography capture, the tourist / pilgrim will be invited to read the notice board which will be prepared in this way:

- 1) in its upper part there will be a forex panel showing descriptive notes about environmental and cultural history of surrounding area;
- 2) in its lower part will be realized two special boxes, containing a mini-questionnaire to fill anonymously.

For privacy reasons, the camera has been mounted at the bottom of the basket so that the acquisition of the image / video does not concern the pilgrims face.

The camera will be triggered by any movement in the interest area (ROI), monitored by a high-sensitivity passive infrared movement sensor (PIR), and will take pictures of high quality (up to 8 mpx) or video clips. The camera traps provide important temporal information such as time and date of each captured image. All data (photos and videos) are stored in the internal memory (SD card), which allows to store data for long-term surveys. In addition, the batteries provide power for the duration of the relief (even more than three months).

Data collection and data analysis

The camera traps will be placed in area that ensure the survey only of Francigena user, in accordance with the public administration



Fig. 1. Camera trap installing inside the waste basket

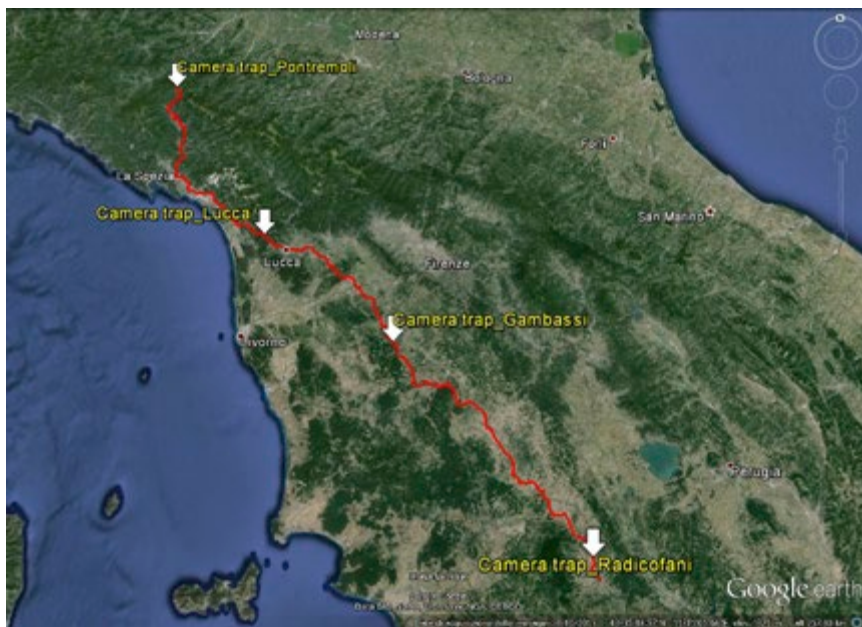


Fig. 1. Camera traps positions along Francigena Route

The points identified for installation of the camera traps stations are four. These points correspond to strategic areas in order to realize a representative sampling. The locations shall be distributed:

- One in the first part of the Francigena between Cisa and Aulla, in the municipality of Ponterevoli
- One in the section between Lucca and San Miniato, in the municipality of Lucca.
- One in the section between Gambassi e Monteriggioni, in the municipality of Gambassi.
- One in the section between Siena and Radicofani (concluding part of Francigena), in the municipality of Radicofani.

In addition to the information board, we have also prepared a mini-questionnaire consists of a few questions, in Italian and English version. This will assist us in defining the characteristics of the sampled subjects, regarded the inability to photograph the people faces; In addition, the questionnaire will allow cross-checked with the completed questionnaires planned by complementary study. Furthermore, will be checked the pilgrims willingness to cooperate with such investigation (transits number / number completed questionnaires). The following is a questionnaire model:

Sesso Sex	<input type="checkbox"/> M <input type="checkbox"/> F	Età Age	
Nazionalità Nationality			
Tragitto percorso Covered route	Partenza (località/città/provincia): Departure (place/village/city):		
	Arrivo (località/città/provincia): Arrival (place/village/city):		
Data inizio viaggio		Data fine viaggio	
Start date of trip		End date of trip	
Hai viaggiato Have you travelled	<input type="checkbox"/> Da solo By yourself	<input type="checkbox"/> In coppia In couple	<input type="checkbox"/> In gruppo In group
	<input type="checkbox"/> Religioso <input type="checkbox"/> Culturale <input type="checkbox"/> Naturalistico – ambientale <input type="checkbox"/> Sportivo <input type="checkbox"/> Di ricerca personale/spirituale <input type="checkbox"/> Di studio/Formativo <input type="checkbox"/> Altro (specificare):		<input type="checkbox"/> Religious <input type="checkbox"/> Cultural <input type="checkbox"/> Environmental <input type="checkbox"/> Sport <input type="checkbox"/> Personal/ Spiritual research <input type="checkbox"/> Formative research/Study <input type="checkbox"/> Other (specify):
Quale mo- tivo ti ha spinto a per- corre la Via Francigena? Purpose of the trip			

<p>Quali sono le criticità in generale incontrate lungo la Via? (segnare massimo tre risposte) Which critical issues did you notice along the Via? (choose three answers at the most)</p>	<p><input type="checkbox"/> Alloggio <input type="checkbox"/> Punti di tappa e di ristoro <input type="checkbox"/> Segnaletica <input type="checkbox"/> Punti informativi <input type="checkbox"/> Manutenzione percorso <input type="checkbox"/> Sicurezza percorso <input type="checkbox"/> Altro (specificare):</p>	<p><input type="checkbox"/> Accommodation <input type="checkbox"/> Stop off <input type="checkbox"/> Signposting <input type="checkbox"/> Information points <input type="checkbox"/> Path maintenance <input type="checkbox"/> Path security <input type="checkbox"/> Other (specify):</p>
<p>Come sei venuto a conoscenza della Via Francigena? How did you learn about the Via Francigena?</p>	<p><input type="checkbox"/> Sito web (specificare nome): Other web site (specify):</p> <p><input type="checkbox"/> Social network o blog (specificare): Social network or blog (specify):</p> <p><input type="checkbox"/> Media: tv, stampa (specificare nome): Media: television, press (specify):</p> <p><input type="checkbox"/> In seguito ad altri pellegrinaggi. Quali? Through other pilgrimages. Which one?</p> <p><input type="checkbox"/> Amici, conoscenti Friends or family</p> <p><input type="checkbox"/> Università o scuola University or school</p> <p><input type="checkbox"/> Altro (specificare): Other (specify):</p>	
<p>Durante il percorso, quali strumenti di guida hai utilizzato? Which guiding tool did you use along the way?</p>	<p><input type="checkbox"/> Percorso scaricabile dal sito web (specificare il sito): Downloaded path from the web site (specify which web site):</p> <p><input type="checkbox"/> Guida cartacea (specificare titolo e nome autore): Paper guide (specify the title and the author):</p> <p><input type="checkbox"/> Mappe/Cartine (specificare): Map (specify):</p> <p><input type="checkbox"/> Altro (specificare): Other (specify):</p>	

Expected results

Since this are the first months of relief for this survey, is currently not available a data volume such as to provide the first reliable results. This type of relief allow to classify subjects anonymously captured (subject 1, 2, 3, etc.) and to monitor their movements.

