INTRODUCTION

I always come to conferences to learn.

I have travelled across the world to join the debate at this ICOMOS General Assembly- I am an ICOMOS cultural tourist!

I come to conferences to talk, to discuss ideas, to enjoy meeting colleagues old and new, to experience again or anew cultures- through their gastronomy, their hospitality and their interpretation of their own cultural sites.

But most of all I come to conferences to share new insights and alternative ways of thinking to my day to day practice as a heritage consultant in Sydney, Australia.

In previous sessions of Theme 3, our speakers have shared case studies where unplanned tourism has been socially, culturally and economically disruptive and destructive – about impacts on fragile environments and heritage values; but we also shared insights into new models being developed that are democratising the processes of cultural tourism, many of them set firmly in the context of sustainable development.

Yesterday we heard much about the vital importance of community engagement in cultural tourism management and attendant development- but a universal concern was voiced about the very real difficulty of anticipating and managing visitor pressures, pressures on site fabric, but especially on host communities, local economies and the interpretation of diverse cultures- impacts that don’t always provide benefits to the sites. Amongst a host of excellent presentations

- ICAHM’s Doug Comer’s paper with Willem Willems spoke about the physical and economic impacts of visitor pressures on archaeological site management, calling for more focus on the commitment to conserve and interpret the stories of the site in an effort encourage visitor self-discipline to in turn reduce visitor impacts.
- Elder statesman of ICOMOS Henry Cleere questioned the long term outcomes of the politicisation of the World Heritage processes, and regretted negative consequences of inscription of under-prepared sites, such as the pressures for tourism facilities and commercialisation replacing local communities living in world heritage listed towns as diverse as Lijiang in China and Venice city centre.
- Professor Richard Mackay et al described the seminal Management Framework project underway in Angkor, Cambodia to assess risks, conserve heritage values and manage the ever increasing visitor and development pressures through proactively assisting the local community to re-shape the economic benefit model of a world heritage site that has only recently come off the List of World Heritage sites in Danger.
- Celia Martinez Yañez’s paper spoke of the imbalance of the cultural tourism market, encouraged us to re-envision tourists as citizens not visitors. She supported an approach based on re-defining the quality of the tourism experience, using the Alhambra and General Life Gardens in Granada, Spain as a case study of effective capacity management controls.
Ona Vileikis et al demonstrated how an information management system is being used to recognise and access the local skills and enterprises that are blossoming in association with the promotion of the Silk Road as a cultural heritage route. She spoke of the arts and crafts clusters that are building capacity for community autonomy anticipating future cultural tourism growth.

Teresa Ferreira and Stéphane Dawans warned us of the risks of too easily turning to nostalgia in times of global uncertainty—reflecting on the current revivast trend for re-enactments and the risks of creating artificial memories instead of interpreting and conserving authenticity.

A central message we’ve heard was about linking responsible tourism to the creative economy, and some of the tools we need to share, adapt and develop are capacity assessment methodologies and risk management exemplars; best practice methods in community collaboration and site management preparedness, all tools which need to be based on clarity about understanding and articulating site significance.

At the Advisory Committee and the Scientific Council meetings in recent days I have spoken strongly for the development of an ICOMOS toolkit, a section of the ICOMOS website that enables us all to upload and share links and PDFs of fantastic case studies, models, methods of conservation work.

I hope that the idea succeeds, so that the opportunities we have personally experienced in the past few days can be shared by our colleagues who can’t join us at the General Assembly.

With that hope in mind, I would prefer to share my allotted time in today’s busy agenda with the session speakers.
REVITALIZATION OF BOROBUDUR
Heritage Tourism Promotion and Local Community Empowerment in Cultural Industries

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Abstract. Although Borobudur has attracted large numbers of tourists after its inscription on the World Heritage list, the local tourism in the area is far from bringing the expected economic benefits to local communities. The paper examines current status of the social and environmental challenges arising from the present management of the heritage tourism and needs to protect and promote the World Heritage site, cultural industries and heritage tourism for the long term sustainability of the local community, while introducing on-going UNESCO’s project at Borobudur which received serious damage by the Mt. Merapi volcanic eruption in October, 2010.

