

Advances in Science, Technology & Innovation  
IEREK Interdisciplinary Series for Sustainable Development



Uglješa Stankov · Sofia-Natalia Boemi · Sahar Attia ·  
Stella Kostopoulou · Nabil Mohareb *Editors*

# Cultural Sustainable Tourism

A Selection of Research Papers from IEREK Conference  
on Cultural Sustainable Tourism (CST), Greece 2017

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# Advances in Science, Technology & Innovation

## IEREK Interdisciplinary Series for Sustainable Development

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Editors

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(CST), Greece 2017

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ISSN 2522-8714                      ISSN 2522-8722 (electronic)  
Advances in Science, Technology & Innovation  
IEREK Interdisciplinary Series for Sustainable Development  
ISBN 978-3-030-10803-8              ISBN 978-3-030-10804-5 (eBook)  
<https://doi.org/10.1007/978-3-030-10804-5>

Library of Congress Control Number: 2019930641

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## Foreword

This book analyzes the condition of developing countries and villages, in addition to their efforts in sustaining their ecosystem. Each paper discusses a topic of interest to an immense scope of audience; researchers, academics, national and international policymakers, in addition to people who are involved in the tourism industry. Starting a conversation on the relationship between cultures and regional attractiveness is an eye-opener to people's turning heads toward the value of the different endearments of cultures.

Cultural tourism is regarded as one of the biggest subdivisions in the tourism market. Leaders of the innovative tourism marketplace have started shifting their marketing techniques toward promoting destinations that are rich in culture. Betting cultural destinations against each other enhances their attractiveness in the eyes of tourists. In fact, many countries have started noticing the appeal of cultural tourism; consequently, they have started developing tangible and intangible attractions to drive people to their destinations.

Celebrating each country's distinctive identity is a call to embrace their sense of uniqueness as a stand against globalization. The Cultural Sustainable Tourism book discusses the developing connection between tourism and culture. As together combined, they have grown to be a major drive of foreign currencies to numerous countries. Parts of the world with slanting weather are constantly trying to adapt and invent coping mechanisms to both grow their homeland and make it easier for tourists to visit them.

Being a culmination of the best selected research papers submitted to the international conference on "Cultural Sustainable Tourism," the authors of this book were given the chance to converse, debate, and learn from some of the largest names in the fields of sustainable culture and tourism who helped them develop their research papers into what they are today. Having gone through a meticulous peer review process, each chapter in this book is innovative and has been regarded as a distinguished piece of literature submitted to the aforementioned conference.

The quality of this book depends on the hard work and commitment of all the contributing researchers, professors, and editors who have worked tirelessly to produce a high-quality, research-oriented publication.

Alexandria, Egypt

Mourad Amer

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## Preface

This book is intended to be a guide for readers, scholars, and professionals in the field of cultural and sustainable tourism who are eager to critically assess the newest literature available. This field has witnessed a growing interest given the rise of recent economic turmoil across the globe. Studies have indicated that economies that are reliant on tourism as a primary source of revenues are in grave danger given the climatic changes taking place all over the world. Bleached corals, rising sea levels, the erosion of natural attractions, and the rising acidity of oceans are all destructive repercussions of climate change that have negatively affected tourism and deemed it an unsustainable industry. It is for that reason that scholars from different sections of the globe have started to research potential ways to sustain this industry and preserve natural sites in order to preserve each country's heritage.

The research and materials in this book are directed at those who are actively engaged in decision-making processes that relate to sustainable tourism and to a heterogeneous audience who has an interest to critically examine all the new literature available in the field.

This published work is, therefore, a culmination of research papers presented during the international conference on cultural sustainable tourism (CST) that was held in Thessaloniki, Greece. Covering diverse topics ranging from art, culture, and heritage to sustainable development and environmental management, this book gives a comprehensive outlook on the major environmental problems taking place and the different ways to efficiently mitigate them. The research presented in this book was conducted by authors based in the Middle East, South and East Asia, Europe, Africa, and South America offering in depth case studies to present ways to either mitigate the repercussions of climate change or manage adaptive tourism industries. The conference provided the authors with a setting to discuss their findings in cultural sustainable tourism and was a distinct opportunity for them to communicate their thoughts with authoritative figures within the field.

A special mention should be made to the editors of this book and to all the authors and co-authors of the chapters who collectively provided the academic community with unique and increasingly valuable literature.

Novi Sad, Serbia  
Thessaloniki, Greece  
Cairo, Egypt  
Thessaloniki, Greece  
Beirut, Lebanon

Uglješa Stankov  
Sofia-Natalia Boemi  
Sahar Attia  
Stella Kostopoulou  
Nabil Mohareb



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## Acknowledgements

We would like to thank the authors of the research papers that were chosen to be added to this book. We would also like to thank the scientific committee of reviewers who helped us select these papers and the editors of this book. Lastly, special thanks go to the IEREK team for supporting the publication of the best research papers submitted to the conference.

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## About the Editors



**Uglješa Stankov** is Associate Professor at University of Novi Sad, Faculty of Sciences, Department of Geography, Tourism, and Hotel Management. His main research interests are ICT in tourism, spatial information systems, mindful travel, and tourism destination competitiveness. For this purpose, he actively cooperates with the researchers and professional organizations and currently participates in several international projects. He has also published three books and over 100 research papers. He is an active reviewer for international journals such as *Tourism Management*, *Current Issues in Tourism*, *International Journal of Contemporary Hospitality Management*, *Open Geosciences* and *European Journal of Tourism Research*.



**Sofia-Natalia Boemi** has approximately 10 years of professional experience in both academia and industry. Currently, she is a postdoctoral researcher in the Department of Mechanical Engineering at the Aristotle University of Thessaloniki in Greece. In addition, she was awarded a postdoctoral scholarship of excellence from the State Scholarships Foundation (IKY) for her work on the problem of energy poverty. Her research interests include energy efficiency, environmental certification, construction sustainability, and environmental energy performance. Dr. Boemi is an editor of the book “Energy Performance of Buildings: Energy Efficiency and Built Environment in Temperate Climates”, author of ten journal papers, four book chapters, and twenty-three conference papers, in addition to being a reviewer at eleven scientific journals and researcher and deputy project manager of fifteen national or European projects. Dr. Boemi is the Series Editor responsible for book proposals submitted in the field of environmental energy performance, technology for sustainable development, and construction sustainability.



**Dr. Sahar Attia** is a Full Professor at the Faculty of Engineering at Cairo University, with a Ph.D. in Urban Planning from the Urban Institute of Paris, University of Paris 12, France. She has more than 35 years experience in the practice of urban planning, urban design, and architecture in both academic and professional roles. She was awarded the “2nd Arc Vision Prize—Women and Architecture” by the Society of Egyptian Architects (SEA). Professor Attia is currently serving as Chair of the Steering Committee for the “University Network Initiative—UN-Habitat (UNI),” and representing research and academia in the “World Urban Campaign.” She is also a Board Member in “Ecocity Builders” (Oakland, USA), and in numerous national committees. She has several applied research activities, linking theory to practice and implementation. She co-edited 2 books and supervised more than 50 theses and research projects. In 2012–2013, she was coordinating and teaching within the module “Documentation of Architectural Heritage” of the Master program “Cultural Heritage Management” at the French University in Egypt. Her specializations and fields of interest include urban design and development, strategic planning, community development, heritage conservation, urban regeneration, and upgrading informal areas. Professor Attia is the Series Editor responsible for book proposals submitted in the field of culture, heritage, and sustainable urban design.



**Stella Kostopoulou** is Associate Professor of Regional and Tourism Development at Aristotle University of Thessaloniki in Greece. She has over 10 years of experience in the field of economics specializing in tourism economics. She has published more than twenty papers on regional economics and planning, tourism, cultural industries and local development in international scientific journals such as the International Journal of Tourism and Hospitality Research, and International Journal of Sustainable Development. Dr. Kostopoulou is the Series Editor responsible for book proposals submitted in the field of tourism, heritage, and sustainable development.



**Nabil Mohareb** is associate professor with over 18 years of academic experience. He has worked for a number of distinguished universities in three different countries, with the most recent one being the Beirut Arab University, Lebanon. With more than 8 years as the head of faculty branch, Dr. Mohareb has had more than 15 papers published where his research focuses on the relationship between architecture and urbanism. He is also interested in social behavioral activities, the reciprocal effect on both spatial and economic variables in urban spaces, and their interrelationship with architectural design using digital simulation to forecast their movements and behavior. Furthermore, over the past four years, he has made important contributions to the research community as a reviewer for a number of international academic journals and conferences. Dr. Mohareb is the Series Editor responsible for book proposals submitted in the field of urban and architectural design.

The first part of this book discusses the importance of having an eclectic approach to urban regeneration in order to effectively sustain cultural sites and tourist attractions. It narrows down the main factors that attract foreign tourism to aesthetically pleasing natural sites, architecture that portrays a nation's culture and heritage, and the culture of the people themselves who are direct stakeholders in the tourism industry. The authors in this part agree that the destruction of cultural heritage, regardless of the location of the site, ultimately translates into the depletion of the quality of urban life in a given area. Heritage sites, which are essentially very old buildings, are not only important tourist attractions, but they are time-tested models that architects nowadays should both preserve and learn from in order to improve modern-day architecture and construction.

In the first chapter titled “[A Spatial Analysis of the Ancient Theater in Konuralp with Respect to the Urban Fabric](#)”, the author emphasizes the absurdity of ignoring cultural heritage, which leads to the dissolution of space identity and economic differences. In this chapter, the author studies the vulnerabilities of an ancient amphitheater in Konuralp, Turkey, in order to present ways to preserve and enhance the neighborhood as a whole. In his case study, the author described the importance of having an emotional bond to a place and explained that such bonds exist between people and the historical sites that surround them in their homeland. The chapter titled “[Floating Village Cua Van: Promoting Climate-Adaptive Ecotourism with Principles of Living Spaces](#)” also examines the impact of destructing heritage sites and the negative repercussions that fall on the tourism industry. In this case study based in Vietnam, the author also presents living space organization as a sustainable solution.

The chapter titled “[The Role of Architectural Education in Increasing Heritage Awareness for Art Students \(A Case Study of Al-Darb Al-Ahmar, Cairo, Egypt\)](#)” also examines the importance of Islamic architecture in Al-Darb al-Ahmar neighborhood in Cairo and the negative repercussions resulting from the lack of tourist routes and needed facilities.

In chapter three that also focuses on the importance of cultural tourism titled “[Experiencing Craft and Culture: An Emerging Cultural Sustainable Tourism Model in India](#)”, the author also focuses on intangible knowledge of crafts that reflect the Indian culture and how to ensure the transfer of this knowledge among people in order to preserve it.

In chapters four and five titled “[Comparative Analysis of the Desert and Green Vernacular Architecture in the Oases of Egypt](#)” and “[Architectural Cosmopolitanism, Decolonisation, and Sustainable Cultural Tourism: Both ‘Familiarity’ and ‘Escapism’ Since Nineteenth Century Egypt](#)” were based in Egypt, whereas the former presented an intriguing critique of nineteenth-century architecture and the relationship between cosmopolitanism, decolonization, and sustainable tourism. The latter, however, examined the possibility of combining green architecture with desert architecture as a method of sustaining tourist attractions and heritage sites.

The last chapter in this part of the book, “[Less is Ore](#)”, provides an in-depth analysis of the culture of gift-giving and purchasing souvenirs. The author connects these two acts to religious cultural heritage and local lore dissemination. This chapter aims to open a necessary debate about the unavoidable aesthetic basis that interests the buyers of these artifacts.

# A Spatial Analysis of the Ancient Theater in Konuralp with Respect to the Urban Fabric

Ayşegül Tanrıverdi Kaya

## Abstract

This paper addresses the spatial pattern around the ancient amphitheater in the Çiftelimer neighborhood of the Konuralp District in Düzce Province, Turkey. The amphitheater has been declared a first-degree archeological site and its surrounding buildings are officially registered. The purpose of the study was to ascertain the quality of the settlement pattern in the defined area via an analysis based on the scale of the streets and residences. Furthermore, GIS was used to detect the urban pattern of the area under evaluation. The ultimate aim was to assess the vulnerability of the historical site and to develop a relevant proposal for the enhancement and conservation of the neighborhood.

## Keywords

Historical urban space • Cultural heritage • Urban pattern • Konuralp history • GIS analysis

## 1 Introduction

Neoliberal policies are demanding economic growth in settlements of all sizes, small and large. Economic growth in general also leads to population growth, and unplanned population movements cause problems in the planning of urban spaces and their function. Most cities with a historical background are faced with the pressures of preserving the historical environment. One of the main problems of these cities is maintaining harmony between their past sociocultural and spatial aspects and the developments of the new era. On the one hand, it is difficult to protect tangible and intangible heritage, and on the other hand, to sustain

development and at the same time to preserve the quality of urban life (Dinçer 2013).

Cultural heritage is the symbol or evidence of the existence, identity, and continuity of human beings, societies, and cultural groups that make up society. Architectural heritage is one of the most important components of cultural heritage. The integration of architectural heritage within contemporary life is important for the cultural continuity of societies. Approaches to the preservation of cultural heritage can be seen in the course of the historical process. Firstly, the process begins with the protection of a single structure, then with the protection of the structural and environmental, abstract and concrete heritage, and as a result, the protection concept is constantly being improved by targeting urban-scale protection (Kaya 2016). The latest point reached in conservation legislation was the 2011 UNESCO decision on the Historic Urban Landscape recommendation. Under this recommendation, historical urban landscape is defined as an urban area which includes the broader urban context and geographical space together with the cultural and natural values and qualities of the historical plane. This broad definition encompasses, in particular, the topography of the site, geomorphology, hydrology and natural features, surrounding historical and contemporary structures, underground and above-ground infrastructure, open spaces and gardens, land use and organization of the area, perceptions and visual relationships, and all other elements of urban works (Banderin and Oers 2012; UNESCO 2011).

The city, i.e., the physical structure of the city, is a concrete reality. The physical structure of the city is shaped by the development and/or production of the inhabitants of the city. The general character of the city's natural structure and social environment is reflected in the composition of the texture and the structures and the gaps between them. Buildings and the islands or spaces between and among them form the two basic elements in the context of occupancy space. The size, functions, historical features, meanings, and diversity of buildings along with the streets, avenues, parks, squares, and water features among them and

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their relationships reveal the texture of the city. The texture of a settlement reflects the technology, morphological characteristics, lifestyle and settlement identity of the period it represents and defines the urban form (Carmona et al. 2003; Trancik 1986; Banarjee and Southworth 1995).

In urban design theory, three approaches can be used to define the development of the modern space and in the analysis of examples of historical space: the figure-ground theory, the linkage theory, and the place theory (Trancik 1986), as shown in Fig. 1.

In the figure-ground theory, the “figure” refers to the area covered by buildings, and the “ground” refers to the open areas. Each urban area has a pattern consisting of a solid-void pattern. This design, often referred to as texture, is highlighted by landmarks, centers, or important structures (Carmona et al. 2003; Lynch 1960). Figure-ground drawing is a graphical tool which uses two-dimensional abstraction to make the structure clear by bringing together the solid-void relationships and the arrangement of urban spaces. In the linkage theory, circulation is considered to be the basic element that produces the urban form, and connection and movement are the most important issues to be addressed. This approach presents the idea that, by linking the buildings with the spaces, the roads connecting the parts of the city are the basis of the design. Classification of roads includes streets, avenues, pedestrian walks, linear open spaces, and other connecting elements. The third approach, the place

theory, goes one step further than the other two approaches by taking into account human needs and cultural, historical, and natural contexts. Taking into account the context usually means including existing conditions, history, stage of development, and innovation (Trancik 1986).

These urban textures can be examined from the standpoint of the contiguity of the gaps between buildings of districts and neighborhoods. These textures also help to explain the dynamic social processes of change and transformation that occur throughout historical development. Different textures in a city are parallel to different periods of development. It is also possible to trace spatial reflections of a city’s social processes from its urban textures (Banarjee and Southworth 1995; Carmina et al. 2003).

Land use, building structures, plot patterns, and street patterns are the most important elements to be considered when managing a traditional urban space. However, buildings and land use are the least resilient and can change over time. Although the plot pattern is more durable and resistant to change compared to the others, the parcels can still be split or merged over time. Streets are the most resistant against time, generally undergoing changes only as a result of major events such as natural disasters or warfare (Carmina et al. 2003).

Petruccioli (2008) stated that the building pattern, when composed of a single type that is traditional, is the most effective element in the formation of an urban texture. In this case, both the building pattern and the urban texture arise from sources based on the same precursor type or its simultaneous varieties. This uniformity of composition allows recognition of urban fabric identity and, at the same time, the morphology of the city as a whole.

This study focused on the relation between the ancient amphitheater in Konuralp and the urban texture by examining the process of the changes which have taken place in the area from time the 1960 cadastral plans were recorded up to the present day. The study attempted to determine spatial change by identifying the resistant elements in the historical process, including the morphological characteristics of resilient roads and durable building materials. Examples of original local architecture that characterize the neighborhood texture and distribution were identified and analyzed according to their involvement in the urban context.

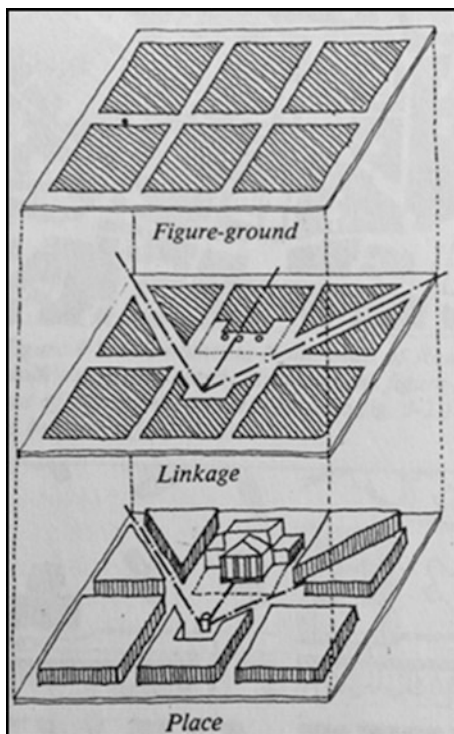
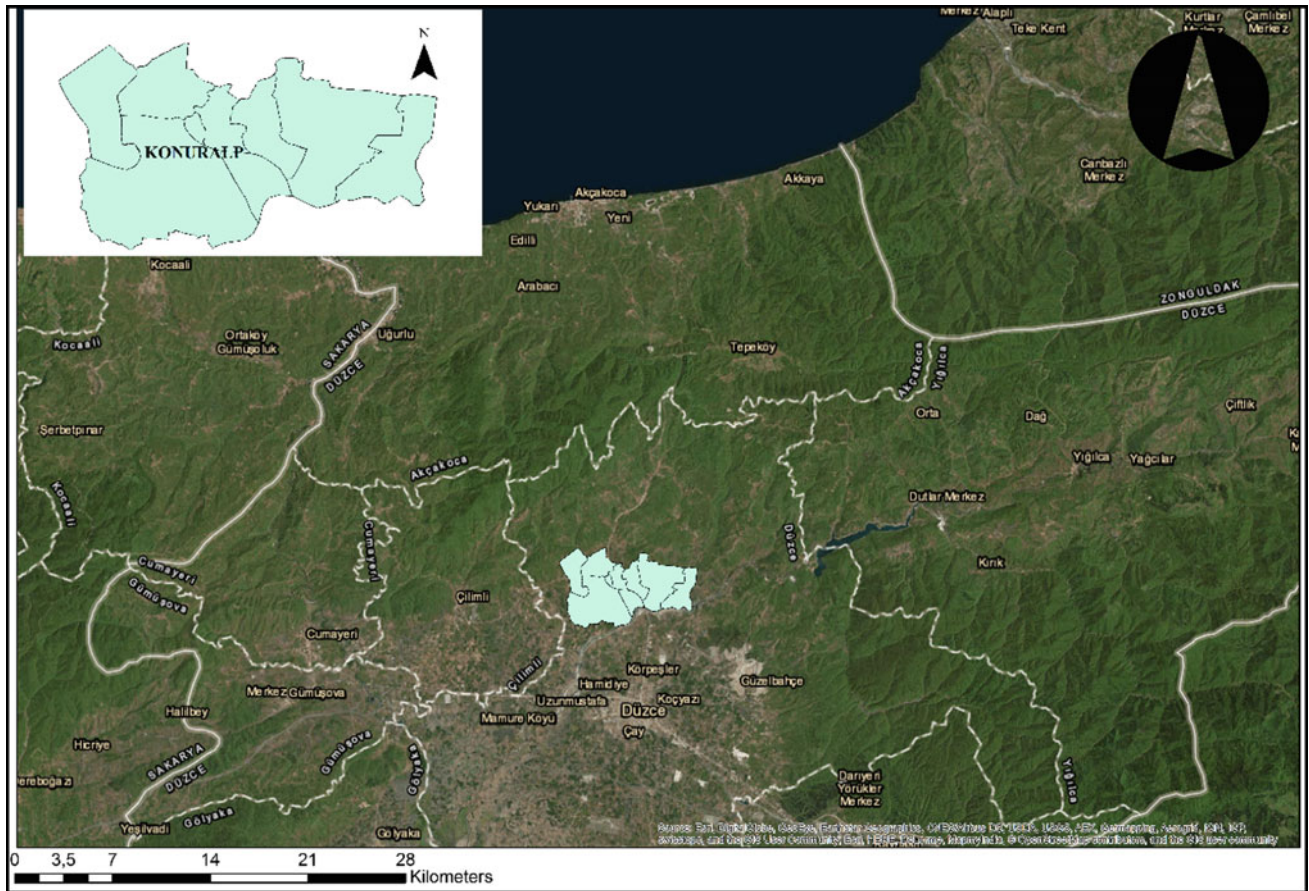


Fig. 1 Diagram of urban theories (Trancik 1986)

## 2 Study Area

Düzce Province (2593 km<sup>2</sup>) is located between 40° 37'–41° 07'N and 30° 49'–31° 50'E in the Western Black Sea Region of Turkey (Fig. 2). Prusias ad Hypium (a.k.a. Kieros, Üsküpi, Kasaba, Konuralp) was an ancient city whose remnants have survived to the present day within the boundaries of Konuralp District, 8 km north of the





**Fig. 2** Study area. *Source* Esri HERE Delorme USCS, intermap

provincial capital of Düzce. The ancient city dates back to the third century BC (Zeyrek and Çelik 2005).

The amphitheater is the most important reminder of the richness of the ancient city of Prusias ad Hypium (Fig. 3). In general, the Roman amphitheaters were designed in a half-circle plan, but here, the steps are cut off from both ends. The small amphitheater in Pompei, the Knidos Amphitheater, and the Anamur Amphitheater in Cilicia have similar plans (Ameling 1985; Rollas 1966). The amphitheater, situated on top of a hill, faces south toward the Düzce plain, is 100 m long and 74 m wide and seated about 10,000 people. The steps are made of local solid-white calcareous stone. The seven-stair sequence separating the seating stages into sections is largely intact. Some seating benches are decorated with lion paws. These ornamented seats were different from the others and made for important people. The lion paw ornamentations are similar to those seen in Aizanoi, Aphrodisias, Iassos, and even the Istanbul Hippodrome (Rollas 1966).

### 3 Method

Change is defined as the creation of an observable difference in terms of quantity and quality in the whole of things, transition from one state to another, mutation, substitution of something, or innovation (Kuyrukcu et al. 2015). The analysis and evaluation of the contextual and morphological changes in the area are the subject of this work. The study was based on the analysis and synthesis method and employed cadastral and zoning plans, planning decisions, archive satellite images, field observations, and visual source data collection materials for the study area.

The archive satellite images and latest maps (2014) of the research area were digitized as vectors using ArcGIS 10.3 software. For the research, updated 2014 archival image information obtained from the Düzce Municipality Zoning Directorate was used along with the latest texture maps based on June 2016 data from field observations. Using the



**Fig. 3** Amphitheater. Source <https://www.cekulvakfi.org.tr/haber/kimlikli-bir-kent-icin-koruma-ve-yasatma>

**Table 1** Framework of evaluation of the study area in terms of the theories of urban spatial design (Trancik 1986)

Theories of urban spatial design			Method	Material
Place analysis	Traditional architecture	Material Mass Ratio/proportion Construction type	Field survey ArcGIS software	2014 satellite footage
Figure-ground analysis	Solid/void		ArcGIS software	2014 satellite footage 1960 cadastral maps Base maps
Linkage analysis	Roads/streets/paths	Organic gridiron	ArcGIS software Field survey	2014 satellite footage 1960 cadastral maps Base maps

1960 cadastral maps, the texture pattern of that period was established and the subsequent changes in the area were examined. Land observation results made according to the criteria given in Table 1 were classified as “traditional” and “other structures”. Structures which were unmodified and had not undergone technical or material renovations or additions were classified as traditional examples of the original settlement character type.

## 4 Results and Discussion

With the aim of protecting cultural heritage in the study area, registered buildings taken along with others examples detected in the area were examined and classified as traditional houses. The construction system of the traditional-regional culture is that of a wooden framework. In this system, the filling elements of the walls consist of brick, mud-brick, or wood (Fig. 4). The reinforcement

consists of the wooden framework system, wooden columns and beams. The foundations of timber structures are usually formed by a masonry ground floor or masonry walls constructed to a certain height from the upper surface of the ground floor. At a depth of about 100 cm, a wooden framework is built on base walls of stone. This system is commonly called “hımış”. Internal and external walls are then plastered to complete the system. In some applications, the wall is left without plastering. Thus, the structure obtained is as light as possible. The joining points of all these elements are fixed by conventional construction methods.

The wooden framework of the houses, being the main reinforcement, varies depending on the material used to fill the spaces between the wooden elements. In some cases, the voids in the wooden reinforcement framework were filled with mud-brick elements and plastered. Mud-brick components were either produced by casting molds in the wooden structures or by roughly fixing the mud-brick fillers by hand.



**Fig. 4** Examples of traditional architecture. *Source* Taken by author herself, in 2015



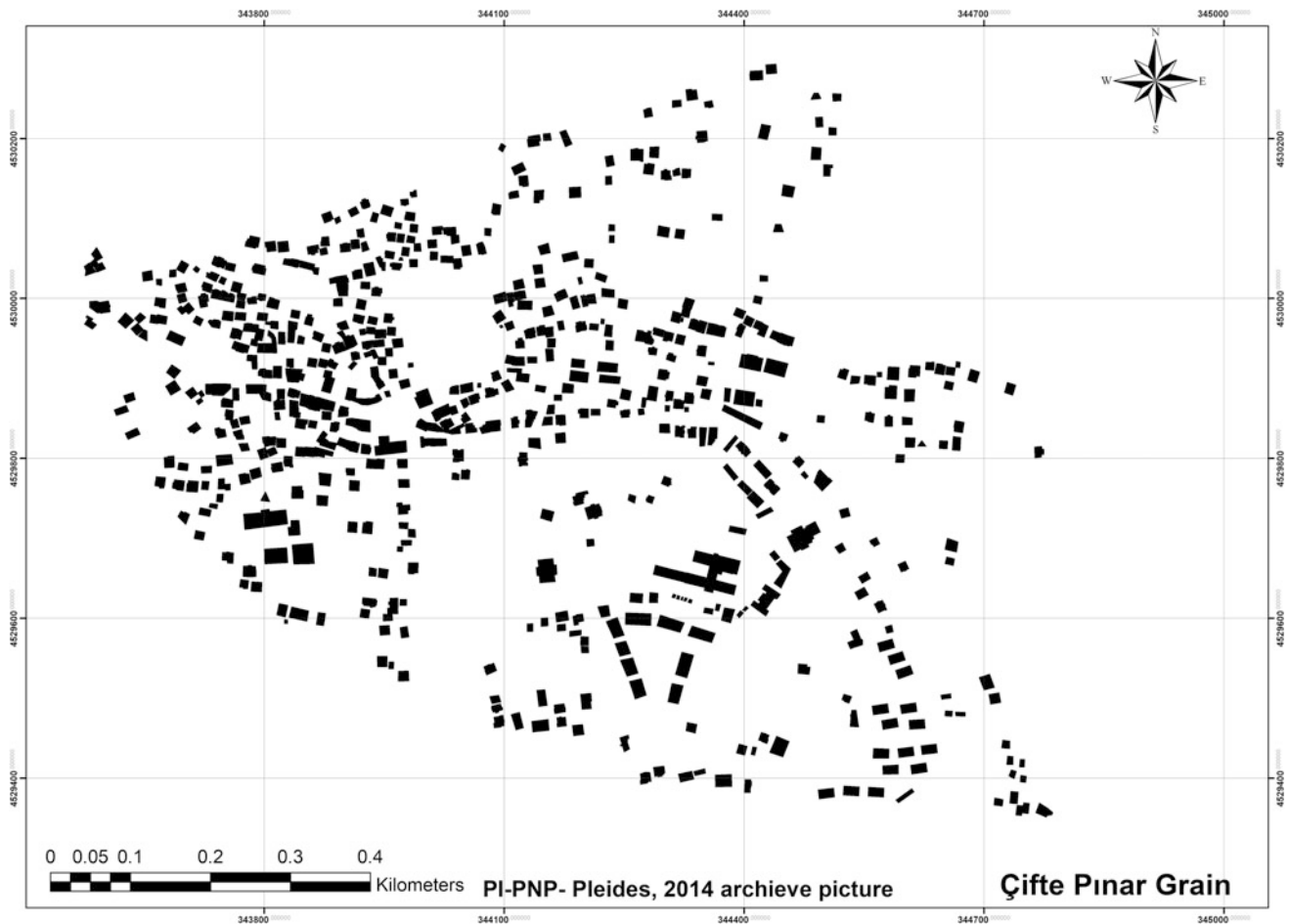
**Fig. 5** Examples of “*dizeme*” style traditional architecture (Anonymous 2013)

In the case of the “*dizeme*” type, seen mostly in rural areas, the spaces in the wood framework were usually filled with surplus chestnut wood (Fig. 5). In this system, voids between the carrier pillars and the inclined elements were filled with vertically or horizontally arranged crudely finished strips. The skeleton intervals of these wooden buildings, called the layout, were closed by arranging the horizontal rows side by side above the vertical rows.

A figure-ground analysis map was obtained using ArcGIS software (Fig. 6), and the distribution of traditional architectural examples was detected in the area (Fig. 7). According to this map, 62% of the attribute tables obtained show examples of traditional buildings. When the map in the figure is examined, it can be seen that the traditional texture of the amphitheater and its surroundings has been preserved; however, newly built reinforced concrete structures differing in mass are located among them. Particularly, it is noticeable

that there are new-type apartment buildings in the east and south parts of the settlement.

Upon examining the maps prepared during the first cadastral works carried out in 1960, a road network was discovered around the ancient amphitheater and its environs (Fig. 8). The road network is shaped by the influence of the topography and shows an organic pattern. When the map is examined, it is observed that there is no perceptible geometric order and that a center is formed by the area around the amphitheater and the mosque. The main road axis passes through this area, and smaller secondary roads are scattered throughout the housing gaps. The small parcels in the center can be identified as the location of shops. Today, this area still continues to be the commercial center of Konuralp. It is obvious that the buildings and the spaces between them have been shaped and characterized by the roads. The settlement pattern indicates that the level of residences, residential



**Fig. 6** Figure-ground analysis map

gardens or courtyards, dead-end streets, roads, and squares has remained steady. Due to the organic alignment of the roads and the topography, there is a pattern in which some impenetrable, out-of-the-way and intimate niches are still present in some areas. It can be observed that the road pattern around the amphitheater and its immediate vicinity has been preserved over time and that its character has not changed much. However, the textural analysis shows that there are differing mass ratios among the traditional patterns.

A current settlement texture map (Figs. 6 and 9) showing the roads and gaps between buildings was obtained by overlaying the archive satellite image of the settlement and the existing maps via ArcGIS software. When this map is examined, it is seen that an organic settlement order has been formed according to the land slope around the ancient amphitheater. The spaces between buildings are smaller, and the road scheme is not very permeable. Dead-end streets are found, and the structures that gave shape to the roads can be seen. The dominant green texture, the garden walls, and the facades of the buildings give

character to the roads. The amphitheater and its surroundings are in the form of a settlement on a human scale, with mainly 2- or 3-storeyed houses with gardens. However, in the northeast direction, a long, narrow, geometrically rectangular, grid-like structure can be seen where the neighborhood parcels have since been reduced in size by dividing them up into subdivisions. In the new, smaller parcels, the density and number of storeys are greater. By means of altered roofing designs and materials and modern construction techniques, a different architectural language and character have emerged in the new structures. The roads have been configured according to the demands of the vehicle traffic. However, these new roads appear to be incompatible with the land topography, as the steep slopes are unsuited for vehicle or pedestrian access. In the newly formed neighborhoods, it has been observed that, as a means to serve vehicle traffic, the grid-type road network is more permeable. Thus, the function of the street that preserves its traditional structure in the old historical texture as an instrument of socializing is lost.

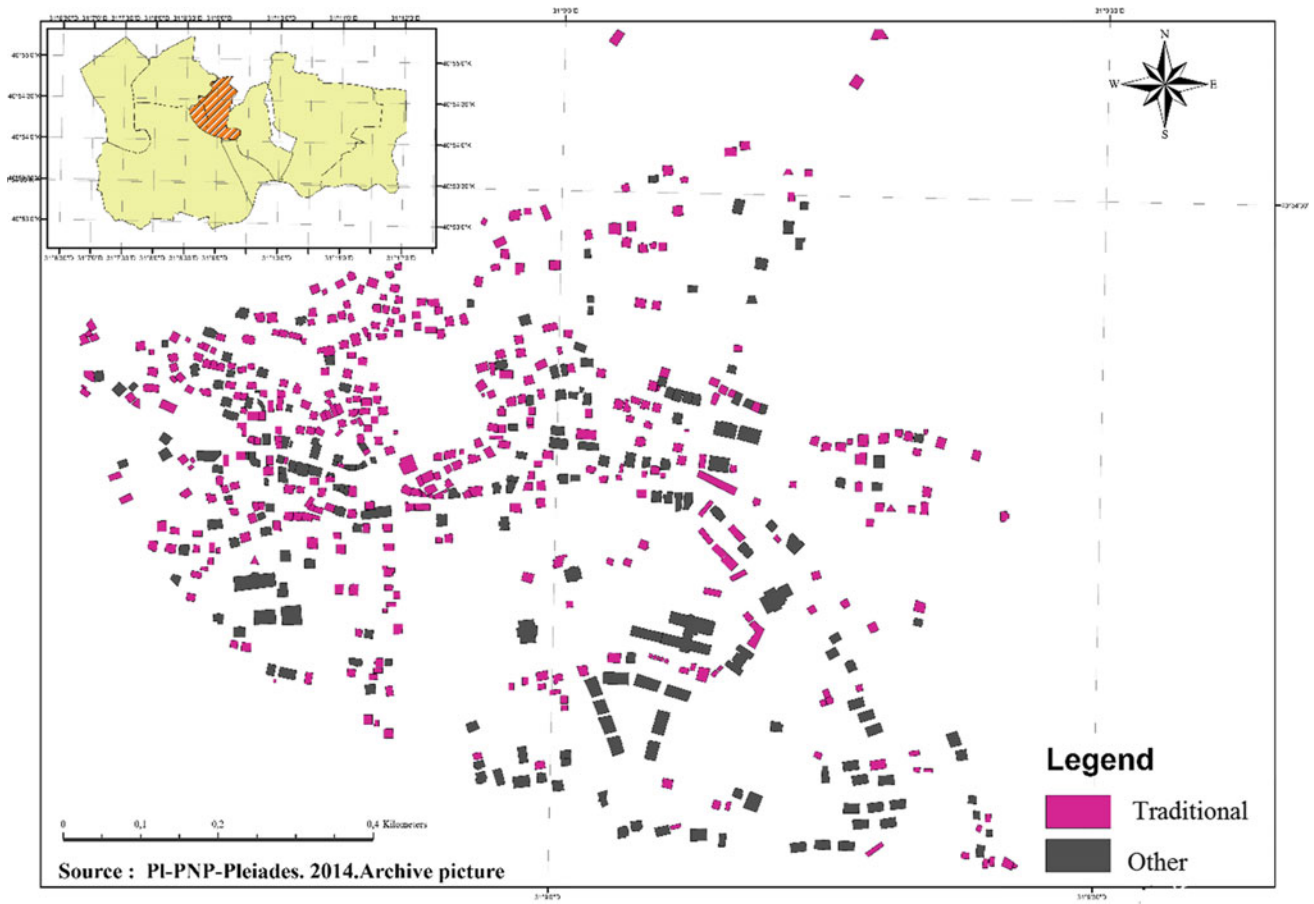
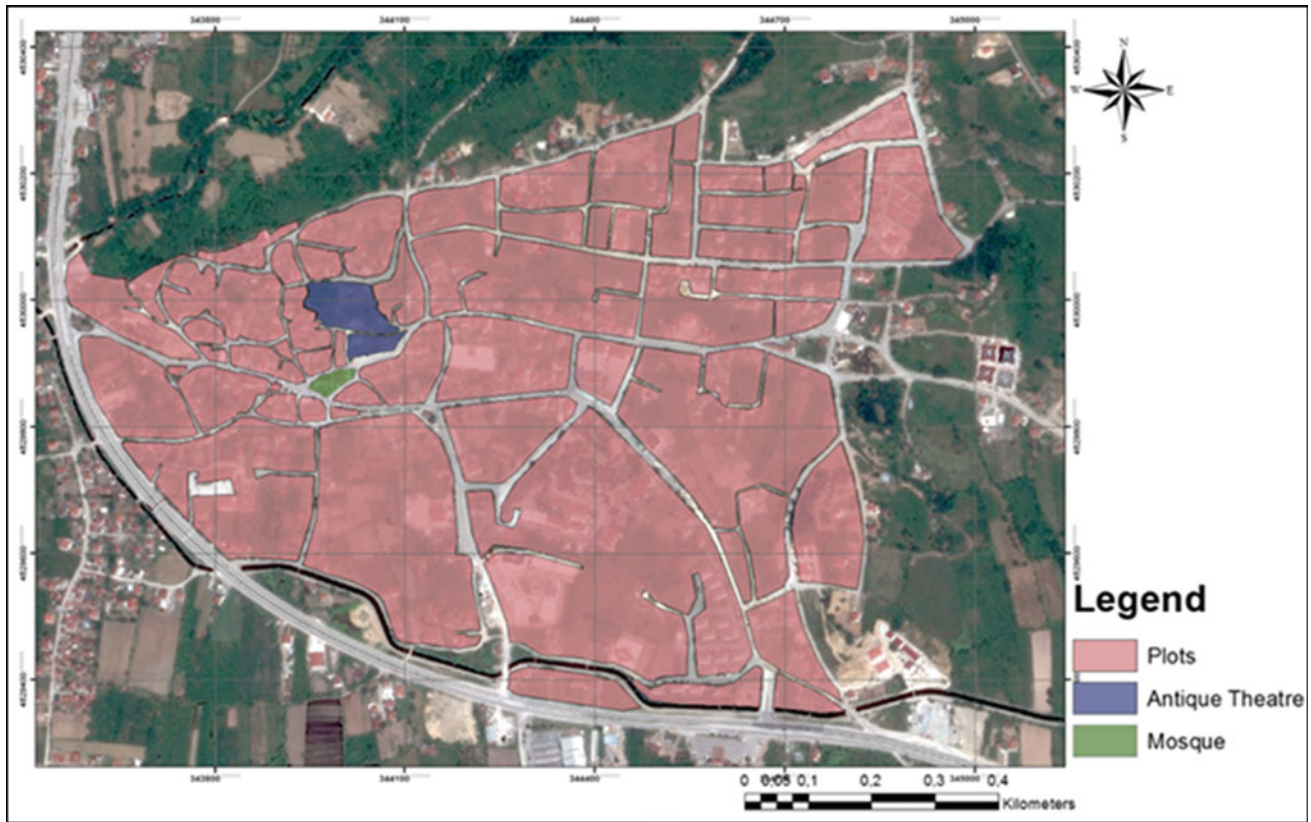


Fig. 7 Distribution of traditional architectural structures



Fig. 8 1960 Cadastral plan map (Anonymous 1960)



**Fig. 9** Current street and plot patterns of the ancient amphitheater and environs. *Source* PI-PNP—Pleideas, 2014 archive picture

## 5 Conclusion

As a result of the changes brought about by the morphological and three-dimensional aspects of plan-based settlement grain, a discordant change in character was observed. The license and zoning changes supported by the decisions of the Municipal Council have also been triggers for change. The increasing value of the land in the Konuralp area accompanied by these successive changes is causing the morphological and contextual deterioration of its original texture, along with increases in density and changes in its identity and character.

By bringing references from the past to the foreground and considering the land topography, climate, natural environment, and familiar elements of the context, the character of the historical sites should be protected when new planning decisions are taken. In architecture, “context” is usually used to mean the environment in which the architecture is placed. Urban areas also have a physical history that will influence the architectural context. In addition to memories and traces of previous structures on the land, physical characteristics such as the nature of the surrounding structures, their materials, heights, and types of detail used are surviving sources of data that must be considered. Contextual

approaches maintain that the verified parameters of the land should be respected.

Thus, the topography, geomorphology, hydrology, historical and contemporary structures, land use and rural areas, taken together with the cultural and historical heritage and the cultural and natural features of the four different historical periods of Bithynia, Rome, Byzantium, and the Ottomans must be preserved (Arslan et al. 2016).

The ancient amphitheater described in the study and its historical core should be preserved by considering the concepts of street texture, silhouette, density and urban landscape covering all these periods. In the first stage, it is necessary to carry out inventory studies and complete the identification of the cultural and natural assets to be protected. Environmental analyses, surveys, and typology studies should be done, and old pictures/drawings should be used to establish guidelines for new designs and structures. As can be seen, the work done here concerned the historical ancient amphitheater and its surrounding neighborhood. Faced with investment demands and urban development, the policies that should be adopted first include addressing this area within the concept of “historical urban landscape”. This would involve developing cultural mapping and adopting “investment planning” and “preservation of heritage” with an integrated approach, along with “field management”. In

keeping with the conservation principles outlined in UNESCO's 2011 Recommendation Decision, the dynamics of Konuralp should qualify it to be designated a Historic Urban Landscape area.

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# Floating Village Cua Van: Promoting Climate-Adaptive Ecotourism with Principles of Living Spaces

Nguyen Thi Thu Trang, Ilija Vukorep, and Horst Stopp

## Abstract

Ha Long Bay—the United Nations Educational, Scientific and Cultural Organization (UNESCO) World Heritage Site on Vietnam’s northeastern seacoast—is often considered one of the world’s most beautiful bays. This bay is also famous for many floating fishing villages where the people live together on the sea as a community. However, due to rapid population growth in the floating villages, the present situation shows lacks in urban planning, waste management and development of infrastructure. Ha Long Bay had suffered the pressure of environmental pollution and resource degradation. Since 2014, in order to protect the UNESCO World Heritage Site, the local authority has planned a project to demolish the floating villages and move these communities to the mainland. In fact, the demolition project has caused the loss of cultural heritage and a tourist attraction in Ha Long Bay. The goal of this study is to propose a sustainable concept of living space organization for Cua Van, the largest floating village in Ha Long Bay, in order to preserve, revive, and promote floating communities as a unique heritage culture and tourist attraction. Therefore, a detailed analysis of environment and socio-cultural,

economic, architectural characteristics of Cua Van is provided in this study. The analysis does not only accumulate precious traditional values that need to be preserved and developed in the proposed concept but also illustrate its weakness that need to be addressed to optimally design the future sustainable floating village. Based on these studies, as well as on general principles of a sustainable floating community and promoting ecotourism, the study proposes a living space concept for Cua Van, including solutions to both a sustainable floating community adapting to climate change and ecotourism development. The proposed concept would ensure stable and permanent living on the water for water dwellers and reduce human-induced impacts on the environment as well as an increasing livelihood income by tourism development.

## Keywords

Sustainable floating community • Floating villages • Ecotourism • Climate change

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## 1 Introduction

### 1.1 Current Situation of Cua Van

Ha Long Bay is located in the Gulf of Tonkin, Ha Long city, Quang Ninh Province, in Northeastern Vietnam. This bay is not only famous for its more than 1960 limestone islands, grottos, and caves, but also well known for floating villages which are cultural heritage and tourist attraction in Ha Long Bay. It was a home for four residential areas of fishermen living in the bay, which is dozens of kilometers away from the mainland. According to a report, carried out by the People’s Committee of Ha Long City in 2010, there are 650 floating houses of 623 households with 2420 residents living in the bay. Their main livelihood depended on fishing and aquaculture—raising fish and shellfish. The report also



illustrated the rapid growth of floating houses numbers: In January 2004, there were 459 floating houses; in September 2005, the number rose to be 537 and March 2007 to 618 (The report of People's of Committee Ha Long City 2010). An enormous number of floating houses and tourist development had caused environmental pollution and marine resource degradation. The existence of floating villages led to difficulties to control water population and to the protection of biological diversity in Ha Long Bay. Furthermore, lack of urban planning and a huge number of tourist ships, as well as tourist services, affected the performance of the transport system of the floating villages in the bay.

Facing the situation, since 2014 the local authority has devised a plan for the demolition of the floating villages and to move these communities to the mainland in order to protect the UNESCO World Heritage Site and to enable stable living for residences inland. In fact, the demolition project has caused the loss of cultural heritage, tourist attractions in Ha Long Bay, and also has brought its own many problems.

For most foreign visitors, the Cua Van fishing village is one of the essential stops in Ha Long Bay. A huge number of visitors came to see the village while being in Ha Long Bay (Fig. 1). The distinctive traditional lifestyle of the villagers is a unique component of Vietnamese identity (Fig. 2). The beauty of the floating village is still depicted in tourist handbooks, even though the fishing village has been demolished. Some fishermen were invited back to Cua Van

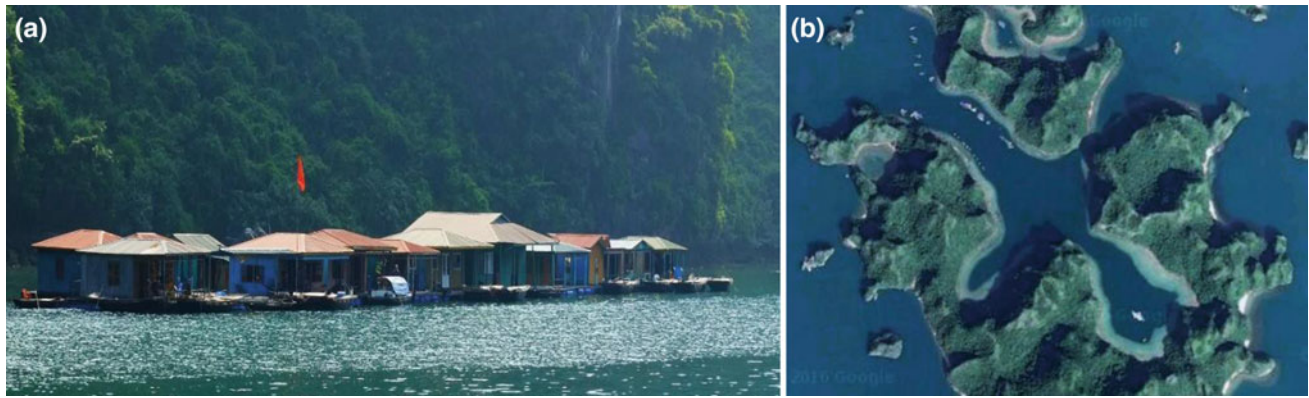


**Fig. 2** Floating village existing in Lan Ha bay, Cat Ba, Vietnam. Source Google map

as tourist guides because the remaining of the previous villages are still explorable. Unfortunately, as there are no daily guides, the attractivity suffers. Instead of visiting each home, drinking tea, chatting with fishermen, etc., as before, now tourists just sit on boats and travel on the outer ring of the floating houses. Therefore, many travelers have been disappointed and regretted the loss of floating villages in Ha Long Bay (Fig. 3).

**Fig. 1** Cua Van floating village in the past. Source [www.tnktravel.com](http://www.tnktravel.com)





**Fig. 3** a Some floating houses remained for tourist visiting. *Source* Photograph by author; b current status of Cua Van. *Source* Google map

## 1.2 The Aim of the Research

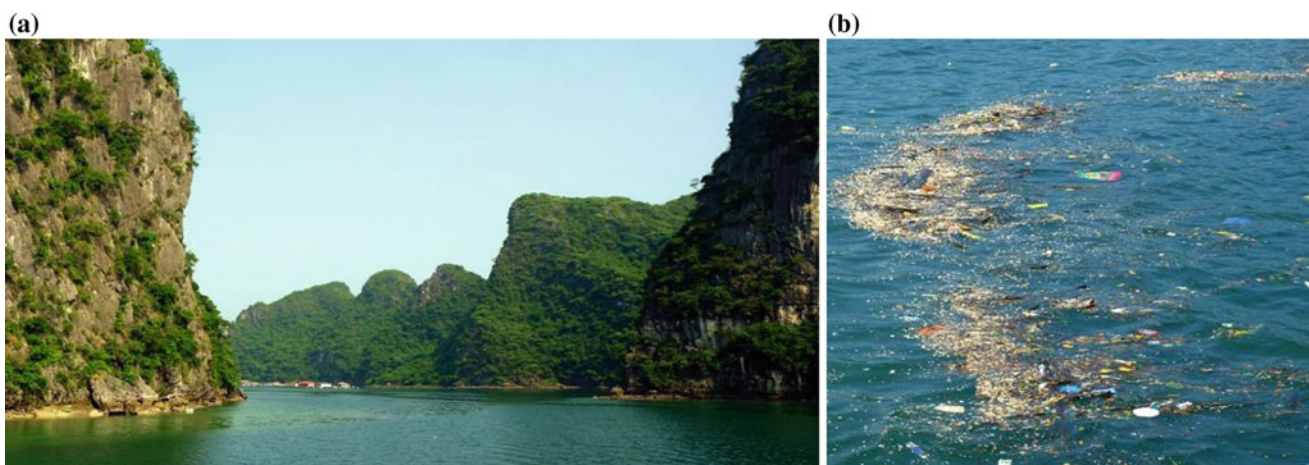
Following the desire of tourists and local residents, the aim of the paper is to preserve, revive, and promote floating villages as a unique cultural heritage and tourist attraction. Additionally, the main goal is to propose a sustainable concept of living space organization for Cua Van. To achieve this goal, the study focuses on two objectives, the first is creating requirements of a sustainable floating community adapting to climate change, and the second is creating requirements of ecotourism development. The future floating village would include floating family homes, public institutions such as schools, medical clinics, markets, and tourist services that enable a stable and permanent living on the water for residents, reduce human-induced impacts on the environment, as well as guarantee an increasing livelihood income by tourism development.

## 2 Factors Affect the Living Space Organization of Cua Van

### 2.1 Environment

Cua Van is blessed by the beautiful natural scenery of abundant flora and fauna. It is situated in a calm water area and surrounded by Van Gia limestone mountains.

In the past, there were not any sewage systems or septic tanks for toilets in the floating houses. Everything went directly into the river. In order to protect the environment, Ha Long Bay Management Department used a ship every day to collect and move waste into the mainland for treatment. Conversely, this solution was not totally helpful in solving the sanitation problem in Cua Van while the number of floating houses with fish cages was rapidly growing.



**Fig. 4** a Environment of Cua Van village; b garbage floating on the sea, Ha Long Bay. *Source* Photographs taken by author 9-2016

Domestic and business wastes which still entered the sea and floated on the water surface led to water and air pollution. The smell and bacteria in the sewage created health hazards for the water dwellers. In addition, due to lack of environmental protection consciousness, tourists also threw their waste directly into the sea such as food waste and plastic water bottles that led to polluted water and environment in Cua Van. Nowadays, even without floating villages, Ha Long Bay environment is still affected and polluted by tourist activities (Fig. 4b). Toxic-organic waste, as well as nylon, plastic, polystyrenes waste, destroyed the marine ecosystem and marine plant life and killed many fish species.

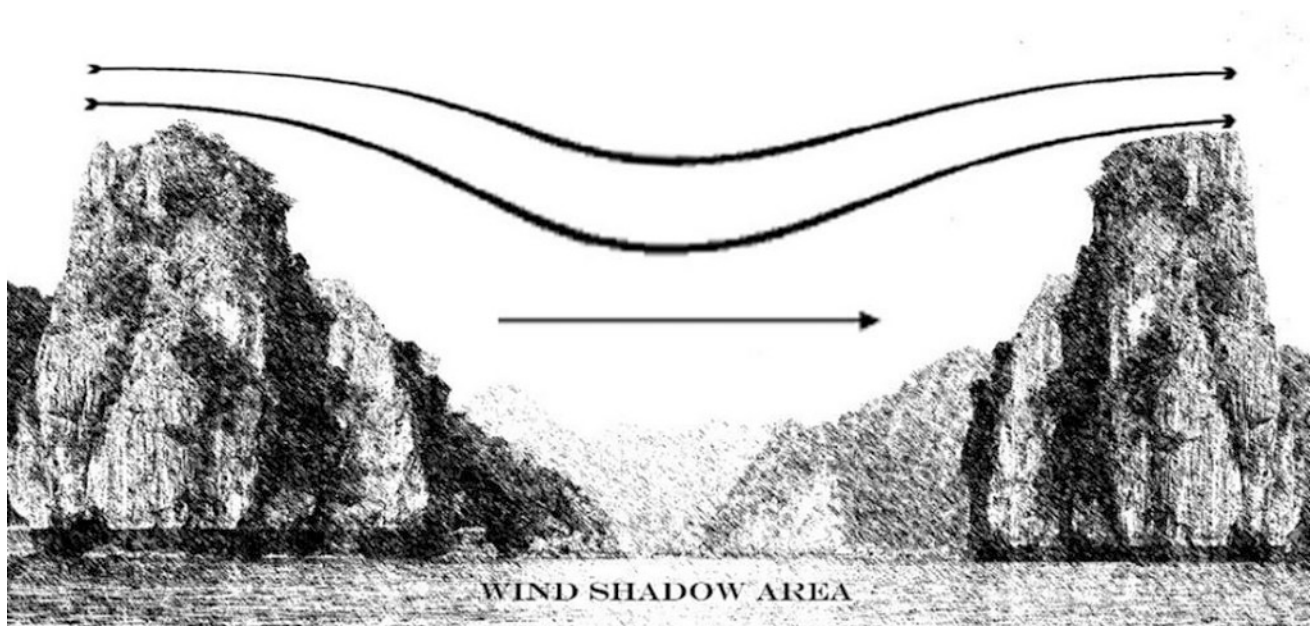
## 2.2 Climate Change and Rising Sea Levels

According to the IPCC, Vietnam is one of the few countries that will be severely affected by climate change and rising sea levels. With climate change scenarios for Vietnam with the greenhouse gas emissions in the medium level (B2), the average temperature of the Northeast region will increase 0.5 °C in 2020 and 3.2 °C in 2100 compared to the 1980–1999. The increasing temperature will lead to the risk of storms, formed by high temperatures and abundant moisture areas, in Cua Van in particular and Vietnam in general, that residents will have to cope with Nguyen (2009).

According to the rising sea-level scenarios for Vietnam with greenhouse gas emissions at the average level (B2), sea levels will rise 12 cm by 2020 and by 2100 to 75 cm. This rise in sea level will have a negative impact on the Cua Van because it will lead to a reduction in mountain height compared to sea level and will lead to considerable restriction of wind shadow areas (Fig. 5). As a result, the mountains' wind and storm deterrence will be reduced. The floating villagers will have to struggle with powerful and destructive storms more than in the past.

## 2.3 Social Culture

Water dwellers often settled in safe and calm locations where they are protected by high mountains and less affected by wind. Due to the harsh and erratic characteristics of fishing as well as the struggle with the natural environment for survival on the sea, the need for mutual assistance among fishing community members increased. As a traditional significant characteristic of floating village in Vietnam, Cua Van village also respected family and professional relationships. In a water-based hamlet, people with the same family name always used the same fishing gear and gather together to form a hamlet. It was rather a traditional, small, and self-managed community (Nguyen 2009). Some five or



**Fig. 5** Wind shadow area. *Source* By author



**Fig. 6** Traditional culture of Cua Van. **a** Wedding ceremonies; **b** traditional musical performance; **c** Buddha prayer niche in the family floating house. *Source* Ha Long Bay management department; **d** a temple existing in Cua Van village. *Source* Photograph taken by author 9-2016

more family floating houses were always moored together and linked together by footbridges. After a working day, they often made social activities together such as cooking, eating, and chatting. And they also went offshore fishing together by their boats.

Located separately from the mainland, the fishing village lacked social facilities such as healthcare, school, and recreation. The whole village Cua Van did not have a nursery school. Therefore, villagers had to spend time to taking care of their children at home themselves which affected their family work and income. Moreover, due to a mobilized live on the water, dwellers have a lack of education and limitations on communication and social knowledge.

With a life on the sea, traditions of fishing communities have unique and distinctive features, such as religious, river experiences, special wedding ceremonies, funerals, worship, and fisheries festivals. The performance of traditional music called “hat gheo” and “hat cheo duong” is a special form of oratorio with many endemic folk songs of Ha Long, which is a special tourist attraction feature in Cua Van (Fig. 6a, b). Beliefs and religions are very important for fishermen,

because of the living conditions on the sea and the struggle with nature. Water dwellers would set up Buddha prayer niches in the tiniest space of a floating house (Fig. 6c, d). However, having moved on to the mainland and living in the resettlement, most of the traditions and the cultural activities of the water dweller have disappeared.

## 2.4 Economic

Fishing is a traditional profession and the main livelihood for villagers in Cua Van. Through struggling to live and work with the natural environment in order to survive on the sea, water dwellers accumulated vast experiences with weather, hydrology, habits of fish species, and the catching methods. People who were considered blood-related or had a professional relationship periodically went fishing offshore together with their own boats. While men were going offshore, women were caring for and breeding fish in the cages set up beside their houses to earn more money. The marine fishing farm also played an essential role in the villager’s livelihood. In recent years, the government of Vietnam has considered

mariculture as a priority in its overall strategy for marine economic development. As a result, villagers were supported to breed indigenous marine finfish species in cages as family small-scale fishing farms. The wooden cage construction is simple, with typical rectangular frame dimensions of  $3 \times 3$  m. The cages are often assembled into “rafts” of four or more cages (Van Can and Tuan 2012). Marine fishing farms are a good solution for future economic development of Cua Van village.

Besides the fishing profession, villagers in Cua Van also gained income in several ways such as the service of rowing boats, selling marine products, opening small groceries, and small business to serve the villager’s daily life. Moreover, residents made traditional crafts to earn extra money, such as making fishnet fabrics and tools for catching fish. Especially in recent years, more and more tourists have been interested in the floating villages; therefore, many villagers have used this opportunity to earn money from tourist services such as selling souvenirs, selling local marine products, and organizing rowing boat tours. The development of ecotourism would be an effective future solution to improve Cua Van villagers’ income (<http://www.docs.vn>).

## 2.5 Architecture Landscape

Architectural features of the village were impressive with flexible and mobilized floating houses. The house was built on a buoy foundation enabling them easy movement without being fixed at a certain location. Therefore, the spatial organization of the Cua Van fishing village was very random, without urban planning, which also made it easy to change the functional zones of the village. The floating houses, which had a simple structure of timber post and beam, were built predominantly from lightweight bamboo and wood. The flooring was usually made of timber planks or plywood sheets. The roof structure was mostly colored corrugated metal sheets. The exterior and interior were non-load-bearing partitions and were filled in with bamboo or light timber materials (Trang 2016).

The floating houses were divided into two types: One is used for living and the other for both living and working with cages built under or beside the floating houses for breeding fishes. There were two types of compound housing in a floating village:

- Individual floating houses (Fig. 7)
- Group of attached floating houses (Fig. 8).

For individual floating houses with fish cages, beside the main block for a living, there were side blocks which were



**Fig. 7** An individual floating house, Cat Ba island, Vietnam. *Source* Photographs taken by author 9-2016

built for breeding fish, cattle sheds, storage, etc. The blocks were linked by narrow footbridges or terraces.

The group of attached floating houses included several floating houses which were linked with each other. This was a significant characteristic of Cua Van in particular and almost all other floating villages in Vietnam in general. Floating villages respect family and professional relationships. A water-based hamlet, a traditional, small, and self-managed community, is formed by people with the same family name who always use the same fishing gear (Nguyen 2009). Some five or more family floating houses were always moored together and linked together by footbridges. Residents greatly respect neighborhood relationships, because they live in a natural environment that combines both abundant resources and numerous challenges. The struggle for survival has increased the need for mutual assistance among lagoon fishing community members (Nguyen and Ruddle 2010).

## 3 Framework for the Sustainable Development of Ecotourism in Cua Van

According to the Master Plan for Conservation and Promotion of Ha Long Bay up to 2020, published by the People’s Committee of Quang Ninh Province, Cua Van village is one of two floating villages proposed to be preserved and developed as a tourist attraction in Ha Long Bay (2012). The fishing village has abundant and unique resources to develop ecotourism:

- Unique indigenous cultural values of living on the sea and indigenous floating architecture
- Natural features and abundant flora and fauna

**Fig. 8** A cluster of floating houses, Cat Ba island, Vietnam.  
 Source Photographs taken by author 9-2016



- Fishing and marine aquaculture in the Bay that would provide a sustainable livelihood for villagers and develop the local economy.

Thus, Cua Van fishing village has great conditions with unique and distinctive features to become an attractive cultural destination for tourists. And based on these potentials, the floating village is appropriate for ecotourism development. Ecotourism is commonly seen as a sustainable development tool that benefits the local community. When developing ecotourism in the floating villages, ways of reducing poverty can be found. The framework for the sustainable development of ecotourism contains three sub-sectors, these being cultural, ecological, and economic frameworks (Table 1).

Ecotourism is defined by the International Ecotourism Society (TIES), a leading NGO founded 1990 and working with questions related to ecotourism, as “responsible travel

to natural areas that conserves the environment and improves the well-being of local people.” Ecotourism is now defined as “responsible travel to natural areas that conserves the environment, sustains the well-being of the local people, and involves interpretation and education” (TIES 2015). Education is meant to be inclusive of both staff and guests. According to TIES 2015, ecotourism unites conservation, communities, and sustainable travel and should have the aims to:

- Minimize human-induced impacts
- Build environmental and cultural awareness and respect
- Provide positive experiences for both visitors and hosts
- Provide direct financial benefits for conservation
- Provide financial benefits and empowerment for local people
- Raise sensitivity to host countries’ political, environmental, and social climate

**Table 1** Framework for development of sustainable ecotourism in Cua Van

Ecological framework	Culture framework	Economic framework
<ul style="list-style-type: none"> <li>• Improvement of environmental awareness; engagement of local and indigenous people as well as tourists in the conservation process</li> <li>• Protection of natural resources and maintenance of biodiversity</li> <li>• Consideration to carrying capacity for tourism activities, products, and services in the floating village</li> <li>• Improvement of the sanitation condition</li> <li>• Decrease in using fossil fuel; usage of renewable energies</li> </ul>	<ul style="list-style-type: none"> <li>• Improvement of local people awareness about their existing cultural heritage and the methods to protect it</li> <li>• Protection and restoration of tangible cultural heritage and intangible cultural heritage (traditional music, fisher lifestyle, habitat, and traditions)</li> <li>• Cultural interaction between host, society, and visitor</li> <li>• Combination of regular tourism activities with compatible cultural activities</li> </ul>	<ul style="list-style-type: none"> <li>• Improvement of local people awareness about sustainable development of economy through education</li> <li>• Improvement of fishing and marine aquaculture for both enhancing villager’s livelihood and attracting tourists</li> <li>• Improvement of traditional crafts</li> <li>• Development of tourist services (boat rowing, tourist accommodation, cultural performance, etc)</li> <li>• Decline of demands for fossil fuels to generate consumed energy; usage of renewable energies</li> </ul>

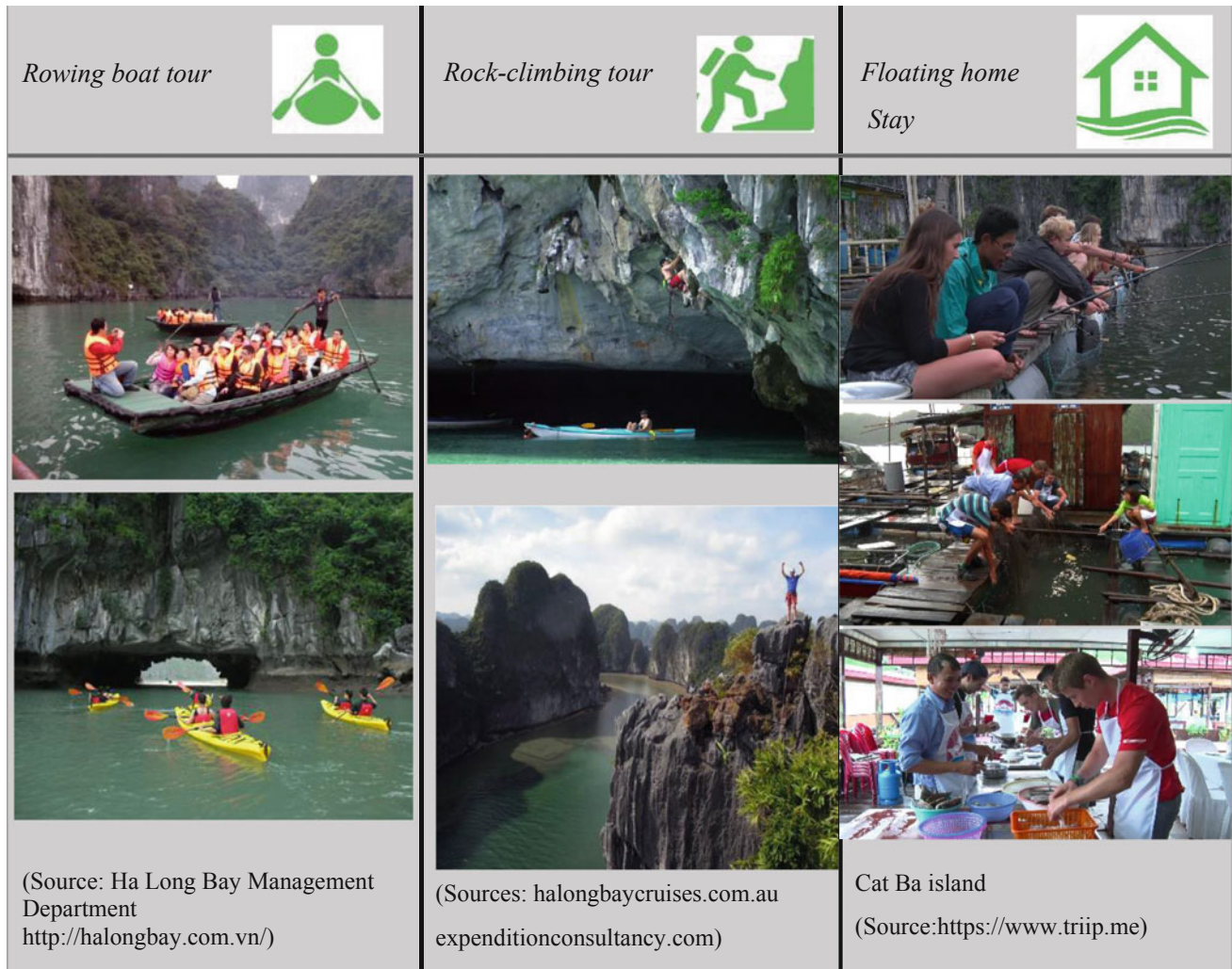
- Improve the rights and spiritual beliefs of the indigenous people
- Design, construct, and operate low-impact facilities.

Based on the potential of tourism development as well as the framework for the sustainable development of ecotourism, the research proposes solutions not only to include tourism activities like enjoying the nature landscape, but also including tourism activities for visitors who are interested in exploring local culture and gaining a real-life experience of the village living style. The tourism activities have to make a balance between carrying capacity, resource consumption, and the ecological footprint of tourism products and services (Mahravani 2012). All of these activities should be organized and managed by the Ha Long Bay Management Department in the specific and restricted areas of floating village. Furthermore, in order to manage and control tourists as well as

minimize their impact on the local environment according to the mentioned requirements of ecotourism development, the tourism activities should be set up as tours.

Regardless of the setting, however, visitors engaging in ecotourism experiences are generally accompanied by a tour guide. Ecotour guides have a vital role to play in fostering positive visitor attitudes toward protection and conservation of such environments. In this regard, their environmental knowledge, communication, and interpretation skills are critical in facilitating the development of visitor knowledge, attitudes, and behavior as well as in enhancing visitor enjoyment and satisfaction (Ballantyne and Hughes 2001).

Furthermore, the host community also plays an important role in developing ecotourism. Villagers need to be educated about the knowledge of nature conservation and environmental protection. On the other hand, one of the main goals of ecotourism is to provide financial benefits and empowerment for local people. Therefore, tourism business would



**Fig. 9** Proposed tourism activities for development of ecotourism in Cua Van

have to provide a tax to redevelop infrastructure for the floating community and protect the natural environment in the local area.

As a result, the paper provides several tourism activities promoting the potential of tourism development in Cua Van (Fig. 9).

- Rowing boat tour—as a sightseeing tour: Visitors could row small traditional boats to travel around the village with a tour guide who will introduce the environment, history, and cultural lifestyle of the village. Usage of traditional boats should be encouraged to reduce consumption of fuel and noise from boat engine sounds. Moreover, visitors also could row kayaks by themselves on a set route. The number of kayaks should be limited in order to avoid impacts on transportation that would affect the villager’s daily life.
- Climbing tour: The steep limestone mountains with two high peaks that overlook the entire village of Cua Van would be two destinations of mountaineering tours. Nevertheless, Ha Long Bay Management Department should restrict an area of limestone mountain for mountaineering tours to minimize the impact of tourism activities on the natural landscape of the village.
- Homestay: In recent years, homestays have been a very attractive tourism form which not only provides accommodation services and meals but also offers an interesting experience of indigenous life. Travelers stay with locals, enjoy their hospitality, and engage in productive life with their family such as fishing, crafts, making cast nets, fish breeding, and classifying fish. Through these activities, tourists will be explained the characteristics of fishermen’s habitat and local living experience of the floating village. Moreover, travelers have chances to eat local delicacies, to enjoy several activities with host’s children such as swimming, rowing boats, climbing, collecting waste on the sea, or exploring the surrounding beautiful nature. In the evening, visitors participate in public cultural activities of villagers and joining traditional music performances. Homestays would be a potential tourism form according to the framework for sustainable development of ecotourism and also benefits local inhabitants. In this case, the architecture of floating houses would be considered as a tourist attraction to develop ecotourism in the village. However, development of homestays as a tourist accommodation needs the strict and obvious management by a local authority agency and also needs the improvement of awareness of the local people about their existing cultural heritage and the methods to protect it.

#### 4 Framework for a Sustainable Development of the Architecture of the Floating Village

Architecture is one of the ecotourism products and its main strategy for development is a segment of the holistic framework for ecotourism. In addition, the main anticipated outcomes for sustainable architecture can be similar to the ecotourism outcomes explained in the framework, but particular activities to achieve these outcomes are related to the field of architecture (Mahravan 2012) (Table 2).

#### 5 Proposed Solution to Space Organization of Cua Van

A sustainable community was defined as “a community that meets the present and future social, economic, and environmental needs of today’s citizens without compromising the ability of future generations to meet their own needs” (Nieto and Neotropica 2008). A holistic approach to the sustainable development of Cua Van floating village can make all ecological, cultural, and economic dimensions of ecotourism and its architecture sustainable (Fig. 10). Sustainable development requires that communities be self-sufficient, that people’s control over their own lives is increased, and that the social and cultural identity and decision-making capacities of communities be maintained and strengthened (Nieto and Neotropica 2008). Therefore, for approaches to a sustainable floating community, one of the paper’s main goals is to create the concept of a self-sufficient floating village (Fig. 11). It is designed to be fully self-sufficient, from energy and water to food to waste, using renewable energy and natural resources. Self-sufficient floating houses are the core of a sustainable floating village, which includes floating homes, tourism service, and public institutions such as schools, medical clinics, and markets. In order to develop a concept of sustainable floating villages, designers should propose solutions to solve the drawbacks of floating villages as well as preserve and develop precious values of environmental, socio-cultural, economic, architectural characteristics of Cua Van.

Based on the characteristics of the landscape and mentioned frameworks for a sustainable floating community, Cua Van village is divided into the functional areas as follows (Fig. 12):

- The tourist reception area (A): including several floating houses providing tourist services such as booking tours and accommodation, cafe, and souvenir shop.



**Table 2** Framework for sustainable architecture in Cua Van

Cultural outcomes	Productive activities
<ul style="list-style-type: none"> <li>• Improvement of the consciousness of local people about the vernacular architecture of floating houses and floating village that is a cultural heritage which needs to be preserved and developed</li> <li>• Improvement of cultural relationships between host communities and visitors</li> <li>• Opportunity for visitors to experience the host culture through using vernacular architecture and related products</li> <li>• Opportunity for host people to present their intangible cultural products including architecture and its related components</li> </ul>	<ul style="list-style-type: none"> <li>• Development of vernacular architecture by using local technologies and materials for eco-friendly construction of floating houses</li> <li>• Development of the cluster of floating houses based on blood and professional relationships as the traditional characteristics of the floating village</li> <li>• Development of homestay with accommodation services which contribute to close relationships between host people and visitors</li> <li>• Designing open areas and community space for cultural interaction between host society and visitors</li> <li>• Equal distribution of accommodation services in order to avoid massing of centralization in a specific place and depression of other areas</li> </ul>
Environmental outcomes	Productive activities
<ul style="list-style-type: none"> <li>• Conservation of natural resources</li> <li>• Protection of the environment</li> </ul>	<ul style="list-style-type: none"> <li>• Optimizing the proportion of spaces used for accommodation services</li> <li>• Developing sanitation facilities</li> <li>• Using minimal resources and renewable resources</li> <li>• Using local and durable materials for construction</li> </ul>
Economic outcomes	Productive activities
<ul style="list-style-type: none"> <li>• Sustainable development of the economy</li> <li>• Decline of villager's consumption of energy</li> <li>• Local use; recycled use</li> </ul>	<ul style="list-style-type: none"> <li>• Designing the concept of floating houses and floating village which would improve villager's livelihood by fishing, aquaculture, craft, and tourist services</li> <li>• Designing cost-effective floating houses using shared sanitation, local material, recycled material, etc.</li> <li>• Designing the concept of self-sufficient floating houses</li> <li>• Decreased demand for fossil fuels to generate consumed energy; usage of renewable energies</li> </ul>

- Accommodation areas (B): for both local people and tourists located in the large wind shadow area of center village. This area offers to build floating clusters for local people's living. And some of them include "homestay" as tourist accommodation.

In order to avoid massing of centralization in a particular place and depression of other areas, this area also comprises random distributions of general stores, post offices, barbershops, tailors, recreational facilities, and café, which cater the villager's daily demand. These facilities can be built as separate floating houses or floating homes owners can use a part of their house for business activities.

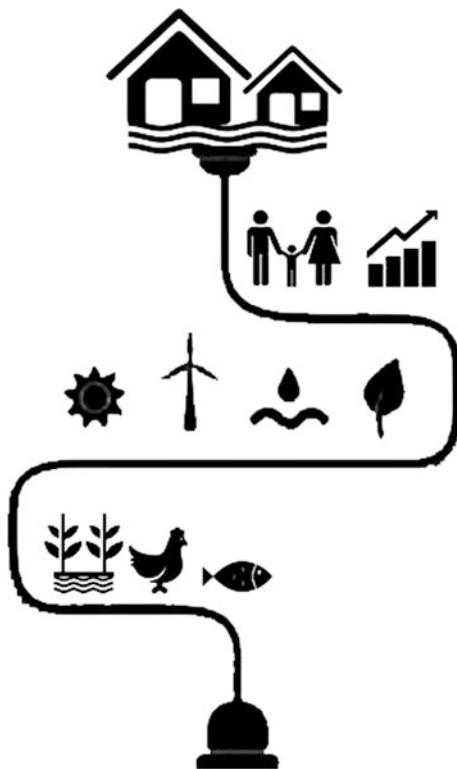
- Public building area (C): including public buildings such as schools, center clinics, and culture houses that provide cultural activities, education, and healthcare for both local people and tourists. Now, there is still a floating building called a Cua Van floating culture center. This building was built in 2006 and was sponsored by the Norwegian government in order to conserve and preserve

the cultural values of the fishing village through traditional activities as well as activities exchanges between local communities and visitors. As the result, the floating culture center is considered as a guidepost of public building area and entire space of Cua Van. Area (C) seems to be the safest zone of Cua Van. Therefore, the paper proposes this part as a reserved area with a low-density housing where people can move floating houses into there in order to avoid the storm effects in an emergency situation. Moreover, this open space also can be organized for public cultural activities and traditional music performances as tourist attractions (Fig. 13).

- Specific fishing farm (D): for breeding special kinds of fish or pearl farms, which need more professional technology and a pure environment.
- Waste management station (E): as local planning established by the local administrative agency in 2012 (The Master Plan for Conservation and Promotion of Ha Long Bay 2012).



**Fig. 10** Framework for a sustainable floating village. *Source* By author



**Fig. 11** Framework for self-sufficient floating village. *Source* By author

- Climbing area (F): The steep limestone mountains with two high peaks can overlook the entire village of Cua Van and would be two destinations of mountaineering tours.

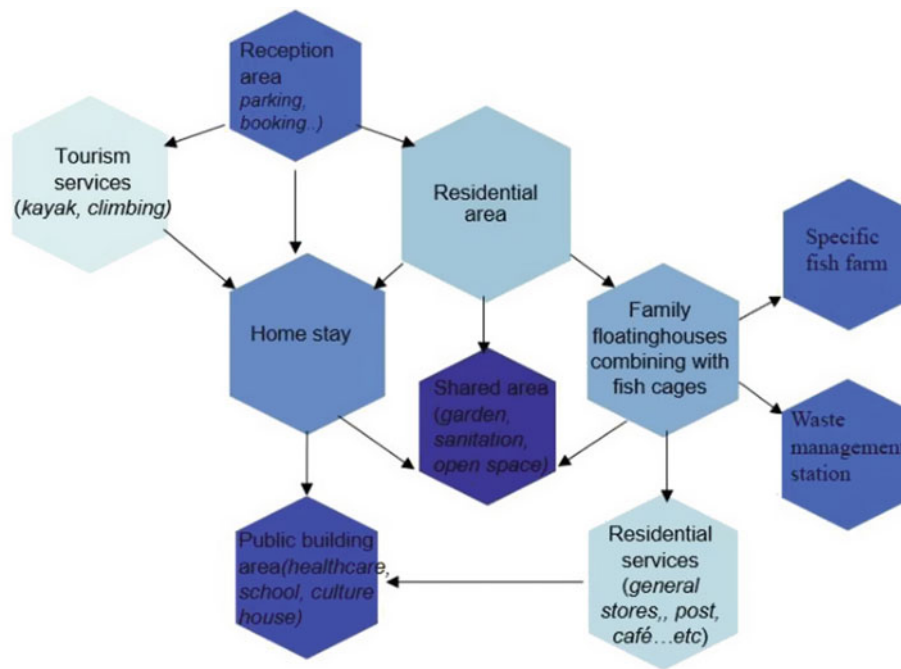
### 5.1 Cluster of Floating Houses

In order to preserve and develop a floating community respecting blood and professional relationships as the traditional characteristics of floating village, the research proposes to promote the cluster of floating houses concept, which includes four households maximum for those who live with families or with people of different professional relationships. The number of floating houses in one cluster and the form of the cluster is depending on the characteristic of landscape and housing owner's purpose. Individual floating houses which were built disorderly on random locations of the sea would be connected to each other and gathered together with a guidepost. Linking floating houses together creates a stable associated foundation for houses that help in the struggle against and adapt to climate change such as storms, floods, and rising sea level. Moreover, living in a cluster, water dwellers would share responsibility and budget for the construction and the maintenance of their facilities, such as sewage systems and water supply. It would be helpful for water dwellers to reduce the cost of sustainable floating houses. The cluster of floating houses would be the basic unit of a floating community (Fig. 14).

Each cluster has its own a shared area including open space and shared sanitation. The open space is used not only for social, craft, cultural activities, and community garden but also for playing children. Although living on the water without land, water dwellers still like planting trees as a part of their traditional lifestyle. They often set up potted vegetables and flower vases located around their houses. These plants do not only provide a beautiful landscape for floating houses but also can take in as much cool air as possible and sunlight heat in winter as well as fence off cold wind and limit heat losses. As the result, the study creates a green space as a community garden in the cluster of floating houses. In addition, the community garden also provides fresh vegetables for the house owners all year round.

#### 5.1.1 Sanitation

Due to low income, household sanitation provision (non-shared) in floating villages may be unrealistic. Facing this reality, the paper proposes the concept of a shared



**Fig. 12** Functional zones of planning site of Cua Van village. *Source* By author

sanitation facility including toilets, bathrooms, and a sewage system for each cluster of floating houses (Fig. 15). The shared sanitation can offer a safe, appropriate, and acceptable alternative to individual household latrines. According to the idea of floating community waste management recycling, shared sanitation would help villagers collect and transform some kinds of waste, such as organic waste, fecal waste, urine water, and gray water, into energy for cooking and fertilizer for a community garden. Each cluster of floating villages can manage and treat waste from daily life by itself. The shared sanitation would not only help to solve the environmental pollution problem in the floating village, but

also would be a significant feature to improve the idea of a self-sufficient floating village (Fig. 16).