Following are some of the pictures taken during the early months of the survey.



Fig. 1. Some examples of photos captured by the camera traps, used to outline the profile of each user.

Is expected to get information on the number of users, sex and type of journey (by foot, by horseback and by bike), in a continuous period.

More specifically, also thanks to completed questionnaires and to cross check with results of the complementary study, data analysis will aim to have an overview on the situation of Francigena attendance regarding:

Whole sample, regardless of nationality

Sex

- Females
- Males

Age

Average age

Estimated number by age groups

- 10 - 20 years
- 21 - 30 years
- 31 - 40 years
- 41 - 50 years
- 51 - 60 years
- More than 60 years

Origin (nationality)

- Number and percentage for each nationality

Number of covered routes

- Entire Tuscan route (Cisa - Radicofani)
- Only some sections
- Travel concerned only the Tuscan part or the entire Italian Francigena.

Preferred routes

Motivation of the trip

Period of year with higher attendance

Conclusion

Tourism along the Via Francigena is a growing phenomenon. Besides the religious motivation, other reasons drive people to embark on a journey along a pilgrimage route. Tourism is certainly one of these reasons, which often do not interested the entire route, but small parts of it. It is therefore important to develop a direct survey of route users (pilgrims, traveling tourists, day trippers, etc.) able to define their profiles, the entity of the phenomenon, and its evolution over time. The aim is to carry out a study of the tourism phenomenon related to the attendance of the Via Francigena and possible actions to promote and improve the supply of services along that path.

Is therefore growing interest in a pilgrimage route which can be a tourist product for different targets of use: by foot, by horseback, by bicycle. It is therefore essential to develop surveys that aim to estimate the flow of pilgrims transiting on the way to the present, given the enormous historical value that has the Via Francigena.

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THE WEBGIS FOR THE FRANCIGENA PILGRIMAGE ROUTE

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Summary

The aim of the project is to give free and friendly access to the resources connected to different aspects of the Francigena pilgrimage route. Through the open source WebGIS “pmapper” it is possible to visualize, query and download many information about the tracks (e.g. watch the pictures of the route, get info about the altimetry and the differences in height, type of road surface, points of interest, download GPS tracks, etc.) keeping the technical standard of Tuscany Region. The further development of this WebGIS is an application for smart phones.

Keywords: webgis, francigena, mobile phone application, open source GIS, GPS route surveys, pmapper.

Introduction

This project rises from the agreement between Aquaterra and GEESAF for the implementation of the Francigena Route into the footpaths network database of the Regione Toscana. The Francigena WebGIS allows the programming of a journey, find information on facilities or visualize the detailed map of the chosen leg pointing out the level of difficulty and extracting the related documents. It can be used by Public Administrations as an instrument for coordinating all the projects involving the Francigena route. The WebGIS can also be used by the tourists to plan their journeys along the Francigena route.

Materials and methods

Materials

The surveys were made by feet, mountain bike and off-road car. All data and information were recorded on field sheets, georeferenced with Garmin GPS and described on a HP palm computer. The pictures were taken using a Nikon camera with an integrated GPS sensor. The program

used for building the WebGIS is the open source framework “pmapper” running on a Mapserver engine.

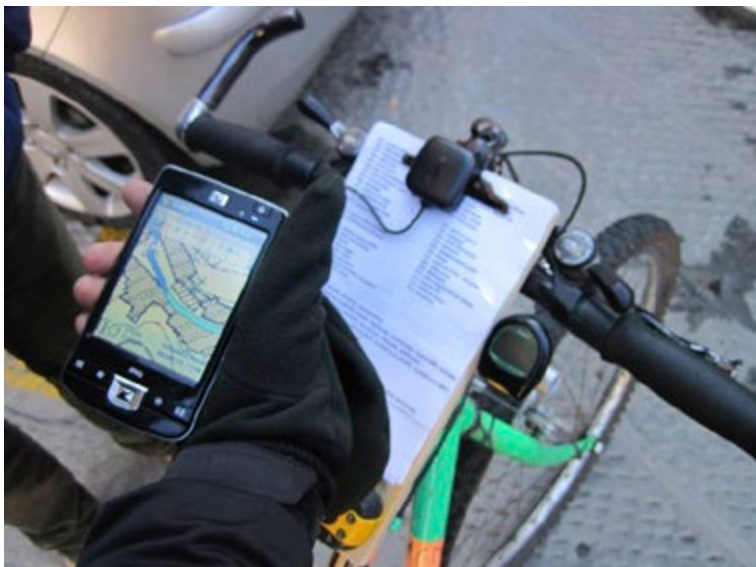


Fig. 1. Palm computer connected with a GPS and data sheets fixed on a Mountain Bike

Based on UMN MapServer and PHP/MapScript by DM Solutions The p.mapper framework is intended to offer broad functionality and multiple configurations in order to facilitate the setup of a MapServer application based on PHP/MapScript. Functions included are:

- DHTML (DOM) zoom/pan interface (no use of frames)
- Zoom/pan also via keyboard keys, mouse wheel, reference map, slider
- Easy configuration of layout and behaviour with XML config file
- Query functions (identify, select, search)
- Fully featured attribute search, including suggest, select boxes, etc.
- Flexible layout of query results via JavaScript templates
- Query results display with database joins and hyperlinks
- Multilingual user interface
- Fully XHTML 1.0 Strict compliant
- HTML legends and various display styles of legend and layers/TOC
- Print functions: HTML and PDF
- DHTML pop-up windows and dialogs
- Pop-up identify when moving with mouse over map
- Support for point layers with data in a database supported by PEAR framework
- Distance and area measurement function

- Adding points of interest with labels on map
- Start map with pre-defined zoom extent: via explicit extent or layer feature
- Plugin API to add custom functionality
- Various plugins: layer transparency, query result export, and more
- pmapper has been tested with MapServer version 5.6 to 6.2 under Linux and Windows.

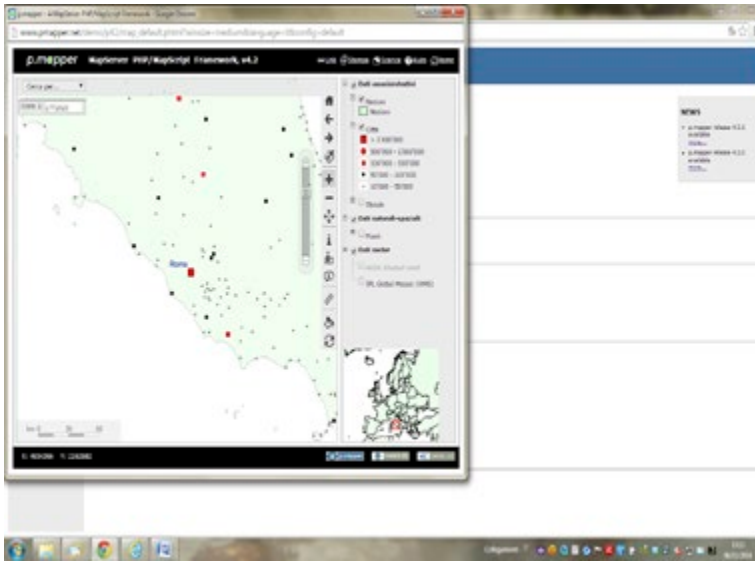


Fig. 1. Example of Pmapper interface

Methods

Every track (from 1 to 15) has been completely surveyed by two operators going in direction Rome, during the spring 2014. Points of interest, boundary stones, signs, resting areas, water and food, hospitality were implemented on a geodatabase build in accordance with the technical standard of the “Rete Escursionistica” (Track Network) of the Tuscany Region. Once completed the field phase, the collected data were verified, revised and prepared as shapefiles for the WebGIS. The track n.8 (S. Miniato – Gambassi terme) has been implemented on the open source Pmapper.