Inscribed on the World Heritage List in 1991, the Borobudur Temple Compounds have been attracting large numbers of tourists. However, Borobudur has been the subject of serious concern in the recent years for the UNESCO World Heritage Committee and its advisory bodies. This disquiet is based on continuing high levels of tourism at the site, with the poor state of the famous stone bas-reliefs at the monument itself, inadequate site management mechanism, and moreover, the infrequent interaction between the local community and tourists who visit the temple of Borobudur.

In February 2006, a UNESCO/ICOMOS joint mission was carried out to the Borobudur Temple Compounds World Heritage site, at the request of the World Heritage Committee (Decision 29 COM 7B.53). The mission assessed the state of conservation of the World Heritage property. Special attention was paid to issues relating to the overall heritage and local tourism management. The report points out that “the extent of the vendor stalls around the car park and site entry forecourt remains as the most significant issue. The current, visually chaotic situation is not compatible with the visitor’s expectation of a world class heritage site as it detracts significantly from the experience and is cause for frustration for visitors and local community alike. This problem is related to the question of the sustainable development of the area surrounding Borobudur, and to the fact that there is little attempt to develop tourism in the area of Borobudur and use the Temple as a platform to bring benefits to the wider context” (UNESCO/ICOMOS 2006).

Unfortunately, visitors who come to Borobudur often return to Yogyakarta the same day without visiting any other place in the area, therefore not spending any money locally. Once they reach the Borobudur Archaeological Park, which is equipped with an information centre, museums, a small-scale animal zoo, kiosks and stalls, cultural performance stages and a parking lot, they tend not to visit nearby local villages nor the other temples of Mendut and Pawon, which are situated outside of the Borobudur park. There are relatively few locally-made products in kiosks and souvenir shops in the parking lot. As a result, members of the surrounding community are trying to get some income from the visitors by selling relatively low-quality souvenirs near the parking lot of the Borobudur Archaeological Park, creating congestion and an unpleasant and pressurized situation for tourists.

It is clear that the local community in the area does not benefit enough from tourism due to the absence or ineffectiveness of the tourism management mechanism. When it comes to tourism at the World Heritage site, a linkage between tourism and the local economy should be closely synergized because there are considerable impacts on rural livelihood through heritage tourism, especially in the Borobudur area. Shortage of appealing local products also makes income generation sluggish for the local community. Consequently, local people have been facing difficulties in purchasing a stable power and a sufficient infrastructure in underdeveloped markets. This trend makes the community vulnerable to extreme poverty.

The Borobudur cultural heritage site holds a tremendous potential for regaining economic benefits in this particular area and beyond. Historic preservation and economic development could be achieved in a sustainable manner through efforts which revitalize
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Increasing burden on already strained government especially natural and cultural tourism, is placing an inadequate management of the tourism industry, social and environmental problems arising from the tourism is of particular concern. In addition, the fact that very real threats to these resources have come about due to improper and poorly planned tourism is of particular concern. In addition, the social and environmental problems arising from the inadequate management of the tourism industry, especially natural and cultural tourism, is placing an increasing burden on already strained government services and physical infrastructure.

Legal Framework

Prior to the inscription of the site on the World Heritage List in 1991, the area of Borobudur had a weak spatial management institutional framework and overall local tourism management. To strengthen the legal management and control mechanisms, commercial activities within the site and around its setting for the sustainable development of the region of Borobudur, the Government of Indonesia set a regulation by a Presidential Decree adopted in 1992. The decree established three zones (zones 1, 2 and 3), which are the responsibility of the Ministry of Cultural and Tourism (zone 1), PT Taman Wisata under the auspices of the Ministry State-owned Limited Liability Enterprise (zone 2), and the local government of Magelang Regency (zone 3). Zone 1 consists of the three temples and obligates the Ministry to protect and maintain the physical state of the temples. Zone 2 is the area that immediately surrounds zone 1, where tourism, research and conservation activities are carried out. Zone 3 is outside of zone 2 and covers around 932 ha, where any planning, usage or development has to be monitored.

One of the critical issues of the 1992 Presidential Regulation is that there are three separate authorities, each with their own mandates and objectives, all responsible for different sections around the site. As a result, “there is a lack of a common vision and clear mechanism to coordinate these parties for the protection and promotion of the Borobudur areas” (UNESCO/ICOMOS 2006).