### 5.1.2 Energy Usage

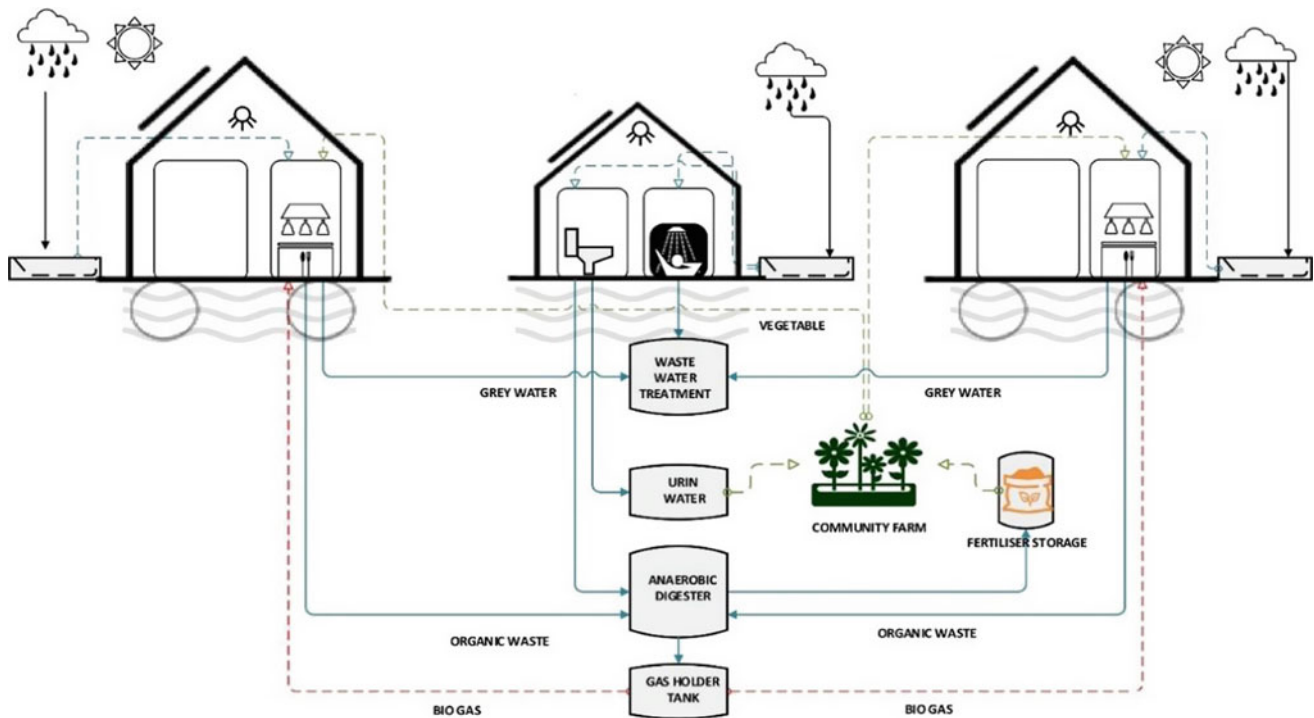
The natural water source inside a rural traditional house often allows an effective and sustainable use. Rainwater collection is a simple concept which saves both money and natural resources. Apart from the open well system, rainwater is collected and kept in domestic tanks for use in daily life in floating villages. When the rainwater is not enough to provide for residents in the drought period, villagers also can use this system to store water which will be bought from



**Fig. 13** Proposed arrangement of floating houses in Cua Van. *Source* By author



**Fig. 14** Perspectives of the proposed cluster of floating houses. *Source* By author



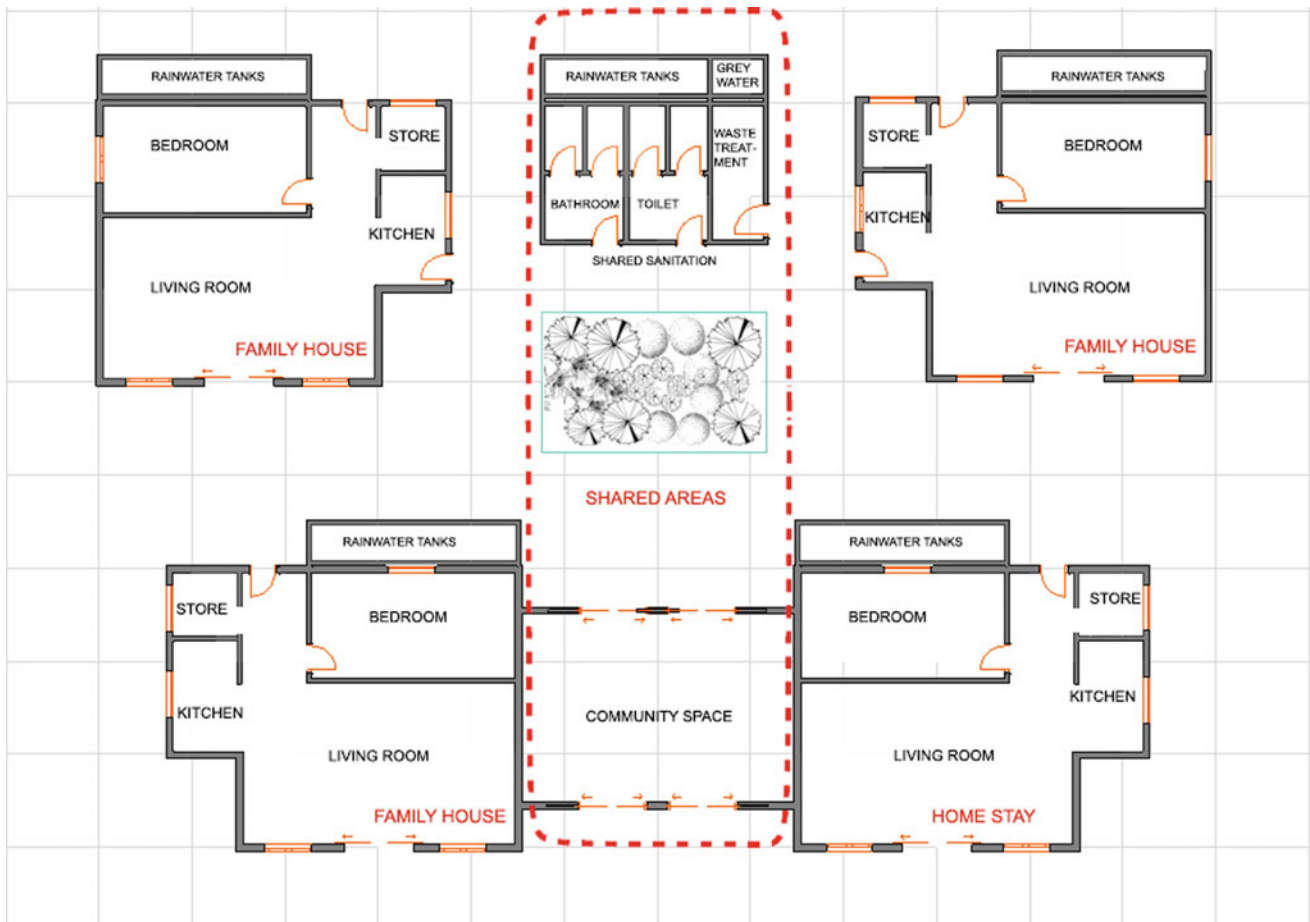
**Fig. 15** Diagram of shared sanitation of a floating housing cluster. *Source* By author

some boats with huge water storages. The owners of these boats buy fresh water from the mainland and sell it to households as a business. In order to avoid visual impact on the landscape architecture and aesthetics of the floating village, designers and water dwellers should consider the carrying capacity and installed position for rainwater collection system. It should be located behind the houses with an orderly arrangement. Facing a high demand for freshwater by water dwellers, the researchers are looking forward to creating innovative technologies that could offer an idea of converting salt water into drinking water. It is possible to get a feasible solution which provides a huge capacity of freshwater for daily life use.

In the past, water dwellers used liquid fuel lanterns as a lighting device. In recent years, almost all floating households use generators as a power supply for their family houses. Especially, nowadays in Lan Ha bay, a neighbor area of Cua Van, there are many floating houses which installed solar electric systems, due to the price of solar panels, which is more and more affordable and appropriate with household income. Therefore, using solar panels absolutely is a feasible and effective solution to deal with the energy problem in floating villages, particularly in Cua Van village. Furthermore, the paper also proposes another method to use renewable energy. It is the usage of wind turbines. However, in order to avoid visual impact to the landscape architecture and aesthetics of the floating village, designers should consider the carrying capacity, color, form,

and installed position for solar panels or wind turbines. The use of the small size of residential solar and wind-powered energy devices is offered instead of centralized installation of energy devices.

In conclusion, the proposed space organization of Cua Van floating village including floating family homes, tourism services, and public institutions would provide all needed facilities that improve the standard living quality within the promotion of education and health care services. The future floating village would enable a stable and permanent living on the water surface for local inhabitants. Furthermore, the proposed concept of living space organization within tourist activities, especially within homestays, would improve fishing and marine aquaculture for both enhancing villager's livelihood and attracting tourists that increases the economic development of the village. On the other hand, homestay concept within open areas and community space also promotes cultural interaction between local people and visitors that protects and restores tangible and intangible cultural heritage in Cua Van village. Moreover, the open areas and community spaces where social activities take place help to educate and improve local people and tourist's awareness about existing cultural heritage and environmental protection. Based on vernacular architecture, the new concept floating houses use lightweight local and environmental materials as well as using upgrade floating technologies and construction in order to secure the houses safety, affordability, comfort, and sustainability. The



**Fig. 16** Proposed concept of the plan of a cluster. *Source* By author

self-sufficient concept of floating houses would provide from energy and water to food to waste, using renewable energy and natural resources in order to reduce the usage amount of fossil fuel. The shared sanitation of each floating house cluster linking with sewage system would help to solve the environmental pollution problem in the floating village as well as transferring waste into energy for cooking and fertilizer for a community garden. The new concept of floating houses reduces the human impacts on the surrounding environment. According to the above mentioned changes, the proposed sustainable concept of floating village would not only upgrade the village environmental performance as well as the living quality of local people, but also preserve tangible and intangible cultural heritage in Cua Van village and promote floating communities as an ecotourism attraction integrating with development of aquaculture that improve livelihood and income for local people. The changes help the village toward the sustainable development including sustainability in all factors environment, society, economy, and architecture.

## 6 Conclusion

Vietnam is one of the Asian countries which is historically renowned for the local original principles of water dwellings. The existence of dilapidated water dwellings without planning and organization has negatively affected the environment, landscape, and standard quality of life of inhabitants. However, demolition of floating villages and migration strategy has not been efficient enough long term to cope with these problems. The implementation process of migration projects, moving water dwelling to the mainland, has its own drawbacks which the government is seeking solutions to solve, such as consuming a huge budget for the building of resettlement villages, the occupational training program for water dwellers who only know fishing or other work on the water, and risk of losing the traditional culture of aquatic lifestyle. Many floating villages existing in Ha Long Bay were destroyed, while in recent years, the concept of floating houses has been becoming an efficient solution adapting to

climate change and rising sea levels for low-lying coastal areas all over the world. According to a new report from Climate Central, based on the 2010 population, Vietnam claims the fourth place out of the top ten countries most at risk of danger from rising sea levels. In Vietnam, the rise in sea level is predicted to result in more frequent and even permanently inundated coastal plains. As a result, the land reserving fund of coastal cities will decrease in near future, while construction ground is becoming increasingly limited due to a rapid growth in population. Faced with this reality, “living on the water,” the sustainable floating community concept, based on the precious value of long-term historical tradition of water dwellings in Vietnam, would be a sustainable solution for adaptation to climate change and sea-level rise in the coastal areas. Therefore, instead of migration, government and experts should explore a concept of floating communities toward sustainable development, including sustainability in urban planning, local culture, economy, and environment. The sustainable concept of a floating community ensuring a stable and permanent living for inhabitants and adapting to climate change and rising sea level would be a long-term solution for the preservation and promotion of the aquatic lifestyles of Vietnamese inhabitants. The proposed space organization of Cua Van floating village could be considered as a prototype for the sustainable development of floating communities in Vietnam. Based on the research results, the paper desires that local authorities and water dwellers in the other existing floating villages existing yet could accumulate significant experience and methods to preserve, protect, and revive the precious value of a long historical tradition of floating villages and promote floating communities as a unique cultural heritage and tourist attraction of Vietnam in particularly and Southeast Asia in generally.

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# Experiencing Craft and Culture: An Emerging Cultural Sustainable Tourism Model in India

Rishav Jain and Jay Thakkar

## Abstract

The cultural heritage of India lies in the intangible knowledge embodied in the people and community who are its key stakeholders. For any cultural heritage to sustain and grow, it is imperative to have a multifaceted approach ensuring the value and transfer of this knowledge. The traditional Indian societies are embedded with a craft culture of its own depicting the contextual understanding of the people who lived in them. Such cultural heritage in India has continued with an unbroken lineage and it is constantly evolving. Though many efforts are being done to preserve the tangible resources of the craft culture, the intangible knowledge needs closer attention. This paper discusses the holistic approach towards tapping the intangible knowledge using experiential tourism as a tool. It examines the craft experiential tourism models developed by Design Innovation and Craft Resource Centre (DICRC), CEPT University, India, and suggests how such models can be the forerunners to promote craft and cultural tourism in India. It discusses at length multiple activities like mapping craftspeople, developing connections, conducting contextual programmes (craft-design innovation and community participation), knowledge dissemination (through craft awareness programmes and exhibitions), developing infrastructure: with a core vision of sustaining the intangible knowledge for future generations. Through this paper, the intent is to emphasize the importance of intangible knowledge and how the craft culture of a place can enhance culturally sustainable tourism. Taking case studies of various projects conducted, it concludes with the possibilities of the impact of such models and its implementation at various scales.

## Keywords

Sustainable floating community • Floating villages • Ecotourism • Climate change

## 1 Introduction

Crafts in India extend beyond the tangible boundaries of skill, workmanship and other physical aspects. Indian craft is a reflection of the immense creativity of ordinary people in the quest for self-expression and contentment. India has been known as a land of crafts and craftsmen (Chattopadhyay 1980). The crafts and craftspeople of India are an integral part of vernacular traditions and historical assimilations which has spanned over many millennia. Though there are growing interests and awareness in the craft-related activities, with massive impact of industrial production, the skill-based knowledge is reducing, indicating an enormous loss to the society, culture and life of craftspeople. Even due to lack of exposure, low economic conditions and less client coverage, the artisans practicing craft have been struggling constantly in this sector.

There are many government initiatives and schemes like Marketing Development Assistance scheme and National Handicraft Development programmes (Srivastav and Singh 2016)<sup>1</sup> in India to revive the crafts and craft products. Almost all of them focus on either development of new products or marketing and exporting of goods. There are hardly any initiatives which aim to preserve and transfer the craft knowledge. This empirical knowledge transfers only through the experience and the process of making and creating. Hence, to really value the crafts, it is important to be part of them and experience them through all the senses. Thus in order to sustain, revive and explore the full potential

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<sup>1</sup>A detailed list of the initiatives and schemes could be read at Srivastav and Rawat (2016).



of the craft's sector, and a new ecosystem of experiential engagement with crafts needs to be created.

Craft tourism is one of the industries, which can also help in harnessing the true potential of the craft ecosystem. It is a subset of tourism that is concerned with experiencing a region's indigenous way of living in its local built and natural environment. The people who travel engage into such tourism are looking to enrich themselves with a new set of experiences through a different culture, crafts and various forms of interaction with local people and knowledge. According to Richards (2005), Co-ordinator of the European Association for Tourism and Leisure Education (ATLAS), "Culture, crafts, and tourism are rapidly becoming inseparable partners. Local crafts are important elements of culture, and people travel to see and experience other cultures, traditions, and ways of living." In India, tourism and crafts are highly interlinked. A tourist is always seeking an experience that is memorable and enriching, and along with it, a tourist wishes to carry craft souvenirs as a memoir of their travel. According to the UNEP and UNTWO (2005), it is estimated that tourists spend around 40% of their budget on souvenir purchases and other craft products. Recent trends show that tourism earnings have come to rely more and more on the craft component. Henceforth, it becomes important to develop systems to systemize the production value chain along with engaging craft experience for the tourist. This has lately been a very popular trend. "However, understanding tourism experiences is difficult because of their existential nature; experiences are embodied in people, felt personally and can only be expressed to and not felt by other people. Experiences are also multi-faceted; they arise from activities, the environment, as well as the social contexts embedded in the activities" (Ooi 2003).

There is a great amount of research done on the tourism experience and its effects on the tourists. Various researchers<sup>2</sup> have talked about various approaches to the tourism experiences, but very few have been able to link tourism with the concept of craft experience. The National Productivity Council was directed by the Ministry of Tourism and Culture, Government of India, to conduct an extensive survey of the expenditure on handicrafts by foreign tourists in India. This was large to understand the craft/tourism index for India as per the guidelines by UNESCO (Thalialth and Anson 2014). This survey was also limited to merely derive at the tourism index.

This paper is an attempt to discuss and initiate development of the emerging tourism concept: Craft experience

tourism which has not been discussed in any previous works of literature. One of the key components of the craft tourism is to engage the tourist with the local craftspeople and production process. This not only increases the consciousness of the tourist about the craftspeople and craft processes but also makes the tourist aware about the social, cultural and environmental challenges associated with craft sector. Craft objects have been regarded as the carrier of local culture and history. A tourist buying these craft items means he/she is knowingly or unknowingly buying a message to be taken home (Baruah and Sarma 2016). The craft experience tourism allows tourists to engage directly with the supply chain which provides not only an opportunity to share knowledge and raise awareness of the creative process, but also help in deeper understanding and value building of crafts. Hence, tourism can be a considerable force for the conservation of historic and cultural heritage and can stimulate arts, crafts and other creative activities within communities (UNEP and UNTWO 2005).

In order to generate the craft experience tourism, Design Innovation and Craft Resource Centre (DICRC), CEPT University, India, has developed a "craft experiential tourism model" which uses a methodological framework to develop a traditional craft cluster into a craft experiential hub. The core intention of this is not only to preserve traditional crafts, strengthen the sector, improve the incomes and create exposure opportunities for artisans but also to create awareness of the contextual influences that help shape both the craft and craft enterprises.

Craft experience tourism model has eight stages. First is to identify the village or a town that has established craft cluster, which has the potential to be converted into a tourist hub for craft experience. The second stage is to initiate the dialogue with the stakeholders and craftspeople to develop a long-term association and understand the receptiveness towards the tourism. The third stage is to map the existing resources and craft practices to know the value of the cluster. The fourth stage is to conduct contextual programmes to strengthen the craft practices and its value chain and also to expose craftspeople towards possible tourism impacts. The fifth stage is pivotal as it connects craftspeople to a larger consumer community who can be the potential buyer/consumer or the employer of their services. The sixth stage involves an assessment of the infrastructure for conducting various touristic activities like guided production tours, homestay, craft-design innovation workshops, design residencies, craft classes, retail experiences and more. The seventh stage is an analytical stage where various strategies need to be planned and worked out based on not only the sustainability of these creative tourist activities but also a long-term impact. The eighth stage is to empower the stakeholders and enterprise to conduct various craft experience tourist activities.

<sup>2</sup>Few of them include: Lee and Shafer (2002), Mannell and Iso-Ahola (1987), McIntosh and Prentice (1999), Stamboulis and Skayannis (2003).

The paper is divided into two major sections; the first section explains the “craft experience tourism model” and the later part focus of a case study where the model has been implemented. The initial part explains the stage-wise working of the model listing the intent of each stage. It also discusses various methodological frameworks which could be employed while the implementation process. This model has been further explained through a case study of the specific village of Gundiyaali in Mandvi Taluka in Kutch district of Gujarat State, India. This village has an established terracotta craft cluster. It is located 60 km towards South from district headquarters Bhuj, 6 km from Mandvi, and is located close to the Arabian Sea.

The following section explains the “craft experience tourism model” which uses a methodological framework to develop a traditional craft cluster into a creative craft experience hub.

## **2 Craft Experience Tourism Model (CETm)**

The CET model is explained here as a step-by-step guide for developing a craft village into an emerging craft experience tourist hub. In India, there are many such villages with an emerging or established craft clusters and the idea of developing such model by DICRC is to help communities and organizations develop a strategic plan to identify and evolve these craft clusters into a creative touristic hub. The model is dynamic and can be replicated, if needed, by various organizations at various scales for different craft clusters. Its objective is to provide a framework for meaningful inquiry, creative ideation, quality delivery and finally effective reflection. Following are various stages of the CET model and it can be followed as it is or it can be modified in order to adapt to different context and objectives.

### **2.1 Identify a Potential Craft Cluster Village**

The primary objective of this stage is to conduct streamlined research and fieldwork and identify possible sites (craft villages and towns) that could be a potential craft experience tourism hub in the near future. One of the criteria is to select the village, which has an established typology of craft cluster. The identification of the site will also be based on the contextual references like historical significance, surrounding villages as well as natural and manmade resources.

### **2.2 Initiate the Dialogue**

The idea of this stage is to start a conversation about the intentions of the project and discuss the facets and impacts

of craft experience tourism hub. The core aspect is to identify the key stakeholders in the craft clusters and associated communities. This stage usually involves doing multiple presentations about the craft experience tourism project and ensuring maximum participation from the community and developing a degree of trust. This process gives an indicative picture of the number of people interested in the participation in this project. It also aids to develop a long-term association and understand the receptiveness towards the tourism.

### **2.3 Map the Site, Its Resources and the Stakeholders**

The mapping stage is an approach towards identifying, understanding and developing a detailed inventory of the people, community, craft practices and key built and natural resources of the selected site. It involves travelling extensively through craft clusters, towns and villages to collect data using the mobile application. The process is significant as it provides with accurate information about the craftspeople, house forms and potential sites which could be used for the craft experience tourism activities.

### **2.4 Conduct Contextual Programmes**

This stage focuses on co-creation and involves the equal participation of craft community as well as the stakeholders involved in the project. After establishing a relationship with the local community and initiating a dialogue, the aim of this stage is to trigger new ideas and thoughts in the craft community as well as its acceptance among the key stakeholders. The intention is to expose the concerned stakeholders to a newer method of working and not only strengthen the craft practices and the value chain but also to expose them towards possible tourism impacts. This stage tries to generate, gather, activate and catalyze new concepts of thinking and working in a team. This is done through various workshops, studio sessions, community development programmes, craft awareness activities and informal discussions over tea. Quite rigorous in nature, this stage equips the community for upgrading the craft village/town to a craft experiential tourism hub.

### **2.5 Connect Craftspeople to Craft and Design Fraternity**

The intent is to connect the craft community to varied experts ranging from fellow craftspeople, designers, industry experts, entrepreneurs, potential buyers and employers

related to craft and design field. The intention is to expose the craftspeople towards emerging markets as well as developing products those are in line with the objective of making the village as a tourist hub with experiencing craft being the central theme. It is also a stage where networking develops between the organizers, community participants and the larger craft-design fraternity, which will serve as a valuable resource for the development of future craft tourism sites.

## 2.6 Assess the Infrastructure

In order to equip a village or town to host tourists for various activities, it will need a certain amount of base infrastructure as well as services. In order to create possible avenues for conducting various tourist activities, it is imperative that the spaces are dynamic and equipped to host multiple events. This stage assesses the existing infrastructure available with the community built environment and suggests possible expansions and upgradation plans. The process is an all-inclusive and participatory process where craft community in consultation with design experts identifies the key physical resources and strategizes its development. Based on the initial mapping and assessment of the existing infrastructure available within the community, the stage ends with suggestive measures and plans for expansion.

## 2.7 Propose Strategies

This stage, analytical in nature, builds upon the work done during the previous stages to arrive at strategies and implementation plans. The proposed strategies are centred on the viability of the craft tourist activities and its long-term sociocultural and economic impacts. A detailed strategy is developed encompassing various activities (and its intentions and impacts), sustainable business and revenue model, marketing and promotions and collaborative funding plan. The strategies are developed in consultation with the key stakeholders of the community.

## 2.8 Empower the Stakeholders

This stage equips and engages the stakeholders and the community to conduct various craft experience tourist activities. Its core intention is to empower all the stakeholders in the decision-making process and ensuring their support in implementing and managing the mammoth task of creating an active craft tourist hub.

## 3 Case Study: Gundiya Village, Kutch, Gujarat, India

The following section explains the working of the craft experience tourism model through Terracotta craft cluster of Gundiya village as a case study. It discusses various activities conducted in the craft village of Gundiya over the period of 3 years and ends with reflections and way forward. The project was initiated in early 2015 with support from Manthan Educational Programme Society. A series of activities and events have been conducted in the rural and urban settings since its inception in 2015. The project is still ongoing, and therefore, few of the stages mentioned here discuss the plan of action and work in progress.

Gundiya is located near Mandvi which was once a major port of the region and has a 400-year-old shipbuilding industry, which is practiced by the Kharva community that still builds small wooden ships. The proximity of Gundiya to the shore and a major trade route enabled export of the clay products in earlier times. The village is divided into various community zones. There are around 1248 houses out of which 160 houses are of Kumbhars, i.e. potters. The craft cluster of Gundiya holds an immense historical, religious and economic significance. At present, the terracotta cluster of Gundiya can be defined as an “established cluster” and can be further worked upon to develop it into a “mature cluster”. With Kutch established as one of the biggest tourist destinations, there is already an ample amount of tourist that visit the district. But the tourism activities are limited to the Bhuj and the popular Kutch Festival. Gundiya, with an established cluster, has the potential to develop into a craft tourist hub due to its location, the established craft cluster, its historical significance and more importantly the willingness of the people and stakeholders to develop it as a creative craft experience tourist hub.

After the initial discussions on the project, and interacting with the community members of the cluster, a detailed mapping was conducted by the researchers of DICRC in collaboration with the local community. This process had two parts: mapping physical infrastructure and mapping the craft community. Mapping of physical infrastructure included detailed documentation of roads, transportation facilities, public spaces, tourist spots, architectural elements, the spatial configuration of the workspaces, route to the terracotta craft cluster, etc. It was done in the form of measured drawings, sketches, charts and figures, whereas the mapping of craftspeople included the detailed information about the artisans and their family, products, techniques, and tools, historical significance, cultural stories, key experiences and their involvement in the craft process. This mapping was

conducted through a Real-Time Visual Mapping (RTVM)<sup>3</sup> application form using ODK Platform developed by DICRC. The data collected through mapping was uploaded to the Building Craft Lab (an online portal developed by DICRC) which could be accessed by anyone from anywhere around the globe. The mapping produced comprehensive information. It was a participatory process, which helped researchers, craftspeople and the key organisations to understand the key resources available to them and use it to develop the village as a craft experiential tourism hub. The mapping revealed that there are around 72 Muslim potter families, of which 25 families are engaged in the craft at presently at Gundiyali. These potters belong to the Brar Muslim Community and are believed to be direct descendants of Mohammad Paigamber's foster mother who is believed to have migrated from Arab countries to Sindh and further to Kutch.

To further engage the community and trigger new ideas and thoughts, various contextual programmes were conducted. These were—Craft Innovation Training Programme (April 2015), Craft Exposure Sessions in Ahmedabad (August 2015), International Exchange workshop as part of International Master of Interior Architectural Design, IMIAD (September 2015), Craft Demonstration Sessions (January 2016), Community-driven Innovation Training Programme (February 2016), Digitising and archiving Craft products (July 2016), and Exhibition and demonstration at Maker Fest (January 2017). The aim of these programmes was to expose the craft community to the contemporary market and inculcate the sense of craft-design innovation to sustain their crafts and develop new products for the emerging markets.

The Craft Innovation Training Programme aimed to encourage the craft community to do craft innovation in their products which could be displayed at their own houses. These contemporary craft-design innovative products were the starting point for engaging with tourists/visitors and getting large-scale orders. The training programme was based on the Craft Innovation Training Model—IDE<sup>(2)</sup>AS Model, which is a part of the Craft Innovation Training Toolkit (Jain and Thakkar 2014) developed by DICRC. The first craft innovation training programme ended with two

major interior architectural elements installed at two potter houses—*Tarkash*<sup>4</sup> and *Aadh*.<sup>5</sup> Further, the other contextual programme aimed to bring craftspeople out of their village and engage with various national and international experts. The terracotta craftspeople of Gundiyali<sup>6</sup> were invited to participate in the International Exchange Workshop 2015, “Conversation with Crafts”.<sup>7</sup> As part of the contextual programmes, several craft awareness tours were also conducted, where people from various parts of the world visited Gundiyali village. The craft community engaged visitors in an informative and enriching hands-on experience, explaining various techniques and methods pertaining to the mud craft. Various measures were taken to connect the craftspeople to the various stakeholders in the craft-design industry and also to create awareness about the craft. An interaction session was arranged at CEPT University to connect the artisans to architects, interior designers, professionals and trade people. As part of the craft connect activities, the craftspeople were connected to Institute of Indian Interior Designers (IIID) and a book containing the works done by the community as part of various contextual programmes was also published. A website was set up by the team at DICRC to ensure a digital presence of the craft and craftspeople of Gundiyali village. A branding logo was created for the craftspeople by Manthan Educational Society, Ahmedabad, to help them with their marketing strategies. An automated documentation box called *Kalakosh* was also developed to allow craftspeople to document their work digitally and share on multiple platforms as well as with clients. In order to widen the reach of the craftspeople, they were invited to participate in various national and international level exhibitions: International IMIAD Exchange Exhibition Ahmedabad, National Craft Fair Exhibition organized by Government of Gujarat; Makers Fest Ahmedabad and Event X, Unbind at Bangalore. All of these activities were conducted keeping in mind the larger plan of making Gundiyali an active tourist hub.

After this, there was a need to relook at the existing infrastructure facilities available with them. The infrastructure of the village was mapped, and various pockets were identified in the village to create possible interaction spaces to hold tourist-related activities. The intention behind

<sup>3</sup>For more details of the RTVM read Routh et al. (2013).

<sup>4</sup>*Tarkash* is a modular cladding system that can be used for surface treatment in buildings. *Tarkash* was co-created by artisan Abdulla Daud Kumbhar and Iqbal Abdulla Kumbhar of Gundiyali village and Designer Aarohee Nagecha from DICRC, CEPT University, Ahmedabad.

<sup>5</sup>*Aadh* is a modular partition system that can be used as an interior architecture element. The prototype was created using the turned wheel technique. *Aadh* was co-created by artisan Siddiq Yakub Kumbhar of Gundiyali village and designer Priyanka Shah from DICRC, CEPT University, Ahmedabad.

<sup>6</sup>Participating craftspeople from Gundiyali were Ali Mamad Daud Kumbhar, Amad Daud Kumbhar, Amad Mamad Kumbhar, Salim Kasim Kumbhar, Salim Suleman Kumbhar, and Siddiq Yakub Kumbhar.

<sup>7</sup>The International IMIAD Workshop 2015, “Conversation with Crafts” was a part of the International Masters in Interior Architectural Design (IMIAD) offered at Faculty of Design, CEPT University, Ahmedabad. The participating universities included CEPT University, India, and four international universities: SUPSI, Lugano, Switzerland; Istanbul Technical University, Turkey; Hochschule fur Technik, Stuttgart, Germany.

inserting various activities in the village is to add on more value to the craft activities through these supported activities, to encourage tourism and to keep the craftspeople connected to the people and vice versa. The activities which were proposed after this stage was craft museum, exhibition gallery, community training centre, craft shops and digital media centre.

The craft museum will act as the permanent display of the history of the practiced craft, evolution of products and traditional product's display of master craftspeople. The innovation done by the craftspeople, and collaboratively with design professionals will be displayed in the exhibition gallery. For the community training and knowledge exchange, a craft community centre is proposed, which will gather all the craftspeople at a point to interact and exchange ideas and skills. Here, the focus is more on community learning and participation. To encourage online marketing, a digital media centre is proposed where a team of the craftspeople can handle the marketing and selling. Hence, the whole idea of community upbringing and development is been planned with the people of Gundiyali, which would bring the long-term benefits to the craftspeople. The key thing is that each of these places is planned in people's houses so that they can take responsibility and manage the infrastructure and activities. This is also planned to ensure participation from the community and have inputs from various stakeholders. The proposed strategies also include revision of the pedestrian walkway and recommend new ways to access each community house. This is suggested keeping in mind, the possibility of conducting craft walks as part of the tourist activities.

With such continued efforts being conducted over the period of last three years, the craft community has developed immense pride in the craft practice. After conducting various contextual programmes, proposing infrastructural changes, the community has opened up in discussions and showed a keen interest in the development of the village for an active tourist hub. The activities conducted in Gundiyali have been possible due to concentrated efforts of Manthan Education Programme Society who have been funding various initiatives of DICRC, CEPT University to work with this cluster. They have been key stakeholders while working with craft communities and implementation of many of these activities. All the stakeholders need to be empowered in order to conduct such multifaceted and multilayered programmes. It is important that all stakeholders come together to the same platform and work collectively to make a craft village into a craft sustainable tourism hub.

## 4 Conclusion

In the current society of rapid changes, there emerges an imperative need to develop situations and opportunities to connect the society and the local craftspeople, not only from the perspective to uplift the value of crafts but also to initiate an immersive experience of the tourists with the place and the context. The craft experience tourism is one such opportunity. The set of conducive experience through this model will not only be beneficial to the craftspeople but will also have series of impacts on the tourists. Such touristic activities can enable tourists to gain experiences that are regarded as beneficial to them personally. Some benefits of participating in tourism activities include improving one's psychological mood and well-being, allowing tourists to assert their self-identity and learning about other places and cultures (Lee and Shafer 2002; Prentice et al. 1998). Tourists are always looking for a varied range of experiences which are further away from their daily life. And as most of the tourist within India belong to the urban set up, their need to venture into the rural or unfamiliar set up is the most emergent in today's time. The craft experience tourism brings forth this range due to the varied types of craft clusters in India, which ranges from the small cluster of 10 families to an entire village of 2000 families. This results in a challenging task for the stakeholders associated with the experience tourism. Henceforth, the development of the model is an important aspect to address such wide range of differences.

This craft experience tourism model has been developed on basis of strong theoretical framework combined with multiple practical pilot projects to test and implement the framework. The model is been designed with a possibility to scale, replicate and mutate as per the context and the cluster. The model can be used by various craft clusters, tourism boards, organizations and independent practices. The step-by-step process into an informal craft setup will create the synergy for collaborative processes with an aim towards value building and increasing the awareness about rich craft traditions of a cluster. It will also help in generating a new set of skills for the craft community and bring emerging craft-design thinking knowledge in their process of production and business. Various facets of the stages will aid in empowering all the stakeholders to use tourism as a means to not only sustain the generation-old craft practices but also engage the younger generation to carry forward this in new direction. The strength of this model is that it is dynamic in nature and can be used to re-contextualize (from a smaller

craft cluster to a large-scale evolved craft cluster) and facilitate craft rejuvenation with a long-lasting impact on the society. With around 2.3 million people involved in craft sector in India, it aims to keep the craft-based production systems ecologically, socially, economically and culturally sustainable. This could also bring new coaction in the craft clusters and can generate new avenues for the tourism industry. Such a model will not only empower the craftspeople to establish their position in the larger global market but also trigger new ideas to continue the craft practices for generations to come.

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# Comparative Analysis of the Desert and Green Vernacular Architecture in the Oases of Egypt

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## Abstract

Desert vernacular architecture has always been the nucleus of green architecture and sustainable buildings. This paper presents a focus on the vernacular architecture in the oases of the western desert of Egypt as a distinctive traditional architecture. The main aim of this paper is to find out the principles of “green architecture” through a comparative analysis of both the historical and nowadays desert architecture in the western desert of Egypt. In order to represent a deep relation between traditional green and desert architecture. This paper introduces an energy survey and a comparative analysis of both the historical and recent desert architecture and the analysis of the different traditional housing unit. After that, this paper studies the local ways of construction in the western desert of Egypt. The objective of this paper is established to stimulate environmentally appropriate practices in western desert architectural design and construction through the process of the impact of materials, openings, and construction system to get better recommendation of a recent construction for a green sustainable desert unit in the oases of Egypt. The aim of this paper is to study the comparison between the historical tradition architecture and the contemporary examples of the western desert in the last decade, especially in the main five oases in western desert of Egypt: Siwa Oasis, Bahariya Oasis, Farafra Oasis, Kharga Oasis, and Dakhla Oasis, the comparison will be between three different chosen oases. These studies of western desert architecture are analyzed through different elements such as the materials of the

buildings, the pattern, the facades and the construction systems, also the different environmental treatments. Finally, obtaining the best results and recommendations of sustainable and vernacular architecture that helps to get the best energy efficiency construction system of new green residential houses at the oasis of the western desert of Egypt due to the expected expansion of the governance of Egypt in the sustainable and development projects.

## Keywords

Vernacular architecture • Green building • Traditional and historical desert architecture • Oases studies

## 1 Introduction

Traditional vernacular Egyptian architecture has changed a lot during different time periods especially at the oases, but architectural design respects nature in all durations. Green architecture demonstrates a perspective understanding of environment-friendly architecture under all circumstances and contains some universal consent (Burcu 2015). The green building practice expands and complements the classical building design concerns of economy, utility, durability, and comfort (Niesewand 2014 Mud House Design Competition).

So there is a deep relation between traditional vernacular architecture and the sustainable green architecture. With the introduction of concrete and steel building materials, the use of adobe has largely disappeared, despite studies showing that it has superior thermal properties compared to concrete- and steel-based structures (Heathcote n.d.).

The purpose of this paper is to evaluate the effect of climatic factors on construction and local desert architecture in hot and arid regions with special focus on the historical vernacular and contemporary principals in the five main oases of western desert of Egypt. At the end of this paper, an example presenting that the architectural design of the

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building is one of the factors that affect the thermal comfort within. The architectural elements play a great role in influencing the thermal comfort of the building (Elwefati 2007), so this approach proposes a new perspective for looking at the future of the traditional and contemporary desert vernacular through conservation by modeling and simulation. The methodology developed provides a way to use vernacular values in contemporary and future houses and to ensure the continuation of the natural desert vernacular architecture of the oases and their expansions in the desert. When evaluating traditional architecture, similarities can be seen depending on what type of climate the architecture has come from Ouahrani (1993).

### 1.1 The Passive Strategies of “Vernacular Architecture”

Vernacular architecture is a human construct that results from the interrelations between ecological, economic, material, political, and social factors (Vellinga 2006). Passive design is about taking advantage of natural energy flows to maintain thermal comfort. It is about using the appropriate building orientation, building materials also use environmental design principles and urbanism ((Hasim Altan, Mona Hajibandeh, Kheira Anissa Tabet Aoul and Akash Deep, 2016)Altan et al. 2016). Selecting passive strategies in vernacular architecture across different periods through decades especially based on the climate characteristics in the hot arid zones (Fig. 1) depending on:

- Choosing a good orientation.
- Promoting natural ventilation and self-shade in summer and transitional season.
- Choosing a building envelope material of high heat capacity and low-heat transfer coefficient (Wanga 2016).

### 1.2 The Green Design Strategies of “Vernacular Architecture”

Green architecture, or green design, is an approach to building that minimizes bad effects on human health and the environment. The “green” architect or designer attempts to maintain air, water, and earth by choosing eco-friendly building materials and construction practices (Madhumita 2008). The architectural elements play a great role in influencing the thermal comfort of the building (Elwefati 2007) so this approach proposes a new perspective for looking at the future constructions.

The following points summarize key principles, strategies, and technologies of architecture which are associated with the five major elements of green building design which are: sustainable site design; water conservation and quality; energy and environment; indoor environmental quality; and conservation of materials and resources (Fig. 2). These points support the use of the USGBC, LEED, green building rating system and also focuses on sustainable principles and strategies rather than specific solutions or technologies, which are often site specific and will vary from project to project (Ragheb et al. 2015).

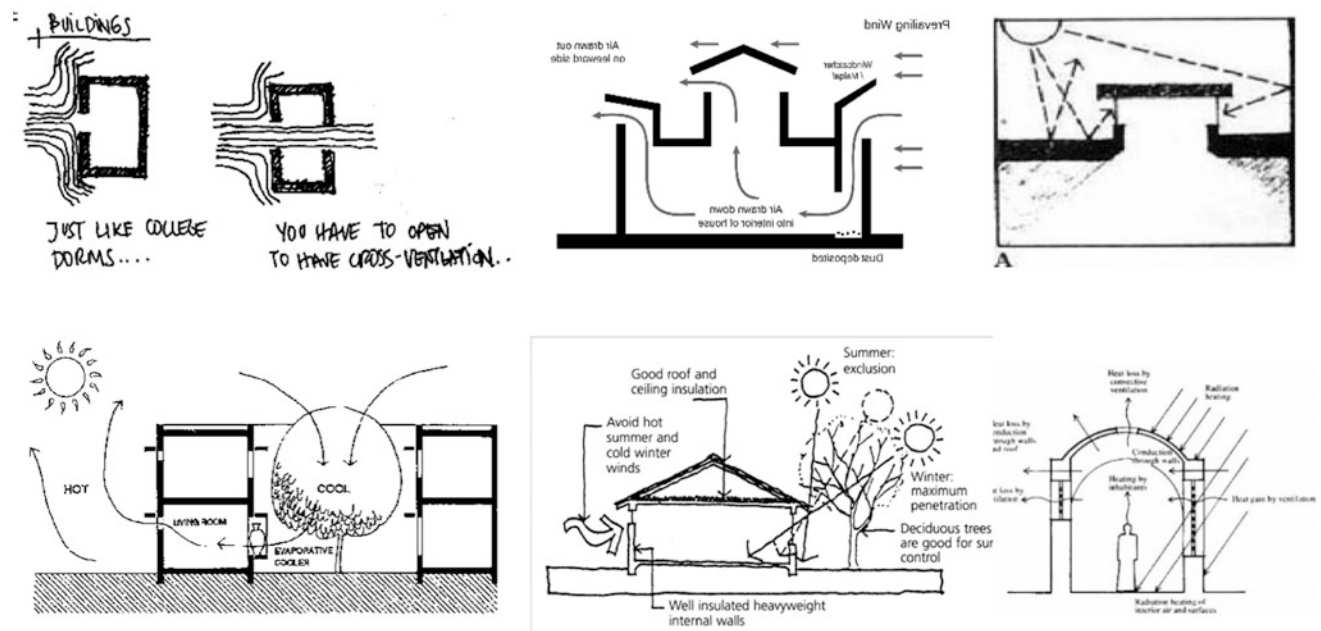


Fig. 1 Different diagrams show the passive strategies based on the climate characteristics in the hot arid zones



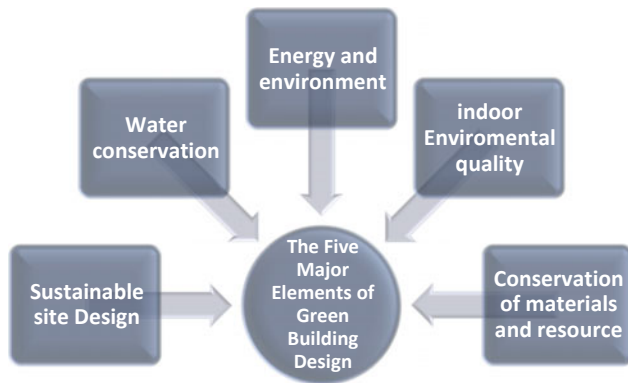


Fig. 2 Five major elements of green building design

## 2 The Environmental Characteristics of the Western Desert of Egypt

The Republic of Egypt is one of the important countries with almost arid and semiarid lands that got a high energy potential in the world. Egypt covers very arid regions situated between the Sahara and Arabian deserts (Moniem 2009). Egypt has lots of interesting characteristics such as:

1. Egypt is situated in the northeastern corner of Africa continent between latitudes  $21^{\circ}$  and  $31^{\circ}$  North and longitudes  $25^{\circ}$  and  $35^{\circ}$  East.
2. With a total area of  $1,001,450 \text{ km}^2$ ; the country stretches 1105 km from north to south and up to 1129 km from east to west.
3. It is bordered in the north by the Mediterranean Sea, in the east by the Gaza Strip, Israel and the Red Sea, in the south by Sudan and in the west by Libya (El-Nahrawy 2011). As shown in Fig. 3 Egypt has many oases in its western desert and each oasis has its valuable historical architecture.

### 2.1 Desert Vernacular Architecture and Urban Composition in Egypt

By studying the architectural composition and urban texture of hot and dry cities and villages in the western desert of Egypt, it is realizing that the climate factor plays a major role in the formation the texture of cities and architectural composition in these areas and climatic factors have always been an important material for the people living in these areas (Dunham 1960). These problems have guided people toward finding solutions over thousands of years which noticeably decrease annoying aspects of climate.



Fig. 3 Oases in the western desert of Egypt and the Nile Valley and Delta and Egypt's borders

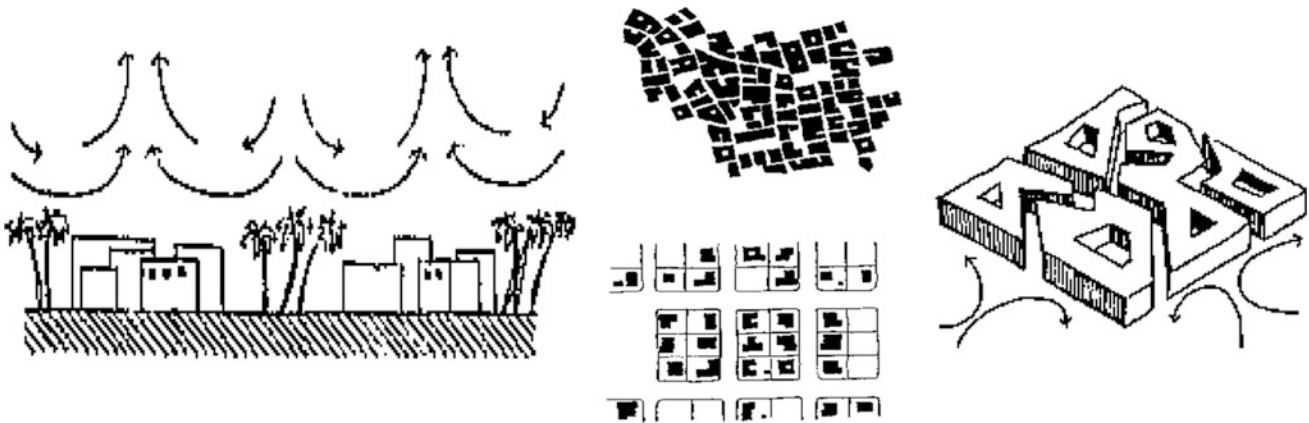
Most historic cities having spatial values are located in the hot and dry climate in the oases of the western desert of Egypt. The whole city or village looks: (Fig. 4)

- As a compact complex.
- The least surface is designed to be facing the sun.
- The pores are small.
- The direction of the castle in this climate has been toward the main alleys and included the summer parts of the houses (Mahdeloei et al. 2011).

Vernacular architecture in the oases is influenced by the sustainable principles of the environmental, economic, and social studies (Fig. 5).

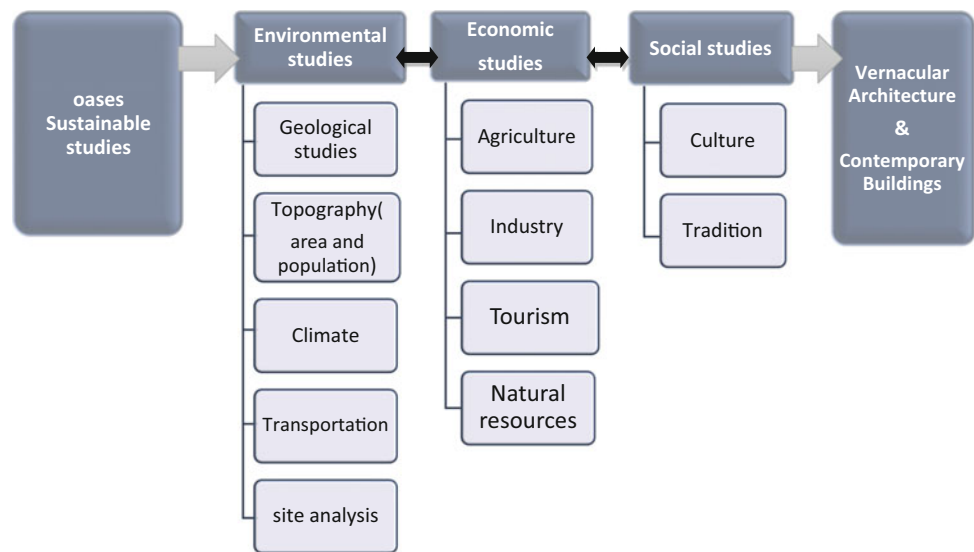
### 2.2 The Effects of Climate Factors on Architecture in the Egyptian Desert

Since the ancient civilizations, energy has been employed in buildings to work with light, ventilation, and thermal comfort. The need for shade in summer and sunshine in winter dominated the architecture of the past (Chatterjee 2007). The passive features of the western desert of Egypt have been



**Fig. 4** Main points of the settlements planning in the desert; the orientation, the air movement, the form, and the alleys

**Fig. 5** Diagram of the sustainable oases studies and architecture (by author)



studied in more details, in particular, the hot and dry arid regions. The study identifies the passive features through the description in traditional vernacular architecture, in comparison with the contemporary architecture in the desert of Egypt.

Since in such climatic type of a hot arid desert with extreme high summer temperatures and dust storms, the houses have some features as:

- The natural lighting,
- The air movement,
- The insulation material reflected lighting,
- The narrow shaded streets.

The degree of changing of heating in Courtyards and streets leads to ventilation, night ventilation minimized insulation with narrow street widths. The purpose of this article is to evaluate the effect of climatic factors on

construction and local architecture in hot and arid regions with special focus on the oases of Egypt.

The building depth of the lighting air movement thermal capacity constricted of a frontage on shaded street; the most lighting from courtyard; a ventilation through court and an evaporative cooling from well or water feature in courtyard; the thick stone walls; and mud roof and high thermal mass. The building orientation of the grid pattern is diagonally to the east–west axis, and the materials and thickness walls are important factors in the urban and architectural design in hot arid zones (EE building guideline 2013). In addition, buildings have smooth curves and human scale proportions in mud brick structures. When hot air touches the humid and shaded mud brick walls and surfaces, it cools down. The houses are built from:

- Stone with 0.45 m or more,
- The roof is thick vaulted,

- The bricks set or edge with strong lime plaster,
- Mud roof on timber beams windows,
- In addition wooden shutters/stone carved jalis,
- The percentage of opening area is few opening toward street and open to courtyard.
- Historical Buildings in the oasis of Siwa are built from Karsheef.

Figure 6 shows the effect of climate on architecture in the desert vernacular towns of the oasis of the western desert of Egypt especially in Siwa oasis with shaded streets and alleys and the use of natural materials.

### 3 Characteristics and Identity of the Oases of the Western Desert of Egypt

Oases and farmlands in windy regions can be protected by planting tree fences or grass belts. Small plots of trees may also be scattered inside oases to stabilize the area. Oases have different characteristics than the whole desert in general because it is kind of agricultural settlements in the middle of the desert.

Oases are inhabited by Bedouin Tribes for years. The Egyptian desert consists of seven important depressions arranged by their nearby to the Mediterranean Sea but the main five Egyptian oases in the western desert (Siwa, Baharia, Farafrah, Dakhla and Kharga), as in Fig. 7.

The historical settlements in these oases are presenting the heritage perspective of vernacular architecture. These oases have geographically and topographically its main characteristics which effect, the composition of local community settlements (Atiya et al. 2003).

The oasis in the desert of Egypt is a kind of geographic landscape suitable for plant growth and sustaining human life,

supported by stable water resources in desert regions, and it is obviously different from desert landscape that's why it has special characteristics. For vernacular architecture design and its effect, the traditional interior design of oases settlements keep buildings cool along the day while at the evening it will be warm; moreover, preserve these buildings very well against environmental impacts of desert such as wind, sandstorms, humidity, insects, and fire (Dabaieh 2011, p. 54).

Figure 8 below studies the effects of climate factors on architectural composition of Egyptian desert hot climate and evaluates the historic structure of the oasis and the environmental treatments.

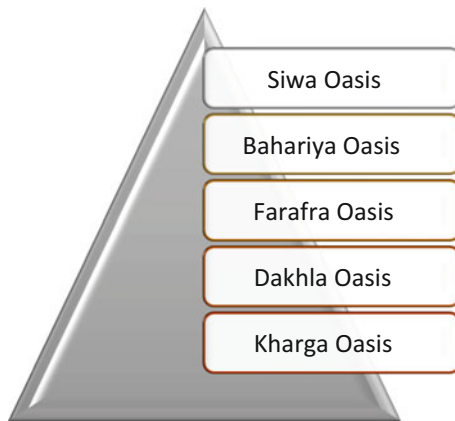
A comparison between three different oases and their vernacular architecture through construction materials, environmental treatments, plans and sections. This comparison shows the importance and the value of the historical and vernacular architecture and puts the spot on a future mix design between the relation of historical and recent architecture in the western desert of Egypt.

#### 3.1 Siwa Oasis

Siwa is the most western Egyptian oases crossroads of the long trade routes crossing the desert, it has represented throughout a very important place, from a commercial, cultural, and historical viewpoint. The traditional urban model saw in the massive building in karsheef but nowadays there are cement buildings looks different, in its dense shape, composed of sections is supported one on the other and opened northwards, in the narrow and shady roads because of the mazallah (shady urban spaces that replace the squares), an excellent attempt of adaptation to the climate context and usage of local materials, environmentally compatible (Fig. 9).



Fig. 6 Effects of climate factors on architectural composition (the pictures was taken by the author on a field survey)



**Fig. 7** Diagram shows the five main oases in the western desert of Egypt (by author)

### 3.2 Baharia Oasis

The Bahariya Oasis is located in the central part of the western desert. Bahariya is the closest oasis to Cairo in kilometers, but the most distant oasis in time (Fig. 10). The Nubian Sandstone Aquifer is the most important source of groundwater in the western desert, particularly in the Bahariya Oasis (Himida 2011).

The houses of Bahariya do not differ very much from the houses of the villages of the Nile Valley at the edge of the cultivation. Typically, a traditional house of Bahariya is built

of mud brick or stone walls (Fig. 11), sandstone foundation and timber roof (ElKerdany 2011).

### 3.3 Dakhla Oasis

Dakhla Oasis is located within the western desert oases series and follows administratively the governorate of the new Valley. There are sixteen villages in Dakhla Oasis and Mut is still the capital. There is evidence to suggest that Dakhla has been inhabited since prehistory. The Dakhla Oasis training and archeological conservation project help the people of Dakhla learn to honor and conserve their own heritage (Vivian 2000).

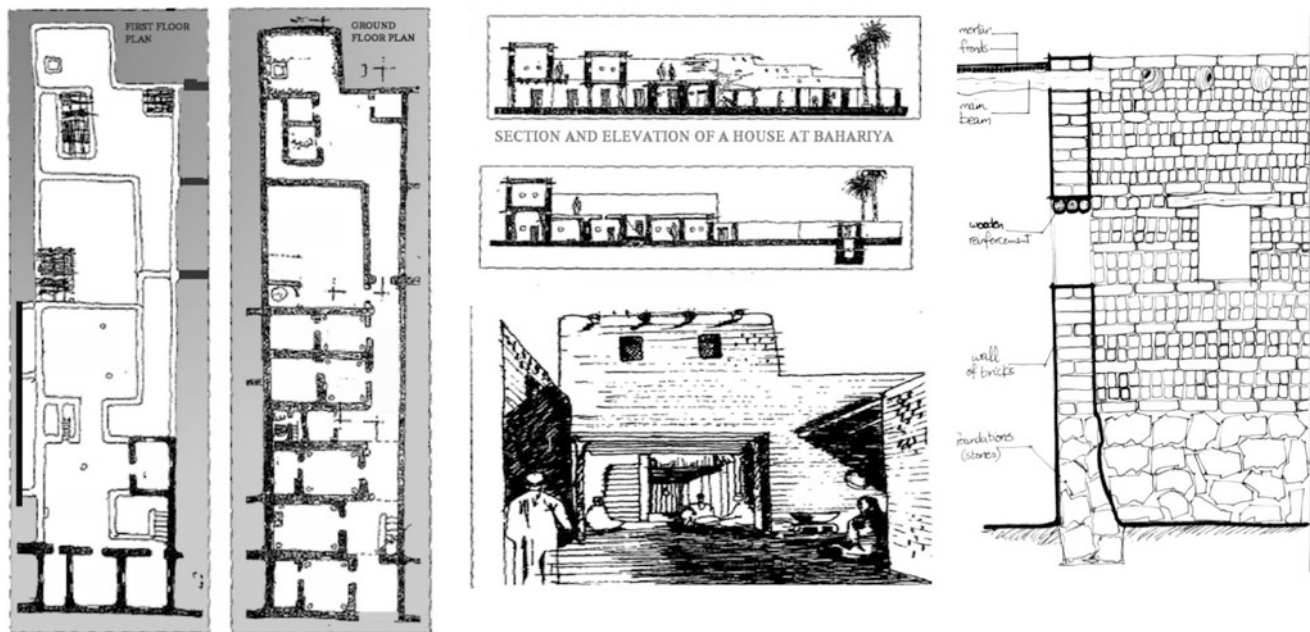
The walls of houses in Dakhla oasis in the historical area especially Mut are generally constructed using mud bricks, the main roof material is local wood, either from trees or palms (Fig. 12). Reeds and palm ribs are used as secondary construction materials in roof construction. All the village in Dakhla that were built during Mamluk and Turkish times had covered, narrow streets not only for coolness and protection from the sand-laden winds but also so the horses and camels of invaders could not penetrate the city. Ornate carved door beams decorate the entrances to some of the old houses which are painted a medley of colors. Figure 13 shows an interaction between the human being and the surrounding cultural landscape within the patterns of sociocultural behavior, Dakhla oasis (Dabaieh 2011).

**Fig. 8** Characteristics of the architecture of the oasis of Egypt (by author)





**Fig. 9** Plan, front view, and section of the survey of a house in Shali, Siwa Oasis (Oasi Di Siwa book) and a panoramic photograph by the author



**Fig. 10** Typical plan, section of a Bahariya house (Alam El Bena) and a wall section (Oasi Di Bahareya-Archeourb)

#### 4 The Contemporary Architecture of the Oases of Western Desert of Egypt

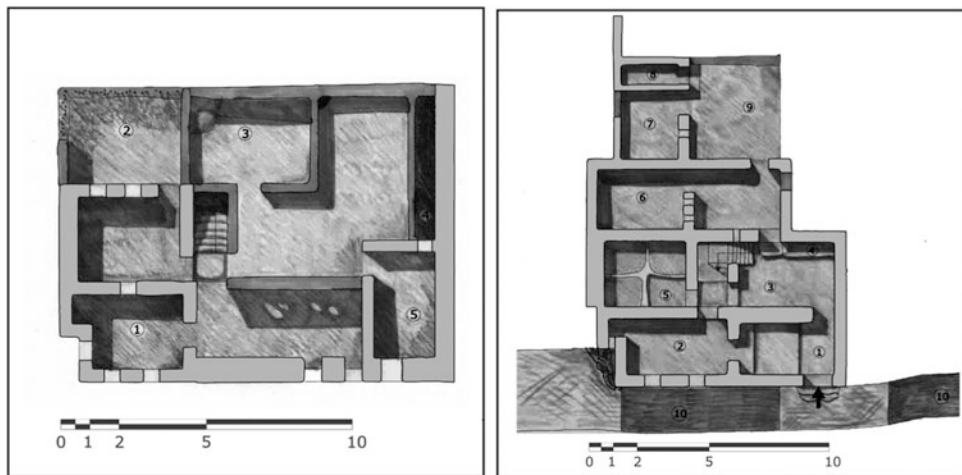
As a contemporary architecture, two different directions in construction is taken in the Oasis of Siwa as an example the oasis of western desert of Egypt. First Adrère Amellal: The Desert Ecolodge Sidi al-Ja'afar Siwa, Egypt. The lodge was built with 100% Siwan labor so that it would fit entirely into the architectural styles of the oasis. Adrere

Amellal consists of a series of traditional Siwan kershef houses that have been restored and reconfigured into ten suites and 17 rooms, all of which offer genuine desert style comfort. Kershef, a mixture of sun-dried salt rock mixed with straw, is used for wall building, Fig. 14 (Arab Republic of Egypt 2006).

on the other hand, some habitants destroy the style of the oasis by building blocks with cement and reinforced concrete and high rise buildings which deform the history of the oasis, Fig. 15.



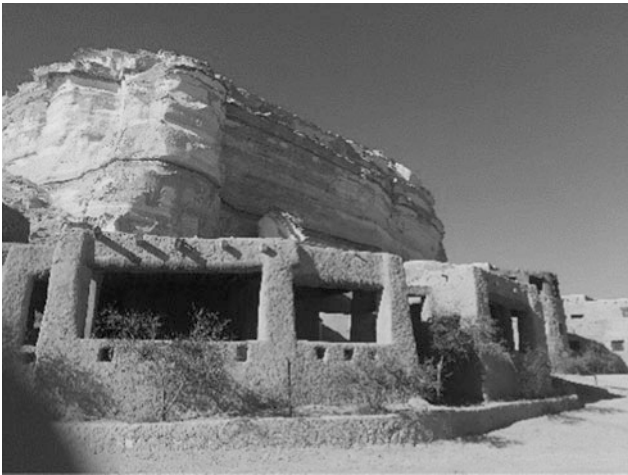
**Fig. 11** Houses of Bahariya Oasis.1-<https://ar.wikipedia.org/File:Bahariya-oasis.jpg>.2-walycenterjournal.wordpress.com.3-(The History of the Bahariya Oasis by Jimmy Dunn)



**Fig. 12** Plans of houses in Al Qasr, Dakhla Oasis (Francesca De Filippi 2006)



**Fig. 13** El Wadi El Gadid Governorate Dakhla Oasis (Development Fund For Slums)



**Fig. 14** Lodge: Adrère Amellal (by author)



**Fig. 15** New buildings by individuals (by author)

## 5 Conclusion

Oasis has the possibility for reviving the traditional architecture like the passive strategies of vernacular architecture and construction methods, and also has the possibility for reviving the traditional arts like wall paintings, but the absence of awareness for environmental construction methods, the local materials, and the habitants new buildings style is not compatible with oases style and historical value of the oasis of western desert of Egypt, new houses with new material and forms affect negatively the oasis image, deterioration of living conditions or locals, labor problems among the youth for absence of enough economic activities, and lack of essential materials for day life and finally a high cost of energy and electricity problem of lighting and ventilation. So this paper identifies the importance and the value

of the historical and vernacular desert architecture in the western desert of Egypt and recommends a future mix between the new passive and active strategies in building sustainable houses.

**Acknowledgements** A very big thanks to Allah and for all my family and professors for their support.

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# Architectural Cosmopolitanism, Decolonization, and Sustainable Cultural Tourism: Both “Familiarity” And “Escapism” Since Nineteenth-Century Egypt

Marwa EL-Ashmouni

## Abstract

This paper chronologically examines the threefold relationship of cosmopolitanism, decolonization, and sustainable tourism. This association involves discursive meanings and implications that cannot be conceded without an invented architectural vocabulary. Starting with the context of the nineteenth-century Egypt, the analysis of two prominent hotels, the Shepherd’s hotel (1848) and the Old Cataract Hotel (1899), in the advent of the tourism industry, reveals that the worldly integration of forms while was intended as a statement of imperialism, it unintentionally resulted in cosmopolitan manifesto. These hotels have materialized the crucial role that cosmopolitan architecture plays in the expansion of the tourism’s terrain and decolonizing the inherited colonial representations. The expansion of tourism terrains was realized by the juxtapositions of “familiarity” and “escapism” as well as “local” and “global” exigencies. Therefore, this article argues that both hotels, materialize the articulation of the sociologist Ulrich Beck; “unintentional cosmopolitanism,” in *The Cosmopolitan Vision* (2006), which I will argue resulted as a ‘side effect’ of tourism activists’ efforts to materialize both Oriental myth and imperial power.” While this Oriental myth offered “escapism”, the imperial power provided “familiarity”, two necessary aspects of tourism, posited from the tourism management stand of Melanie Smith in “Space, Place, and Placelessness in the culturally Regenerated City” (2011). The development of both “familiarity” and “escapism” notions will be explored until the latest twenty-first century—passing through twentieth century’s shift from the cosmopolitanism of Heliopolis Palace Hotel (1910) to the transitory competence between imperialism

and nationalism in projects like the Nile Hilton Hotel (1958). Moreover, the twentieth first century witnesses attempts of architecture decolonization and expansion of tourism’s terrains in many projects, such as the Grand Egyptian museum, Alexandria library, Cairo Festival City. This interpretation of cosmopolitanism and decolonization is a timely example of the complex cultural encounters that have always shaped the Egyptian history and the Middle East in general, given the imperialist forces of global capitalism forces which, similarly, thwarted the nineteenth century.

## Keywords

Cosmopolitanism • Decolonization • Sustainable • Tourism • Shepherds • Cataract • Hotels • Egypt • Nineteenth century

## 1 Roots of Decolonization and Cosmopolitanism of *Both/And*

The relationship of cosmopolitanism, decolonization, and tourism may be traced back, this article argues, to the encyclopedic corpus of the *Déscription de l’Égypte*—published in twenty-three installments over the period (1809–1828) (Fig. 1)—as a result of the scientific campaign accompanied Napoleon’s ill-fated invasion (1798–1801). These installments, this paper argues, juxtaposed forms of world life of d *both* imperial power, as “familiar” setting, *and* signified Egypt’s Oriental myth, as a desired “escapism” notion. This juxtaposition established local–global frontiers and unintentionally highlighted cosmopolitan discrepancies as a “side effect” (Beck 2006). Therefore, this juxtaposition while drew cultural lines of western hegemony, it decolonized the world from previous perceptions of the inherently retarded and static orient. By the nineteenth century, the *Déscription* set the scene for tourism industry that was established by activists such as Shepherd and Cook.

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**Fig. 1** *Description de l’Égypte*: Antiquités Planches. Volume III. Thbes, Karnak. Plate 17



However, the period between the *Déscription* and the nineteenth century, tourism in Egypt was developed as a result of the cosmopolitan context that was unintentionally created during Muhammad ‘Alī’s reign (1805–1848) (El-Ashmouni and Bartsch 2014). ‘Alī’s progressive will resulted in recruiting foreigners to work in Egypt by granting them certain privileges such as the provision of land grants and the prolongation of the Ottoman capitulatory system.<sup>1</sup> In Alexandria, Muhammad Alī was eager to foster a “foreign capital” that was in turn transformed into a “cosmopolitan town” (Haag 2009, p. 443). This context was highlighted by the eclectic architectural compositions of many royal projects, especially which were prominent in the image of the nascent state; the Alabaster Mosque (1827–1852) and Shubra Palace (1808–1821). This cosmopolitan nature encouraged European travelers, between 1815 and 1850, and “provided the basis for the development of tourism” (Anderson 2012, p. 259). The development of the tourism industry was heightened by Shepheard’s and Cook’s “unintentional” decolonization and cosmopolitan performance.

The unintentional cosmopolitanism, Beck suggests, is “a *side effect* [original emphasis] of actions” (Beck 2006, p. 18). It takes place in everyday social life, and under some circumstances, and “leads to the emergence of global discussion forums, with the result that global regimes concerned with transnational conflicts develop ([creating an] ‘institutionalized cosmopolitanism’)” (Beck 2006, p. 17).<sup>2</sup> This “cosmopolitanism of reality,” “contains” nationalism and “extends” it by “overturning [its existing] categories”

(Beck 2006, p. 48). Concurrently, it is “a skeptical, disillusioned, self-critical outlook” (Beck 2006, p. 3). Beck defines “the cosmopolitan outlook” as a “global sense,” that is based on “[a]n everyday, historically alert, reflexive awareness of ambivalence in a milieu of blurring differentiations and cultural contradictions” (Beck 2006, p. 3).

Studying cosmopolitanism in relation to tourist performance is a growing literature in the field of sociology (Molz and Gibson 2007; Barthel-Bouchier and Hui 2007; Molz 2005, 2006, 2008; Swain 2009) but not in architecture. However, there are some studies that explored the importance of architecture to tourism such as Jan Specht, *Architectural Tourism: Building for Urban Travel Destinations* (2014) that did not pay attention to the notions of cosmopolitanism or decolonization. One of the recent studies is Pau Obrador Pons in *Cultures of Mass Tourism: Doing the Mediterranean in the Age of Banal Mobilities* (2012). Pons perceives that the tourist performance traces “the routes that tie together the contexts ‘at home’ and ‘away’,” relates to “the ways we position ourselves as part of ‘the global’,” and highlights the “ambivalence between cosmopolitanism and orientalism” (Pons 2016, p. 56). One may argue that this performance is what Michael Haldrup, Jonas Larsen termed as “orientalist cosmopolitanism”; a performance that is marked by “banal stereotypes of Self and Other” (Haldrup and Larsen 2010). Edensor (2001) further extends the tourist performance as a conception that cannot be separated from the wider contiguous. Most importantly, Edensor affirms that tourists “are usually informed by preexisting discursive, practical, embodied norms which help to guide their performative orientations” (Edensor 2001, p. 71). The performative orientations of the tourist’s everyday life, this paper adds, are affected by architecture as a physical aspect of culture that is indispensable in constructing new cosmopolitan consensus and in decolonizing the current, which is colonized by orientalism perceptions.

Here, decolonization means the liberation of accomplished expressions and inherited representations that continue to control the colonized even during postcoloniality

<sup>1</sup>The capitulations provided benefits to European residents in three areas: law, economics and conditions of residence. European merchants of capitulatory countries were exempt from paying certain types of taxes and benefited from a reduction of customs duties.

<sup>2</sup>This aligns with Sheldon Pollock who interprets cosmopolitanism as “action rather than idea” and “as practice rather than proposition (least of all a philosophical proposition).” Sheldon Pollock, “Cosmopolitanism and Vernacular in History,” in *Cosmopolitanism*, eds. Carol A. Breckenridge, Sheldon Pollock, Homi K. Bhabha, and Dipesh Chakrabarty (London: Duke University Press, 2002), 17.

and through the twenty-first century and continues to frame the tourism “gaze” at the Orient. This aligns with what Ali Behdad calls “the nostalgic histories of colonialism” (1994, p. 8), and what Derek Gregory terms “the colonial present” (Gregory 2001, p. 113). Decolonization is not the emphasis on difference but rather, as Fanon suggests, “is truly the creation of new men” (1961, p. 2), or new self, materialized in the new architectural vocabulary of Shepheard’s and Cataract’s. Cosmopolitanism and decolonization are two processes that are intrinsically connected as they both attempt to bring the world together by asymmetrical juxtaposition of local and global settings.

The notion of decolonization and architecture was recently underscored in the edited volume: *Cultures of Decolonisation: Transnational productions and practices, 1945–70* (Craggs and Wintle 2016). The volume is not exposed to the Egyptian architectural context. The authors affirm that “Inquiring into the performative capacity of modern architecture can, therefore, help to unpack the relationship between decolonization, transculturation, and globalization” (Craggs and Wintle 2016, p. 197). Moreover, the postcolonial theorist Madina Tlostanova in *Postcolonialism and Postsocialism in Fiction and Art: Resistance and Resistance and Re-Existence* (2017), away from the Egyptian context Egypt, delves into the architectural materiality and tackles the decolonial inclinations in the art and aesthetics of museums as institutions of established myths of modernity and coloniality. Tlostanova confirms that the decolonization questions “the basis of the creation, appreciation, and interaction both with art and with other artifacts” (Tlostanova 2017, p. 73).

Since this interaction with arts and architecture is a cornerstone in the tourist’s everyday life, which is indispensable to cultural tourism as defined by Thrane, as “an extension of everyday life” (2000), decolonized cosmopolitanism that coherently juxtaposes *both* familiarize *and* escapism helps the tourist to maintain his everyday home culture while experiencing the other. The necessity of such juxtaposition and decolonized cosmopolitanism brings the perception of cultural tourism as:

a form of ‘suspension,’ in which the tourist travels within a cultural frame of reference that is an extension of home, while seeking an experience of the ‘Other’ that does not produce culture shock or go as far as a reversal of the home culture. (Richards and Wilson 2004)

Therefore, “cities need the cultural diversity of their local communities and their distinctive heritage and place identities in order to maintain competitive advantage in the tourism marketplace” (Smith 2011, p. 92). This adjacency of *both* familiarize *and* escapism is materialized in the decolonized cosmopolitanism of the two hotels of Shepheard’s and Cataract.

## 2 Both Familiarity and Escapism Manifestations

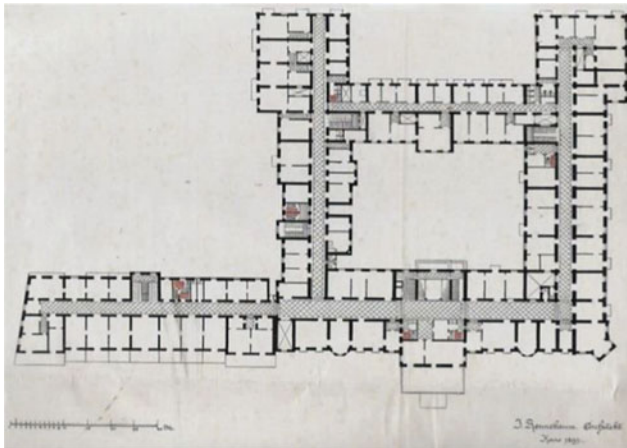
### a. Shepheard’s

As a cosmopolitan subject, the Englishman Samuel Shepheard (1816–1866) was given the dominant palace of the Mamluk leader Alfi Bay in the 1840s, by Khedive Abbas. This palace provided a “geography of power” (Wharton 2001, p. 212) to Shepheard’s, as it was once occupied by Napoleon’s headquarters in his ill-fated campaign to Egypt (1798–1801). Shepheard altered the palace to become a humble lodge that was first named (l’Hotel des Anglais). This “appropriately ambivalent name” (Wharton 2001, p. 44), not only did it proclaim the two principal colonialist competitors for Egypt in the nineteenth century, the French and the English, but it also materialized the cosmopolitan past. This cosmopolitanism was visible in the hotel’s hybrid location that offered an astonishing “escapism” (Smith 2011) to the exotic. It was flanked by mosques as well as “brothels owned by the Coptic Patriarch” (Wharton 2001; Brendon 2007, p. 181) and faced the Ezbekieh Gardens

planned and planted by Mehmet Ali [Muhammad ‘Alfi], the primitive Hyde Park of Cairo, ..., with Arab cafes and cafes chantants at intervals, filled nightly with Egyptians of every rank and race ...The guests at Shepheard’s had thus an ‘Arabian Nights [my emphasis] Entertainment’: improvised for them always without care and without cost, in this Egyptian Champs Elysees. (Wharton 2001, p. 45)

This hybrid context was further intensified by the European hotel’s façade (Fig. 2a) that offered a sense of “familiarize” (Smith 2011). This sense, as Smith explains provides the tourist with “predictable, safe, and comfortable experience” (Smith 2011, p. 91). The façade, “was to be in the Italian style of the period with covering of thick stucco” (Nelson 1960, p. 143). The completed scheme is, however, an unusual hybrid that was further complicated by rectangle plan (Fig. 3) enclosing an Arab courtyard with fountains and palms (Nelson 1960). Moreover, while the hotel’s ballroom was ornately Louis XVI (Wharton 2001), its main ground floor passage worked as “a picture gallery for it was hung with delightful paintings of Egypt by such eminent artists as Lamplough, Linton, and Talbot together with etchings, lithographs and drawings of state occasions at Shepheard’s” (Nelson 1960, p. 143). In 1845, the hotel was renamed Shepheard’s Hotel after its owner (Beattie 2005), and by 1860 it became one of the world’s legendary hotels. At that time, there were many other hotels in Cairo before Shepheard’s, including the Orient, Giordano, Levick’s, and the

**Fig. 2** **a** Shepherd’s hybrid Italian façade (AUC Digital Collection); **b** The main building of Hôtel du Nil with its Arabian façade (Humphreys 2013)



**Fig. 3** Rectangle plan of Shepherd’s (Humphreys 2016a, b) enclosing an Arab courtyard

Hill’s. On top of these early hostelries, was the Hôtel du Nil (Fig. 2b) which was established in 1836 by the half-German, half-Italian Signor Friedmann, with an untainted Arab façade (Humphreys 2013, p. 2).

In continuation of this cosmopolitan context, in 1891, the hotel was rebuilt—attributed to Charles Somers Clarke junior (Denby 1998, p. 186)—including a ballroom that was modeled to resemble the Karnak with its pillars. Thus, its style was described as an “Eighteenth Dynasty Edwardian” (Beattie 2005, p. 166). This pharaonic remodeling was attributed to a German architect named Johann Adam Rennebaum (Ibrahim 2016), and in 1930 to the French architect Jean Ribault. Positing the idea of “cosmopolitanism of realism,” one which recognizes difference in a non-hierarchical way by promoting a principle of “both/and” (Beck 2006, p. 57), the hotel vocabulary materialized such principle, as it bears both global sensibilities and intrinsic culture. This hotel and the others had never made the

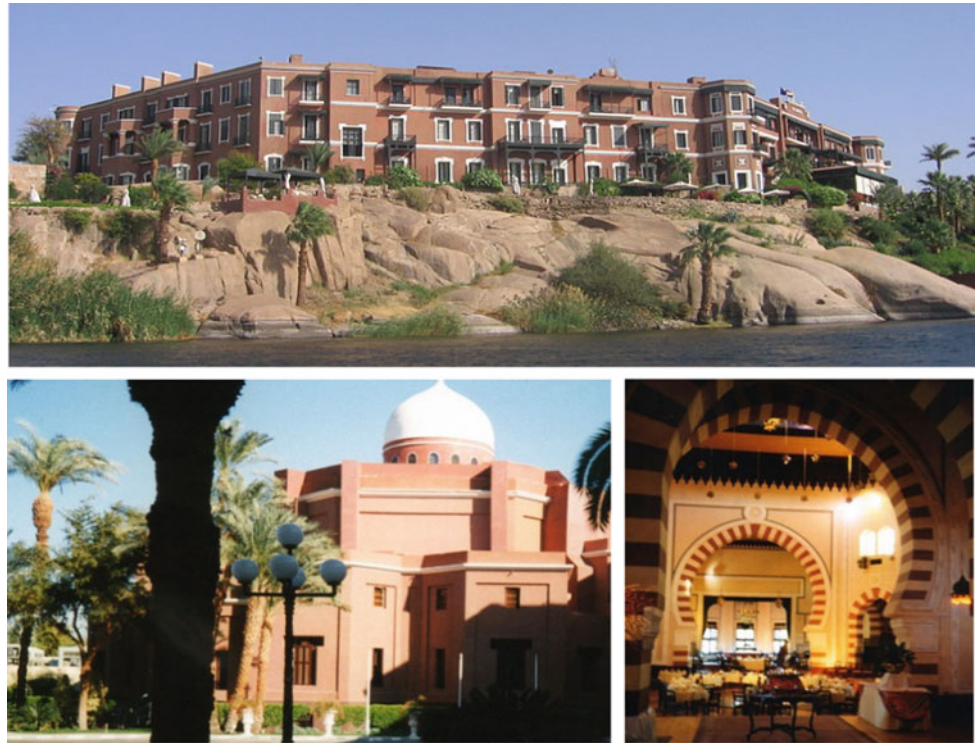
Shepherd’s reputation that was acknowledged in many travelers’ accounts such as Baedeker’s *Egypt: Handbook for Travellers* (1898), and Amelia Edwards’ *A Thousand Miles Up the Nile* (1877). Baedeker emphasized Shepherd’s hybridity by highlighting its combination of “western comfort with eastern luxury” (1898, p. xvii). Also, Edwards’ travelogue affirmed her fascination with Egypt, specifically Shepherd’s terrace.

The Shepherd’s terrace which “is like a private box at a mask ball,” that “all sorts of amusing people go there, from sultans to the last man who broke the bank at Monte Carlo,” as testified the reporter Richard Harding Davis in his book entitled: *The Rulers of the Mediterranean* (Humphreys 2016a, b). The Shepherd’s terrace is definitely a center for the *tourist gaze*, that is realized by placing the *gazebo* outside the picture (Urry 2011, p. 2). This theatrical position of the *gazebo* from the hotel, as a familiar “little piece of England” (Sattin 2011, p. 180), this paper stresses, fostered an “ongoing and systematic set of social and physical relations” (Urry 2011, p. 2), that unintentionally generates the cosmopolitan outlook that unintentionally decolonizes the representation of the East as perpetually static subject.

#### b. Cataract’s

This cultural tourism was further sustained by the unintentional cosmopolitanism heightened by Thomas Cook who was “the ultimate colonial travel agent” (Sattin 2011, p. 182). In the 1880s onwards, Cook took from Shepherd’s, a transnational cosmopolitan center, a place to accommodate his agency to organize its pioneering oriental tourist’s packages (Beattie 2005, p. 166). Cook’s unintentional cosmopolitanism went further by constructing the Old Cataract Aswan Hotel in 1899, which opened in the first month of the new century, according to *The Egyptian Gazette* of January 3, 1900. Built on the granite cliff facing Elephantine Island,

**Fig. 4** Top: The Old Cataract façade from the Nile. Bottom: The exterior (Alchemica 1996), and interior of the Old Cataract dining room



with its red and white Victorian façade the iconic hotel commands a picturesque Nile view (Fig. 4). Its interior design is a cosmopolitan infusion of French sensitive Art Deco, Victorian luxury, Moorish, and Mamluk charms in breathtaking simplicity. A dining room with vertiginous dome, with an altitude of twenty-three meters, and horseshoe archways, wooden *mashrabiya*, brings the Arabian Nights atmosphere and offer “certain cachet of Islam” (Johnston 2006, p. 96). The dining room (Fig. 4) was described in the *Daily Telegraph*, in 1902, as being “unmatched even in Europe.” This sumptuous heterogeneous combination was designed by the English architect Henri Favarger (Johnston 2006, p. 95).

While the cosmopolitan architectural vocabulary that is “unintentionally” implemented in the two hotels provoked “a sense of boundarylessness” (Beck 2006, p. 3), intended exclusions sought to preserve the mythical contested “gaze,” and colonial expressions in the tourism realm. Cook restricted the tourist gaze and inscribed their itineraries to certain “approved objects” (Urry 2011, p. 8) that is the sublime Nile view of the Old Cataract. Cook’s tourists “particularly appreciated the experience of mobility that the tours offered,” and resulted in “a new style of travel which exchanged depth and reflection for broader exposure to new sights and the social experience of group travel” (Hazbun 2007, p. 11). However, in 1866, S. S. Hill commented that Cook arranged everything to be “within such easy reach, that they have lost the charm of strangeness” (Speake 2003,

p. 387). Therefore, some tourists sought to negotiate *both* familiarity *and* escapism and encounter the local people such as “the dragoman, who would act as interpreter, guide, and general factotum, and hiring a dahabeeyah ... and the crew to man it” (Speake 2003, p. 387).

Tourists “often found themselves negotiating their passage with local individuals, groups and events which disrupted the carefully manufactured view” (AlSayyad 2001, p. 20). Also, Cook’s organized trips, although restricted itineraries, unlike independent traveler, encouraged the middle-class tourism and motivated larger sector of Europeans to the Orient (Hazbun 2007, p. 11). Therefore, by exposing broader number of Europeans to the cultural offerings of the Orient, Cook “package tour,” unintentionally achieved decolonization and cosmopolitanism. This broad exposure highlights how tourism images and patterns are decolonized as they are discursively molded globally, translationally, and locally. However, Cook himself, as a colonial productive agency, continued to perceive Cairo as: “the city of Arabian Nights ...” (Thomas Cook 1888, p. 93).

Cook’s agency in constructing and distributing such perception was also highlighted in the brochures of his agency (Fig. 5) that aligned with colonial expressions of the *Déscription de l’Égypte*. Whether the plates were for antiquity or Islamic artifacts, the modern life was excluded. As Said argued, these exclusions produced “inscription” rather than “description” (Said 1993, p. 118). These exclusions as the colonial “accomplished expression” (Behdad

**Fig. 5** Brochures, produced by Cook in 1900, 1904, and relaunched in 1981, highlight the continuity of constructive gazes from the nineteenth century until the twentieth century (Stephen 2014, p. 37)



1994, p. 7), one may argue, urged the need of escapism and unintentionally fostered cosmopolitanism that ultimately decolonized the tourist gaze. This paper emphasizes that the resulted unintentional cosmopolitanism “is a way of seeing the world that recognizes the differences in culture and tolerates them” (Nayar 2009, p.186). This cosmopolitanism also “refuses to see the world in fixed categories” (Nayar 2009, p. 186). This dismissal of fixed inherited categories, this paper argues, consequently results in a decolonization that “shatter the myth” of Europe as “the cultural center of the earth” (Narayan 2016, p. 153).

Unexpectedly, however, Edward Said who, examines the uneven colonial relations between East and West, affirms that “one of imperialism’s achievements was to bring the world closer together” (Said 1993, p. xii). The link between colonialism and cosmopolitanism, particularly in the context of the Middle East, was examined by many theorists. Focusing on Alexandria, historian Jasanoff states that “today so much attention is paid to the way empires divide people against each other that it is easy to forget how empires have also brought populations together, forcibly at times, yet often with enduring effects” (Jasanoff 2005, p. 369). Roel Meijer complicates the notion of cosmopolitanism by concluding that “cosmopolitanism is dynamic and protean...it resists clear identification with either side of the colonial or postcolonial binary.” Meijer also affirms that the discourse of cosmopolitanism in this globalized world continues to be “problematic and contested” (Meijer 1999, p. 153). Meijer’s conclusion is a cornerstone to what this paper tries to establish the link between cosmopolitanism and decolonization.

### 3 Both/And After the Nineteenth Century

In the early twentieth century, the both/and cosmopolitanism principles that combines *both* familiarize and escapism continued to govern hotels’ vocabulary and continued to decolonize the global perceptions from fixed identities. One of the



**Fig. 6** Façade of the Heliopolis Palace Hotel Castro and Giro—Rare Books and Special Collection Library, American University in Cairo

emblems of this period is The Heliopolis Palace Hotel (b 1908–1910) (Fig. 6)—currently known as known as Qasr el-Itihadiyya or Qasr el-’Uruba. The hotel was designed in the newly built suburb the Heliopolis. The design was an amalgamation of Moorish Revival, Islamic, and French styles. The palace is a result of the collaboration between Ernest Jaspard and Alexander Marcel of the French Institute and decorated by Georges-Louis Claude (Dobrowolska 2006, p. 129).

Mid-twentieth century, the competence between national independence and imperial capitalism resulted in the flow of the international style in the design of hotels. These hotels were intended to herald the entrepreneurship of the American culture. Meanwhile, it was perceived by the national postindependent governments as announcement of modernism. Hotels’ exteriors were purely international and cosmopolitanism was limited to interiors. This style was widely spread by the surge of chain hotels. The Nile Hilton Hotel, designed by the American architect Welton Becket in 1958, was a significant manifestation of politically oriented designs (Wharton 2001) that limited the cosmopolitanism and escapism notion of the nineteenth century’s hotels to some interior oriental pastiche. However,

**Fig. 7** Carved Granite Wall of Bibliotheca Alexandria and the aerial view showing the sundial design (Bibliotheca Alexandria photo gallery)



cosmopolitanism was unintentionally revived by the end of the twentieth century through the emergence of competent architectural attitudes/voices. The architecture in Egypt, at that time, was divided between western influenced vocabulary and Western resistance, the latter voice, in away, retrieved orientalism inherited expressions (El-Ashmouni 2013).

Cosmopolitanism came to its fore, once more, by the launch of the twenty-first century. At that time, many architectural designs that expanded the cultural tourism terrain emerged, such as the Library of Alexandria, Grand Egyptian Museum, and the Cairo Festival City. The vocabulary used in these structures is decolonized from the inherited oriental expressions. Thus, it expands the touristic terrain by exposing the tourist *both* to global *and* local sensibilities, as well as familiarize *and* escapism notions. In the design competition of Bibliotheca Alexandria, the jury consisted of seven professional architects from different parts of the world (John Carl Warnecke, USA (Chairman); Charles Corea, India; François Lombard, France; Fumihiko Maki, Japan; Franco Zagari, Italy; Mohsen Zahran, Egypt; and Pedro Ramirez Vasquez, Mexico), two librarians (Jean-Pierre Clavel, Switzerland; and Mohammed Aman, USA), and three professional advisors (Ahmed Helal, librarian, Germany; Harry Faulkner-Brown, architect, UK, and Jan Meissner, architect, Poland) (Zahran 2007, p. 55). The awarded design by snøhetta Arkitektur landscape is a materialization of cosmopolitanism and world amalgamation. It is located in the same place of the ancient library of Alexandria to rejuvenate its bygone role and faces the Mediterranean to connect with the world. Not only does the library possess a transnational location, but its design is also cosmopolitan. The walls are made from local gray Aswan granite with carvings representing one hundred and twenty different world alphabets. The sundial roof of the building, made from large glass panels, located directly above the reading room, is associated with *both* Pharaonic Egypt *and* the global culture (Fig. 6). The sun as symbol, the design firm stated, “is one that is found in *all cultures* [added

emphasis] and is related to the heavenly objects where humans first understood the passage of time in relation to the movement of the sun, moon, and stars” (Al-Qawasmi 2006, p. 287).