Fig. 1. Boundary stone near in Orcia valley

Results

The WebGIS is online at the internet address:
http://95.110.146.86:8080/Francigena_pmapper/map_plain-layout4.phtml

The information provided are:

- Characteristics of the reach: length, slope, altimetry, road surface,

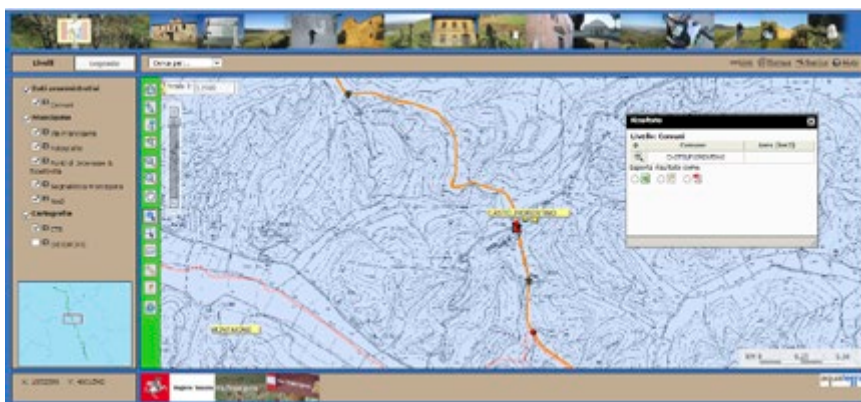


Fig. 1. View of the Pmapper

- signs, state of conservation.
- Points of interest: water, resting areas, monuments, historical and religious buildings, *etc.*
 - Hospitality for pilgrims
 - Images and photos
 - Aerial view
 - Download GPX files, pictures, and pdf files of the selected views (maps)

Discussion

The track n.8 of Francigena (in Tuscany) is now available on the web for pilgrims and users in general; they can find important information and it's possible to make queries using the special filters. The experiment could be extended to the total reach in Tuscany, give free and friendly access to the resources connected to different aspects of the Francigena pilgrimage route. The further development of this WebGIS is an application for smart phones.

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PILGRIMAGE ROUTES, AUGMENTED REALITY AND THE SUSTAINABILITY OF COMMUNICATION

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Summary

The paper focuses on the relation between new generative and sustainable types of communication, new means of technology, and new possibilities for territorial marketing based on the landscape of cultural heritage. Starting from the concept of pilgrimage - enhancing the relationship between the characteristic usage of territories and their resources and stressing the idea that every journey through the territory can be regarded as a redefinition of landscape - this paper introduces a concrete case-study: the San Casciano Smart Place project. Created through a collaboration between the Communication Strategies Lab at the University of Florence and the administration of San Casciano Val di Pesa (within the district of Chianti Fiorentino), the program was developed to promote the celebration of the 500th anniversary of Machiavelli's famous *The Prince* and the region's immense cultural value. The project has redefined the execution of strategies like Storytelling and Augmented Reality by applying the generative communication paradigm. By using such techniques to promote tourism and rural development, this program will change the way people view (and cross) regions such as Chianti.

Keywords: Generative Communication; Sustainability of Communication; Augmented Reality; Territorial Marketing; Digital Writing; Cultural Heritage.

Introduction

The concept of landscape can be seen as the union point between *human sciences* and *pure science* fields because of its connections with historical and philosophical issues and its relationship with art history, natural sciences, social sciences and architecture fields as well. At the same time, the idea of landscape can be seen as one of the most typical effects of the gap between nature and culture that occurs as a consequence of modernity. The idea of landscape was indeed totally unknown in the ancient pagan culture and in the Christian medieval culture as well, and it began to develop and define only during the Renaissance époque: the starting point of landscape concept has been defined by Jacob Burckhardt in 1860 with the *La civiltà del Rinascimento in Italia* essay, in which are quoted the famous Petrarca's considerations above the nature's aesthetic feelings after an excursion on the Monte Ventoso mountains in Provence. From Burckhardt until the 20th century, the concept of landscape succeeded in the historical and philosophical modern culture as a reflection field

upon natural environment not only for its physical, biologic, economic sciences relationships but also for its influence on human beings in term of beauty and emotions. In this perspective we shouldn't be surprised that this concept is nowadays still divided between two orientations, related to the different roles that man take on in the landscape transformations: an ecologist orientation – focused on the capability of society in modifying natural balances – and a perceptual one – focused on man as a perceptual actor, giving importance to esthetics and perception issues. It's important to enhance that some of the most recent papers developing the definition of landscape, expanded in the architectural protection and planning fields, are not focused on the 'room with a view' vision neither on a simple perspective view on landmarks (already protected by law), but on the real life of local population. One of the main focus is the living places quality and the relationship between life, work and environment as well, as they are detected from the population itself. Another important aspect is the plurality of subjects, meanings and knowledge that contribute to the definition of landscape, and not only on landscape exterior image. For instance, the European Landscape Convention, promoted by the UE in order to affirm European landscape protection, management and planning, confirms the idea that «Landscape means an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors», as the corresponding meaning of the French term (*paysage*) and German term (*Landschaft*). Some of the European landscape experts agree on the idea of landscape as a collective construction, fulfilling relationships between man, space and nature (Donadieu, Périgord 2005): landscape images and cultural models which generate that image have the same role in the definition of landscape.

As we noticed before, the enhancement of landscape – because of its various meanings and perceptions as well – cannot be isolated in a specific field, but should be related to different topics, based on shared projects developed by public and private subjects. The generative communication paradigm (Toschi 2011) applied to landscape communication considers landscape as a dynamic and conflicting subject and not as a static object: a subject able to build a living space for mankind mixing nature, history, culture and society. An endless transforming subject that is not an absolute eternal concept but an unstable concept, generated from different actions and resources.

Every landscape is the evolving result of a particular plot based on the relationship among natural environment, social relations, activities, work, history and traditions: it's the expression and the result of a community of people's activities, with a strong identity matrix. Based on this concept, the more the geographical context is experienced and transformed, the more it becomes landscape as a stratification of different layers involving natural, cultural, religious, economic, political and social aspects.