Since Land Use Regulations at the Borobudur World Heritage site have not been established nor implemented, the Indonesian Spatial Management Law No.26/2007 and the Government Regulation No.26/2008 was set to legalize land use control of the Borobudur area. And a Spatial Planning Division of the Ministry of Public Works has prepared a Spatial Plan and Land Use Control Guidelines, together with Scenery Control Guidelines for Borobudur National Strategic Area.

Meanwhile, the local government of Java Province and Magelang Regency are to prepare a Spatial Plan within the National Strategic Area for the preservation and promotion of the site. This plan should be in compliance with Spatial Management Law No.26/2007 and a draft Spatial Plan prepared by the central government. The Indonesian Ministry of Culture and Tourism has also been trying to establish a New Management Plan for the Conservation of Borobudur Temple Compounds for a few years. It goes without saying that within this new Conservation Management Plan and a Strategic...
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Tourism Development Plan, both the inside and outside of the Borobudur Park has to be well linked with any new Spatial Plan within the National Strategic Area. The Indonesian Government has been making considerable efforts to draw the New Management Plan and the Spatial Plan. There were a number of meetings and workshops to coordinate and share information among the stakeholders, in particular staff from the central and local government, as well as representatives from the local community. Nevertheless, the two plans are still not clear and not well correlated, especially as there seems to be a lack of linkage between the planning methodology and the visions and goals. With a view to consolidating a new Conservation Management Plan, the joint survey and analysis of existing conditions by the main line of Ministries could be the basis of the planning to some extent.

Nevertheless, during a UNESCO mission in February 2009, it was encouraging to learn from the base map and newly collected data that the natural environment of zone three had not been changed - approximately 50% of the agricultural area remained the same as stated in the 1979 JICA Master plan. Even population growth is much less than the projection made 40 years ago by the JICA study. However, research found that at the entrance to the park, the areas adjacent to Mendut and Pawon Temples, and areas along the main access roads (total approx. 8 km.), several new buildings had been erected or were being built. These buildings were not in harmony with the surrounding environment, which was slowly deteriorating cultural landscape due to the growth of commercial activities.

As indicated in the 2006 UNESCO/ICOMOS reactive Monitoring Mission, there is still an urgent need to strengthen the management system of the World Heritage site of Borobudur and its buffer zones to ensure the protection of its wider setting and increase the benefits for the local community. Based on the comprehensive study regarding heritage tourism in the Magelang Regency, a legal framework that protects the cultural assets and promotes an improved livelihood for the local community is necessary. A Strategic Planning and Management Plan for heritage tourism in Borobudur should also be developed. This legal framework can play a significant tool for environmental conservation, rural development and community-based tourism. This can be achieved through the re-appropriation of their cultural heritage, and in fostering a shared value system based on civic participation that translates the nation’s shared values into tangible long-lasting benefits for all of its citizens.

The conservation of cultural properties as well as the promotion of heritage tourism of the area should go hand in hand with community skills training and the development of tourism resources to provide a basis for livelihood enhancement.

Eruption of Mt Merapi

On 26 October 2010, a devastating force of nature was unleashed on the Kedu plain in Central Java and Yogyakarta in Indonesia. As Mt. Merapi, an active strato volcano on the Archipelago, shows its seismic activity. It culminates in the largest and most destructive eruption on 5 November.

The flows of lava spewing from the volcano surged down the mountain slopes at a cataclysmic and unprecedented speed. In scenes that mirrored the events of Pompei and Herculaneum, the inhabitants of the surrounding villages were caught unaware—killing people as they lay in their beds or talked on their cell phones.

By 23 November the Indonesian National Disaster Management Agency reported 386 people dead, 776 people injured and 136,585 displaced. The inhabitants, who had benefited greatly from their verdant and arable landscape, now felt the unparalleled and catastrophic influence of nature, not just from the lava flows but also the seemingly endless amounts of ash caused by the eruption.

Merapi spewed lava, blew heat and sent dust for kilometers, leaving the locals with painful stories. The entire nation was mourning. Not only did the catastrophe claim lives and casualties, it also destroyed the economy. The ash blanketed the plain, suffocating plants and livestock on which so many depend as a source of income, forcing them to rebuild their lives and livelihoods. But the ash did not only damage the local agriculture, its movement was unyielding, enveloping buildings, clogging rivers, closing airports and engulfing the cultural heart and main tourist draw of the area: Borobudur.