Another significantly cosmopolitan project that materializes decolonization is the Grand Egyptian Museum whose design was assigned to the architectural cosmopolitan office Heneghan Peng in Ireland, headed by the Chinese master architect Shih-Fu Peng. The international office won the competition held in Paris in 2003, under the auspices of UNESCO and the UIA (Union of International Architects). Between the pyramids and Cairo’s megapolis, in a location that juxtaposes the past with present, lies the new Grand Egyptian Museum in Giza, “with infrastructure based on the latest technology” (Paganini 2010, 190). The façade chasms are clad in faience tiles (Fig. 7) that gives the effect of valuable blue-green stones which gleams with light as “a metaphor for life and eternity” (Smout 2007, p. 14). The design “is intended to be connecting element between the ancient Egyptian past and the modern age” (Paganini 2010, p. 190). Although these designs were highly debated for its colonial intentions, its exigency for *both* familiarize *and* escapism resulted in unintentional cosmopolitanism that decolonized the globe from the oriental perceptions (Fig. 8).<sup>3</sup>

Moreover, there is Cairo Festival City which is considered by the ranking of some touristic agents as the first modern attraction in Cairo after the ancient attractions (TripAdvisor 2017, p. 35). Al-Futtaim Emirati Group is the owner of this project, and it is designed by the 5+ design international office. The project includes three-level shopping center, and a luxury hotel extending into landscape to give a sense of resorts. It also includes an extensive

<sup>3</sup>The critique of the project was published in many articles in the local Architecture magazine of 'Alam al-Banaa', featuring different perspectives. For example, in “Bibliotheca Alexandria in the Experts’ Eyes: Perspectives about the Suggested Design of Bibliotheca Alexandria” (1990, no. 113).



**Fig. 8** The Cladded Façade of the Grand Egyptian Museum (Weppage of the Heneghan Peng Architects, n.d.)



**Fig. 9** View of Cairo Festival Mall, the Dancing Fountain (Weppage of Global Retail Strategy 2016)

multi-purpose and conference component, a luxurious spa and health club, garden restaurants, and a rooftop restaurant with a variety of designs that create cosmopolitan experiences. Omar Al-Futtaim, CEO of Al-Futtaim Group stresses that the design demonstrates “Cairo’s capacity” to juxtapose *both* “cutting-edge modernity” *and* “ancient civilization” (Skyscraper city 2008). Cairo Festival was to be a replica of Dubai Festival City, however, the aim to market such project unintentionally led to a cosmopolitan design that includes French, Italian, and oriental precincts that fulfill the “familiarity” need of the tourists. Also, fulfilling the escapism needs, the design attempts to draw upon few traditional elements such as the open courts and some oriental decorations. This kind of global architecture seems segregated from the city’s indigenusness, however, with Cairo’s capacity to absorb different cultures it became part of local and global cultural tourism. This context brings the criticism of the physician Ibn Ridwan (d.1068) of Al-Fustat’s high-rise buildings, who thought that it is not compatible with the city streets as it were too narrow (Behrens-Abouseif 1989, p. 6). However, the tenth century Al-Muqaddasi perceived such buildings of Al-Fustat as resembling minarets. This highlights that new cultural formations take place when juxtapositions of *both* familiar *and* new occur. This aligns with the sociologist perspective of Molz the “flexible eye,” who asserts that taking cosmopolitan perspective through the whole world will generate new identities (Molz 2005, 2008). These new identities based on adaptation to newness is similar to the ones accepted the Shepherd’s, Old Cataract, and the highly debated New Library of Alexandria. Indeed, cultural tourism strategy that is based on depth of interaction with our global world is indispensable (Fig. 9).

#### 4 Conclusion

Examining the aptitude of the architecture of the nineteenth-century hotels in fulfilling gazes of tourism—*both* familiarity *and* escapism—helped to unpack the trifold relationship between cosmopolitanism, decolonization, and sustainable cultural tourism, which remains fairly uncultivated stand. Speaking of cultural tourism highlights the significant role of architecture as a physical aspect of culture. Its role is to discharge responsibilities to the international and national communities. It is true that cultural attractions are critical for the development of tourism at the local, regional, and international levels, however, sustaining such attraction will not be feasible without capricious architectural vocabularies that combine both global and local sensibilities. In this sense, this paper emphasizes that sustainable cultural tourism, in Egypt, should be based on two inseparable processes of cosmopolitanism that is embedded in the country’s history as well as the decolonization of inherited expressions. The juxtaposition of global and local as well as past and present is essential in connecting the two gazes of familiarize and escapism that are indispensable for cultural tourism. This juxtaposition can only be realized through hybrid architectural schemes that must not be interpreted as arbitrary but rather as envisioned material expressions of *both* global *and* national. Shepherd and Cook were originally colonial subjects whose exposition to various cultural offerings “altered their sense of Englishness, giving them a more cosmopolitan attitude” (Nayar 2012, p. 186). This cosmopolitan attitude presents, this paper argues, a decolonial attitude that is liberated from inherited



expressions. As Beck rationally underscores, cosmopolitanism shapes “one’s life and social relations under conditions of cultural mixture” (Beck et al. 2006, p. 3) that rejects center and periphery relationships. Therefore, a critical analysis of the cultural tourism with its discursive relations to cosmopolitanism and decolonization in architectural realm will generate new relations that shun power relations and confront the inherited complicity of isms.

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# The Role of Architectural Education in Increasing Heritage Awareness for Art Students (A Case Study of al-Darb al-Ahmar, Cairo, Egypt)

Doaa Ahmed Shehata Abouelmagd

## Abstract

Al-Darb al-Ahmar district, located in historical Islamic Cairo, is one of the richest areas with Islamic monuments in the world. In 2010, the district has completed an urban regeneration project and restored many historical buildings by the Aga Khan Trust for Culture (AKTC). The project suggested the creation of tourist routes to revitalize the area, which unfortunately has been neglected for a long time by both international and national tourists. In 2017, the area is still lacking the interest of the tourists and is still unknown to many historic sites visitors. Tourist routes were not initiated, and historical buildings lack a sufficient number of visitors. As part of the architectural course “Basic Architecture Design,” the author has introduced the district to art students in both interior design and sculpture departments through two field trips, and has assigned them some selected historical buildings to analyze. This article examines the role of architectural education in increasing art students’ awareness of their heritage, history, and their feeling of identity, not only through the built environment but through the inhabitants’ activities as well. This role is considered an important step to achieve cultural sustainable tourism. The article also stresses the importance of linking architectural education not only with popular historical sites but also with the unknown ones. In this research paper, the questionnaire completed by the students is analyzed and it concludes with the findings and recommendations.

## Keywords

Architectural education • Cultural heritage • Al-Darb al-Ahmar • Egypt

## 1 Introduction

Egypt is rich with various antiquities, historical sites, and museums that cover numerous historical periods: Pharaonic, Greek and Roman, Islamic, Coptic, and Classic. Tourism is one of the main sources of foreign currency, and a base for the Egyptian economy. Since 2011, the tourism industry had dramatically declined facing many downs and a few ups due to the revolutionary political events, some high-profile airline disasters, and fear among tourists of security absence. The number of international tourists visiting Egypt in 2016 was only 5.4 million (m) in comparison with 14.7 m in 2010 and 11.5 m in 2012, which had the highest number of tourists after the 2011 revolution. Those tourists visit Egypt mainly for cultural and entertainment tourism (CAPMAS 2017). Although the tourist services looked to the national tourists as an alternative for surviving, there was a burden on national tourism due to the economic problems that the Egyptians face. Moreover, most of the efforts from the official tourism bodies including the Egyptian Tourist Authority and the tourist companies to encourage the national tourism are directed toward the Red Sea, Luxor, and Aswan to compensate the decline in hotel reservations. Unfortunately, there are no available numbers or statistics of the number of national tourists.

As most of the historical sites and museums in Egypt have a cheap entry for Egyptians, especially for students, an important question should be raised here: Is there enough awareness of the Egyptian cultural heritage and historical sites among the Egyptian themselves? Although the pyramids, the citadel, Al Moez St., and the Egyptian museum among other museums are popular attractions, many other monuments and sites are left unknown or rarely visited. These facts pushed some professionals in the last few years to form groups and NGOs that emphasize these unpopular sites, focusing on the cultural heritage from both professional and public perspectives (e.g., CLUSTER, MEGAWRA, TCG, Egyptian Cultural Heritage Organization, Egyptian Heritage

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Rescue Foundation).<sup>1</sup> The governmental bodies and centers of excellence have also introduced initiatives through their official Web sites, publications, cultural agendas, and television programs (e.g., Center for Documentation of Cultural and Natural Heritage (CULTNAT), the Egyptian Tourism Authority, Cultural Development Fund),<sup>2</sup> but without good tourist maps and enough publicity of these leads in both local and international levels their effects remain limited.

On the other hand, universities and schools provide many trips for their students through their students' activity departments, but they also target the popular sites. Professional studying programs and university scientific projects (e.g., BECAMI "Belle Époque" through Egyptian Museums, Master Program in Urban Design: "Revitalization of Historic City Districts" by Cairo and Alexandria universities)<sup>3</sup> are also adopted to preserve cultural heritage either tangible or intangible heritage, but the effect of these programs remains limited to their target groups.

These facts raise the question of the role of education to achieve cultural heritage awareness, and in this article, the focus is on the role of architectural education to achieve that. It is well known that the students in the fields of arts and architecture are introduced to their cultural heritage through history and studio design courses. In the field of architecture by completing the undergraduate studies, the students have a good knowledge of their local heritage and historical sites, while in the fields of arts the students are limited to the knowledge they get through their specializations, which does not cover all the other fields of arts. This leaves the architecture students aware of the holistic view of the tangible and intangible heritage in relation to the different types of arts more than art students themselves.

In this article, the author introduces an internationally well-known site but locally rarely visited the al-Darb al-Ahmar district through an architecture course to art students in two different fields (interior design and sculpture). The courses were taught, respectively, in the second semester of the academic year (2016–2017) in the Faculty of Art and Design, October University for Modern Science and

Arts (MSA) University, Egypt, and the Faculty of Fine Arts, Helwan University, Egypt. The district was chosen as it passed through an urban revitalization project by the Aga Khan Trust for Culture (AKTC).

During the project, the Aga Khan has designed tourist routes that were never implemented. In this paper, the author implemented one of these routes with the students and asked them to analyze some selected buildings as an assignment during the course. A questionnaire was designed by the author and completed by the students to test the role of the course in increasing their cultural heritage awareness and test the importance of the field trip to encourage them to discover the unpopular historical sites, which would lead in the further future to achieve culturally sustainable tourism.

Following the introduction, this article is divided into six sections. It ends with a conclusion and recommendations.

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## 2 What Is Cultural Heritage?

UNESCO defines cultural heritage "as the legacy of physical artefacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations," while tangible heritage contains the physical objects of heritage like buildings, monuments, and art crafts that are worth to be preserved for the future. Intangible heritage means the oral traditions, customs, performing arts, living experiences, and knowledge to produce traditional crafts (UNESCO 2017a, b). Cultural heritage can be found in both tangible and intangible forms, and they can be distinguished in two types of societies' productions: built environment and social practices, besides that, comes the second type of heritage, known as the natural heritage with the natural environment that can as well perceive the heritage of a country, or in another extend the heritage of mankind (Culture in development 2017). As architecture is known as the mother of arts and a physical shelter for various activities, it preserves the tangible and intangible attributes of cultural heritage. Therefore, by perceiving the architecture of any country, the visitor can identify history, arts, art crafts, activities, and traditions of any specific place.

Although Egypt is rich with historical sites and monuments, it has only seven listed sites as world heritage sites where six are built environmental sites and one is a natural site. Old Cairo is listed as a world heritage site since 1979, it was founded in the tenth century, and it is one of the world's oldest Islamic cities and has many antiquities and famous Islamic attractions (UNESCO 2017c). Unfortunately, Egyptians lack enough awareness toward their cultural heritage, and with no doubt awareness through education can play an important role in improving the situation.

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<sup>1</sup>For example: Cairo Lab for Urban Studies (CLUSTER) in downtown URL: <http://clustercairo.org>, MEGAWRA in Khalifa (NGO) URL: <http://megawra.com>, Turath Conservation Group (TCG) in old Cairo, URL: [https://www.facebook.com/pg/TurathGroup/about/?ref=page\\_internal](https://www.facebook.com/pg/TurathGroup/about/?ref=page_internal), Egyptian Cultural Heritage Organization, URL: <http://www.e-c-h-o.org>, Egyptian Heritage Rescue Foundation, URL: [https://www.facebook.com/pg/CHEHRF/about/?ref=page\\_internal](https://www.facebook.com/pg/CHEHRF/about/?ref=page_internal).

<sup>2</sup>CULTNAT, URL: <http://www.cultnat.org/>, the Egyptian Tourism Authority (ETA), URL: <http://www.egypt.travel/ar/>, Cultural Development Fund, URL: <http://www.cdf.gov.eg>.

<sup>3</sup>BECAMI scientific project, URL: [https://www.facebook.com/pg/becamiMuseums/about/?ref=page\\_internal](https://www.facebook.com/pg/becamiMuseums/about/?ref=page_internal), and other scientific projects through Faculties of Tourism, Egypt.

### 3 Architectural and Art Education in Relation to Cultural Heritage

UNESCO/UIA charter for architectural education in 2011 emphasized the importance of architectural heritage education and stated that:

“architectural heritage education is essential to: *understanding sustainability, the social context and sense of place in building design, and - transforming the professional architectural mentality so that its creative methods are part of a continuous and harmonious cultural process*”. (UNESCO/UIA 2011)

Many architecture schools around the world emphasize the interaction of their students with the cultural heritage through the architectural heritage education. In Egypt, specialized programs related to cultural heritage in the fields of art and architecture are found in the postgraduate level. At the undergraduate level, only few architecture schools provide specialized heritage courses, we can name here the architecture departments in faculties of Engineering in Cairo and Ain Shams universities that, respectively, offer one course per major specializations. Other architecture schools like the architecture department at the faculty of Fine Arts, Helwan University introduces the heritage through history and architecture courses only.<sup>4</sup>

In comparison with many studies that link cultural heritage and education in the fields of virtual reality, human rights, and tourism, few attempts were made to develop architectural and art education in relation to cultural heritage. An example is Embaby (2014), who proposed an educational methodology for dealing with heritage conservation projects: “adaptive reuse of historic buildings” in design studios of architecture and interior design programs in Kingdom of Saudi Arabia.

The relation between arts and architectural education is essential; for example, in the faculties of Fine and Applied Arts in Egypt, students are requested to follow some architectural courses during their studies. This fact draw the author attention to two main concerns, the first was how to develop an architecture design course towards increasing the cultural awareness of Art students. The second was how to take advantage of the theoretical part of the course to achieve a better understanding and analyses of the built environment.

The establishment of this awareness and architectural understanding of heritage can also be the foundation of other specialized courses that art students will follow later in their study.

Before conducting the study, the author has reviewed the curriculums of the two selected departments in both MSA and Helwan universities. In MSA University, the students follow in the fifth semester (level three) the course of heritage of interior design; this unit is a historical study of interior architecture and furnishings from ancient times until the nineteenth century (MSA 2017). In the Faculty of Fine Arts, Helwan University, students follow several “History of Art” and “Architectural Styles” courses that cover several historical periods and styles till the modern eras (Fine Arts 2017). In the two cases, the courses are theoretical; only in the case of MSA, students follow a compulsory field trip to a selected building in historical Cairo or a museum as an application of the heritage of Egyptian interior design in the course (heritage of interior design). As a result, the course of “Basic Architecture Design” in the two universities which is taught in level two (second year of specialization) is introduced to students without any prior knowledge of architectural design, and did not conduct any field visit to heritage sites before. The field visits in the two cases are also the only chance for the students to visit several historical buildings with different typologies and to experience a heritage urban site.

In the two cases, the course starts with a theoretical part to introduce the basic vocabularies of architecture. According to the syllabuses, the course in the MSA University continues with a small design project, while in the Helwan University continues with teaching the basic architectural drawings. The field trip is used as an application for the theoretical part of the course and was designed to raise the students’ awareness toward the Egyptian cultural heritage. The author has implemented the idea of using the course to increase cultural awareness from the first year of teaching in both the MSA and Helwan universities. In the MSA, the syllabus of the course was originally designed to include a theoretical part and the course was taught only one time prior to the instructing of the author in the academic year 2012–2013 by another university lecturer, and during that year the students had to read the course book and present its chapters without any empirical application. In the case of the Helwan University, prior to the instructing of the author in the academic year 2015–2016, the course did not contain any theoretical part and was designed to introduce the basic drawings and concepts of architecture without any field visits. The change was done by the author in the two universities to bring real examples to the students, and introduce them to their heritage, aiming to achieve a better understanding of the basic architecture vocabularies and design. The field trips conducted by the author in the

<sup>4</sup>The Architecture Department at Cairo University offers elective courses of: ARC 343 Architecture, Culture, and Heritage in the third year (major architectural studies); ARC 451 Building Maintenance and Restoration in the fourth year (major building technology); and ARC 462 Urban Conservation and Adaptive Reuse in the fourth year (major of urban design and housing), source: URL: <http://eng.cu.edu/en/regulations/>. The Architecture Department in Ain Shams University offers Urban and Architectural Heritage, ARC481 course, source: URL: <https://eng.asu.edu/lms/course/index.php?categoryid=33&browse=courses&perpage=20&page=1>.

previous academic years included the historical sites of the Al Moez St. and the route of Ibn Tulun Mosque, Sultan Hassan, and Sinari House. In 2017, the author chose al-Darb al-Ahmar district as explained below.

#### 4 The Case of al-Darb al-Ahmar District

The district provided many potentials to be selected as a field trip for the students; its hidden treasures, the Aga Khan designed tourist routes, and the transformation that occurred in the area during the last few years with the many informal buildings that appeared and put the district under risk. AKTC initiated an urban regeneration project in the al-Darb-al-Ahmar in the beginning of the 2000s after discovering of the old Ayyubi wall during the construction of the al-Azhar Park, or the green heart gifted by the Aga Khan to Cairo. The urban regeneration project had three main programs: historical building restoration, urban regeneration, and physical and socioeconomic development. The project stopped after the 2011 revolution, and Mezala Association for Social Development took over the role of the Aga Khan Foundation in the area; unfortunately, the only program that Mezala continued was the socioeconomic program in a small scale (AKDN 2017 and a visit to Mezala association in 2015).

Within the project, the Aga Khan completed a preliminary study to propose tourist routes that link al-Azhar Park and al-Darb al-Ahmar. In their study, they included two suggested routes from two internationally well-known guidebooks: Lonely Planet and Rough Guide, for the two routes the starting point was near Khan al-Khalili the very famous bazaar in Fatimid Cairo. The Aga Khan himself suggested four routes that are all linked to al-Azhar Park, their main project in Cairo.<sup>5</sup> For a reason or another, the area is not part of the typical international tourist routes in Cairo, and only the Sultan Hassan Mosque and Tentmaker's Bazaar sometimes are included in these tours (see Fig. 1). The citadel gate near Bab al-Wazir St., which is the main gate to al-Darb al-Ahmar is also closed, which prevents the area from receiving the visitors of the citadel. Furthermore, there are no tourist map/booklets or information points that can inform the national or international tourists with the historical buildings of the area. In 2007, the Aga Khan assessed the enterprises along the routes that included the food beverages and local crafts; the area lacked suitable hotels, café shops, juice shops, toilets, and bazaars, which highlights the lack of hygiene and health supervision. Visitors seeking a

meal or a refreshment had to either buy from a local shop or get a drink from a traditional cafe shop. With no surprise, the situation in 2017, ten years after the Aga Khan assessment remains the same or even worse. The decline in the tourist numbers, and the withdrawal of the Aga Khan from Egypt prevented the project to be completed, and the routes were never implemented. Successful enterprises in 2007, like the tentmaker and Khan al-Khalili bazaars suffer, and all the activities were affected by the decline of tourism. Moreover, dozens of significantly architectural buildings were fully or partly demolished, as a result of the absence of security and the fact that these buildings are not antiquities, unfortunately informal buildings took their places (see Fig. 2) (Aga Khan 2007 & Site visits to the area since 2014).

#### 5 The Methodology and the Field Trips

The methodology used in this paper for data collection was based on the literature review, visits to the district since 2014, the two field trips held with the students on March 21, 2017, for MSA University students, and on April 8, 2017, for Helwan University students (see Figs. 3 and 4), and the results of the questionnaire designed and analyzed by the author. The whole class of the 96 students joined the field trip from the Interior Design Department, MSA University. In this case, the students were directly divided into groups, and five teaching assistants helped in guiding the students. On the other hand, 15 students from a total class of 17 joined the second field trip from the Faculty of Fine Arts, Helwan University. After the field trips, a questionnaire was designed and distributed it in the following lecture, and 64 students from the MSA and 13 students from the fine arts completed it.

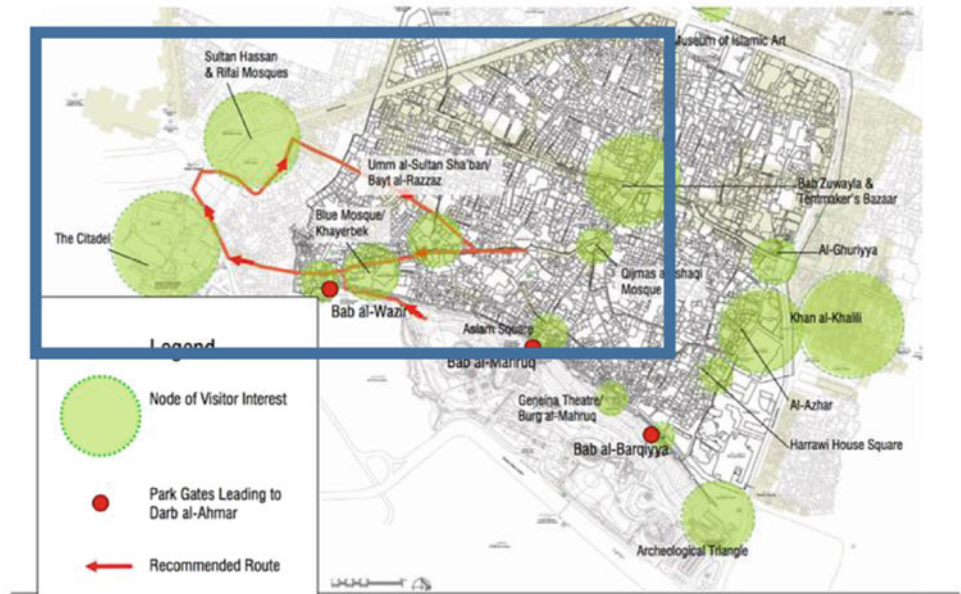
Similarly, the two field trips adapted part of one of the Aga Khan routes as shown in Fig. 5. It started with the Sultan Hassan and El-Refae mosques and continued with Beit El-Meamar,<sup>6</sup> Bab al-Wazir St. through Seket al Mahgar, Khair Bek complex, The Blue Mosque, and El-Maridani Mosque. It was difficult to complete the Aga Khan whole route due to the number of the students, and the limited time of the trip, especially that the students had also to complete their assignment during the field visit. The total length of the round trip was 2.5 km.

The questionnaire was divided into four parts: questions concerning the students' previous knowledge about the area, questions concerning the route of the visit, questions

<sup>5</sup>One tourist route already published on the Azhar Park Web site; see <http://www.azharpark.com/heritage.html>.

<sup>6</sup>The House of Egyptian Architecture is one of the Cultural Development Fund Creative Centers; it is a hub for architects and students.

**Fig. 1** Selected part of the Aga Khan route that was implemented for the field trip bordered in blue. *Source* Modified from Aga Khan (2007)



**Fig. 2** A new informal building besides the distinguished building of “Beit Madkour” that was saved from demolishing by “Save Cairo”. *Source* Photograph by the Author in 2017

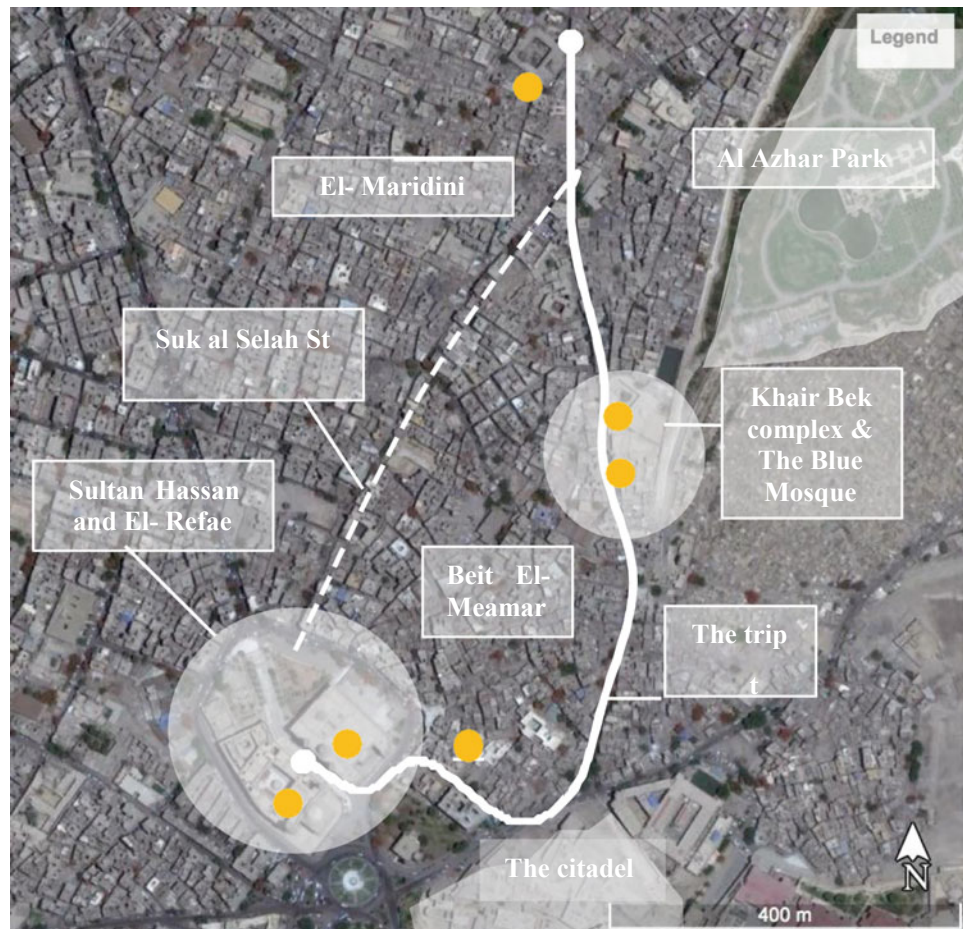


**Fig. 3** Author with the MSA students in El-Refae mosques. *Source* Photograph by one of the students in 2017



**Fig. 4** Helwan University students in El-Refae mosque. *Source* Photograph by the author in 2017

**Fig. 5** Route of the trip and the selected monuments. *Source* Modified from Google Earth by the author



concerning the monuments, and finally questions concerning the students' final feedback. It had a total of 29 questions, 20 questions were open questions in which the students were asked to give explanations to their answers, and nine were closed questions.

In the next section, the main findings of the field trip and questionnaire are explained. The field trip was necessary to develop the student analytical and visual skills and to introduce them to real and historical examples. Throughout the accumulative, progressive lectures of the course, students were prepared to make an analysis of one of the historical buildings that they visited during the field trip in Cairo by using a list of questions designed by the author as an analytical tool, the lectures, and the reference book: architecture form, space, and order by Francis D. K. Ching. Students were divided into groups, and each group had to complete the assignment by making a research before the field trip and using references and architectural drawings. During the trip, they had to answer the questions of the assignment and present the results later in the class.

## 6 Field Trip Findings

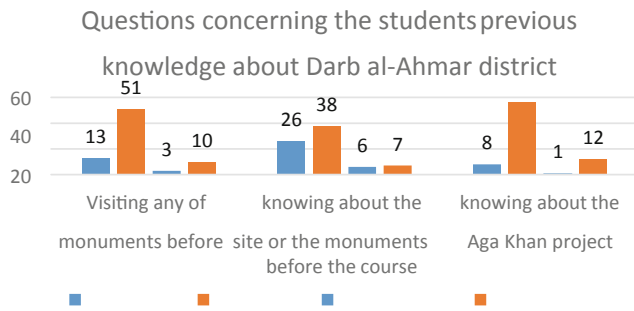
### 6.1 Questions Concerning Students' Previous Knowledge About al-Darb al-Ahmar

*"It was an exciting trip, I got to know many monuments that I have never heard about before, I also understood many architectural styles and structures from the trip"* Tasneem Medhat, MSA

The students were asked a series of questions, and the main answers are grouped in Fig. 6.

In the MSA University group, only 13 students from the 64 students who completed the questionnaire have visited one or more of the monuments before, and they stated that these include: the Sultan Hassan, El-Refae Mosque, Beit El-Meamar but not any of the other attractions. Nine of the thirteen students have visited one monument only once, three students visited the monuments twice, and three students visited more than three times.





**Fig. 6** Students' previous knowledge about the district. *Source* The author, based on the questionnaire results

In the Helwan group, only three of the 13 students have previously visited one or more of the monuments before, and only one has visited them more than one time. Again, that included only the Sultan Hassan and El-Refae mosques and not any other attractions.

The 26 students from MSA University and the six students from Helwan University who heard or know about the site or the monuments got their information through the Internet, TV, the course itself, school trips, books, and family.

The students were asked if it was easy to find information about the building they were assigned to analyze. From the MSA group, 27 students answered with yes, seven with no, and 30 with somehow. From the Helwan group, only one student from the 13 answered with yes and 12 said somehow. Sources of information listed by them were: the Internet, books, lectures, and library. It is clear from the answers that information is available but not easy to reach and access, and the open sources on the Internet helped the students to find the needed data and information more than the traditional libraries.

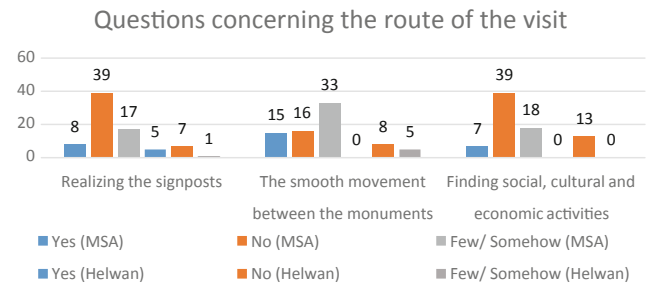
Unfortunately, the Aga Khan regeneration project was not known, and only eight students from the MSA and one from Helwan heard about the project before the visit.

As a conclusion, most of the students did not know or visit the area nor the monuments inside al-Darb al-Ahmar before, they only visited the Sultan Hassan, El-Refae Mosque, Beit El-Meamar, and the attractions inside al-Darb al-Ahmar are rarely known. The students' knowledge about the Aga Khan project was very limited, but the availability of the information concerning the monuments and site was reasonable and available, especially on the Internet.

## 7 Questions Concerning the Route of the Visit

*"The trip was really interesting, but the time of the trip was short. Also, there were no safe paths between the monuments to walk safely"* Naryman Moustafa, MSA

*"The trip was beautiful and amusing and the staff helped us a lot and told us all the needed information, the disadvantage was*



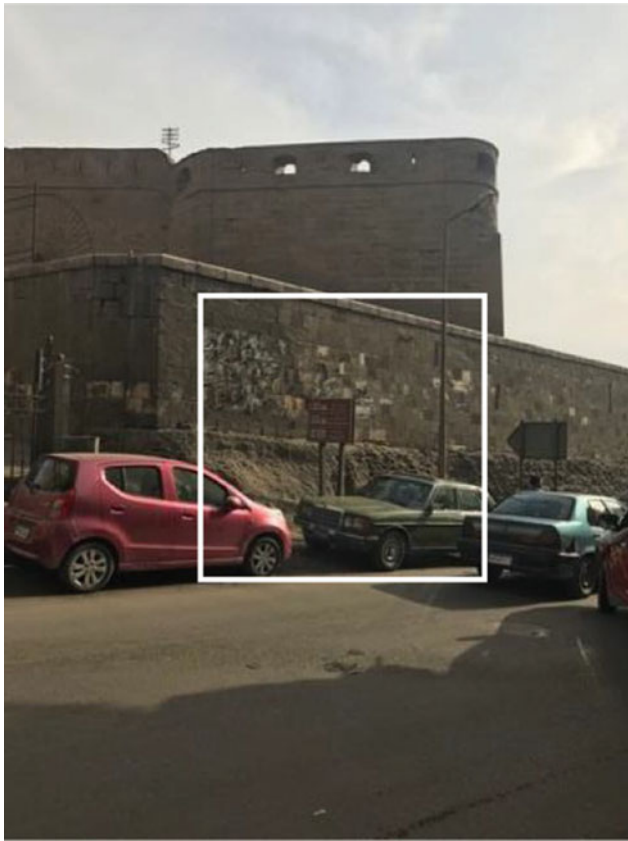
**Fig. 7** Route of the visit. *Source* The author, based on the questionnaire results

*in moving between the different monuments, that was hard and we needed more time as well"* Merit Maged MSA

The students were asked a series of questions concerning the route of the visit, and the main answers are grouped in Fig. 7. Most of the students did not realize the signposts that indicate the directions between the monuments. Thirty nine out of sixty four students from the MSA and seven out of 13 did not see or realize the signpost and depended mainly on the guidance of the author or the teaching assistants. Seventeen students from the MSA University and one from Helwan University realized few signposts, and the rest could see or recognize the signposts. As shown in Fig. 8, there is only one small sign that indicates the entrance of Bab al-Wazir St. from the back gate of the citadel (Seket al Mahgar road) and there are no signs, maps, or any indications in Sultan Hassan or El-Refae mosques that show how to reach al-Darb al-Ahmar or any of its monuments. There are few signposts in Bab al-Wazir St. that direct the visitors to the monuments. Figure 9 shows the direction to Sultan Hassan Mosque and Bab al-Wazir St. for tourists coming from Bab Zuweila.

Although the students were guided during the field trip, only 15 out of 64 students from the MSA and the 13 students from Helwan have indicated that it was easy to move from one to another monument. Thirty-three students from the MSA University and five from Helwan University presenting most of the students said it was somehow easy, while the rest said it was difficult. The students explained their answers by the long distance between the monuments, the route was not clean, there are no pedestrian paths nor good pavements, and the signposts are few and not visible.

The students were asked if they could find or realize any social, cultural, or economic activities that serve tourism. Thirty-nine out of 64 students from the MSA University and 13 out of 13 from Helwan University answered no. Seven and 18 from the MSA, respectively, said yes and few. Those who found these activities indicated the local café shops, the small food shops, or carriages. Many students commented that the area lacks places to rest, hygienic restaurants or food shops, bazaars, and gift shops.



**Fig. 8** Only signpost near the back gate of the citadel that indicates direction toward Bad al-Wazir St. *Source* Photograph by the author in 2017



**Fig. 9** One of the signposts in Bab al-Wazir St., for visitors coming from Bab Zuweila. *Source*: Photograph by the author in 2017

In conclusion, the links between the monuments are very weak, there are no clear signs or maps, the paths are not comfortable for pedestrians, and there are no rest places or good hygienic restaurants or toilets for the visitors.

## 8 Questions Concerning the Monuments

*"I want to see more and more places like the ones I saw in the field trip, to know more information about the Art and Architecture, I want more than one field trip per semester"*  
Nourhan Ayman, Helwan University

*"This visit inspired me with its history and architecture, the most beautiful thing in the field trip was seeing enormous buildings like Sultan Hassan mosque, and the colors in Khair bek mosque was inspiring"* Shrouq Hesham, MSA

The students were asked about the monuments they liked the most in their field trip even if it was not their assigned building. The students named in row: Sultan Hassan Mosque (for its architectural design), El-Refae Mosque (for its decorations), Khair Bek complex (for the colored glass windows) (see Fig. 10), Beit El-Meamar (for its architecture), and The Blue Mosque (for its unique blue tiles) (see Fig. 11).



**Fig. 10** Glasses in Khair Bek complex. *Source* Photograph by the author in 2017



**Fig. 11** Blue tiles in The Blue Mosque. *Source* Photograph by the author in 2017

The students were asked about how did they see the conditions of the monuments they visited in general. From the MSA group, 30 students said very good, 19 said fair, and 15 said bad. From the Helwan group, four said the conditions are very good, four said fair, and three said bad.

Although many antiquities in Egypt need fund for restoration, El-Refae and Sultan Hassan mosques are very well preserved, and Beit El-Meamar was recently opened for the public after its restoration and is under the supervision of both the ministry of culture and antiquities. Both The Blue Mosque and Khair Bek complex were restored and preserved in collaboration with the Aga Khan Trust for Culture. In the El-Maridani Mosque, the restorations just started during the field trip.

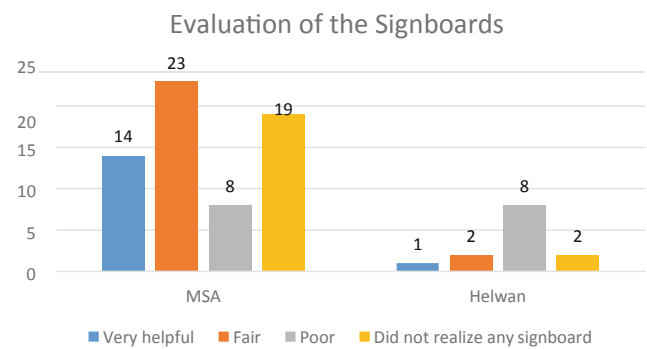
Unsurprisingly, the best monuments, regarding their physical conditions for the MSA University students, were: El-Refae Mosque (18 voices), Sultan Hassan (17 voices), Khair Bek complex (10 voices), Beit El-Meamar (6 voices), The Blue Mosque (one voice), and 12 students did not answer this question. Helwan University students named El-Refae Mosque (10 voices) and Sultan Hassan (three voices). In the two groups, the students named El-Maridani Mosque as the worst monument according to its decayed preservation condition with 38 voices from the MSA and nine voices from Helwan (see Fig. 12), followed by The Blue Mosque (12 voices from MSA), and Khair Bek complex (4 voices from Helwan), and 14 students from MSA did not answer this question.

Those who named The Blue Mosque and Khair Bek complex as the worst monuments regarding their physical conditions explained their answers that even though the buildings were restored, they still lack enough maintenance.

The students were asked to evaluate the information about the building found on the signboard either in or



**Fig. 12** El-Maridani Mosque. *Source* Photograph by the author in 2017



**Fig. 13** Evaluation of the signboards. *Source* The author, based on the questionnaire results

outside the building itself (see Fig. 13). Most of the students thought that the information was poorly provided, not enough, or they did not realize the signboard. On the other hand, 23 students from the MSA and two from Helwan thought it had fair information and only 14 students from MSA and one from Helwan thought that the information is useful.

To conclude, the monuments in Bab al-Wazir St. need more attention and maintenance, among many other historical buildings in the district; El-Maridani Mosque needs a fast restoration and preservation. Students complained that many parts of the historical buildings were closed and not accessible, and the signs inside the buildings about the historical and architectural information were not clear nor enough.

## 8.1 The Final Feedback

*"It was a very useful trip and it helped me to understand this course and realize more the architecture design"*

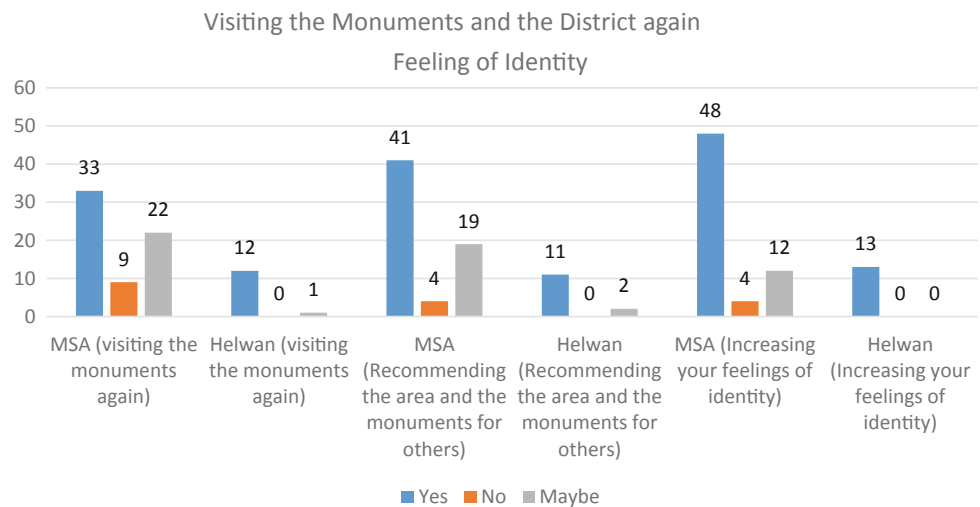
Carmen Taha, Helwan University

*"It increased my heritage awareness, also got me to know more historical places in my country. It also improved my inspiration and study"* Marina Nashaat, MSA

Students were asked if they will visit the district and the monuments again and if they will recommend them to someone else (see Fig. 14).

Students of Helwan University showed a better willing to visit al-Darb al-Ahmar again, 12 out of 13 said that they will come back again, and only one answered with maybe. In the MSA, 33 students from 64 said they will come back, 22 said maybe, and nine said they will not come back again. Students who have the desire to come back were inspired by the architecture and the history of the area. On the other hand, the weak accessibility of the district and the poor connections between monuments were the main reasons for those who doubt to come back again.

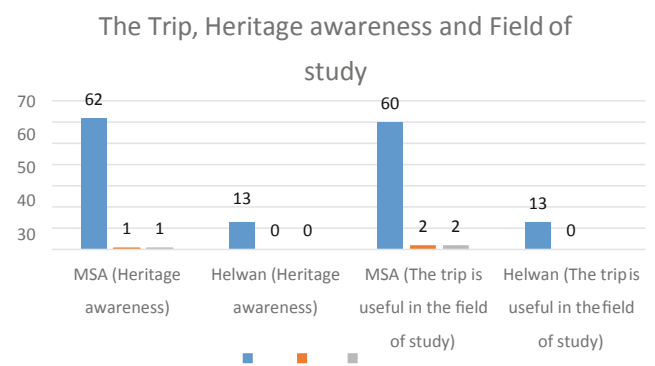
**Fig. 14** Visiting the monuments and the district again and the feeling of identity. *Source* The author, based on the questionnaire results



The students were asked if the field trip raised their feeling of identity, most students from both MSA and Helwan answered with yes (see Fig. 14), they explained that the trip introduced them to hidden parts of Cairo, and seeing these beautiful architectures made them proud and increased their feelings of belonging.

The students were asked if the trip raised their heritage awareness and was useful for their field of study, interior design, and sculpture (see Fig. 15). Sixty-two students out of 64 in the MSA University and all the 13 students from Helwan University agreed that the trip raised their heritage awareness, and 60 students from the MSA and all the 13 from Helwan said that the trip was useful for their field of study.

To conclude, the field trips succeeded in raising the cultural heritage of the students, their feeling of belonging, and inspired them in their studies. Most of the students will come back again to visit the monuments or will recommend the route to others. On the other hand, both students from MSA and Helwan universities complained about the short time of the trip, the lack of rest places and services. Some students also asked about the importance to read a brief history about all the monuments before the visit as they got too much information per one visit and they only read about their building.



**Fig. 15** Trip regarding the heritage awareness and its use in the field of study. *Source* The author, based on the questionnaire results

## 8.2 Students' Final Work

After the trip, students were asked to complete their assignment and present it to the class. The MSA students presented their assignment as a midterm work in front of a jury using both posters and PowerPoint presentations. Helwan University students presented it as a part of their class work in the form of PowerPoint presentations.<sup>7</sup> The assignment showed the students final analysis of the buildings by using photographs they captured during the visit and architectural drawings from references (see Figs. 16 and 17).

## 9 Conclusions and Recommendations

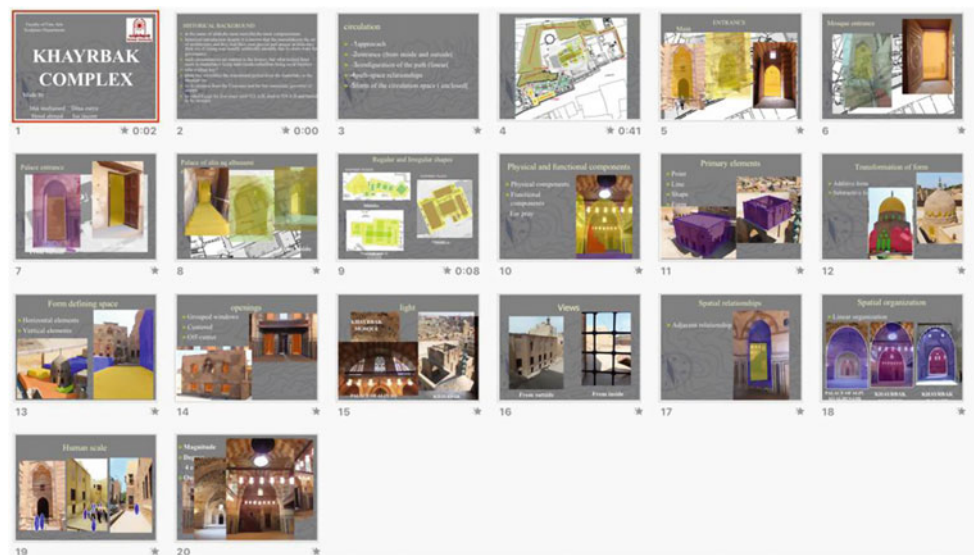
The architectural education plays an important role in perceiving the history and raising awareness towards cultural heritage. It is unacceptable that Egypt as one of the richest countries in the world regarding its history, monuments, and antiquities suffers from lack of tourists and a low level of

<sup>7</sup>The MSA students learn how to make a poster presentation in one course prior to (Basic Architecture design), while in Helwan students it was their first time to prepare a visual presentation, this is why the MSA students were asked to present both poster and PowerPoint for their work, while the Helwan students were only asked to make a PowerPoint presentation.

**Fig. 16** An example of the students' posters with the analysis of The Blue Mosque (work of the students of the MSA University)



**Fig. 17** An example of the students' PowerPoint presentation with the analysis of Khair Bek complex (work of the students of the Faculty of Fine Arts, Helwan University)



cultural awareness among the Egyptians. Besides the role of the official bodies in raising the awareness, it is only education that can play a critical role in this equation. Architectural education can be used as a tool for raising cultural awareness not only for architecture students but also for students in other disciplines.

In this article, the author has introduced the results a questionnaire that was designed for two groups of art students who followed an architectural course and were involved in two field trips in historic Cairo. Although the field trip adapted a designed tourist route, and the visit included famous and preserved building, most of the students did not know the district and the monuments before the

trip and the assignment, and the only two exceptions were the Sultan Hassan and El-Refae mosques.

The two groups of art students in the fields of interior design and sculpture gave similar answers in most of the questions. It was clear from the answers that the course was significant in increasing their cultural awareness and feeling of belonging. Heritage through architecture gave them a holistic connection between the different fields of art and their discipline, and this fact will help them during their studies afterward.

Most of the students are willing to visit the district again and recommend the route to someone else. The main concerns that can be concluded from their feedback are that

the signposts were not visible and not enough in the route; the monuments and the route lacked rest places, restaurants, café shops, bazaars, souvenir shops, and toilets. The signboard in each monument could have a better design to give better information about each place. The monuments should be fully opened without any closing parts, and the monuments should be maintained and could be reused in some cultural activities. In the end, it can be concluded that education can be used as a tool for raising awareness toward Egyptian cultural heritage to achieve a cultural sustainable tourism. Following are the recommendations of the article:

1. Cultural heritage courses should be developed through the curriculums of the architecture and art departments, and the students should follow at least one course during their study to develop their awareness and increase their knowledge of their heritage.
2. Architecture department in different universities in Egypt can provide free tours for school children and the public through the community service activities to increase the children cultural awareness.
3. Students from different art and architecture disciplines should be encouraged to visit their historical places through different courses not only design and history course, with compulsory field trips to the historical sites.
4. The three well-known monuments of the Sultan Hassan, El-Refae mosques, and Bab Zuweila can be used as a starting point toward the tourist routes that cross al-Darb al-Ahmar. Information points can be created to inform tourists and encourage them to visit the hidden treasures of the area.
5. The officials should encourage the resident to develop small enterprises and activities that serve the visitors of al-Darb al-Ahmar.
6. Adaptive reuse for some historical buildings with cultural activities, like the ones already adopted in Al Moez St. through the Cultural Development Fund, can provide al-Darb al-Ahmar with creative centers that attract visitors and revive the area.
7. Signposts and signboards must be designed and placed in different tourist routes and in front of each historical building.
8. In case some parts of the historical buildings are closed for restoration, maps, photographs, and architectural drawings should be provided for these parts, and virtual tours through fixed computers can also be provided in the sites as an alternative.
9. Al-Darb al-Ahmar must be provided with rest places, toilets, information points, suitable pedestrian pathways.

**Acknowledgements** The author expresses her thanks to the students of the classes of (Basic Architecture Design) (2016 and 2017) in the Sculpture Department, Faculty of Fine Arts, Helwan University, and in the Department of Interior Design, the Faculty of Art and Design, MSA University. Their inputs and feedbacks were essential to the success of the course and the different in-class and out-campus exercises. Special thanks as well to Ms. Rana Khaled who helped in analyzing the questionnaires, Eng. Shaimaa Abouelmagd for reading and reviewing the article, and finally the teaching assistants from the MSA University who assist the author during the course and field trip, Ms. Sara Sabahy, Ms. Ingy El-Zini, Ms. Asmaa Awad, Ms. Narimaan Zain, and Ms. Israa Alaa.

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# Less Is Ore

Luisa Chimenz

## Abstract

Every object, every artefact, in any case, searched or not, wanted or not, inevitably has multiple meanings and connotations. Are the little objects that we buy and bring along during our journeys, the so-called souvenirs, a design matter? In particular, when relating them to specific sorts of journeys, such as faith-based ones and pilgrimages, where do we orient our shopping experience and quality expectation, and with which purposes we associate this category of purchases within the delivery of immaterial values through material culture? The paper wishes to investigate the topic of gift-giving culture and souvenirs connecting it, particularly, to religious cultural heritage and local lore dissemination. The paper, in fact, aims to open a necessary debate about the unavoidable aesthetic basis that interests these artefacts, connecting it with the affordance of sustainability in production and consumption, largely intended. A novel sight on the issue is offered through a theoretical discourse, centred on the Three Monotheistic Religions, and the provision of a case study, matter of a new-born wider research project and two scholarly conversations upon religious souvenirs, rosaries and related items at their very core, Our Lady of the Rosary of Pompei Shrine, in Italy. The very aim of this article is to let consciousness and awareness arise, about the mandatory demand of quality fulfilment and design-driven culture in this particular kind of products.

## Keywords

Material culture • Sacral design • Cultural heritage • Religious tourism • Souvenirs

## 1 Introduction

Religiously motivated travel to sacred sites is perhaps the oldest and most prevalent type of travel in human history. (Kaelber 2006: 49)

Humans travel: it chances we go for a journey because we need new experiences in a particular moment of our life, new points of view for our mind and novel sights for our eyes.

A particular type of journey is the faith-based ones and the so-called pilgrimages. According to Mona Moufahim, pilgrimages are something that all the major world religions have in common (Moufahim 2013: 423). Actually, she reports Peter Jan Magry's thought, stating that:

A pilgrimage is a journey based on religious or spiritual inspiration, undertaken by individuals or groups, to a place that is regarded as more sacred or salutary than the environment of everyday life, to seek a transcendental encounter with a specific cult object for the purpose of acquiring spiritual, emotional or physical healing or benefit. (Magry 2008: 17)

The matter of religious-based journey and whatever concern to them has been extensively scholarly discussed, because of the diverse aspects that involve geopolitical implications, economic issues and, of course, sociological facets. Even the reason for beginning a pilgrimage has been widely under the attention of studies and papers (Moufahim 2013; Margry 2008) either to understand what to offer to pilgrims and travellers and how to enhance their travelling experience, either to reinforce a sites' own narrative communicating it properly, in order to better address all the activities and accomplish the expectations connected to the journey. Indeed, Moufahim says:

Studying consumption within the context of a pilgrimage ought to broaden our understanding of religious material culture and consumption. The sacred sites of pilgrimages are often important commercial centres featuring vibrant marketplaces, where spiritual goods and services are sold. (Moufahim 2013: 423)

This is because we as human begins need tangible for intangible and, furthermore, we naturally embody objects of

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many multiple meanings and associations, some definitely unblemished and some others untold and eventually hidden (Collins-Kreiner and Zins 2011: 18–19).

The theme of objects and artefacts related to religion always lays on an edge, between sacred and profane, but is undeniable that a spiritual journey gets in itself a request of material consumption for constructing a memory of immaterial experiences and feelings. It has been demonstrated in many discipline dealing with the topic that the retailing, the acquisition and the consumption of sacred items and objects in any case bought in the place and brought back home personify both a demonstration of having been there, in that place in that moment, and the thought that was anyhow dedicated to the far ones (Kaell 2012).

Moufahim highlights, moreover, how artefacts play a crucial role both in Christian and in Jewish pilgrimages (Moufahim 2013: 423), and as well in her study, she stresses the importance of faith-based journeys for Islam. Thus, she says:

Pilgrimages reveal the nature of Islamic material culture. The pilgrims saw purchasing and consumption as activities intrinsic to their pilgrimage, even as *sine qua non* in the case of the gifts purchased and distributed in the shrines, for example. Indeed, the consumption of material objects was necessary to complete the pilgrimage experience (as a part of the religious rituals) and tangibilise it. (Moufahim 2013: 435)

We observe this is not dissimilar from the approach we have to any other human activity, feeling, sensation: we need to fix memories either to keep and let us live them again in our mind, either to narrate about them to others and we ask objects to be our narration's material witnesses. The matter has been, as said, extensively treated by scholars belonging to many disciplines but still, we consider, in the design discipline, souvenirs and travel-gifts, especially the ones related to religion, something closer to *kitsch* than to design itself (Gambardella 2002: 17).

After this introduction, the paper develops with a wider argumentation in the methodology, introducing the souvenir as a matter that necessary belongs to design discipline, as for



**Fig. 1** TUUM, *Rosaries, bracelets and rings*, ph. LC 2017 courtesy of Gioielleria Ricci & Scorza, Arenzano, IT



its nature of product and service at the same time, and continuing with the report of theoretical scholarly conversation involving the relation between sacred and profane, material culture and immaterial values, had upon religious souvenirs, rosaries and related items at their very core, *Our Lady of the Rosary of Pompei Shrine*, in Italy (Fig. 1).

## 2 Methodology

While we explore, during our journeys, either in search of beauty and truth, either looking for serenity and oblivion, it may materialise the missing of the ones beloved, left for a short or a long while. The extensive and well-reconnoitred culture of the gif-gifting is ineludibly linked to journeys as souvenirs are like they always have been the expression of a moment, of a (tender) thought, of a care. Thus, the first question that occurs, is about the definition of what a souvenir is. It seems proper to utter since the beginning that many scholars have already treated the issue and explored what may belong to the category of souvenirs. Between them, Noga Collins-Kreiner and Yael Zins offer a complete overview over the theme, expressing how souvenirs may even not be tied with tourism itself, in their opinion, and how, at the same time, there is a considerable difference between souvenirs and mementos, accenting the commercial features and the acquisition during the journey of the first one (Collins-Kreiner and Zins 2011: 18–19).

In addition, it seems proper to consider how it is not so significant what will be purchased, but the gif-gifting culture requires unique rituals, balance and care<sup>1</sup> (Moufahim 2013: 437).

Consideration to social values, to the correct interpretation of the roles and to the feelings are a continuum within the gift purchasing activity, because, usually a gif-gifting contains reciprocity, that somehow may be not respected in the occasion of particularly important journeys and with religious-based gifted items (Moufahim 2013: 424, 437).

### 2.1 Less Is the Core: Design and the Gift Gifting Culture

A large part of this presented work arises by an intense and interesting scholarly conversation with Mons. Pietro

Caggiano and Claudio Gambardella. Surprisingly, I found myself in accordance: despite of what it may seem, if what is offered as a souvenir isn't at the same cultural and qualitative level of the place it comes from, either it won't be bought, either it will be but immediately hidden; anyway, it can never deliver the spirit of a unique site, rich in history and culture and at the same time cradle of spiritualism like Pompei is, and neither embody it.

Claudio Gambardella says about the gift-gifting culture that the object is an expression of a feeling but—he continues—when the object is designed isn't a confidential matter anymore: the presence and the preference of a language, codified and chosen, makes somehow all the process shared, manifest and “exact”. According to this language, the designer ought to quarry quality, in a process that Gambardella identifies in *subjectivity* and *inter-subjectivity*. With all the work done in years, and culminated in the exhibition *I love Pompei*, to whom he has invited well-known architects, designers and artist to rethink a souvenir for Pompei, he anticipated of many years what Noga Collins-Kreiner and Yael Zins state:

In addition to momentary experiences, tourism provides tourists with memories that are often treasured long after their return home. For this reason, people need souvenirs – tangible symbols of their travels. This need has been intensified by the current age of material consumer culture. Until now, tourism research has not recognized the importance of objects in modern tourism. We argue that the term ‘souvenir’ must be rebranded to include not only objects that belong to the souvenir typologies existing today but also more ordinary objects that begin functioning as souvenirs later, after the tourist’s return home. Indeed, many tourists regard this kind of souvenir as the most significant kind. The many different aspects of the concept ‘souvenir’, which plays an important role in modern consumer tourism, lays a foundation for future research aimed at mapping the many different meanings of the term. Such research will be of theoretical significance and will also have implications for consumption, such as encouraging the manufacture of different souvenirs to fulfill tourists’ needs, as understood based on new definitions of the term. (Collins-Kreiner and Zins 2011: 26)

Additionally, Gambardella, in his book, states:

The thought that a set of small and little enterprises, specialized in crafted productions, may be developed through a general innovational process in the phases of designing, production communication and distribution, realising new spaces in the market field, thanks to the provision of the design system, besides being the suggestive intuition of the so-called *artidesign* by Alison and De Fusco, has been the engine for a series of activities. (Gambardella 2002, 16–7)

Since 1990, in fact, Gambardella has treated the issue of communicating and renovating the image of souvenirs, basically dedicating the study to the Pompei territorial heritage and aspiring to renovating forms, styles and bridging bespoke craftsmanship tradition into modernity.

<sup>1</sup>In particular, Mona Moufahim quotes Russel W. Belk talking about six rules to be followed: “The perfect gift is characterised by the followed 6 statements: (1) the giver makes an extraordinary sacrifice; (2) the giver wishes solely to please the recipient; (3) the gift is a luxury; (4) the gift is something uniquely appropriate to the recipient; (5) the recipient is surprised by the gift; and (6) the recipient desires the gift and is delighted by it” (Belk 1996: 61).

The souvenir - he continues - as for it is usually seen is closer to an expression of *kitsch*. And *kitsch* has interested anthropologists and some belonging to that area of *radical* design [...]. (Gambardella 2002, 16-7)

According to Gambardella's thought, neglecting the topic from the official design history and critics has been a fact, despite of the enclosure, at the same time, in the discipline's interest of transgressive proposal such as Philippe Strack's dwarfs, done and conceived with the precise aim to produce some surprise, a little movement in the common taste's orientation. It's incredibly relevant when Gambardella quotes Gillo Dorfles, "wishing a souvenir not belonging to kitsch, ex-novo designed by designers, to which ascribe a psychological function - that indeed of reminding" (Gambardella 2002, 18).

During our conversation Gambardella, again speaking about souvenirs and the gift-gifting culture, reports the concept of the *assignation of meaning*, tightly relating it to the design creative process, which is called to the explicit purpose of rendering the landscape's immaterial dimension in a material one.

In this latter sense, what he argues is properly inserted in the contemporary debate on the issue. Collins-Kreiner and Zins, for instance, in their study, eventually focusing also on "the importance of post-journey assignation of meaning to objects" say:

Today, studying the meaning of souvenirs transcends geographical and sociological aspects. It involves an interpretative approach to seeking a hitherto neglected alternative meaning. Present studies assume that souvenirs are products of the culture in which they were created. Hence, they tell us 'stories' from political, religious, cultural and social standpoints. These souvenirs are products of the norms and values of social tradition and order. At the same time, they also help produce culture and tradition. [...] They transform intangible experiences into tangible memories and enable us to freeze a passing moment in an extraordinary reality and to interweave it into our daily lives. Thus far, tourism research has not fully understood the significance of objects in modern tourism. (Collins-Kreiner and Zins 2011: 17, 18)

If souvenir is, or will be in the near future, conceived with the auspicated design process, innovating forms, textures, matters though respecting traditions, at the same time, and finally associating to their own precise purpose of being reminiscent an additional undeniable aesthetical and qualitative value, maybe they will have a longer life in our homes and in our public and private own landscape, enriching and enlightening it (Fig. 2).

## 2.2 Less Isn't a Lore: A Case Study on Pompei Religious-Based Souvenirs

In her work, treating the souvenirs purchased by American women in the Holy Land, Hillary Kaell says:

Despite significant scholarship in anthropology and tourism studies related respectively to gifts and souvenirs, little is known about why and to whom people give souvenir gifts. [...] By giving souvenirs, returned pilgrims both uphold the importance of individuality (as consumers and as believers), while also fulfilling what they believe is their special responsibility to bolster collective faith, particularly in the family. Crucial in this endeavor is how pilgrims negotiate the fluid line between commodity and religious object. They imbue commercial souvenirs with divine presence. (Kaell 2012: 133, 134). Continues Kaell:

Often, pilgrims are pleasantly surprised and report that the souvenir was enthusiastically received. This gift-giving - even if it takes place months after the trip - becomes an extension of the pilgrimage story and often the highlight of the whole experience. (Kaell 2012: 146)

As previously said, the retailing and shopping activities are significantly tied to the religious journey. Somehow this encompasses a paradox, in all the three monotheistic religions, aspiring to modesty and somewhat close to the rejection of unnecessary. While it is bespoke the already cited wide production, and innovation in Judaica, about the Islamic context, Mona Moufahim, in her study, says:

Research by marketing and consumer studies scholars into the intersection of the sacred and the secular has generated rich insights. A number of studies have tackled, inter alia, the sacralisation of secular consumption, the religious rituals associated with consumption practices and the commodification of religious and sacred objects or events [...] Whilst consumption is often contrasted with the more spiritual pursuits of purification, enlightenment and communion with the divine, this study reveals that secular and sacred consumption are entwined in the context of a religious pilgrimage. As such, this article contributes to the conversation on material culture and consumption rituals by focusing on the Islamic context, which has to date largely been ignored in the marketing literature. (Moufahim 2013: 422)

Her thought perfectly goes with Aliakbar Jafari and Ahmet Suerdem study, exploring "The nature of consumption practices in Islamic societies, as we perceive it, is complex, dynamic and paradoxical". (Jafari and Suerdem 2012: 62). Thus they say:

In their everyday life situations, religion becomes part of their (Muslims, *ndr*) culture to an extent that religious practices become mundane cultural norms without necessarily standing out as specifically extraordinary transcendental rituals. These cultural practices are concatenated with history, ethnicity, gender, literature, art and power relations. Therefore, the lifestyles embedded in these cultural settings can also resemble a diversity of such dynamics. (Jafari and Suerdem 2012: 70)

Applying all the study to another specific context, the Christian and Catholic one, it is hard to find relevant differences. It's a fact: we need objects, and they have to be beautiful, because as in the thought of Mons. Pietro Caggiano, beauty may be a path for the divine message. He explains how rituals are a consolation and at the same time a cultural inheritance: in this sense, the designed and eventually handcrafted object stands as a witness. The designer is



**Fig. 2** Eran Lederman and Elan Leor, *Nail Mezuzah*, ph. EL 2008

somehow recalled to the religious sense by the commercial request and within, this process, the spiritual bequest may transpose in the artefact.

Yet, according to Diego Rinallo saying that “For centuries, the rosary proved to be a malleable instrument to promote the Catholic faith, one that could be adapted to different local conditions and political agendas” (Rinallo et al. 2012: 37) it doesn’t appear so bizzare to think, conceive and design a unique line devoted to the rosary, as a sacred object, in its very core, *Our Lady of the Rosary of Pompei Shrine*, as an addition to other needed religious objects, with a new eager state of souvenir.

The matter of a rosary being or not being a souvenir, as it is a religious objects has an answer in the wide production of other religious artefacts and items, excellently designed or not, but finally not consumed for their original purposes. As Rinallo presents in his wide and extensive study about the issue of consumption of rosaries between sacred and profane:

Rosaries are among the most sanctified objects of popular religion. Rosaries can also be fashionable branded goods. Can they, for some, in some ways, be both things? According to some of our fashion-conscious informants, branded rosaries are not purely profane possessions, but something liminal and in-between, something simultaneously sacred, sexy, swanky, and secular. [...] For these consumers, branded rosaries and crosses may have a dual nature, both sacred and profane at the same time. As religious objects, they draw consumers nearer to a sense of the divine, to God. However, they also make consumers

feel more beautiful, more desirable, and more desired. (Rinallo et al. 2012: 36)

Thus, the topic here won’t be seen from the anthropological and sociological point of view, but from the design one. How could a rosary, awful and cheap, express the magnificent splendour of the Holy Mary? How could a bad product narrate of the prettiness of a beautiful land? (Fig. 3).

### 3 Conclusion: Less Is Ore

Similar to an ore-mining process, “less” (here intended as clearness in design, not necessarily related to functionalist aesthetics) has to be searched within the development of a design-driven culture: this latter ought to respect the nature of the gift-gifting rituals and the design process itself, at the same time, shall consider conveying local lore adding, contemporary post-modern material (good) values, aesthetic features, while preserving all the immaterial significances, both personal and common, embodied in the objects itself. Experiences have been done, we could think to the arising quality of souvenirs and merchandising products offered in the Museum in all over the world.

In this designing activity of polishing, clearing the surface from what is not needed, re-reading the forms and eventually considering new materials or re-discovering old ones, it’s worth to enhance the general quality, departing from the designing process exactly, and to let it be utterly perceived,

**Fig. 3** Traumzauberbaum  
Keramik, *Schutzengel Klassiker*,  
handmade ware, ph. LC 2017



maintaining adequate, and as affordable as possible, the final price, for the common good: for the tourists wishing to bring a piece of a land with them home, delivering with it a variety of narratives and for the sacred site itself, which reputation simply grows in accordance with the dissemination of the experiences of the ones who have been there and have brought back along nice, complete, pure witnesses of their narrations. Within the betterment of the touristic experience, a satisfying retailing and purchasing encounter departs from

the object, as a service eagerly offered. In fact as reported by Noga Collins-Kreiner and Yael Zins:

Another reason for the diminishing importance of souvenirs is the increasing difficulty of finding items that are unique. [...] Tourists also appear to have become more particular on subsequent trips, seeking souvenirs that were more unique than those they purchased in the past. As a result of all these factors, as time passed respondents purchased, through calculated acquisition, a smaller number of souvenirs that were of higher quality on the whole (Collins-Kreiner and Zins 2011: 22, 23)



**Fig. 4** Avner Agayof, *Washing Cup, Kiddush Cup, Salt Planet Silver*; ph LC 2016 courtesy of the Jewish Museum London's bookshop

As every possible item and good, in our modern, fluid, internationally connected world can be purchased from anywhere, it is definitely important in this specific, even limited potentially, market field to go for the general accomplishment, offering artefacts and objects that respect and achieve qualitative, aesthetic, cultural requirements, as well as spiritual and immaterial expectations.

Elsewhere, in regard to the relation between sacred and profane that interests the objects related to religion, I expressed the concept of *objectification* and *adjectification* (Chimenz 2016: 407, 408): it seems to me proper to add to this concept the natural afflatus of human beings towards beauty, and as additional enhancement of the need of design-driven process in religious objects as a cultural request for the protection of the site's sacred cultural inheritance.

It was observed in the development of this paper how the gift-gifting culture is common to the three monotheistic religions. Thus, it is correct to opine that this observation is a matter of interest of numerous sacred sites in the world. Aliakbar Jafari and Ahmet Suerdem say, in fact:

Since the premises of marketing theory are founded on the basic notion of consumption, we endeavour to start our thesis by examining the notion of material consumption culture in Islamic societies. In such contexts consumer culture is often portrayed as a threat, harmful to religion as it privileges hedonism, pleasure, individualism and an excessive lifestyle. Yet such a portrayal is superficial and usually reflects a narrow view which demonizes material consumption as the realm of irrational excess and disorder, a realm of blasphemy to be abstained from (Jafari and Suerdem 2012: 62)

Like Jafari and Suerdem I disagree (Chimenz 2016: 408). The search of attractiveness, balance and harmony has nothing to share out with excesses, neither it is to be punished and condemned religiously or socially. On the contrary, when an unpleasant, shoddy object or service is retailed and sold this is weakening for everyone interested in the process.

It is now time to cease considering souvenirs, and in particular the ones related to religion, as something separated from the design discipline. Somehow, within the Jewish culture of Judaica, it has already occurred, for the conservation through renovation of a cultural heritage in the contemporary era. Nonetheless, inexpensive, truly simple souvenirs may be found beside designed fashionable curated products, the latter not offending the first.

So, it's worth to consider religious object and souvenirs as cultural devices that anyhow and anywhere they will be, will narrate about a multiplicity of stories and choices. It's worth these choices to be the good and the right ones, for the eyes, for the planet, for the souls (Fig. 4).

**Acknowledgements** I wish to acknowledge gratefully and warmly Mons Pietro Caggiano, *Head of the Administration of Our Lady of the Rosary of Pompei Shrine*, for all the time and the effort devoted to this ongoing research project and the development of this particular paper. I desire to express my profound and heartfelt thanks to Claudio Gambardella for inspiring this new line in my research path, and its further developments, as well as the writing of this paper. Least but not last, I need to acknowledge the Conference Organizers for the huge work, professionally and eagerly done.

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## Part II

# Heritage Tourism

This part offers new and innovative solutions to the depletion of cultural heritage in terms of tangible sites and intangible knowledge. While the previous part similarly focused on the importance of heritage in sustaining cultural tourism, this part is more heavily focused on offering solutions that are essentially untraditional but, based on research, could be very effective in conserving heritage, promoting and protecting tourism, and improving the quality of life of the people residing next to these heritage sites.

Given that the global economy has shifted to the tertiary service sector, the chapters titled “[World Heritage Management Plans as Opportunities to Foster Cultural Sustainable Development: Fact or Myth?](#)” and “[How will Albania Achieve Sustainability in Heritage Sites Using Digital Technologies?](#)” examine how conserving historical sites and promoting sustainable tourism can drastically improve people’s quality of life. The former chapter critically assesses the role of international organizations including UNESCO and the United Nations in addressing cultural sustainable development issues and enriching

cultural diversity among nations. In the latter, the author explains how digitizing cultural heritage can complement efforts to achieve sustainable tourism. According to the author’s research, using technology can more effectively preserve cultural heritage and encourage tourism thus leading to improved quality-of-life standards.

Other solutions presented in this part include using cultural landscapes in the preservation and improvement of cultural heritage, conserving traditional houses in places like Indonesia where the architecture of houses itself is a very prominent tourist attraction, and adopting policies that were already tested and proven effective in other countries. However, in the chapter titled “[Heritage Cooking as Tourist Motivation: Ambato Case Study](#)” the authors study a city in Ecuador and argue that cultural heritage is not only manifested in ancient buildings or traditional knowledge, but part of a country’s heritage is its food. According to the authors, the existence of particular foods that represent a country’s culture is in itself a tourist motivation that will attract people from all over the world.



# World Heritage Management Plans as Opportunities to Foster Cultural Sustainable Development: Fact or Myth?

Selena Bagnara Milan

## Abstract

Cultural tourism plays a crucial role in facilitating dialogue among cultures, thus enriching cultural diversity and inspiring communities to come together collectively for a common goal; therefore, it represents a tremendous opportunity to advance in the path towards the creative enhancement of cultural heritage, as well as towards a responsible and forward-looking development. At the same time—being the relation between tourism and culture complex and multi-layered—cultural tourism conceals many well-known risks: the obliteration of cultural identities, the eradication of values and the rise of social inequalities, to mention a few. In the case of World Heritage sites, the cohesion and cooperation of heterogeneous communities is not a mere product of proximity and interpersonal contact promoting understanding and respect for diversity, but rather the result of dense intercultural networks that foster a sense of global community, able to deliver key sustainable development outcomes. The way these linkages are formally managed consistently influences the local cultural, environmental and socio-economic effects of tourism. From the above perspective, this paper aims at elaborating on the conceptual framework that gives meaning to the sustainability of cultural tourism. In particular, it explores the strategies exploitable to bring everybody together towards the common cause, which is generally accepted being the conservation and enhancement of cultural heritage through an approach of cultural competence and creativity and, in doing so, improving the quality of life and well-being of both host communities and visitors in an inclusive way. Furthermore, the author seeks to investigate whether or not UNESCO management plans are

generally equipped to address cultural sustainable development issues in different scenarios. The ultimate purpose of this contribution is to achieve the following results: (1) opening a debate about the complex issues that surround the relationship between culture and tourism in light of the principles and values contained in declarations, conventions and recommendations adopted by UNESCO, the United Nations and the European Union; (2) defining the objectives upon which the quality of both the design and the implementation of World Heritage site management plans depend in order to involve diverse communities in the enhancement of cultural heritage, and in the achievement of local sustainable development; (3) identifying those general strategies and tools that allow us to include all the above objectives in a management plan, notwithstanding the institutional and normative systems in place.

## Keywords

Cultural diversity • Cultural sustainable development  
Cultural tourism • UNESCO management plans • World Heritage sites

## 1 Introduction

The way and extent to which we convey our natural and cultural heritage—which tangibly and symbolically manifests the history of civilization of a distinctive geo-cultural area—to people, groups and nations through tools such as cultural tourism is intimately associated, in its different forms, with the socio-politico-economic characteristics that distinguish the various societies. Furthermore, it is indicative of the level of cultural and identity awareness, and it is commonly associated with the sense of community and interpersonal networks in place.

World Heritage sites—cultural sites in particular—are not simply magnificent pictures to admire, but composite events

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that those who encounter them experience, with material, intellectual, emotional and spiritual connotations. They exist simultaneously both in the past and in our own era, persuading us that something done or shaped by humans can lastingly endure and become ‘material testimonials having a value of civilization,’ to use a vivid definition borrowed from Italian law (Franceschini 1967, I).

Tourism has an important role in bringing people together, in promoting dialogue and socio-cultural engagement, thus becoming a unique ‘resource for development,’ and in so doing contributing to the implementation of crucial aspects of its own sustainability, that is to say, ‘preserving cultural and natural heritage [...], making cultures and civilizations better known, improving daily living conditions and reducing poverty’ (UNESCO 2006, p. 4). Nevertheless, the key to success in the development of winning strategies and policies for durable development, whether they are related to the safeguarding or the management of cultural and natural heritage, is the design of plans that are tailored on the ‘specificities of local cultures,’ as pointed out in numerous UNESCO documents and experiences (Bandarin et al. 2011, p. 20). This is achievable only by involving local communities in the effort, transmitting a clear sense of purpose, fostering an environment that supports social relations in terms of reciprocity and integration; and last but not less important, supporting local traditions, know-how, traditions, and creating an organized setting able to build up cultural capital (Margiotta 2014).

Managing World Heritage sites, by reason of their outstanding universal values, means managing part of humanity’s common heritage, which inevitably implies the recognition that cultural diversity—as brilliantly stated in the Nara Document on Authenticity (ICOMOS 1994, art. 6)—‘demands acknowledgement of the legitimacy of the cultural values of all parties.’ The former principle is extended to enable the concept of sustainability through the Hangzhou Declaration (UNESCO 2013), which linked sustainable development and well-being to the cultural dimension, reaffirming once again the universal principles concerning cultural diversity (UNESCO 2001, 2005), ‘thus enhancing opportunities and human capabilities while promoting mutual understanding and exchange among peoples’ (UNESCO 2013, p. 3).

It is the author’s opinion that a forward-looking World Heritage management plan ought to focus on the principles illustrated above and find a methodological approach—consistent with the theoretical frameworks set up by UNESCO—to transpose them in operative measures, generating a supporting system for both the conservation and the enhancement of cultural heritage, along with an enduring local sustainable development. For the same reason, the way tourism policies and attitudes are designed and integrated

into a World Heritage management plan can have strategic effects on the cultural environment, and on the overall balance of communities, with the potential to foster cultural sustainable development.

## 1.1 Communities and Cultural Diversity

We are all acquainted with the universal principles concerning cultural diversity as defined in the Universal Declaration of Cultural Diversity (UNESCO 2001), and in the Convention on the Protection and Promotion of the Diversity of Cultural Expression (UNESCO 2005); as well as with the importance of ensuring ‘the active involvement of our local communities and [indigenous people] in the identification, protection and management of our World Heritage properties’ (UNESCO 2002, p. 6). The latter is achievable by promoting a sense of place, sense of community and a shared appreciation of values able to spur connectedness, creativity, thus calling for new cultural approaches that nurture a harmonious sustainable development. From the local to the global level, it is generally recognized that human well-being is linked to the level of socio-cultural and aesthetic fulfilment reached by a specific society; hence, a community’s sense of belonging and degree of commitment are associated to concepts such as ‘beauty’ and ‘culture,’ which are able to generate consensus and suggest valuable community building strategies (Fusco Girard 2004, 2009; Greffe 2012).

Nevertheless, the link between cultural diversity and sense of community is very fragile: respect for diversity does not automatically correspond to the formation of community cohesion, as pointed out in recent studies conducted at the Michigan State University, in which the authors argue that intergroup contacts may ‘promote respect for diversity, but may prevent the formation of dense interpersonal networks that are necessary to promote a sense of community’ (Neal and Neal 2014, abstract). In today’s world, there is a very thin line between host communities and visitors due to the high mobility rate of people and ideas; therefore, the issue of establishing a common perspective between distinct groups is cogent and needs to be addressed.

The design of cultural tourism policies is still very radicated in the national, state and local spheres, which are made of distinct institutional, legal and economic systems; moreover, it is made by an array of small and privately owned businesses (UNESCO 2006, p. 9). Consequently, it becomes crucial that new and cross-cultural tourism frameworks play a strategic role in the level and quality of participation of communities in the safeguarding and promotion of cultural heritage, which is possible by incorporating those key concepts—that the author will soon illustrate—able to contribute

to an effective dialogue among groups and to the overall sustainability of tourism in a specific geo-cultural area.

## 1.2 The Meaning of Sustainability in Cultural Tourism

Tourism cuts across many fields and disciplines joins different people and places, and all aspects of life in a dynamic way. Consequently, it is at the heart of the concept of sustainable development, along with culture to which it is intimately connected (UNESCO 2002).

In a world characterized by globalization, the meeting of visitors and inhabitants and the establishment of new socio-economic activities are not sent from inconveniences, as it inevitably brings new sets of values that often clash with the established ones. Consequently, cultural tourism becomes sustainable when it is able to extend its dominion beyond the economic realm and embracing the one of human development by incorporating concepts such as cultural values, cultural diversity, cultural significance of a place, well-being, democracy and human rights, as introduced and outlined in the Nara Document on Authenticity (ICOMOS 1994), in the Faro Convention (CoE 2005), in the Report of the Johannesburg Summit of 2002 (UN 2002), and more recently established in management strategies through the Burra Charter (ICOMOS 2013).

The way these issues are addressed in policy and management praxis varies extensively and makes the difference between successful and ineffective strategies in the long term. Conversely, the socio-political system in place, the economic status and the quality of the natural environment, as well as delicate matters such as ownership and access to heritage, could threaten the establishment of these concepts, thus jeopardizing the sustainability of development (UNESCO 2006). That is the main reason why a reliable monitoring network of local, national and international observatories becomes the ideal tool in order to detect both positive and harmful impacts on the cultural and socio-economic environment of a World Heritage site.

## 1.3 World Heritage Management Plans

UNESCO Operational Guidelines (OG) provide guidance on the application of the World Heritage Convention (WHC), giving a framework for developing World Heritage management plans in order to protect the Outstanding Universal Value (OUV) (UNESCO 2016). References to management in the OG are contained in paragraphs 108–118 and indicate as common elements of an effective management system the inclusion of the following aspects:

- A through shared understanding of the property by all stakeholders;
- A cycle of planning, implementation, monitoring, evaluation and feedback;
- An assessment of the vulnerabilities of the property to social, economic, and other pressures and changes;
- The development of mechanisms for the involvement and coordination of the various activities between different partners and stakeholders;
- The allocation of necessary resources;
- Capacity building; and
- An accountable, transparent description of how the management system functions.

These are the formal and cogent aspects that UNESCO requires to be addressed, without being restrictive about the nature of the actual plan, giving State Parties ample choice of interpretation and application, and allowing for sufficient flexibility of the plan in order to adapt to the actual characteristics of the site, as well as to the institutional, legal and managerial system in place.

In view of this, what are the meaningful elements that a management plan needs to contemplate and incorporate in order to become a vehicle of cultural sustainable development? The answer to this query is to be found in the territory, in the self-consciousness and in the aesthetic desire of the local communities to present themselves to the world by creating an appealing and organized setting for visitors and tourists, as well as a socio-economic environment able to attract both local and transnational creativities (Greffé 2009). The management plan should become a mirror of the local desires, imageries, identities and hopes of the inhabitants of a geo-cultural region (Bagnara Milan 2016a), gazing to a future synergistically open to the participation and contribution of others.

If it is true that building is like writing, as it helps to preserve, ‘to keep a record of what matters to us’ (de Botton 2006, p. 121), it follows that the impulse to cultural heritage conservation and stewardship is linked to the universal desire to communicate and celebrate our own identity and history through a modality that uses a *logos* that differs from words. As originally and magisterially observed by Ralph Waldo Emerson in his *Natural History of the Intellect*, it is ‘memory’ that ‘holds together past and present, beholding both, existing in both, abides in the flowing, and gives continuity and dignity to human life’ (Emerson 1909, p. 64). Nevertheless, our memory is selective, and carefully but sharply forsakes ‘what does not comply with its nature’ (Pietropoli 2016). Therefore, a management plan should leave behind what of a site is not considered relevant by the collective memory—which is made of both tangible and intangible elements—and be grounded in the participation of

the local communities, capturing and integrating the true identity qualities that people recognize as part of their cultural heritage, thus ‘promoting respect for cultural diversity and human creativity’ (UNESCO 2003); also through the establishment of a common language as expression of a primary, mutual interest.

Since World Heritage sites, like cultures, involve both continuity and change, in any action concerning the conservation and management of a site it is fundamental to recognize ‘this spirit, this “non-physical” essence and authenticity of the heritage, and its relation with the society’ (Jokilehto 1994, p. 34). By acknowledging this relationship, we allow the World Heritage site to become an open palimpsest, in which the values inherited and the essence of the intangible cultural heritage—which is made of ‘practices, representations, expressions, knowledge, skills, as well as the instruments, objects, artefacts and cultural spaces’ (UNESCO 2003)—can be properly determined and verified through their continuity in time, and fully and truthfully considered in relation to the tangible aspects in any decision regarding the site, avoiding fabrications, distortions or omissions. Hence, the concept of authenticity—which is one of the three pillars of OUV within the WHC—admits change by re-generating the values inherited from the past, and re-interpret them reflecting the notion of cultural diversity’ (Jokilehto 2006, p. 7).

The third key issue is ‘integrity,’ which is a ‘measure of the wholeness and intactness of the natural and/or cultural heritage and its attributes’ (UNESCO 2016, par. 88), and a crucial factor in order to convey the values and the significant elements of the World Heritage site. According to the OG, a property meets the conditions of integrity when: (a) it includes all the elements that represent the property’s OUV; (b) it is characterized by ‘completeness’ in its attempt to convey the full significance of the heritage site; (c) the general state of conservation is adequate to transmit the OUV. Nevertheless, to the visual and structural integrity we need to add an ‘in-depth examination of the social-functional integrity of the site in the light of its values’—as summarized by Jokilehto (2006, pp. 13–14)—by ‘the identification of the functions and processes on which its development over time has been based, such as those associated with interaction in society, spiritual responses, utilisation of natural resources, and movements of people.’ Therefore, a historic resource must be able to communicate its significance by retaining most (if not all) of its attributes of integrity, which are linked to its location and setting, architectural design, materials and workmanship, functions and processes, and/or association to a particular historical event or activity, to mention the principal ones.

## 2 Objectives of a World Heritage Management Plan

The preliminary study for a World Heritage management plan ought to be able to capture all the aspects related to the former key issues—collective memory of the local communities, authenticity and integrity of the site—and transpose them into general objectives, which can enfold both individual and socio-economic benefits.