Territorial development projects based on the generative communication paradigm (for instance the *San Casciano Smart Place*, *Comunicazione generativa per il PSR della Regione Toscana* and *Comunico* projects) states that the identity construction process in a particular territory transforms the geographical space in a social space, full of significance: landscape identity depends on local projects actors, techniques utilization, social values and inhabitants involvement. In other words, it depends on locally available resources. Men design and transform landscape starting from available resources through actions and they constantly modify the reality in which present and past are coexisting. In this perspective, every man activity can be seen as a landscape writing that influences men in its boundaries and issues. A particular landscape is the result of the transformation activities of man, and for this reason it reflects his life, his culture, his vision, his politics and his ethic. In this sense the Chianti example is actually a model: the Chianti inimitable landscape conformation, due to the presence of the *poderi* system is the result of a secular human action on the nature, a landscaping process due to a strong and continuous dialogue. The anthropic landscape constantly communicates this information to everyone who passes through it: the pilgrim explores the symbolic dimensions of the space that he experiences exploring the ecological and human relations that define space as well. In addition to this, crossing and connecting to this thick level of information the pilgrim modifies in turn the landscape he passes through, adding his contribution to the common, endlessly written text. As a consequence, a communication focused on the promotion of landscape as a product to sell and not as a sum of evolving different landscapes (natural, human, rural landscape) is an unsustainable idea: landscape is actually an evolving body, written from the settling of resources and actions that people make living and passing through it. Our case study, the San Casciano Smart Place project, is an experiment that goes in this direction: the augmented reality technology (Communication Strategies Lab 2012) is a chance to create generative matrix of multiple sense paths that collect the various landscape aspects (symbolic and physical landscape writing activities) set out above.

Methodology

The *San Casciano Smart Place* project is centered on the generative communication paradigm (Toschi 2011) with an emphasis on sustainability as developed by Luca Toschi in the last years (Toschi 2014). By the examination of subjects such as local government, cooperative culture, and education, the Communication Strategies Lab (CSL) has helped to define the concept of territorial marketing through a detailed analysis of generative communication. The value of this particular methodology

is the ability to renew the social and economic fabric of the realities in which it has been applied. In fact, generative communication paradigm redefines the concept of resources because it operates taking advantages from the knowledge of the subjects involved, in the end resulting in generating other resources of both symbolic and material nature.

The most innovative aspect of this methodology consists precisely in the identification of different types of resources and in the definition of a new way to monitor, analyze and evaluate the effects of communication. New paradigms, new metrics and new indexes are needed to evaluate, analyze and design a sustainable communication strategy.

The sustainable communication is democratic because it exceeds the economic issues and relies on other resources that concern economic inequalities which characterize our society, based on a development model in which the economic engulfs the sociality, the political and the people daily life. The link between generative and sustainable communication consists in the fact that the communication generates itself those resources and knowledge that make it sustainable. Knowledge has a special feature that is common to good communication, and to social capital. Good communication (Knowledge-based communication) does not decrease by using it, but – on the contrary – increases. This type of Resources multiply themselves, more and more they are used. Applying to the communication landscape, the generative communication paradigm is proposed as a tool to rewrite and redesign the landscape itself rather than a mean of promoting a landscape seen as a ‘product’. Because there is a plurality of communication, not a single one: every landscape is a peculiar mix of infrastructure, natural environment, networks of relationships and social conflicts, and also agricultural production activities, history and traditions (but the list could be much longer), unique and different from all the others. It is not possible to communicate so different realities, because every strategy, every project and every tool is linked to various values and interpretations of the past and stories of a possible future. In this sense the famous issue of Marshall McLuhan «the medium is the message» is really enlighten. Without a careful analysis of the local context every communication strategy of the landscape will be incomplete and it will be unproductive to promote the entire local context (including, of course, economic players). We are talking about a real reversal of the ordinary perspective: not a communication that plays at the end of the process to identify the elements of greatest appeal for the territory (art, events, attractions, etc.) but a truly participatory communication that puts local players – keeping their roles and responsibilities – to design innovative communication strategies and actions useful to achieve their goals.

Discussion

The methodological approach shown in the previous paragraph, based on the generative communication paradigm (Toschi 2011, 2012) and on its evolution towards the concept of sustainable communication (Toschi 2014), has been applied to the San Casciano Smart Place project. It is led by the Communication Strategies Lab together with the San Casciano Val di Pesa local government and many other partners. The project started in the context of the 500th anniversary of Machiavelli's masterpiece The Prince. Machiavelli wrote his book during his exile in the countryside of Sant'Andrea in Percussina.

The primary outcome of the San Casciano Smart Place project is an application for mobile devices (smartphones and tablets, both for IOS and Android). This app redefines the potential of the social use of augmented reality (Communication Strategies Lab 2012) applied to tourism and territorial marketing. This effect can be achieved by proposing innovative (augmented) methods to pass through, discover, observe, read, write and - why not? - live the landscape. The term Augmented Reality was used for the first time in the early Nineties (Caudell e Mizell 1992), but the most interesting developments have occurred in the last decade. This technology allows the overlay of various types of digital contents (text, pictures, video, audio, etc.) to the real world. The experience of this new augmented content occurs through digital devices as smartphones and tablets. The most interesting feature of this technology is that, thanks to the geo-tagging, it allows the use of the most relevant contents in the right place, in the right time, to the right user (thanks to the user profiling too). San Casciano Smart Place has created a new form of augmented tourism by harnessing the symbolic aspects of this program (e.g. cultural diffusion, history and tradition), as well as the material features (e.g. local products and artwork).

The first release of the application consists of two paths and a smart map:

- The first path is called The Prince's Ghosts. It is a journey in order to discover Niccolò Machiavelli, a remarkable protagonist of the Italian Renaissance in the fields of politics, art, and civil life. Exploring the public and private locations where this genius spent his life (both in Florence and in San Casciano Val di Pesa), it is possible to see his influence even after 500 years.
- The second path is called San Casciano Smart Place. It is a trip through the center of San Casciano visiting piazzas, monuments, museums, and locations of cultural, artistic and historical importance. The stages coincide with all the attractions of the historic center, where the past and the present of the community collide.

The uniqueness of this program can be found in its innovative applications: using the Augmented Storytelling technique, it promotes the ter-

ritory recounting captivating stories through interactive multimedia in order to stimulate the users participation. The contents are the core element of the San Casciano Smart Place project. One of the most innovative aspects consists in the use of specific implemented methods of digital writing (Anichini 2014). These methods concern both the identification of the content to be treated and the ways of organization and treatment (digital storytelling). In this sense, augmented reality allows the user to experience an entirely new mode of landscape 'reading' and 'writing'. The 'rereading of the past' and its enhancement facilitates the identification of strategic resources for the present and future design of the territory.

The identification of contents (text, pictures, audio) which compose the paths, was the result of a process that involved dozens of subjects in the San Casciano area. This heterogeneous group, coordinated by CSL researchers, has involved, among others: farmers, touristic and other kinds of enterprises, cultural and civic associations, the museum, the library, local historians and ordinary citizens. A large amount of symbolic resources (knowledge, social capital, trust) have emerged and are generated by the contents processing. These resources are as important as the economics one for the sustainable territorial communication strategies design. The main contents identified were: historical episodes, anecdotes, characters who have played a key role in the history of the community (not only Machiavelli), places that have undergone enormous changes (the historical center of San Casciano was severely damaged during the Second World War) and crafts almost disappeared. The whole project's working team, through this process, have reframed the current status of the community. Moreover, this has provided fundamental insights for the design of the future of this territory. The result, achieved thanks to the use of the digital storytelling methods, is a real social product; a collective story of a community that learns to look itself differently. It therefore can be seen in a different way by those who visit it and cross it. Storytelling is a technique which has spread to many areas in recent years: from the advertising to the education, moving from the corporate communication to the territorial marketing. This way of working, including and participatory, brings new awareness of the strengths and strategic resources already, but sometimes unwittingly, present in the community itself. Each partner is accredited by the project as a provider of knowledge and specific narratives. All these elements form the territorial common tale. Obviously this is not an automatic process. If so, its value would be very low. The common territorial tale is not given by the juxtaposition of individual stories but from the authorial treatment. The CSL has played a key role in the tools organization and in the digital writing operations. The process described above is one of the main internal outcome of the project, as well as the application for mobile devices is the main external outcome.