The Borobudur Temple was shrouded with the destructive ash, blocking the drainage system and penetrating the temple through the cracks and gaps in the stones, infiltrating its inner foundations. It was also feared that the ash was corrosive, therefore the...
longer it stayed on the temple the more it would harm the intricate reliefs, the most extensive of any Buddhist monument. Emergency action was therefore needed to limit the effects of natural disaster, both in terms of the surrounding livelihoods and the temple itself.

**Immediate Response**

After the initial eruption on the 26 October 2010, the Borobudur Heritage Conservation Office of the Indonesian Ministry of Culture and Tourism in the Magelang regency made an immediate response. Its priority was to secure the safety of the surrounding communities, visitors in Borobudur and the World Heritage site itself.

It was decided that the temple should be immediately closed to the public, increasing the amount of deployed security, to ensure no unauthorized person entered the compounds. Any removable cultural property within the grounds was rescued and a swift operation to promote the state of the temple through the media also began in order to raise awareness throughout Indonesia and the world.

The second step undertaken by the Indonesian Ministry of Culture and Tourism, was to clean the volcanic ash from the surface of the monuments, in order to prevent the deterioration of its stonework. Using the simple equipment available, including brooms, vacuum cleaning machines and dustpans, local volunteers began the colossal task of clearing the ash. Meanwhile, the civil volunteers were also helped by staff from PT Taman Wisata Candi Borobudur, Prambanan & Ratu Boko (PT Taman Wisata)—the managing authority for the Borobudur site.

Thirdly, while securing a national budget for this initial cleaning work, the Ministry of Culture and Tourism analyzed the ash at their laboratory and found it to be slightly acidic (pH 5 to 7), and that it contained hyaline (a glass-like substance) structures, which would be extremely prejudicial to the world famous and unique carved reliefs. The importance of the clean-up operation became even more apparent after the Indonesian authorities analyzed the ash that settled on the monument. In order to neutralize the acidity, therefore preventing the chemical damages of the ash, baking soda was applied to the temple stones. The surfaces of the stupas were also sprayed with a solution of NaHCO₃ (Sodium hydro-carbonate), whilst paying special attention to the fact that excessive brushing of the stone surfaces would cause abrasions to the stones and their intricate reliefs. The use of brushes was therefore kept to a minimum, especially as the presence of hyaline structures within the ash would increase the abrasions to the stones. Once cleaned, the sitting Buddha statues within stupas were covered by plastic sheets for their protection, prioritizing the top three levels of the structure, which were more vulnerable to settling ash.

Using these techniques and actions—and since the quantity of ash was relatively small at that point—the work was nearly completed within a week. However, unbeknown to the authorities and local communities, the seismic activity within the volcano had not yet finished and the volcano continued to erupt. The eruption on the 5 November dwarfed those previous, being the largest eruption at Merapi since the 1870s. What was thought to be the final stages of the cleaning operation was just a prelude to what was to follow. Borobudur was once again blanketed in a dark cloud of thick and destructive ash, 45 mm thick.

This blanket of corrosive ash settling on the monument would not only cause an immense threat to the unique carved reliefs, the Buddha statues within stupas, the facades and balustrades at the temple, but it would also trigger serious damage to the temple’s structure. Any ash left on the temple would be forced beneath the surface by rainwater, entering the pores of the rock and into the gaps between the stones, consequently blocking the monument’s drainage system, which would lead to severe damage of the temple’s architectural structure. The Ministry of Culture and Tourism recognized the need to remove the ash as soon as possible, therefore further cleaning operations were organized. From the 11 November 2010, 10 Ministerial technical persons, 60 people selected from the local community and volunteers were enlisted to clean the temple.

**The Impact to Tourism**

The prolonged eruption of Mount Merapi has also caused a serious problem for local tourism due to the closure of the Yogyakarta airport for a consecutive...
three-week period starting late October 2010. Even after re-operation of the Yogyakarta airport, a limited number of daily flight schedules was introduced and continued until February 2011. The volcanic eruption has thus caused a negative impact to the local tourism and economy for at least the period of four months due to the drastically decreased tourist numbers and the restricted transportation of people and supplies, especially in such sectors as the tourism and cultural industries.