The main objectives linked to the aspect of collective memory can be outlined as follows: (1) collaborative effort between all interested parties to identify and formalize the collective memory associated with the World Heritage site through a bottom-up process, ‘for what people make of their places is closely connected to what they make of themselves as members of society and inhabitants of the earth’ (Basso 1996, p. 7); (2) recollection of people’s ‘memories’ by the employment of perceptual mapping, which uses individual perceptions and experiences in order to identify the subjective relationships with a place (Leopold 1949); (3) evaluation of individual and social knowledge, capacities, activities and practices of the local communities that shaped the site both in space and time.

The aspect of authenticity calls for the pursuing of the following objectives: (1) recognition and legitimation of the diversity of local perspectives, belief systems and values (ICOMOS 1994, art. 6); (2) evaluation of all sources of information and their various aspects, both internal and external (art. 9); (3) identification and interpretation (with further implementation) of the most important activities (human, social and economic) associated and/or connected with the site, and their meaningful association with the OUV (ICOMOS 2013, art. 23–25).

Lastly, the attribute of integrity requires the most in-depth and methodical examinations: (1) analysis of the state of conservation of the site and its evolution over time in order to find how the spatial and visual aspects have changed, with particular reference to materiality, design and workmanship; (2) assessment of the functions and processes associated with the heritage site in time and space (Jokilehto 2006, pp. 12–14); (3) continuous monitoring of the activities and services in place and their impacts on the state of conservation of the site, as well as on the human perception of the OUV.

Table 1 presents a comprehensive and realistic set of objectives, which epitomizes the first step to establish the context for more detailed and longer-term aspirations, the latter feasible to include assessment of possible success and estimated programmes for implementation. The associated benefits are multiple and address core issues such as historical understanding and significance, cross-cultural knowledge, awareness, social inclusion, ethical approach, cooperation and development.

**Table 1** Objectives and benefits

Key issues	Objectives	Benefits
Collective memory	Collaborative effort to identify and formalize the collective memory associated with the site carried out in a bottom-up process by local communities	Combination of multiple experiences as well as goals Management built on social learning and cross-cultural knowledge
	Recollection of memories through perceptual mapping, that is the personal relationship with the site based on individual perceptions and experiences	Improved awareness of values perceived as part of people's experiences
	Evaluation of knowledge, capacities, activities and practices of the local communities that shaped the site both in space and time	Increasing ethical attitude towards a responsible use of the site, taking into account both private and societal needs, as well as of those of future generations
Authenticity	Recognition and legitimation of the diversity of local perspectives, belief systems and values	Preservation and development linked to a cultural diversity approach, ensuring the active involvement of local communities in the identification, protection and management of the site Facilitation of international cooperation
	Evaluation of all sources of information and their various aspects, both internal and external	Stewardship and management linked to various dimensions: artistic, historic, social and scientific Multidisciplinary collaboration
	Identification and interpretation of the most important activities (human, social, economic, etc.) associated and/or connected with the site, and their meaningful association with the OUV	The connection of cultural heritage to sustainable development: site becomes a central ground for long-term human, cultural and economic sustainability
Integrity	Analysis of the state of conservation of the site—with reference to materiality, design and workmanship—and its evolution over time in order to find how the spatial and visual aspects have changed	Collaborative management brings over commonly associated values, positively influencing people's attachment to the place and their attitude towards its stewardship
	Assessment in time and space of the functions and processes associated with the heritage site	Development of proactive strategies to respond to uncertain changes The work ethic that emphasizes responsibility, participation, and communication in the planning and management of the site
	Continuous monitoring of activities and services and their impacts on the state of conservation of the site, as well as on the human perception of the OUV	Improved relationship between services, site and human well-being in fast-changing scenarios Possible institution of observatories

By pursuing objectives linked to the aspect of collective memory, a management plan helps improving the general awareness for the values and experiences of the local communities—building its foundations on social learning and cross-cultural knowledge—and increases the ethical attitude towards a responsible use of the site by taking into consideration the needs of present and future generations, both private and societal.

The aspect of authenticity gives the opportunity to managers, policymakers and practitioners to explore the relationships between cultural diversity, intercultural dialogue and sustainable development (UN 2002), also by investigating the role of cultural tourism in the critical interaction between tourists and host communities—from the local to the international level—in the overall management process

that postulates the active involvement of communities. Through the identification of the most important activities (human, social, economic, etc.) associated with the World Heritage site and the evaluation of all sources of information—in the ultimate 'effort to document clearly the particular nature of authenticity,' as suggested in the Nara Document on Authenticity (ICOMOS 1994, Appendix 1)—the management plan will be able to reflect the various dimensions (artistic, historic, social and scientific) of the heritage site, calling for a multidisciplinary engagement.

The analysis and continuous monitoring of the state of integrity of a heritage site, with reference to its visual, spatial and functional aspects, along with the impacts of the ongoing local activities, entail the employment of collaborative management strategies, as well as the establishment of

a scrupulous work ethic that emphasizes responsibility, communication and participation. A mutual effort will evoke and nurture common values, with positive effects on people's attachment to the place, contributing to both their sense of community and individual well-being, hence to their attitude towards its stewardship (Nassauer 2011).

Subsequently, the former objectives will translate into clear and agreed strategies able to foster a durable sustainability, which is the long-term goal of a management plan.

### 3 Strategies

The management of a World Heritage site is generally understood as being a 'local endeavor,' guided and affected by the normative and institutional system in place, and shaped by the socio-economic reality (Bagnara Milan 2014, p. 150). The UNESCO OG, in order to preserve the OUV of the site, invite the State Parties to demonstrate adequate 'protection of the property from social, economic and other pressures' through 'legislative and regulatory measures at national and local levels' (UNESCO 2016, par. 98). In order to 'ensure the effective protection of the nominated property for future generations,' a management system must be established (par. 108). Notwithstanding, the sphere of influence and effect of a management plan is not limited to the local area but it can extend to much broader scenarios. For this reason, the WHC recognizes that in the case of World Heritage sites—'whilst fully respecting the sovereignty of the States'—'it is the duty of the international community as a whole to co-operate' for their protection, as well as for their identification and conservation (UNESCO 1972, par. 6–7). In doing so, the Convention acts as a global regulatory system representing universal interests over the so-called heritage of mankind, which sites and domestic authorities cannot leave out of consideration in their daily planning and regulatory practices affecting, both directly and indirectly, World Heritage sites (Battini 2010).

Therefore, a World Heritage site management plan—for the flexibility granted by UNESCO's unique heritage approach—is an extraordinary tool of integration, which is a key term in sustainable development, that is a kind of development able to strategically merge different, and often clashing, realities and agendas by building meaningful structures between nations, people and cultures through consensus and collaboration, as well as through a variety of visions and frameworks. This fosters a *modus operandi* competent to contribute to the implementation of important

aspects of governance issues connected to tourism and culture, such as the raising of awareness and knowledge around the universal values of World Heritage sites, the improvement of community awareness and engagement, intercultural dialogue and exchange, the recognition of cultural rights and the highlighting of the creativity of cultures.

Notwithstanding the institutional and normative systems in place, the inclusion in a management plan of a wide-ranging and forward-looking set of objectives—like the one suggested in Table 1—requires the adoption of various strategies to be implemented at all levels of decision making, as well as an integrated system of monitoring and reporting. It is the author's viewpoint that the main strategies exploitable for the above purposes are connected to the following 'levers':

- Integration of management and institutional systems, and interdependence of the regulatory systems connected with the WH site, from local to global (Bagnara Milan 2016b);
- Extension of capability building initiatives to a wide variety of practitioners, institutions, communities and networks (Margiotta 2014);
- Participation of civil society in cultural governance, furthering direct responsibilities for heritage conservation and management (Bagnara Milan 2016b); and
- The meaningful exchange between tourists and local communities, also through the formation of both mediators and tourists, educational activities, and the effective use of media, arts and literature (UNESCO 2006).

The various levers are not to be considered in a univocal way; rather, dynamically and each one with a different hierarchal importance (Campeol 2016). They will be taken into consideration based on the specific characteristics of the territory (cultural, environmental, socio-economic and political), the level of social viability and cultural diversity, the relationship between stakeholders and between formal and informal organizations, the intercultural networks in place, the model of international exchange and cooperation and any other factors affecting the outcome of this 'multi-levers' approach.

Once the strategies have been put into effect, the next step will be the analysis of the sustainability of the plan, with the principal purpose of guaranteeing a sustainable development in both cultural and socio-economic terms. The evaluation ought to be conducted considering the following aspects:

**Table 2** Planning for and monitoring of the sustainability of a management plan

(1) UNESCO's agenda and goals	Sustainability analysis	(1a) Recognition of the 'cultural and socio-economic development' dimension of the plan
(2) Key issues of a management plan		(2a) Integration of general objectives
(3) Statement of OUV and its impacts at all levels of decision making		(2b) Selection of specific and detailed objectives
		(3a) Verification of the hypothesized effects of the plan on the OUV
		(3b) Comparative analysis of possible management alternatives

- Integration of the key issues (and related objects) at the very first stages of the management plan, and throughout the management process;
- Importance of screening and scoping;
- Role of site and management agencies;
- Internal protocols of all domestic planning and regulatory government authorities with reference to the UNESCO's agenda;
- Centrality of participation processes and other bottom-up strategies;
- Reasons for adoption and approval of planning and regulatory measures affecting the WH site; and
- Monitoring, periodic reporting, and re-orientation of both the management plan and the inherent projects.

#### Planning for and monitoring of the sustainability of a management plan

Table 2 illustrates the three stages useful to build and verify—both ex-ante and ex-post—the sustainability of a management plan through its compliance to the three key issues illustrated in this article: collective memory, authenticity and integrity.

## 4 Conclusions

Considering that the 'area of influence' of World Heritage sites do not coincide with their physical realms (UNESCO 2016, par. 104) and that it is, therefore, necessary to place them in a broader context, also due to the fact that greater complexity brings new challenges concerning heritage properties in the global arena; it has been the author's attempt to propose a conceptual framework to which World Heritage responsible management parties (from managers to site authorities) shall conform in their effort to comply with the requirements of the UNESCO Operational Guidelines, in order to contribute to the development of management plans

that, whilst protecting the values of World Heritage properties and the Universal Outstanding Value, steadily embrace a sustainable development praxis.

The illustrated approach originates from three key issues within the concept of World Heritage—collective memory, authenticity and integrity—and contemplates a set of related objectives to pursue in the early stages of management planning, and to verify ex-post. Its application suggests that a high standard of management will be employed and that all stakeholders—actors, site authorities, enablers and facilitators—will receive proper guidelines and training, with the ultimate goals of increasing participation and collaboration, and of developing capability building through a coherent process of awareness-raising and community empowerment.

It is a fact, not a fabrication, that the World Heritage Convention itself acts globally as a 'procedural model of legal and institutional integration' (Battini 2010, p. 43), pushing domestic authorities to consider all the possible effects of their decisions and actions affecting a heritage site of Outstanding Universal Value. In her contribution, the author recognizes that UNESCO has launched and pushed forward a number of normative tools and actions important in terms of culture, tourism and development. Nevertheless, the role to implement them and making new and significant linkages—thus filling the gap between local, national and international governance levels—belongs to the local communities (and their representatives) as a 'collective responsibility to advance and strengthen the interdependent and mutually reinforcing pillars of sustainable development' (UNESCO 2002, Annex). Hence, the Convention, whilst pursuing the protection of World Heritage properties, bears in its 'people-centred and place-based approach' (UNESCO 2013) the seeds of sustainability and development, so that by means of strategic tools—that is, first and foremost, the World Heritage management plans—the 'quality of life of our communities is improved, through appropriate activities such as sustainable tourism' (UNESCO 2002, art. 6).

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# The Importance of Digitalization for Sustainable Cultural Heritage Sites in Albania

Ermelinda Kordha, Klodiana Gorica, and Kozeta Sevrani

## Abstract

The global economy growth is depending more on the development of service sectors and the digital technologies. Tourism as one of the most important service sectors, is driving cultural heritagelocal economy because it employs people and guarantees more revenues for local communities by using resources involved. Anyway, the use of resources has led to the need for sustainable development, since the future of next generations depends on the finite resources. Tourism is one of the industries that have embraced the sustainable development philosophy since it can be managed to be more careful about the resources, without compromising revenues. The most important elements for visitors and as such, for tourism development in a country are its resources in cultural and natural heritage. There is a close relationship between tourism and heritage. Cultural heritage can attract tourists to a site, and for this reason tourism can be also seen as the industry, which may be more interested in protecting this heritage. Digital technologies are sustaining the tourism industry in all its value chain, by bettering processes, by introducing innovative products, by bettering destinations marketing etc. But what is more important the digital technologies can contribute to manage the tourism sites in a sustainable way. *The aim of this paper* is to point out the importance of digitalization of cultural heritage in developing a sustainable cultural heritage tourism. Since cultural heritage tourism is one of the most important niche market in tourism, as ascertained by WTO, heritage sites need to be managed sustainably and this could be

done by using digital technologies. The illustration of Albania as a case study will show the process and steps to be followed to benefit adequately from the use of Information and Communication Technology (ICT) in heritage sites. *The methodology* is following the two steps: literature review and case study illustration, which will try to identify the right use of digital technologies that would help in achieving sustainability in heritage sites. Albania as the case study in question, is one of the latest destinations that has emerged in the Balkans only in the last decade. The tourism sector is growing and is being seen as one of the most important sectors for Albanian economy. Albania is differentiating its brand mainly by its natural and cultural heritage. There are different types of protected areas as part of natural heritage, while there is a list of cultural objects, museums, castles, festivals etc. as part of cultural heritage. The tourism flow in these sites is growing. On the other hand, tourism activities of different subsectors in Albania, are being more and more sustained by digital technologies. We have examples of using applications for reservations in accommodation business, social media for tourism sites and different digital technologies used by tour operators and marketing organization. The latest initiative is the digitalization of cultural heritage by the Ministry of culture. But the role of digital technologies is still weak in sustainable development in digital sites. The recommendations are focused in strengthening this role in types of heritage sites.

## Keywords

Sustainable development • Cultural heritage • Heritage sites • Digital technologies

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## 1 Introduction

Nowadays economic growth is one of the challenges that are facing a lot of developed and developing countries. But growth depends on using resources and another challenge faced, especially in developing countries, is the exploitation of resources in the right way, without compromising the future. That is why the concept of sustainable development is one of the most important and the most used when talking about growth and development.

Sustainable development is defined as “development, which meets the needs of the present without compromising the ability of future generation to meet their own needs” (United Nations General Assembly 1987, p. 43). Tourism is one of the industries that have embraced the sustainable development philosophy since it can be managed to be more careful about the resources, without compromising revenues. In light of correct use of resources, the cultural and natural heritage of a country is the most important element for tourism development, because it is motivating a segment such as cultural tourist, but also attracting and enhancing the experience of all visitors. There is a close relationship between tourism and heritage, so tourism can be also seen as the industry, which may be more interested in protecting this heritage.

On the other hand, there is also a relationship between digital technologies and sustainable development. Many authors in their work show that digital technologies are sustaining tourism industry in all its value chain, by bettering processes, by introducing innovative products, by bettering destinations marketing, etc. But what is more important is that the digital technologies can contribute to manage the tourism sites in a sustainable way.

Studies have shown how the hospitality sector have adopted the use of technology (e.g., Ham et al. 2005; Fuchs et al. 2010) mostly in the context of organizations. For the engagement of tourists in site with technology, some studies have outlined some specific projects in the form of testing of prototypes applications (e.g., Schmidt-Belz et al. 2003; Tjostheim et al. 2004; Edwards et al. 2010) or acceptance of mobile services (e.g., Bader et al. 2012).

There are also studies that focus on destinations and technology (Ali and Frew 2010a; Buhalis 2003) and on digital technologies use for better management of cultural and heritage resources (Ch'ng 2009; Delouis 2001; Anderson et al. 2009; Liritzis et al. 2015).

But there is a gap in relating sustainable tourism in cultural and heritage sites through technology use. So, *the aim of this paper* is to point out the importance of digitalization of cultural heritage in developing sustainable cultural

heritage tourism. Since cultural heritage tourism is one of the most important niche markets in tourism, as ascertained by WTO, heritage sites need to be managed sustainably and using digital technologies could do this.

The paper will focus on why sustainable development, tourism heritage sites, and digital technologies are conceptually related. The illustration of Albania as a case study will show the process and steps to be followed to benefit adequately from the use of ICT in heritage sites.

### 1.1 Methodology

Methodology is following the two steps: literature review and case study illustration. Literature review will focus on three key pillars: sustainable development and tourism, digital technologies and sustainable tourism, and digital technologies and heritage sites. The case study illustration, through exploratory research, will identify how Albania is trying to benefit from the use of digital technologies for types of heritage sites that would achieve sustainable tourism.

## 2 Literature Review

The Brundtland commission, which is the World commission on pollution and negative impacts on environment and Development, defined sustainable development (SD), in its report in 1987, definition which is mainly concerned with the sustainability in the overall development context, even though it emerged from the international concern about the relationship between development and environment. This overall development comprises the three pillars: economy, social development and environment. A crucial role on the development of the three pillars is undertaken by technology development.

### 2.1 SD and the Role of Technology

First of all, let us explain the concept of general purpose (GP) technologies and their role in development. Some technologies affect all the aspects of economies, transforming the organization from the social and economic aspects. These are called GP technologies. Examples are ICTs, telecommunications, computing, and the Internet. Different technologies have different positive and negative impacts on development. As such, especially in the new millennium, the development of some new technologies has raised the interest to enable the development of sustainable forms of

organizations from the economic and social point of view. The impact that digital technologies have had on the work of economies and societies is profound and visible at all levels, from individuals and families to enterprises, administration, and also global markets and culture (Souter et al. 2010). It includes the following:

- Major changes in the production of goods and services,
- Traditional goods digitization and traditional services individualization.
- New range of business opportunities creation within ICT sector (products and services implying technology) itself.
- Flexibility of government regulations among administration, businesses and consumers, including here tax regulations and intellectual property.
- Increases the extent to which individuals can access information.
- Enables individuals to publish material of all kinds.
- Enables the capacity to communicate immediately at a distance.
- Networking between individuals and organizations, within and beyond national boundaries.

According to Butler (1999), the introduction of Sustainable Development concept, more than other concepts contributed to the change of tourism nature as an important sector in the global arena and markets. So the next concepts will focus on literature about sustainable tourism and its relation to technology.

## 2.2 Technology and Sustainable Tourism

Tourism has become one of the leading world industries. According to the World Tourism Organization, between 7 and 8% of the total worldwide export of services and goods is generated by the tourism sector. As an important sector, the ICT sector, supplying digital technologies in the form of products and services, has been a source of transformation of the tourism industry, not only enabling change, but also inducing it (Poon 1993; Werthner and Klein 1999; Buhalis and O'Connor 2005), e.g., the travel industry depends entirely on information supplied nowadays by the effective use of applications, databases, Internet, and the World Wide Web, implying that the digital technologies are critical for the competitiveness and prosperity of this sector (Law et al. 2009). Another aspect of tourism, destination management, according to Racherla et al. (2008, p. 412), requires such knowledge that is entirely based on destination resources where social, economic and cultural dimensions prevail and the proposed notion of creating future knowledge-based destinations is dependent entirely on new technologies.

Researchers have also recognized the potential of digital technologies to support sustainable tourism. It can be supported by a variety of technology-based applications (Ali and Frew 2010b). These digital tools include economic impact applications, geographic information system (GIS), software that deals with forecasting (weather, climate, ocean change, etc.), destination management systems (DMS), etc.

## 2.3 Digital Technologies and Heritage for Sustainable Tourism

Most valuable resources for tourism sector are cultural and natural heritage. On one hand, tourism is developing new segments and niche markets toward the use of heritage, and on the other hand a country needs its heritage to be managed sustainably, and tourism is one of the sectors that can contribute in preserving heritage. The use of digital technologies should be taken into consideration also in developing this tourism alternative, for the purpose of sustainable development, as previously analyzed.

Many forms can show their benefits, from 3D modeling of archaeological sites to large-scale digitization projects for the long-term preservation of material heritage. The digital media can be used to increase and broaden public participation in heritage culture. One focus is on how the Internet can help to provide a “shop window” for museums, galleries, and heritage, motivating physical visits to site, while the other deals with the use of the digital technologies to provide a space for more dynamic, two-way engagement with heritage culture, which will provide a complementary experience to the physical visit. So, this will enhance the cultural value of heritage through a range of phenomena (e.g., user-generated content and metadata, online communities, crowd-sourcing projects). The transformation of cultural institutions into state of the art, networked organizations which are defined as cultural service providers (Forte and Missikoff 2003) is a process affected from technology as a platform for transformation.

In heritage tourism website, design is very important because either tourists or potential tourists will become excited while seeing well-ordered web pages, which are attractive and full of important, useful information that gives real pictures of tourist destinations.

Guttentag (2010) identified six principal areas where other types of digital tools, such as virtual reality (VR) technologies, are used within the tourism sector. These areas are marketing, planning and management, heritage preservation, education, accessibility, and entertainment.

Heritage preservation can benefit from popular application of in-site VR technologies at museums and historical sites where the aim is to minimize human traffic and

deterioration due to sensitive nature of the heritage itself, or even due to overcapacities. VR technologies have great potential to support sustainable tourism practices in heritage sites because they contribute to their viability through the exploitation in the areas identified by Guttentag (2010) and Cheong (1995).

Geographic information systems (GIS), on the other hand, are also used in relation to cultural heritage tourism. They include different software that manage and analyze geographic data, correlated information to a spatial reference, i.e., a specific position on the earth surface. The World Wide Web contains a large amount of information for tourists, in a countless number of websites. An advantage of GIS (and a WebGIS) is the centralization of all interesting data from different sources, in a unified environment and the visualization of data on maps, which are the most natural ways to present data as well as the most user-friendly way to present tourist information. Maps and information on natural and cultural heritage connected to tourism application are an excellent contribution to capacity building and awareness-raising of visitors.

The rise of new digital technologies has facilitated not only active two-way engagement with heritage, but also a broadening of what we mean by heritage and how it can be accessed, through the co-production of exhibitions, oral histories, and other forms of display and archive based on personal remembrance, recollection, and interactivity (Adair et al. 2012).

Other authors have begun to explore the impact of the digital on the consumers of heritage culture, focusing on questions of sustainability and the difficulties of maintaining genuinely two-way participatory relationships between the public and heritage institutions and the challenges this can generate for such institutions (Thornham and Popple 2013). User-generated content and the crowd-sourcing of heritage are also having effects on museum practices globally—particularly the politics and ethics of display—by reviewing both the existing body of literature on museums and the digital and current live digital content from a variety of international contexts. By including reflective cultural blogs, digital policies of heritage organizations, and virtual exhibits within the remit of our review, we hope to offer practical evidence for museum professionals in order to allow them to reflect upon the use of existing and emergent digital technologies, in order to engage audiences more fully in the production and safeguarding of heritage.

### 3 Case Study, Digitalization of Heritage, and Tourism Development in Albania

Culture and the Cultural Heritage have a dedicated ministry, which is responsible for arts and culture. According to ministry experts, digitalization has been one of the tools that have supported all the components of art and culture through proactive programs, e.g., digitalization of the National Library House has been completed and it will have an increased role in the training of other libraries in terms of the proactive approach toward the reader and promotion of the reading culture.

According to Ministry strategy for cultural heritage, it needs a long-term development vision as well as an implementation of this vision in the territory, relative to different types of heritage.

After a long time since socialist regime fall, in 1990s, with no care for cultural heritage, an immediate and detailed diagnosis of the state of play of the cultural heritage across the territory has been undertaken. The priority has been to fulfill all the recommendations of the World Heritage Committee and elaborate a vigorous action plan respecting UNESCO-established deadline.

A risk map is compiled for all the unique monuments, the historical centers, and archaeological parks. A detailed digital database is the result of the process. The digitized list of monuments gives the chance to update the list on an accurate and regular basis and verify the status of the registered cultural monuments.

In accordance with the national strategy for cultural heritage, a number of other institutions education and research and local administration and non-governmental organizations, have undertaken different projects for the digitalization of cultural heritage.

#### 3.1 Projects Related to Tourism and Cultural Heritage in Albania

##### *Digitization of National Library*

An institution of cultural heritage related with library that has been the object of digitization is National Library of Albania (NLA) as “National Memory” keeper of the national heritage in writing and in print as well as leader in preserving and promoting treasured heritage and cultural memories of nation in world portals. A number of projects for

**Table 1** Results of e-library project action

Years	Visitors	Visits	Countries	Languages used
Total during 2009–2014	176007	291860	146	160
Raise in 4 years	3.5 times	3,4 times	18%	2 times

Source: Author calculations and Domi E (2013)

digitalization have been undertaken in the main library institution that in 1990 welcomed the first PC, in 1994 began the first steps toward electronic catalog, in 1998 constructed a Local Area Network (LAN), in 1999 installed integrated library software (Adlib), and in 2000 made searchable library database through OPAC using NLA. In December 2013, the NLA-automated catalog contained 325,207 records. The Albanian Digital Library, e-ALBANICA, is the gateway to all Albanian national heritage resources dating from the fifteenth to nineteenth centuries and to foreign-language resources related to Albania's history and culture and existing in the NLA collections (Domi 2013). As responsible for proving access to the nation's heritage, the NLA staff had been distinguished for its serious efforts to be ready for Europe vision 2020 by giving opportunity to all citizens for building digital "bridges," by bringing the past and the present digital content in the hand of everyone, anytime, anywhere, and everywhere (Table 1).

#### *Empowering museums and heritage tourism sites*

A pilot project considers the digitization of the collections and application of in-site technology in two national museums dedicated to the medieval art and iconography, the National Museum of Iconography ONUFRI and the National Museum of Medieval Art. They have very reach collections and preserve some of the most significant artifacts of the Byzantine art, in the region. The project, amplified the unique value of these museums by merging cultural heritage and new technology, both promising assets for a sustainable development of museum as main pillars of cultural tourism industry.

IntoAlbania (Innovative Tourism in Albania) is a three-year USAID- and Sweden-funded program supporting the development of tourism in Albania as a driver to economic growth. Its aim is to lead transformation and drive implementation of digital tourism concept in a wide scale by facilitating a soft digital infrastructure and connecting tourist with the best of Albania's culture, heritage, nature, and local economies. IntoAlbania also is dealing with implementing modern digital technologies in national museums, increasing the flow of tourists by facilitating connectivity with places of interest.

#### *GIS for cultural heritage in Albania*

Another project is developed from Construction Technologies Institute for delivering procedures and SW specifically designed to simplify the publication of geo-referenced information and reduce the need for specialized skills and equipment. A changing demand for cultural tourism, with

potential visitors frequently searching for information directly on the Web before moving, requires higher interaction with tools and systems (Di Pasqualea et al. 2013). The described results were achieved along different research programs focusing on the Albanian Cultural Heritage with a learning-by-doing approach.

A first map reporting the status of buildings in 50 sites was developed within the "A3C—Albania: Conoscere, Comunicare, Condividere" (*Albania: Know, Communicate, Share*) cooperation project (INTERREG III-A FESR/CARDS Italy—Albania 2004/2006 Proximity Program). The development of the interactive map was the result of the project. The aim was to support non-IT-specialist users in the presentation of assets for promotion purposes. Further work addressed the realization of appealing, interactive virtual tours of resources, in order to capture the interest of as many as possible potential visitors. Specific attention was paid to the interactivity of tools, in order to capitalize usability and user experience, which represents a specific concern area for future research; indeed, greater involvement with end users is seen as decisive for significant penetration of ICTs in the Cultural Heritage sector (POCH 2008).

Even Open Source and proprietary Software, we can state the innovative character of an integrated WebGIS authoring application, completely Web-based and therefore accessible and usable simply with a Web browser that allows the creation of a totally customizable and editable WebGIS application (Fig. 1).



**Fig. 1** Virtual tour of Butrint. Source <https://www3.nd.edu/~alweb/panos/butrint/butrint.html>

## 4 Discussion

As a country that relies in Tourism development for its economic growth, Albania have been developing strategies for improving heritage tourism among other types of tourism, in national level. The need for improving the quality of heritage tourism sites is evident in all strategic documents of Ministry of Culture and Ministry of Tourism and Environment. For this purpose many projects have been undertaken in Albania, with the support of international donors and especially the involvement of public institutions, to use digital technologies.

As a result of actions in these projects, the museum's collections have been evaluated and digitized advanced technology and implement interactive technology inside the museum in order to enrich the visitor experience and widely promote the unique value of these collections.

Projects have already carried out an intensive work of foreign, especially american experts with museums staff through training sessions, photography sessions of objects from the collections at the National Historical Museum, the National Museum of Iconography ONUFRI and the National Museum of Medieval Art.

An innovative and creative developmental approach to tourism in these projects is reached through the combination of digitalization and authenticity. The innovative models and media used are:

- Internal digital infrastructure and leading-edge digital technology solutions in selected national museums for a modern and interactive museum experience.
- High-quality contemporary digital museum exhibition solutions and implements multi-lingual audio guide systems for selected museums.
- Authentic “Character Hospitality” Model with selected hospitality providers.
- Solution content creation, development, editing, and uploading of content to digital hardware.
- Reviews, processes, and edits information on cultural heritage streaming from project's partners.

## 5 Conclusions and Recommendations

Sustainable development has become one of the most important concerns of the societies and countries in the global arena. One of the sectors that can be in the same line with the sustainable development goals is tourism. Nowadays, we are speaking of sustainable tourism as a concept for supporting the proper development of the tourism sector. But tourism

engages resources. Cultural and natural heritage, being important resources, have a great role in attracting visitors and enhancing their experience in a site. Tourism contributes in preserving and protecting cultural heritage, through the sustainable forms such as cultural and heritage tourism.

On the other hand, digital technologies are increasingly used in almost all sectors of economy, tourism included. But it is a challenge to try to focus on the correct use of digital technologies contributing to sustainable development.

This paper showed that there are a number of authors that have focused not only on the use of digital technologies for the benefits of heritage but also on the reasons that they could be used intertwined with tourism. The studies show a variety of digital media, applications, and tools that are actualised in this direction such as GIS and GPS, 3D technologies, CD, DVDs, VR, Web sites and social media through Web 2.0 technologies.

The ways that these technologies could be used also varies from the aim and the level of impact, in-site tourist, marketing of destination, management of tourism, or cultural operators and structures, etc.

From the case study of Albania, we can show that there are plans to use digital technologies at the national and sectorial levels.

At the national level, in light of strategies and actions undertaken, we can say that Albania has begun to benefit from digital technologies to better preserve and manage its heritage, only in some areas. The digitalization of museums is behind also the database for all the objects of heritage. In relationship to tourism, the ministries are not cooperating in their policies. More action planned to be undertaken in the future include:

- Cooperation with international donors, launching public-private projects-based projects to revive cultural heritage, by guaranteeing transparency, monitoring and protection, and restoration.
- Reassessment of the intangible cultural heritage, not only to revive the cultural life across the country but also to further serve as grounds for the cross-border and inter-regional cooperation.
- Launch of permanent awareness-raising campaigns for the protection of cultural monuments, in close cooperation with the media and civil society.

At the sector level, we can say that some projects have been undertaken with success to benefit from digitalization of heritage. These are more focused on the promotion and marketing of the site and the preservation of heritage, but there are still actions to be initiated to arrive to the cultural and heritage tourist.

In fact, here the digitalization and the use of Web, social media, VR, GIS should help in a more planned tourist flow and in guiding tourists toward sustainable behavior while visiting the heritage site.

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# Cultural Landscapes and Botanic Gardens: The Case of Mon-Repos Garden in Corfu Island, Greece

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## Abstract

Cultural landscapes play an essential role in preservation and enhancement of cultural heritage assets promoting the sustainable tourism prospect. The paper explores the development of cultural landscapes and the role they can play in preservation, management and promotion of historic areas which have the ability of playing an active role in social life, triggering and awaking social and environmental values. The overall objective is to present how the development of Mon-Repos, a historical and environmental landmark which is located in Corfu Island, can become a Botanic Garden (BGCI network) toward sustainability concept. More specifically, the paper presents firstly the importance of culture as an agent combined with historic and nature assets having as a result a distinctive cultural landscape, secondly proposes the establishment of Mon-Repos Botanic Garden through recommendations on strategic management plan, and thirdly presents how cultural and environmental issues add prospects on innovation potential in tourism value chain. Finally, the authenticity of the paper relies on the development of Mon-Repos site through a holistic approach taking into account the principles of sustainability, cultural tourism enhancement as well as historic and cultural values.

## Keywords

Heritage tourism • Cultural landscape • Sustainability • Mon-Repos estate

## 1 Introduction

Cultural landscapes play an essential role in preservation and enhancement of cultural heritage assets, promoting the sustainable tourism prospect. The National Trust for Historic Preservation defines heritage tourism as traveling to experience places, artifacts and activities as authentically presents stories and people of past and present. Moreover, the definition includes the visitation to cultural, historic and natural resources in order to research and plan next issue points concerning the recognition of local or regional points of interest and their development in order to maximize visitation (Gibson 2015). Consequently, the development of cultural landscapes and their promotion most of the times relies on local authorities decisions and most of the times local community's participation and involvement on these processes exist to a certain extent (Waterton and Watson 2013).

In addition to this, local and international tourism prospect increases growth in order to follow new needs in tourism value needs and the creation, development and promotion of natural, cultural places is in center stage of Europe 2020 regional planning agenda (Europe 2020).

In this paper, the term cultural landscape is used to present distinctive places of interest which combine natural and cultural assets, more specifically botanic gardens. The term of cultural landscape is a term which is used in general for landscapes despite the fact that most landscapes which have in some degree by human use or representation considered as cultural (Selman 2004). Additionally, the development of these cultural landscapes contributes to regional and local identity.

International organizations have recognized the universal value of botanic gardens in many levels. Botanical Gardens Conservation International (BGCI) and the United Nations Educational, Scientific and Cultural Organization (Unesco) have drive forward and support places of cultural and environmental value providing guidelines and tools toward sustainable development, promotion and prosperity of

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botanic gardens in general. Taking care and giving prominence in such places contributes to social well-being, add prospects in cultural, natural, tourism value chain through a sustainable development model (Manrique et al. 2016).

This paper deals with the establishment of Botanic Garden of Mon-Repos in Corfu Island, in Greece. It is a garden which has been designed and used for more than 185 years. The most important fact though is that the area in which Mon-Repos garden is located consists of an area of numerous historical, archeological and cultural features.

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## 2 Aims and Objectives

This paper aims to understand and present the establishment and development of Mon-Repos Botanic Garden in Corfu Island, through sustainability, preservation and promotion aspect. In addition, the paper searches the connection between areas, cultural heritage assets and sustainable tourism prospect as well.

The paper raises the basic questions below:

- How historic areas contribute to environmental planning sector? Is there a connection between culture as an agent combined with historic and cultural assets, and how does the character of the landscape affected by these assets?
- In what way old and new uses of an existing historical and environmental site can become pillar of future prospects in the local tourism value chain? How the conversion of the area in a botanic garden can be easily implemented and what steps should be followed?
- What kind of actions should be implemented by local factors toward future development and prosperity of Mon-Repos site?

Overall, the paper proposes the conversion of Mon-Repos site in a botanic garden using a holistic approach researching sustainability's principles, local participation and sustainable tourism prospect as well.

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## 3 Methodology

After a literature review on botanic gardens and a brief presentation of Mon-Repos estate, we produced a proposal concerning the establishment Mon-Repos Botanic Garden. For this purpose, we advised the BGCI network and guidelines in order to define the characteristics of the botanic garden. Toward the same end, fieldwork was developed in order to observe and record the existing situation of the landmark. The fieldwork was conducted from March 2017 to July 2017 and our main goal is to observe the landmark as an entity taking photographs, recording details concerning

garden's operation. BGCI guidelines were used in order to understand the sustainability concept and to point out conditions and objectives that were used in order to develop a SWOT analysis. Our discussion and results are based on authors' personal experience from research processes and experiences from the last decade.

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## 4 The Cultural Landscape of Kanoni's Suburban Area

### 4.1 The Ancient City and Today's Cultural, Environmental Profile

The suburban area of Kanoni in Corfu Island located in south side of the city, founded by the Corinthian settlers in the 8 BC, considered as one the most featured heritage tourism destinations. The ancient city developed and flourished between two natural harbors and managed to become a leader in naval and commercial sector. Moreover, it preserved at the same location through Classical, Hellenistic, Roman and Early Christian periods (Baika 2014). Today, the area also known as Kanoni peninsula, considered as a suburban area of today's city. The area consists of a typical example of a modern area over an ancient one. Additionally, archaeological and environmental features are blended together, creating a cultural landscape of cultural, environmental and human characteristics of past and present (Jacques 1995; Knapp and Ashmore 1999), demonstrated by the existence of archeological and natural features.

As tourism hot spot of Corfu, it has built a tourism profile which is closely related to heritage tourism definition, however, though the history and significance of numerous important sites have not evaluated and promoted yet.

One example which will support the above issue point is our case study concerning the establishment of Mon-Repos Botanic Garden.

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## 5 Brief History of Mon-Repos Estate

### 5.1 The Construction of the Mon-Repos Estate

The estate, the mansion and the garden, was constructed from 1821 to 1832. Until today it is not clear who was the architect who designed the project. The owner of the estate was Sir Frederic Adam, second British high commissioner of Ionian Islands. His first arrival in Corfu Island was in 1818 when he met and got married to an upper class named Nina Palatianou, in 1820. Until 1831, the mansion and the garden were completed, creating outstanding scenery of 12 ha.

Furthermore, garden's design followed the nineteenth-century English Regency Style, a prototype characterized by

classical design and romance features. In addition to the above, the location of the estate has not been chosen randomly. Ancient Greek trends and influences in Regency Style combined to the archeological remains of Kardaki's temple made project's ideal location spot.

As we mentioned above, the garden followed the English model plant design but due to the lack of irrigation system, representative Mediterranean plants were chosen and installed. Garden's plant diversity was demonstrated by the existence of deciduous evergreen trees and shrubs and exotic palm trees as well (Zernioti 2002). The plant diversity has certainly changed over years but archival resources from General State Archives—Corfu's department—may provide useful documents concerning the plant diversity of the garden.

In 1864, after the accession of the United States of the Ionian Islands in Greece the council provided the mansion and a part of the garden, 11.8 ha to the dynasty of George A' who named it Mon-Repos (my rest), in order to use it as a summer residence. Since that it was used by the royal family until 1967.

Additionally, the rest 12 ha was given to Hellenic State, and in 1994, the development of the garden transferred to Municipality of Corfu by law.

Mon-Repos estate remained closed for the public from 1974 to 1992, due to legal matters with the royal family. In 1992, Municipality of Corfu managed to prove Mon-Repos legal ownership, providing access to general public.

Finally, it is worth noting that Mon-Repos mansion it has been granted by Municipality of Corfu to Ministry of Culture, which led to the restoration and enhancement of the mansion in order to become today, Palaiopolis Museum (Zernioti 2002).

## 5.2 The Garden Today

Mon-Repos garden is located 3 km from away the Old Town of Corfu, lying today above the ancient city that's why it is named Palaiopolis area. The garden's area covers a scale of 25 ha, combining an interesting mixture of lush vegetation (Fig. 1). Furthermore, the existence of pathways combined to resting and viewing areas makes the place friendlier to visitors. Mon-Repos garden has also increased cultural value due to the Palaiopolis Museum operation. The main pathway leads visitors to the main residence, which is a small palace with spectacular view.

At Mon-Repos estate, there are also other buildings which have been constructed in different time periods and some of them are well preserved and other not. They exist ten buildings: Mon-Repos palace, the monastery of Saint Euphemia, guard's residence, guardhouse, former clinic,



**Fig. 1** Mon-Repos estate. Source The background of the map was provided from openstreetmap, <https://www.openstreetmap.org/#map=16/39.6059/19.9271>, © OpenStreetMap contributors

conference building, British rule barracks, Tito building, post-byzantine church of Savior Christ and gothic building. The main building which hosts Palaiopolis Museum well preserved but the other nine buildings, with the exception of the conference building, need to be restored. Some of them are presented in Figs. 2, 3, 4, 5 and 6.

Especially, the British rule barracks, gothic and former clinic are facing serious structural damages, creating a disappointing overall view of the landmark (Fig. 7).

**Fig. 2** Mon-Repos Palace, Palaiopolis Museum, photo: Alexandra-Aikaterini Andrianou, April 2017



**Fig. 3** Mon-Repos Palace, Palaiopolis Museum, photo: Alexandra-Aikaterini Andrianou, April 2017



Moreover, the archaeological remains which are located at the site increase the cultural value of the place, boosting attractiveness and archeological interest. The temple of Hera, the open-air sanctuary of Apollo Corcyrean (Fig. 8), and the Doric temple of Kardaki (Fig. 9) are all located at the south side of the estate. Visitors, in order to reach them, should walk through minor pathways. It is important to mention that every archeological site has its explanatory sign, presenting

archeological evidence and photos from the excavation process. Resting areas are included close to those sites and visitors can take a break and enjoy the spectacular view.

Furthermore, and from the fieldwork process, it is worth to mention that resting and also viewing areas are multiple in the estate clustering around cultural and natural points. They are located mostly in shady areas in order to protect visitors especially in the summer season. The main problem though is

**Fig. 4** Tito building, photo: Alexandra-Aikaterini Andrianou, April 2017



**Fig. 5** Former clinic building, photo: Alexandra-Aikaterini Andrianou, April 2017



their location. As we observed, these green and comfortable areas exist in open spaces along by minor pathways. These pathways are not accessible to all, especially to visitors with special needs, a reality which raises questions toward accessibility to green spaces for all (Jiang et al. 2015).

On the other hand, we were surprised by the operation of Pinto, therapeutic riding association which is located south of the estate.

The garden also hosts an open-air theater, established and operated by the Municipality of Corfu. Especially, in summer season multiple cultural events take place there (theatrical performances and concerts) and Mon-Repos open-air theater considered as one of the most well-known meeting points. During this summer, the open-air theater is not operating, due to construction works in order to restore it.

**Fig. 6** British rule barracks building, photo: Alexandra-Aikaterini Andrianou, April 2017



**Fig. 7** Gothic building, photo: Alexandra-Aikaterini Andrianou, April 2017



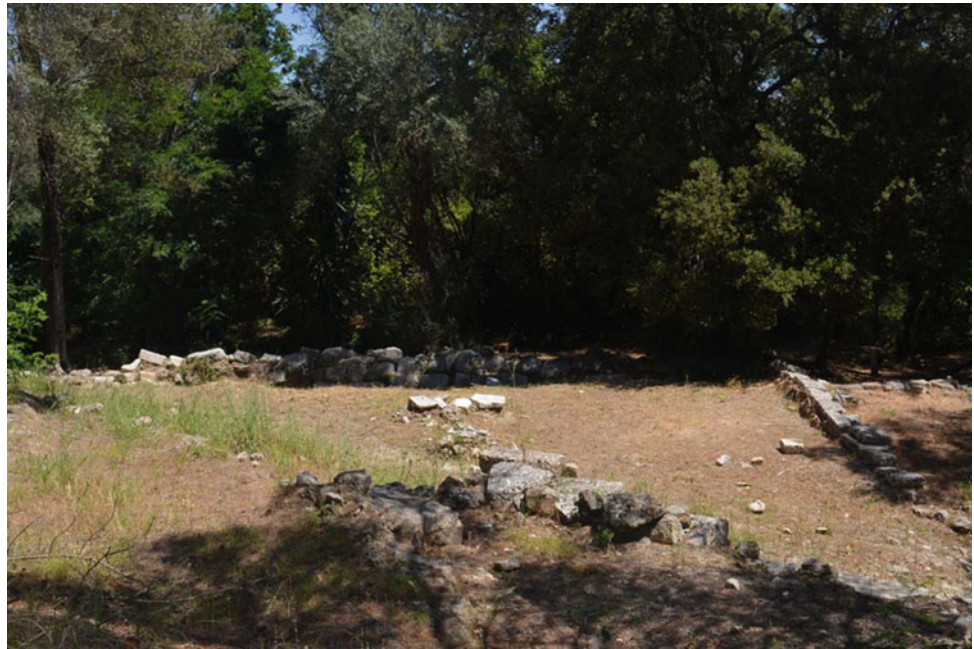
## 6 Toward the Establishment of Mon-Repos Botanic Garden

### 6.1 Following Guidelines, the International Agenda of BGCI

The last 28 years is has been made significant progress concerning the global loss of plant diversity. The establishment of botanical gardens internationally is helping at plant conservation sector. Botanic gardens contribute toward this aspect in many ways: by protecting plants facing threat,

dealing with in situ and ex situ conservation processes, educating and informing visitors and general public toward sustainability issues. Botanic Gardens Conservation International (BGCI) was established in 1987 under the auspices of International Union for the Conservation of Nature (IUCN). In 1989, the global voice for all botanic gardens publishes the Botanic Gardens Conservation Strategy. Subsequently, this document followed extensive review by policy-makers and researchers and an improved document; the International Agenda for Botanic Gardens was published by the BGCI in 2000. Ten years later, BGCI following

**Fig. 8** Archeological Site of Heraion and open-air sanctuary of Apollo Corcyrean, photo: Alexandra-Aikaterini Andrianou, April 2017



**Fig. 9** Doric Temple at Kardaki, photo: Alexandra-Aikaterini Andrianou, April 2017



environmental and social needs evaluated botanic gardens policy document, considered important to upgrade it and publishes a new edition for the botanic garden community. In this way, the second edition of this policy document considered to be one of the most noteworthy and useful tools, trying to reach and present a global framework for the development of botanic gardens. Under this perspective, the basic goals which underlie BGCI and they should be taken into account by local authorities and stakeholders for the establishment and development of every botanic garden are summarized below (BGCI 2012):

- Raising public awareness concerning plant diversity, stimulating the interest of plant diversity's value and future threats as well.
- Giving solutions and taking actions concerning the improvement of natural environment, playing a part in local, regional and sub-regional level.
- Improving social well-being evolving local communities and institutional participation in botanic garden programs, highlighting the sustainable use of plants.
- Promoting the Education for Sustainable Development (ESD) model in order to develop public awareness

**Table 1** Conditions and objectives for the development of the Botanic Garden of Mon-Repos

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As regards conservation and protection of plant material:

- Development of structure facilities using the unused buildings of the estate. The use of these buildings will host offices, herbarium and a seed bank as well
- Another high priority is the development of a scientific plant database in which botanic information about plant species will be recorded
- Monitoring of all plants throughout the year and wild species too
- It is essential to mark (explanatory signs) all plant species
- Participating in seed exchanges with other botanical gardens.

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As concerns Mon-Repos social image:

- Accessible to everyone
- Exchanging know-how and scientific results with other botanic gardens especially in Greece
- Designing and conducting projects which all social groups can be addressed to
- Take into account accessibility issues, especially for visitors with special needs.

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In terms of Mon-Repos Botanic Garden management and good environmental/agricultural practices:

- Focusing on good agricultural practices such as compost processes, integrated waste management
- Reducing the use of water (use of gray water in order to irrigate plant species)
- Focusing on a realistic design program proposed by specialists based on an extensive research of the landmark to support the process of decision-making.

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As concerns staff and local authorities' issues:

- Botanic garden employees should be well trained in order to deal with the increasing needs of the garden
- The garden should be operated by a collective body in order to change today's practices. The museum is operated by Ministry of Culture and the garden by Municipality of Corfu.

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As concerns ESD sector:

- Developing ESD programs and training local stakeholders so that they will adjust good practices in their everyday life
- Promoting experiential and participatory learning for youth and kids
- Focusing on evaluating processes before, during and after a program, receiving feedback and know-how for future steps and improvement.

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programs in botanic gardens, contributing in environmental planning sector.

Furthermore, BGCI has worked on a technical manual of planning concerning botanic gardens development and management process (Gratzfeld 2016) which we use as a guideline in order to present our proposal of Mon-Repos Botanic Garden.

## 6.2 Conditions and Objectives

In order to understand the establishment of Mon-Repos Botanic Garden process, it is important to point out the conditions and objectives which will lead us to SWOT analysis process.

Mon-Repos Botanic Garden should include two main roles. A project schedule should be defined early which will deal with two development stages, firstly the protection preservation of plant material, and at the same time to raise public awareness toward gardens historical value and sustainability context. The conditions and objectives are presented in Table 1.

## 6.3 SWOT Analysis

According to the objectives and conditions which we presented above a need of a SWOT analysis will clarify and

define the priority axis for the development and establishment of Mon-Repos Botanic Garden. Our SWOT analysis is based on the premise that an effective strategy will have a positive effect on the establishment of Mon-Repos Botanic Garden and on the other hand will minimize the existence of weaknesses and threats from external causes (Ghazinoory et al. 2011) (Table 2).

Our two years plan concerning the above SWOT analysis can lead us to the proposal of five pillars of strategic management. These pillars include:

Pillar 1: Evaluation and design of Mon-Repos Botanic Garden

Pillar 2: Evaluation of the existence structural units

Pillar 3: Develop an active dialogue with local community, promoting the idea

Pillar 4: Develop cooperation activities between local research institutions in local and national level

Pillar 5: Make efforts to raise financial resources to ensure sustainability and prosperity of the botanic garden.

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## 7 Toward Mon-Repos Botanic Garden Sustainability and Prosperity: Ideas and Proposals

The success of our study as described above will have to face a lot of challenges in order to be accomplished. The cooperation between public sector and stakeholders will be the



**Table 2** SWOT analysis

Strengths	Weaknesses
<ul style="list-style-type: none"> <li>– An external area which combines botanical and archeological features</li> <li>Ideal landmark to visit both in winter and in summer period</li> <li>– Corfu is a famous tourism destination and the visitation of the garden is ensured</li> <li>– The garden has an extended visiting hours schedule, especially during summer season.</li> <li>– Locals in regular basis are using the garden as a recreation area</li> <li>– The operation of Palaiopolis Museum considered as an advantage, the existence of two cultural organizations at the same area will increase the reputation of the area</li> <li>– The existence of the open-air theater in order to host multiple cultural events, conferences etc.</li> <li>– Easy access by car and also using public transportation. It is worth to mention that the bus passes by Mon-Repos every twenty minutes and there is also a bus stop called Mon-Repos</li> </ul>	<ul style="list-style-type: none"> <li>– Weak publicity of the garden in Municipality's official web page. The museum it is well promoted but as regards the garden there is only one simple description</li> <li>– Lack of human capital well trained in landscaping processes</li> <li>– Touring at minor pathways is difficult for visitor with special needs</li> <li>– Lack of informative signs on main and minor pathways</li> <li>– Increased planting needs in several areas where the plant material has been degenerated, avoiding landscapes alteration</li> <li>– Weak cooperation of local authorities in order to promote the area and motivate locals participating in public discussion for Mon-Repos</li> </ul>
Opportunities	Threats
<ul style="list-style-type: none"> <li>– Lack of similar organization in local level</li> <li>– Awareness that school units conduct educational programs that could take place in Mon-Repos</li> <li>– High potential for the development of research projects conducted by local and national universities and technological educational institutes</li> <li>– Development of low-cost landscape design workshops</li> <li>– Creation of an interactive Web site and mobilize available networks using Internet</li> <li>– Promote garden's cultural value and environmental value equally</li> </ul>	<ul style="list-style-type: none"> <li>– Need of a collective body concerning garden's development.</li> <li>– Financial imbalance</li> <li>– Need of a design team for the development of a multidisciplinary area assessment—feasibility study</li> </ul>

key issue point for the realization of our vision. For this reason, we emphasized on a realistic approach so that first steps will be easily taken, having as a result a successful start.

The realization of the botanic garden can be supported by the establishment of a project management structure. This team will be responsible for the design and pre-operations processes. A multidisciplinary team consisted of archeologists, agriculturalists, museologists, landscape architects, biologists etc. will support these processes. Municipality of Corfu and Ministry of Culture should get involved to the project, must encourage the process giving solutions throughout the entire development process. Furthermore, the participation in research processes can be supported by Ionian University scientific capacity. Especially, the Department of Archives, Library Science and Museology and Department of Audio and Visual Arts can support scientific research related to archival, museological aspect as also as the production of digital products that would promote innovative tools in environmental and cultural enhancement of the area.

In order to elaborate this further, the creation of an interactive web page will be essential and useful by locals and tourists too. The absence of this tool has raised questions about the area decreasing tourism visitation. Before, all so we propose an official web page called Friends of Mon-Repos which will include the history, gardens,

archeological interest spots and the vision concerning the area. Also, the web page will host the whole procedure from the vision to the realization of our proposed project. A service of small digital strolls around the garden will also open up new opportunities giving the choice of discovering the area before visiting it. The creation of this specific digital service considered to be a necessity providing new modes of engagement in touring experiences (Lewi et al. 2014).

Beyond the aforementioned proposals triggering locals awareness will have a positive impact on social behavior concerning education toward environmental education (Williams et al. 2015). Having as a priority issue the participation and diffusion of every step in local community will lead to a contributory approach, bringing the project closer to the society (Grodach 2009). The active participation of the local community should be supported firstly by low-budget actions that will awake feelings of pride and ownership of the area (Neal 2015). A combination of an open dialogue—forum—in garden's web page, organized visits by giving enough motivation, minimizes failure possibility at this sector.

Furthermore, the development of a work-away travelers' network would have a positive effect toward gardens promotion but also will contribute to an integrated approach as concerns gardens development and prosperity. This action could be implemented as soon as the suitable platform

(through official web page) is completed. Researchers and volunteers from all over the world will have the opportunity to work in different fields helping the design team capture the goals and expectations of the botanic garden project. Also, due to the fact that such initiatives are very common abroad we suppose that should be positively implemented in our case too. Cultural and environmental models, know-how experience will be exchanged promoting an integrated cooperation model that will assist on balancing areas prosperity (human capital) and tourism prospect as well.

Based on the above, the establishment of Mon-Repos Botanic Garden will contribute toward an integrated approach on environmental, cultural planning sector. Heritage tourism prospect will be boosted by making the first steps on project's development. Our proposal will effectively contribute to expand the role of botanical gardens teaching appreciation of the value of cultural and environmental sites in favor of environmental preservation and sustainability's prospect.

## 8 Conclusions

This paper highlighted the development of Mon-Repos Botanic Garden focusing on the role it can play in preservation, management and promotion of historic areas. Mon-Repos estate consists of an area flourished by archeological remains combing lush vegetation and an increased cultural value expressed by the existence of Palaiopolis Museum. Today, the emerge need of the establishment of the botanic garden in the estate is crucial. The need of environmental awareness and tourism promotion of the area will contribute to a successful future in order to achieve sustainability and further development. Local contributors in cooperation with local community as also as a design team should be responsible and should have a vision of setting out the plan of within the botanic garden will be established, defining key roles and participation processes. Toward this end, the paper addresses the existing situation presenting a SWOT analysis which leads to the five pillars of strategic management process. Through this process, a number of ideas have been occurred such as the creation of a project management team, the development of Friends of Mon-Repos platform, which includes digital products such as garden digital strolls. Moreover, a work-away traveler's network will assist and positively affect the tourism dimension of the project, exchanging cultural and environmental knowledge, scientific know-how attracting visitors and contributors from all over the world.

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# Heritage Cooking as Tourist Motivation: Ambato Case Study

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## Abstract

The act of eating meets the biological need to ingest nutrients that can sustain the life of the organism. The type of food ingested has defined the evolution and habits over time allowing us to know products and cooking techniques of food. The settlement of man and his and her subsequent physical inactivity gave way to heritage cooking within a given area as the cultural manifestation and simultaneously represents the wealth of the land which produces the raw material as a product of tradition Indian-mestizo of the agro centrism. In the city of Ambato, gastronomic qualities have been studied from the tourist's perspective or hospitality industry; however, they are important in the tourist motivation when choosing a destination to spend leisure time. The objective of this study is to present an analysis of the supply and demand of dishes that are considered heritage cuisines in the city of Ambato. Results were obtained with field research using records of registration and inventory of the intangible cultural heritage. The authors came to the conclusion that the level of tourist satisfaction is increased if a destination has heritage cooking that is a historical reference and above all if the flavors carry a legacy of knowledge of the culture of a society.

## Keywords

Cooking • Cultural heritage • Tourism • Gastronomic

## 1 Introduction

Food is one of the key cultural elements of human societies and now that the world is globalized, the authors believe that it is necessary to conduct a study that analyzes the way in which the cooking of a village incorporates both “traditional” and global techniques (Llorca 2014). Cooking is related to history, with who we are and to which we belong, in other words, with our identity. Eating is not a purely biological activity as “foods that are eaten have stories associated with the past of those who eat them; the techniques used to find, process, prepare, serve and eat those foods vary culturally and have their own stories. And they are never eaten simply; its consumption is conditioned by the meaning” (Mercado and Rey 2015).

Gastronomy is a fundamental element of culture in a country that allows you to discover the uses and customs of the people of a region, it is an important factor that motivates tourists moving to different parts of the world in order to live new experiences and learn about the culture and experiences of each region along with its gastronomy, oenology, and ethnography (Ibarra et al. 2014). Gastronomic tourism encompasses activities such as touring the place where agro-food product is grown and knowing the process that gives rise to a certain food, visits to museums about this product and tasting, tastings, restaurants, or events. Motivational trips to gastronomic regions, with the aim of visiting primary and secondary producers, includes events such as festivals, culinary fairs, or markets, as well as any other manifestation related to the products of the land (Bortoló and Forné 2016).

Cultural heritage is linked to the set of legally recognized and protected goods that belong or belonged to a generation that allowed the understanding of their way of life and their

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relationship with the environment. There are psychological elements in a society which have been inherited throughout generations and they became a model of the stereotypical life in that area with only minor differences (F. Vera and J. Vera 2015).

Food heritage has a fundamental role in agro-tourism, ecotourism, rural tourism, cultural tourism, among others. It is also part of museums and exhibitions, interpretation centers, routes, fairs, or gastronomic campaigns. In some cases, the gastronomic product becomes the main or sole appeal of a target audience as a result of marketing campaigns and promotions that generate profitable tourism around which develops campaigns of marketing and promotion with its result as a profitable tourist proposal (Hernández-Mogollón et al. 2015).

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## 2 State of Art

Gastronomy is one of the activities that has achieved greater prestige in the last decades, it is part of a tourism product, thanks to food heritage that incorporates not only the food itself but its carriers who cultivated and processed foods; so the purpose of the determination of possible dining areas for the development of food and gastronomic tours may constitute a potential for sustainable development (Regalado 2015). The regions have unique and genuine foods that reflect the face of culinary activities and according to the population of that region will feed, will be the health and quality of life of its inhabitants, which is immediately reflected in the food offered to the visitor. Hence, the importance of the study of food and its immediate and consequential effects that cause in the population and therefore, in the tourist (Ibarra et al. 2014).

Cooking, along with ingredients, techniques, technologies, and recipes, became a space for recreation and cultural creation in which local chefs and cooks have introduced and mixed local and imported products. Every society has a cooking, but only some societies develop a cuisine in its etymological sense of *gastro* and *nomos*: a set of rules precise and inflexible for cooking, including ingredients, technologies and culinary procedures, and the tag for your consumption (Ayora 2017). Restaurants and diverse gastronomic businesses offer “grandmother’s recipes,” treasured as an intangible asset and appeared on the public scene with the certainty that their age provides them a heritage aura that should be the interest of everyone, understanding gastronomy as a set of cultural landscapes refers to the field, markets, kitchens, and marketing in diverse latitudes (del Río and Román 2017). It can be understood to domestic cookings then as key markers of national identities. Therefore, its construction and conservation are an important

element in the process of formation and conservation of a nation in the context of globalization (Mona 2015).

Gastronomy plays an important role in the way to the destination by the traveler experience, stated as an important tourist attraction and a definition of the target market tool. Public authorities and private organizations are also proposing numerous initiatives aimed at fostering and promoting local food and culinary resources in a tourist perspective (Cisneros et al. 2014). It is necessary to understand that food not only concentrates on doing but also to assess the cultural and heritage component that exists behind the culinary practices. For this reason, it is essential to think about how to determine those dishes and products that give identity to the cuisine, the origins, forms of preparation, products and ingredients, the practices, applications, and knowledge cannot be disregarded. In that sense, a way to preserve the manifestations of intangible cultural heritage is to identify the culinary preparations that are in danger of extinction, in order to have its production, origin, and traditions (Rodríguez and Cáceres 2016).

The power, while part of the sociocultural dynamics, is also subject to global phenomena in which modern societies are immersed today. Thus, in socioeconomic crisis, and although the food industry is part of that in which they traditionally resist better the fluctuations of the economy, the access and the choice of food suffer alterations to a greater or lesser degree (Medina et al. 2015). There are tourists who “feed” and others traveling “to eat,” these tourists who are interested in food, make their search from a perspective that can be both cultural and physiological, although the ultimate goal is to find pleasure. The latter refers to tourists who only eat because they see the food from a physiological perspective that does not motivate them to travel. Therefore, culinary tourists are without doubt those seeking food, food being the main attraction (Ibarra et al. 2014).

Experiential tourism is the current trend in tourism, where experience is the essential object of traveling and the customer feels more and more the need to experience a destination to optimize the experience of it. By integrating aspects such as culture and traditions of the local people, tourists feel immersed in the local lifestyle and obtained a positive image of the visited destination (García 2017). According to World Tourism Organization, there is a growing trend to the positioning of many tourist destinations such as gastronomic destinations, new segments of tourists who are more informed and documented in a reliable and detailed way on the cuisine of the area of interest. They are willing to move with the specific aim of integrating into people’s everyday life of the place, become involved in the activities of the trip, and experience first-hand that entire destiny offers. The challenge is to offer tourist attractive and high-quality products which meet tourists’ expectations and encourage the shift to a place in particular (Jeambey 2016).

Motivations play an important role when choosing a destination, in this sense one of the reasons that drive the gastronomic tourist trip is to taste the food from a restaurant that has won an international award that has special menus or local typical dishes. Three main motivations related to the food tourism are established: wine tourism, culinary tourism, and gastronomic tourism (Orden et al. 2017). Despite the growing social mobility generated by the opening of markets, and globalization that have made the transportation of food to different parts of the world; the experience of traveling and trying new flavors in a place outside the place of origin makes tourists establish a connection with the culinary culture of the destination and decide to return, either by facilities, care, and service, or the seasoning of the gastronomic offer (Mazón et al. 2014).

Tourism and gastronomy appear as a perfect symbiosis so visitors can appreciate a different product, promoting the economic development of the regions with a distinct culinary product. Recent studies on the subject of gastronomic tourism suggest and promote the idea that food can be the main reason to visit a region and not necessarily a complimentary tour activity. In this sense, gastronomic tourism is having an important development in different parts of the world and is allowing to geographic areas, so far outside of traditional tourist flows, organize visits to gastronomic establishments, as a motivator to create and revitalize a specific tourist destination (Muñoz et al. 2017). When talking about gastronomy, in fact, it is not only all food and dishes from a locality, but it covers a much broader concept that includes food habits, traditions, processes, people, and lifestyles that are defined around it (Di Clemente et al. 2014a, b)

The inclusion of culinary arts as a field of the intangible heritage is a very recent worldwide phenomenon, arising with the investigation of knowledge, expressions, and living traditions in the new definitions of heritage. Originally focused on real estate and materials, new concepts of heritage include other manifestations, tangible, and intangible, that are considered sources of cultural creativity and diversity because they are transmitted from generation to generation, giving a sense of identity, historical roots, and memory to the nation. In 1996, at a meeting on Cultural tourism in Latin America and the Caribbean in Havana, UNESCO had insisted on the importance of culinary heritage as a key cultural asset for tourist and economic competitiveness in the region. But only since 2010 UNESCO included French cuisine, Mexican food, Turkish national cuisine, and the Mediterranean diet on the list of the cultural intangible heritage (Camacho 2014).

The concept “gastronomic heritage” should be considered a consumable asset well-designed to meet a need. Thus, the concept of food heritage is expanded, since it implies a culture of food which includes agro-food systems, products of land, regional or traditional cooking, gastronomy, food

production, agricultural and culinary techniques, diets, the valorization of traditional foods, microenvironments-systems, and sensibilities. Thus, both for this author and for purposes of this investigation, it is assumed that “in Mexico, food heritage has been reinventing under the name of gastronomy” (Romero 2010). The importance of the study of a town heritage: It gives the guideline to understand new manifestations and expressions of the community, these changes have marked current habits, as well as usage habits and customs. The importance of valuing and spreading the heritage study of gastronomy is the consolidation of food as a centerpiece of its own social conformation (Cisneros et al. 2014).

Culinary practices are associated with lifestyle, and it can be assumed that they are the ultimate metaphorical source of the concept of taste. Similarly, food is one of the most illustrative values of people’s customs and traditions, as well as a topic of great psychological and emotional content that is included in a wide range of phenomena, and which reveals the characteristics of each locality. For these reasons, the gastronomic satisfaction ranks first of the pleasures derived from the trip (Torres-Rodríguez et al. 2017).

Heritage and the conversion of food into tourist attraction can help to enhance peasant production model that provides raw materials. It’s an agricultural model characterized by producing quality food, exploit agricultural systems in a sustainable manner and generate profits to the ecosystem, in contrast to the agro-industry which is heavily polluting and homogenizing of landscapes and food. From this point of view, the intentional creation of culinary heritage appears to be appropriate and successful (Medina 2017).

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### 3 Methodology

The present research work was carried out in two phases. The first part of a descriptive observational study, since this type of research allows to extract the knowledge of reality as presented the situation in time and space, sustenance was the logging tab and inventory of intangible cultural heritage that aims at preservation, appropriation and use of intangible cultural heritage, on the basis of the elaboration of diagnosis of the current situation of the existing gastronomic heritage manifestations vulnerable and representative for the local community.

There were found 10 places in the canton of Ambato where food and drinks are served and which are considered heritage for the study, taking into account flow, tradition, and gastronomic offer, applied a tab of the heritage Ministry called A4 knowledge and practices concerning nature and the universe, it is made up of areas that are referenced in each section and contains fields which are filled with specific which can be closed with multiple-choice answers and

opened where the perception or experience of the person is added. In this sense, a line based on location, identification, description, and information of those who are the carriers of knowledge and appreciation of it was designed. The second phase is based on an exploratory study describing the phenomenon of heritage foods of the area, without modifications. For this purpose, it was used a questionnaire of five multiple-choice questions validated with Cronbach's obtaining a result of 0.81 the value of reliability around 0.8 is reliable; the questions used were on aspects of taste, service, hygiene, time, and quality-price ratio. People to whom the survey was applied were part of a random sample from the total number of monthly visitors.

## 4 Results

The second phase is based on an exploratory study describing the phenomenon of heritage foods of the area, without modifications. For this purpose, it was used a questionnaire of five multiple-choice questions validated with Cronbach's obtaining a result of 0.81, the value of reliability around 0.8 is reliable; the questions used were on aspects of taste, service, hygiene, time, and quality-price ratio. People to whom the survey was as heritage representative gastronomy of Ambato were found: Caldo de 31, chocolate ambateño, conejo asado, empanadas de morocho, fritada, chicken, ice cream, juices, bread, which are different from others because of its technique and typical tradition that makes them unique (Table 1).

Data confirm the trend of acceptance of the characteristics of the typical gastronomy in Diners.

Caldo de 31, the analysis took place in the restaurant "Los Calditos," a place with 50 years of tradition, whose knowledge has been transmitted from parents to children, is a soup with lamb casings and where its main feature is its taste and service in earthenware dishes.

Chocolate Ambateño, a tradition of "Huachi Chico" district, more than 100 years, was adopted by the rise of the

railway linking Ambato to the coast region and from where cacao came from, which is the raw material for the production of this bar of dark chocolate that is usually consumed with milk and cinnamon and prepared with a rosewood grinder.

Roasted rabbit, it was analyzed in the "Vilmita" gourmet, a local place with about 20 years of tradition, located in Atahualpa parish, serving the rabbit roast, previously marinated with spices of the place and beer, served with cooked potatoes and onion and peanut sauce and its guts.

Empanadas de morocho, located in the Central market, it has 76 years of tradition, it is a family business that takes two generations in the Naranjo family, its production is based on the fermentation of the dark-haired, crushing it and subsequent smashing, it is filled with peas, carrot, ground pork, and rice.

Fritada, it was analyzed in the local "Virgin of the Elevation" restaurant, located in Pilahuin parish, with more than 50 years of tradition and around three generations, it is an exquisite dish made of pork meat, steamed and fried, accompanied by boiled corn, ripe, and pickled tomato and onions.

Roasted chickens, located in Pinllo parish, where the owners have their own kennel, i.e., food animals which is a determining factor in the flavor of the final product, marinated with special-based chicha dressing and baking it with coal. The place has a long tradition of serving this kind of dish which makes the area a representative place. Usually, people from Ambato celebrate holidays or commemorate the death of a loved by eating this delicious dish.

Ice cream, it is prepared in a bronze frying pan, which is shaken on straw, ice, and salt in grain. It is sold outside. The Cathedral which is the icon of Ambato city, it has 25 years of tradition. On Sundays, families of the city usually try them after mass.

Natural juices, they are sold at the central city market for 48 years, they are made with typical fruits of the area. They are prepared in different ways, mixed with eggs, avocado, alfalfa, and malt, among other ingredients.

**Table 1** Evaluation "Huecas"

	Taste	Service	Hygiene	Time	Quality
N	Valid	77	77	77	77
	Null	0	0	0	0
Mean	4.4026	4.3506	4.2987	4.1558	4.2727
Median	5.0000	5.0000	5.0000	4.0000	4.0000
Mode	5.00	5.00	5.00	5.00	5.00
Typ. Dev.	0.78237	0.77402	0.82820	0.93281	0.80519
Variance	0.612	0.599	0.686	0.870	0.648

Bread, traditionally made in Pinllo, with 150 years of tradition, Bonilla family has transmitted this knowledge by five generations; its main feature is the preparation with lard. Finally, it is baked in wood-fired.

## 5 Conclusions

Ambato is located in a strategic place in Ecuador, is a city confluence of traders of the North as the South of the country; this is a determining factor for constantly counting with fresh, natural ingredients of good quality which are used for the preparation of traditional cuisine and to the delight of tourists.

The support of public bodies is fundamental in this process, awarding grants to support training initiatives, on quality of service to the client and adaptations in markets, restaurants, and food places to convert the intangible cultural heritage in a shaft of the tourist attraction within the conformation of a destination.

It can be concluded that this study has provided a baseline of the places where people sell food and beverage heritage of the area that lets people know the different manifestations of gastronomic heritage to determine future actions in the public and private levels designed to keep the knowledge, tastes, ingredients, and techniques, aimed at enriching and respecting a country's gastronomic heritage diversity. The culinary knowledge is transmitted from generation to generation, having a high fragility in the process of transmission of carriers, detecting its threat in the lack of inventories on techniques and practices inherent to the gastronomic manifestation.

This study is a frame as a starting point to determine the visitors' profile for the stores where they gastronomy heritage in an area is sold and which brings the diversification of the tourism product to the needs of the visitor under the premise of the close relationship between gastronomy and culture. After this study, it is suggested future research works on culinary cartography which can determine a tourist route of heritage "huecas" as a primary city tourist attraction. As a final consideration, if a growth in tourism with gastronomic motivation is needed, private and public bodies aimed to improve the image of the gastronomy of the area is required.

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# Evaluation of Iran's Cultural Tourism Potential from the European Union Perspective: Jolfa Region

Mahshid Mikaeili and H. Kutay Aytuğ

## Abstract

Cultural tourism is the subset of tourism concerned with countries or regions' culture, religions, history of the people and their lifestyle in their geographical areas, art, architecture and rural elements which have shaped their way of life. According to the European Union, tourism, especially cultural tourism has become recognized as an important agent of economic and social change in Europe. Cultural tourism market in Europe has become increasingly competitive. A growing number of cities and regions in the EU have based their tourism development strategies on the promotion of cultural heritage attractions. The present study was designed in five parts to determine the evaluation of Iran cultural tourism in Jolfa Region based on the EU tourism policies. The first part investigates conceptual framework of cultural tourism. Then, the significance of the European Union cultural tourism and their policies is elucidated. The later parts present that Jolfa Region the northern border of Iran which is introduced as a Free Trade Zone will be verified due to the cultural tourism potential based on the region's historical architecture and events, landscape values and economic potential. Finally, this paper brings some suggestions in line with European countries' experiences to improve Iran's cultural tourism such as establishing its own cultural route or pilgrimage way, maritime tourism, religious tour and traditional music festival.

## Keywords

Cultural tourism • EU cultural tourism policy • Historical architecture • Iran • Jolfa

## 1 Introduction

Cultural tourism is the subset of tourism concerned with countries or regions culture, religions, history of people and their lifestyle in their geographical areas, art, architecture and rural elements which have shaped their way of life.

According to European Union (EU), tourism, especially cultural tourism is an important tool of economic and social development in Europe. In this regard, cultural consumption has grown, and cultural tourism has become an increasingly important form of cultural consumption, which is satisfied and funded by local, national and international/supranational levels. Therefore, cultural tourism market in Europe has become increasingly competitive. A growing number of cities and regions in EU have based their tourism development strategies on the promotion of cultural heritage attractions. The attractions of the traditional culture, historical heritage and architecture are recognized and used based on their especial roles of increasing of the income.

The present study was designed in five parts to determine the evaluation of Iran cultural tourism in Jolfa Region based on EU tourism policies. The first part will investigate conceptual framework of cultural tourism. Then, the significance of the European Union cultural tourism and their policies will be elucidated. After that, Jolfa Region the northern border of Iran, which is introduced as a Free Trade Zone, will be verified due to the cultural tourism potential based on the region's historical architecture and events, landscape values and economic potential. For this purpose, this paper will focus on location, population, settlement, historical cultural and natural heritage of Jolfa Region. Finally, some suggestion will be given to develop Iran cultural tourism activities in the light of EU cultural tourism experience.

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## 2 Conceptual Framework: Cultural Tourism

Cultural tourism is one of the oldest forms of special interest tourism such as ancient Romans visiting Greece and Egypt or Chinese scholars making journeys to outstanding landscapes (du Cros and McKercher 2015, p. 4; Rohrscheidt 2008, p. 46). On the other hand, there is no single agreed definition of the terms of cultural tourism. Different scholars and institutions define this term diversely (Christou 2005, p. 5; McKercher and Du Cros 2012, p. 3; du Cros and McKercher 2015, p. 4; Silberberg 1995, p. 361; Smith 2003, p. 29).

The scope of cultural tourism has changed dramatically since it was first accepted as a type of tourism experience in the late 1970s and early 1980s<sup>1</sup> (du Cros and McKercher 2015). Although culture has become a major driver of tourism demand and cultural heritage resources have been placed at the centre of tourism (Sigala and Leslie 2005, p. xii), it had been regarded as a specialized, niche activity which was thought to be pursued by a small number of better educated, more affluent tourists who were looking for something other than the standard sand, sun and sea holiday (McKercher and Du Cros 2012, p. 1) since the late 1970s. Today, cultural tourism can no longer be considered as a special interest or niche sector, because it evolves from niche to mass market services. Instead, it is as an umbrella term for a range of tourism typologies and diverse activities which have a cultural focus (Smith 2003, p. 29). OECD estimates from the UNWTO data that cultural tourism comprises 40% of global international trips in the twenty-first century (OECD 2008, p. 21).

The natural and cultural heritage, diversities and living cultures are major tourism attractions (ICOMOS 1999, p. 2). According to Christou (2005, p. 6), the term of cultural tourism has been used interchangeably with heritage tourism. Because, on the one hand, the concept of heritage consists of a wide and diversified scope of past events, personalities, folk memory, mythology, literary associations, physical relics of the past, as well as places to which they can be symbolically linked (The CHCFE Consortium 2015, p. 35). On the other hand, heritage does not involve direct engagement with the study of the past, but it is often used as a form of collective memory, a social construct is shaped by the political, economic and social concerns of the present (Ashworth et al. 2007, p. 3).

In the cultural dimension, there are several categories that can be named on which cultural heritage has some kind of impact. Report of the Cultural Heritage Counts for Europe (CHCFE) (2015, pp. 76–77), report identifies several of the

most important features of cultural value related to a cultural heritage monument:

- Aesthetic value: a monument possesses and expresses the beauty of certain fundamental significance;
- Spiritual value: expressed by a monument, it can contribute to the formulation of the sense of identity of the community;
- Social value: the monument contributes to the stability and coherence of a community;
- Historical value: contributes to the shaping of identity of a community, providing a link between the past and present;
- Symbolic value: a monument possesses certain sense and content that help the community interpret its identity and define its cultural personality;
- Authenticity value: integrity, uniqueness;
- Collection value: is at the core of a museum's existence and comprises a broad range of values related to collecting, conserving, managing, and exhibiting activities;
- Connecting value: depends on the museum's capability to act as a networker and mediator between various groups in society;
- Education value: lies in the museum's ability to propose itself as a (formal and informal) learning environment for a broad range of people;
- Experience value: a place for inspiration, relaxation and also action, where people can be stimulated both physically and intellectually;
- Economic value: the jobs create directly and indirectly that effects on local income and revenues.

All of them are important components of tourism activities in the modern world. Not only does cultural heritage contribute tourism services but also support to sustainable development in the economy via direct and indirect investment. Richards (2005, p. 23) states that “the term ‘cultural tourism’ has been used to describe the consumption of art, heritage, folklore and a whole range of other cultural manifestations by tourists”. Furthermore, Richards gives two different definition perspectives: conceptual definition and a technical definition. According to his conceptual definition which is one of the best definitions of cultural tourism: “The movement of persons to cultural attractions away from their normal place of residence, with the intention to gather new information and experiences to satisfy their cultural needs” (Richards 2005, p. 24). In his technical definition, he says that cultural tourism includes “All movements of persons to specific cultural attractions, such as heritage sites, artistic and cultural manifestations, arts and drama outside their normal place of residence” (Richards 2005, p. 24). On the other hand, Silberberg (1995, p. 361) defines cultural tourism as “visits by

<sup>1</sup>It could be looked at the article of Tighe (1986) “The Arts/Tourism Partnership” to see the previous scopes of cultural tourism.

persons from outside the host community motivated wholly or in part by interest in the historical, artistic, scientific or lifestyle/heritage offerings of a community, region, group or institution". On the another hand, McKercher (2002, p. 30) while defines cultural tourist "as someone who visits or intends to visit, a cultural tourism attraction, art gallery, museum or historic site, attend a performance or festival, or participate in wide range of other activities at any time during their trip, regardless of their main reason for travelling", states different type of cultural and heritage tourism activities such as visiting a historic site or museum, or attending a musical arts or other cultural events.

Petroman et al. (2013, p. 386) state that cultural tourism could be categorised in four forms according to five tourist groups in tourism market. These are:

- "Highly motivated" cultural tourists who travel to a town or region for what they provide from a cultural point of view (such as museums, festivals, theatre),
- "Partly" culture-motivated tourists: who travel both for what they are provided culturally and to visit their friends or relatives or to relax,
- Tourists for whom culture is an "accessory" to a stronger motivation,
- "Accidental cultural tourists": who travel without searching cultural attractions or events but who are taken —by the friends or relatives they are visiting—to such events, or who get there because it happens in the close vicinity of their hotel or simply because they happen to come across such an event,
- Tourists who are never attracted by cultural attractions or events, no matter the circumstances.

Eventually, Csapó (2012, pp. 208–210) classifies the cultural tourism in seven categories:

- Heritage tourism,
- Cultural thematic routes,
- Cultural city tourism, cultural tours,
- Traditions, ethnic tourism,
- Event and festival tourism,
- Religious tourism, pilgrimage routes,
- Creative culture, creative tourism.

Petroman et al. (2013, p. 387) mention that there are sub-types of cultural tourism such as cultural ecotourism, indigenous cultural tourism, eco-cultural tourism and socio-cultural tourism. In addition, according to Chen and Rahman (2018, p. 153) cultural tourism could be classified as:

- Site-specific such as museums, and heritage and/or historical sites,

- Event-specific such as festivals,
- Visitor specific such as visitor perceptions' segmentation and motivation,
- Host-specific such as residents' perceptions,
- Management specific,
- More niche areas such as religion and gastronomy.

Cultural tourism is one of the largest and fastest growing global tourism markets of the world in the twenty-first century. Culture and tourism are essential tools to support the comparative and competitive advantage of regions in global markets (OECD 2008, p. 65). According to the OECD report on culture and tourism, main drivers for developing culture and tourism policies are:

- Valorising and preserving heritage;
- Economic development and employment;
- Physical and economic regeneration;
- Strengthening and/or diversifying tourism;
- Retaining population;
- Developing cultural understanding (OECD 2008, p. 43).

There are several factors stimulating the growing articulation between culture and tourism. These factors could be categorised based on demand and supply in Table 1.

Today in the modern world, especial in European Union, cultural heritage is accepted an irreplaceable repository of knowledge and a valuable resource for economic growth, employment and social cohesion (European Commission 2014, p. 2). Cultural heritage is like raw materials for tourism products to generate tourism activity and wealth (McKercher and Du Cros 2012, p. 13). Both the summary of Table 1 and the report for cultural heritage (The CHCFE Consortium 2015, p. 191) show that heritage and cultural tourism has positive impacts on sustainable development from the economy, society, culture and environment perspectives. Although when cultural tourism is planned correctly, it has a huge economic potential to solve a series of economic social and cultural heritage problems such as employment, preservation and maintenance of the cultural monuments, to be a source of revenues for the development and preservation of crafts, traditions, etc. (Ioan-Franc and Iştoc 2007, p. 90; Filipova 2008, p. 312).

On the other hand, there are some negative impacts of tourism which are related to carrying capacity. This negative impact depends on both the volume and profile characteristics of the tourists such as their length of stay, activity, mode of transport and travel arrangement (Archer et al. 2005, p. 80). As Kerr (1994) mentioned "What is good for conservation is not necessarily good for tourism, and what is good for tourism is rarely good for conservation". If the tourism industry is not planned correctly, it will bring

**Table 1** Factors stimulating the growing articulation between culture and tourism (OECD 2009, pp. 19–20)

Demand	Supply
Increased interest in culture, particularly as a source of identity and differentiation in the face of globalization	Development of cultural tourism to stimulate jobs and income
Growing levels of cultural capital, stimulated by rising education levels	Cultural tourism was seen as growth market and “quality” tourism
Aging populations in developed regions	An increasing supply of culture as a result of regional development
Postmodern consumption styles, emphasising personal development rather than materialism	The growing accessibility of information on culture and tourism through new technologies
A desire for direct forms of experience (“life seeing” rather than sightseeing)	The emergence of new nations and regions eager to establish a distinct identity (e.g. the impact of newly independent states in Central and Eastern Europe)
Growing importance of intangible culture and the role of image and atmosphere	A desire to project the external image of regions and nations
Increased mobility creating easier access to other cultures	Cultural funding problems related to increasing cultural supply

pressure on cultural heritage and environment. Although economic contribution of tourism industry such as additional employment opportunities, income earnings, tax revenues and foreign exchange reserves, the tourism industry increases income inequality among individuals (Alam and Paramati 2016, p. 124).

### 3 European Union Tourism Policy and Cultural Tourism

Besides tourism is one of the essential pillars of the economies of many EU countries, and cultural tourism is a very important component of EU tourism; the EU has been one of the most important tourism markets in the world. According to United Nation World Tourism Organisation (UNWTO), EU area is the most frequently visited region in

the world tourism destinations (UNWTO 2017, p. 5). EU shared %40.3 of international tourist arrivals market with 478.4 million visitors and gained 336.5 billion EUR from international tourism in 2015 (UNWTO 2016, pp. 4–5). Albeit EU was the world’s first tourist destination and, tourism is an important driver of economic growth in EU (European Commission 2010, p. 2), tourism was not formulated clearly in treaties until Lisbon Treaty<sup>2</sup>; because EU Countries were reluctant to relinquish part of their domestic powers to the EU (Estol and Font 2016, p. 231). Nevertheless, there were several regulation and topics connected directly and indirectly with tourism such as internal market policy, competition policy, public health and consumer protection policies, regional development policy and the environmental policy (Aytuğ and Mikaeili 2017, p. 237).

European Commission establishes a new strategy and action plan for EU tourism after Lisbon Treaty and 2008 financial crisis in 2010. Today, EU tourism policy intends to preserve leader positions of member states while maximising the industry’s contribution to growth and employment and promoting cooperation between EU countries particularly through the exchange of good practice in the global tourism market (European Commission 2017a). EU tourism strategy has been focusing on four priorities for action since 2010. These priorities are:

- “To stimulate competitiveness in the European tourism sector,
- To promote the development of sustainable, responsible and high-quality tourism,
- To consolidate Europe’s image as a collection of sustainable, high-quality destinations,
- To maximise the potential of EU financial policies for developing tourism” (European Commission 2017a).

<sup>2</sup>Tourism merited the attention of legislators for the first time in Maastricht Treaty (1992) with article 3 “measures in the spheres of energy, civil protection and tourism” in 1992. Lisbon Treaty (2007) enacts tourism with article 2E “The Union shall have competence to carry out actions to support, coordinate or supplement the actions of the Member States. The areas of such action shall, at European level, be: ... (d) tourism ...” and Article 176 B “1. The Union shall complement the action of the Member States in the tourism sector, in particular by promoting the competitiveness of Union undertakings in that sector. To that end, Union action shall be aimed at: (a) encouraging the creation of a favourable environment for the development of undertakings in this sector; (b) promoting cooperation between the Member States, particularly by the exchange of good practice. 2. The European Parliament and the Council, acting in accordance with the ordinary legislative procedure, shall establish specific measures to complement actions within the Member States to achieve the objectives referred to in this Article, excluding any harmonisation of the laws and regulations of the Member States”.