The creation of an informal network of cooperation and knowledge exchange between entrepreneurs is another implementation of what was just said. These entrepreneurs – thanks to the San Casciano Smart Place project – have worked together to the realization of a common project for the first time. It is also a way of triggering processes of creation or regeneration of social capital (Coleman 1990; Putnam 1993; 2000; Bagnasco *et alii* 2001) and trust (Luhmann 1968; Fukuyama 1995). The methods of identification, collection and processing of content that we briefly state have an impact on the final product and in the users experience. Users have access to a true, not banal (it is not a postcard) and engaging representation of San Casciano landscape, its history and its activities. Users (both tourists and pilgrims, Italian and foreigners) can learn about it and participate to the genuine community spirit and share with the San Casciano inhabitants the most important resource of that land: a unique lifestyle that can not be reproduced elsewhere. This lifestyle is characterized by a high level of well-being, great food, high quality olive oil and wine, extraordinary landscapes, art, widespread sociability.

This kind of lifestyle is not given – it can't be – by more or less effective marketing strategies. It is the result of a unique historical legacy that defines the nature of the present and indicates elements (resources) to be used to plan the future. In these terms we can talk about the application of a generative and sustainable communication as we described it in the previous paragraph. All the aspects identified above can be found passing through, exploring and living the San Casciano territory relying on routes, contents and suggestions offered by the San Casciano Smart Place app.

Finally, the project does not finish with the release of the app on the digital stores in March 2015. We said that – by its nature – it is a generative project. It is not a collection of 'augmented' itineraries but it is a matrix of possible paths, crossing trajectories between physical places and the construction of sense. It is open to contributions of different reads, writes and rewrites. It is aimed to the aggregation of other territorial social actors, to the collection and to the narration of other contents. All in all, it is aimed to the disaggregation, regrouping and re-contextualization of the contents already present. Because the landscape, in its generative and sustainable meaning adopted in this paper, does not look like a picture but rather like a movie. It is a work in progress film (the critical use of new technologies can improve this process) that needs a project (script) and a director. But it is important to pay attention to this point: we are talking about a conscious (and shared) project and a collective director. Otherwise, the risk (not just in the communication field) of a not completely aware use of new technologies is to be 'remediated' (Bolter and Grusin 1999) by the new technologies themselves. They can become *dispositif* in the foucauldian meaning of sets of practices and elements both discursive

sive and non discursive designed to cope with an emergency and to get a more or less immediate effect. They are special effects that, once the initial amazement is finish, have little or nothing to offer, both to those who cross the territory and its inhabitants. Or worse, they can open the way to an extreme commercialization (see the great difference between the original plans of the Internet pioneers and its current status). Or, to use an expression that Serge Latouche has borrowed from Serge Grunzinski, they can produce a *colonisation de l'imaginaire*.

Conclusion

The project has redefined the execution of strategies like Storytelling and Augmented Reality applying the generative communication paradigm. Using such techniques to promote tourism and rural development, this program will change the way people view (and cross) regions such as Chianti. Territorial Networking. Another result obtained from this project is the creation of a territorial network stemming from the aggregation of economic entities in both the institutional and cultural sectors of the region. Replicability. Additionally, this project has proven itself to be replicable in a wide range of territorial contexts.

Last but not least, this initiative can be applied to the subject of pilgrimage, enhancing and strengthening the relationship between the typical usage of territories and their resources.

New technologies have always provided an opportunity for rural development. By definition, the rural areas are low rate of technological development: Using water resources; Building houses; Ways of farming; Waste treatment; Creating energy; Building infrastructures; Improving transportation; Using communication systems. But this is the misunderstanding we have witnessed in the emerging areas in the past (India, Indonesia, Korea, Nepal, Philippines, Thailand). These nations, in fact, suffered a devastating social impact of new technologies applied to rural development (Campbell, 1990). A synthesis that can also find as development without progress (Pasolini, 1975). The same mistake was transferred to the new communication technologies. In the Rural Development Programmes there are special issues oriented to creation (or enhancement) of communication technologies: the access to the communication network as a guarantee of rural development. As results: garbage of communication that pollutes the information system. Certainly, from the point of view of the development outright talking about the need to decrease (higher percentages of resources for the small part of the world population: Meadows *et alii* 1972; 1992; 2004) and the opportunity to move towards sustainability-oriented paradigms. Also from the point of view of ICT the sustainable communication is today more necessary.

What does sustainability in ICT means to us?

As part of our proposal we try to conceive (and practice) a communication that does not consume, but produces resources. It produces them in the simplest way: identifying the hidden resources and giving voice to those players and knowledge stakeholders who are essential in the communication processes. But the generative communication paradigm (which refers to the principles of *Toward Knowledge Society*, Unesco 2005) looks at all players as knowledge stakeholders. The paradigm of the information society (development) should be turned into a paradigm of a knowledge society (progress). It is in this framework that moves every project of the CSL, even our proposal of generative communication for rural development. The San Casciano Smart Place project isn't an exception. The main concept of the project provides a particular usage of communication technologies for Rural Development. All through the strengthening (or creation) of a Territorial Networking, obviously based on knowledge networking. What then proceeds from human and economic networking, towards the establishment of the conditions of possibility of a networking oriented to a socio-economic needs based on the elements of mutual knowledge. In this sense, the technology we have studied more thoroughly and we have best framed in last years is Augmented Reality (Communication Strategies Lab 2012), which is for us a communication strategy based on the technologies of geo-tagging: a strategy for using the technological means to bring the right connections in the right places, and just in time.