Central Java and Yogyakarta of Indonesia offers a whole range of touristic activities, all attracting tourists to the area, bringing a valuable source of income for the local communities. Amongst the main tourist draws are the UNESCO World Heritage sites. All three of Indonesia’s Cultural World Heritage sites are located in Central Java and Yogyakarta, namely the Borobudur Temple Compounds (inscribed in 1991), the Prambanan Temple Compounds (1991) and Sangiran Early Man Site (1995). But it is not only the World Heritage sites that catch the attention of tourists. The area also offers a wealth of cultural assets, including performances, such as traditional court dances, Ramayana Ballet, Wayang Puppet Theatre and gamelan orchestra. Visitors are also fascinated by a variety of local products; traditional handicrafts, textile weaving, bamboo/cane/banana leaf weaving, wood carvings, batik, wooden craft, religious artifacts, agro-based manufacture (essential oils, incense etc), and stone and wood carving. The inclusion of Indonesian Batik, Keris, Wayang Puppet Theatre and Angklung to the UNESCO Representative List of the Intangible Cultural Heritage of Humanity is also attracting many tourists to visit the area. Subsequently, these elements, together with the sociable and welcoming disposition of the local people, have holistically contributed to the growth of tourism at regional, national and international levels.

The protection of this setting is not only crucial for the preservation of the Outstanding Universal Value of the World Heritage property, but also for the long-term sustainable development of the local community, who are benefitting from tourism. Safeguarding the significance of the region’s ancient historical and artistic heritage is directly tied with the livelihoods of the local communities and their future generations. Economic sustainability in this area relies on the highest possible conservation quality of the sites, their environments, their exceptional characters and unique assets, which all contribute to the cultural and economic well-being of local people.

UNESCO’s Safeguarding operation at Borobudur

In order to protect the Borobudur Temple and the livelihoods from further damage, it was clear that a drastic and swift invention was needed. On 25 November 2010, UNESCO and other local stakeholders was invited to a meeting by the Indonesian Ministry of Culture and Tourism. The attendees expressed their great concerns about the status of Borobudur and unanimously agreed to assist the authorities in carrying out an emergency joint operation for the mitigation and recovery of Borobudur from the catastrophic natural disaster.

The attendees of the meetings reached a consensus to execute a collaborative emergency operation, in order to rehabilitate the Borobudur Temple Compounds as well as its surrounding environmental settings from the effects of the eruption at Mount Merapi, and to aid recovery of the local community’s livelihood within the natural disaster affected areas, via their full involvement in the rehabilitation of the cultural tourism and creative industry sectors in the region. A number of specific objectives were identified to make Borobudur accessible once again to both the local community and a potential worldwide audience. To this end, the recovery operation after the natural disaster was designed to contribute in a major way to the sustainable development of the Borobudur region.

It is also important to underline that the project includes education and learning opportunities for a wide range of community and governmental officials, which is an important factor in developing and assisting ongoing social and cultural rehabilitation projects active in Indonesia today. Although the preservation of Borobudur is a shared responsibility between us all, it should be the people of Indonesia, in the first place, who ensure its continuity and preservation for the next generation.

In order to reach these overall goals, the meeting participants further identified the prerequisites for a joint operation which is divided into the following three-phase actions. The first phase is designed for an emergency response. Two main activities were identified, namely a community-driven emergency cleaning operation with full participation from
Community-Driven Safeguarding Activity at Borobudur

In order to clean the corrosive ash from the monument for the preservation of Borobudur, UNESCO, in close consultation with the Indonesian government, developed a participatory preservation model at the Borobudur World Heritage site to involve community members in dynamic, volunteer-driven preservation projects. UNESCO had a number of in-depth discussions with the central and local government of Indonesia, with full participation of representatives of local communities, to plan the safeguarding operations, offering technical cleaning direction and in-situ training using simple cleaning equipment, including soft wooden brushes, toothpick-shaped wooden gimps, brooms and dust pan, while eliciting and supporting local leadership. Some 400 local community members were involved in the operation from January to November 2011. The results of all this work and in-situ training provided local community members with conservation skills, giving them the confidence to engage in the important work of preservation at their own historical monument. Meanwhile UNESCO invited an international expert to Borobudur in February 2011, in order to prepare a diagnostic scientific assessment report and remedial action plans for the long-term preservation of the stone monuments.