As mentioned above, cultural tourism is a very important component of tourism sector in member states. Today, there are approximately 200,000 protected monuments and 2.5 million buildings of historical interest in member states (Sigala and Leslie 2005, p. xii). In the twenty-first century, on the one hand, cultural attractions such as museums and monuments form the largest sector of the European attraction market; on the other hand, they are used increasingly at the centre of urban and rural development strategies and image enhancement programmes (Richards 2001, p. 3).

According to European Commission, cultural tourism accounts for 40% of all European tourism; 4 out of 10 tourists choose their destination based on its cultural offering. Hence, EU establishes a balanced approach within the needs to raise the growth of European cultural tourism and the preservation of artefacts, historical sites and local traditions in accordance with its tourism policy (European Commission 2017b). This perspective is coherent with evaluation of the concept of "sustainable" started to appear more often in the documents regarding cultural heritage policy and in more than half of the cases was combined with "development" since the 1990s (The CHCFE Consortium 2015, p. 50). Today, there are several actions of EU for cultural tourism within this scope. On the one hand, they target the priority of promoting the development of sustainable, responsible and high-quality tourism in the EU level, and on the other hand, they correspond with The Europe 2020 strategy which emphasises smart, sustainable and inclusive growth as a way to overcome the structural weaknesses in Europe's economy, improve its competitiveness and productivity and underpin a sustainable social market economy. For this purpose, different projects are supported in EU level such as HerO, REPAIR and CTUR projects which target sustainable and participative urban development (Stein 2011, p. 24) and transnational routes in Europe. This paper will focus on European cultural routes because of being benchmarker for Jolfa Region.

European cultural routes, transnational routes that help tourists discover how Europeans have lived since ancient times, were launched first by the Council of Europe in 1987 (European Commission 2017b; Council of Europe 2017a). According to Council of Europe, there is a density of cultural routes in Europe. Five member states have more than 40% of cultural routes in the continent. These countries are France (10.4%), Italy (9.7%), Spain (8.4%), Portugal (5.8%), Germany (5.2%) and Great Britain (5.2%) (Council of Europe 2017b, p. 12).

The Cultural Routes of the Council of Europe are in accordance with key trends of cultural tourism development in Europe (Council of Europe 2017b, p. 6). Therefore, European Commission cooperates with the Council of Europe, the European Travel Commission, the UN World Tourism Organisation and other international partners to

contribute to the development of European Cultural Routes because of their high contribution to local economies, societies and rural areas such as developing of small business generation, intercultural dialogue and promoting the image of Europe in general (European Commission 2017b).

Within this scope, EU supports some transnational projects included 'Eurorural Tourism' (ERT), 'EuroVelo 13 – Iron Curtain Trail Experience' (ICTE), 'Liberation Route Europe, The Next Level' (LRE NEXT), 'Film Locations in Small, Smart and Significant European Towns' (FILM-SET), etc. (European Commission 2016a).

ERT includes seven European countries due to developing a range of participatory and solidarity based on tourism projects and based on discovering rural areas, local knowledge and culture (European Commission 2016b, p. 1). It is a network of rural development organisations actively involved in their regions (Eurorural Tourism 2017a). Today, ERT is a quite developed transnational rural tourism project which has multilanguage (seven languages) webpages and paper-based media. ERT offers different tourism activities which have local culture of different regions such as teaching dry stone building techniques, gathering lavender and olives, introductory lessons in wine and wine tasting, joining local restoration projects and fishing (Eurorural Tourism 2017b).

ICTE is a long-distance bike route to diversify tourism offer and to contribute to economic regeneration and job creation in declining (post) industrial regions in Europe (European Commission 2016c, p. 1). ICTE is the longest EuroVelo route which passes through 20 different countries, including 14 members of the EU and neighbour countries. Today, ICTE has 10,400 km distance, 14 UNESCO cites and 3 European Seas (EuroVelo 13, 2017). ICTE includes several specific aims. These are:

- Bringing together stakeholders from eight countries in the most developed sections of the route (Latvia, Poland, Germany, Austria, Czech Republic, Slovakia and Hungary) to design tourism strategies,
- Promoting tourism in regions in conversion in order to boost employment and growth,
- Diversification of the European tourism offer,
- Facilitate and stimulate public-private partnership and the integration of enterprises of the cultural tourism sector into regional development strategies,
- Improve the quality of the European tourism offer by strengthened cross-border cooperation,
- Strengthen the management skills of the public and private bodies in charge of developing thematic tourism products (European Commission 2016c, pp. 1–2).

LRE NEXT is another new cultural route project which connects the main regions through which the allied forces

moved from the UK to Berlin, as well as in Poland, at the end of the Second World War. LRE NEXT consists of routes from Belgium, Great Britain, Germany, France, Italy, Poland and the Netherlands (Liberation Route Europe 2017). This route offers a multinational perspective on shared European history with integrated innovative and sustainable transnational tourism products. On the one hand, it is designed as an educative route which uses ITC and e-learning platforms for visitors. On the other hand, it helps to raise awareness on the price paid for a free Europe, and to foster a greater sense of European identity (European Commission 2016d, p. 1).

FILM-SET covers specific places, which are locations and towns to represent European culture, chosen by European film industry to represent European heritage, atmosphere and idiosyncrasy (European Commission 2016e, p. 1). The FILM-SET Project objective is to promote a thematic tourist route with the subject of European cinema. This route displays how filmmakers have been inspired by small, smart and significant European towns and landscapes to shoot their best films. It is a European project managed by partnership of five European organisations from Spain, France, Italy, Belgium and UK (Film Set 2017).

Furthermore, Crossroads of Europe is another annual event which promotes European cultural travels. It raises awareness about potential of continent for tourism among stakeholders, businesses, destination managers, and national and local authorities (European Commission 2017b).

#### 4 History of Jolfa: Location, Population, Settlement, History and Origin

Jolfa is a selected area for promoting tourism potential. It is settled in the northwest of Iran in East Azerbaijan Province. The city has a common border with Autonomous Republic of Nakhjivan. The city is located very close to the Republic of Azerbaijan, Armenia and Turkey. Jolfa is one of the most important border towns for the Islamic Republic of Iran and separated by the Aras (Araxes) River as a common border from the northern neighbour of Republic of Azerbaijan. Based on the 2012 year census, the county's population was 55,166, in 16,128 families (East Azerbaijan Governorate 2017). Figure 1 illustrates location of the Jolfa city and common border with other countries (Fig. 1).

Jolfa is settled in a cross-sectional point; customs facilities in the city and the Caucasus-Jolfa railway have been designed to accommodate custom duties, warehousing, cargo releasing and transportation of three million tons of commodities per year. Before the collapse of the Soviet Union, Jolfa responded all imports and exports between Iran and USSR, Eastern Europe and Scandinavia (Aras Free Trade Zone 2017a; East Azerbaijan Governorate 2017).

In order to accelerate the economic development of this region, Aras Free Trade Zone (AFZ) was established by the decree of the Islamic Consultative Assembly. According to the Decree No. 20708/T/530820, dated 28 June 2005 by the Board of Ministers, the area of the Aras Free Zone included 9700 ha of the lands of the region. Based on the new decree of the Board of Ministers, the area was expanded to 51,000 ha on 4 December 2008, including some parts of the "Jolfa" and "Kaleybar" towns (Aras Free Trade Zone 2017b). Aras Free Trade Zone with Jolfa is a focal point in order to facilitate the development of industrial infrastructures, increase as the centre of public income and regulating the flow of goods. Many development programs for future development are take place in master plan of Aras Free Trade Zone. For example can be pointed to agricultural programs and construction of green house building, new highway road, construction of hotels, construction of residential camp, construction of airport, some restoration programs, geo-park, etc (Aras Free Trade Zone 2017c).

This approved area with the attached part has increased the main district in three detached parts to totally 51,000 ha with make-up entire Aras Free Zone including a part of the "Kaleybar city" with an area of 24,000 ha, and the vicinity of "Khadafarin Dam" with an area of 6100 ha as well as the district of "Norduz Customs" (Iran-Armenia border) with an area of 240 ha (Aras Free Trade Zone 2017a). This decision will have considerable impact on the development of agricultural, industrial and trade programs (ICHHTO 2007, p. 9). Aras Free Trade Zone creates a corridor of trade between the Persian Gulf and Russia on the one hand and an east-west passageway between Central Asia and Europe on the other hand. There are many plans for constructing airport, industrial sectors, developing railroads, constructing guest houses and necessary infrastructure (Aras Free Trade Zone 2017a). Figure 2 illustrates the map of Aras Free Economic and Industrial Zone location where these three parts have a common border with the Autonomous Republic of Nakhjivan, Republic of Azerbaijan and Armenia.

In today's world, the policy-making and decision-making process require a special organization at different levels. The rapid global developments are important factors that determine the urgent need for rapid policy-making and decision-making patterns. In this regard, the Think-Tank of Aras Free Zone is consisted by consideration of the different ideas, suggestions of pioneers, scholars and respected residents of this area interested in the development of the region. The main aims of the Aras Think-Tank are: identify opportunities and threats, creating a circle for thinking, strengthening collaboration and intellectual participation, reviewing and discussing the issues and creating new ideas, proposed new projects for growing of Aras Free Zone (Aras Free Trade Zone 2018b). On the other hand, in order to the

**Fig. 1** Map of the Aras River between Islamic Republic of Iran, Republic of Azerbaijan and Turkey



**Fig. 2** Aras Free Economic and Industrial Zone map. Green parts of the map show Jolfa city location and Aras Free Zone boundary. All places have common border with Azerbaijan, Armenia and Nakhchivan



attraction of the domestic and foreign investors in Aras Free Zone, there are many benefits in legal investment. These benefits are: using from the advantage of the value added, using of the 20 years tax exemptions for economic activities, exemption from customs duties and commercial profits for import of raw materials and machinery, possibility to goods export with the lowest order, freedom of entry of any kind of goods (except goods that are contrary to Islamic laws), guarantee of foreign investors' against the ownership and nationalization, registration of companies by the Aras Free Zone Organization, 100% foreign investment without Iranian participation, no need visas for entry and exit of

foreigners, the issuance of employment licenses for foreign by the Aras Free Trade Organization (Aras Free Trade Zone 2018a).

According to the Charter of the Aras Free Trade Zone Development (2010, pp. 8–11) for achieving these aims, some strategies have prepared by Aras Free Trade Zone Organization. These top strategies are based on: agriculture strategy, export and transit strategy, high education strategy, industrial strategy, service strategy (especially medical services), information and communication (ICT) strategy, financing strategy, environment strategy, investment strategy and tourism strategy (ecotourism, historical tourism, etc.).

“Jolfa” is an Armenian word; it means “weaver”. Throughout the history, this area had been one of the important centres for silkworm breeding. The people were skilled producer of silk and silk fabrics. During the history, Julfa has had different names. It was known by these names: Jugha, Jula, Cuğa, Djulfa, Dzhul’fa, Dzhulfa, Džulfa and Jolfa (East Azerbaijan Governorate 2017; Kouymjian 1986, p. 16).

Kouymjian believed about the city’s history (1986): “Julfa (Jula) is one of the most famous and least documented Armenian cities of the pre-modern period. According to Armenian sources the history of Julfa dates back to the time of King Tigran the Great (140–55 BC), who was the King of Armenia. The city mentioned in book I, chapter XXX, History of Movses of Xoren (Moses of Khoren as the father of Armenian literature and flourished in fifth century) in a list of localities. He cited as his legendary Syriac writer of the early Christian period. The city was mentioned twice by Lewond the historian (late eighteenth), first during the Arab invasions of 642–3 AC as a crossing through the straight of Julfa, and again in 689 AC as a city the same series as cited by Movses. In 962 AC it was mentioned and in 976 both Julfa and “its monastery” are noted” (pp. 16–18). Later references in medieval sources are rare and meagre.

According to historical resources, the original Julfa was a very old village in the Nakhjivan Province. This village was established on a rocky strip of land, between the Aras River on the south and a steep mountain range on the north. Julfa is located on the river’s left bank, about 32 km to the southeast of the city of Nakhjivan (Encyclopaedia Iranica 2017).

The finding of Herzig (1990, p. 73), “Until 1500, this Armenian village little was known. But in the sixteenth century this village became a mercantile centre for the Levantine trade of raw silk”. Since Julfa was ideally located near an international trade route that connected Tabriz (today in Iran), Erevan (today in Armenia), Erzurum (today in Turkey) and Tiflis (today in Georgia), the old Armenian village attracted large numbers of new settlers (Herzig 1990, p. 73). Julfa’s demographic growth between the late fifteenth and the end of the sixteenth century is documented by epigraphic evidence from its old cemetery. Today, its ruins are still visible in the Azerbaijani-controlled Nakhchivan Autonomous Republic, in the north of Iranian frontier (Encyclopaedia Iranica 2017).

On the other hand, the Old Julfa was located in the Iranian–Ottoman frontier region on the northern banks of the Aras River. The location of the Old Julfa had two important advantages. Firstly, the town was surrounded by natural protective element as natural defensive system. It was being protected by the high ridge and the river to the north and south, while the entrances to the gorge from the east and west were closed with strong walls. So it was readily defensible. Secondly and the most important, it was situated

on an important river crossing astride the major overland routes connecting Caucasus and Iran with Asia Minor, Syria and the Mediterranean (Aslanian 2011, pp. 25–26). Flourishing of Julfa is depended to the contemporary world politics. In sixteenth century, there was a close relation between Europe’s growing demand for raw silk, expansion of the Levantine silk trade and Julfa’s prosperity. Julfa was close to the silk-producing centres: Karabakh (today in Armenia), Shirvan (today in Azerbaijan), Gilan and Mazandaran (today in Iran) (Encyclopaedia Iranica 2017).

In 1501, the Safavid Dynasty (1501–1722) started to rule in the Persia (Iran). They controlled all of modern Iran, Azerbaijan, Armenia, most of Georgia, the North Caucasus, Iraq, Kuwait, Bahrain and Afghanistan, as well as parts of Turkey, Syria, Pakistan, Turkmenistan and Uzbekistan. During this period, 11 wars battled between Safavid Dynasty and Ottoman Empire. So Armenia was divided between these two enemies, and many Armenian towns and villages were demolished. But physical hardship’s evidence about the Julfa’s population was little (Encyclopaedia Iranica 2017).

During the Safavid Dynasty and Ottoman Empire wars, Julfa had become quiet wealthy. In 1603, King of Safavid Dynasty Shah Abbas I arrived in Julfa to get ready for a war against Ottoman in order to recapture Tabriz and Nakhjivan. He was impressed by wealth, contacts and trade networks of Armenian. So he decided to transplant Armenians from their homeland to Isfahan the capital city for their good economic entrepreneur. In 1604, the Armenian population of Ararat Valley (close to 300,000) have moved to Persia. Half of the people died on route. But special care was taken for Julfa merchants. They settled near Isfahan in a new town named New Julfa (Panossian 2013, pp. 78–79).

During the Russo-Persian Wars (first 1804–1813, second 1826–28) between Qajar Dynasty and the Russian Empire, many lands of Persia were ceded to the Russian Empire. Two agreements made between Persia and the Russian Empire: the Treaty of Gulistan (1813) and the Treaty of Turkmenchay (1828) (Encyclopaedia Iranica 2017). According to the Treaty of Gulistan, Dagestan which is Northern parts of Iran Georgia, irrevocably ceded to Imperial Russia. Majority of these areas are in Azerbaijan and minor parts of them are in Armenia. By the Treaty of Torkamanchay, Persia ceded the controlling of several areas of South Caucasus (such as the Erivan Khanate, the Nakhichevan Khanate, and the remainder of the Talysh Khanate) to Russia (Iran Review 2017). After these treaties, the boundary between Russian and Persia was set at the Aras River. These territories comprise modern-day Armenia, Nakhichevan, which is the southern parts of the modern-day Republic of Azerbaijan, as well as Iğdır Province in Turkey (Rashidvash 2012, p. 249). Due to the Treaty of Torkamanchay, Julfa was divided into two parts in northern and southern side of the



Aras River, in Nakhchivan's named Julfa, and the second part which is in Iran is named Jolfa. Some native Armenian people continued living in these two areas.

## 5 Historical and Cultural Heritage of Jolfa Region

Throughout the history, human have settled along the riversides of the Aras River. Thus, there stand many historical cities, villages, buildings, Armenian churches alongside the Aras River: Dare Sham historical village, Armenian historical churches, Osh Tobin historical village, Kor Dasht historical Bath, Historical caravansary, Ruined Mill and its waterfall and historical bridges can be named. Between these outstanding historical buildings, only Armenian churches have settled in World Heritage List based on their historical and natural landscape's value.

According to the UNESCO World Heritage list, Armenian Monastic Ensembles of Iran have been added to this list on 6 July 2008 (UNESCO 2017a). The Armenian Monastic Ensembles are located in the north-west of Iran. These edifices consist of three monastic ensembles of the Armenian Christian faith: "St Thaddeus", "St Stepanos" and the "chapel of Dzordzor" are closely connected with the events that are related with the Armenian people's history and their civilization (UNESCO 2017a; ICHHTO 2007, p. 73). These three places are the main heritage of the Armenian Christian culture in Iran. They have been active over a long historical period, perhaps from the origins of Christianity until now (ICOMOS 2008, p. 17). Thaddeus, St. Stepanos and Dzordzor are witnesses to the cultural tradition of Armenian population in north-western Iran. St. Thaddeus monastery is the gathering place of hundreds of Armenians who come to the monastery each year in June in order to celebrate the martyrdom anniversary of the saint (ICHHTO 2007, p. 73). The land around St. Thaddeus the monastery becomes a large campsite for the pilgrims. A large number of pilgrims go to visit St. Stepanos and Dzordzor Chapel on their way to Jolfa. These annually traditional and cultural ceremonies are organized and supervised by the Armenian Diocese in Tabriz, which is in charge of all of its religious, cultural and social activities and supervisions (ICHHTO 2007, p. 90).

These buildings have been rebuilt several times, either as a result of regional sociopolitical events or natural disasters as earthquakes. The original landscape of this region is semi-desert environment. The oldest of them is St. Thaddeus Monastery (seventh century). It is the best example of outstanding universal value of the Armenian architectural and decorative tradition. They bear testimony to very important

interchanges with the other regional cultures, in particular the Byzantine, Orthodox and Persian. Table 2 displays the name and location of the Armenian religious places in the north-west of Iran.

Jolfa Region is a region which the "St. Stepanos Monastery" with two other small chapels "Chupan Chapels" and "Darreh Sham" have settled in. On the other hand, all the proposed sites with the most harmonious landscapes have located in the Azerbaijan province in the north-west region of Iran (ICHHTO 2007, p. 73).

The landscape zone of these religious places is bounded in the north by the Aras River which forms the international frontier between Iran and Republic of Azerbaijan. The monastery is settled between the mountains and surrounded by natural green lands. This church is respected by all Christians, but it actually belongs to the Armenian Church. In one day of the year, on 26 December thousands of Armenians gather at this point to take ceremonies along their pilgrimage (Huyan 2003, p. 59), but tourism pressure usually increases at the time of the annual pilgrimage in June (ICHHTO 2007, p. 90).

The monastery of St. Stepanos was nominated and added to the National Heritage List of Iran in 1956 under the item 429. St. Stepanos and its surrounding structures are also in very good state of conservation (ICHHTO 2007, p. 86). Since 1974, until now the preservation and repair work has continued in the "St. Stepanos Monastery" and its environment (Huyan 2003, pp. 59–60; ICHHTO 2007, p. 86).

St. Stepanos Monastery is located close to the historic village of Darresham, 6 km to the south of the Aras. The landscape of the St. Stepanos Monastery is outstanding. It is situated at the end of a gorge and surrounded by green canyon (ICHHTO 2007, p. 89). According to ICHHTO (2007, p. 37): "It lies in a small valley furrowed by the broad cleavage of the river Aras, which links the plain of Nakhjavan with the plain of Julfa". A narrow and upstairs mountainous road along the Aras River supply the reaching of the monastery, so there is not any development pressure. Tall fortresses with seven guarded towers and five backsides cylindrical stones resemble consist the defensive system of this place (Huyan 2003, p. 59). This fortresses wall is very similar to the Sassanid period and the early centuries of Islamic defensive walls. The building was inspired by the Persian barrel vaulting system of used in Sasanian constructions (ICHHTO 2007, p. 79) (Fig. 3). Figure 3 illustrates the situation of the St. Stepanos Monastery and the surrounding landscape.

According to UNESCO World Heritage Committee, the reasons for nominating of Armenian Monastic Ensembles of Iran based on natural and cultural properties to world heritage list are:

**Table 2** Location of the Armenian religious places in the north-western part of Iran (ICHHTO 2007, p. 3)

ID	Name and location	State party	Coordinates	Area
1262-001	The Monastery of Saint Thaddeus	Iran	N39 5 32.00	Property: 29.85 ha
			E44 32 40.00	Buffer zone: 310.98 ha
1262-002	The village (Saint Thaddeus Ensemble)	Iran	N39 5 32.00	Property: 8.3 ha
			E44 32 40.00	Buffer zone: 310.98 ha
1262-003	Chapel (Sandokht) (Saint Thaddeus Ensemble)	Iran	N39 5 32.00	Property: 1.97 ha
			E44 32 40.00	Buffer zone: 310.98 ha
1262-004	The main church (Monastery of Saint Stepanos Ensemble)	Iran	N38 58 44.00	Property: 72.05 ha
			E45 28 24.00	Buffer zone: 312.79 ha
1262-005	Darresham Chapel (Saint Stepanos Ensemble)	Iran	N38 59 24.00	Property: 10.84 ha
			E45 27 8.00	Buffer zone: 312.79 ha
1262-006	Chupan Chapel (Saint Stepanos Ensemble)	Iran	N38 58 31.00	Property: 1.17 ha
			E45	Buffer zone: 4 ha
1262-007	The main chapel (Dzordzor)	Iran	N39 11 16.00	Property: 0.78 ha
			E44 28 34.00	Buffer zone: 27.23 ha
1262-008	The Baran village (Dzordzor)	Iran	N39 11 16.00	Property: 4.25 ha
			E44 28 34.00	Buffer zone: 27.23 ha

**Fig. 3** St. Stepanos Monastery and the surrounding landscape (UNESCO 2017a)

1. Having examined documents “WHC-08/32.COM/8B” and “WHC-08/32.COM/INF.8B1” in 32nd session of the committee was held on 2–10 July 2008 at Quebec City, Canada (UNESCO 2017b).
2. Armenian Monastic Ensembles of Iran were added to the World Heritage List on the basis of criteria (ii), (iii) and (vi). The definition of these criteria is: “Criterion (ii): The Armenian monasteries of Iran illustrate the Outstanding Universal Value of Armenian architectural and

decorative traditions. They bear testimony to very important cultural interchanges with the other regional cultures, in particular Byzantine, Orthodox and Persian. Criterion (iii): Situated at the south-eastern limits of the main zone of Armenian culture, the monasteries were a major centre for its diffusion in the region. Today they are the last regional testimony of this culture in a satisfactory state of integrity and authenticity. Criterion (vi): The monastic ensembles are the place of pilgrimage of

the apostle St. Thaddeus, which bears an outstanding living testimony to Armenian religious traditions down the centuries” (UNESCO 2017b).

3. Outstanding Universal Values of Armenian Monastic Ensembles was adopted based on this statement: “The Armenian monasteries of Iran have borne continuous testimony, since the origins of Christianity and certainly since the seventh century, to Armenian culture in its relations and contact with the Persian and later the Iranian civilizations. They bear testimony to a very large and refined panorama of architectural and decorative content associated with Armenian culture, in interaction with other regional cultures: Byzantine, Orthodox, Assyrian, Persian and Muslim. The monasteries have survived some 2000 years of destruction, both of human origin and as a result of natural disasters. They have been rebuilt several times in a spirit in keeping with Armenian cultural traditions. Today they are the only important vestiges of Armenian culture in this region” (UNESCO 2017b).

Special criteria have been prepared for adding a place in World Heritage List (natural and cultural landscape) by UNESCO. These criteria for selecting a site must own outstanding universal value and meet at least one out of 10

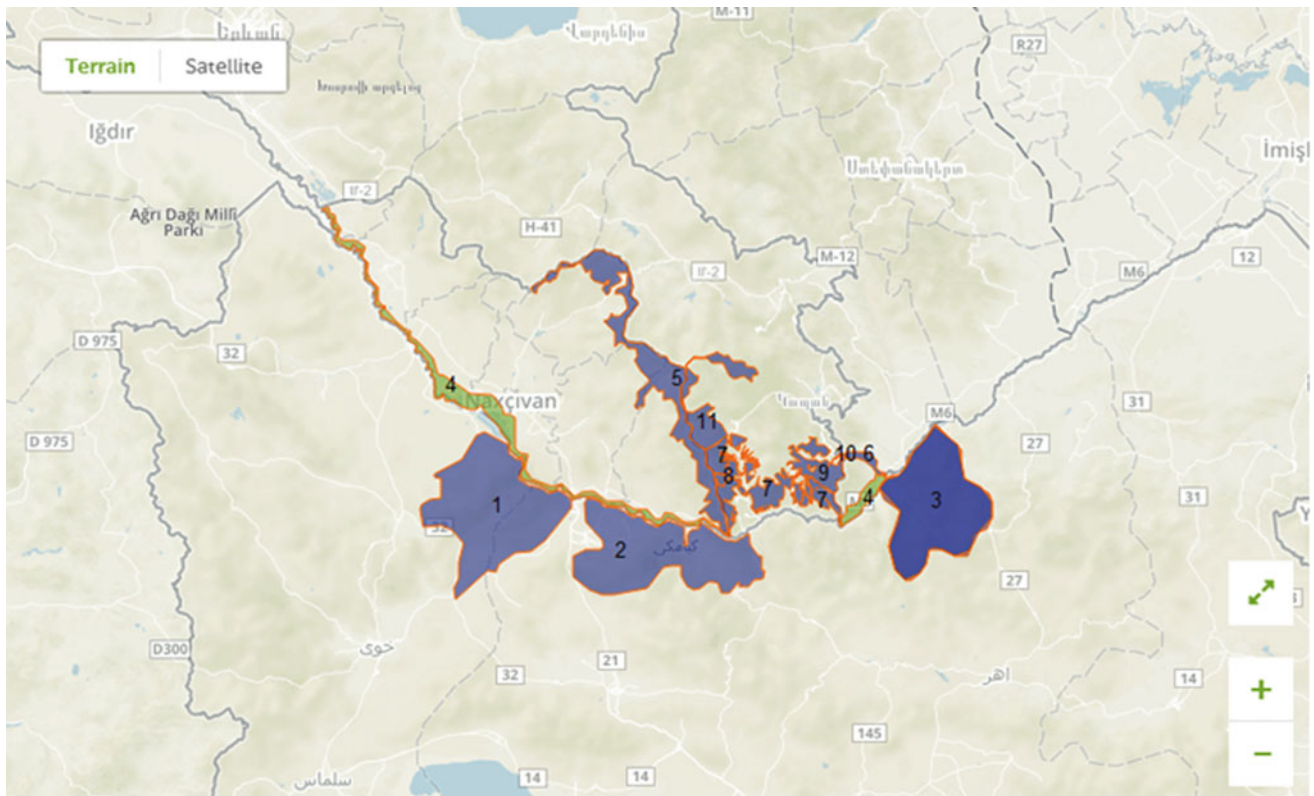
selection criteria. These criteria are explained as the Operational Guidelines for the Implementation a place as a World Heritage. Regularly these criteria are revised by the Committee in order to reflect the evolution of the World Heritage concept. According to Table 3, these 10 are selection criteria including meaning and concept of them for adding a place to World Heritage list.

## 6 Natural Heritage of Jolfa Region

Beside the outstanding universal values of these religious places as historical landscape, natural landscape of Jolfa Region is very rich and suitable for ecotourism activities. The region's climatic situation is hot summer and long cold, freezing winters. Three protected areas are settled inside the Jolfa Region. These protected areas are, “Arasbaran Protected Area” (724.6 km<sup>2</sup>), (Protected Land 2017), “Kiamaky Wildlife Refuge” (957,42 km<sup>2</sup>), (Protected Land 2017a) and “Marakan Protected Area” (1.021,9 km<sup>2</sup>), (Protected Land 2017b). Figure 4 shows these protected areas on the map. These protected areas are settled in the following the protected areas in transboundary sites on the north side of the Aras River. So all of these protected areas can be integrated with together in macro-scale.

**Table 3** UNESCO World Heritage selection criteria for cultural and natural landscape (UNESCO 2017a)

	Operational guidelines (year)	Selection criteria	
Cultural criteria	2005	(i)	To represent a masterpiece of human creative genius
	2005	(ii)	To exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design
	2005	(iii)	To bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared
	2005	(iv)	To be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history
	2005	(v)	To be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change
	2005	(vi)	To be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria)
Natural criteria	2005	(vii)	To contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance
	2005	(viii)	To be outstanding examples representing major stages of earth's history, including the record of life, significant ongoing geological processes in the development of landforms, or significant geomorphic or physiographic features
	2005	(ix)	To be outstanding examples representing significant ongoing ecological and biological processes in the evolution and development of terrestrial, freshwater, coastal and marine ecosystems and communities of plants and animals
	2005	(x)	To contain the most important and significant natural habitats for in situ conservation of biological diversity, including those containing threatened species of outstanding universal value from the point of view of science or conservation



**Fig. 4** Jolfa Region protected areas and others protected area on north side of Aras River. 1—Marakan Protected Area, 2—Kiamaky Wildlife Refuge, 3—Arasbaran Protected Area and Arasbaran UNESCO Biosphere Reserve, 4—Arazboyu State Nature Sanctuary, 5—Basitchay

State Nature Reserve, 6—Zangazur National Park, 7—Arevik, 8—Boghaqar, 9—Shikahogh, 10—Plane Grove, 11—Zangezur. (Protected Planet 2017a)

Blue colour on the map displays the transboundary sites between three countries Iran, Armenia, and Azerbaijan with 11 protected areas. Arasbaran Protected Area, Kiamaky Wildlife Refuge and Marakan Protected Area are located inside Iran. The other places are: Arazboyu State Nature Sanctuary, Basitchay State Nature Reserve, Zangazur National Park in Azerbaijan and Arevik, Boghaqar, Shikahogh, Plane Grove, Zangezur in Armenia.

- *Arasbaran Protected Area*: Arasbaran forest is known world heritage and Iranian Cultural Heritage. This is very vast region (formerly known as Karadag) with a large mountainous area stretching from Ahar city to the north Aras River. The region is confined to Aras River in the north (Department of Environment Islamic Republic of Iran 2017). There is not similar area in Iran. Arasbaran Protected area is the 9th Biosphere Reserved area in Iran. This region is submitted by Iranian Cultural Heritage, Handicrafts and Tourism Organization. Due to the importance of the area in having a rich flora (about 1000 taxa) and fauna, especially the presence of rare species such as *Lyurus mlokosiewiczzi* in 1971 was conserved and UNESCO was listed it as a wildlife refuge since

1976 (UNESCO 2017c). Since 1976, UNESCO has registered 72,460 ha of this region, confined to 38°40' to 39°08'N and 46°39' to 47°02'E, as “Biosphere Reserve” with the following general description: “This biosphere reserve situated in the north of Iran at the border to Armenia and Azerbaijan belongs to the Caucasus Iranian Highlands. In-between the Caspian, Caucasus and Mediterranean region, the area covers mountains up to 2200 m, high alpine meadows, semi-arid steppes, rangelands and forests, rivers and springs. Arasbaran is the territory of about 23,500 nomads who are mainly living in the buffer and transition zones (Iran Review 2017). Economic activities in the biosphere reserve are mainly agriculture, animal husbandry, horticulture, apiculture, handicrafts and tourism, but business activities can also be found in urbanized areas” (UNESCO 2017c). In addition to rich flora, the presence of some endemic plant species and fauna, there are long-leaved trees such as *Juniperus Foetidissima* and endangered species such as *Taxus Baccata* in the area. In spite of permanent presence of tribes and domesticated animals, we can find characteristics of plant species in plant associations which present a stable ecosystem. There are evidences

that show dinosaur fossils are frequent in this area. For example, dinosaur fossils have been found in Kharvanagh (UNESCO 2017c). On the other hand, there are many historical building, castles, churches and cemeteries in this area. Babek Fort, which is located on a mountain summit near Kaleybar city, could be seen. It is a large citadel and National Symbol of Iranians and Iranian Azerbaijanis. Avarsin Castle and Jushin Castle settled in Jushin rural district, were probably built in the tifth century. Qahqaheh Castle, Aynaloo Church or Qantoor Building is settled in Aynaloo. Qantoor Building is a mansion, and based on the some historical text. This building was built by a wealthy Armenian in 1907. This landmark building is important in the context of highlighting the religious and technical tolerance that was a unique characteristic of Arasbaran region, Khoda Afarin Bridges, Amir Arshad's Residence in the Okhara village of Varzaqan County is still standing and has been registered as a historical site, and Kordasht Bath is a royal bath which was built in sixteenth century by king Abbas I of Persia. Some nomad tribes live in this region in traditional form. These tribes economy depend on animal husbandry. Annually, these lands held up "Horse Racing Competition" as cultural-sporty festival in national scale. On the hand, Arasbaran area is central place of "Ashughi Music" Azerian traditional and folkloric music type (East Azerbaijan Governorate 2017; Aras Free Trade Zone 2017b). Due to the importance, rich and different types of natural and historical values, this region take places in vii, viii, ix, x criteria and natural categories list. Consequently, this area owns high potential for creating ecotourism and historical tourism activities. According to IUCN protected area management categories, Arasbaran Protected Area has settled in V category (Protected Planet 2017a).

- **Marakan Protected Area:** This area is located in the west, south and southwest of the Jolfa. Aras River is northern border of this area. Historical St. Stepanos Monastery is

settled inside this protected area. Currently, the protected area of Marakan, with about 40 years of legal protection, is one of the oldest ecological zones of the country. This region has diverse flora and fauna species. Due to various lands with different heights, rocks, plains and hills, variety of steppe vegetation have surrounded the region, and it is known as a valuable animal life complex. The most prominent species of this region is Armenian ram and ewe (East Azerbaijan Environmental protection Agency 2017). In addition to the community of oak trees cover 70% of the forest cover in the area, small communities of corm, hawthorn, walnuts, valerian, wild almonds, sumac, apple trees, pears, wild tombs are visible in the area. According to IUCN protected area management categories, Marakan Protected Area has settled in V category (IUCN 2017; Protected Planet 2017c).

- **Kiamaky Wildlife Refuge:** This area is settled in Aras Free zone. The height of this region is various between 540 m in the Aras River coastal land and up to 3414 m on top of the Kiamaky Mountain. The remarkable natural landscape of this region included Ali Beig Castle, Hassan Bey Castle, Broken Mill, Qaleh Village, Cliffs Elevations, Chamchi Mountain, Khoramsar highs and Aras River coast. On the other, various habitat 257 fauna and 361 flora species are known and in this area (East Azerbaijan Environmental protection Agency 2017). Base on the IUCN Management Category, this area is settled in IV category (Protected Planet 2017b).

On the other hand, IUCN has prepared protected area management categories system in 1994 (Phillips 2002). These categories are starting point for definition of a protected area: "An area of land and/or sea especially dedicated to the protection and maintenance of biological diversity, and of natural and associated cultural resources, and managed through legal or other effective means" (Mikaeili et al. 2014). Table 4 presents description of these six categories of protected areas.

**Table 4** IUCN has prepared protected area management categories (Phillips 2002, p. 8)

Category	Description
Ia	<i>Strict Nature Reserve:</i> Protected area managed mainly for science
Ib	<i>Wilderness Area:</i> Protected area managed mainly for wilderness protection
II	<i>National Park:</i> Protected area managed mainly for ecosystem protection and recreation
III	<i>Natural Monument:</i> Protected area managed mainly for conservation of specific natural features
IV	<i>Habitat/Species Management Area:</i> Protected area managed mainly for conservation through management intervention
V	<i>Protected Landscape/Seascape:</i> Protected area managed mainly for landscape/seascape conservation and recreation
VI	<i>Managed Resource Protected Area:</i> Protected area managed mainly for the sustainable use of natural ecosystems

## 7 Conclusion and Recommendations

Protection of the cultural and natural environment in national and global scale is one of the most important human needs. For understanding and perceiving a landscape, cultural tourism creates interaction between people, history, society, cultural heritage and environment. Heritage landscapes own important values for the communities with their tangible and intangible cultural components, which they give identity for societies. As case study of this paper, Jolfa Region owns historical and natural values in international scale.

It is interesting to note that beside the economic importance of Jolfa Region because of settlement of Aras Free Trade Zone is settled in, this area has two important precedences: cultural landscape values and natural protected landscape. Jolfa is located in cross-sectional point between, Iran, Autonomous Republic of Nakhjivan, Republic of Azerbaijan and Armenia. During the history, reciprocal trade activities have been between Iran and these countries. Logically, creation of the Free Trade Zone in this area is a beneficial action for economic growth. It will help region's development, growth of trade and more relation between countries. Due to the many different development programs in various sectors for instance agricultural program, new highway road, construction of hotels, construction of residential camp, construction of airport, some restoration programs, geopark, it is clear there is a national demand for increasing international relation in the economic dimension as well as in socio-cultural dimension. The noticeable point in this development program is a creation of sustainable development programs not only in economic scale but also in environmental and ecological scale by attention in tourism program, especially cultural and natural tourism.

On the other hand, one of the 22 World Heritage Sites of Iran is located in Jolfa Region, "Armenian Monastic Ensembles of Iran". Furthermore based on special landscape of Jolfa Region, combination of river and its side, mountainous land, forest, diversity of flora and fauna habitat, four protected areas have determined in this region Marakan Protected Area, Kiamaky Wildlife Refuge, Arasbaran Protected Area and Arasbaran UNESCO Biosphere Reserve. All of these areas are a part of the natural area on the other side of Aras River or stay on the following of them.

Undoubtedly, the existence of the two national wealth in this region creates a high potential for different types of tourism. The kind of cultural tourism and natural tourism stays on this category. Especially, the situation of the region will help to the growth of these types of tourism in international scale. Therefore, this paper focuses on cultural tourism potential in Iran and especially Jolfa Region. In this regard, in order to develop the cultural tourism in Iran, polices based on the European cultural tourism

implementation and experiences could be supported in national and international levels. In this context, the suggestion of this paper is to expand heritage tourism, cultural thematic routes, cultural city tourism, cultural tours traditions, ethnic tourism, event and festival tourism, religious tourism, pilgrimage routes, creative culture and creative tourism. Jolfa Region has a great potential to develop cultural thematic routes integrated with other national and regional development programs and projects.

As mentioned in this study, member states have very great experience on cultural tourism and cultural routes' implementations. France, Italy, Spain, Portugal, Germany and Great Britain have more than 40% of cultural routes in continent. So Iran could benefit from these countries' experiences and establish its own:

- Cultural rout or pilgrimage way,
- Maritime tourism in Aras River Side,
- Landscape and civilisation tour between countries,
- Religious tour,
- Cultural volunteer tour,
- Different type of natural tourism, eco-tourism in natural protected areas,
- Creation of traditional festivals in Arasbaran Protected Area base on the nomad tribes' life's way and their activities,
- Traditional music festival in Arasbaran Protected Area.

After these implementations, Iran could take economic and social advantages of cultural tourism to improve SMEs, brand images of Jolfa Region in tourism market, increase the welfare of the region. In this context, Iran could use as a benchmarker successful EU countries on cultural tourism to apply integrated policies for capacity building, performance evaluation, branding and marketing.

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# Sociocultural Capital and Its Roles in Traditional Heritage Housing Conservation Scheme: A Case Study of Brayut Tourism Village (Yogyakarta, Indonesia)

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## Abstract

Social system and cultural capital of the traditional community take significant parts on the way of how people utilize their surrounding environment, including their houses. Mutual interaction and support between physical setting and sociocultural values will also have an effect on the environment to exist. Brayut Village puts emphasis on tourist attractions based on prospective natural and local cultural heritage. This paper explores the roles of social and cultural way of the community life of Brayut Tourism Village, Yogyakarta, Indonesia, in attempting new alternative schemes to conserve the cultural heritage of local traditional houses as tourism assets. The methods of data gathering are direct observation and depth interviews for the purpose of obtaining their social-cultural potentials. The initial findings show that the social lifestyle such as the Javanese principle of 'gotong royong' among society and cultural values such as family inherited system play important roles in the conservation scheme of local traditional houses in Brayut Tourism Village, in order to adapt the changes due to tourism needs and threats.

## Keywords

Sociocultural capital • Traditional house • Heritage conservation

## 1 Introduction

Brayut Tourism Village is administratively located in the district of Pandawaharja, Sleman Regency, Yogyakarta Special Province. It is about 5 km in the north of Yogyakarta City. Brayut was established as Tourism Village in August

1999. It is one of the traditional tourist villages in Yogyakarta Special Province, primarily based on its traditional culture attractions. These traditional culture attractions such as cultural art performance, traditional housing accommodation, indigenous daily life system, and daily culinary of local foods, become the main assets to sustain its status. As Nuryanti (1993) emphasized that tourist village integrates attractions, accommodation, and supporting facilities, in which the structure of community attached to social behaviour and tradition. In order to maintain the continuation of this tourist village, it should be supported by physical and non-physical aspects of development approach. Physical development puts together with infrastructure facilities, whereas non-physical development includes social context and cultural tradition that could attract tourists to enjoy their travelling destination. Therefore traditional cultural attractions, the uniqueness of culture and local tradition as well as the natural characteristics will play the central roles of its marketing and supposed to be well maintained.

Village life experience becomes popular for the tourist attraction in Brayut, including the experience of staying in the traditional housing type of accommodation. Within Brayut area and its surrounding, there are several types of traditional housing characteristic which are still survive as potential assets of the main physical tourist attractions in Brayut Tourism Village. However, some of those traditional houses have been changing, both in spatial arrangement, functions, and its built form. Accordingly, it can lead to the risk of degradation of the village physical characteristics. Hence, it can also decrease the opportunity to sustain.

This study purposes to identify how the sociocultural system in Brayut Tourism Village has an effect on the effort of maintaining those potential traditional housing assets. This study also aims to see the roles of social system and cultural capital of the community in supporting the endeavour for the continuation of the tourist living experience, which leads to set up the conservation approaches for the traditional heritage housing.

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## 2 Sociocultural Capital in Brayut Village

As Brayut is located within the Yogyakarta Special Province, Brayut people are considered as Javanese. Javanese people have their own cultural characteristics and social lifestyle, which is different to other ethnics in the country. According to Magnis-Suseno (1997), within the Javanese cultural spectrum, there are *pepesisir* culture (coast-culture) and *kejawan* (Javanese homeland). However, the social classes are identified as *wong cilik* (small people that are based on agriculture and low income urban dweller), and *priyayi* who are officials and intellectuals, and the third is noble class that enjoys great prestige. In addition to that, the religious difference is divided into *abangan* (*wong kejawan*) and *santri*. Social relationships within the village community generally derive from the system of mutual assistance called *gotong royong*.

Two basic principles of Javanese social life (Magnis-Suseno, 1997, pp. 42–71) can be reviewed as follows:

- (1) The principle of conflict avoidance. The objective of this principle is the establishment and maintenance of social harmony (*rukun*), a social mechanism by which this interest can be integrated into group welfare.
- (2) The principle of respect. It requires that everyone, in speech and behaviour, has to show proper respect to those with whom one comes into social contact.

In general, there are three main capitals which influence towards a sustainable development, i.e. financial capital, human capital, and social capital (Rustiadi et al. 2011). The concept of this social capital relates to the concept of social divergence and social capacity. Social divergence includes social constraints to limit communication process between individuals or groups such as ethnics, religions, and social structure, while social capacity associates to individual potentials in order to reach human potentials, for example, to avoid poverty and to increase the empowering social system (p. 445). He recognized that there are four primary aspects in social capital, that is to say relations of trust, reciprocity and exchanges, common rules/norms/sanctions, and connectedness/networks/groups (p. 450). Based on networking scheme, social capital is differentiated by three types, namely bonding social capital, bridging social capital, and linking social capital.

From the sociological point of view, Hariyono (2007) emphasized that ones can play the role individually or as a member of group in shaping the environment surrounding. According to the principle of architectural sociology, social aspects such as norms, symbols, meanings, and patterns of the architectural products will influence people to create their

urban culture products, including architectural style of houses. There are four main sociological paradigms, i.e. social facts, social definitions, social behaviour, and integrated of them. These paradigms will lead to social movement. There are three types of social movement, i.e. social politic movement, sociocultural movement, and social history movement. While in this social movement itself, there are three characteristics of the groups, i.e. identification of the interest groups, opposition groups, and totality groups for transforming the community needs. Likewise, borrowing what Häuberer (2011) extracted about Bourdieu basic concept of capital, that ‘*there are three basic kinds of capital occurring in a society, i.e. economic, cultural, and social. These capitals can be converted into one another. The distribution structure of the different kinds of capital corresponds to the inherent structure of the societal world or social fields. In social fields, the different kinds of capital appear in various amounts and have different values*’. ([https://link.springer.com/chapter/10.1007/978-3-531-92646-9\\_2](https://link.springer.com/chapter/10.1007/978-3-531-92646-9_2)). From this point, the basic principles of Brayut’s social life such as social trust, respects to the older, and social harmony, will depend upon the paradigms of social movement direction and intensity. Brayut’s social capital may shift into cultural capital or vice versa, and it is indicated to generate economic capital, respectively.

Nas (1984) explained that in terms of social ecology, human being has two levels, i.e. biotic level where the community as a whole exists due to the appropriate relationship between people and their surrounding environment, and social level in which the society closely relates to the order of socioculture in the community that managed by the way of communication, consensus, values and norms, and relates to social system (p. 19).

In determining the guidance for building and area development, there are motivations for maintaining cultural heritage and history, also variety of buildings and local culture as aesthetic aspect. In addition to that, economic motivation also suggests that to conserve building will increase its values if the building itself is well maintained. This commercial value of the building is supposed to use as environmental capital. Besides, symbolic motivation becomes the physical manifestation, from its identity of certain people. Among those motivations cannot be seen separately but it may hold mutual support (Sidharta and Budihardjo 1989).

In fact, the study of cultural meaning such as aesthetics, plurality, uniqueness, and commercial values becomes a part of conservation planning process. Social transformation of urban area is influenced by social changes in terms of occupancy, skill, relatives, social authority, social strata, social control, and people movement (Yunus 2008). This transformation process of the village can also be forced by

the family inherited system of houses. Pide (2014) explained that there are three common concepts of inherited system in Indonesia that lay on family inheritance, individual inheritance, and collective inheritance. These three concepts depend upon the influence of family clan system in local community structure, which are matrilineal and patrilineal systems. Since Brayut Village is administratively included in Sleman Regency within Yogyakarta Special Province, it also considers the regional law and legal regulations under the Yogyakarta provincial government. Nevertheless, the local social system and cultural traditions are quiet dominant in the village development process.

In the case of Javanese people in Brayut Village, they still follow local traditional system of property inheritance, i.e. (a) *segendong-sepikul* system means that male children are given two times of female children share, and (b) *dumdum kupat* system means that there is an equal portion of property inheritance between male or female children. Nevertheless, not all system is applied in daily practices.

Based on the above brief explanation about Javanese social and cultural systems in general, it was also hypothesized that Brayut's sociocultural capitals were significant to be considered as the assets of community to enhance the survival effort of this heritage village. Many implementation aspects of social norms and cultural traditions in people's daily lives obviously indicated these persistence efforts.

### 3 Methodology

The aim of this study is to identify the traditional housing types that can be functioned as major assets for tourism facilities and attractions in Brayut Village and to obtain information and facts how the social system and cultural capital of the community play the roles in sustaining those houses.

This research investigation used purposive sampling technique to choose the objects of houses to be investigated that were based on variety of traditional housing styles,

types, and the age of the traditional houses. After the houses were purposively chosen, then those houses became objects for direct observation in order to inquiry its historical physical setting. Then, the owners or the occupants of those houses were turned into respondents for depth interviews to deeply seek out the housing tenure and its family relationship. The analysis of data uses mapping analysis of the housing property and family tree in which the house is inherited, in order to see the continuation of the housing tenure and the sustainability of the heritage assets.

First of all, different types of traditional housing are selected to be physically observed in order to represent the Javanese philosophical concept of living. The second stage is to obtain any information from the occupants or the owners about the changes and modification had been made and the reason why to do it. What roles they can contribute to maintain the traditional sphere of the house, and what aspiration they can give to keep it as tourism assets.

### 4 Initial Findings and Discussion

From the data of site observation, there are several types of traditional housing still exist. At least there are six different types of Javanese traditional housing, i.e. *Joglo*, *Limasan*, *Sinom*, *Kampung House*, *Cere Gancet*, and *Pacul Gowang*. The most popular type is '*Joglo House*' with its sophisticated architectural construction of the building elements (see Figs. 1 and 2). There are three *Joglo House* still survive in Brayut. The '*Joglo-1*' has been certified as a heritage listed building as its age is over two hundred years and still well maintained. Not all those traditional houses are occupied as family living house. Some of them now functioned as homestay to provide tourist accommodation. In fact, traditional architecture of the houses became one of cultural attractions preferences. Nevertheless, from the cultural point of view, the continuation of the traditional building asset is not as respectable as expected, since some parts of the house and original architectural elements have been changed.

**Fig. 1** Traditional *Joglo House*.  
Source Document survey, 2017





**Fig. 2** Architectural construction of *Sokoguru* column of Joglo House. *Source* Document survey, 2017

**Table 1** Cases of traditional house

Type of traditional house	Number of cases
Joglo House	3
Rumah Limasan	2
Rumah Kampung	5
Rumah Sinom	1
Limasan Pacul Gowang	3
Limasan Cere Gancet	2

Table 1 shows the traditional housing that still survives but needs for kind attention to maintain. At least there are six types of traditional houses, some of them re-functioned as homestay, and related to other uses.

The social strata also influences the way people choose the building style and type. *Joglo House* represents the highest social status like *Lurah* (the head of the village), while common people usually make their house with *limasan kampung* style. Generally, in one area is only one *Joglo House* which represents the status of local authority. Thus, the existence of three *Joglo Houses* as the highest hierarchy of Javanese houses in Brayut Village indicates three different periods of clans in the local authority of the village. These three *Joglo Houses* are considered as local traditional buildings, even the *Joglo-1* got the certified status as heritage listed building. Historically, the tree of family kinship in Brayut Village is quite sophisticated. The central ancestor came from the first *Demang Brayut* as the head of sub-regional authority. One of his children became a *Lurah* (head of local authority). Then, this *Lurah* married and got three children. One of their children became the second *Lurah* and built the second *Joglo House* (*Joglo-2 House*), one block in the north because the property inheritance of *Joglo-1 House* did not belong to him. Throughout the period of time, another family relative became a *Dukuh* (head of sub-district) and built another *Joglo House* in northern part of the village. This *Joglo-3 House* was not originally built in

Brayut, it was built and removed from another village. Social aspects of the Javanese social life such as trusting other family and neighbours or Javanese norms of social harmony of living (*rukun; gotong royong*) still take place. However, some values of norm and trust level also degrade. This may because of different generation have different lifestyle in daily living, as many outside influences have got in touch with Brayut Village. The hierarchy system of community more or less also affects to the robustness system of the village. As Lombard (1996) said, if in urban centre needs a harmony between the kingdom and the cosmos, in the village also tries to achieve the same goal but in the simpler form in order to keep the microcosmic harmony in the form of ceremonial festivities and cultural ritual (p. 81). Rural ceremony and rituals are to maintain the harmony of cosmic among contradictive power, such as ritual for fertility, harmony between village and macrocosmic, avoiding and combating the evil. For example *slametan*, *wayang* performance is usually accentuated by *gotong royong* activity and eating together. Those ceremonial activities also become cultural attraction for tourists. Nevertheless, longer time will influence the spirit of togetherness, and the robustness of the village becomes continually debatable.

The characteristic of Javanese attitude—that is related to ethical and orderly concern to traditions inherited from the ancestor—always put priority onto public realms rather than individual interests (Ronald 1988, p. 62). This kind of

attitude also happens in Brayut. Shaping the Javanese world view is often performed in symbolic forms, classified by symbolic action in religion, tradition, and fine art. In harmony with what Mangunwijaya (2009) emphasized that architecture is the product of people's cultural attitude (pp. 149–164). Even in building layout for community housing shows the harmony and logic, mixed between religious dimension and realistic world view with practical technique, spiritual, and material. The composition and configuration of architectural housing also show high cultural and social values, such as outer and inner area, community openness and intimacy in the family to get harmony, and balance of the unity.

The principle of Javanese family inherited system also occurs in the process of inheriting housing property. If the person who is going to give over the property or wealth is still alive, in social community tradition of Javanese family often go along 3 processes of inherited system, which includes giving over the belongings, determining person in charge of possessions, and giving verbal messages to divide the assets. The principle of Javanese family inherited system in Brayut society, whether *segendong-sepikul* or *dumdum kupa*t systems give the impacts of the changing pattern of traditional Javanese houses. Nevertheless, it is not fully applied by the people. Some people prefer to choose a person of their children to whom the house will be inherited. The decision is not limited to the formal inheritance law, but rather prefers to decide the one who is capable and available to maintain the house. If the house is included in the category of the traditional houses list, which are recognized as the assets of tourism attraction, it should be carefully managed in order to support the traditional circumstance of the village. Sometimes, based on family trust, it happens in the form of family consensus and balanced compensation. In some cases, the modification of spatial organization in the house is due to the changing function as homestay. In any different cases, it has changed due to family inherited system which makes different housing tenures and decisions to maintain the traditional houses (Hadi and Rudwiarti 2016). This situation leads to the threat of maintaining the spirit of Brayut Tourism Village for the future, and the sustainability of Brayut Tourism Village will be in a risk.

In accordance with the principle of family trust, there are several cases of incest marriage. This can be seen as both potential and constraint. On the one hand, it can be potential when this incest family still stays in Brayut Village to keep sustain the traditional property or to change the property tenure based on family consensus and balanced compensation. On the other hand, it can be a constraint when the incest family does not deliver potential children to inherit. The social trust itself can be to family, relatives, other local authority, or the management board of Tourism Village.

The Javanese principle of respect is very much essential in keeping harmony of the community. Respect towards parents and other elder ancestor is the main key aspect why people still trying to keep the heritage house. Verbal advice from the ancestor is likely to be sacred. Therefore, as far as the close family or relatives are still able to maintain the house, formal inherited system sometimes does not fully work.

From the depth interviews with the occupants or the owners of traditional houses in Brayut Village, it can be concluded that the house which is occupied or owned by the third generation of the house builder has been changing in physical terms. The pride and respect to the ancestor are main considerations to maintain and conserve their traditional houses. The family kinship of former local authority inheritance also supports the pride of its social status hierarchy. This encourages the house owner or occupants to conserve their traditional housing form and architectural elements properly. In addition to that, the strong cultural values of the family tradition also play significant roles to increase the pride of the ancestors' social strata and status.

Other cultural attractions that can contribute to the continuation of Tourism Village life are playing *gamelan* music, local traditional dance, Javanese traditional children games, and working on the rice field. Various traditional senses to enjoy the natural scenery are indispensable. Brayut Tourism Village is considered as one of unique villages with its nature and cultural potentials in Yogyakarta Special Province. This is proved by the events of Yogyakarta Jazz Music Festival take place in this village many times. It also provides a clue that the village has a mutual relation with the Yogyakarta urban area. In addition, the provincial government puts attention to the prospective development to promote tourism potentials of the village.

Social mobility structurally also affect to the traditional housing persistence. When inheritance achieves higher level of education or position in the broader society, it is most likely to get a work outside the village. This condition will widen the threat of conservation scheme. If the members of family are not concerned with the idea to conserve the heritage house, then the social approach of Tourism Village board needs to be enhanced. It urges to build the trust to the management board as social kinship to maintain the housing assets. It can entrust the owner of the house to give over the management of commercial houses to be homestay or other accommodation for the tourists' attractions.

As found in the previous study that cultural tourism continues to grow, and this culture has been perceived as different meaning. The process of cultural tourism and its subsequent huge domino effect in various fields provides an extra income for the community, especially for the host of homestay. The existence of foreigners has an impact on the

**Table 2** Potential and constraint for conservation scheme

Influential aspects	Potentials	Constraints
Social aspect	<ul style="list-style-type: none"> <li>• Family trust, respect to the elder ancestor</li> <li>• Social trust, <i>gotong royong</i></li> <li>• Inner family incest</li> <li>• Social life and social system of the community</li> <li>• The principle of social harmony</li> </ul>	<ul style="list-style-type: none"> <li>• Management system of tourism village board</li> <li>• Outer family incest</li> <li>• Marriage and occupancy</li> <li>• Education and career out site the village</li> <li>• Social strata</li> <li>• Social mobility</li> </ul>
Cultural aspect	<ul style="list-style-type: none"> <li>• Cultural attraction and art performance</li> <li>• Mandatory advice from elder ancestor</li> <li>• Respectful to elder family and relatives</li> <li>• Family inherited system</li> <li>• Art performers (gamelan, traditional dances)</li> <li>• Heritage traditional houses</li> <li>• History of Brayut Tourism Village</li> <li>• Local traditional culinary/gastronomic potentials</li> <li>• Javanese attitude, Javanese world views</li> </ul>	<ul style="list-style-type: none"> <li>• Lack of conservation awareness</li> <li>• Shortage of cultural and art performers in the village</li> <li>• Lack of knowledge of maintaining the heritage</li> </ul>
Economic aspect	<ul style="list-style-type: none"> <li>• Benefit from commercialization of accommodation (homestay)</li> <li>• Benefit from local culinary</li> <li>• Benefit from cultural attractions</li> </ul>	<ul style="list-style-type: none"> <li>• Original building material to preserve the house is expensive</li> <li>• Maintenance is not affordable</li> </ul>
Environmental aspect	<ul style="list-style-type: none"> <li>• Natural landscape</li> <li>• Traditional living housing, homestay</li> </ul>	<ul style="list-style-type: none"> <li>• The size and border of plots are not clear</li> <li>• Land tenure</li> </ul>
Human aspect	<ul style="list-style-type: none"> <li>• Javanese politeness</li> <li>• Javanese principles of life</li> <li>• Javanese norms</li> </ul>	<ul style="list-style-type: none"> <li>• Lack of management skill</li> <li>• Unequal education</li> </ul>

fulfilment of the facilities and services to be paid such as accommodation, amenities, transportation, including the willingness to pay the preferred attractions. Previously, various ceremonies and craft products are only used for personal tradition with a special meaning and function of private matter, then the presence of tourists has added commercial value of the product and cultural attractions (Rudwiarti et al. 2017).

Another cultural asset to attract tourist is local culinary. This can also support the scheme of housing conservation especially for maintaining traditional kitchen, when the attraction of making local foods comes to pass in the house with traditional style of cooking. This cultural asset in tourism main activities will increase financial support to sustain the village. As the local foods are made from home-grown agricultural products, therefore, local culinary potentials will also keep up as the opportunity of cultural capital to set up the robustness system of village agriculture. Perez-Galves et al. (2017) even emphasize that gastronomic tourism is also believed as one of the best ways to strengthen local tourist destination.

## 5 Conclusions and Recommendations

Sociocultural capital has characteristic that it does not deficiency to use, but will be lacking when it does not be used. It is also uneasy measured, difficult to build with outside intervention.

It is still questionable that Brayut Village in the past belonged to one authority that was very powerful; afterwards it was divided into a number of plots that can be inherited onto the next generation. This can be observed from the order of family tree and land or housing tenure.

In order to make contribution to the integrated conservation approach, it still needs to investigate local potentials, socially, culturally, economically, and environmentally. As what Garnham (1985) said, major components of identity have been found to be physical feature and appearance, observable activities and functions, meanings or symbols (p. 7).

For the purpose of identifying potentials and constraints due to the influential aspects, it can be summarized as seen from Table 2.

**Acknowledgements** This paper is a part of the research entitled ‘The Development of Conservation Model of Traditional Architecture and Area, Supporting Sustainability of Tourism Village in Brayut, Yogyakarta Special Province’. We thank to The Ministry of Research, Technology, and Higher Education and Universitas Atma Jaya Yogyakarta for the financial funding research support. We also express our gratitude to the research assistance, which helped us in collecting data through the way of observation and interviews.

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## Part III

### City and Rural Tourism

Rather than finding physical solutions that require physical efforts to mitigate the depletion of cultural heritage and stabilize the tourism industry, this part of the book is heavily reliant on finding strategies, using already existing resources, to attract more people to visit different countries. Those strategies are marketing and rebranding. The authors in this part emphasize the assets given to us by the digital age, the ability to reach a very large audience and encourage them to do something using marketing campaigns. Rebranding a certain area will encourage the government of that given country to renovate and enhance the city accordingly and will encourage tourism, which, in turn, increases revenues. In implementing the aforementioned, the citizens of a rebranded city will theoretically enjoy higher living standards.

In the chapter titled “[Tungurahua and the Tourist Brand Within the Perceptive Tourist Development](#)”, the authors analyze the effectiveness of branding the province of Tungurahua and the challenges the government faces in

conjunction with the private sector when this marketing strategy was being implemented. The authors mainly focus on the city of Baños de Agua Santa because of its touristic prominence in Ecuador.

Similarly, the chapters titled “[Cultural Ecology, City Tourism, Future Scenarios: A Great City in the Making](#)” and “[Tourism Marketing Strategies Incorporating Both Tourists and Tourism Professionals: The Case of Thessaloniki, Greece](#)” also explore the importance of marketing and branding as strategies to enhance the tourism industry. They also highlight the fact that globalization has facilitated the success of this strategy. The former chapter portrayed this by using the example of African souvenirs that have been widely disseminated all over the world causing global designers to actually adopt African patterns, zigzags, and masks in their own work.

This part is all about using already existing resources and presenting them to people in a more innovative manner to attract tourists and help the industry flourish.



# Tungurahua and the Tourist Brand Within the Perceptive Tourist Development

Diana E. Páez Q, Cristina Páez-Quinde, Raúl Tamayo, Ruth Infante-Paredes, Francisco Torres-Oñate, and Maria Fernanda Viteri

## Abstract

This research analyzes the tourism brand within the province of Tungurahua, and it is considered as a fundamental tool within the provincial strategic lines, namely marketing and tourism promotion. The principal objective of this article is to determine the attributes for a successful province brand and the strategic branding. The touristic province brand is integral to the development and implementation of branding strategies; marketers, however, have the opportunity to rename locations and thereby build brands from scratch. The research is unique since it investigates the evaluation of different province brands and different groups of foreign visitors. Specifically, it examines similarities and differences in tourists' images of a destination branded in Baños de Agua Santa city. This study confirms the need to highlight different attributes to appeal to different target markets and also demonstrates that city brands are evaluated differently of the attributes investigated. The article analyzes the impact that it has generated and whether it has been positive or negative as well as its structure, promotion, and dissemination. The city with the most tourist receptive flow of the province is "Baños de Agua Santa" which was selected for the study. The methodology used in this study is an exploratory mixed approach based on a survey, the perceptions, or stimuli are measured in a list of attributes to the tourists.

## Keywords

Tourism • Tourism brand • Sectional Governments • Strategies

## 1 Introduction

The provincial touristic brand, determines all the perplexities about its importance, defined as an image management strategy developed in important cities of the world, and being recently used by provincial governments of Ecuador. The provincial tourist brand is presented fundamentally within the strategic marketing and Tourism development of Tungurahua Province, created and coordinated by the Honorable Provincial Government of Tungurahua. The nine municipalities that comprise the Tungurahua province and other public and private factors, is mainly aimed at strengthening the capacities of the territories, deploying their competitive advantages and position them nationally and internationally, an objective that is generally pursued through the promotion of tourism with the aim of generating externalities and multiply effects for the future.

The image that emerges as a tendency to position competitively to countries, provinces, and cities throughout the world through the Brand. It must be understood as a tool in the framework of positioning processes. It is how the Provincial Government of Tungurahua has created a strategy of tourism for the province that focuses on four strategic lines: (1) Development of touristic products, (2) Marketing and tourism promotion, (3) Tourism training, and (4) Touristic planning and coordination. The process of elaboration of this strategy lasted approximately one year with more than 280 private and public actors with a projection to the year 2019 based on the new management model of the province.

The provinces began to take an active part in the national and international sphere through commercial, cultural, technological, and political links with national and foreign tourists. These "external" links gave importance to the creation, distribution, and positioning of the provincial touristic brand needs to remember that "Touristic brands seek a concept of a differentiated image, in response to the wishes of a part of the market that gives them specific and unique added value, creating synergies and business for a given area."

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The tourist brand allows destination development. Tungurahua which is a province located in the highland region of Ecuador seeks to boost its tourism development through a differentiated brand. Its potential stakeholders are being considered or designated as such to visitors through a province brand since it is the set of marketing activities known as the design of marketing strategies for the promotion of a brand. For this, the tourist image of Tungurahua must possess differentiating characteristics that transmit in a continuous form the expectation of the destination, not to a general level but to a specific level and thus allow an emotional connection of the tourist with the tourist destination through a city brand, i.e., a new marketing strategy for the development of a destination.

For this reason, cities are currently seeking the development of destinations through new marketing perspectives creating several brands in order to differentiate themselves from another tourist site, allowing innovation and differentiation of the place by providing security to the visitor and inciting beliefs through customs and traditions. The management of a branding for destinations, i.e., a city and province brand perspective, also known as place Branding in which the creation of urban territorial brands predominates in the development of tourism to a specific level (Muñoz and Cervantes 2010).

## 2 State of Art

The application of marketing in tourist brands should be directly related to a strategic planning that determines the main processes that promotes the product for the determined demand and to establish a city brand denominated by its English principle like city Brand (Fernández and Huertas 2013), is a determined image, requiring of new marketing strategies as it is the case of the city marketing, which is indispensable for marketing in cities and developing urban management. Therefore, it is necessary to conceptualize in a technical way what is understood by strategic positioning it allows the brand to be understood as a comparative perception of it by the public, which in the tourist area is the visitor. Through this, it is allowed to place one brand over another with which it has direct or related competence (Baños and Rodríguez 2016).

The brand positioning allows us to take the segmentation of the market as a main strategy (ARCADIS 2016), which lets us create a province brand for the most flowing tourist demand in the market (Ornes 2014). This leads to create exchanges that give satisfaction. In this study case, the province of Tungurahua has opted for a strategic line of marketing and touristic promotion that will allow the dissemination of its brand to a greater extent (Martínez et al. 2012).

Finally, the act of positioning itself today is a commercial pattern (Mas 2016), in other words, establishing a horizon of normal planning toward one that has to go. The positioning of a touristic province brand will be “thought” in a more or less methodical way, with or without a market research process, studying to a great or less extent what the competition offers (Cisneros 2015).

### 2.1 Sectional Governments and Tourism

The intervention of state or provincial governments (ATKearney 2017) exercises the development of touristic activity in the territory and is linked to the tourist development of a place. As is the case of the decentralized autonomous government of the province of Tungurahua which is based on strategic lines for the touristic destination, creating regulations (Ye and Björnerb 2017) norms or laws that allow the optimal control and development of tourism within the destination, which has the suitable parameters for the image development or touristic brand of the province.

It should be clarified that any public policy at the municipal, state, or provincial level does not have a univocal meaning (Quintana 2016) since there is no unilateral way to acquire a level of tourism or tourism brand, which is to capture Tourism essence to develop actions in the design and implementation of touristic image (Andrade 2016).

Public policy is considered an important technique of use by touristic administrations that bet on the development of the sector (Emmendoerfer et al. 2016) due to the fact that all public aspects believe in the improvement at a general and managerial level to not only delimit the use of the destination, but to enhance the destination through an image.

### 2.2 City Brand and Its Perception in Sustainable

Tourism has grown in several lines, so the development of a city Brand is currently the new alternative to reach the visitor directly (Cheruiyot et al. 2017), but despite these expectations it is necessary to know the perception of the sector (López and Arcila 2014) determined as a new form of promotion, so that the perception of an image can be examined through a variety of processes (Augustyn et al. 2018; Andrade Yejas 2016) due to the complexity involved in tourism both in relation to an image and in social perception.

### 2.3 Destination Brands

Brands improve the mutual interaction of the stakeholder, who determines the person that possesses the necessary knowledge to determine an image or destination and it is

accepted as such, considering a different image, which is why a brand improves the image of the destination to the world (Andrade Yejas 2016).

In Ecuador, there are several cities that have begun to develop themselves through an image, as is the case of Cañar. The provincial government organized a contest for the creation of its province brand with the participation of 11 graphic designers and in this way the touristic brand, Cañar culture and tradition, was obtained. This brand seeks to highlight the image of the province as the Mintur created a brand of origin (González et al. 2015) this allows the provinces potential and its touristic offer to be known through an image or logo (Figs. 1 and 2).



**Fig. 1** Touristic brand of Cañar *Source* Ministerio de Turismo del Ecuador (2014)



**Fig. 2** Tungurahua's touristic brand *Source* Ministerio de Turismo del Ecuador (2014)

## 2.4 The Provincial Touristic Brand of Tungurahua and the Impact Generated on the Tourist

The tourism brand of the province of Tungurahua was created in 2009, but it has not yet become known in large dimensions due to the scarce marketing in city or cities for its positioning (Carvajal 2014).

In 2011, the brand was reformed adding the slogan "Vive Tungurahua," which has not allowed an improvement of dissemination or positioning (Fierro et al. 2015), rather losing its impact within the visitor. Within the strategic line of marketing and touristic promotion of Tungurahua province, the brand tool can be developed as an alternative to help the touristic development with a differentiated image of the province (Urcid et al. 2016).

## 3 Methodology

The focus of the research is foreign tourists who visit the Baños de Agua Santa town, located in Ecuador country that were taken as the object of study, considering that this canton gets more than 50% of receptive tourism in Ecuador, at the same time, they presented particular characteristics regarding aspects related to the acceptance of the tourist brand of the province of Tungurahua.

In the same way, a quantitative approach was included since numerical results were obtained after the application of a survey, which yielded statistical results regarding the perception of foreign tourists. In addition, these results were analyzed and interpreted with an informatics program, until the application of statistic methods that allowed the verification of the study therefore the total number of foreign visitors who entered Baños de Agua Santa was taken into account during an exact interval of January–April 2015 quarter given by the Municipality of Baños de Agua Santa.

The research presents the results that aroused from the data obtained through a quantitative investigation that is descriptive–retrospective. A pilot test of foreign tourists who visited "Baños de Agua Santa," in the quarter January 2015 with a total of 2200 visitors, which is the basis for the calculation obtained by the sample of Kasmier and Diaz (Kasmier 1998).

$$n = \frac{NZ^2PQ}{e^2(N-1) + Z^2P} \quad (1)$$

In which  $n$  is called the sample size,  $N$  is the population,  $Z$  security,  $P$  expected proportion,  $Q$  probability the margin of error in this research was 0.05. It was determined a sample of 180 foreign tourists who visited "Baños de Agua Santa."

The obtained information was classified in order to obtain the expected results that were going to be analyzed.

In order to build the research instrument, which has an acceptable degree of reliability, Tungurahua’s touristic name perception was taken into account. It is important to say that this is of paramount importance to determine which element, both physical and representative, identifies Tungurahua’s touristic brand.

The semi-structured instrument consists of 11 questions that measure tourists’ brand perception from their point of view, the importance of tourist brand development, the relevant aspects, confidence, and security. All these aspects are shown in the obtained results.

### 4 Results

Statistically 83% of foreign tourists observed for the first time the Tungurahua’s tourist brand. The main reason is that they have not been able to identify it in any visible tourist place, and they do not associate it as a differentiated image of the province.

In the same way, the provincial tourist brand causes a negative feeling. 40% of people are confused with the image and its meaning, and 37% of tourists consider it an insipid and low impact brand due to the simplicity it has.

Most tourists think that a brand makes it easier to remember the visited place, but when seeing Tungurahua’s tourist Brand, 55% of tourists agreed that they would not easily remember it when looking at it on another occasions, and they do not relate it to the province since the brand is insipid and Tungurahua is much more than just a volcano (Figs. 3, 4, 5, and 6).

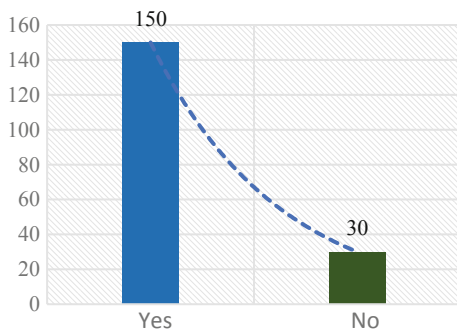


Fig. 3 First-time brand perception by receptive tourism Source Survey (2015)

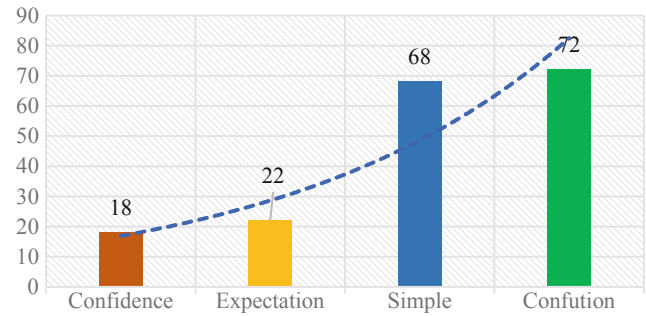


Fig. 4 Classification of the definition that foreign tourists gave Tungurahua’s tourist brand Source Survey (2015)

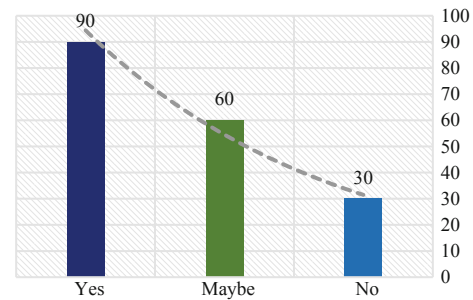


Fig. 5 Classification of tourists who think the tourist brand makes a destination more attractive Source Survey (2015)

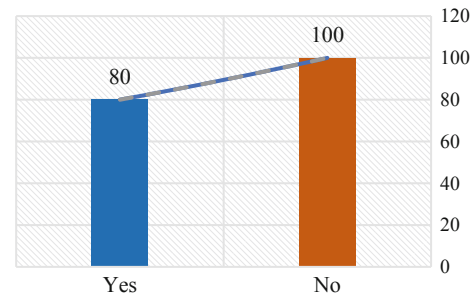


Fig. 6 Classification of tourists on memories that the provincial tourist Brand provides Source Survey (2015)

### 5 Discussion

The tourism brand is a new tool implemented mainly as an instrument of development for national and international insertion. It is considered as an main tool to reach the joint development of cities and companies through a proper tourist promotion; that is why most tourists think in this

study case that a brand makes it easier to remember the visited place, but when seeing Tungurahua's tourist Brand 55% of tourists agreed that they would not easily remember it when looking at it on another occasions, and they do not relate it to the province.

It is thus that several authors consider the brand like an instrument for tourism development in several Latin American cities. It allows the positioning of a place through the image, which is reason why the provincial tourist brand of Tungurahua is an alternative tool that will provide a differentiated image to the mentioned place.

In case of Tungurahua, there are a lot of strategies that have not been combined with the brand mentioned in the results that the study obtained, so if they have a direct connection with the places, it would allow tourism growth in cities, with the results the province's image will give autonomy to the place and through strategies in marketing, promotion of Tungurahua's strategic lines, and a good brand it will make possible the development and distribution of Tungurahua image among tourists. It will allow a better brand perception and a competent branding mechanism.

## 6 Conclusion

Tungurahua's provincial tourist brand does not incites and thus discourages because within the perception of tourists, it is possible to identify that the brand causes confusion since it was created without having taken into account tourist icons such as historical-cultural attractions, ecotourism, and adventure icons of the province. Therefore, the tourist brand is an alternative tool that indirectly helps the development of tourism in each place due to the fact that it provides an improvement to the differentiated image in the tourist area of a destination.

Tungurahua's tourist brand is sold in conjunction with structured strategies within these lines of marketing, tourism production in the province and unstructured strategies such as: empirical offer of different tourist establishments like accommodation, catering, sports, culture, and entertainment. This allows the dynamism of tourist offers to all the cities in Tungurahua.

As future work for the positioning and development of the destination through a province Brand, a redesign taking into account the main tourist attractions must be done because it comprises a destination, in this case Tungurahua province.

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# Cultural Ecology, City Tourism, Future Scenarios: A Great City in the Making

Mikhail Peppas and Sanabelle Ebrahim

## Abstract

African cultural elements became deeply absorbed into the Art Deco Movement. The African impact on a widening artistic milieu was felt across the globe. Influences appear in the form of zigzags, masks, sunbursts and geometric shapes. Taking a cue from the eclecticism of the Art Deco Movement, a new genre emanating in the form of Deco Nouveau Afrique (DNA) ignites the energy of Africa into techno-organic arts, ecology and humanity. In the coastal city of Durban, South Africa, the Green Heart Movement seeks to foreground a ‘heart in eco-art’ experience that heightens cultural consciousness by weaving wind, wave, sun and fuel cell technologies in support of the expanding clean-green philosophy. The DNA aesthetic blends African indigenous knowledge systems into creative activations that offer the world an alternative direction in human achievement and social cohesion. The aim is to engage the multicultural citizens in the branding of Durban as ‘Green Heart City’ with a view to positioning the city at the forefront of the green economy. At the heart of the initiative is the placemaking potential of the eco-city to inspire citizens to collectively reimagine and reinvent public spaces. A key element in the City Identity Project is the BunnyKat puppet doll made by indigenous crafters in a peri-urban valley on the outskirts of the city. The BunnyKats are ‘social heroes’ and act as cultural signifiers of Green Heart City. The puppet dolls have South African flags and green hearts on their hand-crocheted jerseys. BunnyKat costuming is green-themed blended with brightly coloured attire. The BunnyKats have a diversified appeal that enables them to leap across boundaries of geography, ethnicity and age. The BunnyKat motto is: ‘Read Write Draw ... X-plaw!’

emphasising the values of learning, curiosity and artistic responsiveness. Central to the DNA aesthetic is ‘Africa Rising’ and the promise of the Great Continent awakening to a bright and bustling future. Inclusive processes that unify people, environment and landscape are harnessed at the crossroads of eco-arts, industry, design and the African spirit of Ubuntu. The entrepreneurial fervour of DNA extends into ‘unplugged’ board games set in Green Heart City Durban intended to focus on urban settings while fostering linkages with rural villages in the mechanics of the Maker Movement and tabletop gaming.

## Keywords

Deco Nouveau Afrique • City Identity • Green Heart City • KulturWalk • Placemaking • Multicultural • BunnyKat • Eco-arts • Ubuntu • Maker Movement

## 1 Introduction

The identity of a city in a globally connected age takes on a heightened meaning as cities reposition themselves in preparation for a rapidly urbanising future. Shifting scenarios are witness to the centres of traditionally great cities losing their place identity and diluting the set of cultural markers that define a city and make it instantly recognisable (Sepe 2013; Bell and de-Shalit 2011). Cities are in danger of being commodified through globalisation to such an extent that they can begin to appear progressively similar. The preservation of enduring cultural symbols such as the Eiffel Tower in Paris, the Colosseum in Rome and the Pyramids of Giza close to Cairo adds a creative ‘pulse’ in support of making place. The magnetic pull of recognisable elements allows cities to differentiate themselves, enhances economies and showcases lifestyles. The unfolding remembrance of place acts on the subconscious to encourage return visits.

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The resort city of Durban on the south-eastern coast of Africa is washed by the expansive Indian Ocean. The city has golden beaches, friendly people and weather that is practically summer all year round. Durban is a 'cosmopolitan city and its lifestyle, architecture and culture'<sup>1</sup> reflect and thrive on its ... sub-tropical climate' (eThekweni Municipality, n.d., n.p.). Durban's cultural landscape is deeply mixed in the composition of language, religion, music, arts, cuisine and social habitats. The local culture blends African, eastern and Western influences in a vibrant mix of ancient and modern. However, unlike great cities that enjoy instant recognition through identifiable symbols, Durban still seeks an icon to register it on global radar screens.

To address the lack of a charismatic icon, the citizen-based Green Heart Movement founded by the authors aims to present Durban as the eco-urban Green Heart City. The 'recognition' project revolves around two prominent symbols: the Green Heart and the BunnyKat. The Green Heart is an awareness tool that echoes references to New York presented as the Big Apple. The 'BunnyKat' folk craft puppet is an icon that addresses the absence of a distinctive image for Durban. In support of the recognition qualities of the Green Heart, the idea of the BunnyKat references and parallels the green-clad leprechaun that symbolises Dublin and the Emerald Isle.

### 1.1 BunnyKat Folk Craft Puppet

The BunnyKats are 'social heroes' that originate from the grass roots of Africa and are well suited to filling the recognition gap through evolving into cultural signifiers of Green Heart City Durban. The puppets wear beaded South African flags and have green hearts on their jerseys. The hearts associate with and reinforce the 'Going Green' aesthetics of a forward-looking and responsive city.

The puppets are handmade by indigenous crafters in the Valley of a 1000 Hills on the outskirts of Durban. The crafters are linked to the neighbouring Woza Moya community store in the village of Hillcrest overlooking the deeply cultural region of Inanda. BunnyKat costuming is green-themed, but on occasion they scamper about in brightly coloured fabric, known to the locals as 'shweshwe.' Cultural aspects of African indigenous knowledge systems

find resonance in the traditional design and grass-roots 'feel' of the puppets.

Before the advent of the BunnyKat, Durban was not able to offer a representative product that is recognised worldwide as originating from Durban. The BunnyKat folk craft puppet is aimed at filling that iconic merchandising gap and firmly establishing an identity emblem for Durban (Figs. 1 and 2).

### 1.2 Green Heart City

The reference to Durban as Green Heart City echoes other promotional branding of cities along the lines of New York as the Big Apple and Paris as the City of Love. In South Africa, Cape Town has the instantly recognisable Table Mountain, Johannesburg has the skylining Brixton Tower and the historic goldmine dumps, and now Durban becomes recognised for the BunnyKat and the giant Green Heart, a proposed landscape sculpture that echoes the green theme. References to Green Heart City follow earlier but receding symbols of bananas, sugar cane, rickshas, surfboards and myna birds that are no longer fully appropriate in the shifting multicultural dynamics of Durban and the new South Africa.

## 2 City Identity, Branding and Tourism

City branding literature increasingly foregrounds the concept of the creative city. Internationally recognised authority on the use of imagination and creativity in urban change, Charles Landry invented the concept of the Creative City in the late 1980s. 'Its focus is how cities can create the enabling conditions for people and organisations to think, plan and act with imagination to solve problems and develop opportunities. The notion has become a global movement and changed the way cities thought about their capabilities and resources' (Landry 2006). 'The central purpose of being imaginative is for cities to create and control their own destiny rather than falling victim to circumstances conditioned and forged by others or outside influence' (Landry and Hyams 2012).

Picking up the creativity thread, American economist and social scientist Richard Florida (2002) recommends that city policy-makers attempt to attract 'the creative class' as residents in order to stimulate local economies. The creative class refers to a cross section that comprises scientists, writers, artists, architects and innovative personalities who create ideas, creative content and technology.

In his seminal work, 'The Rise of the Creative Class', Florida (2002) defines a new economic class and shows how that class is key to the future of sustainable cities. The creative ethos permeates modern society to influence people's lifestyles, their future prospects, choices and attitudes.

<sup>1</sup>[Culture] is that complex whole which includes knowledge, beliefs, arts, morals, laws, customs and any other capabilities and habits acquired by [a human] as a member of society'. See UNESCO. 'Learning to live together: Cultural diversity', Viewed 15 July 2017, <http://www.unesco.org/new/en/social-and-human-sciences/themes/international-migration/glossary/cultural-diversity/>.





**Fig. 1** BunnyKat cultural icon of Green Heart City Durban and KwaZulu-Natal pops up around the world in the most unexpected places. *Photograph* Sanabelle Ebrahim

**Fig. 2** Woza Moya crafter Zonke has honed her skills in making BunnyKats with their distinctive ears and embroidered kitty whiskers. *Photograph* Sanabelle Ebrahim



The trend is towards citizens living lifestyles that reflect the way in which artists and scientists have always lived. The expanding creative class is deeply impacting ways in which the workplace is organised, which companies will survive, and how cities will fair in a dynamically shifting economic environment (Florida 2002).

## 2.1 A City's Image Carriers

At least three types of image carriers in a city are suitable for the tourist gaze: the built environment, hallmark events and famous personalities. Examples are a waterfront, recurring festival, or a link with a renowned architect. (Dinnie 2011, p. 34)

The City of Edinburgh is famous for festivals that include the Edinburgh Festival Fringe and the Edinburgh International Book Festival. Following in the footsteps of Edinburgh and cities such as Frankfurt and Jaipur, Durban is positioning itself on the global literary scene. To support this alignment, the BunnyKats as carriers of cultural currency have a playful shout-out: 'Happy City Happy City Happy City is a Writing City'. The shout-out links to expanding the fledgling Book and Design Fair Durban and associated writing and reading competitions. To draw inspiration and best practice methods in fostering linkages and contributing ideas to swell the innovative pool at Book and Design Fair Durban, the authors attended the 2016 Book Festival in Edinburgh (Fig. 3).