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TOURISM AS A VECTOR FOR SOCIAL, CULTURAL AND ECONOMIC RISEN: CASE STUDY OF THE SCRIPT OF VISITING TO THE PROJECT “WORKSHOP ART IN THE QUOTAS”, CUBATÃO, SÃO PAULO, BRAZIL

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Summary

This research proposes a comprehension of tourism as a vector in the process of social, cultural and economic rise of individuals and their communities and the promotion of equal opportunities. The experiment reported in this paper has as a research script the visitation to a social group of tourist interest of São Paulo's coast, southeast region of Brazil. The script in question is a product of “Caiçara Expedições” in partnership with the “Ateliê Arte nas Cotas” project held in Cubatão, city located in the metropolitan area of “Baixada Santista”. This project is part of the “Programa de Recuperação Socioambiental da Serra do Mar”, which comes from a partnership between the Interamerican Development Bank (IDB) and the Government of the State of São Paulo government through the Urban Housing Development Company (CDHU), the Forestry Foundation and the Environmental Police department. The essential purposes of the “Ateliê Arte nas Cotas” project are raising the self-esteem of residents and promote the construction of a new community identity. Earlier in the twentieth century began the Brazilian industrialization process and in the 1920 started the construction of two major industries in this city: São Paulo Light S.A. Electricity Services and paper mill and pulp Santos Paper Company S.A., which began operations in 1932. This second, in turn, motivated the creation of the neighborhood “Fábril”, place of residence of employees of this company. Currently, the neighborhood goes through a study and planning process of urban regeneration, site restoration and architectural heritage. Within this universe of stocks, in 2011, the initiative to create the “Ateliê Arte nas Cotas” emerged. Students learn techniques of stencil, which consists of applying paint with rollers or sprays to fill a role with cast drawing. This technique is applied and mosaics on the walls of houses at “Cota 200” community. In addition, are made shirts, calendars and cushions, which are sold and whose revenues are reverted to the project. Since 2013, “Caiçara Expedições”, a travel and tourism agency based in the nearby town of “São Vicente” offers a sightseeing tour of through the community. It is a community-based tourism initiative, in which the essence is the experience and the relationship of the tourist in contact with the local people and its place. This research is characterized as an exploratory case study, empirical, whose approach to data analysis is qualitative. It was conducted literature and document research. Additionally, it was made a participant observation through a site visit to the analyzed community. It was observed high adherence of the locals, both participating in the workshops as authorizing the painting of their homes. It was possible to see the pride of residents

whose homes were colored by the project, especially because they began to receive visitors. It was concluded that, in this case, the script promoted by “Caiçara Expedições” helps people to appreciate the initiative of “Ateliê Arte nas Cotas” project, to promote local cultural identity and demystify and transform the local economic reality by tourism.

Keywords: Local based tourism, Social risen, Hospitality, Services.

Introduction

The present article relates the experience of tourism from the community base entrepreneured by Caiçara Expedições in partnership with the project “Art in Cotas Atelier”, taking place in the city of Cubatão, in the Baixada Santista Metropolitan Region, coast of the state of São Paulo. The aim of the afore mentioned project is to raise the self-esteem of local dwellers and promote the building of a new communal identity. As described in this work, it is possible to verify that the cited actions happen in needy communities of Cubatão. The referred project is integral part of the “Socio-environmental Recovery Program for Serra do Mar”, deriving from a partnership between Inter-American Development Bank (IDB) and the São Paulo State Government through CDHU (Housing and Urban Development Company of the State of São Paulo), the Forest Foundation and the Military Environmental Police. At total, the region bears 1.625,000 inhabitants, and Cubatão holds 125,178 (IBGE, 2013). More specifically, the city was built on the foothill of the Serra do Mar, which originally served as a stopover for the people who accessed the Paulista Plateau. According to information from the Cubatão municipality (2013), to access the plateau, “in the beginning you followed the trail of the Tupiniquim indians. Then, through the Perequê River Valley (...). Later, Lorena’s paveway became the main way between the coast and the plateau”.

In the early 20th century, the industrialization process began in the country and, in the 1920s, the building of two large industries started: São Paulo Light S.A. Electrical Services and the paper and cellulose company Companhia Santista de Papel S.A. (later known as Companhia Fabril de Cubatão), which began its operations in 1932. The latter motivated the creation of Vila Fabril, place of dwelling for the company’s workers.

Nowadays, the neighborhood goes through a process of study and planning for urban recovery interventions, local architectural patrimony restoration and professional qualification of local inhabitants, above all, through the implementation of the Technological Vocational Center (in its final building stage) in the city, educational grounds which aim at the professional qualification for inclusion in the local and regional work market.

Within this universe of actions, in 2011, the initiative of the creation of the “Art in Cotas Atelier” came up. Students learn stencil techniques, which consist of applying paint with rollers, or spray cans, to fill a sheet of paper with a drawing which has been cut out. This technique and mosaics are applied on the walls of the houses in the Cota 200 neighborhood. Besides this initiative, T-shirts, agendas and cushions are made, which are sold and whose profits are for the project.

Since 2013, Caiçara Expedições, travel and tourism agency, located in the neighboring city of São Vicente, offers a touristic tour of the communal base, that is, which professes the experience and the relationship of the tourist in touch with the people of the area.

This research is characterized as an experience report. It is a exploratory study, whose approach of data analysis is qualitative. Bibliographical and documental research and participative observation were made.

The work was organized in three thematic topics, being the first about the co-existence and co-living in community, in which the touristic activity and the relations of hospitality between visitor and visited are inserted. The main consulted authors were Grinover (2007), Yázigi (2001), Bauman (2003), Wall (1997) e Laraia (2008).

The second topic deals with the issue of corporate competitiveness with special emphasis to the tourism sector. For the formulation of this reference, authors as Ferreira (2006) and Laws (1998) were consulted. The third fragment presents, in addition to social, economic and environmental data about the city of Cubatão, the report of the visiting guide of the project “Art in Cotas Atelier”, developed in Cubatão. The formulation of the historic panorama of Cubatão had as main references Torres, Junior and Borges (2002). The visits of participative observation happened on April 20th 2013 and June 8th 2014. On these occasions the researchers had contact with voluntaries of the project “Art in Cotas Atelier”, tourists (residents from the Baixada Santista Metropolitan Region itself) and inhabitants of Cota 200.

Communitary base tourism: hospitality relations

For this research, hospitality is understood as the espontaneous intention to receive well, the intentional or involuntary attitude of welcoming, protecting and serving the visitor, being it invited or not. Montandon apud Grinover (2007, p. 29) writes that hospitality “is not limited only to the offering of a restoring or housing, but to the established inter-personal relation, which implies a social bond and solidarity and sociability values”. It is possible to notice in this citation two essential aspects for the discussion around hospitality: “inter-personal relation”; and “social bond”.

First, as the author suggests, it is possible to infer that if there is hospitality relation, it must be personal, humane and, thus, never impersonal, which leads to, then, hostility. Likewise, if there is personal, direct relation between visitor and visited, a bond, a social relation comes into existence, which leads invariably to a communitary relation, since the individual bears habitual elements – material and unmaterial. A reflexion is then adequate about the scenarios in which the social phenomena previously presented happen, as proposed by Grinover (*idem*, p. 20).

The author states “the history of hospitality is the history of men, their meetings, their dialogues and everything that has been created to facilitate their approximation to their fellow neighbors”. It is believed that it is fundamental to discuss about the areas where such relations come about and – given the proposal of this study – the analysis of a managing experience in the field of communitary base tourism seems to be an enriching means for such.

The matter of charging fees to visit monuments of material patrimony, such as museum collections or even unspoiled natural areas has been discussed for a long time. The term “privatization” seems to be perceived in a misunderstood way and even its understanding is ideologically and purportedly dissonant.

Aiming at promoting the local culture, the traditions of the autochthonous population and the regional folklore, public managers connected to fields such as tourism, leisure and culture, for example, tend to incur in this conceptual error. We must agree that the transversality of tourism imposes a relevant challenge in the sense of balancing interests (between public and private bodies) and consider conflicts (between receiving communities and their visitors).