Community Empowerment at Borobudur

UNESCO has also commenced the a project from June, 2011, demonstrating the value of culture as a tool for development by launching a number of key targeted activities, in order to help revive the local community’s livelihood in the multi-layered sectors of cultural industries, craft, tourism and cultural heritage education. The activities include: 1) community-based cultural resource mapping in the region, 2) training for trainers for the production of handcrafted products at Borobudur, and 3) community based cultural heritage tourism programmes.

Cultural Mapping

Cultural mapping has been recognized as a crucial tool and technique in preserving the world’s intangible and tangible cultural assets. The mapping of cultural resources, legislative framework for the protection of cultural heritage and an in-depth baseline study on the cultural industry sector in Magelang Regency is essential. This is in order to identify the current status and needs, and to protect and promote the World Heritage of the Borobudur Temple Compounds, cultural industries and heritage tourism for the long-term sustainability of the local community. This is a basis for the consolidation of a legal framework for the conservation and development of the cultural heritage resources in the region.

Prior to the execution of a systematic approach to identifying, recording and classifying the community’s cultural resources, UNESCO Jakarta staff, together with representatives from the local community, carried out a preliminary community-based cultural resource mapping operation in February 2011. The specific aim of a cultural resource mapping process is to document any cultural property related elements (tangible and intangible) and tourism attraction and cultural industries by involving all levels of society, from the local community to the national government. The research intends to identify and assess the different benefits, financial and non financial, that may be brought to the local communities through their interaction with the tourism industry. Since the local tourism in the area is far from bringing the expected economic benefits to local communities, a responsible and pro-poor tourism plan is needed to benefit the preservation of the Borobudur site and ultimately the surrounding community. Consequently, a village tourism map was produced to showcase the outcome of the initial mapping operation and the potential of tourism destinations in the vicinity of Borobudur.

It is clear from the result of the map that Borobudur and its surrounding areas continue to possess a rich cultural, natural and artistic heritage, which if properly promoted, have the potential to contribute to employment creation, income generation and poverty reduction. Since the local communities of Borobudur live within the surrounding area of Indonesia’s most popular tourist attraction, they should benefit from any revenue that is generated from the site.
The whole area of Magelang Regency shall be examined by the UNESCO office Jakarta accordingly through a series of consultations with key stakeholders, including the government, non-governmental organizations, the private sector and the local community. Heritage tourism sites and cultural resources including local products and intangible heritage items are planned to be mapped, identified and assessed by professionals including archaeologists, historians, anthropologists, tourism specialists and community representatives. This activity will involve several techniques including participatory mapping, GPS, aerial photographs, geographic maps, statistical databases, interviews, audio-visual techniques and so forth. Hence, this approach shall contribute to enhance the efficiency and potential impact the region to document, preserve and promote cultural heritage through the involvement of all levels of society, from the local community to the national government.

Local Products

Creative and artistic industries are powerful engines for sustainable development. When properly planned and managed, training and capacity building for handicrafts can directly foster various development such as economic growth, social cohesion and environmental protection. Even cultural handicraft can contribute in many ways to safeguarding and promoting intangible and tangible cultural heritage, strengthening identities and promoting traditional livelihoods while disseminating local wisdom and traditional knowledge among the communities.

However, it is usually seen that these local products do not have rigorous standards of quality nor are they innovative, they therefore lack in marketability. In order to attract tourists from the outset, they need to be encouraged to produce high quality handicrafts using traditional skills, patterns and local materials.

Indonesia has an abundance of wooden cultural items thanks to its natural resources and a high standard of craftsmanship.

There are also many natural raw materials available for local products in the area surrounding Mt. Merapi such as bamboo, cane, palm tree, banana leaf, wood, stone, silver and so forth.

After the Mt. Merapi erupted in October 2010, 45 cubic meters of ash from the Borobudur temple have so far been collected and an abundance of lava stones from the volcano’s eruption have been scattered. Both these natural materials can be easily obtained and have the possibility to be used for the production of unique regional crafts in Indonesia. In this regard, Mt. Merapi ash and lava stones have the potential to build something positive from the catastrophic volcanic eruptions by giving ideas for innovative products and employment opportunities to local people, particularly those who were victims of the natural disaster.