Literary attractions in Edinburgh include the Writers' Museum, Scottish Poetry Library, Scottish Storytelling

**Fig. 3** BunnyKat Wordish thrills to a willow sculpture of the Big Friendly Giant (BFG) celebrating Roald Dahl 100 at the Edinburgh International Book Festival 2016. *Photograph Sanabelle Ebrahim*



Centre and the legendary literary tours. Edinburgh has been the birthplace, home and hang-out to some of the world's biggest and best-loved writers such as Robert Louis Stevenson, Sir Walter Scott, Robert Burns, Sir Arthur Conan Doyle, JK Rowling and Alexander McCall Smith. Based on such a powerful literary heritage and other activations related to the culture of books, Edinburgh was declared the first UNESCO City of Literature in 2004.

Durban has joined the grand parade of Cities of Literature by being included in the latest announcements of Cities of Literature in 2017. Africa's first City of Literature, Durban, is well positioned to initiate linkages with other Cities of Literature around the world, some of which the BunnyKats have visited and where they have spread their motto: 'Read Write Draw ... X-plaw!' A useful moment of serendipity is that the BunnyKats made an appearance in Athens when it was declared UNESCO World Book Capital 2018.

## 2.2 Momentum Towards Great Cityhood

Durban has won the bid to host the rebranded Tourism Indaba for five years from 2018 to 2022. The international travel showcase has been renamed Africa's Travel Indaba highlighting Durban's continental ambitions. Slogans include: 'I Do Tourism'; 'We Do Tourism'; and 'Good Times In A Box'.

## 2.3 Literary Trails

Literary tourism is a burgeoning form of travel that encourages visitors to follow the lives of famous writers who lived and worked in a certain place. Durban has a diverse writing and storytelling heritage and is well positioned to benefit from being a literary destination.

The Grey Street Writers Trail is located in the inner city of Durban, while the Cato Manor and INK (Inanda, Ntuzuma, KwaMashu) Writers Trails are based in townships surrounding the city. Community participation involves training local guides who accompany a tour and provide inside information on the area (University of KwaZulu-Natal 2012, p. 2). Literary trails outside of Durban include the Alan Paton Trail, highlighting places frequented by the renowned author of 'Cry, the Beloved Country'.

An inner city walking tour, KulturWalk coordinated by the Green Heart Movement, will incorporate references to legendary writers with a close connection to Durban such as Mahatma Gandhi, Winston Churchill and Fernando Pessoa. The KulturWalk route starts at the Port Natal Maritime Museum and follows footprints through to the Old Fort Gardens and Warriors' Gate.

## 2.4 Township Tours

The new South Africa now offers a unique opportunity for tourists in the form of township tours. Visitors can immerse



**Fig. 4** BunnyKats on the Run thrilling to #GoodTimesInABox at uShaka Marine World at the close of Durban Tourism Indaba 2017. Photograph Sanabelle Ebrahim

themselves in the rich community life of the township that provides a glimpse of another side of Durban. ‘Originally established by the apartheid government to house black people working in the city, townships have become sprawling and vibrant neighbourhoods in the post-apartheid era where an exciting new urban African culture is being born’ (Durban Tourism, n.d., p. 28) (Fig. 4).

## 2.5 Globetrotting BunnyKats Take African Folk Craft from the Valley to the World

In 2014, the authors undertook an expedition to India with 20 BunnyKat valley dolls—each valley doll honouring a

year of freedom making up the 20 years of democracy in South Africa since 1994. On arrival in Mumbai, the 20 BunnyKats were aligned for a commemorative photographic opportunity along the railings at the Gateway of India monument. Onlookers were fascinated and posed with the BunnyKat ambassadors, expressing a heartfelt ‘Welcome to India’ that signalled a subcontinental acceptance of an African cultural doll so different to dolls that represent the many regions of India.

The gateway previously represented the colonial rule of the British Raj in India. The majestic monument, visited by millions of tourists, is a ‘significant figure in the lives of the people of Mumbai, as the Gateway defines the grandeur of the city’ that reflects a historic and modern cultural environment (Know India, n.d., n.p.). Through preserving historical threads linked to physical structures, Mumbai has managed to transform a colonial symbol into a monument representing one of the great cosmopolitan cities of the world.

Linked to the ongoing cultural branding of Durban by the Green Heart Movement, in 2015 a scampering of BunnyKats configured a ‘21’ on the lawns of Bryant Park to celebrate 21 years of freedom in South Africa. They attracted much curiosity while waiting for the next film to start on the giant open-air screen in the shadow of the skyscrapers in Bryant Park. The BunnyKats imbued with literary fervour were surely dreaming of the billions of words housed in the adjacent New York Public Library and wondering whether their hometown of Durban would one day have an equally prominent meeting place for book lovers (Figs. 5 and 6).

In 2016, a pack of 22 Mini-Meeeezzzz BunnyKats representing Durban and South Africa’s love for soccer and music thrilled to theatricals around the legendary cello sculpture at De Montfort Hall in Soccer City Leicester, UK. The Mini-Meeeezzzz is a traveller version of the bigger BunnyKats. Each one of the 22 Mini-Meeeezzzz BunnyKats represented a year of democratic wonder in the new South Africa. And the music plays on ...

BunnyKats embarked on the creative odyssey for a storytelling experience in Thessaloniki, the grand Greek City of Culture, passing through Athens on the way. The expedition forefronts a Frameside Lounge (FSL) installation at Flash Point Studios in Athens that will showcase African innovation and cultural imagery from Green Heart City Durban and the surrounding region of KwaZulu-Natal.

FSL X-Perience is an ongoing series of pop-up cultural eventing that appears in different formats in ‘Great Cities’ across the globe. The purpose is to expose folk craft, innovative design and forward-thinking that originates in Durban and surrounds. FSL pop-ups set up by the authors have garnered enthusiastic attention from residents, delegates at conferences and public officials in the cities of Dublin, Derry-Londonderry, Belfast, Mumbai, Agra, New Delhi,



**Fig. 5** '20' BunnyKats at the Gateway of India, Mumbai. *Photograph* Mikhail Peppas

Hyderabad, Cape Town, Johannesburg, Pretoria, London, Leicester, Stratford-upon-Avon, Norwich, Colchester, Oxford, Edinburgh, New York, Montréal and Dubai (Figs. 7 and 8).

Central to FSL activations is the inclusivity factor. On a visit to Canada in 2015, FSL Montréal grew out of a space at Université du Québec à Montréal (UQAM) that has sliding doors allowing public entry and was surrounded by book and art stalls. An open-access venue allows delegates, city officials, cleaning staff, business people and publishers to engage with exhibition materials and learn from each other on an integral level. The emergent dynamic learning circle that gathers to discuss matters as divergent as folk craft, heritage, city planning, virtual reality, artificial intelligence, graphic narrative and gaming trends links FSL to the hybridity and contextuality of transdisciplinarity discourses

that derive meaning through looking back to the future (Klein 2014, p. 68).

### 3 Deco Nouveau Afrique: Africa Rising

The DNA progression 'Deco Nouveau Afrique' that informs the narrative spirit of the 'Down BunnyKat Lane' comics gives cadence to revived energies on artistic frontiers. Drawing on the 'heart in eco-art', DNA heightens consciousness around sensual properties through creative moods that extend to elements of wind, wave, sun and other renewable technologies incorporated into techno-arts and traditional crafts. DNA as the next aesthetic celebrates an innovative genre that is being absorbed into a new generation of urban placemaking across Africa (Fig. 9).



**Fig. 6** Bryant Park, New York. Closer inspection reveals a 21-BunnyKat-salute. That is right, 21 BunnyKats. *Photograph* Mikhail Peppas

The ‘Dark Continent’<sup>2</sup> is a historic term that refers to an Africa that relied on handouts from ‘advanced’ Western countries. Derogatory perceptions of Africa include: the ‘outside perspective’ that paints the continent as something ‘monstrous’, and the ‘inside’ post-colonial populist view that Africa is a ‘paradise lost’ (Dreyer 2017, p. 14).

<sup>2</sup>During the middle of the nineteenth century, Africa was referred to as the ‘Dark Continent’, because little was known about the mysterious land itself. The term ‘Dark Continent’ was most likely used for the first time by the USA explorer and journalist Henry Stanley’. See IAC Publishing. ‘Q: Why was Africa referred to as the “Dark Continent”?’’, Viewed 10 August 2017, <https://www.reference.com/geography/africa-referred-dark-continent-39aa8499d4fe9e5a#>.

The bleak ‘dependency scenario’ faces challenges from a variety of quarters and appears to be shifting into a time-space where Africa pivots from ‘begging bowl’ (receiver) to breadbasket (provider). The optimistic scenario of African gifting to the world instead of being portrayed as a receiver reflects in the DNA platform that blends art, industry and telecommunications and stirs the revival elements in a fresh calabash of the human spirit.

Deco Nouveau reinvigorates a cohesion of the arts, ecology and humanity through the groundswell of the Art Deco Movement of the 1920s that fostered relationships between art, decoration and industrial design. The Art Deco Movement was deeply inspired by artefacts and ritual elements from Africa. The irreplaceable African strand ushered in abstractness, masks, African figures, circles, triangles, Egyptian images of sunbursts, lotus flowers, hieroglyphics and pyramids drawn from the tomb of the boy pharaoh Tutankhamun (Victoria and Albert Museum 2003, n.p.).

African underpinnings found their way into the seminal Paris Exhibition of 1925 that launched the epoch known as Art Deco. A novel objective of Art Deco was to encourage egalitarian designs that were aesthetically appealing and linked to machine-made objects that could be available to everyone. Despite being regarded by some commentators as a form of imposed colonial style in architecture and manufacture on the continent, it is worth remembering that common elements within ‘imported design’ originated in Africa. The featured elements are not entirely foreign but return even if somewhat modified into the indigenous landscape and contemporary design in emerging cities across Africa.

In a similar vein to the impact that African artefacts exerted on the Art Deco Movement, a reinvigorated Africa prepares to shape global developments in twenty-first-century arts and culture. Durban, a world-ranked Art Deco City (Durban Art Deco Society, n.d., n.p.), is well positioned to respond to the eclectic energy of Africa through the DNA conduit. DNA blends African indigenous knowledge systems into cultural and artistic activity to offer the world another direction in human achievement.

U.S. News & World Report listed Durban as one of the seven international Art Deco cities to visit in 2017 (Dubrow 2017, n.p.). Other cities on the list are: Mumbai (India), Shanghai (China), Napier (New Zealand), Casablanca (Morocco), Tel Aviv (Israel) and Havana (Cuba). Drawing on their fascination for Art Deco, the BunnyKats in the ‘Down BunnyKat Lane’ comic book series will be depicted adventuring through the designated ‘Art Deco’ cities, carrying the Green Heart spirit and the flavour of Africa with them.

In the linking of these disparate cities, it is significant and should be emphasised that the Art Deco designs strongly incorporate African motifs such as the sunburst emblem that originates from the time of the pharaohs in Egypt. Alongside

**Fig. 7** '22' Mini-Meeeezzzz BunnyKats on the Run in Leicester, UK. *Photograph* Sanabelle Ebrahim



the comic book depictions, there are plans for the BunnyKats to embark on a documented roadshow odyssey visiting the seven cities identified with a view to highlighting the African influences in cityscapes from China to Cuba. The BunnyKat can be dressed in attire depicting symbols of Art Deco, shweshwe and indigenous fabric patterning (Fig. 10).

Art Deco structures and design when reinterpreted can serve as a means of uniting countries across the globe from China to Cuba, from South Africa to Morocco. The expectation is that the new-found cultural and design linkages will engender an affection for such African-influenced structures when viewed as symbols of world architecture and universal



**Fig. 8** A pack of 23 BunnyKats make an appearance in Athens, the recognised birthplace of Western democracy. The foothills of the Acropolis provide the ideal location for a commemorative image of

BunnyKats representing 23 years of democracy in South Africa 1994–2017 and thus directly linking the cities of Durban and Athens through democracy and literature. *Photograph* Mikhail Peppas

habitat—a bridge across the historic divide between cultures, emerging territories and societies in the West.

The Green Heart Movement acknowledges a perceived world-shift to lifestyle platforms that tend towards a mixing of capitalism with Ubuntu.<sup>3</sup> Alongside competition and coercion, there is a drift towards cooperation and cohesion in advancing societies. A response to the earth's mounting challenges, such as rapidly expanding populations, warrants a

multifaceted paradigm that focuses on 'energising the masses' through a radical approach to design-thinking and customisation. The rallying 'happy' forces of the Deco Nouveau Movement can make a significant contribution towards mounting a defence against blandness and monotonous repetition in support of the fledgling practice of mass individualism<sup>4</sup> and a stronger impetus on the 'well-being of people'. Deco Nouveau, with its focus on authenticity and

<sup>3</sup>An Nguni word, which has no direct translation into English, but is used to describe a particular African worldview in which people can only find fulfilment through interacting with other people. [Ubuntu] ... represents a spirit of kinship across both race and creed which united mankind to a common purpose.' See Petra Mason. 'We are all Africans' last modified 18 June 2010, Viewed 3 August 2017, <http://www.mahala.co.za/culture/we-are-all-african/>.

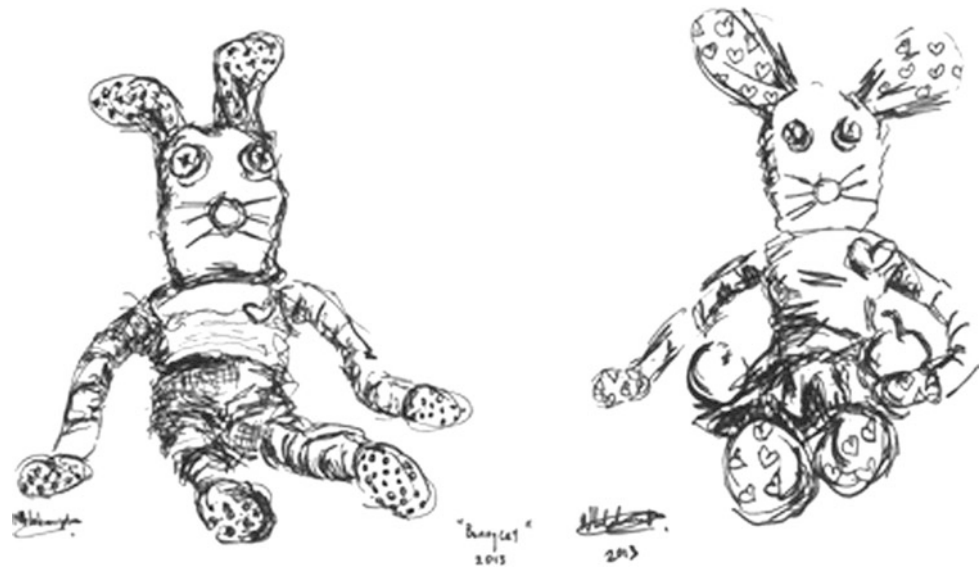
<sup>4</sup>Refer to a trend where companies offer consumers 'options for customising their mass-produced purchases in an attempt to help consumers feel that they are being served as individuals'. See Amy Shaw. 'Consumer culture: "Mass-Produced Individuality"' last modified 11 December 2005, Viewed 9 May 2017, <http://greenjeansbrooklyn.blogspot.com/2005/12/consumer-culture-mass-produced.html>.

**Fig. 9** Globetrotting BunnyKats from the Valley to the Frameside with Geisa Fernandes (*right*) and Sanabelle Ebrahim highlighting comic art that features Deco Nouveau Afrique (DNA) designs and *Nero* comics from Durban at FSL Montréal. *Photograph* Mikhail Peppas





**Fig. 10** *Feathery Afrique*, a style element of Deco Nouveau Afrique (DNA). BunnyKats on the Run. Sketches Nhlakanipho Ndimande



self-generated production, finds semblance in the worldwide Maker Movement<sup>5</sup> and the encroaching Fourth Industrial Revolution<sup>6</sup> that advances the democratisation of production and the automation of everyday activities.

Africa is an entrepreneurial continent bustling with crafters and informal traders that renders it perfectly placed to take advantage of the advancing Maker Movement. A pool of shared-value innovators linked to a growing number of breakthrough ideas finds Durban well represented with projects that align comfortably to the principles and activations of maker culture. The BunnyKat folk craft puppet is a flagship product at the forefront of the Maker Movement that is created without an extensive commercial infrastructure.

Central to DNA is the quality of dreams, spontaneity, fantasy play and spaces for the heart to be seen and heard in shape and performance. The BunnyKat social heroes

accompanied by their 14 superhero caped crusader companions make up the BunnyKat Fraternity that portrays African futurism and Ubuntu across a range of demographics and geographic diversity.

#### 4 The Cultural Ecology of Cityscapes

The cross-cultural appeal of the lovable BunnyKats enables them to leap across boundaries of geography, ethnicity, age and social level. The eco-inclusive puppets are fashioned using upcycled materials displaying motifs patterned with African symbols. Zigzags, circles, triangles and beaded trimmings decorate the more ceremonial puppets.

In line with related Sustainable Development Goals (SDGs), sustainable living, fashion and cycling activations are foregrounded through integrated tales in the 'Down BunnyKat Lane' comic book series featuring the BunnyKat social heroes and their superhero companions. The combined agency of the authors and the BunnyKats builds on their teamwork as greenwill ambassadors travelling the globe and spreading the message of entrepreneurship and 'Going Green' with spin-offs linked to promoting Durban as a green economy destination.

Having journeyed to major city destinations, the authors have gathered data about ways of attracting tourists. Their observations and analysis have revealed seven complementary elements of a great city: affectionate name linked to a symbolic emblem (Green Heart City); worldwide instantly recognisable place for photo ops (Green Heart Sculpture Sky Icon); product (BunnyKat); route (KulturWalk and Beacon-to-Beacon Golden Mile Epic); central library (New Durban Central Library); song (*Durban Durban*); and cuisine (Chakalaka BunnyChow).

<sup>5</sup>The umbrella term for independent inventors, designers and tinkers'. See Joan Voight. 'Which big brands are courting the Maker Movement, and why: From Levi's to Home Depot' last modified 17 March 2014, Viewed 12 July 2017, <http://www.adweek.com/brand-marketing/which-big-brands-are-courting-maker-movement-and-why-156315/>. 'According to Brit Morin of Brit & Co, the Maker Movement is "an evolution of millions of people who are taking big risks to start their own small businesses dedicated to creating and selling self-made products ..."' See Berit Thorkelson. 'What exactly is an entrepreneur?', Viewed 12 July 2017, <http://www.bhg.com/better-homes-and-garden-magazine/entrepreneur/what-is-an-entrepreneur/>.

<sup>6</sup>It is characterized by a range of new technologies that are fusing the physical, digital and biological worlds, impacting all disciplines, economies and industries, and even challenging ideas about what it means to be human ... [Examples include:] Ubiquitous, mobile supercomputing. Intelligent robots. Self-driving cars. Neuro-technological brain enhancements. Genetic editing.' See Klaus Schwab. 'The Fourth Industrial Revolution, by Klaus Schwab', Viewed 11 July 2017, <https://www.weforum.org/about/the-fourth-industrial-revolution-by-klaus-schwab>.

Durban has several accolades that can be enhanced considering the seven elements. Processes are underway to place Durban on global radar screens.

Durban Tourism has identified 6 B's in looking to sell KwaZulu-Natal beyond Durban: berg; beach; battlefields; bunny chow; braai (barbecue); and bush and the majestic Zulu Kingdom as part of the itinerary for international and domestic visitors. The BunnyKat makes for an enchanting addition as another B that enhances the city and provincial experience.

The prospect of place identity is deeply embedded in the aims and vision of the Green Heart Movement and finds expression across a spread of activations ranging from city branding to cultural tourism and creative thinking that have direct impact in the making of a great city. Place identity theory emphasises 'the influence of the physical environment on identity and self-perception' (Hauge 2007, p. 44). City features such as a vibrant art scene, central library, bookstores, museums, parks, bustling streets and an efficient public transport system evoke a sense of place and attachment.

Steward (1955) defined cultural ecology in his book 'Theory of Culture Change' as 'the study of the processes by which a society adapts to its environment'. Place identity and cultural ecology are used in a refashioned form to link City Identity and infrastructure development to storylines, images and the environment that appear in the 'Down BunnyKat Lane' comic books, associated materials and graphic novels.

In foregrounding affirmative detail about Africa, historical facts will be incorporated into speech balloons in the BunnyKat storylines developed by the Green Heart Movement. The comic book frames and animation features exhibit other textures of DNA that reflect the rich diversity of Africa's peoples.

## 5 Future Scenarios

Green Heart Movement takes heed of non-structural properties that have potential to unite the multicultural citizen base of Durban through the expansion of energy-efficient 'unplugged' activations that include board games, comic books and graphic novels. Fantasy board games address 'every human's need for social interaction with every gamer's need for full immersion into another world—a world where you are the marine, the warrior, the detective, the wizard, the general or even the villainous mastermind' (Unplug Yourself, n.d., n.p.). Emphasis is placed on 'handmade' skills in the spirit of the Maker Movement that is gaining momentum alongside the advances in digital processes' (Peppas and Ebrahim 2016, p. xiii).

Casting the cultural opportunities, complexities and green-theme prospects of the graphic narrative into the future, the central problematic becomes: Are comic books and graphic novels where the publishing industry is or should be going? If the industry is heading somewhere, is it the right direction? The issues can be unsettling for readers, writers and the industry.

Considerations include:

- Are graphic novels the way of the future for the publishing industry?
- What will bookstores be buying for their comic departments over the next ten years?
- The potential contribution of tabletop gaming rooms to the economic survival of comic books, figurines and the retail store?
- Africa – The springboard for the next Golden Age of Comic Books? (Peppas and Ebrahim 2016, p. xiv)

The above considerations will need to be typically addressed as the publishing industry grapples with a rapidly transitioning edutainment environment that will see certain knowledge and gaming platforms make way for a looming uncharted terrain in the delivery and reception of literary merchandising by diverse audiences. (Peppas and Ebrahim 2016, p. xv)

Marginalised communities are equally incorporated into the 'unplugged' activations. For instance, Deaf people are perpetual foreigners within society due to an overt language barrier. Becoming proficient at fantasy board games can assist them in meeting a diverse group of people by visiting the nearest board game store and joining a popular game such as 'Ticket to Ride' or 'Tsuro—The game of the Path'. Through socialising with locals in tabletop gaming rooms, they find out where the dentist, hairdresser and photography store are located (Ebrahim 2015, p. 155). The process allows Deaf people to share in placemaking and happy city cooperation.

In 2015, the authors originated Board Game Champions, an entrepreneurial shared-value start-up that designs and implements board game cafés for hotels and other entertainment venues. Further to the fixed situations, tabletop experiences are set up in unexpected spaces around Green Heart City Durban.

A Board Game Championship and Conference on the 'unplugged' world is scheduled for Durban in 2022. Board game cafés and tabletop gaming experiences are scheduled to create awareness in the build-up to the Board Game Championship. 'Permutations in the team-playing opportunities include mixed doubles comprising Deaf and hearing players' (Ebrahim 2015, p. 156).

Game designers, both Deaf and hearing, will be encouraged to develop board games set in Green Heart City Durban. Drawing inspiration from the geographically located 'King of New York' board game emerges the 'BunnyKats of KZN Durban' board game. In this way, the BunnyKat character from the Valley of a 1000 Hills will feature in the board game, thereby linking the city centre to the valley (Ebrahim 2015, p. 156).

Board Game Champions is establishing a Board Game Circuit that rotates between the loop cities of Durban and Montréal, Canada. The route passes through cities of Johannesburg, Kinshasa, Lagos, London and New York. Plans include a tour group comprising Deaf and hearing game designers and players visiting board game cafés, comic book and board game stores along the route (Ebrahim 2015, p. 156).

Designers from Durban are being encouraged to create merchandise that features Art Deco elements incorporating African culture that historically fed into the movement. An auction is planned with the proceeds going towards the showpiece Down BunnyKat Lane—the musical and the Woza Moya crafters.

## 6 Conclusions

The storylines in ‘Down BunnyKat Lane’ vibrate with the DNA aesthetic and notions of Africa Rising filling the graphic narrative frames with images of the Great Continent awakening to a bright and bustling future. African pessimism dissolves into a unified continent invigorated with imagination and renewed purpose. Integralist methods fuse people and the environment at the crossroads of eco-arts, industry, design-thinking and the human spirit.

A progressive Durban takes up the challenge of evolving into an African-oriented city signalled by the shifting sociocultural dynamics and demographics. Indicators reflect a desegregation of the city and streets changing to names of local personalities and heroes of the struggle for democracy.

Durban sees a diversity of multimillion rand investments on the smart city horizon that include: the world’s biggest man-made port; an extended passenger cruise terminal; aerotropolis; mixed-use Cornubia Mall with integrated housing development; Central Library, Latin Quarter, Rivertown; Spice Route; inner city KulturWalk; and eThekweni Film City. The filmic developments will raise the profile of cinema in Durban and encourage young film-makers to write scripts that feature the city as a visual backdrop with spin-off marketing opportunities.

Blending comics and city planning in the ‘Down BunnyKat Lane’ series allows for predictive illustrations of a recognisable city environment interspersed with futuristic infrastructure. The comic frames depict BunnyKats contributing towards a great city as they wander down a familiar street; then in a surprise move scamper across a spectacular bridge spanning the harbour and jump aboard a sleek-line train to King Shaka International Airport—both lacking in the present city infrastructure.

Durban shows signs of joining the world’s great cities. There are challenges ahead for the city, but stakeholders can take to heart futures strategist Lucia Athens’ (2010, p. 55) advice to ‘take time to recognize and celebrate victories and

accomplishments’ on the road to inventiveness and sustainability. Durban’s vision to be Africa’s most liveable and caring city by the year 2030 adheres to the imperative of building integrated, economically inclusive and globally competitive cities (GoDurban 2013, n.p.). The vision aligns to SDG 11: making cities and human settlements inclusive, safe, resilient and sustainable (United Nations, n.d., n.p.).

**Acknowledgements** Woza Moya, project partner of Green Heart CityThekwini Municipality, DurbanKwaMuhle Museum, Durban Local History MuseumsSouth African National Historical SocietyDurban Central Tourism OrganisationAfrica’s Travel IndabaSustainable Living ExhibitionSouth African Writers’ CircleWriters’ Guild of South AfricaAlliance Française de DurbanOpen Data Durban civic technology laboratoryLocal coffee shops and bakeries—Green Heart City Biscuit.

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# Tourism Marketing Strategies Incorporating Both Tourists and Tourism Professionals: The Case of Thessaloniki, Greece

Georgia Zouni and Theocharis Gkougkoulitsas

## Abstract

The competition between touristic destinations is very intense at a global level. New destinations, constantly appearing, the continuous development of new technologies and the existing poor economic conditions in many parts of the world. This study aims to investigate the potential of city tourism in Thessaloniki and to draft a strategic marketing plan to promote the city as an all year around touristic destination. The strategic analysis we present in this study is based on a research framework consisting of primary and secondary researches. Firstly, we statistically analyzed the data that derived from about 400 questionnaires filled by representative groups of tourists and tourism professionals, on February and July 2016, taken on places such as hotels, airport, and harbor, and secondly on the SWOT analysis drafted from secondary and literature review. The results lead to the proposition of a complete strategic marketing plan for tourism in Thessaloniki, consisting of areas that need reinforcing and promoting and in particular cultural routes, cruise and gastronomy tourism, and health tourism. By accepting the project, the aim is to develop urban tourism in Thessaloniki throughout the year promoting its unique elements and showing respect for the cultural characteristics and the history of the city.

## Keywords

Tourism • Strategic marketing plan • Strategic marketing planning • Tourism marketing strategy • Greek tourism • Tourist destination • Thessaloniki

## 1 Introduction

The touristic market of southeastern Mediterranean geographic region, in which Greece belongs, is constantly evolving whilst the consumer preferences change all the time. These changes in the international tourism landscape coupled with the economic crisis, and the new economic situation in Greece has led to a necessity of new proposals in the tourism sector.

Through these proposals, we aim to offer new touristic products and to show the advantages of each area, region, or city separately. The development of urban tourism, in particular city branding and city marketing, is of particular importance, aiming at gaining a more competitive position in the urban system and creating competitive advantages over other similar cities. In the context of these trends and developments, an attempt has been made in recent years to develop urban tourism in Greece by developing relevant marketing plans for the cities. These proposals include strategic planning to show the comparative advantage of each region or city separately. This paper has a scope to present a Strategic Tourism Marketing Plan for the city of Thessaloniki.

## 2 Strategic Marketing

Preparing strategic marketing plans for tourism is effective if a specific process is followed, which consists of five logical steps, into five successive steps (Christou 2000): The first step aims to develop a corporate mission and formula the corporate goals. The second step includes the SWOT analysis. The third step refers to the identification of the marketing objectives and the development of alternative marketing strategies. The fourth step includes the evaluation of all alternatives and the final selection of a strategy. The fifth and last step is the creation of the regular marketing mix and the implementation of the selected strategy. The results

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of the strategic analysis create a valuable basis for establishing the objectives and selecting the strategy in the next phase of the project (Wheelen and Hunger 2012). Strategies aim to implement the marketing goals, while tactics aim to implement all strategies (Christou 2000).

The strategies of tourism marketing are divided into high or general ones and specific ones. Some of the most famous high/general strategies that can be used by any organization are the three high/general alternative strategies formulated by Porter (1980): (1) the cost strategy, (2) the differentiation of product characteristics from the other competitive products, and (3) focusing on niche markets. An interesting technique for developing objective, alternative strategies are offered by the growth and market share model, the so-called model Boston Consulting Group (BCG) (Middleton et al. 2009). According to the BCG model, there are four different types of products (Middleton et al. 2009): the 'star,' the 'cash cow,' the 'dog,' and the 'question mark.' As regards to the intensity of the competition and the forces that drive it, Porter (1980) argues that each company is particularly interested in the intensity of competition in the sector it operates. The competition intensity degree depends on five main forces which also determine the profitability of the sector. These forces are: (1) the threat of new players entering the market and the possibilities they would have, (2) consumers power, (3) the threat of substitute products, (4) existing competition intensity, and (5) suppliers' power.

### 3 The City or Urban Tourism

City or urban tourism is a relevantly new type of tourism and is the result of the globalization and new trends on the touristic market. Tourists chose to visit capital cities and other big or less populated cities for short stays and for sightseeing purposes (Kavaratzis and Ashworth 2005). During their stay, tourists combine city tourism with other types of tourism such as conference and cultural tourism (Lucarelli and Berg 2011).

Urban tourism products are multi-functional and multi-used, and their development usefully can be guided by surveys among different user groups of the benefits they seek from them, of their specific expectations, and of their eventual satisfaction with the products (Bramwell 1998). Jansen-Verbeke (1986) classifies different products within the overall urban 'leisure product' according to their likely importance in decisions to visit a city, and this may help explain the relative importance of different urban tourism products for visitors' overall satisfaction. She distinguishes between primary, secondary, and additional products.

In the USA, the practice of city marketing has been linked primarily to local economic development, the promotion of place, and the encouragement of public-private partnerships

to achieve regeneration (Paddison 1993). In Europe, the term city marketing became popular in the literature in the 80s (Van den Berg et al. 1990). City marketing/branding strategies refer to image and identity design approaches and draw data from different scientific fields. They are generally associated with urban culture-led regeneration policies.

A typical example of branding is New York's 'I love NY' which was designed in 1977 and is still in place today (Defner and Karachalis 2012: 418). This old logo, created by Milton Glaser in 1977, was little changed as 'I LOVE NY more than ever' and helped the city recover after the September 11 terrorist hit and get back to the top.

World's most visited city was 2015, according to Euromonitor International, is Hong Kong (Neild 2016). For the Euromonitor's ranking, they use information from the National Statistical Service, from airports, hotels, and other sources of the tourism industry (Neild 2016). An urban tourist destination consists of mainly four dimensions (Paskaleva-Shapira 2007): physical characteristics of the city, urban community elements, management (supply oriented), and marketing.

### 4 The Study—Thessaloniki Tourism Data Analysis

Thessaloniki had 1,763,543 overnight stays in 2013, and 2,058,456 in 2014 (Greek Statistical Authority). These numbers are much higher compared to the 2005 overnight stays which were 1,200,000 (Greek Statistical Authority). The city has a total of 83 hotels. According to the data by GBR consulting (THA 2014) who conducted a research for the Thessaloniki Hotel Association (THA), 52% were Greek visitors and 48% were foreigners. 12% of foreigners were from Cyprus, followed by 8% from Turkey, and 7% from the USA. Germany, Serbia, and Montenegro had a share of 6% and visitors from Bulgaria, Romania, and Russia 5%. As regards to the means of transport used, 46% came to the city by plane and 33% by car. September was the fullest month. Tourists spent on average 68 euros. About one in five has visited or would like to attend a performance at the Thessaloniki Concert Hall, while nearly 17% was interested in watching a show at the National Theatre Of Northern Greece. The reasons for choosing to visit the city were the following: personality, shopping, culinary interest, cycling, and cultural events (THA 2014).

In 2015, the international arrivals in Thessaloniki's airport were at the same level as in 2014 (THA 2014). Thessaloniki's airport is the main entry point for Chalkidiki and other touristic destinations in Central Macedonia, so the majority of arrivals happened during June–August. Germany is by far the main market, accounting for 34% of

international passenger's in 2015. The six first airlines carried 72% of international passengers. In 2015, Ryanair carried passengers from Italy, Cyprus, Germany, the UK, Belgium, France, Sweden, Poland, Spain, and Norway. Aegean Airlines carried passengers mainly from Germany, Cyprus, Russia, and France.

Cruise ships made a stop in Thessaloniki in 2015, carrying 25,963 passengers according to the Thessaloniki Port Authority data. Thessaloniki along with Istanbul, Bratislava, and Moscow has the lowest occupancy levels. As regards the price of an overnight stay, Thessaloniki is in the penultimate position after Bratislava with 42.11 euro (THA 2014).

## 5 Research Methodology

As part of the tourism development plan of Thessaloniki, a primary research was conducted in Thessaloniki using questionnaires which were distributed to tourism operators and tourists. The visitors' questionnaires were distributed to six hotels in Thessaloniki, belonging to different categories, all members of the Hotel Association of Thessaloniki. Questionnaires were also distributed at the intercity bus station (KTEL), at the train station (OSE), at the airport (Macedonia Airport), and at the Thessaloniki Port Authority passengers' station. People who filled in the guest questionnaire were Greek and foreign tourists that chose to visit Thessaloniki. A total of 331 persons replied to the questionnaire. The distribution of the questionnaire was done in Thessaloniki in two phases (periods). The first distribution phase was during February 1–15, 2016, and the second one during July 15–31, 2016. The questionnaire includes 28 questions on personal perceptions and demographics of respondents. The questions were open, restricted with multiple choices or assessment questions (Likert method). The questionnaire includes several sections. Section one contains questions on the traveling details. Section two includes questions on the access mode to the destination. Section three has questions regarding the evaluation of the touristic product. Section four contains questions regarding the development of tourism in Thessaloniki. Section five includes questions relating to promotion matters and

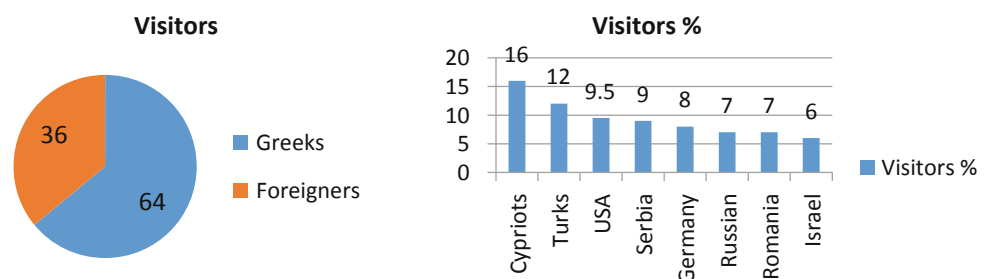
circulation. Section six includes questions on demographics. The analysis of the data was done with the statistical programme SPSS 21. The questionnaire for professionals was targeted to bodies and organizations involved in the tourism sector of Thessaloniki—directly or indirectly—and its objective was to find out more about their views on tourism and the growth of Thessaloniki in general. The questionnaire was filled in by 25 representatives known to their searcher thanks to his professional activity. The professionals' questionnaire was filled in June 2016.

## 6 Survey Results for the Tourists Sample

According to the results of the survey, 64% of tourists in the Thessaloniki sample were Greeks and 36% foreigners. Among the foreign visitors, 16% of the foreign visitors were from Cypriots, 12% from Turks, 9.5% from the USA, 9% from Serbia, 8% from Germany, 7% from Russia and Romania, and 6% from Israel, while 52% were women and 48% men. The tourist had 42% an income of 700–1200 €, 21% under 700 €, 20% had an income of 1200–2000 €, 9% from 2000 to 3000, and 8% over 3000, and had visited Thessaloniki in the past 67%, while 45% believe they will visit Thessaloniki again. Of the dialy visited the city 14, 42% stayed in Thessaloniki 1–2 days, 37% stayed 3–7 days, and only 7% stayed more than 7 days (Fig. 1).

According to the above study, the reasons for visiting Thessaloniki were 48% for recreation, 25% for business, 17% for visiting of friends and relatives, 10% for conferences and exhibitions, 1% for other reasons. The main sights of Thessaloniki were (2015) Thessaloniki's promenade, the White Tower, the Upper Town/Castle, the Church of Agios Dimitrios, the Archaeological Museum, the Byzantine Museum, Rotonda, the State Museum of Contemporary Art, the Ataturk Museum, and the Jewish Museum. Leisure travelers visit an average of 3.5 attractions. Considering the above, it can be concluded that Thessaloniki as a touristic destination includes many forms of special interest tourism, such as congress tourism, exhibition, cultural tourism, religious (pilgrimage), cruise, shopping, health (medical), and gastronomic tourism.

Fig. 1 Thessaloniki tourism data



## 7 Survey Results for the Tourism Professionals' Sample

The main problems highlighted by the professionals of Tourism in Thessaloniki were the following: the dense building of the city/the thick residential environment of the city; the traffic problem and the severe lack of parking spaces; the lack of green spaces; the pollution, spotted in various and different corners of the city; the inadequate maintenance of the buildings in general, mainly the sport facilities, the historical and cultural monuments; the fact that the city has not a special/certain identity/brand; the extreme promotion of the Greek Islands and of the City of Athens; the lack of coastal connection with the Islands; the fact that there are not so many airline connections with other cities abroad; the small duration of accommodation of the visitors, even more the fact that at many cases not even a single overnight; the need for more cultural events that can be watched by foreign tourists; to take advantage the existence of the hospitals and the health clinics, for touristic purposes.

## 8 Tourism Strategic Marketing Plan Proposals for Thessaloniki

### 8.1 Strategic Targets

Strengthening the tourism brand of the area supported at the competitive advantages through a creative communication policy and strategic enhancement of the existing branding for Thessaloniki. Aim in certain market-targets in order to be established as a unique identity orientation. Augmentation of the arrivals, through the next 5 years, by 25% and extension to new markets (for example China, India). Elongation of the tourism period through the development of new forms of tourism and the attraction of new visitors, during these periods, in order to blunt the seasonality effect. A 20% increase of the daily per visitor expenditure.

### 8.2 Tactical Targets

(1) Forming a unique tourism authority in Thessaloniki to replace the existing 19 public and private individual carriers occupying with Tourism. (2) Creation of a webpage for the Organization of Tourism Promotion and Marketing of Thessaloniki, combined with more active presence at the Social Media (facebook, twitter, flick, Instagram ...). (3) Opening in new Markets (China, India). (4) Development of new forms of Tourism. (5) Quality improvement of the provided services, aiming to volume up the arrivals, the expansion of the average staying period of tourists and the

blunt of seasonality effect. (6) Creation and constant support of a database, and (7) Formulation of tourism packages for special interests.

## 9 Proposals to Improve Visitors' Services

Improvement of services and conditions on all rails, intercity buses, air routes and ferries to and from Thessaloniki, along with the internal (in the city) transportation services. Creating new accommodation premises fulfilling high standards, modernizing the existing accommodation infrastructure, and making a good use of all the classical buildings in order to highlight the local features and the special character of the city. Improving the operation of the Touristic Information office in Aristotelous square. Training the staff and entrepreneurs in the touristic business. Creating and promoting cultural events on a regular basis (i.e. festivals, festivities/special events to promote local products), in order to enhance and enrich the touristic product of Thessaloniki.

## 10 City Branding and Promotion

The proposals resulting from the surveys are shown in Fig. 2.

## 11 Conclusions

After taking into consideration Thessaloniki's internal and external factors of environment and evaluating the outcomes of our primary and secondary research, we come into the conclusion that city tourism can become an asset of the city if developed further. That can be accomplished by focusing more on gastronomic tourism, congress tourism, pilgrimage, and medical tourism. Except from promoting those special sectors of tourism, it is very important to take into account the country of origin of the tourists that visit Thessaloniki. Those countries that have special interest for the town are Cyprus, USA, Serbia, Russia, Israel, and the neighboring countries such as Turkey, FYROM, and Bulgaria.

Moreover, to improve the touristic profile of the city, we should give prominence to the comparative advantages of Thessaloniki and take the appropriate measures to promote and enhance them. To promote more efficiently Thessaloniki's tourism, there should be a supervising authority to coordinate successfully all the touristic carriers of Thessaloniki. That role can be played by the Organization of Thessaloniki's Tourism Promotion, which could control the implementation, the monitoring, and the evaluation of the strategic marketing plan for tourism in Thessaloniki. The



**Fig. 2** Table of propositions

The proposals resulting from the surveys are:

1	Create brochures in different languages, mainly in English, Turkish, Hebrew, Russian, French, German, Chinese and Indian, which you will be regularly updated.
2	Create a new and smart TV spot for national, regional and local TV channels.
3	Launch campaigns on tourism via domestic and foreign media (i.e. Travel Channel, National Geographic).
4	Create a webpage for Thessaloniki to be used in social media (Facebook, Twitter, Instragam).
5	Publish articles on Thessaloniki in newspapers, magazines and travel websites (i.e. Travel, Travel, <a href="http://www.100dorig.com">www.100dorig</a> , <a href="http://www.traveldailynews.com">http://www.traveldailynews.com</a> , Conde Nast Traveler, Sport and Style).
6	Conde Nast Traveler, Sport and Style). Publications in travel guides (Michelen, Explorer, TOP 10, Lonely Planet, Orama).
7	Participate in tourism fairs and shows (“Holiday & Spa Expo” in Sofia, International tourism fair “Salon des Vacances” in Brussels, Exhibition “Out doors” in London, “Sydney Holiday & Travel Show” in Sydney, CMT in Stuttgart, Germany etc).
8	Place advertising posters to welcome visitors at the arrival terminals in Thessaloniki’s Port, at its airport “Macedonia”, in the intercity bus station “KTEL” building at Monastiriou str., in the train station’s “OSE” waiting room and at Thessaloniki-info.
9	Place information signs it the “KTEL” intercity buses and stations, at the port, the train stations “OSE”, in the archaeological museum and at its flagship monument the “White Tower”.

suggested strategic plan’s more important goal is to enhance the city’s competitiveness, by creating new touristic products in the form of special interest tourism.

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## Internet

## Sustainable Tourism Development and Environmental Management

Pollution, loss of biodiversity, increased pressure on local resources, and land degradation are all common environmental issues discussed in this part that highlight the unsustainable nature of the tourism industry as it is today. Given that tourism is a major economic activity for income generation in many countries, Middle Eastern, Asian, African, and South American countries are strongly urged to implement environmental policies that will guarantee the future sustainability of the tourism industry. The chapters in this book are diverse in their aims, whereas some of the literature focuses on proposing new and innovative solutions to eliminate the negative environmental repercussions of tourism, and others critically examine and discuss already existing solutions that are currently being implemented.

In the chapter titled “[Pro-environmental Attitude-Behavior; A Spillover or A Gap?](#)”, the author makes an effort to pinpoint pre-existing environmental problems caused by the tourism industry and proposes solutions that could mitigate these problems. The author examines the relationship between attitudes and travel behaviors by applying the planned behavior and cognitive dissonance theories. The results of this study highlight the fact that human behavior within their homes does not spillover to the tourism industry, meaning that even if a person applies pro-environmental behaviors at home, he or she will not necessarily do the same during travels. The author later discusses possible coping mechanisms and solutions.

Similarly, in their chapter titled “[Restructuring Integrated Spatial Tourism Planning in the Syrian Coastal Region:](#)

[Tourism for Peace](#)”, the authors proposed new strategies to integrate tourist planning into the Syria’s urban profile by improving valleys, mountainous areas, and marine spaces in order to create a sustainable postwar tourism industry. Their proposition examines the feasibility of upgrading to a multi-gateway tourist ring and labels this potential project “Tourism for Peace.”

As opposed to the aforementioned, in the chapter titled “[Traditional Community Value as Significant Aspect of Rural Tourism Sustainability in Daerah Istimewa Yogyakarta, Indonesia](#)”, the authors critically analyze the transformation of rural areas in Yogyakarta, Indonesia, into tourist villages for the sake of development and sustaining the tourism industry. The results of this study show that even though this transformation was definitely advantageous, there is an evident contradiction in the values and the culture of the people as a result.

The final two chapters titled “[Climate Smart Agriculture Edu-tourism: A Strategy to Sustain Grassroots Pro-biodiversity Entrepreneurship in the Philippines](#)” and “[Developing Eco-tourism in the Himalayan State of Jammu and Kashmir, India](#)” discuss the value and importance of policies applied in their countries, the Philippines and India, that encourage eco-tourism and agricultural educational tourism (edu-tourism).

This final part of the book provides a suitable ending for this compilation of the literature as it makes a point to discuss success stories that could be applied in many countries worldwide.

# Pro-environmental Attitude-Behavior; A Spillover or a Gap?

Taravat Bamdad

## Abstract

Many environmental problems result from direct or indirect consequences of individuals' non-pro-environmental travel behavior. However, environmental behavior studies have mainly focused on in and around home scale and the relationship between environmental commitments and behavior at home and their spillover effect to tourism context has not received much attention. To explore the underlying reasons for individuals' non-pro-environmental travel behavior, this paper investigates the attitude-behavior relation, focusing on the theory of planned behavior and cognitive dissonance theory. It also examines the spillover effect of pro-environmental behavior in around home to tourism setting. It presents the results of an analysis of personal interviews with environmental experts in Gothenburg, Sweden. Findings reveal that there is a gap between individuals' pro-environmental attitude and actual travel behavior. As a result, the pro-environmental behavior of environmental experts in their home setting does not spill over to tourism context. Further, the inconsistency between their attitude and actual travel behavior causes cognitive dissonance. To re-establish consonance, different coping strategies including modification of beliefs and behavior change were applied. Classification of findings explains the underlying reasons for the existing attitude-behavior gap.

## Keywords

Pro-environmental behavior • Attitude-behavior gap • Spillover effect • Theory of planned behavior • Cognitive dissonance theory • Tourism and environment

## 1 Introduction

The tourism industry has a significant contribution to the environmental degradation and pollution (UNEP 2013). Many environmental problems result from direct or indirect consequences of individuals' behaviors including travel behavior (Spenceley 2005; UNEP and UNWTO 2005). However, research on environmental behavior has mostly remained at in and around home scale leading to an unwritten assumption of their "spillover" effect into tourism-related practices (Thøgersen 1999). In fact, the relation between environmental commitments and behavior in the home and their spillover effect to tourism context has not received much attention (Barr et al. 2011b; Higham and Cohen 2011). Such studies are critical due to the fact that they address the conservation ethics in general (De Young 2000), individuals' values, beliefs, and morals (De Groot and Steg 2008), and in a wider scope socio-structural characteristics (Barr et al. 2010). Besides, understanding individuals' pro-environmental behavior in different settings is crucial in encouraging behavior change, promoting an environmentally sustainable lifestyle, mitigating of tourism adverse environmental consequences (Barr et al. 2011a, b), and therefore mitigating the environmental pollution.

In order to examine individuals' pro-environmental behavior in different settings, it is important to identify and understand influential factors on their behavior. Social psychological theories such as the theory of planned behavior (Ajzen 1985) and cognitive dissonance theory (Festinger 1985) explain individuals' behavior, postulating attitude as an influential determinant of human's behavior (Ajzen 1985). In addition, environmentally sustainable tourism studies show that attitude can explain a behavior intention (Han et al. 2010; Han and Kim 2010; Ong and Musa 2011) and lead to pro-environmental behavior (Hedlund 2011; Kim and Choi 2005; Schlegelmich et al. 1996; Verbeek and Mommaass 2008). However, the attitude-behavior link has been criticized for not necessarily resulting

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in pro-environmental behavior (Barr et al. 2010; Bickman 1972; Budeanu 2007; Hares et al. 2010; Hedlund 2011; Juvan and Dolnicar 2014; Miller et al. 2010; Prillwitz and Barr 2011; Randles and Mander 2009).

To encourage pro-environmental behavior and reduce the environmental cost of individuals' travel behavior, it is necessary to examine the underlying reasons for the pro-environmental attitude-behavior gap. In fact, identifying barriers to pro-environmental behavior is a critical step to facilitate or promote such behavior. Reviewing the literature reveals that despite studies on attitude and behavior, the attitude-behavior relation is still one of the greatest challenges in environmental issues (Anable et al. 2006) and a generally accepted classification has not been presented yet. Therefore, there is a need for an in-depth study of pro-environmental attitude-behavior in order to identify the underlying reasons affecting the spillover effect.

To this end, this paper addresses the pro-environmental attitude-behavior relation in tourism context to identify whether environmentally concerned individuals in their home setting tend to keep their behavioral commitments while traveling. To examine the spillover effect, two theories of planned behavior and cognitive dissonance were considered. This study intends not only to enrich the literature regarding the pro-environmental attitude-behavior relation, but also to improve and develop a systematic classification of underlying reasons hindering pro-environmental behavior to spill over from in around home setting to tourism setting. It contributes to a better understanding of the underlying reasons for inconsistency between pro-environmental attitude and actual tourism behavior as well as the spillover effect of pro-environmental attitude-behavior in work setting to tourism context.

Further, the insights gained in this study encourage pro-environmental behavior and therefore can contribute to the mitigation of the adverse environmental impacts of tourism. Unlike previous studies whose focus was on consumers or random individuals and tourists who might or might not have environmental concerns, this study focuses on environmental experts to investigate the attitude-behavior relation among those who hold pro-environmental behavior and directly and/or indirectly involve in and promote pro-environmental behavior in their work setting. Therefore, it can provide new insights for policymakers and destination managers to develop targeted policies and interventions for specific target groups in future to encourage pro-environmental behavior or behavior change and consequently reduce the environmental cost of their vacation behavior.

The remainder of this paper is structured as follows: First, an overview of the theoretical framework of the study is

presented. Next, the methodology is explained. Then, the findings and their implications are discussed. Last, conclusion is drawn based on the results.

## 2 Theoretical Framework

This section explains the pro-environmental behavior and attitude-behavior relation discussed in theory of planned behavior and cognitive dissonance theory.

### 2.1 Pro-environmental Behavior

Pro-environmental behavior refers to behaviors that consciously seek to minimize the negative impact of individual's actions on the natural and build the world (Kollmuss and Agyeman 2002). In this study, environmental activists' and non-activists' (Corbett 2006) behavior in general within the private sphere has been considered.

### 2.2 Attitude-Behavior Relation

Many theories have been used to explain environmental attitude-behavior relation (Ajzen 1985; Festinger 1985; Heider 2013; Stern 2000). However, due to the fact that behavior is influenced by a myriad of factors, there is not a single theory which could explain behavior change completely (Anable et al. 2006). Thus, to make a profound analysis of pro-environmental attitude-behavior relation, two influential theories of planned behavior and cognitive dissonance were considered as the bases of this study.

#### 2.2.1 Theory of Planned Behavior

Theory of planned behavior (Fishbein and Ajzen 1975) is a prominent model for predicting behavior. It postulates that behavioral beliefs, i.e., holding favorable attitudes toward pro-environmental behaviors, perceived social pressure for performing or not performing a behavior, as well as individuals' perception of having control over those behaviors affect individuals' intention which is prior to the behavior (Ajzen 1985, 1991). Also, Fishbein and Ajzen (2010) suggest that moral norm is influential in behaviors related to moral dimension. Theory of planned behavior has been studied in environmentally sustainable tourism studies to explain behavior intention (Han 2015; Han et al. 2010; Han and Kim 2010; Juvan and Dolnicar 2014; Ong and Musa 2011). Due to the fact that this theory can explain possible reasons which prevent an attitude to be translated into action, it is significant to the present study.

### 2.2.2 Cognitive Dissonance Theory

Another principle theory of behavior change is cognitive dissonance theory. It predicts that inconsistency or dissonance between individual's attitude and behavior causes psychological discomfort which needs to be reduced (Festinger 1985). Individuals attempt to reduce dissonance and reach consonance can be done through modifying one or more beliefs, opinions, or behaviors involved in the dissonance, obtaining new information or beliefs, and forgetting or reducing the importance of cognition involved in the dissonance relation (Griffin et al. 2014). Individuals may use one or all of these forms to reduce dissonance. In doing so, one way is to make a justification. In fact, denial is a justification tool in case of apparent discrepancy between verbal expressions or positive attitudes and actual engagement or actions (Stoll-Kleeman et al. 2001).

Although it has been discussed that avoidance of inconsistencies in attitudes and behaviors can suggest the tendency of pro-environmental behavior spillover effect (Frey 1993; Thøgersen 1999, 2004), very few studies have studied or observed cognitive dissonance theory in the context of sustainable tourism (Hares et al. 2010; Juvan and Dolnicar 2014; Miller et al. 2010) which highlights the importance of studying cognitive dissonance in environmental sustainable tourism in order to examine environmental-tourism attitude-behavior relation and their spillover effect.

## 3 Methodology

### 3.1 Questionnaire Development

For the purpose of the present study, semi-structured interviews were conducted with experts in the environmental field who were directly or indirectly involved in pro-environmental behaviors in Gothenburg, Sweden. The initial questionnaire was developed after a literature review on the subject under study. Then, the generated questionnaire was reviewed and refined by two academic experts. The focus of questions was to identify and compare participants' attitude and behavior regarding pro-environmental behavior and tourism, as well as identifying cognitive dissonance and underlying reasons for the potential attitude-behavior gap. Therefore, the questionnaire was composed of four different sections consisting of participants' demographic information, their pro-environmental-tourism attitude and behavior, and cognitive dissonance. To assure that participants hold pro-environmental personal norms, the reason for being active in environmental organizations was asked. However, they were not informed about the main purpose of the study to avoid any biases. The results of each part will be discussed separately in detail.

### 3.2 Data Collection

Participants were selected through a nonprobability purposeful sampling design (Baily 2007). Sampling in a qualitative research is guided by researchers' judgment to see who is most likely to provide the complete and most relevant information related to the objectives of the study (Kumar 2011). Some participants were contacted directly while others were introduced through snowball sampling technique (Noy 2008). This technique is applicable in studying a sensitive issue like private matter or behavior (Biernacki and Waldorf 1981). One advantage of applying this technique was that respondents approved that other participants hold pro-environmental attitudes and behavior. Besides, choosing participants based on their actual behavior is important to avoid not only any biases related to social desirability (Fisher 1993) but also incorrect classification of participants as being pro-environmental. Participants were members of environmental organizations such as Chalmers University and University of Gothenburg environmental research institutes, Ekocentrum (an environmental education center), Jordens Vanner organization (Friends of the Earth Sweden), and Schyst resande (Pleasant Travel) organization which all promote environmental sustainability. Offering environmental programs, doing environmental-related research, holding conferences and meetings, and working on environmentally sustainable technology are some of those organizations activities.

### 3.3 Data Analysis

The language used in interviews was English due to participants' sufficient knowledge of English despite their nationalities. Data saturation determined the number of interviews. All interviews were recorded and transcribed. Then, all responses related to each section were identified and analyzed. First, participants' demographic data were analyzed. Second, their pro-environmental attitude and behavior at work and then their travel behavior were identified. Further, to study spillover effect, their pro-environmental attitude-behavior in and around home setting was recognized and compared to their behavior in a tourism context. Focusing on cognitive dissonance, respondents' ideas and feelings toward their behavior at work and as a tourist were also determined. In order to provide a classification of underlying reasons of the pro-environmental attitude-behavior gap, all related explanations provided by participants were extracted and classified based on similarities and dissimilarities of respondents' responses related to their attitude and behavior (Corbin and Strauss 2014; Juvan and Dolnicar 2014). The focus of data analysis was on the content. Based on Glaser

and Strauss (1967 in Juvan and Dolnicar 2014) in data analysis it is important to first focus on the area under study and ignores the literature to assure categorization is not contaminated by concepts which might be favorable to different areas. However, after the emergence of the analytical core of the study comparison to the related literature can be established. Thus, data were ordered and categorized first by the researcher and then compared and adapted to Juvan and Dolnicar's (2014) proposed categories; however, based on the results, required modification was applied. More importantly, due to new findings, a new category was proposed by the researcher. Throughout the data analysis, responses and their classification were discussed and reviewed by an academic expert and a psychologist. The required amendment was made based on their feedback.

### 3.4 Sample Profile

The sample was heterogeneous regarding their gender (52.9% male–47% female), age (25 to >60 years old), nationality (61.76% Swedish–38.23% non-Swedish), level of education (BA, -post-doctorate), occupation, and experience. Participants' detailed profile is presented in Table 1.

## 4 Discussion of Results

In the following sections, results related to participants' environmental and tourism attitude, pro-environmental behavior in their work setting, travel profile, pro-environmental travel behavior, cognitive dissonance, and the way they deal with it will be explained in detail.

### 4.1 Environmental-Tourism Attitude-Behavior

To identify participants' pro-environmental attitude, responses related to their reasons for involvement in pro-environmental behavior were analyzed. Although the extent to which participants hold pro-environmental personal or moral norms was not measured in this study, it is evident from responses that they are highly concerned about the environment and environment protection (see Table 1). Besides, data reveal that except one respondent all other respondents do not feel any external pressure to behave pro-environmentally and they themselves are willing to be involved in pro-environmental behavior. The society pressure, other people and colleagues' behavior, social norm, and the availability of facilities in the country are among other reasons than personal willingness mentioned by the respondent to behave pro-environmentally. The exception can provide an evidence of subjective norm discussed in

theory of planned behavior, referring to the perceived social pressure for performing or not performing a behavior (Ajzen 1991). In this case, the participant openly admits that social pressure makes him feel more obliged to behave pro-environmentally.

Further, results also indicate that all participants were aware of the adverse impacts of environmental pollution. However, there was some doubt toward the negative consequences of some tourism-related activities on the environment.

...if the tourist people coming from different countries, say we want to come here to see your nature, to see if you have particular arts, species, or tigers or lions, you tend to start to conserve them because they are generating money, you don't want to use them anyhow, and taking care of resources meaning tourists are coming here (Male, over 50).

Good and bad, ... it depends, there is tourism where they go to a place to study an animal that almost extinct, and that's good, because then the animal is for sure, well the people there have to have animal to live, so obviously they will put effort into that, on the other hand, you travel where there is a lot of pollution in their process..., you don't eat food that isn't theirs, most tourists don't... (Male, 36 years old).

... when people go somewhere, for example, they may notice things that a local person may not notice so I mean, tourists can notice a problem like pollution or... problems that locals have there, and then they can bring it to the attention of local authorities or they tell others, yes, so they are very important factor, and.... education is another thing, tourists are from different parts of the world, they can be educated on everything, like locals culture and history, forests, animals, so they can help in planning for the future (female, 40 years old).

The most mentioned and clear adverse environmental effects of tourism were issues related to the waste, over-consumption of resources, and carbon emissions caused by air travel. These results suggest that there is a need for more information related to the adverse consequences of tourism on the environment. Lack of information is what Hares et al. (2010) refer to as "information deficit," suggesting that raising awareness is the antecedent of behavior change. However, it needs to be "mindful" (Moscardo 1996) to facilitate behavior change (Higham and Cohen 2011), leads to pro-environmental decision making (Becken 2007), and cognitive dissonance (Miller et al. 2010).

### 4.2 Travel Decision Making

Table 2 is participants' travel behavior which represents their travel behavior, purpose, and priority in travel decision making.

Based on the results, although the majority of participants were aware of the adverse environmental impacts of their travel behavior, only eight participants stated that they cared about the environment and the environmental pollution

**Table 1** Participants' profile

Participant	Gender	Nationality	Age	Education	Occupation	Experience in environmental-related field/organization	Reasons for being active
P1	Male	Estonian	Over 60	MA	Environmental Educator at Ekocentrum	In Ekocentrum 20 years/in general since I was a teenager	Because of an impression from Silence Spring book on environmental issue
P2	Male	Swedish	Over 40	Post Doc, Sociology—Energy and Environment	Researcher and Lecturer at Chalmers University/Mistra Urban Futures Research Center	25 years	It's important, we have to change our lifestyles to have a better place to live and for the new generation
P3	Female	Bolivian	40	Ph.D. Environmental Science	Environmental Research Institute of Chalmers University	5 years	To help solve my country problems related to sustainability issues, water pollution, and waste management
P4	Male	Czechoslovakian/Yugoslavian	Over 50	BA, in Business Administration	Environmental Manager at Gothenburg University	More than 14 years	It is important for me; combining ecological and social aspects to sustainability; caring about the planet and resources; keeping it for new generation; taking responsibility; it is a moral issue; combining moral and economic perspective of sustainability; developing the quality of life
P5	Male	Estonian—Russian	32	Ph.D. Environmental Engineering	Researcher at Environmental Research Institute of Chalmers University/lab chemist	6 years	To protect the environment
P6	Female	Swedish	Over 50	MA	Green Peace Activist/Environmental Educator at Ekocentrum	21 years	Concerns about our health and pollution; toxins in products and body
P7	Male	Swedish	36	BA, IT	Transition movement activist	1 year	Because I don't think it is sustainable to live like we do, it is not good for coming generations or our future to be in a society where we consume and throw everything away and don't care about anything. We will have no planet to live on
P8	Female	Cambodian	44	MA Agriculture and Rural Development	Chief of the Administration and Planning Office/Forest and Wildlife Research development institute of Cambodia	22 years	To learn more how to make the environmentally sustainable development for our organization
P9	Female	Swedish	30	BA—Biology and Marine Science MA Environmental Engineering	Volunteer at Schyst resande organization	Almost 2 years	Work as a volunteer; it's not fair to live the way we do; we shouldn't consume resources and don't care about them and the environment, through traveling I learned these

(continued)

Table 1 (continued)

Participant	Gender	Nationality	Age	Education	Occupation	Experience in environmental-related field/organization	Reasons for being active
P10	Male	Lao	25	MA in Finance	Works at Planning Department of Ministry of Agriculture and Forestry of Lao PDR, Laos	3 years	I care about the environment. It is important to me
P11	Male	Swedish	25	MA	Project assistance in a Swedish company for city cultivation	4 years	Interested in the field of environment, it's fun
P12	Male	Indian	32	MA Chemical and Environmental Engineering	Researcher at Chalmers University	2 years	Environmental sustainability is important, and Chalmers University is one of the best universities
P13	Female	Swedish	31	MA	Project Coordinator at Jordens Vanner	4 years	Interested in environmental issues, also the link between the environment and social issues and human rights
P14	Female	Swedish	40	MA in Environmental Science	Health, Safety and Environment Engineer	9 years	Environmental sustainability is a challenge and oil industry is where you have to be environmentally aware
P15	Male	Swedish	35	Ph.D., Tourism Sustainable Development	Lecturer and Researcher at University of Gothenburg	6 years	Importance of sustainability and caring about the environment
P16	Female	Swedish	29	MA	Volunteer at Schyst resande organization	2 years	Caring about the environment
P17	Female	Swedish	32	MA, Environmental Studies	Employee at Schyst resande Organization	2 years	Helping people to make environmental choices
P18	Female	Swedish	26	BA, Tourism studies	Volunteer at Schyst resande organization	1 year	Caring about the environment and learning more
P19	Male	Swedish	28	MA, Environmental Studies	Environmental Research at Gothenburg University	2 years	Our lifestyle has to be sustainable for the future generation
P20	Male	Swedish	Over 50	MA	Environmental Educator at Ekocentrum	Since I was young	Because of consequences of behaviors and decisions, people and societies make and now we are facing climate change and global warming
P21	Female	Iranian	32	MA, Environmental Studies	Environmental Research at Gothenburg University	4 years	To increase knowledge and help the planet to be more sustainable We need the environment

(continued)



Table 1 (continued)

Participant	Gender	Nationality	Age	Education	Occupation	Experience in environmental-related field/organization	Reasons for being active
P22	Female	German	26	MA, Environmental Studies	Environmental Research at Gothenburg University	2 years	Economics and politics affect our lives and the environment. We need to be aware and try to minimize the impact and pollution
P23	Male	Swedish	Over 40	Ph.D.	Researcher and Lecturer at Chalmers University	Many years	I like what I do. It is moral, and sustainability is very important. The environment has to be protected Information is necessary
P24	Female	Iranian	29	Ph.D., Water Management	Environmental Research Institute of Chalmers	8 years	To have clean and healthy water and find treatment for related
P25	Male	Swedish	28	MA	Transition Movement Activist	2 years	Environmental sustainability is important, animal rights are important. Global warming is a worrying problem
P26	Male	Swedish	31	BA	Transition Movement Activist	3 years	To protect the environment and raise awareness about environmental pollution
P27	Female	Russian—Hungarian	26	BA, Tourism	Transition Movement Activist	1 year	To have a better future for our kids and new generations
P28	Female	Finnish	36	BA	Green Peace Activist	5 years	To protect the environment and its habitats, for the animal and human rights, to promote sustainability
P29	Male	Swedish	Over 40	Ph.D.	Researcher and Lecturer at Chalmers University	Long time, since I was young and student	Water pollution, climate change, and other problems they are all important; we are living in this environment and have to behave environmental friendly
P30	Female	Swedish	26	BA	Employee at Ekocentrum	2 years	We educate people here and we raise awareness about the environment
P31	Male	Swedish	28	MA	Employee at Ekocentrum	1 year	I like it. It is good
P32	Male	Finnish	26	MA	Volunteer in sustainability event at Gothenburg University	2 or 3 years	To eat green, to promote sustainability, to save the animals and plant. To keep the resources for the next generation.
P33	Female	Swedish	27	MA	Volunteer in sustainability event at Gothenburg University	Since my BA	The environment is important Pollution is increasing. We have to protect it
P34	Male	Swedish	31	MA	Employee at Jordens Vanner	3 years	Human rights are important to me Environmental issues are important. To have a better place to live in

**Table 2** Participants' travel profile

Participants	Number of vacations/travel per year	Purpose of travel	Means of transport	Criteria to choose a destination/accommodation/activities
P1	Domestic: every weekend to countryside Overseas: 1	Vacation/visiting family	Car/flight	Visiting family, history, being in nature
P2	A lot	Work	Flight	Work
P3	1	Vacation	Flight	Nice place to visit, interesting activities
P4	3	Work	Flight	Eco-certified hotels
P5	2	Visiting family	Car/flight	Free breakfast, location as being close to the center, environment is not important
P6	A lot	Visit countryside/work	Gas car	Environment (traveling close by with gas car)
P7	A lot	Vacation/different reasons	Different	Historical places, costs (using Couchsurfing instead of going to hotels)
P8	A lot	Work	Flight	Work and business travels
P9	Not a lot	Vacation/work	Different	Work
P10	Domestic: 1 Overseas: 2	Vacation	Flight	Costs
P11	Domestic: 2 Overseas:1	Vacation	Train, bike, bus, car	Fun activities, costs, weather, environment
P12	12 (once a month)	Vacation/visiting family	Flight	Weather, healthy food
P13	Domestic: every other week Overseas: 2	Work/vacation	Train/flight	Human rights, no effects on local community
P14	Domestic: once every second month Overseas: once in 10 year	Work/vacation	Flight/train	Environment (animals and plants), costs, weather, activities
P15	6	Work/visiting family	Flight	Costs, location, environment
P16	4–5	Mainly vacation	Train/flight	Costs, weather
P17	6–7	Work/vacation	Flight/train	Work, weather
P18	3–4	Visiting family/vacation	Train	Activities/cost/weather
P19	3–4	Work/vacation	Flight/train	Weather/historic places
P20	A lot	Work/vacation	Flight/car	Work/weather/food/environment
P21	Not a lot	Vacation	Flight/train	Costs/weather/museums
P22	1–2	Visiting family/vacation	Flight	Costs/activities/weather
P23	2–3	Vacation/visiting family	Train/flight	Visiting family/activities
P24	4–5	Work/vacation/visiting family	Flight/train	Touristic attractions/nice places to visit/costs
P25	3	Vacation	Flight/train	Attractions/food/weather/environment
P26	3–4	Vacation	Flight/car	Costs/activities
P27	2–3	Vacation	Flight/train	Weather
P28	3–4	Work/vacation	Different	Work/environment
P29	5–6	Work/vacation	Different	Work/nature
P30	2–3	Vacation/visiting family	Different	Visiting family/costs/activities
P31	Not a lot	Mostly vacation	Flight	Weather/activities/nature
P32	3–4	Vacation/visiting family	Flight/train/car	Costs/touristic attractions/activities/weather
P33	2–3	Vacation	Different	Costs/weather/activities
P34	5-6	Work/vacation	Different	Work/weather

among other reasons while choosing a destination, activities, or accommodation for their travel. Also, only one of them mentioned that environment was her main concern. Results reveal that despite individuals' pro-environmental attitude and related behavior at work, environmental issues are not their main concern when it comes to tourism, and consequently, do not play a key role in their tourism-related decision making. Therefore, the finding provides no evidence for the occurrence of the spillover effect. In other words, environmental experts do not act pro-environmentally, while traveling and spillover effect does not take place in a tourism context. As a result, there is an inconsistency between participants' pro-environmental attitude and travel behavior.

### 4.3 Attitude-Behavior Gap and Cognitive Dissonance

To make a better understanding of the existing gap, the reasons for not acting pro-environmentally were studied and classified due to their similarities and dissimilarities. Data analysis reveals that despite being aware of negative consequences of travel behavior, two participants completely denied the negative impacts of their own vacation behavior on the environment. Elliott and Devine (1994) believe that denial of negative consequences of a behavior happens when it causes distress (Elliot and Devine 1994). Other participants were aware of the negative consequences of their behavior. The majority of participants openly expressed their dissatisfaction and found their contrasting behavior problematic. Denying or openly admitting the undesirable contrast is an evidence for the occurrence of cognitive dissonance (Festinger 1985). As discussed in cognitive dissonance, the inconsistency between individuals' attitude and behavior causes tension which needs to be reduced. Thus, tackling the existing dissonance, respondents tried to make a wide range of justifications to reach consonance.

### 4.4 Dealing with Cognitive Dissonance

Data analysis reveals that participants tried to reduce dissonance through rationalizing the cognition by denial, justification, or blame. Participants' coping strategies to deal with the existing dissonance fall into two categories of modifying beliefs and changing behavior. However, most participants used different forms of justification and therefore applied different types of coping strategies, while a few respondents' justification includes one kind of coping strategy.

## 4.5 Modification of Beliefs

This category includes five different types of coping strategies applied by the participants to reduce the cognitive dissonance.

### 4.5.1 Denying of Having Control

The main underlying reason for not acting pro-environmentally in this group relates to the perception of not having control over the behavior. It includes beliefs related to the perceived behavioral control discussed in the theory of planned behavior (Ajzen 1991). Based on the theory, non-motivational factor—like time or availability of infrastructure—which relates to participants' actual control over the behavior contributes to the performance of the behavior. The justification to re-establish consonance is that engaging in the behavior is unavoidable due to different reasons. In this study, non-availability of infrastructure, not having enough time, distance, job requirements, insufficiency of knowledge of the language, and not being aware of destinations products or situations were justifications mentioned by participants to re-establish consonance.

No actually, because sometimes when you see places that there is not this system available like it is just one place to put the whole garbage... (female, 40 years old).

but it is always harder when you are a visitor of another country for a very short time to be the one to make the really good decisions, to make the really environmentally friendly decisions (female, 30 years old).

I fly to my family in France, I don't take the train there, I would like to do that but it's very difficult, ... if you want to go to Paris with a train, you have to book with Swedish railway, [name of railway companies] ... the French company, it's complicated and takes time, if there would one side going and book one trip with one change in Frankfurt whatever with a train, I would definitely do it, but now ... not every time of course ... so I don't take ... (male, 35 years old).

These are usually long trips so I go by plane (male, over 50 years old).

...but these were conferences where I have to do presentations, have to meet colleagues, networking, so I decided to go (male, over 50 years old).

So most of my travels are based on our work and our business travels. The flight tickets and hotels are booked, so I don't decide (female, 40 years old).

### 4.5.2 Denying of Having Responsibility

This subcategory of beliefs relates to individuals' perception of responsibility, or as it is called in socio-psychological behavior literature as personal norms or moral norms (Hares et al. 2010; Stern et al. 1999). Respondents' responses about reasons of being active in pro-environmental behavior represent their pro-environmental personal or moral norms (see Table 1). It has been discussed that cognitive dissonance depends on the extent of individuals' moral norms (Aronson

1997; Thøgersen 2004). On the one hand, the inconsistency causes those individuals who hold pro-environmental moral norms to question their self-perception of morality, and on the other hand, the desire to avoid cognitive dissonance can lead to a drive of behaving consistent (Thøgersen 2004).

Further, personal responsibility as a key factor in acting pro-environmentally (Stern et al. 1999) is closely related to the perception of causation (Kelly and Michela 1980). Kelly and Michela (1980) believe that individuals interpret behaviors based on their causes and those interpretations have key roles in determining the reactions toward behaviors. Individuals either use internal or personal attribution or external situational attribution as the cause of their behavior and events affecting them (Juvan and Dolnicar 2014). However, there can be a situational bias in judging the causes of individuals' behaviors and feelings which is in favor of the individuals (Pearce and Moscardo 1984), that is, attributing the cause of dissatisfaction or negative behavior to another person or situation instead of themselves.

Attribution of the cause in environmentally sustainable tourism also relates to individuals' locus of control (Gifford and Nilsson 2014), identifying their perception of having control and power to change, and consequently, whether they consider their behavioral change as a solution or not. In other words, denying of having responsibility and denying of having control are closely related to each other.

Based on the findings of this study, the majority of participants exhibit a strong external locus of control through seeking for external causes such as other authorities, industries, and tourists rather than themselves to be responsible for negative environmental consequences of their own travel behavior.

Personally, as a person, [my contribution to the reduction of negative consequences of tourism is] very very limited

... that persons who are responsible for it have to start taking responsibility for that, for example, all companies and so on... for example,... so what is actually happens is tourism causes a lot of waste, for example, garbage and so on, ...and local authorities that are left to take care of all of this. And those in tourism industry like you are those who certainly have the power to do something"... (female, 30 years old).

...The people who run these facilities, or the people that are in charge of packages of tourism [are responsible], I don't know, people who can do this (female, 40 years old).

It is a good question. Hotels and government should do something. They have to help. Make places clean. Hotels should not put garbage everywhere (male, 25 years old).

...Because in my opinion, the flight industry doesn't take the responsibility for its emissions as it is now.... so I think the industry has a lot of responsibilities to take" (male, over 50 years old).

I think that the main responsibility lies with the government so why I ask for global agreements, but I also think, I think that the government can put the extra pressure on the companies, and I think that companies can actually, they can do a lot to contribute if they step up to it... (female, 31 years old).

Um... I don't have that much [contribution to the reduction of negative consequences of tourism], tourists are responsible (male, 36 years old).

To conclude, although environmental experts were being aware of adverse consequences of their behavior, they did not consider themselves as being totally responsible for those consequences. Higham and Cohen (2011) discuss that individuals not taking responsibility despite their awareness toward the attitude-behavior gap indicates a personal values-behavior weak relation. The result obtained in this study also confirms the weak relation of this relation.

More importantly, results show that there were some respondents who have partly accepted their own role as an individual in the reduction in the negative consequences of tourism on the environment. As environmental studies suggest, people with internal locus of control are more willing to behave pro-environmentally (Schwepker and Cornwell 1991; Fielding and Head 2012). Evidence of environmental experts' acceptance of responsibility can suggest that they can be a potential target of behavior change.

yes of course if the system can help you but still it is the matter of caring, finally, that makes the big difference. so we can do that (male, over 60 years old).

I think even if I and others try to voluntarily change our lifestyles, it's positive and it's important as an example it's possible, but I don't think that it would not have/attract sufficient amount of people, so you need policy instruments that force this on people, I think, but it doesn't mean that it's not important what individual does, because what individuals do things like that it's to clear signal to policy makers that it's something that really people prioritize, if there is a movement for stop eating beef, I think it's one of the things that makes tax on the beef possible, cause our actions and our talks are shaping our discourse about things like about the discourse how we talk about beef is shaped, that's the foundation for the policies. Politicians cannot make policies if there is no awareness and talk about the problems with the beef, there the individual choices can make a huge difference (male, over 40 years old).

Yes, by trying to be a good example. I believe that your personal impact as a tourist is entirely up to you (female, 40 years old).

So change our behavior, so you can always ask, say like this, travelers, us, we, consumers, people have responsibilities, businesses definitely have responsibility and government, so all they have responsibilities, but then the question is well ... how far your responsibility goes, how far the businesses responsibility goes, and government, and so that's the ethical dilemma of course as well, but... you as a government you can have restrictions on companies, a company you can offer... companies are influenced by the market, which is us, the consumers, at the moment they're a lot of environmental trends that they listen of course they are not stupid, so that changes, some of them, so...yeah there are lot of forces that can influence this but it's really, it's complicated (male, 35 years old).

### 4.5.3 Making Comparison

This subcategory of beliefs relates to downward comparison mechanism (Festinger 1985) where people compare

themselves to others, trying to seek accurate self or self-enhance. However, it is possible to be biased while trying to feel better (Baumeister and Vohs 2007). One example of downward comparison is to compare one's behavior with others who are worst or are in a worse situation (Juvan and Dolnicar 2014). In this study, it was evident that not only participants tried to compare themselves to other people or industries whose behavior has potentially more negative consequences on the environment, but also to themselves to justify their behavior to feel better despite being aware of negative environmental consequences of their behavior.

and if you compare it with others you see that I am quite modest in my [contribution to the adverse environmental impacts while traveling]...

I mean, if I reduce my traveling weight, my luggage weight, I reduce the weight of the plane, When I go on the plane I sit there with my rack sac put my book down and I can read it but you have lot of people, you know, with lots of papers and stuff, fill the whole plane up, what do they bring!!!! Why all this carrying? And then you know, when they leave the plane they have to go down to luggage room and then comes two luggage more. They're actually bringing too much stuff (male, over 60 years old).

but I really try to avoid flying in my private life so I don't fly every year but it happens, but I fly much less than would have (male, over 40 years old).

I mean, ... we have here in Europe we have quite high environmental thinking, recycle batteries, don't use so much water, in the recommendation water companies tell that take shower for maximum 5 min not waste water, so I mean even if we go abroad we behave the same way, so compared to other countries we don't affect, even compared to locals we don't affect the environment so much (male, 32 years old).

I do as much as I can, ... buying a small bottle of water can you buy a bigger one instead for example and refilling the bottle... but then there are small things like golf courses are usually are the big big big consumer (female, 30 years old).

#### 4.5.4 Trying to Compensate

Data analysis reveals that although the negative impacts of travel behavior were acknowledged by the respondents, they tried to reduce the existing dissonance through highlighting the importance of other attitudes, values, or actions. In the present study, both modifying attitudes and compensating behaviors were evident. Raising awareness, caring about locals, doing research, paying for carbon offset or other environmental-related projects, and trying to do environmentally friendly behaviors were compensative coping strategy involving both attitudes and behaviors applied by the participants to reduce dissonance.

I try to minimize flying in my job but also find that it's important for me to keep presentations like this in other places, and maybe could have some benefits ...

...we have a system for if you go traveling abroad, internationally, even domestic, if you go by plane you have to pay carbon offsetting tax which goes to CDM standard plan in India

and now we are also developing an internal climate fund for this money. So I feel a little bit better, cause then I'm taking some sense responsibility for my emissions that I generate from traveling (male, over 40 years old).

Well it should be very interesting to come to Cuba, but I know that ecological footprint, the carbon footprint will be very big but that's not really ok... I will pay a little for the climate...

...Schyst resande, it's an organization, for them, it's very important how people are living in the destination if they have work..., we check ecological footprint at the destination. [she is going there for doing a research]...

my mind works for that destination, that will be a good thing that I can do to compensate the long trip...[laughing] (female, over 50 years old).

I try to lower the negative impacts of my travel. I try to do nice things to compensate it... I can choose hotels with low impacts. I do not contribute to waste. I don't buy illegal materials and artifacts or I do not at endangered species while I am abroad. Can minimize the impact of transport by using my bike, or walking instead of taking a taxi. I can be nice to people that I encounter (male, 25 years old).

#### 4.5.5 Denying of Negative Consequences

This subcategory of beliefs relates to the awareness of negative consequences of a behavior as an activation key of individuals' personal norms which lead to actual behavior. In this case, it relates to participants' awareness of negative consequences of tourism and their travel behavior on the environment. Denial in this group of beliefs can be in different forms like not being completely certain about the problem as an actual real problem:

It is now a more political issue than a real issue. I mean it is more like a political game than real... Because it is more like a ..., if politicians want, like before election they start to talk about it as soon as it is finished nobody cares about it so about it, it is a topic which goes up and down, nobody really [care or believe] (male, 32 years old).

Or Not Being Scientifically Convinced That There Is a Problem:

Yeah, we have problems, it is quite obvious, the environmental problems. I mean, mostly pollution, I am not so sure about this climate, global warming, because there are so many theories about it. I mean it's still the controversial theme, many people have a different opinion and it's too complicated just to blame pollution (male, 32 years old).

Not being aware of negative consequences of tourism on the environment is another form. "I don't feel anything. It is not a big thing" (male, 25 years old).

I don't think so that tourism has negative effects on the environment (female, 40 years old).

Either ignoring the feeling or showing that one's behavior is negligible is another way discussed by the cognitive dissonance theory as a coping strategy of re-establishing consonance.

I guess ignoring is the solution to the problem, isn't it? (male, 36 years old).

I don't feel guilty when I travel because I know, if I make a calculation on myself, I actually made it, it is quite small (male, over 60 years old).

Another way of reducing cognitive dissonance is to reduce the importance of the problem by seeking for the probable or potential future solutions. However, Peeters and Dubois (2010) emphasize a need for "radical shifts" since technological improvements alone are not sufficient to develop a sustainable tourism transport system (Peeters and Dubois 2010).

I mean we have some problems, ... and problems you can solve ... the biggest problem that we have now is actually the travelers and the airplane, the airplane is the business for the air company, but we have this renewable fuel coming, better airplanes, better technology and so on (male, over 60 years old).

#### 4.5.6 Changing Behavior

Cognitive dissonance theory (Festinger 1985) postulates that reduction in dissonance can be also done through changing a behavior. In this study, data analysis represents some evidence for respondents' behavior change. In other words, some environmental experts tried to take some actions or behave in a certain way to lessen the negative environmental effects of their travel behavior.

I reduce my traveling weight... I reduce the weight of the plane (Male, over 50 years old).

So if I stay at a hotel I choose, what is called, the eco-label, eco-certified hotel, there are, I can go to my travel agency and ask them, in what kind of hotel I am, if I am in Boston give me this hotel or in Copenhagen I want a certified hotel, usually they are very good in environmental awareness, I commute on the way, if I have to go by taxi I can take a taxi maybe it is an electric car or something like that, so I try to do that (male, over 50 years old).

Well we, I mean my family, we try to make activities like saving the environment... We even pick up other people's trash when we are out in nature (female, 40 years old).

I go to local restaurants... I will pay a little for the climate (female, over 50 years old).

More interestingly, a few participants to some extent show their willingness to behave more pro-environmentally in their future traveling.

I think you can do some research before but... maybe I'll do next time, who knows!! (male, 36 years old).

...that's if we as consumers are aware of this and that ok, it comes more transparent system so we know that responsibility is taken for the water, for example, pollution then I am willing to pay the higher price what is require to actually pay the cost for it (female, 30 years old).

...if there would one side going and book one trip with one change in Frankfurt whatever with a train, I would definitely do it [taking the train instead of flying]" (male, 35 years old).

#### 4.5.7 Cognitive Dissonance and Bridging the Gap?

Further analysis of participants' responses reveals some significant insights. Dealing with cognitive dissonance resulted from their inconsistent attitude-behavior, some environmental experts went beyond justification and denial of their behavior. They tried to think about the behavior and asked themselves some questions.

... at first I have to think considering do I have to travel because we have video conference equipment and you don't have to travel... (male, over 50 years old).

Do I need to fly, you can ask it from yourself, maybe I can take the train instead, if you staying at a hotel you can think about how much water you consume, do I need to put air-con on the whole day for example, there are other things, you know how much you are consuming, I mean to not produce so much waste you can try to consume less... (female, 30 years old).

Well, I try to think about this... (female, 40 years old).