Hence, privatizing manifestations have been privatizing the public access (whether it is local or not). The consequence tends to be segregation and creation of scenarios of rituals and even the landscape. It is about the conversion of customs in scenes, which, according to Bauman (2003, p. 63), transforms the community in an “aesthetic generated by the [pre] worry about the identity [...] which fosters the entertainment industry”. Antagonically, it is the marketing¹ of the patrimony which makes it lose value for its meaning in the history or local identity and starts being valuable for it can be “sold” as a touristic attraction (Wall, 1997, p. 138). Tourism is based on consumption and space appropriation, privatizing some and recovering the public usefulness of others.

¹ Grivoner (2007 p.59), about the loss of the real meaning of hosting hospitality, states that “the marketing of hospitality and hosting, being unable to be attributed as guilt among tourism professionals, doesn’t necessarily imply depreciation of this helpfulness. It’s true that the service to the customer and its financial exploitation are so imbricated one in the other, that it became impossible to break them apart”;

About this ambiguity, Barreto (2000, p. 34) claims that “renewal of whole neighborhoods for cultural and touristic consumption, especially in central or seaport areas of cities, have also been a way to allow conservation of historical buildings existing there”. In this sense, the look over such initiatives must be pondered and the proposition of projects has to comply with precepts of social sustainability (which demand local base, communal participation and benefit distribution and mitigation of costs as well).

The issue is controversial. The need for protection, defense, seems clear. However, at the same time, these terms sound like distancing or lack of knowledge. The fact is that such administration must be financed. And which organization should do it? The Federal Constitution itself informs, in Section II: about Culture, in its article 216, that “the State will guarantee everyone full exercise of rights and access to the sources of national culture, and will support and incentivate the valuing and spreading of cultural manifestations”. Well, if the *Magna Carta* affirms that “will guarantee access”, ergo it preconizes that the before mentioned privatization ceases to be polemic and becomes unconstitutional.

The demand for eradication for the view of conservation of the cultural patrimony dissociated of its social use and the access of the population becomes evident. So, both the sense of citizenship and the sustainability issue gain strength (CANTARINO, 2007). The problem appears in the harmony between the original hospitality [or conservation, in the case] *versus* its commercial exploitation (GRINOVER, 2007, p. 59). The attention to the recovery of the historical patrimony has been positive, refining and valuing the growth of ethnic history and the representations of the past and present. Logically, it contributes for sustainability of the cultural tourism.

To counter the trivialization of the term sustainability and its principles, the “patrimonial education” is defended as a conditioning element of practices of trips with cultural motivation (CHIOZZINI, 2006). This author states that “patrimonial education is gaining prominence in discussions about historical patrimony and also finds fertile field within cultural tourism”. In parallel, it is believed that proposals for environmental education, in the sense of education for the exercise of planetary citizenship, may be of great value upon promoting the identification between the cultural historical patrimony and the society.

Laraia (2008, p.72) claims that “men have been spending great part of their history on Earth, separated in small groups, each one with its own language, its own world view, its customs and expectations”. In this sense, Bauman (2003, p. 9) points that “a collectivity which intends to be the incarnated community, the achieved dream, and (in the name of all the wellness which this community supposedly offers) demands unconditional loyalty and treats everything which falls short of such loyalty

as an unforgivable act of betrayal". The author promotes an interesting differentiation between a grouping (which is called collectivity) and a community (in the sense of identity, bond and complicity).

Another very pertinent element within this question is diversity, in its most ample understanding. Trigo (2009, p. 144) states that

The alternative segments [communities] form exactly pluralisms and the diversity in post-industrial democratic societies, with their tribes, ethnicity and groups with varied interests and behaviors.

Most specifically, juvenile groups tend to bond more to judgments, since their members are, normally, more nonconfident and do not have social references. In this sense, Levisky apud. Uvinha (2001, p. 38) writes that

In groups of young people, in common is the fact that all of them are seeking something, that is, they are seeking for themselves [...], in the group, some are similar to others and that comforts them; one is a model for the other; they suffer from similar anguish and it is in the lack of definition that they find themselves; within the group each one is searching for themselves, and the group as a unit exists in this sense; the meeting aims at, before anything, to outsource the own thoughts and confront them with the rest.

According to Yázigi (2001, p. 46), "building an identity, that is, giving them a shape, is to legitimize the own life, because it is the shape that brings fundament to existence". In the same sense, Laraia (2008, p. 68) points that "we can understand the fact that individuals who form different cultures can be easily identified by a series of characteristics, such as the way of dressing, acting, walking, eating, not to mention the evidence of such linguistic differences, the fact of most immediate empiric observation".

This "series of characteristics" is the "shape" to which Eduardo Yázigi refers, corroborating the elements of identification risen before.

Especially about the idols, Bauman (2003, p. 66) points that "idols, we may say, were custom made for a life sliced in episodes. The communities which form around them are instant communities for immediate consumption – and also completely dischargeable after used". Fact which does not discharge the identity among members of the group, neither the shared emotional bonds. No matter how ephemeral the community, it will have been intense while it kept its purposes.

Laraia (*idem*, p. 67) believes that "men from different cultures use different lenses, and, therefore, have diverging views of things". It's interesting how the author synthesizes in an opposite way the view of the harmonic coexistence. Reflection about the subject is complex, because the scenario diversity is ample – from the geographic point of view – and it is going through

a process of homogenization – whilst globalization eliminates singularities. The same author writes that it is about a “type of behavior standardized by a system”. System which is convenient to be called liberal capitalism.

The diverse social groups develop codes among their participants. The same author also writes “the coming of a stranger in certain communities may be considered as social order rupture, or supernatural” (*Ibidem*, p. 73). Culture is made up of systems of symbols which interact among themselves, entailing contemporary dynamism. Upon retaking reflections about hospitality, it is possible to observe that, according to Grinover (2007, p. 36),

The hospitality gesture is, at first, the one which places aside latent hostility to any hospitality, even if, in its own functioning essence, hospitality has, by necessity, to keep the foreigner as such, that is, “keep the distance” to preserve its identity.

According to this line of thought, the author highlights “hosting” as a way of materializing the so-called hospitality, and defines it as “the set of behaviors [...] to succeed in approaching [...] quality human relation, with the goal of satisfying its curiosity, its needs [...] and in the perspective of developing and stimulating [...] tolerance and understanding among human beings” (*Idem*, 2007, p. 60).

Commenting on the building of the identity of the communities, Yázigí (2001, p. 47) points that “it should also be an *art* for it redefines our relations with other people, groups, places, things [...]”. We must highlight the calling of the author for the term “places”. This theme will be approached ahead, that is, the perception and connection between the values of a certain community and the space in which their relations happen. Pinto (2003, p. 5) writes that “as human activity, it is necessary to consider it [the communication] integrated to the cultural processes and, to study its evolution, it is not possible to detach it from culture”. As the communication / behavior connection, we refer as agent of strengthening of the existing bond within each social group. So, even though belonging to a community is reaching social plenitude, Laraia (2008, p. 80) affirms that “the participation of the individual in its culture is always limited; no one is able to participate in every element of the culture”. It is relevant to register that the author does not make reference to the motivations of each being, but it is inferred that such participations are genuine and of free will. Without effective participation in the inner processes of the group, the sense of belonging and effectivity of that community disappears, which neuters its bonds to their original place. It is worth pondering about the spontaneousness of the cultural manifestations, because from the moment in which a bond is “forced” to exist and to remain live on, it is believed that it stops being genuine. According to Ayala and Ayala (2002, p. 63), “a cultural manifestation stops be-

ing popular, becoming institutional, even if it has been very widespread previously in subaltern segments of the population, when their producers start depending, for its accomplishment, of a public or private entity [...]”. Still about hospitality, it is opportune to affirm that today this segment has been structuring because of its commerce. Commercial hospitality, that is, businesses connected directly to accommodation, feeding, entertainment, transportation and leisure, institutes a paradox in light of its history, because in essence it is free, spontaneous. (GRINOVER, 2007, P. 57). Interferring directly or indirectly in the sense of keeping a certain tradition or manifestation is acting for the extinction of the emotion and affection which characterizes the proposed “bonding”. About the spontaneousness in keeping certain community, honoring the commitment hereby established, Bauman (2003, p. 62) makes some reflections:

- The community, whose uses and principles are confirming, by the power of the number, the property of choosing and lending part of its gravity to the identity to which it confers “social approval”, must bear the same traits;
- It must be and remain flexible, never exceeding the level “until further notice” and “while it is satisfactory”;
- Its creation and dismantling must be determined by the choices made by those who compose it – for its decisions of firming or withdrawing its commitment.;
- In no case should the commitment, once declared, be irrevocable: the bond constituted by the choices should never harm, not even prevent, additional and different choices.

It is intriguing how the term “flexible” shows up so many times. And who is the individual that will define the levels of flexibility? As in the debate about the idols and the ephemerality of the communities, it is asked: which members must opine for the creation or dismantling of the group? What about the ones who want to remain firm on the proposal? Do they keep having legitimacy? It seems, according to the author, the commitments would not harm the roles played by people from outside the community life. As we could see, the establishment and consolidation of the identity and bonds is made, above all, through communication, whether it is body, written or even language. So, the following topic proposes reflections about entrepreneurial competitiveness buoyed by precepts of sustainability.

Experience report: visiting tour to the “Art in Cotas Atelier” project

The “Art in Cotas Atelier” project is part of the “Socio-environmental Recovery Program for Serra do Mar”, deriving from a partnership

between Inter-American Development Bank (IDB) and the São Paulo State Government through CDHU (Housing and Urban Development Company of the State of São Paulo), the Forest Foundation and the Military Environmental Police. The visiting tour to the “Art in Cotas Atelier” was idealized and formatted by Renato Marchesini, Tourist Guide and Project Director of Caiçara Expedições, Travel and Tourist Agency located in the neighboring city of São Vicente. Upon going down the Serra do Mar, the professional came about special colorfulness on the houses, walls and parks at Cota 200, a resident community on the foothill of Serra do Mar. The idea for formatting a visiting tour to the place came from the preception of this urban intervention – not very known until that moment – made by the students of the Atelier, still in its initial operational phase. Marchesini believes “tourism with communitary bases is a proposal which benefits local families, not only economically but also in terms of self-esteem. So, besides knowing touristic spots from Cubatão, the visitors may take part in a class to learn the stencil technique, which is used by the students to create the drawings on the walls and squares in Cotas through the combination of colors and patterns.

According to Fernanda Saguas Tresas, project coordinator, “it will be of tremendous joy to show the social work made in the parlors and on the other projects in the neighborhood. Including the Cota neighborhoods on a tour in Cubatão is something incredible and different²”. The tour is characterized for its rich natural historic archtectonic cultural social and local patrimony.

The visit to the headquarters of the project includes a presentation about the initiative, its artistic interventions on the Cota 200 community and a practice class. Thus, besides the project itself, Vila Fabril, Largo do Sapó, Cruzeiro Quinhentista and Anilinas Park are visited. Additionally, people can see along the way: Serra do Mar State Park / Itutinga-Pilões Nucleus, Henry Borden power plant and the industrial complex of the city.

It is interesting to cite the acceptance of the project. Mrs. Lúcia Georgina Moura (local businesswoman) says: “I loved the coloring of my business, and the neighborhood is more joyful and with high spirits, that is a very nice initiative”. In the same sense, Mrs. Fátima Maria Costa (project student) points that the project “helps to make a slum, [which] is a little piece of us in these drawings. Things look prettier”.

The tourist Marli Cuzzo, after observing the paintings, the surroundings, the community and the landscape, affirms that “It is the first time I visit a community, a slum itself, I confess I was afraid, but I changed my

² *Idem.*

concept completely, I found it interesting, beautiful³”. In terms of quantitative results, it is possible to verify that until 2013, more than three thousand dwellers of the locality have already joined the classes freely offered by the “Art in Cotas Atelier”. Additionally, about 60 people graduate in the “Intervention in Urban Art”. Besides that, we highlight that the implementation of projects like this contribute for urbanistic, socio-economical, environmental and cultural sustainability of the interventions promoted by CDHU, because the work is anchored in principles of building the preliminary social pact as subsidy and support to urbanistic physical intervention and communal organization with local development⁴.

Final considerations

The development of the tourism on the community base of Cubatão configures as an element of marketing differentiation both for the image of the city and the travel and tourism agencies which work with this tour. At the same time in which competition among touristic destinations increase, the fight for clients among touristic service providers increase as well. Thus, providing new managing, operational and promotional models for touristic products is essential. It is relevant to state that visiting to the Cota 200 community tends to strengthen bonds, aid to change the image people – visitors and residents – have of the city and the community, and may help the maintenance of life quality of the local population since it attracts investments and local consumption. The “Art in Cotas Atelier” Project is part of a wide regional socio-environmental recovery program, in this sense it may also establish new relations and strengthen already existing communal relations in other similar communities. The work was organized in three thematic topics, being the first one about coexistence and living as a community, where the touristic activity and the hospitality relations between visited and visitor are inserted.

The second topic was about the matter of entrepreneurial competitiveness with special focus on the tourism segment. On the third fragment a historical fragment and socio-economical data about the city of Cubatão were presented, alongside the experience report of the visiting tour to the “Art in Cotas Atelier”.

As results, it was possible to verify that there is high adhering levels of local inhabitants, both taking part in practice courses and authorizing

³ *Idem.*;

⁴ Diário do Litoral. Cubatão entra no roteiro do Turismo Comunitário. Available in < <http://www.diariodolitoral.com.br/conteudo/9351-cubatao-entra-no-roteiro-do-turismo-comunitario> >. Accessed on June 16th, 2014.

the painting of their houses. As seen, until 2013, more than three thousand dwellers of the locality have already joined the classes offered for free by the “Art in Cotas Atelier” project.

Moreover, about 60 people graduated in the “Intervention on Urban Art” course. Still, it was possible to verify the pride expression of the inhabitants whose houses were colored by the project, above all, because they started receiving visitors.

We conclude that, in this case, the tour promoted by Caiçara Expedições aids to value the people and the initiative of the project “Art in Cotas Atelier”, promote the local cultural community and to demistify and transform the local socio-economical reality through tourism.

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