These findings indicate that cognitive dissonance can potentially make individuals ask to realize their responsibility toward the adverse environmental impacts of their travel behavior through raising some questions. As Orams (1996) believes, exposing to dissonant information is useful in environmental interpretations. He suggests an educational program, which targets specific questions and provides counter information to individuals' belief system, causes cognitive dissonance to arise. Therefore, it motivates individuals to change their beliefs to make them consonant with the new information, ask questions, and try to answer those questions.

Findings reveal that cognition change and more importantly behavior change appear to be the result of the environmental-tourism-related cognitive dissonance. This is significant since it can put forward that cognitive dissonance may lead to pro-environmental behavior and therefore can contribute to the reduction in adverse environmental impacts of tourism.

More specifically, the insights obtained in this study can suggest that emphasizing cognitive dissonance might be an effective way to encourage pro-environmental attitude and behavior in environmental experts since they are generally aware of environmental issues and are themselves willing to act pro-environmentally. The desire to avoid cognitive dissonance in individuals with strong pro-environmental moral norms may make them behave pro-environmentally (Thøgersen 2004). Thus, the pro-environmental spillover effect is also more likely when pro-environmental behavior is highly appreciated within individuals' personal or moral norms.

Behavior change can result from targeting individuals' fundamental beliefs and norms. If targeting their attitude

through cognitive dissonance was target oriented, desired outcomes would be possible. However, the challenge is to target the correct belief to avoid failure (Fishbein and Manfredo 1992). Another challenge is to identify the underlying reasons for a behavior as it may contribute to different intentions (Fishbein and Ajzen 1975), hindering the pro-environmental behavior. Therefore, targeting a specific belief and the desired behavior requires an analytical plan and holistic knowledge of all different coping strategies used by individuals to reduce dissonance. The important contribution of this research is to make a better understanding of coping strategies and underlying reasons for not acting pro-environmentally. Although how to target individuals' beliefs is not the focus of this study and this finding cannot be generalized, the finding is still significant and can be a starting point for future studies. Nevertheless, it can be suggested to use social media and make specific educational programs to deliver dissonant information to stimulate cognitive dissonance and target specific beliefs. Another way to encourage pro-environmental behavior can be providing information about adverse environmental impacts of certain travel behavior or vacation activity and showing alternative sustainable behavior. However, further research is required to thoroughly investigate the issue.

## 5 Conclusions

The present study analyzed the pro-environmental attitude-behavior spillover effect from in and around the home, i.e., work, to tourism setting. It examined the inconsistency between pro-environmental attitude and actual tourism behavior of environmental experts. Specifically, the pro-environmental attitude-behavior relation of environmental experts in their work, as well as tourism setting, was studied with the help of the theory of planned behavior and cognitive dissonance theory. The existing gap and how it has been dealt with were investigated through semi-structured interviews with environmental experts in Gothenburg, Sweden. The research has clearly shown that the environmental experts' pro-environmental attitude-behavior in their work setting does not spill over to the tourism context. In addition, there is an inconsistency between their pro-environmental attitude-behavior in work setting and actual tourism behavior. More specifically, the results indicate that there is a gap between the environmental experts' pro-environmental attitude and behavior with respect to their vacation behavior. The existence of cognitive dissonance was evident due to the existing gap and the majority of participants openly admitted to feeling the tension. However, they tried to reduce the dissonance through forgetting or reducing the cognition involved in dissonance relation as

well as changing behavior as explained in cognitive dissonance theory (Festinger 1985; Griffin et al. 2014). Different coping strategies including denying of having control, denying of having responsibility, making a comparison, compensating, and denying of negative consequences of their own behavior, as well as taking some actions were applied by participants in their attempts to re-establish consonance. The results represent underlying reasons for not acting pro-environmentally in vacation behavior. The insights gained from this study shed lights on how studying environmental experts' pro-environmental-tourism attitude-behavior gap can result in understanding the challenges in promoting, encouraging, and spilling over of pro-environmental behavior in a tourism context. Indeed, the data can indicate the complexity of the spillover process, where studying tourism context plays an important role in tracking behavioral change (Barr et al. 2010). It also corroborates the notion of the psychology of denial (Stoll-Kleemann et al. 2001), where individuals try to rationalize their inconsistent behavior through foregrounding various practical and intellectual barriers to behavior change. In addition, pointing out barriers can result in recognizing and identifying potential obstacles—like lack of information and unavailability of infrastructure—in behaving pro-environmentally and its spillover effect in a tourism context.

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# Traditional Community Value as Significant Aspect of Rural Tourism Sustainability in Daerah Istimewa Yogyakarta, Indonesia

Anna Pudianti and Reni Vitasurya

## Abstract

Many rural areas in Yogyakarta have been transformed as tourism village. Some of them developed very well, while others did not reach. This study aims to assess the way of rural tourism transformation, focusing in the community value as the important aspect to sustain its traditional milieu. Two rural areas within Daerah Istimewa Yogyakarta were taken as case studies to further refine the result. The villages of Brayut and Pentingsari represent two successful rural case experiences with different potential tourist attractions. Qualitative empirical research approach was applied to explore the transformation process using the in-depth interview and observation. The study found the contradiction in the Javanese value such as avoiding conflict that had a good impact on the decision-making process to be the rural tourism, but it could be an obstacle to preserve their culture identity if there is indifference toward the sustainability of their assets. The implications of these findings are enriching theoretical understanding in the way to solve the contradiction within community values.

## Keywords

Rural tourism • Rural transformation • Community value • Sustainability

## 1 Introduction

Tourism activities in rural areas are increasingly being developed as a form of rural economic diversification (Barlybaev et al. 2009). Rural area initially relies on

agricultural economy and cultural togetherness, now it is also accompanied by tourism or industrial economy. Physical and cultural change can not be avoided, the physical environment changes in micro- until macro-scale, and the culture of society has shifted to the commercialization thought as a consequence of change. But from the Strauss structuralism point of view (Ahimsa-Putra 2013), the word “change” is distinguished by the word “transformation.” Transformation implies a change in something but does not see the process of change (unlike “change”). Changes that exist in the word “transformation” only occur in the surface structure (visual and physical change), but the actual deep structure does not change. So it could be understood as Herawati et al. (2014) said that in Javanese rural area, the transformation of rural agriculture to be rural tourism empower people to face their village obstacle become the advantage of their welfare, because deep in their heart they still keep the mind of *gotong royong* (the conception of sociality means reciprocity or mutual aid) as their deep structure.

Rural villagers in Java need a control over the change. There are various efforts made by villagers so that the village can still maintain the authenticity of its environment as natural as possible, for example, in Brayut, Yogyakarta, there is a pride to maintain the wholeness of traditional ancestral house, in Pentingsari (Pudianti et al. 2014) there is a deep structure of the villagers to treat the tourist as their family member so they treat change as if there is no change, in Gabugan Yogyakarta (Pudianti et al. 2015), there is a tradition of gentle hood to preserve land from outsider. Another example of change control is the phenomenon of the slow technological changes used as in industrial villages in Manding and Kasongan Yogyakarta (Pudianti et al. 2015) which by reason of keeping familiarity and maintaining the balance of small-scale business capital in rural areas, they still use traditional technology, although in fact the village has the potential to experience rapid change because of keeping their traditional way of life.

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## 2 Study Background

To empower the people, it is common to take the option of promoting participation, but there are three areas of factors resulted from community participation (Morrissey 2000). Those are (1) community capacity building, (2) personal growth, and (3) social capital. The community capacity building refers to the activities, resources, and support that strengthen the skills, abilities, and confidence of people and community to take effective action and leading roles in the development of communities. Participation also impacts the individual change called personal growth or a personal change in consciousness involving a movement toward control, self-confidence and self-improvement in determine choices. The area of social capital has been discussed in the relation to the institutions, relationships, and norms of social interactions. In the case of a rural tourism, there is a meeting between the modern and the traditional aspects to be anticipated by the community through community participation.

In the process of accepting the idea of rural tourism in their villages, the community members have to face conflict between them. In the view of the conflict in the social sciences, contradictions occur between the old elements of everyday life, living harmoniously between villagers, with the presence of tourism activity in their village which is a new element, associated with the adaptation of everyday life into tourist attractions and coexist with the very different culture tourists. Therefore, the change takes place under conditions of contradiction has to be followed by a mechanism to produce decisions that can be well accepted by all parties.

In the case of Pentingsari and Brayut, as the rural area of Javanese people, avoiding conflict is a nature of Javanese people (Setiadi 2016). The process of decision-making to be a rural tourism has gone through the various cultural mechanisms such as village meetings, informal meetings between leaders and villagers, sharing of understanding, and vision traditionally. Moreover, as Morrissey (2000) said that sharing of understanding and vision and expanding leadership base are the parts of factors that result from community participation. There is a Javanese community value as a part of social capital which is dominance in the process of rural transformation. Minglei (2014) study emphasized on the cultural identity of local residents influenced by the tourism activity and he suggested the community culture response to be done as to sustain the local value and to avoid cultural conflict. On the other side, the avoiding conflict in Javanese culture is a part of a community value. In this paper, the study of traditional community value on the basis of architecture will be discussed. This study aims to assess the way of rural tourism transformation, focusing on the community value as the important aspect to sustain its traditional milieu.

## 3 Study Case and Method

This research use 2 (two) tourism village in Yogyakarta as study cases, both of them are in Sleman District, Yogyakarta. The reason in use two cases is to compare the social value which found in rural tourism. Both tourism villages are outstanding/winning rural tourism village, Pentingsari is the best tourism village in 2009 for “unique Natural and Cultural Heritage” and Brayut is the best tourism village in 2011. Method use in this research is qualitative empirical research approach to find the significant aspect of rural tourism sustainability.

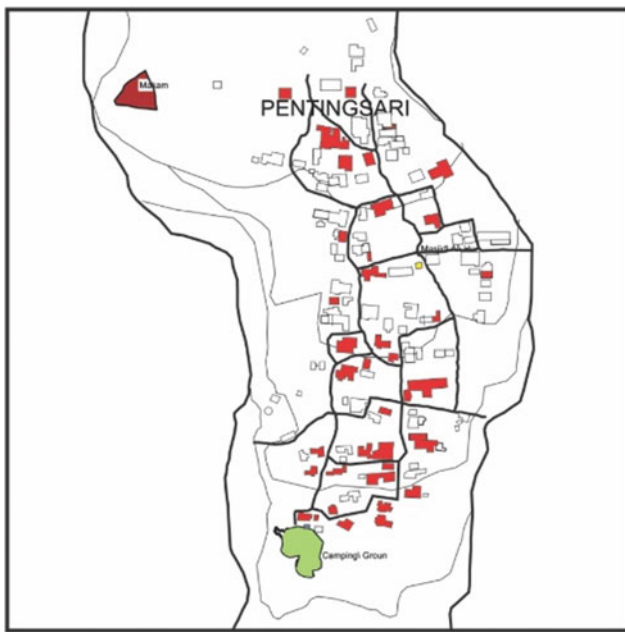
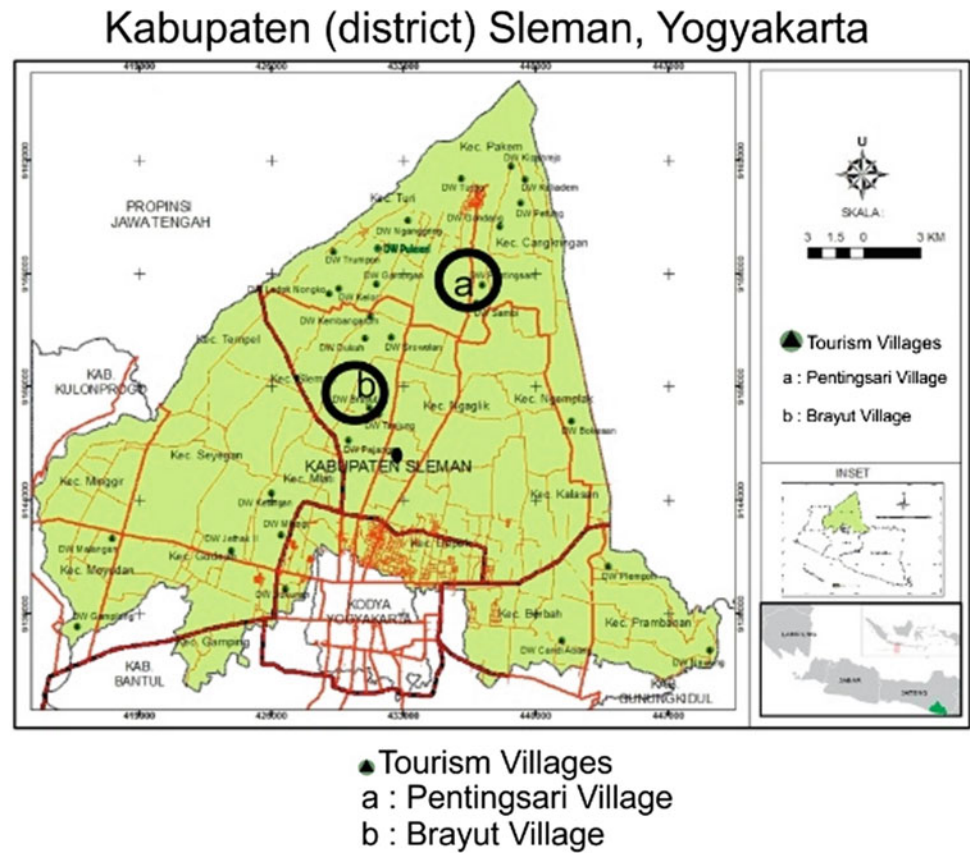
### 3.1 Study Case

The study was taken in Daerah Istimewa Yogyakarta (called Yogyakarta), which is the city of Javanese cultural center. This city represents the local context in developing the concept of livability in traditional milieu (Pudianti et al. 2013). Javanese culture believes the important of environmental conservation called “*Memayu Hayuning Bawana*” means to save the beauty of the earth (Anshoriy and Sudarsono 2008). There were 93 villages transform to be the rural tourism in Yogyakarta during 1957–2013, but only some of them in a good progress of development. Two villages of Yogyakarta were taken as case studies represent the successful village tourism. They are both located in Kabupaten (district) Sleman, Yogyakarta (Fig. 1). Pentingsari village is 25 km from city center of Yogyakarta and Brayut is nearest, about 10 km from city center Yogyakarta. Both villages have an elongated landscape (Fig. 2).

Pentingsari is a village in the north of Yogyakarta, 5 km from Mount Merapi. It is located in an isolated area with limited access to the village, but has an attractive natural of green village with the local cultural heritage. In fact, the concept of environmental preservation in the village is very visible with the award received as the best national rural tourism in the category of “Unique Natural and Cultural Heritage” in 2009, and also an award from the United Nations for the category “Nature and Culture” and also awarded as best practice of tourism ethics at local level from WCTE-UNWTO in 2011 and creativity award from the Ministry of Indonesia Tourism and Creative Economy.

Brayut tourism village is one of the tourist villages which relies on aspects of history and daily life of traditional villagers. Long history behind the formation of this village resulted in many traditional buildings, especially for residential citizens. The prosperity of the villagers as well as the proximity to the circle of power of the Sultan’s Palace at that time resulted in many residents who had the kind of “classy” houses of the era, such as the Joglo house type (usually

**Fig. 1** Location of Pentingsari village and Brayut village in Sleman district, Yogyakarta. *Source* Processed images by authors from <http://www.slemankab.go.id/profil-kabupaten-sleman/geografi/peta>



**a. Pentingsari Village**

**Fig. 2** Map of Pentingsari and Brayut village. *Source* Research data 2017

owned by the nobility and rulers), the limasan house with various variations (owned by rich traders and peasants), and village houses of varying varieties (usually owned by commoners and workers). The three types of traditional houses are still well maintained because they are still inhabited by villagers. In fact, the Joglo house of Y. Wahini Hadisumarto's family, which is not inhabited, had cultural heritage certificate based on the award charter no. 136/PG/2015.

In the context of traditional community, Pentingsari and Brayut are the agrarian villages which had transformed in rural tourism. In traditional context, the participation of the community is superior (Reid 2003; Samanpour 2012) and so as in both villages. The difference between the two is the motivation of the participation, while in Pentingsari participation based on the desire of village existence as its isolated location, in Brayut based on desire to protect the traditional asset from the urban-culture influence.

### 3.2 Study Method

Qualitative empirical research approach was applied to explore the transformation process using the in-depth

interview and observation. First step was mainly made on basic information of tourism activity, the tourism attraction, and physical transformation after the existence of tourism. Second, investigation using in-depth interview on the decision-making of the residents willing to change their way of life. Third, investigation on the second phase based on the first result of interview emphasized on community conflict in internal and external level.

During the observation, selection of the object is made mainly based on the originality of the traditional house and environment to explore the sustainability aspect of the individual decision-making and the influence of collective decision-making. Two classifications of traditional houses were chosen by deepening the study one each of the houses with the greatest potential conflict.

## 4 Result and Discussion

### 4.1 Space Commercialization as a Consequence of Rural Tourism

There are various things that occur as a consequence of the decision to transform into a tourist village. However, it is clear that the motivation of villages to transform mainly because of the desire to improve the welfare of rural people (Herawati et al. 2014). The process is applied by empowering the village community. The empowerment of villagers in Brayut and Pentingsari is different in the participation of citizens who are not very evenly distributed in Brayut compared with Pentingsari. In Pentingsari, besides participation in the provision of homestay facilities, various groups are designed to allow as many residents as possible to participate, for example, the women group of culinary providers, tour guide groups, arts groups, souvenir groups, coffee processing groups etc. "This group forming model is a way that facilitates our village tour administrators to have an impact on equal distribution of income for almost all villagers" said Mr. Doto Yogantoro (head of tourism management group of Pentingsari village). The group provides more equitable empowerment opportunities. Everybody has same opportunity to join the tourism development of their village. From the villagers point of view, representing each group, they know that the idea of sharing income from tourism is acceptable because of the two local leaders who are both complementary to bring forward their village. And they need a local leader ("*pamomong*" in Javanese) like that. Therefore, physical change shown in Fig. 3 proves that the commercialization of space does occur, but the change only occurs in the surface structure. Commercialization does not change the traditional community's value of *pamomong* in their life.

In Brayut, the participation of residents is mainly in the provision of homestay facilities, others participation are from group of the juvenile, such as traditional games and fish catching. (Fig. 4). There are 21 homestays (45% of all traditional house potentially becoming homestay), and most of the homestay are utilizing traditional houses as tourist facilities, while in Pentingsari there are 73 homestays (58%). The commercialization space in Brayut is not as much of Pentingsari but they have unique attraction of traditional house.

Space commercialization is a logical consequence of citizens' desire to make their village a tourist village. There are four models of response that can occur that are (1) the model of renting some space for the activities of meeting tourists, (2) the model rents out meeting activities and also sleep activities (domestic tourist activities), (3) the model provides a stall or shop for tourists, and (4) cultivation facilities (such as mushrooms or others) to also be enjoyed by tourists to learn to cultivate.

In macro-level, the transformation of the space from the agrarian activity into agrarian commercialization activity influences the social life of the village. Resident thinks commercially, they already know the value of space financially, so there is a tendency to change the unused spaces to be utilized. However, not all residents have the desire and ability to get involved in tourism village activities. In Brayut case, the awareness that traditional house can generate income causes conflict on home ownership, but from the interview results it can be seen that the community has a traditional way of resolving the conflict in micro-level.

### 4.2 Traditional Building Sustainability Conflict

At the micro-level, there is a conflict between the desire to commercialize the space with the comfort of the householder or homeowner. In the case of the Pentingsari village, the comfort level of the inhabitants of the traditional house is divided into two models influenced by the two different figures of the era. Both figures have the same strong leadership despite different generations. From the in-depth interview shows that there are two different tendencies of how they treat the tourist in their homestay. The first figure is the elderly figure who is the initiator of the early village tourism in Pentingsari, while the second character is a young generation figure. The youngest figure currently is the head of village tourism manager. The first person has a tendency to use the spaces on the front of the house to function as a homestay, while the occupants or owners live on the inside of the house (Fig. 5 Case a). Instead, the second character is utilizing the back area for homestay while the front is the living area of the residents and homeowners. Although there

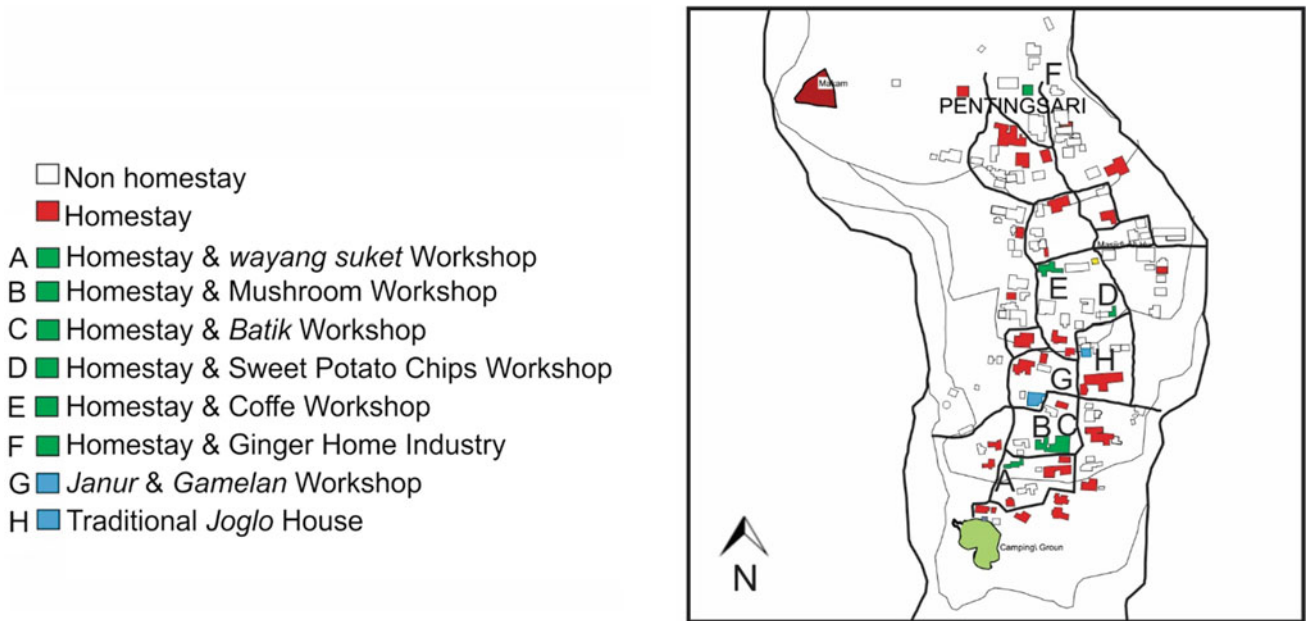


Fig. 3 Space commercialization in Pentingsari. Source Research data 2017

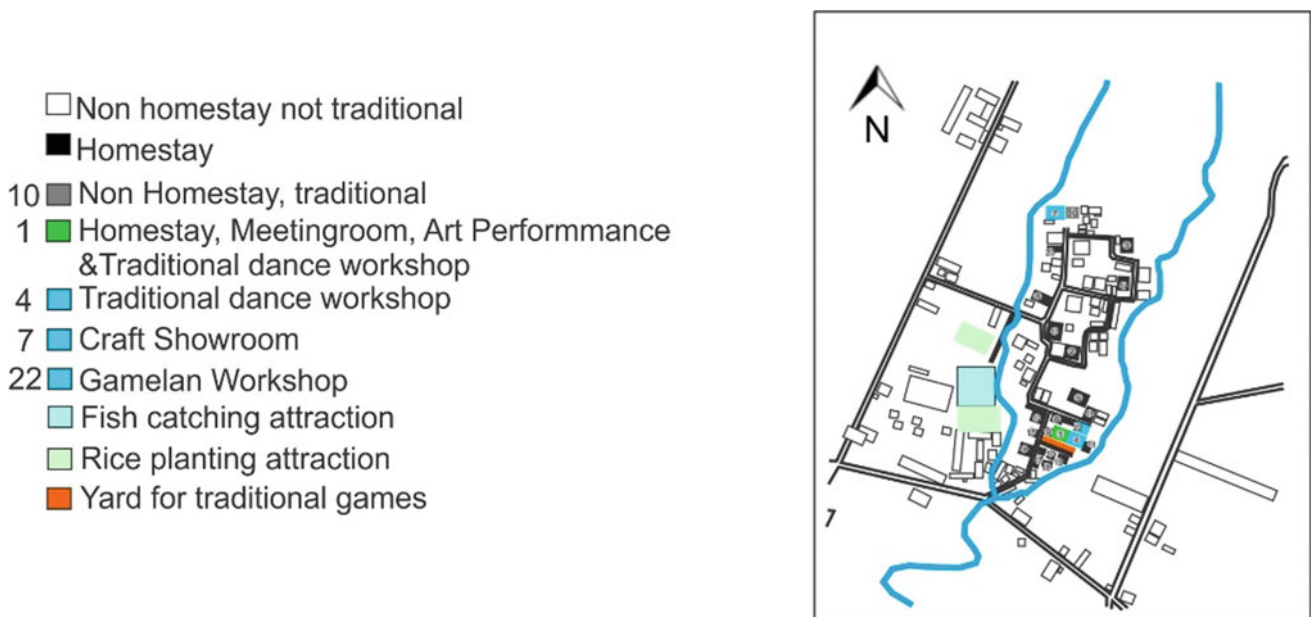
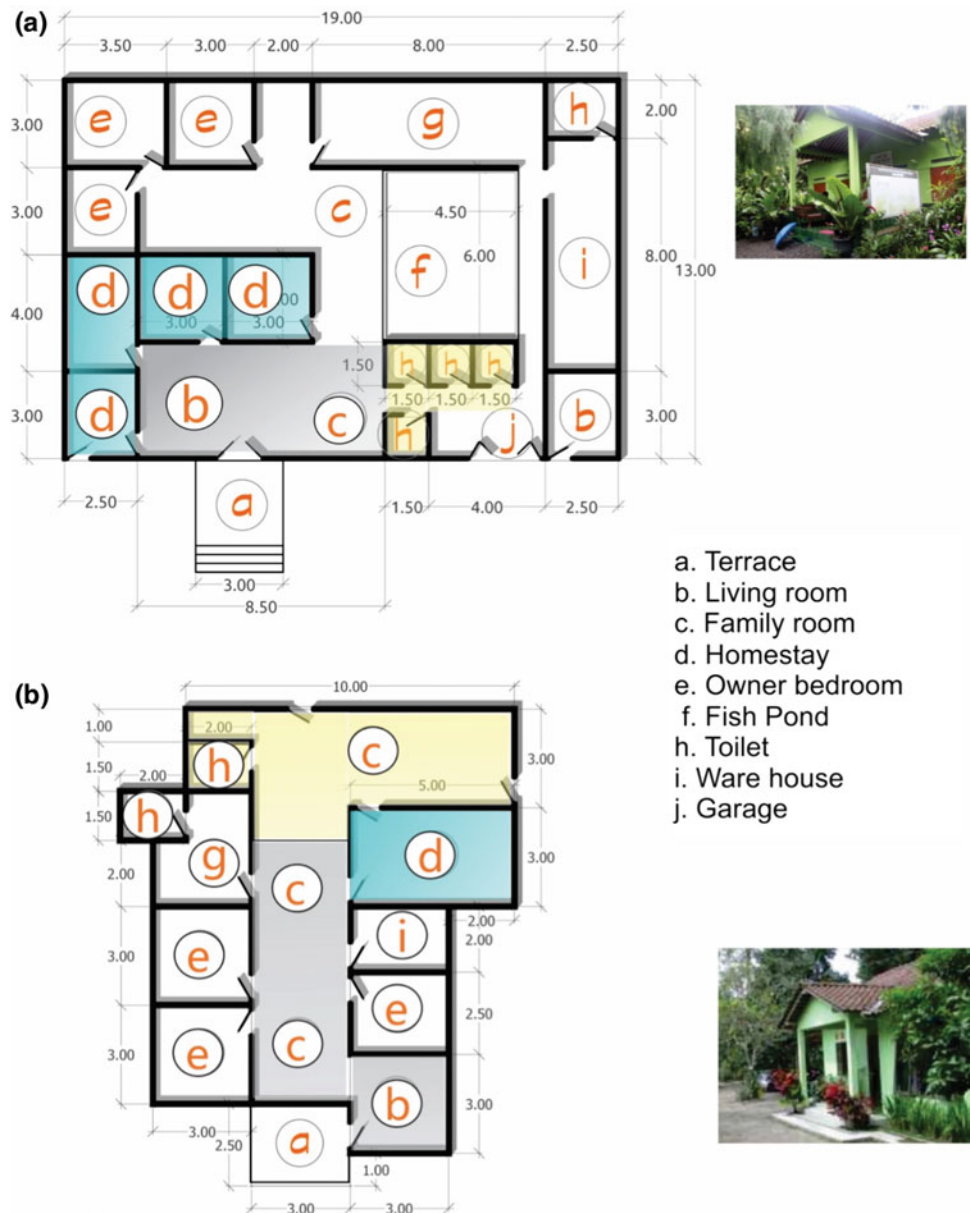


Fig. 4 Space commercialization in Brayut. Source Research data 2017

are differences in space utilization models between the two figures, they have the same goal of providing convenient service to their guests according to their respective versions. Older generation figures give a place on the front as a form of the best place to be in the front. While the younger generation figures argue that the visitor must have the most privacy in the back but has its own access (Fig. 5 Case b). Comfort inhabits manifested by giving privacy to the

residents and guests, but hospitality as a host still manifested through the living room or family room that made the area to interact between residents with their guests. Each model affects the development of the home as homestay according to its generation. In this way, the selected model is adapted to the concept that will be used in developing the traditional building in accordance with the vision of every homeowner. Conflict of interest does not occur because both options

**Fig. 5** Conflict of space at micro-level in Pentingsari. *Source* Research data 2015



provide an opportunity to adjust the desire and comfort of the inhabitant. There is an understanding to the needs of others.

In the second case in Brayut, conflicts are seen in the way in which the inheritance of traditional buildings dominates the settlements. Traditional building sustainability is highly dependent on the way of distribution and response to the way of appointment of the inheritance. “The local community was proud to be Brayut villagers and they also obey their ancestor message to preserve the traditional houses,” said Mr. Sudarmadi (head of tourism management group of Brayut Village). In the

first case (Fig. 6 Case 1), the integrity of traditional buildings is very easy to keep considering the house is inherited only to one person in the family. In contrast to the second case which divides the inheritance of the traditional house into three parts (Fig. 6 Case 2) (Purwanto and Asdra, 2016), the *pendapa* is inherited to the smallest daughter (the eighth child), the inherited part of the fourth boy still living in Brayut, and the third part is the inheritance of the youngest boy. At a glance, this way triggers the occurrence of conflict, but in fact it does not happen considering the Javanese have the nature of avoiding conflict (Mulder 1996). The Javanese people tend to care for the needs of others.



Case 1. One owner

- Note :
- : still maintain as original
  - : used for tourist
  - : owner area

Case 2. Three owners

- : owned by oldest son
- : owned by second daughter
- : owned by youngest son (used for tourist)

Fig. 6 Conflict of space in Brayut. Source Research data 2017

### 4.3 Conflict as a Positive–Negative Aspect of Traditional Values

In the case of both Pentingsari and Brayut, there is a possibility of a conflict of interest, but that is not the case. In both cases, there was an effort to develop a solution to the conflict not to happen. Avoiding conflicts in both cases are traditional values, which have different ways to solve, but each produces a positive effect. However, it can also produce negative effects. Negative effects on traditional values can occur when conflict avoidance is responded by ignorance to the conditions.

It is conceivable, if in the Pentingsari case the outgoing response is to highlight the economic value generated without maintaining the concern, then what happens is there is no service, and the friendly interaction between the host and the guest. Yet these values are precisely the uniqueness

of rural culture. If this happens, then the village will not be interesting anymore to visit. Urban character will dominate, ignorance will color the livelihood in rural area.

Similarly, if the same thing happens in the case of Brayut, then there will be no more parties who pay attention to the preservation of traditional houses. Therefore, community values need to be continuously built, especially in future generations. A value system in its own right is internally consistent when its values do not contradict each other, and its exceptions are abstract enough to be used in all situations and consistently applied. The system of communal or cultural values is held by and applied to the community/group/society. Some communal value systems are reflected in customary law codes. From Pentingsari case, the role of leader in the community is really important to preserve the traditional value as a community value.



## 5 Conclusion

In both cases, there is an awareness that traditional house can be commercialized. Otherwise, in Pentingsari village, community value such as to get friendship and family relationship, the need of local leader to give direction in living together is more important than economic value to generate income. While in Brayut village, community value such as pride and obedience to the ancestor are more crucial than economic value such as improvement of welfare through the tourism village. There is a traditional community value in both cases which can be a protector for the sustainability of traditional houses. The community value is the honor of local leader (*pamomong*), Javanese belief to avoid conflict, kinship, and pride of ancestral heritage house.

Man in his life is always looking for solutions to suit the needs of development from time to time or to always achieve prosperity. Similarly, villagers, especially tourist villages who have experienced various external and internal changes that affect space changes. Commercialization of space is a logical consequence of citizens' desire to make their village a tourist village, but there is community value as a sustainable response, that is (1) maintaining a culture of avoiding conflict, (2) maintaining and encouraging caring for others, (3) promoting pride in culture their own, which protects the physical changes of space against the loss of traditional value.

Considering the economic value and comfort level that each has advantages and disadvantages, it is hoped that citizens can wisely decide to commercialize their home space, while for tourists can wisely behave while living in local homes in rural areas when traveling in a tourist village so that each party can benefit each other useful for themselves and others. Community value is the basic attraction of rural tourism, unique in every culture.

**Acknowledgements** Appreciation is intended to research team in Architecture Department, Engineering Faculty, Universitas Atma Jaya Yogyakarta, which has given opportunity to do research in Higher Education scheme Research of applied products in 2017. Author is also to thank for all support of the Pentingsari and Brayut villager, and especially Mr. Sumardi, Mr. Doto Yogantoro and Mr. Sudamadi, who was willing to be interviewees of this study.

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# Developing Eco-tourism in the Himalayan State of Jammu and Kashmir, India

Chander Mohan Seth

## Abstract

State of Jammu and Kashmir with a geographical area of 222,236 km<sup>2</sup> is located on the northern most part of Indian subcontinent in western Himalaya. Population of state is 14.28 million. Out of this, 11.9% is tribal population comprising of Gaddi, Bakarwal, Gujjar, Brokpa, Changpa, Shina, and Balti tribes. State is blessed with three unique landscapes with abundant natural assets. Jammu Province is a subtropical region with ten administrative districts, Kashmir Valley is temperate region with ten administrative districts, and trans-Himalayan Ladakh is high altitude cold desert with two administrative districts. Elevation of state varies from 300 to 7000 m. This diversity of landscape and climate is reflected in the rich diversity of state's cultural, social, and biological diversity. State of Jammu and Kashmir is one of the best gifts of nature on earth with abundance of verdant valleys, high rising mountain peaks, some of the biggest and longest glaciers, thick forests, highly productive alpine pastures, number of fresh and brackish water lakes, millions of migratory birds, rich wildlife and rare snow leopard, scenic areas, waterfalls, ethnic tribes and typical art and architecture of historical buildings. State has number of national parks, wildlife sanctuaries, and wetlands providing an opportunity to the state to promote eco-tourism. These natural assets make Jammu and Kashmir State as one of the best destinations for the eco-tourism in the world. Tourism is the key sector of Jammu and Kashmir's economy and accounts for 6.98% of the state's GDP. In the paper, an attempt has been made to describe the eco-tourism destinations of the state using a methodology of primary and secondary data, government sources, and direct visit to the sites. The survey and study of some of the important eco-destinations were carried out in the year 2014 using

SWOT methodology. In the paper also some of the success stories of eco-tourism practices introduced in the year 2003–2004 have been discussed. Based on best practices, in the paper, eco-tourism policy and the vision to develop these destinations have been discussed.

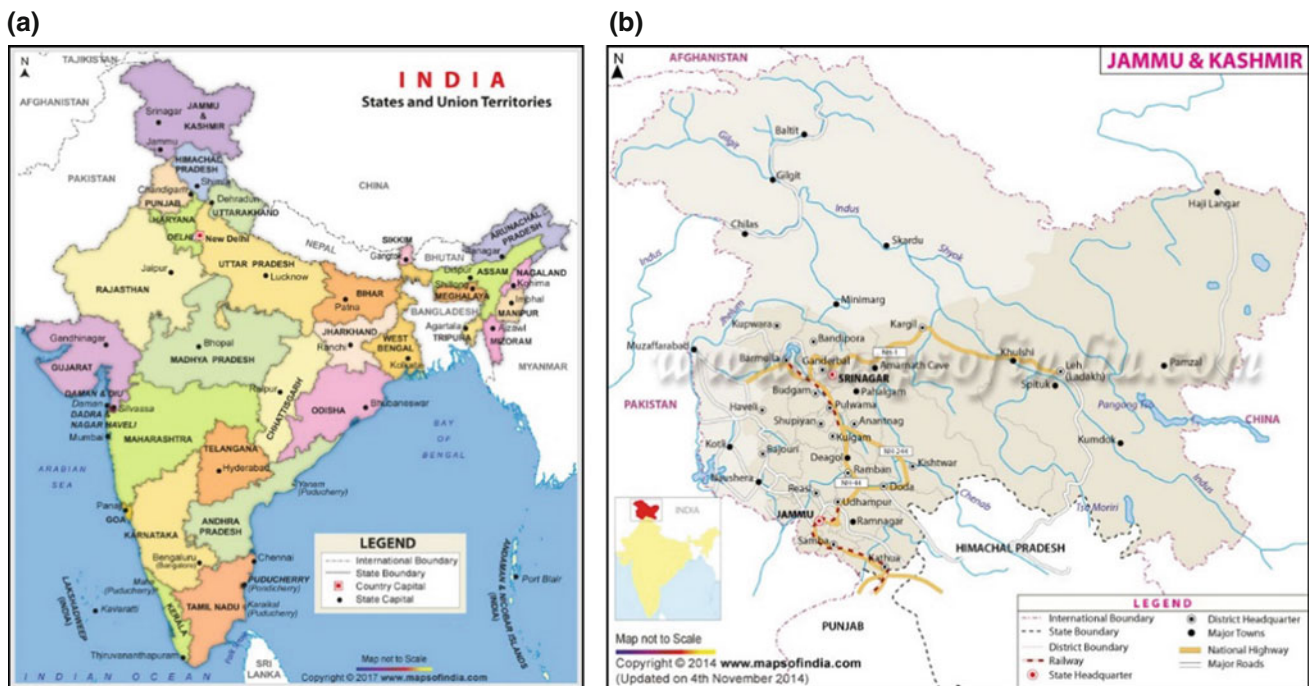
## Keywords

Eco-tourism • Himalaya • Dogra • Kashmiri • Ladakhi • Homestays • Nature camps • Hemis National Park • Snow leopard • Changpa • Gaddi • Mantalai • Sudh mahadev temple • Dudu Valley • Sustainability

## 1 Introduction

The beauty of J&K state and Kashmir Valley in particular has been described by the Persian poet Amir Khusro as, “*Agar firdous baroye zameen ast, hami asto, hami ast*” (Lawrence 1996), meaning if there is paradise on earth, it's here, it's here, it's here. Jammu and Kashmir State is located in the northwest part of India comprising western part of Himalaya (Fig. 1a, b). State is highly mountainous covering trans- and cis-mountainscapes of Himalaya. Altitude of state varies from 300 m in Jammu plains to the highest peaks of Nun and Kun 7135 and 7077 m in Ladakh. State enjoys three climatic zones of hot subtropical in Jammu, temperate in Kashmir, and cold desert Ladakh. State is rich in biodiversity with a variety of floristic and faunal species. Total forest area of the state is 20,230 km<sup>2</sup> (Chugh 2012). State animal is hangul (*Cervus canadensis hanglu*), state bird is black-necked crane (*Grus nigricollis*), state plant is chinar (*Platanus orientalis*), and state flower is lotus (*Nelumbo nucifera*). State has maximum number of nineteen species of ungulates (Schaller 1977). Snow leopard (*Uncia uncia*) is the iconic species of Ladakh Himalaya (Hillard 1989). The cultural diversity of the state is represented by Dogras in Jammu, Kashmiris in Kashmir, and Ladakhis in Ladakh (Drew 1875). Some of the famous rivers like Indus, Jhelum,

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**Fig. 1** a Map of India. b Map of J&K state

and Chenab flow through its territory on the banks of which ancient Indus Valley Civilization flourished (Lawrence 1996).

Travelers, knowledge seekers, explorers, and traders have been coming to J&K state from time immemorial as it formed the part of the famous silk land trade route (Drew 1875). But it was during the Dogra rule 1847–1947 AD that tourism became commercial in the state with the British and other European explorers and pleasure seekers started coming to state (Doughty 1971). Mughals were also impressed by the beauty of the state, and they invested in the beautification of the state by laying down world famous Mughal gardens (Beg 2010).

## 2 Objectives

Objectives of the present study are:

1. To study eco-tourism potential of all the three regions of J&K state.
2. To survey and identify the eco-tourism destinations of the state.
3. To recommend the eco-tourism vision model for the promotion of eco-tourism in state.
4. To propose eco-tourism model of homestays and nature camps to state which is culturally, ecologically, and economically sustainable.

## 3 Methodology

The methodology of the present study included both primary and secondary sources. Secondary sources comprised of all published reports of the state government and the Government of India, old published literature and studies carried out by the Department of Tourism, Department of Wildlife, and Department of Economics. Studies carried out by the WWF-India were also consulted. Primary source comprised of detailed study of some of the potential eco-tourism destinations based on SWOT analysis and field survey of eco-tourism destinations in Jammu Hills.

## 4 Tourism Industry

Tourism industry has contributed in building the economy of the Jammu and Kashmir State. It is one of the major economic vehicles to generate employment and livelihoods. This sector has given jobs to a large number of people and generated economic activities, especially in the tertiary sectors. The development of the service sectors of the state such as transport, hospitality, horticulture, and small-scale industry is dependent on the tourism industry (Anon 2000).

At present, in J&K state, there are three types of tourist destinations. In Ladakh, it is mainly adventure and eco-tourism. In Kashmir Valley, it is mainly leisure tourism,

**Table 1** Domestic and foreign tourist arrival in J&K state for last ten years

Year	Kashmir Valley	Amarnath Yatra	Jammu	Ladakh	Total (000)
2006	432,890	265,000	6,950,000	NA	7,647,890
2007	441,840	214,000	7,222,000	NA	7,877,840
2008	572,100	498,075	6,576,000	72,000	7,718,175
2009	601,200	373,419	8,235,064	78,573	9,288,256
2010	736,448	458,046	8,749,000	76,055	10,019,549
2011	1,314,432	634,000	10,115,232	178,042	12,241,706
2012	1,308,765	621,000	10,394,000	179,070	12,502,575
2013	1,171,130	353,969	9,287,871	137,702	10,950,620
2014	1,167,618	372,909	7,803,193	181,801	9,525,021
2015	927,815	352,771	7,776,604	146,501	9,203,691
2016	403,442	220,490	2,135,482	8659	9,203,691 Figures up to April 2016 only

and in Jammu, it is pilgrim tourism (Jina 1994). Department of Tourism, J&K government, is administratively regulating the tourism development in the state, and eco-tourism is regulated by the Department of Wildlife.

Footfall of tourism in the state suffered heavily from 1989 to 2002, because of militancy. With the improvement in the security scenario, the government has made all possible efforts and took all possible steps for the revival of the tourism sector by raising the requisite infrastructure for restoration of the pristine glory of the places of the tourist attraction (Seth 2017a, b) (Table 1).

## 5 Tourism Policy of the State

At present, there is no tourism policy of the J&K government, but Ministry of Tourism GOI engaged SANTEK Pvt. Ltd consultants to prepare 20 years perspective plan for sustainable tourism development in J&K state from 2000 to 2020 under the Incredible India scheme (Kant 2009). The final report submitted has analyzed the potential of tourism in J&K state and also suggested the framework for drafting tourism policy of the state. No tourism policy has been approved so far. Now, J&K Tourism Department has engaged Tata Consultants to draft the vision document for tourism development in J&K state and also the tourism policy which also has not been finalized so far. Therefore, in absence of sound tourism policy, there are ad hoc decisions by the government to promote tourism in J&K state through proliferation of Tourism Development Authorities which is not going to develop the tourism industry in state on sustainable basis and shall also endanger the environment and ecology of the state (Seth 2017a, b).

The draft of the policy is available on the website of the tourism department for the comment of the public states its

Vision as, to develop tourism as one of the principle engine for the Economic development in the State so that state is show cased as leading global destination by the year 2025. The mission of tourism policy states, to develop Jammu & Kashmir as a dynamic, sustainable, and most-favored tourist destination by devising strategies for increasing footfall of domestic and international tourists.

The new draft tourism policy proposes to develop the tourism industry in state by including new sectors like adventure, caravan tourism, heliport tourism, handicrafts, pilgrimage, MICE, heritage, eco-tourism, and golf. Policy also proposes to encourage the active participation of private sector for strengthening and promoting Jammu and Kashmir as a safe and friendly destination. It also proposes to strengthen the sectoral coordination of the government departments and take up research projects with universities to find out new areas for tourism promotion and also other marketing and publicity issues which can help the government in framing robust tourism policy document.

When we analyze the above SWOT analysis, it appears that strengths and opportunities overcome the weaknesses and threats, and there is every possibility in future that there will be boost in the footfall of tourists to the state and visitors will again get attracted to the natural beauty and rich cultural heritage of the state (Table 2).

## 6 Eco-tourism

The International Ecotourism Society (TIES), 2015, defines eco-tourism as a “Responsible travel to natural areas that conserves the environment, sustains the well-being of the local people, and involves interpretation and education.” The World Conservation Union IUCN defines eco-tourism as “Environmentally responsible travel to natural areas, in

**Table 2** SWOT analysis for tourism in J&K state

<p><i>Strengths</i> Rich cultural and biodiversity of all the three regions of the state are its strength for development of tourism. Its natural beauty is well known throughout the world with kind and hospitable people</p>	<p><i>Weaknesses</i> Some of the main weaknesses for development of tourism industry in state are lack of approved tourism policy and poor development of road infrastructure for good connectivity. Other weaknesses include poor research inputs and lack of capacity building of stakeholders for better services. Lack of long-term perspective planning at local and state level by field functionaries is also contributing in poor development of tourism industry in the state</p>
<p><i>Opportunities</i> State can provide opportunities to cater to the needs of all type of tourists and provide high returns from the investment in developing infrastructure by private players. Opportunities to develop new circuits and explore new destinations</p>	<p><i>Threats</i> Since, Jammu and Kashmir State is at present seriously affected by cross-border militancy and disturbances at border with neighboring country, peace in the state is prerequisite to develop and promote tourism in the state. In such an insecure environment, tourists prefer to shift to other peaceful tourist destinations. This is one of the biggest challenges to the state to create peaceful atmosphere so that tourists feel safe and secure to visit the state</p>

order to enjoy and appreciate nature (and accompanying cultural features, both past and present) that promote conservation, have a low visitor impact and provide for beneficially active socio-economic involvement of local peoples.”(Chauhan 2014). Under the Incredible India policy to promote tourism, Government of India came up with the concept of branding India with subsets of branding states with their unique culture and heritage values. Every state with its diverse culture had to give something different to the tourist. In the past ten years, tourism has shifted from urban to rural areas and from old monuments to wildlife and national parks. Under Incredible India branding, eco-tourism in some of the states like Kerala, Rajasthan, Meghalaya, Nagaland, Mizoram, Ladakh in Jammu & Kashmir and Sikkim has been great success (Kant 2009). In China, Israel, and other African countries, eco-tourism is highly developed helping the countries to promote environmentally and culturally sustainable tourism. China is promoting the concept of ecological cities, villages, and areas of scenic beauty (Zhang 2008). Sustainability and eco-tourism are therefore complimentary to each other because the basic components of eco-tourism demand the implementation of sustainability principles of nature visit, conservation, education, and awareness (Kant 2009).

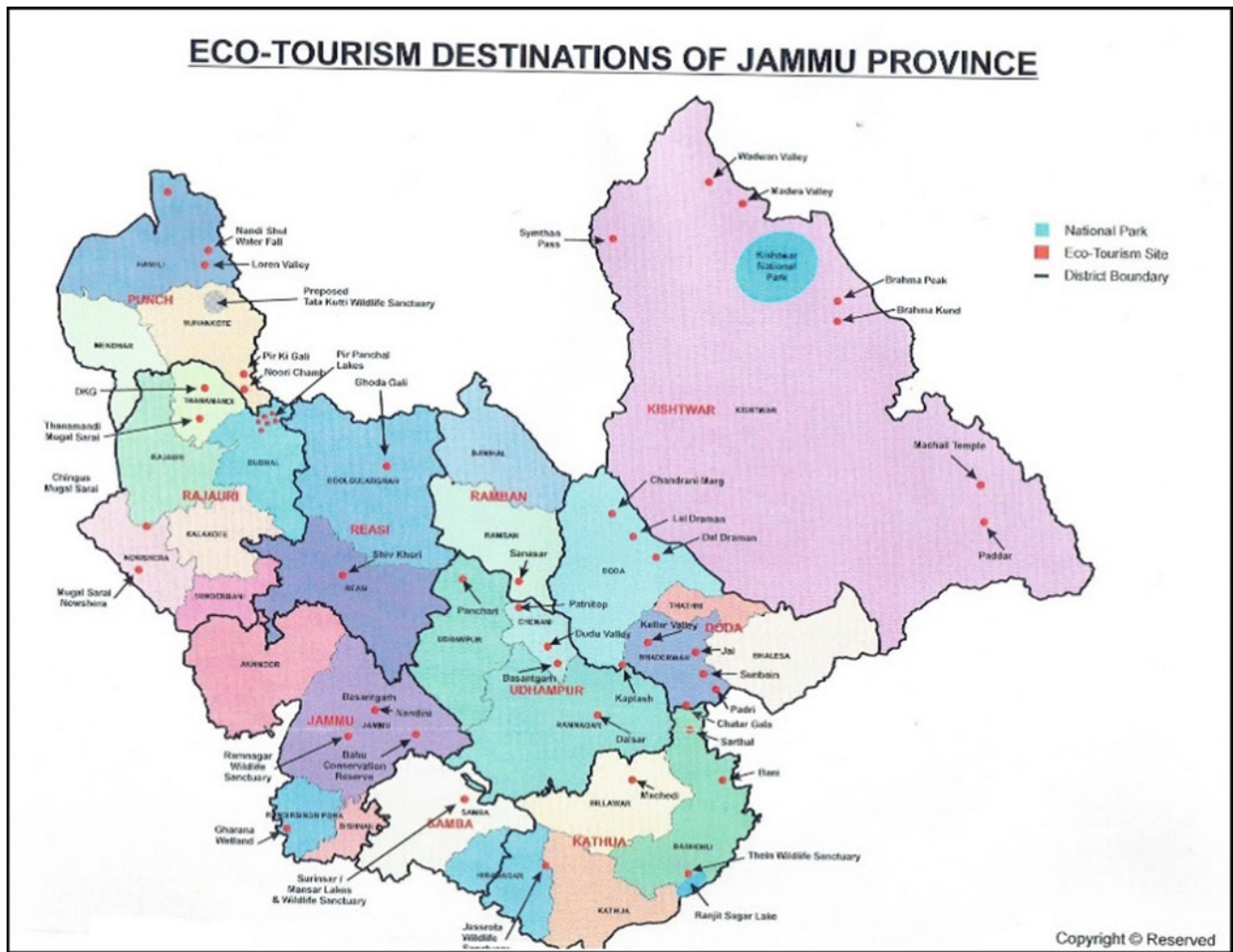
In India, eco-tourism is based on the Indian concept of handprint with positive impact on environment and not the foot print which is based on the negative impact on environment (Sarabhai 2015). To reduce the impact of commercial tourism on fragile eco-systems of the country and promote eco-tourism in India, Ministry of Tourism Government of India approved eco-tourism policy in the year 1998 which has been adopted by all the states except

J&K state, although Department of Wildlife under its eco-tourism division has submitted eco-tourism policy to the government which is yet to be approved (Chauhan 2014).

Over the past few decades, due to the policy of state government to increase the foot fall of tourists by increasing the inflow of tourists in its traditional tourist destinations of Kashmir Valley, it has sacrificed its natural assets, environment, and ecology which are not going to sustain the tourism industry on a long term on sustainable basis. With the opening up of new areas under Tourism Development Authorities and lack of proper eco-tourism policy, these green verdant eco-fragile areas have become concrete jungles and spoiled the environment of the area. In order to preserve these areas and also use them for tourism, the state government should follow the National eco-tourism policy and its guidelines (Kant 2009).

The eco-tourism in J&K state has several natural assets to offer to the tourists like mountains, hiking/trekking, glaciers, scenic beauty, waterfalls, cultures, heritage, rivers, flora, nature camps, fauna, lakes, caves, Bactrian camel rides, horse rides, traditional knowledge and practices, wetlands and migratory birds, protected areas, zoos and environmental parks, religious tourism in mountains, meadows, valleys, and alpiners (Seth 2017a, b).

Jammu and Kashmir Government in order to promote eco-tourism in state created an eco-tourism wing under the Wildlife Protection Department. Department in the year 2008 prepared Eco-Tourism Development Plan for J&K state by engaging Jungle Lodges and Resorts Limited, Bangalore. This report and its recommendations have not been implemented so far (Jha 2008).



**Fig. 2** Map of eco-tourism destinations in Jammu Hills, J&K (Chauhan 2014)

In the year 2014, a study was undertaken to find out the eco-tourism potential in Jammu Hills of the state by WWF-India (J&K) and Indian Institute of Forest Management, Bhopal, India. During this study, we were able to identify more than 100 eco-tourism destinations which can be developed for the potential responsible and ecologically sustainable tourism in the state (Chauhan 2014). The eco-tourism destination map is produced in Fig. 2. During the study, we found that homestays and nature camps are the best tools to promote eco-tourism in the state.

## 7 Homestays

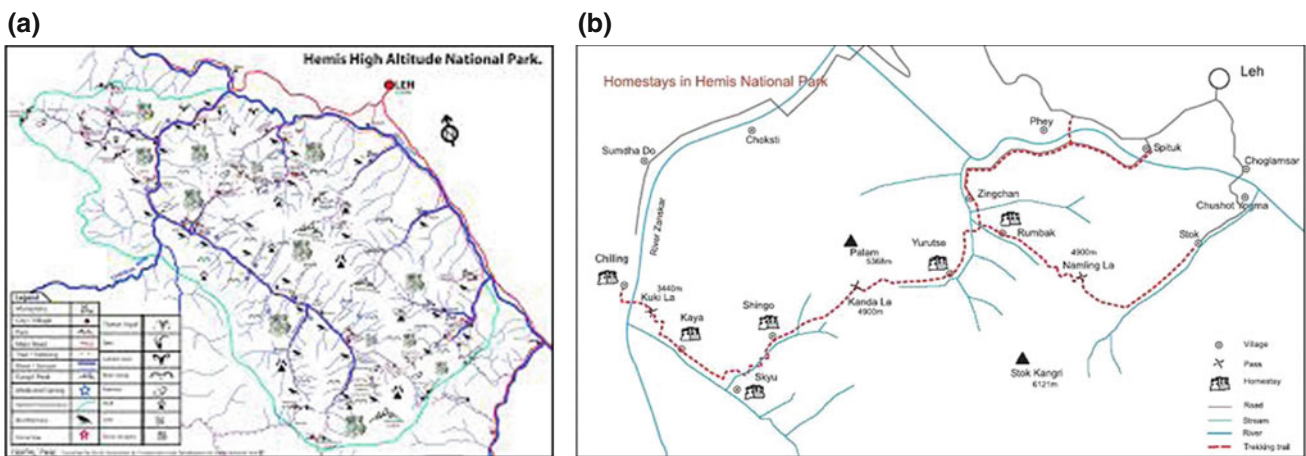
In J&K state, for the first time in Ladakh, an initiative was taken to promote the concept of eco-tourism through the concept of homestays so as to conserve the local culture and ecology and also promote the economy of the area and local population dependant on these landscape for their

livelihoods through grazing and collection of medicinal plants in the year 2001. This initiative was taken by one of non-governmental organizations like the Snow Leopard Conservancy (SLC), the Himalayan Homestays Program and Women’s Alliance of Ladakh (WAL), travel agencies like Zanskar Trek, the first village-based travel company Hidden North Adventures, and individuals like Helena Norberg-Hodge and Thinlas Chorol (Raina 2017).

In May 2001, The Mountain Institute, LEDeG, and Snow Leopard Conservancy organized a workshop on “Ecosystem opportunities in Rural Ladakh” in the city of Leh in order to increase the awareness and explore opportunities for eco-tourism. In this workshop, Ladakhi villagers, tour operators, and other stakeholders decided to promote tourism as “a traditional village-based homestay, maintain and share a traditional way of life, provide Ladakhi food, be based on eco-friendly concepts and which require a small amount of investment for renovation of building” (Jha 2008).

A visitor survey was conducted in 2001 in Leh town, to assess the interest of tourists and tour operators for the adoption of this new approach of sustainable tourism, and based on the results, it was decided to go ahead with the development of homestays. In 2002, initially with the assistance of UNSECO and other government sources, the Snow Leopard Conservancy and The Mountain Institute started its implementation of the Himalayan Homestays in Ladakh and first ecological area selected for this purpose was Hemis National Park (Fig. 3b) famous for a very elusive and beautiful Himalayan cat the snow leopard (*Uncia uncia*), (Fig. 5b). About 100 families of nomadic Changpa graziers in 15 villages who live in harmony with grazing lands and the snow leopard and other wildlife in the area were adopted (Fig. 4a, b). Main objectives for this alternative eco-friendly

model was to ensure that host communities develop a unique mountain experience, obtain fair return for their service and investment, ensure that homestays contribute to conserving local culture and natural heritage, and create a distinctive, authentic, reliable, tourist accommodation and experience homestay packages for visitors in the world’s highest range. This protected wildlife area is spread over an area of 4400 km<sup>2</sup> covering three valleys of Rumbak, Markha, and Shang (Fig. 3b). Later on from the year 2003 onwards, the homestays was adopted as a regular scheme of wildlife and tourism departments. The success of the homestays in the Hemis NP attracted 6000 foreign tourists in the year 2006; the number, however, has come down due to disturbed conditions of state. Table 3 indicates number of tourists who visited Hemis NP from 2012 to 2016 (Raina 2017).



**Fig. 3** a Homestays in Hemis PA. b Hemis National Park, Ladakh



**Fig. 4** a Homestay trek. b Homestay village

**Table 3** Number of tourists visited Hemis National Park from 2012 to 2016

Year	Domestic tourists	Foreign tourists	Total
2012–13	849	2888	3737
2013–14	291	2342	2633
2014–15	1018	2154	3172
2015–16	759	2291	3050
2016–17	1086	2219	3305
Total	4003	11,894	15,897

**Fig. 5** a Parachute Café. b Snow leopard

Now, the homestays concept of Ladakh has become so popular that many tourist love to stay in homestays and guest houses than the big five star hotels to get firsthand experience of Ladakhi culture, cuisine, wildlife, ethnic food and dresses. The success of homestays experiment in Ladakh has earned the Wildlife Department Leh the all India best eco-tourism award by the Ministry of Environment GOI in the year 2016. Now, there are more than fifty-six homestays in twenty-one villages of national park. All the local Changpas are trained in basic hygiene, cooking, and hospitality; they are trained as nature guides and set up parachute eco-cafes, Fig. 5a. Three parachute eco-cafes at Shang Sumdo, Sku Lungdo, and Pentse Sku along the trekking route inside national park have become popular among eco-tourists (Raina 2017).

Based on this experience, the government has started eco-tourism along the Mughal Road at Hirpur and Dera Ki Gali. But all these isolated interventions are without any formal government policy on promotion of eco-tourism which has resulted into concentration of eco-tourism activities only in Ladakh and is not being implemented in other two regions of Kashmir and Jammu which have great potential for taking up eco-tourism (Chugh 2012).

## 8 Nature Camps

Nature and eco-camps are the best tools to promote eco-tourism and culturally sustainable tourism. In the year 2013, Center for Environment Education and Training jointly with Education Department of the state and Patnitop Development Authority of Tourism Department started nature camps in one of the well-preserved and pristine valleys of Jammu region, the Dudu Valley, famous for its rainbow waterfalls (Fig. 6b), natural springs, high altitude meadows, alpine lakes, and River Suryaputri Tawi. The valley is inhabited by the local Gaddi grazing community and other communities. Locals are dependent on natural resources and grazing lands besides agriculture and animal husbandry. Valley is also famous for ancient Sudh mahadev temple, Mantalai, and Vasuki Nag temple. Sudh mahadev wildlife sanctuary is located in the area with its iconic bird monal pheasant (*Lophophorus impejanus*) and other avian and animal diversity. Area is rich in biodiversity with about 70% area under forests and many species of medicinal plants. In the year 2013, more than 100 schools and 2000 students attended the camp (Fig. 6a). In 2014, 120 schools



(a)



(b)



**Fig. 6** a Nature camp at Dudu Valley. b Rainbow waterfall nature camp

with 2500 students attended the camp and in 2015, and 50 schools with 3500 students attended the camp. In 2016, only one camp was organized due to security reasons in the area. These nature camps have become very popular among schools and colleges (Salathia 2016).

## 9 Conclusion

During the present study, it was observed that the state government in absence of proper and formal tourism policy is promoting tourism to increase the foot fall and boost the economy. In order to disperse the tourists and provide access to other untapped tourist destinations, state has set up more than thirty Tourism Development Authorities. Most of these areas are located in the eco-fragile verdant hills. Development and infrastructural activities in these areas have spoiled the natural landscape and turned them into concrete jungles and destruction of forests and meadows. It is recommended to have a proper Eco-tourism Policy of the state with proper rules and guidelines and only that to start eco-tourism actions in this area for the carrying capacity of that landscape or wilderness area. Homestays and nature camps are the best options to promote eco-tourism in state. Government needs to develop eco-tourism destinations on the pattern of other states of India and countries where eco-tourism model has been very successful for sustainable development of eco-tourism. China, Israel, and New Zealand are some of the best examples to follow.

**Acknowledgements** Author is grateful to the departments of tourism, wildlife, INTACH, economics, and statistics for their assistance and providing government reports and information. Guidance and literature provided by the Department of Tourism and Hospitality, Jammu

University, is acknowledged. Grateful thanks to WWF-India J&K state office for taking up eco-tourism study in Jammu Hills. Thanks are also due to google.com and mapsofindia.com for using their maps.

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# Climate Smart Agriculture Edu-tourism: A Strategy to Sustain Grassroots Pro-biodiversity Entrepreneurship in the Philippines

Dina Cartagena Magnaye

## Abstract

The wide array of economic activities that sustain income generation creates human pressures that lead to biodiversity and habitat loss, rapid depletion of natural resources, environmental pollution, and climate change, among others. To dissuade the alarming rate of environmental degradation, pro-biodiversity enterprises are promoted and supported in the Philippines. These enterprises conserve biodiversity through the adoption of sustainable use practices and the utilization of biological resources toward equitable sharing of benefits. Organic farming is considered a pro-biodiversity enterprise. It is categorized by the Philippine Department of Agriculture under the Climate Smart Agriculture (CSA). CSA encompasses the application of climate-smart principles in agriculture to enhance the productivity and income, develop resiliency to climate change, and reduce or eliminate greenhouse gas emissions. There are a number of grassroots or community-based pro-biodiversity agri-entrepreneurs in the Philippines that complement their farm operations with education tourism activities or farm “edu-tourism” (rural tourism or agri-tourism). It is where tourists including entrepreneurs and technology adopters visit an agricultural farm to engage in learning experiences, meet with farmers, and understand their culture as well as practices in food production and marketing. CSA edu-tourism provides income to farmers from the sales of farm produce and demonstration of farm activities. The study defines the value-added features of CSA edu-tourism to planning, implementing, and managing community-based pro-biodiversity enterprises in the

Philippines. The in-depth interview with organic farmers and entrepreneurs provided the multifarious benefits of CSA edu-tourism and emphasized how it promotes harmonization of communities with nature. The study also demonstrated the relationship between edu-tourism and grassroots pro-biodiversity entrepreneurship considering the environmental conservation approach of CSA. Further, the study determined the potential financial and cultural gains of pro-biodiversity entrepreneurs from CSA edu-tourism as basis in planning sustainable, climate-sensitive, and biodiversity-friendly grassroots enterprises.

## Keywords

Biodiversity • Pro-biodiversity enterprises • Education tourism • Edu-tourism • Pro-biodiversity entrepreneurship • Biodiversity-friendly business • Farm tourism • Agri-tourism • Grassroots pro-biodiversity

## 1 Introduction

Several emerging issues are being addressed in protecting and conserving resources in the agricultural sector. These take into account the threats faced by the food production systems, given the wide array of economic activities that are carried out to sustain income from farming. Globally, among the challenges confronted by the agriculture sector due to human pressures on the natural environment include biodiversity and habitat loss, rapid depletion of natural resources, environmental pollution, and climate change, among others.

As one of the drivers of the Philippine economy, the agriculture sector provides an avenue to ensure food security, strengthen adaptation to changing conditions, and mitigate the negative impacts of climate change. The Philippines needs “an agriculture sector that can contribute to sequestering GHG emissions and capturing carbon in soil

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... [and deals with] ... the ‘triple twin’ interventions that include attainment of higher yields, higher absorption of carbon in the soil, and increased resiliency to droughts and heat, are measures that will address poverty reduction and food security, adaptation, and mitigation through a package of country- and locally-based interventions termed as ‘Climate Smart Agriculture’ (CSA)” (Rudinas et al. 2013). It is in this context that the research was conducted to analyze how the benefits of CSA edu-tourism can be maximized through grassroots pro-biodiversity entrepreneurship toward improving the general welfare of the local community.

## 2 Research Design

This section discusses the framework of analysis and the methodology that was adopted in the conduct of the study.

### 2.1 Framework of Analysis

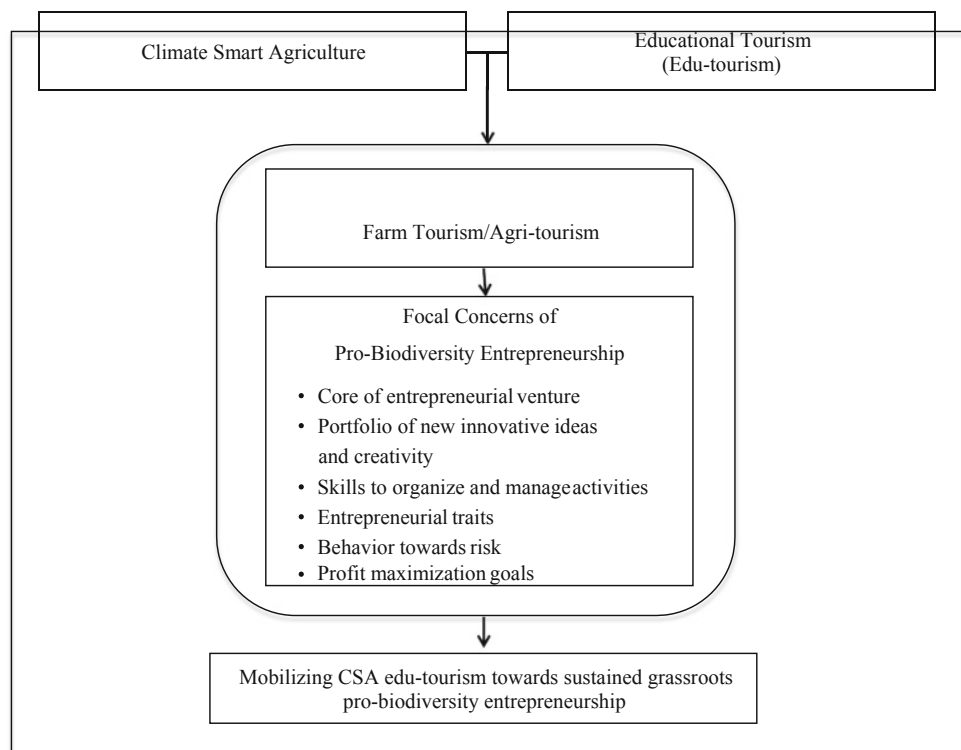
In the Philippines, the CSA is recognized as an approach, which involves systematic, integrated, and holistic planning of land, agriculture, forests, fisheries, and water to address climate change and attain food security. It adheres to the application of climate-smart principles in agriculture to achieve the triple win strategy of enhancing productivity and income, developing resiliency to climate change, and

reducing or eliminating greenhouse gas emissions. A number of empirical studies in the Philippines revealed that CSA has already been adopted and practiced by farmers in growing crops and raising animals due to the negative effects of climate change.

Organic agriculture is a CSA strategy that promotes sustainable community-based livelihood and efficient utilization of locally available resources. At the core of organic agriculture is organic farming, which covers the improvement of soil fertility, conservation of biodiversity, adoption of local resources, avoidance of production losses, generation of income, and enhancement of food security. The combination of the traditional, indigenous knowledge and modern cultural management practices in organic agriculture is now becoming the highlight of educational experiences suited for different ages. The agri-based recreational activities are organized to educate local and foreign tourists.

Educational tourism or edu-tourism, through farm tourism or agri-tourism, is considered as a good source of learning experiences capitalizing on the agricultural resources of a locality. This scenario emphasizes that entrepreneurship in organic farming in the form of farm tourism adds value to agricultural production. In this case, an organic farmer or an organic farming community practices entrepreneurship, which is a “key factor for the survival of small-scale farming in an ever-changing and increasingly complex global economy” (Kahan 2012). Entrepreneurs, as categorized by Kahan (2012), could either be a farmer

**Fig. 1** Conceptual framework



(farmer–entrepreneur) or a group of farmers (group or community entrepreneur) who considers the farm as an enterprise or business established as a means to generate income.

The sustainability of grassroots or community-based pro-biodiversity entrepreneurship for CSA edu-tourism hinges on a number of focal concerns such as the: (a) core of entrepreneurial venture; (b) portfolio of new innovative ideas and creativity; (c) inherent skills to organize and manage farm activities; (d) entrepreneurial traits; (e) behavior toward risk, and (f) profit maximization goals. These serve as basis in formulating the strategies for grassroots pro-biodiversity entrepreneurship in CSA edu-tourism, which should be encapsulated in a mobilization and development plan.

Figure 1 presents the framework of analysis of the study.

### 3 Research Methodology

**Nature of the Study** The study adopted an interpretive case study approach. Based on McDonough and McDonough (as cited in Zainal 2007), this approach involves the “interpretation of data by developing conceptual categories, supporting or challenging the assumptions made regarding them ... with the researcher going further by adding judgment to the phenomenon found in the data.” Further, this type of qualitative research allows the researcher to understand a specific phenomenon and a given set of participants for a given study.

**Data Collection** Primary and secondary data were gathered for the study. An open-ended questionnaire was developed to collect primary data. Three types of pro-biodiversity entrepreneurs for CSA edu-tourism were defined for the study, namely farmer–entrepreneur, advocate–farmer–entrepreneur, and community-based (group) entrepreneur. The farmer–entrepreneur considers the farm as an enterprise and as a means to earn profits. He produces exclusively for the market, demonstrates an interest in profits, as well as possesses farm management and entrepreneurial skills. The advocate–farmer–entrepreneur engages in farming partly for the market and partly for home consumption. For this category, the farmer does not prioritize long-term investment, not yet keen on diversifying to higher value products, and prefers to sell the farm surpluses. The community-based or group entrepreneur represents a group of farmers who have similar goals and objectives of pooling farm resources, sharing risks, and developing social safety net. They value the sharing of benefits and risks in farm production. The ownership and control of the farm enterprise are divided among the members of the group.

Aside from being organic farming entrepreneurs, the identified clusters of entrepreneurs were also recognized in the study as pro-biodiversity entrepreneurs. The in-depth interview with the respondents focused on their perceptions of organic farming and its entrepreneurial environment and the strategies that need to be considered in sustaining grassroots or community-based pro-biodiversity entrepreneurship for CSA edu-tourism, specifically farm tourism or agri-tourism.

The secondary data gathering covered the review of related literature on CSA, edu-tourism, and pro-biodiversity entrepreneurship in the local and international settings, among others as well as an online review of journal articles and relevant references highlighting the industry status of organic agriculture and farm (agri-tourism) and its relationship with entrepreneurs.

### 4 Global and Local Contexts of CSA and Its Pro-biodiversity Entrepreneurial Environment

The first Global Conference on Agriculture, Food Security and Climate Change espoused that the mobilization of CSA as a “means to enhance agricultural productivity and incomes, resilience to climate change and where possible to reduce or eliminate greenhouse gas emissions” ... are considered the three pillars of CSA (Food and Agriculture Organization (FAO) 2015). The FAO adopts CSA as an approach to combat the unabated growth in the world’s population and uncontrolled shift in tastes and preferences of the people to meat-based products in conjunction with global concern of reduction in cultivable land, declining crop yield, biodiversity and habitat loss, rapid depletion of natural resources, environmental pollution, and weakening of the ecosystem services.

**CSA Initiatives and Strategies** Among the CSA strategies practiced by the farmers in the Philippines include the cultivation of climate resilience rice, review and adjustment of cropping calendar, use of sloping agricultural land technology (SALT), farm diversification, rice intensification in the farm, rainwater harvesting, adoption of the system of rice intensification, mitigating methane emissions, use of biotechnology, promotion of organic agriculture, enhancement of Farmers Field School (FFS), aquasilviculture, livestock industry enhancement, agroforestation, and non-conventional irrigation programs. The characterization of each of the mentioned CSA initiatives and strategies is presented in Table 1.

**Promotion of Organic Agriculture** Given the CSA initiatives and strategies, the promotion of organic

**Table 1** CSA initiatives and strategies of farmers in the Philippines<sup>a</sup>

CSA initiative and strategy	Scope of adoption	Farmers' practice and participation
Cultivation of climate resilience rice	Use of drought, submergence, and saline-tolerant rice varieties	Need-based selection of rice varieties and promotion in farming communities to facilitate adoption
Review and adjustment of cropping calendar	Development of early maturing varieties	Development of early maturing rice varieties, which are harvested before the main typhoon season starts, and staggered planting and use of diverse crops to help reduce crop failure risks
Sloping agricultural land technology	Promotion of contour farming and other soil conservation measures in sloping lands	Practice of alley farming in which field and perennial crops are grown in bands 4–5 m wide between contoured rows of leguminous trees and shrubs
Farm diversification	Intercropping of corn with cassava in rainfed and upland ecosystems, wherein the second cropping of the latter crop is no longer successful	Diversification of production systems, growing of other cereals, vegetables and rearing fish and animals such as swine and chickens. The residues and waste from each system are being composted and applied on the land
Rice intensification in the farm	Integrated farming system for rice and vegetable components, as well as fish and livestock	Adopted in irrigated rice ecosystems and integrated crop management system to improve productivity, profitability, and environment safety
Rainwater harvesting	Provision of irrigation water during the dry season and at the same time slowing down inundation of lowland areas during extreme rainfall events	Construction of rainwater storage tanks made of wire-framed ferro-cement, with capacities varying from 2 to 10 m <sup>3</sup> . The tanks were plastered both inside and outside to reduce susceptibility to corrosion relative to metal storage tanks
System of rice intensification (SRI)	Increasing the productivity of irrigated rice	Changing the management of plants, soil, water, and nutrients to make the soil healthier, plants supported by greater root growth and nurturing the soil of microbial abundance and diversity
Mitigating methane emissions	Adoption of new irrigation schemes, alternate wetting and drying (AWD), which was developed by the International Rice Research Institute (IRRI) and the Philippine Rice Research Institute (PhilRice)	Facilitated an optimum use of irrigation water to increase cropping intensity from 119 to 160%
Utilization of biotechnology	Planting of genetically modified (GM) crops	Cultivation of Bt corn which yielded more than (average yield is at around 6–7 metric ton) the traditional varieties per hectare
Promotion of organic agriculture	Shifting of cultivation from traditional crops to organic farming	Farmers are encouraged to shift to organic agriculture being a sustainable livelihood strategy
Enhanced farmer field school (EFFS)	Building farmers' capacity to analyze production systems, identify problems, test possible solutions and eventually adopt the practices and technologies most suitable to their farming system	Close observation and experiment on the farm on various aspects of agriculture—crop response to various types of nutrients and amounts of water, soil, and water management; how to build organic matter in soil; pest–predator relationship; and growth cycles for ecological pests' control. Farmers make their own weather observations and use these and other agrometeorological information in taking farming decisions
Aquasilviculture	Integration of mangrove ponds and pens for fish and crabs	Establishment of mariculture parks to serve as a breeding facility, tourism destination for research and development area

(continued)

**Table 1** (continued)

CSA initiative and strategy	Scope of adoption	Farmers' practice and participation
Strategic research for livestock industry	Conduct of strategic research on (1) breeding and screening for heat-tolerant livestock and poultry; indigenous species and breeds are evaluated for their adaptability and climate resiliency; (2) feed formulations that will reduce the production of CH <sub>4</sub> from livestock and livestock waste; (3) systems to capture GHG from farm wastes and convert into an energy source to replace more carbon-intensive fuels such as firewood, coal, and kerosene efficiently and cost-effectively	Conducted by the Bureau of Animal Industry of the Philippine Department of Agriculture
Agroforestation	Integration of perennial and annual crops into a two-canopy or multi-canopy production system	Planting of indigenous agroforestry species to provide watershed protection and an additional source of food to the farming community
Non-conventional irrigation programs	Development of small water resources for small-scale irrigation projects (SSIPs), including small water impounding projects (SWIPs), small diversion dams (SDDs), small farmer reservoir (SFR), and shallow tube wells (STW)	5500 farmers not within the coverage of the National Irrigation Administration are benefited

<sup>a</sup>Extracted from and modified based on Rudinas et al. (2013)

agriculture highlighted in the study is a sustainable livelihood strategy, which can be introduced as an approach to community development. The International Federation of Organic Agricultural Movement (IFOAM) defines organic agriculture to “include all agricultural systems that promote the environmentally, socially, and economically sound production of food, fibers, and biofuels ... take local soil fertility as the key to successful production, ... dramatically reduces external inputs by refraining from the use of chemo-synthetic fertilizers, pesticides, and pharmaceuticals, ... and allows the powerful laws of nature to increase both agricultural yield and pest resistance” (Carating et al. 2010). Villareal (as cited in Icamina 2011) defines it as “farming which excludes the use of synthetic fertilizer and pesticides, growth regulators, livestock feed additives and genetically modified organisms.” Organic agriculture has long been part of the tradition as a farming system adopted in varying local conditions and climate zones. As a farming system (referring to organic farming), it encompasses “site-specific management practices that maintain long-term soil fertility and prevent pests and diseases” (Guilingen et al. N.d.).

The FAO (as cited in Asadollahpour et al. 2013) addresses organic farming as a “production management system that aims to promote and enhance ecosystem health, including biological cycles and soil biological activity. It is based on minimizing the use of external inputs and

represents a deliberate attempt to make the best use of local natural resources. Methods are used to minimize pollution of air, soil, and water.” It is alternatively known as biological agriculture, ecological agriculture, biodynamic, organic–biological agriculture, and natural agriculture (Asadollahpour et al. 2013). Organic farming revolves around the principles of organic agriculture as advocated by IFOAM to include health, ecology, fairness, and care.

## 5 Entrepreneurial Environment of CSA

Maghirang et al. (2011) emphasized that “organic agriculture is one of the livelihood options being offered to farmers in the Philippine Agriculture 2020,” a medium-term strategic plan intended to modernize and develop the agriculture and natural resources sectors. As a farming system, organic agriculture is considered as a pro-biodiversity enterprise. It is categorized by the Philippine Department of Agriculture under the CSA.

Pro-biodiversity enterprises are promoted and supported in the Philippines to avert the negative impacts of environmental degradation. A pro-biodiversity enterprise refers to an “activity that pursues wealth creation, conservation of biodiversity, sustainable use of biological resources, and equitable sharing of benefits derived from the utilization of said resources” (Cubillas 2014). Further, it conserves

biodiversity through the adoption of sustainable use practices and utilization of biological resources toward fair distribution of benefits.

A “pro-biodiversity micro, small and medium enterprise (MSME) is dependent on biodiversity for its core business and contributes to biodiversity conservation through that core business” (Dickson et al. 2007 as cited in Karpowicz et al. 2009). This clearly elicits the relationship between business and the environment. A biodiversity business is a “commercial enterprise that generates profit and equitable benefits through biodiversity conservation and sustainable use activities” (Facer 2009). Biodiversity businesses are sources of economic activities that heavily rely on biodiversity in terms of the provision of healthy productive soils for crop cultivation, clean fresh water, and raw materials for the supply chain, among others. In spite of these direct benefits, the varying economic activities can cause biodiversity loss and a decline in ecosystem services.

In parallel, organic farming (the farming system of organic agriculture) and entrepreneurship are two concepts with distinctive characteristics but are interrelated. Organic farming is centered toward sustainable production and management of the farm while contributing to food security and biodiversity conservation. Entrepreneurship, on the other hand, is a more complex and risk-prone undertaking that requires not only capacity and capability of the taker but most of all the entrepreneurial spirit needed to face the challenges of the process.

Organic farming also emphasizes the grassroots concept of entrepreneurship wherein culture and practices are participated in or supported by the community. The people in a community are involved in an entrepreneurial experience and share common interests.

### **5.1 Opportunities for Pro-biodiversity Enterprises in the Local Economic Sector**

The local economic sector comprises of the three undeniably significant development clusters to include the primary, secondary, and tertiary sectors. The primary sector refers to the economic activities in agriculture, forestry, and fishery. The secondary sector involves the processing of raw materials and outputs from the primary production. The tertiary sector, also known as the service sector, encompasses service activities to include wholesaling and retailing, enterprises that provide management or advisory services, banking and insurance, environmental research and education, and tourism (eco-tourism), among others.

Tourism has been identified as one of the pro-biodiversity business opportunities in the tertiary (service) sector of an economy. Specifically, nature-based tourism and eco-tourism are considered as pro-biodiversity business

opportunities with the former considered as the “second most important sector in terms of opportunity after agriculture ... and an alternative to enable small businesses to diversify away from intensive agricultural, forestry or fishing practices” (Karpowicz et al. 2009). Certainly, ecotourism is highly reliant on the health status of the surrounding ecosystem taking into consideration the management of the site and the location as well as the concentration of economic activities as the basis of determining the impact on biodiversity.

In general, the concepts, principles, and approaches to biodiversity have to be mainstreamed in enterprise development. Biodiversity conservation should not be viewed in isolation from the initiatives of providing local communities with a sustainable livelihood.

### **5.2 Transforming CSA into an Economically Viable Enterprise**

Tourism is a priority development sector in the Philippines being an important revenue generator, foreign exchange earner, and a contributor to the supply chain. The tourism landscape is accorded with aggressive promotion by the national government with due consideration of achieving sustainable tourism development toward protection and preservation of the environment. To harness the potentials of tourism in the Philippines, the Tourism Act of 2009 (Republic Act 9593) is considered as the Omnibus Tourism Code. The law stipulates that tourism should serve as “as an engine of socio-economic growth and cultural affirmation to generate investment, foreign exchange, and employment, and to continue to mold an enhanced sense of national pride for all Filipinos (Section 1).”

The agriculture-driven local government units in the Philippines are developing CSA alongside sustainable tourism. In these initiatives, the farmers undergo extensive educational and training program concerning climate change and cultivation of climate-resilient crops to enhance traditional agronomic practices, share knowledge on agricultural technologies and practices in the community, and provide a platform to demonstrate learning to visitors in the area.

Education tourism, through farm tourism, places agriculture at the core of diversifying income for community-based farmers while sustaining agricultural systems and practices as well as intensifying community involvement. The agriculture sector is being developed as a productive and value-adding business in the rural tourism industry alongside the other components of the tourism product portfolio of the Philippines to include nature-based tourism, cultural tourism, sun and beach tourism, leisure and entertainment tourism, health, wellness and retirement tourism, cruise and nautical tourism, and sports tourism.



## 6 Linking CSA Edu-tourism with Grassroots Pro-biodiversity Entrepreneurship

### 6.1 Educational Tourism: The Chosen Segment of the Tourism Product Portfolio

There is no single and unifying concept of educational tourism. Nevertheless, it is generally motivated by the goal to enhance the learning experience and acquire knowledge. Educational tourism is also defined as a “travel, during which tourists combine leisure and learning: attend classes, guided tours to expand horizons, satisfy curiosity and achieve other learning goals” (Akhmedova 2016).

In 2010, the Competitiveness for European Tourism for All (CETA) defined educational tourism or edu-tourism as a kind of “travel undertaken by an individual to a unique location for the purpose of formal or informal learning in various forms such as work experience, training in a new language, culinary training, medical tourism, cultural tours, and professional development” (Jeffrey 2011). According to Ritchie et al. (2003), “it is a tourist activity undertaken by those who are engaged in an overnight vacation and those who are undertaking an excursion for whom education and learning is a primary or secondary part of their trip ... includes general educational tourism and adult study tours, international and domestic university and school students’ travel, including language schools, schools excursions, and exchange programs.”

Sharma (2015) emphasized that education tourism encompasses ecotourism, heritage tourism, rural/farm/agri-tourism, and student exchanges between educational institutions. This type of tourism can be categorized based on the different dimensions to include cultural/historical, eco-tourism/nature-based tourism/rural tourism, and study abroad programs (Sharma 2015). In a number of countries, edu-tourism themes are established taking into account the resource base of an area or tourism resources. Other edu-tourism themes cover medical tourism, heritage tourism, archaeological tourism, wildlife tourism, sports tourism, pilgrimage tourism, culinary tourism, film tourism, and highway tourism, among others (Sharma 2015).

## 7 Examining the Potentials of Organic Farming as a Component of Farm Tourism for Edu-tourism

### Farm Tourism as a Catalyst for Local Growth

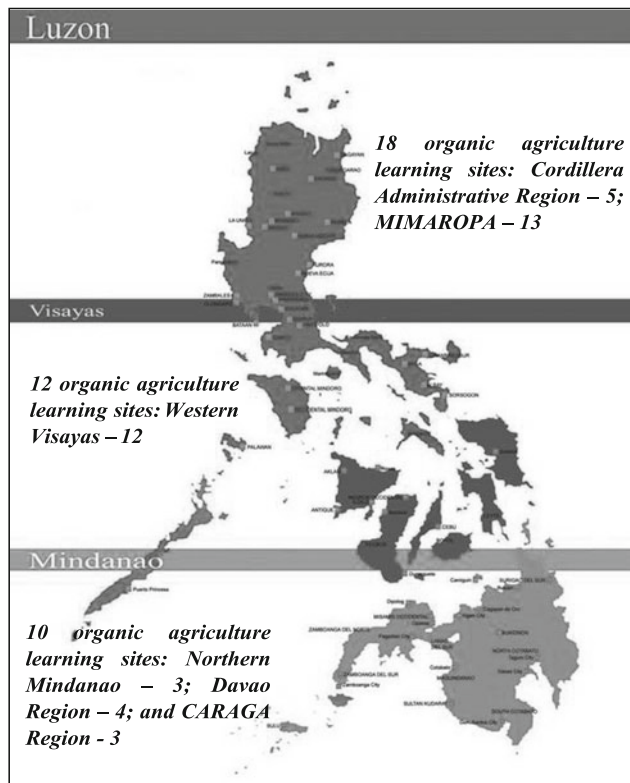
Farm tourism, which is under the umbrella of nature tourism, is anticipated to serve as a catalyst for inclusive growth in

the Philippines’ agriculture sector. It is also known as “agri-tourism.” This tourism asset is considered as one of the sunshine industries, which would alleviate poverty among marginalized farmers especially in the rural areas of the Philippines.

**Enabling Law** The Farm Tourism Development Act of 2016 (Republic Act 10816) recognizes the importance of tourism in priming economic and cultural development in agriculture and fishery communities and provides the farm industry stakeholders (farmers, farm workers, and fisherfolk) with additional source of income and business opportunities, but with due consideration of protecting the environment through efficient and sustainable farm practices; and promoting health and wellness given high-quality farm produce. The law recognizes farm tourism as “the practice of attracting visitors and tourists to farm areas for production, educational and recreational purposes ... involves any agricultural—or fishery-based operation or activity that brings to a farm visitors, tourists, farmers and fisherfolk who want to be educated and trained on farming and its related activities, and provides a venue for outdoor recreation and accessible family outings.” The farm tourism activities comprise of those carried out on a farm that allows visitors and tourists to enjoy farming or fishing experience through education, recreation, or leisure.

**Farm Tourism/Agri-tourism Sites** Farm tourism is practiced in various parts of the Philippines since the 1990s. In 2014, there were 32 agri-tourism sites that produce agricultural products. These sites are categorized as follows: (a) *day tour site* where visits are usually located near national highways and main business area and (b) *farm stay* which offers accommodation and dining services for interactive, on-farm activities to enrich tourists’ farm experience (Samonte 2014). The Philippines regularly hosts farmer-field days and agricultural fairs, which are estimated to be attended by 64,000 tourists each year (Development Bank of the Philippines (DBP) 2014).

A good number of farm tourism/agri-tourism sites are engaged in organic agriculture, specifically organic farming. This farming approach involves the production of crops and livestock without using synthetic chemicals and inorganic fertilizers (Asence III 2014). As of 2016, there are 40 learning sites in the Philippines, which are geographically distributed in Luzon, Visayas, and Mindanao islands (Fig. 2). From 2014 to 2016, the total area devoted to organic agriculture production is 101,231 ha. The volume of production from organic agriculture products reached a total of 585,481.04 metric ton.



**Fig. 2** Learning sites of organic agriculture farms in the Philippines

## 8 Unfolding the Strategies to Sustain Grassroots Pro-biodiversity Entrepreneurship for CSA Edu-tourism

### 8.1 Perceptions of Organic Farming and Its Pro-biodiversity Entrepreneurial Environment

The FAO identified three key drivers for engaging in organic agriculture to include: (a) *consumer or market-driven organic agriculture* whereby farmers target consumers who prefer organic produce; (b) *service-driven organic agriculture* where farmers are incentivized to implement production techniques that result in environmental sustainability; and (c) *farmer-driven organic agriculture*—the farmers are self-motivated to embrace sustainable production techniques since they consider conventional agriculture to be unsustainable (DA 2017). The Philippine DA (2017), through its National Organic Agriculture Program, recognizes that “organic farming does make more business sense.”

The perceptions of the three clusters of respondents identified in the study underscored the relationship of organic farming with its entrepreneurial environment (Table 2). These served as basis in establishing the development strategies that can be considered to sustain

grassroots pro-biodiversity entrepreneurship in edu-tourism taking into account the key drivers of venturing to organic agriculture as defined by the FAO.

## 9 Sustaining Pro-biodiversity Entrepreneurship for CSA Edu-tourism

The review of literature and the in-depth interview of the key informants of the study provided the strategies that are perceived to sustain pro-biodiversity entrepreneurship for CSA edu-tourism at the grassroots or community level. The development strategies are recommended for the identified types of entrepreneur and the key drivers for engaging in organic agriculture as defined by the FAO (Table 3).

**The Core of Entrepreneurial Venture in CSA Edu-tourism** All the three categories of pro-biodiversity entrepreneurs demonstrate passion in their organic farm business. They are under the same impression that the core values, entrepreneurial spirit, and skills set, specifically managerial and networking, are essential to engaging in CSA edu-tourism. The core values usually strengthen the relationship between the entrepreneurs and the stakeholders and differentiate them from others as well as build confidence and trust of the clientele.

For instance, when entrepreneurs sell their produce, honesty comes in terms of ensuring accurate weights and measures, quality and safety of produce, as well as compliance with agreed contracts. The entrepreneurial spirit of pro-biodiversity entrepreneurship does not only refer to the need for farmers to focus solely on production. Farmers should aspire to achieve natural resource sustainability given limited resources.

According to Kahan (2012), managerial skill is one of the two parts of entrepreneurship (entrepreneurial spirit is the other part) which is essential in “starting and running a profitable farm business.” These skills are important in planning (identifying strengths, weaknesses, opportunities, and threats to the enterprise), organizing (acquiring needed resources), implementing (monitoring, recording, addressing conflicts), and sustaining pro-biodiversity enterprises (motivating people, determining impacts of decisions).

**Portfolio of New Innovative Ideas and Creativity** The new innovative ideas and creativity of pro-biodiversity entrepreneurs when engaging in CSA edu-tourism refer to the potential mix of production technologies as well as farm and cultural practices that will be offered to the clientele.

Creativeness in CSA edu-tourism should not only illustrate the characteristics of the organic farming landscape but also includes the offering of farm dining experience to farm

**Table 2** Perception of respondents on organic farming and its entrepreneurial environment

Focal area	Perception by the type of entrepreneur		
	Farmer–entrepreneur	Advocate–farmer–entrepreneur	Community-based (group) entrepreneur
Contribution of organic farming to productivity, food security, and farm income	<ul style="list-style-type: none"> <li>• Primary concern is food safety since organic farming is not comparable with conventional farming in terms of productivity, food security contribution, and share to farm income. Produce from the farm are safe for consumption compared with the produce from conventional farming</li> <li>• Contribution of organic farming to increased farm production is not 100%, since it requires more skills to farm organically</li> <li>• Supports food requirement of the family</li> <li>• Shares good amount of income, since produce from the farm have high demand and no longer reach the market area</li> </ul>	<ul style="list-style-type: none"> <li>• Sustainability of production</li> <li>• Ensures food security of a family</li> <li>• Provides additional income which is enough to satisfy family's daily requirement</li> </ul>	<ul style="list-style-type: none"> <li>• Farmers do not use chemical pesticides in vegetable</li> <li>• Adopted organic farming for almost five years to generate additional income and ensure a continuous supply of good food for good health</li> </ul>
Level of awareness that organic farming mitigates the negative impacts of climate change	<ul style="list-style-type: none"> <li>• Strong awareness that organic farming addresses the negative impacts of climate change due to learning from trainings conducted by the organic congress; lecture on climate change by a Senator who is the chair of the climate change committee; reading of technical materials; and watching television programs relevant to organic farming</li> </ul>	<ul style="list-style-type: none"> <li>• Generally aware since knowledge is generated from seminars attended and farming activities of the organization (Lamut organic practitioners association)</li> </ul>	<ul style="list-style-type: none"> <li>• High level of awareness being a member of an advocacy group on organic agriculture</li> <li>• Recognizes the health benefits of produce from organic agriculture</li> <li>• Believed that organic agriculture contributes to food security, maintains ecological balance, and mitigates climate change</li> </ul>
Initiatives to encourage other members of the community especially the neighbors to venture in organic farming	<ul style="list-style-type: none"> <li>• Encourage neighbors in the community to shift to organic farming to avoid contamination with his farm. Organic farm adjacent to a conventional farm is exposed to a very high risk of contamination. It can affect produce as well as the application for certification with the Organic Certification Center of the Philippines</li> <li>• Inform neighbors and other community members that conventional farming can disrupt the ecological balance of the environment.</li> <li>• His advocacy is to encourage fellow community members to venture into organic farming</li> </ul>	<ul style="list-style-type: none"> <li>• Encourage community members to engage in organic farming to avoid contamination, achieve sustainable production, avoid health hazards, and avoid food poisoning from fertilizer and pesticides, among others</li> </ul>	<ul style="list-style-type: none"> <li>• Establish partnership with smallholder organic farmers and provide fair share to partners while engaged in sustainable farming methods</li> <li>• Organize the first youth-oriented group on organic agriculture (NU wave farmers) and train them as advocates of organic agriculture</li> <li>• Collaborate with state university in teaching module on organic agriculture</li> <li>• Train the youth on how to engage in community-supported agriculture and permaculture design</li> <li>• Promote organic agriculture to younger, stronger, and more capable generation</li> <li>• Provide free training on organic agriculture, conduct farm tours, and participate as volunteer worker in organic farms</li> <li>• Promote transdisciplinary aspect of organic agriculture</li> </ul>

(continued)

**Table 2** (continued)

Focal area	Perception by the type of entrepreneur		
	Farmer–entrepreneur	Advocate–farmer–entrepreneur	Community-based (group) entrepreneur
Amount of monthly income from organic farming	<ul style="list-style-type: none"> <li>Estimated monthly farm income is PhP10,000 (US\$200)</li> </ul>	<ul style="list-style-type: none"> <li>PhP12,000–P15,000 (US\$240–US\$300)</li> </ul>	<ul style="list-style-type: none"> <li>Member-farmers earn approximately PhP1000 per week depending on the type of vegetables sold</li> </ul>
Employment level	<ul style="list-style-type: none"> <li>Utilize family labor in organic farming but hire workers on a need basis</li> </ul>	<ul style="list-style-type: none"> <li>Employ 1–3 workers in the farm</li> </ul>	<ul style="list-style-type: none"> <li>Members of the local community serve as subscribers, who act as co-producer and agree to support farmers, thus creating a stable demand for the farm produce</li> <li>One worker supervising the farm operation</li> </ul>
Type and number of farm visitors per month	<ul style="list-style-type: none"> <li>Average of 10 farm visitors per month (farmers—60%; employees such as technicians and from the national government agencies—30%, students—8%, entrepreneurs—1%, and foreign tourist—1%)</li> </ul>	<ul style="list-style-type: none"> <li>Mostly are students who visited the farm every Saturdays</li> <li>Other visitors are technicians and personnel of the DA, provincial environment and natural resources officer, farmers, and foreign tourists</li> <li>Average of two visitors per month</li> </ul>	<ul style="list-style-type: none"> <li>Depends on the number of participants to be trained who also served as farm visitors</li> </ul>
Purpose of visit to the farm and topics discussed with farm tourists	<ul style="list-style-type: none"> <li>Farm visitors prefer to learn the technology on organic feed formulation, concoction of organic fertilizers, Azolla (a freshwater fern living in ponds, lakes, swamps, and streams which is rich in essential amino acids, vitamins, growth promoter intermediaries, and minerals) production (the farmer being the only producer of Azolla in the region)</li> <li>Other visitors prefer to witness and observe farm activities</li> <li>Usual topics discussed with farm visitors are organic farming technologies, farm practices, feed formulation, among others</li> </ul>	<ul style="list-style-type: none"> <li>Learn the approaches to organic farming</li> <li>Validate organic farming practices</li> </ul>	<ul style="list-style-type: none"> <li>Collaborate with non-government organization</li> <li>Participation in training on organic farming methods and practices; bio-fertilizer production; participatory technology development; sustainable agriculture technology development; technologies on farm mechanization support; social and cultural dimensions of agriculture; program/project development cycle and process; organic marketing standards; organic enterprise development and food processing</li> <li>Farm tours include visits to organic farms with lecture on permaculture design</li> </ul>
Value added to farm enterprise when people visit the farm	<ul style="list-style-type: none"> <li>Opportunity to promote the farm products to include carbonized rice hull, concoctions, and organic feeds. These are additional sources of income from the farm operation</li> </ul>	<ul style="list-style-type: none"> <li>No need to bring the organic produce in the market since the visitors usually buy the farm produce</li> </ul>	<ul style="list-style-type: none"> <li>Fulfillment of advocacy to share the importance of organic agriculture with the community</li> <li>Organic vegetables produced from the farm are either brought/sold to restaurants or marketed online</li> </ul>
Aspects of farm culture and tradition that are integrated into organic farming	<ul style="list-style-type: none"> <li>Hardwork is vital in organic farming's success</li> <li>Farming is considered a tradition and culture for the family</li> </ul>	<ul style="list-style-type: none"> <li>Burning of substrates is not practiced in the farm</li> <li>Practice of mulching to prevent loss of moisture and control the growth of weeds</li> </ul>	<ul style="list-style-type: none"> <li>Value the role of women in organic farming</li> <li>Advocate volunteerism in organic agriculture</li> </ul>

**Table 3** Perceived strategies to sustain pro-biodiversity entrepreneurship for CSA edu-tourism

Development strategies	Strategies for sustaining pro-biodiversity entrepreneurship by type of entrepreneur		
	Farmer–entrepreneur ( <i>Consumer- or market-driven organic agriculture</i> )	Advocate–farmer–entrepreneur ( <i>Farmer-driven organic agriculture</i> )	Community-based (group) entrepreneur ( <i>Service-driven organic agriculture and consumer- or market-driven organic agriculture</i> )
Core of entrepreneurial venture	<ul style="list-style-type: none"> <li>Invest in better information sharing</li> <li>Apply values in business: trustworthiness, truthfulness, respect, responsibility, fairness, caring, and social responsibility</li> <li>Add value to production through marketing strategies (deliver basis) and develop ‘niche’ products</li> </ul>	<ul style="list-style-type: none"> <li>Encourage other farmers to venture into organic farming given its multifarious benefits</li> <li>Possess the necessary values in farming</li> </ul>	<ul style="list-style-type: none"> <li>Group members must have the same entrepreneurial skills and spirit as individual entrepreneurs.</li> <li>Carry out farm activities according to core values to include honesty, trustworthiness, respect, fairness, and social responsibility, among others.</li> <li>Replicate successful farm operations in different location</li> </ul>
Portfolio of new innovative ideas and creativity	<ul style="list-style-type: none"> <li>Practice diversification based on farm resources</li> </ul>	<ul style="list-style-type: none"> <li>Seize market opportunities</li> </ul>	<ul style="list-style-type: none"> <li>Produce products at the lowest possible cost</li> <li>Identify more efficient production systems</li> <li>Practice product differentiation</li> </ul>
Inherent skills to organize and manage farm activities	<ul style="list-style-type: none"> <li>Serve as a champion and a good leader</li> <li>Intensify business planning and marketing skills</li> </ul>	<ul style="list-style-type: none"> <li>Act as a good leader</li> <li>Intensify business planning and marketing skills</li> </ul>	<ul style="list-style-type: none"> <li>Enter into a partnership with other farmers in the community</li> <li>Develop trust and alliances with other stakeholders where mutual benefits exist</li> </ul>
Entrepreneurial traits	<ul style="list-style-type: none"> <li>Develop technical competencies in input management, production management, and marketing management</li> </ul>	<ul style="list-style-type: none"> <li>Complement technical competencies with management competencies</li> </ul>	<ul style="list-style-type: none"> <li>Promote trustworthiness, exercise fair dealing and transparency, as well as build trust between fellow producers, members of associations or organizations, among others, in the value chain</li> </ul>
Behavior toward risk	<ul style="list-style-type: none"> <li>Enhance risk management and financial management skills</li> <li>Develop willingness to take calculated risks to ensure profitability and growth of the farm</li> </ul>	<ul style="list-style-type: none"> <li>Capitalize on the available resources if there are opportunities for expansion and diversification</li> </ul>	<ul style="list-style-type: none"> <li>Intensify labor management skills</li> </ul>
Profit maximization goals	<ul style="list-style-type: none"> <li>Prioritize knowledge sharing and treat profit maximization as a secondary goal</li> </ul>	<ul style="list-style-type: none"> <li>Prioritize satisfaction of family consumption complemented with income generation</li> </ul>	<ul style="list-style-type: none"> <li>Integrate horizontally with other farms to produce the same product</li> </ul>

visitors and guests to the extent that restaurants or food stalls are set up in the farm. “Agri-tainment” also becomes part of CSA edu-tourism where people’s tradition and culture are

being shown to the farm visitors in a given venue (events area) within the farm. Provision of farm stays to include accommodation or cabins in the farm can be rented out to

visitors who prefer longer stay. The community-supported agriculture (CSA) can be adopted which represents a “community of individuals who pledge support to a farm operation so that the farmland becomes, either legally or spiritually the community’s farm, with the grower and consumers providing mutual support and sharing the risks and benefits of food production” (Keyser 2015).

**Inherent Skills to Organize and Manage Farm Activities** Generally, the three clusters of pro-biodiversity entrepreneurs exhibit inherent skills to organize and manage their farm activities. Managerial skills are common and entrepreneurial spirit is vividly observable given their ability to maximize the use of limited resources and to identify better alternatives to organize their farms and try new crops and cultivars, better animals, and alternative technologies. The group or community-based entrepreneur places importance on a partnership for benefit and risk sharing. CSA is said to develop a “built-in” audience and helps in promoting an enterprise in a community.

**Entrepreneurial Traits** Entrepreneurial traits are considered human capital that drives the success of an enterprise. Among these are innovativeness, forward-lookingness, and risk-taking ability to take advantage of business opportunities, specifically the requirement of the clients and the market. Generally, the pro-biodiversity entrepreneurs demonstrated common entrepreneurial traits and technical competencies in organic farming as an edu-tourism enterprise. They are highly motivated by the need to engage in organic farming due to the negative effects of climate change. Further, they persevere and are determined to share with and convince members of the community to venture into organic farming. These entrepreneurial traits captured the key entrepreneurial competencies of Kahan (2012) to include initiative, ambition, focused problem-solving, creative thinking, taking risks, flexibility and adaptability, interpersonal abilities, networking, and readiness to learn.

The identified pro-biodiversity entrepreneurs also demonstrate technical competencies in sourcing and utilizing resources, specifically the farm inputs to include labor and capital, management of farm activities, and marketing of the farm produce. Therefore, the success of pro-biodiversity enterprise for edu-tourism requires an integration of the entrepreneurial or managerial skills and technical competencies. These are important in performing farm practices to ensure success, profitability, and sustainability of the enterprise.

**Behavior Toward Risk** Pro-biodiversity entrepreneurs also take calculated risks and assume responsibility for both profits and losses. Entrepreneurs “work under pressure and

are immediately accountable for the outcomes—good or bad—of their decisions” (Kahan 2012).

When engaging in CSA edu-tourism, pro-biodiversity entrepreneurs need to address the challenges of market-related risks to include the preferred market for and quantity of the product or service to be offered. The three pro-biodiversity entrepreneurs adhere to their entrepreneurial choice of catering to the local market, taking into account the possibility of a competition that leads to low prices and consequently low profitability. This implies that risks are inevitable in the local market because it is dynamic and diverse and the level of demand is uncertain.

There are pure risks that can be encountered by pro-biodiversity entrepreneurs in CSA edu-tourism. These are based on the basic components of risk management for farm direct marketing and agri-tourism ventures, namely personal, property, and public risks used by the Alberta Agriculture and Fishery (2018), wherein the last type of risk “involves only the chance of the loss.” Personal risks may involve personal injury, disability, and death of the entrepreneur including his/her family and business partner. Property risks refer to damage or losses to properties, while public risks involve injury to another person or damage to another person’s property in the operation of the enterprise.

The New England Vegetable Management Guide developed by the Cooperative Extension Vegetable Programs in the six New England states identified the risks encountered by farmers and the strategies to manage them as summarized in Table 4.

**Profit Maximization Goals** Profit maximization in pro-biodiversity entrepreneurship is part of a long-term venture. An enterprise is usually profit-driven where the primary reason for farming is to make profits by producing for the market. However, the entrepreneurs are not always market-oriented and profit-oriented since satisfaction of family’s food requirement is also a prime consideration.

The profitability of an enterprise is recognized as a measure of sustainability. Among the income-enhancing strategies of entrepreneurs based on Kahan (2012) include “*diversifying* (increasing volume of production and quantity sold); *lowering costs* through the utilization of less expensive but quality resources); *expanding the size of the business* (increasing sales, physical, financial assets, capacity expansion, replication and modernization); *adding value to the enterprise* (adding value to existing or diversified enterprises); *specializing* (focus or prioritize from a number of farm business); *differentiating the product* (making the produce different and better than those of their competitors); and *integrating* (establishing vertical and horizontal links in

**Table 4** Agricultural risks faced by the farmers and management strategies to address risks

Agricultural risk	Management strategy
<p><i>Production risks</i> (possibility of low production level due to adverse weather conditions, insect infestation, and failure of equipment and machinery)</p>	<ul style="list-style-type: none"> <li>• Follow recommended production practices</li> <li>• Diversify enterprises by growing different crop varieties and completely new crops</li> <li>• Expand production through more intensive growing practices by planting more acreage</li> <li>• Purchase crop insurance coverage to stabilize income during the time of loss</li> <li>• Adopt risk-mitigating practices such as drip irrigation, tile drainage, trap crops, or resistant varieties</li> <li>• Consider site selection—use fields less susceptible to frost or pests and rotate crops</li> <li>• Maintain equipment and keep facilities in good working condition</li> </ul>
<p><i>Marketing risks</i> (possibility to lose the market for the product or the price received will be less than expected due to stiff competition or changing consumer preferences)</p>	<ul style="list-style-type: none"> <li>• Develop a marketing plan with realistic sales forecasts and target prices</li> <li>• Form or join a marketing cooperative to enhance prices and guarantee a market</li> <li>• Increase direct marketing efforts to capture a higher price</li> <li>• Market through multiple channels or outlets to reduce reliance on a single market</li> <li>• Enter into sales or price contracts with buyers</li> <li>• Spread harvest and sales over the season by scheduling planting and considering storage</li> <li>• Conduct essential market research—understand your customers' needs and preferences</li> </ul>
<p><i>Financial risks</i> (relate to not having sufficient cash to meet expected obligations, generating lower than expected profits, losing equity in the farm, increased input costs, higher interest rates, excessive borrowing, higher cash demand, and lack of adequate case, among others)</p>	<ul style="list-style-type: none"> <li>• Develop a strategic business plan</li> <li>• Monitor financial ratios and enterprise benchmarks</li> <li>• Control key farm expenses—consider other suppliers and alternative inputs</li> <li>• Conduct a trend analysis to assess change in farm profits and owner's equity over time</li> <li>• Communicate and renegotiate agreements with suppliers and loan terms with lenders</li> <li>• Consider leasing and rental options rather than purchasing machinery, equipment, or land</li> <li>• Evaluate the possibility of expanding or contracting different enterprises</li> <li>• Control or defer unnecessary family and household expenditures</li> </ul>
<p><i>Legal and environmental risks</i> (failure to meet business agreements and causing injury to another person or property due to negligence)</p>	<ul style="list-style-type: none"> <li>• Choose a different business legal structure—a sole proprietorship is not always best</li> <li>• Understand business contracts and agreements—ask questions if you are unsure</li> <li>• Develop good relationships with neighbors and address their concerns</li> <li>• Use good agricultural practices to limit environmental risks</li> </ul>
<p><i>Human resource management risks</i> (risks associated with individuals and their relationships to each other; includes divorce, death, or disability)</p>	<ul style="list-style-type: none"> <li>• Develop and practice good “people skills” with family members as well as employees</li> <li>• Evaluate alternative sources of labor</li> <li>• Provide adequate training for employees—formalized programs may help your safety record and improve performance</li> <li>• Communicate with employees and family members</li> <li>• Recognize and reward good performance</li> <li>• Review wills, trusts, and powers of attorney</li> <li>• Consider health and life insurance needs</li> </ul>

*Source of basic data* The type and features of risks and the recommended strategies were lifted from Michael Sciabarrasi (2017). New England vegetable management guide. UNH cooperative extension

the value chain or forward into processing products and backwards into supplying inputs.”

## 10 Mobilizing CSA Edu-tourism Toward Sustained Pro-biodiversity Entrepreneurship

The emerging desire of pro-biodiversity entrepreneurs to engage in edu-tourism as an enterprise, which is closely linked with organic farming, has to be translated into actions that serve as pre-requisites to the mobilization of CSA edu-tourism. The planning and management of CSA edu-tourism as a pro-biodiversity enterprise adopts the five (5) development phases of business as introduced by Kahan (2012) to include establishment, survival, early growth, rapid growth, and maturity (and possible decline). The phases can be adopted by any type of farm entrepreneurs even beyond those categorized in this study.

**Establishment** This phase includes either the development or enhancement of inherent farming skills to organize or sustain a pro-biodiversity enterprise, and manage the farm activities. Among the entrepreneurial skills that are needed by farmers to succeed in business are professional (technical, production), management (financial, administrative), opportunity (recognizing and realizing business opportunities), strategic (developing and evaluating a business strategy), and cooperation/networking skills (networking and utilizing contacts) (Rudmann 2008). De Wolf and Schoorlemmer (as cited in Rudmann 2008) indicated that the “last three categories can be called proper entrepreneurial skills because they have to do with creating and developing a profitable business. These are more complicated than the basic skills such as management and professional skills.” De Wolf and Schoorlemmer (2007) also underscored that the three categories comprise a skill set. The ability to establish a network requires the ability to communicate, work, and cooperate with the other members of a team. The necessary skills may be acquired through formal and non-formal education with the latter focusing on training and other capacity enhancement activities. Skills development and enhancement determines the short-term viability of the enterprise.

**Survival** The successful establishment of CSA edu-tourism as a pro-biodiversity enterprise requires monitoring of income and expenditures through proper recording that ensures losses are minimized or reduced. This is done to determine the feasibility of long-term expansion or diversification. This also requires the entrepreneurs to utilize financial management skills. It is at this stage that the enterprise has already captured the market for its product or

service. Generation of cash allows the entrepreneur to have a stable business and recognizes a return on investment and economic return from asset utilization and manpower sourcing.

**(Take-Off) Early Growth** This phase is characterized by the generation of a consistent source of income with the influx of new sources of demand for the produce. The entrepreneur is now dealing with the competitors and strives to survive in the midst of stiff competition through increased manpower sourcing and diversification of operation.

**(Take-Off) Rapid Growth** It is at this stage where revenue generation is growing given increasing resources and growth in demand for the product or service. The entrepreneur acquires assets and capital equipment to support the expansion of the operation.

**(Resource) Maturity** The enterprise has full control of financial gains capitalizing on the entrepreneurial spirit and enhancement of the skills set. It is in this phase that inefficiencies are matched with strategic planning, adequate manpower, and minimize risks to sustain further growth.

## 11 Value-Added Features of CSA Edu-tourism to Planning, Implementing, and Managing Community-Based Pro-biodiversity Enterprises in the Philippines

With its multifarious identity, CSA edu-tourism becomes essential in local economic development (LED) planning, implementation, and management specifically in the agriculture sector, where community-based pro-biodiversity enterprises are situated. LED is a mechanism of optimizing scarce resources anchored on the principles of balanced economic growth, social justice, as well as people, public-and private-sector partnership. CSA edu-tourism can provide the mechanism to sustain food production and availability, enhance resiliency (adaptation), and improve income through value-added knowledge and skills of the actors in the agriculture sector when linked with community-based pro-biodiversity enterprises. It is a strategy for LED planning and implementation that will enable rural farmers to become conscientious and passionate pro-biodiversity entrepreneurs whose goal is to become instrumental in reversing the impacts of climate change.

The confluence of CSA edu-tourism and pro-biodiversity entrepreneurship at the community level offers the latter with



a direct market or consumers which could be represented by the farm visitors. Further, their integration highlights social, cultural, and economic phenomenon that pursues entrepreneurial endeavors and presents business model in diversifying farm business at the community level. Among the many benefits of edu-tourism to LED include the creation of employment opportunities for farmers and non-farmers, establishment of pro-biodiversity enterprises and businesses, preservation of tradition and culture in rural farming, strengthening recreational and leisure activities with a focus on environmental protection and ecosystem biodiversity balance, exchanging of local and international business experiences, provision of healthy and safe food, generation of foreign exchange being a growing niche tourism product, and an avenue to address poverty at the community level.

## 12 Conclusion and Recommendations

It is an irrefutable fact that the agriculture sector directly affects the environment and natural resources. The increasing population of the Philippines vis-à-vis the determinate supply of cultivable agricultural land creates pressure on environmental resources. CSA becomes a mechanism which can address the land degradation issues and concerns, sustain food production and availability, enhance resilience, and provide sustainable income. The CSA edu-tourism, when linked with pro-biodiversity enterprises, is envisioned to reverse the negative impacts of climate change.

CSA edu-tourism as a grassroots pro-biodiversity enterprise offers multifarious and strong peripheral benefits to include social and economic, education, health, as well as heritage and ecological conservation. It is emerging as a vital industry for inclusive growth and poverty alleviation propelled by actions to conserve biodiversity, sustain the use of biological resources, and generate income alongside equitable sharing of benefits. The benefits from CSA edu-tourism serve as the key drivers to capitalize on the distinct archipelagic characteristics and diverse agricultural products of the Philippines as an edu-tourism destination. Tourism and agriculture are two sectors that are accorded top priorities in terms of Philippine development planning given their strong potential for growth and global size, as well as the ability to generate direct and indirect employment, earn huge foreign exchange, promote cultural tourism as well as maintain cultural integrity.

The comparison of the perceptions of the key respondents of the study—farmer-entrepreneur, advocate-farmer entrepreneur, and group entrepreneur in terms of the relationship of organic farming and its entrepreneurial environment as well as the strategies to sustain pro-biodiversity entrepreneurship for CSA edu-tourism provides the basis

of eliciting the mechanism to mobilize CSA edu-tourism toward sustained community-based pro-biodiversity entrepreneurship. The study revealed that the core values, entrepreneurial spirit, and skills set (managerial and networking) are essential in mobilizing CSA edu-tourism. Nevertheless, sustaining grassroots pro-biodiversity enterprises has to consider the carrying capacity of nature and conserve ecosystem services in a given area albeit the potential agricultural risks. The strategies identified for CSA edu-tourism will provide emerging and existing pro-biodiversity entrepreneurs with the capacity to reduce vulnerability to economic shocks and changes as well as enable them to mainstream biodiversity in farm production and enterprise development; consciously make decisions in their farm operation, and eventually improve the general welfare of the community.

**Acknowledgements** The author acknowledges the assistance of Mr. Alex M. Alazada in the conduct of key informant interviews with the identified respondents in Ifugao Province and Los Baños, Laguna, Philippines. The author also wishes to thank the following: (a) Mr. Villafuerte Camat Jr. of Lamut Integrated Organic Farm in Ifugao Province; (b) Mr. Ric G. Agnapan, an organic farmer from Nayon, Lamut, Ifugao Province; and (c) Mr. Jabez Joshua M. Flores, Course Coordinator of the Faculty of Management and Development Studies of the UP Open University, for providing information about community-supported agriculture and assisting the author in visiting community-supported agriculture farms.

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# Restructuring Integrated Spatial Tourism Planning in the Syrian Coastal Region: Tourism for Peace

Tarek Rahmoun, Wan-min Zhao, and Maya Hassan

## Abstract

Based on the Mare Nostrum programme; Project entitled: A heritage trail along the Phoenician maritime routes and historic port-cities of the Mediterranean Sea. This paper aimed at opening discussions concerning a new strategy of integrated tourism planning based on improving the competitive potential of tourist destinations in the Syrian coastal region within land/marine space alike. It is basically to reach a sustainable tourism industry, which could constitute the skeleton of the regional economy. When a step-by-step approach is adopted, including interviews and a questionnaire for a specific sample of respondents, then the TOWS matrix is applied to analyse the information collected, in parallel with the use of quantitative data from relevant directorates in the creation of regional tourism charts. Finally, the data were adapted to build the proposed scenario “2 + 1 Corridors and One Ring” for spatial tourism planning “STP”. Thus, three corridors emanate from the region’s marine gateways; two land corridors directed towards the regional interior to achieve an urban-rural integrated tourism planning as a non-partial unit, while the tourist investment corridor runs towards the marine space. The scenario completes by interaction/integration between these three corridors in one regional tourism network “tourist ring within Mediterranean series”. Hence, this paper is considered as one of the future directive bottom-up approaches to upgrading into multi-gateways tourist ring in the post-war stage for international tourist connecting ports. Therefore, this scenario could be classified as a policy to convey

knowledge and culture between nations “Tourism for Peace”.

## Keywords

Bottom-up approach • Marine tourism • Sustainable tourism • Tourism planning • Tourism corridor • Tourism for peace • Urban-rural tourism

## 1 Introduction

The origins of tourism go back to the Roman era even before its associations with the therapeutical characteristics of beaches and sea in the mid of the nineteenth century. The concept of tourism has been developed to be as a “mass tourism, introducing new destinations” in the second half of the twentieth century (Gyr 2010). Tourism as a field of study did not appear highly significant until the 70s, and most of the literature on tourism included a positive promoting of a clean economic sector and pollution-free industry (Gartner 2005). Today, tourism depends on a group of resources related to earth, seas, various cultural heritages as well as infrastructures. It has logically social and demographic effects which are more attractive in the developing countries. These effects are represented in attracting the work and investors, especially in the far agricultural and rural regions in the frame of rural tourism (Markovic et al. 2009). Such that precisely why the fast growth process of tourism in the developing countries is considered as one of the most important planning issues for achieving the utmost level of benefits attaining local equality and limiting the negative effects of tourism (Chan 2013). However, the spatial-tourist planning process is considered as the essence of these issues, as it has contributed in preparing future scenarios and strategies, based on improving the sustainability exploitations of the tourist components with their various classes. It has also contributed in drawing the structure of the relations

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within the geographical space at the local, regional, and international level. Tourism is also a highly competitive export sector; there should have been much interest and ongoing work in order to develop and market the product, marketing it effectively, and adjusting what they offer to suit changes in demand. However, the coastal regions are, especially, distinguished with a variety of environmental, rural-urban resources. Moreover, the quality of transportation systems links the destinations which is a significant factor in tourism development. The quality of transportation systems in the area should be based on the tourist's perspective and not on the commonly used local transportation (Gartner 2005). Compared to other export sectors, international tourism has been a strong driver of economic growth per capita, with a particularly strong statistical effect on low- and lower-middle-income countries as the Middle East. However, the tourism industry changes regularly, and the demand fluctuates based on economic cycles, natural disasters and political uncertainties (UNWTO and ILO 2013).

Syria is one of the Middle East countries, has about 185 km of the total Mediterranean coastal frontage which is esteemed by 46,000 km and divided over 22 countries with about 122 million population. Hither gave to the Mediterranean space a significant impact on the international tourism movement in Syria before the war. On the other side, Syrian coastal region has a geostrategic significance in the eastern basin as a passing gate between Asia and the African-European coasts (UNEP/MAP 2009). Prior to the crisis that was launched in 2011; Syria was one of the most significant international tourist destinations in the Middle East thanks to civilized heritage and historic roots "more than 14 thousand archaeological locations, 65 castles and a huge number of mosques, churches, and museums" in addition to the beauty and variety of its nature. These characteristics have attracted millions of tourists from diverse countries (Mouzahem 2016). Therefore, the tourism sector in the coastal region is considered as one of the predominant economic ones and attracting a vast investment movement locally and internationally, especially during the time between 2005 and 2010, due to the stability factors. Moreover, Syria is considered as a raw market especially for the tourism industry (Said and Mohamed 2016). In general, the Syrian crisis has cut off the relationships between the Syrian areas due to the destruction of the infrastructures and losing the security in most of the main transportations. Thus, the coastal region has lost the internal geographical depth. Since the tourism depends on two-way movement to the tourist target, then, the tourist movement has been paralysed in Syria at the national level also in the coastal region. Hence, this research has been established in the shadow of the six-year Syrian crisis and has been aimed to create a tourism vision of reactivating this vital circle within the Mediterranean series as a step to establish peace starting

from Syrian coasts towards the internal areas and neighbouring countries, based on cultural openness and economic development. This paper depends on the idea of developmental tourism corridors with an integrated balanced impact range, which is a contributing factor in directing investments away from randomization and bias in the marketing of wide tourism destinations. So, this paper aims at implementing a sustainable tourist strategy. This scenario would create a foundation of the tourist marketing at the local cultural-historical and natural level, which would be an incentive to attaining the economic development for local urban-rural societies in a balanced way.

## 1.1 The Research Problem and Aim

Syrian tourism investing affected by the regional/international changes in the shadow of the current war, including weakening in both marketing activities and tourism promotion for the product or the tourist source. Moreover, the incompatibility of the tourism investment in safe regions with the abilities and the tourism ingredients like the situation in the coastal region has resulted in the fragility of the developmental investments; therefore, it is difficult for these investments being fruitfully or playing the required role in the reconstruction phase. The decline of the tourism sector has affected the stability of all stakeholders in the coastal region negatively "according to the central office for statistics". The task of building confidence again in the coastal tourism product is not easy at all. For that, the Syrian tourism ministry has established a specialized tourism strategy for the coastal area. A strategy focuses on rural and coastal tourism through limited and small developmental tourism projects; moreover, it depends also on sponsoring many festivals in various rural-urban areas of the region. Such projects are used to promote the cultural, tourist and historical-amusing product simultaneously along with promoting religious tourism (Yazji 2016). However, this strategy could remain far from achieving an integrated tourist industry due to marketing directed to small and unconnected tourist destinations, that will not have a resonance within the international tourism movement for attracting tourists to a country suffered destruction and war for seven years and trying to embark on a comprehensive reconstruction process.

This concern constitutes a motivation towards thinking of a hypothesis of coordinating the spatial linkage of tourist destinations in both rural and urban areas, marketing for a wide regional destination and contributing to the development of rural communities by activation of rural tourism. Moreover, it could be a step towards the peace which depends on the culture/heritage of the human Mediterranean publics. Testing this hypothesis is considered the aim of this

research through discussing the scenario of suggesting tourism axes/corridors with a specified range and works in an integrated manner covering the geography of the rural-urban coastal region.

## 2 The Idea's Background: Tourism for Peace

Peace as a concept is difficult to be recognized and measured, and most of the scientific letters which have discussed this concept divide it into negative and positive peace. On the one hand, negative peace is the simple meaning of peace and includes the absence of violence and internal conflict. On the other hand, the positive peace is recognized as the structures and the institutions that guide and build healthy sustainable societies. Eventually, the former part "negative peace" causes the latter. Moreover, in the causal relationship between the tourism sustainability and the peace, finds that; there is a positive relationship between the openness/sustainable tourism policy and the negative and the positive peace alike (Council 2016; Jimenez and Kloeze 2014). However, the impact of tourism on peace-building changes according to the different implications of negative peace and positive peace (Satani 2014). While doubts are raised about the ability of tourism to achieve negative peace, it certainly plays a significant role in establishing positive peace through economic and community development. Moreover, tourism considered as a useful economic tool that can provide support in economic crises, instead of a peace-building engine within and between countries. Nevertheless, by rising of "contact theory" as one of the best ways to improve relations among groups that are experiencing conflict, multifaceted topics and cases through which tourism was used as a resource for peace-building have additionally been described (Etter 2007) as: Ireland, Bosnia-Herzegovina, Sri Lanka, Rwanda, Nepal, "Arab-spring countries" and others. However, the ability of tourism to building peace and ending the causes of armed-conflict varies depending on the nature of the conflict and regional conflict management, as well as the duration and the geography of conflict within the borders of the state. Thus, tourism suffers badly from any violent conflicts or even economy/natural crisis, while it is at the same time resistant and also manages to recover as soon as the conflict/crisis ends (Wohlmuther and Werner 2014, p. 49).

Croatia was a situation where tourist infrastructure was a straight target of attacks. Tourist destinations were intentionally targeted as symbolic depictions of the economic inequality in the country. After "bottoming out" in 1995, tourism in Croatia started to recoup, starting swiftly from the north Croatian coast as "safe area since 1992". With the end of the conflict, tourism representatives went back to reconstruct the sector. Surprisingly, the tourism sector made efforts to establish cross-border travel, which was necessary for

re-establishing contact with former enemies. That had an important impact on enhancing the peace-building across borders by having two-way relationships (Nisthar et al. 2017). However, the process is faced with difficulties in bringing financial investment and also supporting the private sector during and also after experiencing conflict. Hence, the government has, consequently, needed to spend considerably on its advertising methods by trying to push visions which are appealing to tourists as well as provide the opportunity to reconstruct its reputation (Alluri et al. 2014). Whereas, the impact of tourism in Sri Lanka constitutes a different situation which represents an important case that tourism directly and intentional engagement in achieving negative peace. Members of the tourism sector led the development of a multi-sector initiative that advocated ending the war through a peaceful resolution to the conflict where the initiative aimed to raise awareness of the "peace dividend" (Joras 2009). Hence, for positive peace stage, it was necessary to take into account reconciliation efforts that stopped the war, where tourism could play a developmental role in peace-building through long-term visions. Beginning with the reconstruction of tourism infrastructure, including transportation networks that tourists and the local community could use and enjoy to decrease negative influences, especially for rural communities as an outcome of the rapid development of tourism expansion projects. However, this reconstruction must be integrated with the conservation of natural areas, and the rebuilding of communities in consultation with all sectors of society and stakeholders. Then, restore the tourism brand and clear destination positioning "Marketing" given the competition of wide tourist destinations. Also, expanding tourism study to be taken into consideration as the foundation for establishing a shared vision (Lokuhetty et al. 2013).

The experience of Nepal exposes that conflict is not always destructive and could be beneficial with the restructuring of the tourism sector, including guaranteeing workers' rights, positive attention regarding Nepal's social and also natural tourist destinations as well as the enhancement of domestic tourism. The sustainability of tourism, highly reliant on peace, will continue to be a dream up until there is a long-term positive peace in the country. Thus, one of the tourism programmes might be based on a "bottom-up" approach, the participatory planning focused on empowering economically/socially inactive local communities via participatory decision-making in the implementation of rural tourism. This programme intended to mainstream pro-poor tourism by developing a sustainable tourism policy, with a tourism market calculated plan, as well as 15-year tourism marketing method (Upadhayaya et al. 2011).

In 2013, China had launched a "one belt one road" global initiative seeks to build a global sustainable development that leads to international peace and human relationships about transportation, commerce, tourism and energy lines

side by side within one belt (Winter 2016). Historically, Syria has a geostrategic location in the old version of this strategy “silk road” which is the core of Chinese initiative. In Syria, various civilizations whose ethnic and cultural backgrounds coexisted together, and they resumed their way to the eastern ports of the Mediterranean. Such coexistence between cultures was the essence of tourist movement. Hopefully, Syria will recover its historical role by investing in the cultural-tourist part of this initiative to renovate and rebuild many of the destroyed areas of the tourist map, which are registered in the national and international culture list, in addition to other developmental fields in cooperation with the Chinese government. However, to playing the role of partner requires the achievement of negative peace at least, so the search must be for a peace-gateway across the safe areas, while the coastal region forms the most important strategic area at the national level.

As a result, taking advantage of the above cases, in an attempt to propose a national initiative for a cross-border peace, start from the coastal region to contribute in the achievement of negative peace inside the Syrian territory by emphasizing the importance of the cultural/historical dimensions between the peoples of the Mediterranean, and then shifting towards a long-term programme to establish a positive peace through the achievement of equitable socioeconomic development of rural communities. Therefore, rural tourism as part of a larger and strategic economic development plan could be a shield against unemployment in rural areas. Moreover, marketing of the regional tourism product as a wide regional destination stimulated to attract national/foreign investment away from the black image that characterized Syria during the war. According to that, like “Mare Nostrum” programme could consider as a key to making the coastal region an integrated and sustainable circle in the tourist Mediterranean trail, where the heritage-cultural-natural dimension is promoted to integrated urban-rural tourism dimensions. Syrian ports and the coastal airport are used as international gateways operating a direct access to the region in isolation of the Syrian inside according to the requirements of the current situation of the Syrian crisis, along with taking into consideration the future steps of gaining back the activities of land tourist hubs towards interior regions in the peace phase.

### 3 Methods

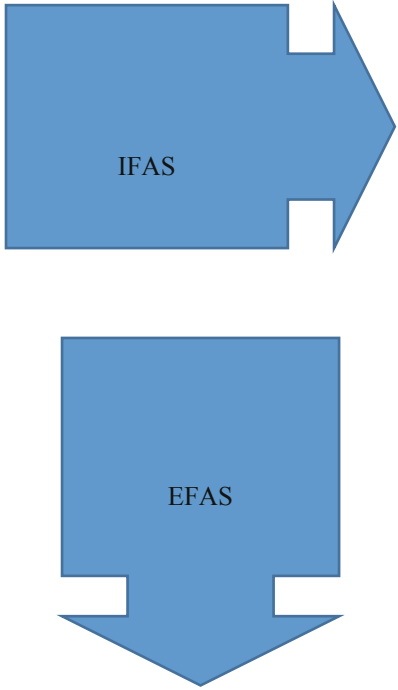
The adopted methodology in this research is classified as a mixed qualitative and quantitative method to analyse the available data within the researching area. However, there has been a review of many published papers specialized in the regional tourism planning spatially and functionally. Additionally, elicitation is the successful attempt in the field

of tourism and the peace to reach the sustainable tourism development with limited economic abilities in the reality of the Syrian crisis. On the one hand, the qualitative method adopted in classifying and documenting the planning dimensions affecting the structural tourism planning for the coastal region. Hence, descriptive analysis of the coastal current and future situation spatially depends mainly on the information and data exported from the regional planning department in both Lattakia and Tartous governorates, in addition to the data exported from the tourism and technical services directorates. Generally, these data acquired by using the direct discussion within a set of pre-prepared questions in the face-to-face interviews conducted in the summer of 2016, while using the electronic survey by e-mail or other social media during the existence period at the scientific mission headquarters “China”. Survey adopted matrix/rating scale with five points of importance from 1 to 5 where 5 is the highest rating beside checkboxes method to answer the questions. A total of 55 respondents answered including 23 academics in Syrian universities under economic/regional/tourist planning majors, and 22 of the government planners and engineers employing in government departments concerned with tourism and urban-rural planning. The interview was divided into two parts as follows: the first part was the views on the strategic keys of the proposed tourism scenario at the regional level. The second part was about the regional development opportunities and challenges during the war. On the other hand, the quantitative method is used in classifying and analysing the results of interviews implemented with a specific sample of respondents, in addition to a group of data exported from the previous sources using the TOWS Matrix. Moreover, cartographic style is used to reach to projecting various analytical outputs to establishing many maps for tourism investment in urban-rural areas, in order to propose the most compatible scenario to the research’s target in achieving the balanced and sustainable tourism development for the coastal region with its national dimensions.

### 4 Analyses Collected Data

Based on data and information collected from the relevant government departments and interviews/surveys. SWOT analysis has been used to determine “Strengths, Weaknesses, Opportunities, Threats,” in order to understand the impact/risk factors depending on the classification, physical and legislative effects that relate to the current situation of the tourism sector in the coastal region and the future possibilities to build integrated spatial tourism planning. Thereafter, SWOT factors as internal and external factors are included in a TOWS matrix to develop four types of strategies: SO Strategies, WO Strategies, ST Strategies, and WT Strategies, see Table 1. Moreover, these strategies will be the basis to

**Table 1** TOWS matrix

TOWS matrix	Strengths—S	Weaknesses—W
 <p>IFAS</p> <p>EFAS</p>	<p>S1. A rich and varied historical and cultural heritage</p> <p>S2. Diverse and attractive natural environment</p> <p>S3. Maritime ports towards the Mediterranean are able to be direct tourist gates</p> <p>S4. High investment environment according to the investment system B.O.T</p> <p>S5. Large and educated segment of the national workforce</p> <p>S6. A mountainous rural environment characterized by quality agriculture and unique food products as well as livestock</p> <p>S7. The presence of many dams on the rivers and lakes resulting from them</p> <p>S8. Local product festivals, heritage festivals, exhibitions and tourist events</p> <p>S9. A service infrastructure is suitable for tourism marketing</p>	<p>W1. Lack of tourism because of the war with both the inside and the neighbouring regional</p> <p>W2. Lack of direct routes linking tourist places on the mountain environment level</p> <p>W3. Lack of an integrated marine tourism programme</p> <p>W4. Seasonal tourist activities</p> <p>W5. The occurrence of the region in a highly competitive Mediterranean region</p> <p>W6. Lack of integrated tourist destinations</p> <p>W7. Lack of awareness of the tourism potential of the region</p> <p>W8. Low quality of tourism facilities and services</p> <p>W9. Shortages in organizing tours and tour guides</p> <p>W10. Marine eco-tourism resources of exposure to pollution resulting from human activities</p>
Opportunities—O	SO—Strategies	WO—Strategies
<p>O1. Launch of international tourism trips from coastal ports as peace gates</p> <p>O2. The continued modernization of roads and the increase in the number of cruises</p> <p>O3. Show the civilization of the region and its history and the culture of openness to attract more tourists</p> <p>O4. Promote eco-tourism and promote the region as a gateway to peace based on cultural tourism</p> <p>O5. Take advantage of the diverse tourism resources in the region to attract different marketing segments</p> <p>O6. Use rural cultural resources to develop agro-tourism</p> <p>O7. The possibility of Mediterranean cooperation to develop the Syrian coastal castles corridor</p> <p>O8. Adopt a strong marketing strategy, connect all tourist sites in the region, throughout the year</p> <p>O9. The possibility of providing employment opportunities and investment projects, especially in the rural environment</p>	<ul style="list-style-type: none"> <li>• Activating Mediterranean tourism within the coastal region as a link within the Mediterranean series (S3, S4, O1, O2, O4, O7)</li> <li>• Integrated spatial tourism planning based on various natural and human resources (S1, S2, S7, S8, O3, O5)</li> <li>• Propose a sustainable tourism link strategy between the mountain environment and both coastal and marine areas (S9, O8)</li> <li>• Building rural-urban tourism to achieve balanced economic development of local communities (S5, S6, O6, O9)</li> </ul>	<ul style="list-style-type: none"> <li>• The adoption of seaports instead of the dry gateways of the coastal region as tourist gates (O1, O2, O3, W1)</li> <li>• An integrated spatial tourism strategy that includes coastal geography to market tourism according to global needs, which can be invested throughout the year (O4, O5, O6, O7, W2, W3, W4, W5, W6)</li> <li>• Building a tourism strategy that preserves cultural and natural heritage, achieves mutual economic benefits for tour groups and local communities (O8, O9, W8, W9, W10)</li> </ul>
Threats—T	ST—Strategies	WT—Strategies
<p>T1. Loss of regional identity, and the negative impacts of tourism on the rural environment</p> <p>T2. Increased pressure on natural resources as a result of increased tourism investment</p> <p>T3. The construction of anchors, offshore installations can lead to coastal erosion</p> <p>T4. Land-use change resulting from the establishment of infrastructure</p>	<ul style="list-style-type: none"> <li>• Ports as tourist gates for a strategy of Mediterranean coastal identity, by the recommendations of environmental protocols (S3, S5, S8, T1, T2, T3)</li> <li>• Existing infrastructure investment strategy (S10, T4)</li> </ul>	<ul style="list-style-type: none"> <li>• Replacing partial destination marketing with integrated regional tourism marketing (W3, W4, W6, T2)</li> <li>• Upgrade and re-employ infrastructure for land and sea transport as part of a strategy to build sustainable tourism planning (W2, W3, T3, T4)</li> </ul>

SO Strategies: use internal strengths to take advantage of external opportunities; WO Strategies: aim at improving internal weaknesses by taking advantage of external opportunities; ST Strategies: use strengths to avoid or reduce the impact of external threats; WT Strategies: are defensive tactics directed at reducing internal weaknesses and avoiding environmental threats; IFAS/EFAS: is the internal/external factors affecting the scenario

propose STP scenario as a long-term project for coastal urban-rural equitable social/economic development.

Two critical points noted during interviews raised outside of pre-setting questions:

1. Spatially: The coastal region despite the war since 2011 is considered a safe geographic space for developmental scenarios/projects with national dimensions, due to it remained out of the destruction of the war and did not behold armed-conflict except the Turkish border area in the north of the region; however, this case ended in the second half of 2016. Therefore, the region's infrastructure, in general, has not been suffered to destruction as well as tourist areas. Also, the rural areas needed chances for investment, even before the beginning of the war.
2. Socially: Although the coastal region remains far from the circle of fire, the social fabric and family structure have undergone a significant transformation due to the shortage of males because of the war, and increasing the number of widows, especially in the rural areas. Thus, rural women should be involved in any future development strategy. Rural tourism/agri-tourism and the marketing of traditional rural products encourage the conventional crafts which could be a window to integrate rural women into the development process.

These points are reminiscent of the situation of Sri Lanka and Nepal and push towards proposing development initiatives based on the role of tourism in achieving the economic development for the target communities. Thus, it would enhance the establishment of positive peace in the safe areas

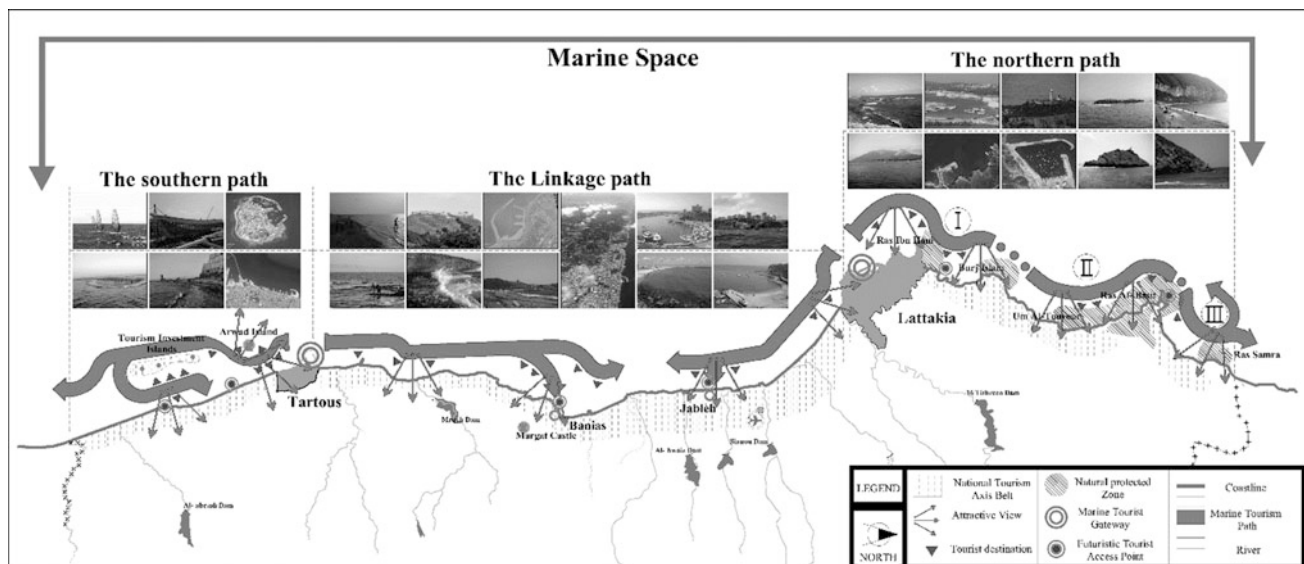
and contributes to obtaining negative peace in other conflict areas to catch benefit from economic fruitfully.

#### 4.1 Result of Analysis: The suggested scenario "2 + 1 Corridors and One Ring"

Depending on the results of (TOWS) matrix analysis and by using SO—strategies, WO—strategies, ST—strategies, and WT—strategies from Table 1, we proposed "2 + 1 Corridors and One Ring" scenario. The vision is to have cooperation between government and private sector as a national initiative to adopt tourism sector for ameliorating the urban-rural balanced development through marketing of a wide regional tourist destination in an attempt to encourage and attract local/international investment in the light of the acute reluctance resulting from the stereotype of the existing war. A scenario is a different version of tourism classic government projects for specific area or location, while its vision of long-term tourism regional development has not been raised previously. It is a network of tourism developmental corridors covering the whole geography of the region starting from the secure ports. This scenario aims at linking the tourism marketing at its different natural, cultural, historical and entertaining levels in the mountain, rural, urban and coastal areas within a closed circle of the sustainable development tourism corridors according to the following corridors.

##### 4.1.1 Marine Tourism Corridor "MTC"

The idea of MTC depends on three tourism paths within the marine space, see Fig. 1. Each path starts from the main



**Fig. 1** Marine tourism corridor "MTC". By the authors, based on coastal region's tourism directorates data



ports in Lattakia and Tartous as a maritime journey by using the maritime tourist transportation according to the blue environmental conditions that would generate a new type of tourism in the Syrian coastal region which has not been noticeable during last period because of two reasons—administrative and legislative reasons related to the maritime laws and provisions of tourism investment. In addition to the legislation of security and safety as well as to the weakness or absence of tourism transportation infrastructures, except for only some old diesel boats which are designed to transport people between Arwad Island and Tartous city, besides other hunting boats. Moreover, the idea also adopted the recognition of the importance of tourism in attracting the national/foreign investment and surviving the natural areas according to global environmental conditions getting back the economic benefits for the adjacent coastal communities. The three maritime paths could be classified by location as follows.

#### **A: The Northern Path**

It starts from Lattakia port as a tourism gateway in two directions, from the inside of the coastal region towards the marine space, or as a main anchorage for the passing tourist ships. It is possible to divide MTC into three parts according to the quality of the tourism marketing and the tourism product.

The first part (I): cultural-environmental-entertaining tourism path. Passing along the differently classified tourist attractions: “Al-Madina Al-Ryadia” is a sports city, which was built to embrace the tenth Mediterranean championship in 1987. The importance of this location has the capability to re-activate it touristically, as a centre of marine sports tourism. Then, to reaches “Ras Ibn Hani” area, which is classified as a marine protected area “Ecosystem” according to the ministry of state for environmental affairs and MedMPA programme since 2000, about 1000 HA (Grandrive and Foulquie 2004; Abido 2005). This area holds all the eco-tourist possibilities with the capacity of activating and developing the current hunting anchorage to turn it into an accessible tourism point. However, the ancient and Phoenician port of “Al-Beida Port” which was the port of Ugarit kingdom which discovered near the port by about 1.3 km in “Ras Shamra” hill (Yon 2006). This area has the required ingredients to be the primary tourist anchorage within this part.

The second part (II): natural-eco-tourism path. It starts from “Burj Islam” area to “Ras Al-Basit” area passing the area of “Um Al-Touyour” which is classified as a marine natural protected area of 1000 HA according to the MPA (European Commission study 2011; Bitar 2003). This area constitutes of a sea environment ranging to a depth of 0–40 m, very sloped rocky cliffs into the water direction,

containing many caves as a habitat for a lot of marine creatures. In addition, the cliffs embrace a sandy beach habitat for sea turtle nests (Torchia et al. 2005). Moreover, the port of “Ras Al-Basit” might be upgraded to be tourist anchorage. Some national and international experts suggested in 2004 to widen the boundaries of the protected area to contain the area located from “Ras Al-Basit” till the south of “Um Al-Touyour” distanced as 3000 HA with about 20 km length (UNEP/MAP 2003).

The third part (III): next to the Syrian regional boundaries with Turkey, where there are some areas which possess tourist and natural classification in “Al-Samra” area and “Al-hamam” Island. These areas pave the road in front of eco-tourism, the marine promenade, relaxation, and diving. However, worthy to mention that it is probable to consider this location as a cross-border-protected marine area regarding the biological variety, especially when there are areas distinguished by limited human activities (RAC/SPA 2004).

#### **B: The Southern Path**

It is an integrated culture-natural-investment tourist path as it connects many different points regarding history—nature and the functional variety. Moreover, it is considered as the regional tourist frontage. In this path, “Arwad” is the first station and the only inhabited island in the Mediterranean eastern basin. The history of this island goes back to the Phoenician roots as a commercial and military port (Hijazi 1991). In the south of “Arwad”, a group of small islands are spread as an ongoing sequence with it, which are presented for tourist investment, therefore, forming a big tourist developmental area according to the proposed projects’ index for investment in the fourth forum of the international tourist investment in 2008 issued by the tourism ministry (KH.M 2008). “AL-abbas” island besides some other small islands distributed in the south till reaching “Amrit” area; the Phoenician archaeological site in the south of Tartous. Also, the beach opposite “Amrit” can be used as a tourist port in the process of reviving the archaeological Phoenician port. Moreover, it is possible to activate a new kind of exploration tourism for the sunk monuments in many points within this path such as surrounding area of “Arwad” island or along “Amrit” beach, where a considerable part of the ruins sunk as a result of the climate changes and wars (Hitti 1951).

#### **C: Linkage Path**

Connection path between the tourist northern and southern paths starting is from Lattakia port to Tartous port through two historic tourist cities. Therefore, fishing ports constitute the possibility of turning into tourist entry gates towards inner tourist paths between “Bourg Assabi” and “Al-Marqab Castle” in Baniyas and with the archaeological area in Jableh city.

### 4.1.2 Coastal Tourism Corridor “CTC”

Along with the MTC, this path forms a functionally integrated unit for many marketing and investments tourism areas on the coastal strip. The main ports form starting gateways for three tourist axes, see Fig. 2.

The first axis (I): it extends from Lattakia towards the north and the Syrian-Turkish boundaries as an international gate with 60 km along the tourist axis. It ranges in terms of the height from the sea level to 800 m in “Kassab” city. Hence, this makes it a sustainable tourist axis in summer and winter including entertaining coastal tourism and natural eco-tourism. Moreover, lakes along with the open space and the closed natural protected areas are considered as tourist attraction points, such as “Feruuluk” spaced by 1500 HA, “Um Al-toyour” spaced by 1000 HA and “Ras Al-bassit” protected area which is a protected forest integrating the aforementioned protected marine in the maritime path. Additionally, there are other groups of archaeological areas and hills which turn back to a different historical era, adding the possibility of cultural tourism. It is noticeable that this proposal axis is previously suggested as a sustainable tourist axis, within suggesting a mutual working team between Lattakia municipality and the UN’s programme “MAM”.

The second axis (II): it forms the primary access to the proposed sectors of the coastal tourist investments. Likely, this axis forms tourism linkage for the historical and the archaeological areas between Banias and Jableh cities. Moreover, it creates with its traditional crafts such as soap and boat building a promising tourist attraction in future (Khairbek 2014). Therefore, it forms an integrated cultural fabric for the proposal scenario, which is a cultural and tourist gate towards a series of locations and castles

prevailed in coastal villages. Therefore, this axis, despite its limited range, is considered as a cultural-entertaining axis.

The third axis (III): it starts from Tartous port towards the Lebanese boundaries through an area that has a group of already existing tourist resorts, or contracted to build them. Then, the axis reaches the archaeological Phoenician area “Amrit”, where its monuments forms with Arwad Island a tourist archaeological frontage. In the same way, the axis extends along the coast as a coastal-entertaining axis towards the Syrian-Lebanese boundaries. In spite of the importance of the axis, it is characterized by the weakness of tourism marketing. Nevertheless, it should be taken into consideration the strategic developmental axis for the coastal region that forms a link that joins the middle region. An accessible marine gateway “Tartous port” for the economic belt in the future vision to activating the Chines-Syrian agreements in the initiative of “one belt one road” (Zhao et al. 2017). On the other hand, an extension of the coastal axis towards the coastal villages starts from “Al-Abrash” lake located on the major river in the southern part of the region which constitutes a natural tourist environment. Its importance comes from its proximity to “Safita” city featured by its archaeological tower and its calm mountainous nature, and on the road to “Mashta al-Helu” and “Kafroun” distinguished by their natural tourist mountain surroundings with 600 m height from the sea level, as well as a space of open/protected forests and natural archaeological caves suitable for exploratory tourism. Thus, the southern tourist axis that combines the entertaining coastal tourism, the mountain eco-tourism, and cultural one is known as sustainable developmental tourist axis.

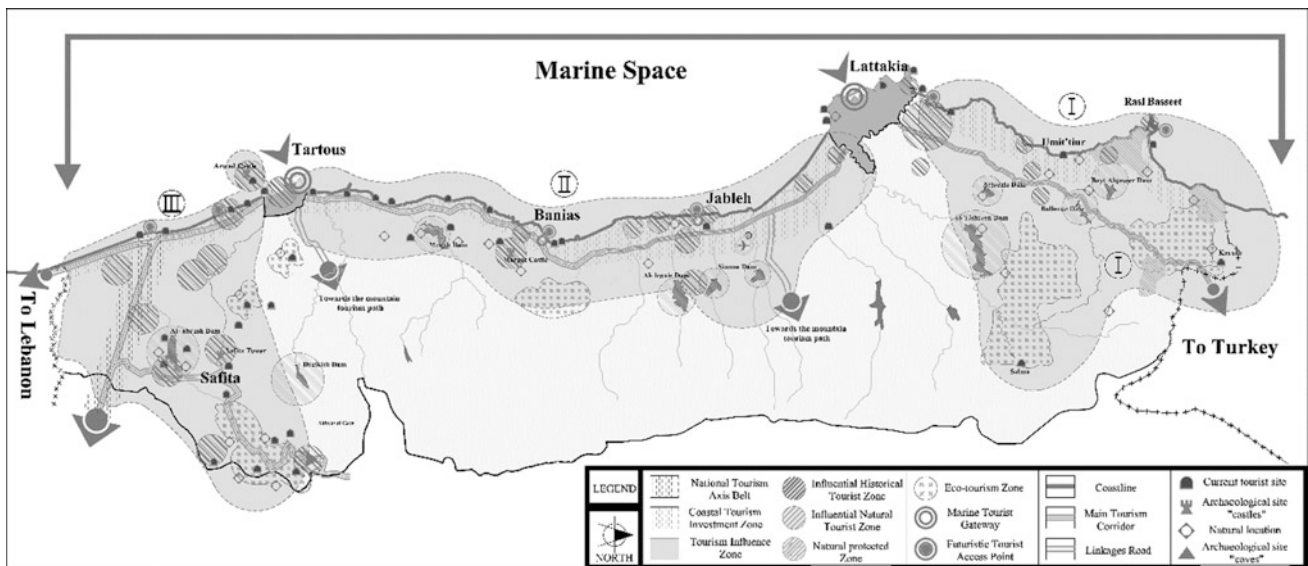


Fig. 2 Coastal tourism corridor “CTC”. By the authors, based on coastal region’s tourism directorates data

### 4.1.3 Rural-Mountainous Tourism Corridor “RmTC”

RmTC depends on two planning ideas. The first one is the need to transportation axis and mountain-directed movement between the north and the south of the coastal region, without the need to use the coastal highway. Mountain axis depends on the advanced infrastructure suitable to the targeted topographical nature. The second one is the need of spatial restructuring plan in the rural mountain areas to encourage a sustainable strategy for ruralization contributing practically in limiting the factors that lead to deserting the agricultural lands. Since agriculture and tourism are considered as the pillar of the rural economy, the renaissance of rural tourism would boost the entire agricultural sector. Moreover, that would pave the road towards agricultural industries and traditional ones resulted from the increase in demand as a marketing tourist product. With taking into consideration the current transportation networks and determination the planned favourite physical linkages to the RmTC proposal, in parallel with given attention to the boundaries of organizational plans for the prevailing rural communities in the mountainous geographical area in seeking to cover all the partial tourist destinations. The proposal is as follows, see Fig. 3.

A sustainable development corridor passes through a series of coastal mountains and links the two strategic axes at the national level that leading to the northern and middle regions. Consequently, RmTC is multifunctional planning

corridor through which the regional tourism development constitutes one of the main targets. It is based on the richest Syrian areas with religious, historical and natural tourist attractions “Coastal region and The Eastern-back: Jisr al-Shughur-AI-Ghab Plain-Talkalakh”. Hence, the proposal has been suitable through activating the role of these areas and upgrade in the reality of tourism marketing to achieve sustainable tourism industry. The RmTC links between the historical castles prevailed in the mountainous area which turns back to the ancient eras when they controlled the commercial roads between the internal regions and the coastal ports (Ministry of State for Environmental Affairs 2014). Some of them are researched, estimated, documented and re-flourished through international-national corporations such as “Citadel of Salah Ed-Din” registered in the world heritage list of UNESCO in 2006. On the other hand, some of them still exist in the natural surroundings without any consideration or concern needed to be studied within the investment plan such as “Al-khaf, Yahmour, Kadmus, Al-eika castles ... etc.” The distribution of the tourism activities especially the historical locations and the natural views is balanced and connected within the coastal region (MAP et al. 2002). Therefore, should be a focus on the open space, forests and the natural protected areas with an enormous biological variety as main purposes for sustainable eco-tourism including the therapeutical/discovering tourism, adventures, and hiking. Because the natural resources in these areas are so much sense, our vision is to upgrade the

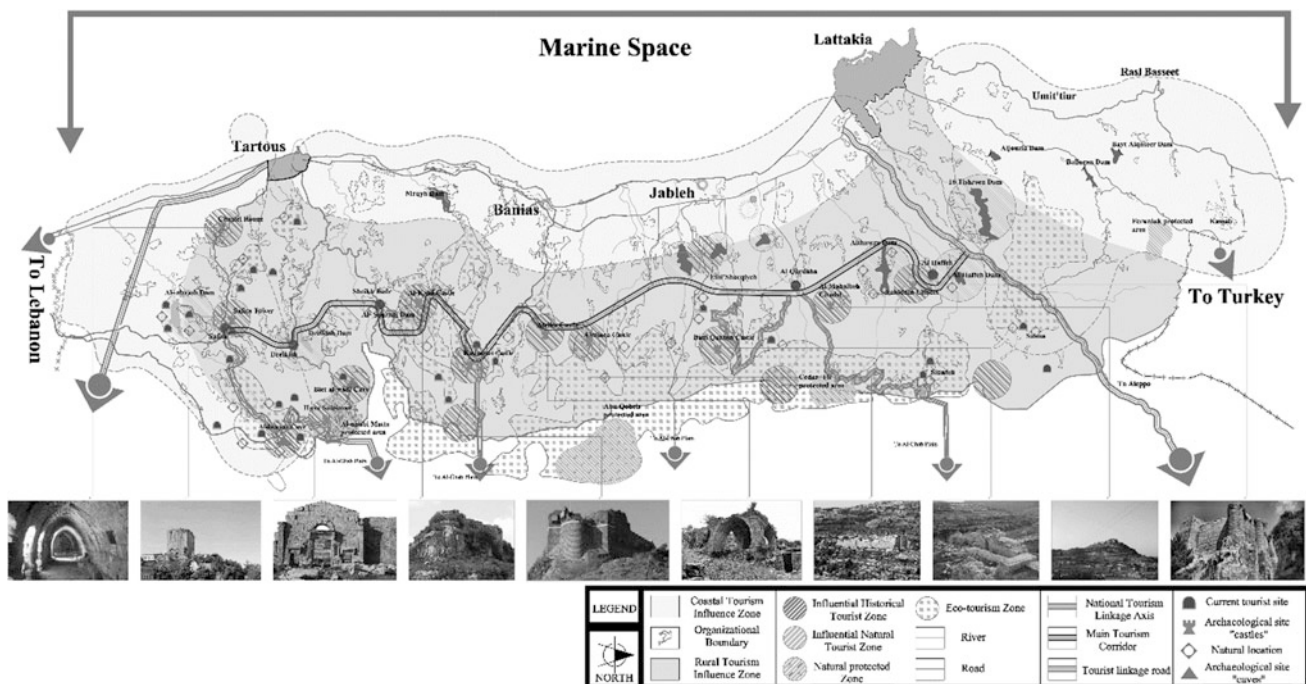


Fig. 3 Rural-mountainous tourism corridor “RmTC”. By the authors, based on coastal region’s tourism directorates data

current road connections in the valleys and the mountains based on green infrastructure rules. Such as the sinuous mountain road linking between the RmTC and “Slinfah”, through Cedar-Fir protected area according to a statement N 19, 22/06/1996, spaced by 1350 HA. Likely, the road connection between “Safita-Mashta al-Helu-Kafroun” which connects the RmTC with the famous tourism mountain area containing natural tourism destination such as “Annabi Matta” protected area, spaced as 850 HA approximately and “Al-dwayat cave, Biet Al-wadi cave” in addition to open forests areas. Hence, the developmental role of the RmTC in the rural agricultural tourism which composes with the sublinks a network covering the rural environment distributed between the summits of mountains, valleys, beside the simple rural lifestyle which forms with the agriculture national products such as citrus, olives, tobaccos, and nuts. It creates the required infrastructures to upgrade the sustainable rural agri-tourism industry.

## 5 Discussion

By discussion, the suggested tourism development scenario, “2 + 1 Corridors and One Ring”, and its resulting areas including the instinctive/natural growth of a collection of sub-corridors. The synthesized summary of the implications of the present study follows.

### 5.1 Integrated Management of the River Basins Through Activating the Sustainable RmTC

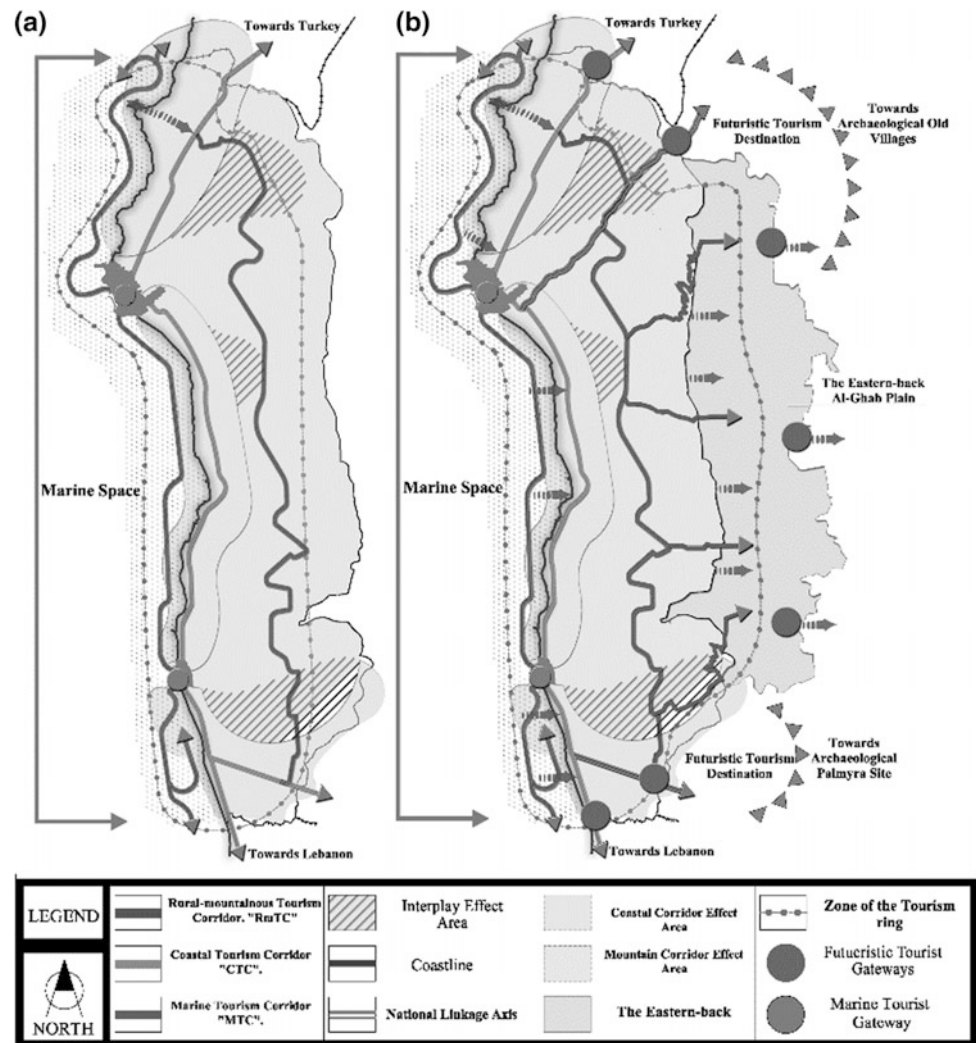
In the Syrian coastal region, the river basins are recognized as a habitat of the agro-rural communities, holding many historical ruins and open natural areas. But, these areas have suffered from the phenomenon of an environmental destruction of the cultural and the spatial components as a result of the irresponsible humane activities. However, a sustainable development concept can be considered as a solution to transfer these areas to motivation areas with highly productive planning abilities; “expected outcomes from the local investments in the rebuilding phase”. Therefore, the proposal RmTC would develop the concept of regional tourism marketing, and it is probable to be a starting point for a sustainable and integrated management. This management can be executed through building a rural tourist industry based on promoting the agro-tourism concept that would encourage the movement towards the rural farms whether it is for the therapeutical rest within nature or for participating in a daily rural life experience (Kastenholz et al. 1999). It is expected to contribute in improving the quality and the quantity of the agricultural production and the hand-made industries. Also, that would increase the

support for the limited industrial projects due to the demand for the original products in addition to creating new investment opportunities and surviving the rural life in a unique shape (Rahmoun and Zhao 2017; Warnich and Verster 2005). Moreover, it is possible to imitate the rural tourist experience in Lebanon; Albiqaa plain “Dier Alahmar” which aims at achieving the economic development, limiting the rural migration in addition to empowering rural women in working in a similar environment to the mountain-rural environment (Sabra 2009). Furthermore, finding a developmental opportunity through tourism in the rural areas contributes to the involvement of rural women in the economic development process, especially because of the large shortage of male labour due to the war. In positive peace period, it would contribute to diminishing the gap between the urban and rural areas, in addition to decreasing the migration from the villages towards the cities. That would provide in reducing the migration rate, especially among well-educated people (Tanrivermi, s and S,anli 2007), lessening poverty and preserving the natural and cultural heritage (Kruk 2009). The tenth five-year plan [2006–2010] has aimed at decreasing the poverty in the rural areas; “focusing on agriculture and agro-based industries in addition to encouraging the rural tourism, that would be achieved through planning and implementing a national programme. This national programme is allocated to develop the rural tourism, aiming to enable the individuals of other rural communities, neighbouring to tourist areas, through presenting various tourist services”. Hence, it is possible for the RmTC to contribute to marketing/releasing the environmental tourism product and create the product that develops the rural cultural heritage.

### 5.2 The Triple-Equation of Proposal Tourism Corridors During the Negative Peace and the Positive Peace: MTC + CTC + RmTC

The proposed scenario forms a closed tourist ring pathway between the marine ports and the coastal/mountain areas. Therefore, during the current situation, these tourism corridors hold the mission of enhancing the positive peace through ameliorating the economy incomes and building rural cultural-agri-tourism development to achieve urban-rural healthy sustainable societies. However, it is a tourist ring with national dimensions that is mean; when the inner areas become under a negative peace period, these corridors will be ready to open up to the interior regions adjacent to the coastal region, through secondary tourist paths branched from the CTC and the RmTC. Therefore, this would give the chance movement from a tourist regional coastal ring to a national tourist ring after the war and take the final shape when the boundary-passed tourist axes would

**Fig. 4** “2 + 1 Corridors and One Ring” scenario during the negative peace (a) and the positive peace (b). By the authors



be activated. Therefore, peace prevails in the country and also in the neighbouring countries. Sequentially, the corridors in “2 + 1 Corridors and One Ring” scenario would become cross-border tourist axes towards Lebanon in the south and Turkey in the north, see Fig. 4.

### 5.3 Comprehensive Tourist Management of the Coastal Zone: CTC + MTC

Coastal zone includes two parts: land and maritime areas. Although it is the most vital area in the coastal region, the idea of the comprehensive and sustainable management is still immature, as a result of the authority of the public policies, legislations and laws which are designated for investment. Additionally, nature and the environment suffer certain risks. Moreover, the pressure on the ecological systems has been raised as a result of the dramatic increase in population. Climate change is directly the balance of the

current and the future environment including the rising sea levels which threaten an important space of this area (Rahmoun et al. 2016; Al-Azmeh 2008). The CTC constitutes with the MTC a starting point to comprehensive management. Based on the idea of establishing, a human activity depends primarily on tourism via investing the natural resources such as beaches, protected areas, islands, diving and swimming areas, on the one side, and on the human resources such as historical, cultural and entertaining ones, on the other side. Both of these resources would be invested in a balanced way between the current ecological systems and the land infrastructure; transportation and the maritime infrastructure; ports, hunting anchorages and tourist anchorages. Hence, this integrated planning is considered as a basic point of extending towards marine space as a marine spatial planning starting from the maritime coastal zone extending till the territorial water and economic water zone (Guneroglu et al. 2014).

## 5.4 Towards a Free Tourist Zone

The southern part of the MTC could operate series of islands offered for investment, thanks to the abilities of continental shelf that assistant to establishing a group of artificial islands under blue environmental requirements. Therefore, this area contributes in finding a new planning space of the coastal tourist region and encourages establishing a free tourist zone between Syria and other Mediterranean countries. These free tourist zones would be off tax, accessible for the foreign boats and ships to bring the visitors. Sequentially, that will enhance the tourist infrastructures especially maritime transportation (Alten 2015). Additionally, it will prepare plans for the suitable modern tourist entertaining activities “hotels, malls, casinos, and chalets ...”, beside fast currency exchanging services and off-custom-fee shopping; all that would be within substantial commercial markets to market the local hand-made products, the outcomes of the local industries with the special visa system (Akinci and Crittle 2008). Hence, it would be a path towards a comprehensive tourist industry compatible with the tourist requirements of the twelfth century keeping up with the competitive tourist market (Zholdasbekov 2011).

## 6 Conclusion and Recommendations

This paper presents a new vision of the sustainable STP in the Syrian coastal region and maritime space alike, as a part of the regional planning, to be in consideration when proposing the alternatives regional plans in the future. The idea inspired by turning the ports, to be marine tourist gateways and stations for the tourist ships to release a group of tourist corridors targeting the geographical spaces varied in land and sea, suited with the natural and the cultural heritage of the Syrian coastal region.

The proposed scenario is a long-term development project for the Syrian coastal region to seek multiple economic sectors development based on the tourism sector. Theoretically, the stages of applying the scenario can be divided into three main stages: Stage 1: it is the stage of promoting the positive peace of the coastal region through implementing the required infrastructure related to the proposed tourist corridors; upgrading the surrounding areas of tourist sites and securing the physical connection with the main corridors; identifying rural settlements with natural/human characteristics suitable for starting rural agricultural tourism along the RmTC; and upgrading the infrastructure of maritime transport and marine/coastal tourism in parallel with the establishment of tourist boat anchors at points specified by MTC and CTC. Moreover, prior/during this stage, the focus must be on the tourism marketing to the coastal region as an integrated tourist area between the plain, the mountain

and the sea as a regional dimension. Stage 2: the stage of negative peace at the national level, at this stage, could build the linkages between the proposed corridors and the inner areas through several sub-corridors leading to tourist areas or interior tourism corridors. Stage 3: it is the transition to positive national peace where cross-border tourist corridors could be launched.

Hence, we recommend recognizing the proposed scenario of the STP in the coastal region as a peace gate from the Mediterranean towards inner lands, also marketing it as a national strategy in the reconstruction phase. Moreover, considering it as a partial work project within a comprehensive tourism project containing the whole space of Syria after the war. Since the peace and sustainable development concepts occupy priority in UNESCO works, we recommend considering this study as one of the supporting research for these priorities and trying to implement it spatially whether through mutual expert work commissions or financial support to establish the modern infrastructures.

**Acknowledgements** The authors acknowledge the financial support of Chongqing University. We are also immensely grateful to Tartous governor Mr. Safwan Abu Saada for interviews and administrative support and to the directorates of technical services, tourism, and decision support and regional planning in Tartus and Latakia governorates for data and information.

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