Accumulated traditional knowledge and the community practices of environmental management are fundamental to the sustainability of local products. Local knowledge and wisdom have taught communities how the powdery ash can be turned into a solid product; through blending ash with pine tree resin and being molded into a specific shape. If such products made of ash are manufactured by the local people with thorough high standards of quality and considered in a socially responsible manner with respect for the environment, this will create an inspirational model for locally-made products to promote local people’s self-esteem, to stimulate local economic development, to sustain income generation, and even to support social cohesion. This is why UNESCO organized training for handmade modern handicrafts using traditional and eco-friendly skills.

The objective of the revitalization of the handicraft industry activity within the UNESCO’s Safeguarding Operation for Borobudur is to promote the innovation of locally made handicrafts. This will in turn create entrepreneurial opportunities, improving local livelihoods and widening networking opportunities in the regional, national and international markets. The initial activity is thus planned to establish a workshop specializing in the production of a wide
range of lava and ash based products, particularly home accessories and appealing souvenirs, and hence to extend the market internationally. Opportunities for enhancement of people’s skills and entrepreneurship would be very useful to pursue economic gains. Therefore, the formulated project puts education and training at the very core of the strategy. Once such a technical standard is heightened, there will be an increased number of such human resources, which will grow the local handicraft industries as a whole.

The preliminary workshop was organized by UNESCO in July 2011, in order to train 15 local trainers to create souvenir items to a high quality standard. It was expected that these trained trainers will transmit the taught techniques to the local producers. Mechanical tools such as grinders were purchased within the activity budget and remained as property of local people under the custodianship of local community representatives. The training venue was also set as a showroom to exhibit the created products for tourist and business partners, hoping that these products would receive much attention from visitors to enhance marketing. A successive workshop will be organized in December 2011 to consolidate their techniques in producing such quality items.

All stages should be locally executed and the community trainers should be appropriately trained. The location of the workshop with an adjoining showroom was therefore chosen close to Borobudur so that it can become a point of interest for visitors to the monument and business partners to enhance marketing opportunities. It is hoped the location of the showroom will attract buyers to sell the products in the international market. Hence, this activity helps convince the buyers and secure their investment, while the local people become more confident about their handicrafts through their interaction.

Once the local artisans creates such quality products, this activity will surely help boost local pride and social cohesion by helping people to make a fresh start, and moreover, increase self-esteem, which is vital for healing the trauma caused by this natural disaster. Eventually, it can be a valuable promotional tool to attract people to visit the Merapi area, specifically the surrounding community areas in the vicinity of the Borobudur Temple Compounds.

Community-based Tourism

Over the years, there have been a great number of reports and publications about Borobudur as a heritage site and tourist attraction. To tackle the issue, a number of projects have also been centred around the potential of harnessing craft production and eco and cultural tourism as a motor for economic development among the poorer segments of the population. In general, these activities are the focus of individual projects driven either by scholars, researchers, entrepreneurs or as part of development projects funded by the authorities, international assistance or by NGOs.

However, these remain isolated activities, and strategic economic development plans are seldom related to the tourism industries. More often than not the projects fail to maintain the economic growth as soon as external support stops due to restraints such as the lack of infrastructure or inadequate funding. There is therefore a nascent understanding that a more structured and comprehensive strategy development is needed to realize the potential of these industries for economic development and poverty alleviation.

As indicated in the national priorities, community-based private sector development and community empowerment are urgent priorities because they will address these development objectives as well as ensure community revitalization and regional development. In addition to offering the possibility for income generation in the cultural industries for employment, the project needs to provide opportunities to build social cohesion by mobilizing communities around its care and management. The creative process in itself encourages participation, which spills into the community at large. There are impressive local community-based tourism destinations including handicrafts, ceramic-making, local cuisine factories such as tofu and mie noodles, traditional performances, small-scale village tours and guesthouses. Yet the sanitation and hygiene of most venues is far from adequate quality. For instance, there are local food factories where no regular cleaning takes place, including cooking tools for preparing the food products. There are also a number of guesthouses within the local community where standards of hygiene could be improved.

No matter how well the region prepares a strategic plan to promote tourism or how much the tourists enjoy the heartwarming hospitality from the local people, if the places are not clean enough, one can easily assume that they will never be back to visit the site again. The local government and community wish that visitors would stay longer and spend more money in the area, not only to visit to see the cultural heritage of Borobudur but also to wander around and stay in the Borobudur area. If this is their overall desire and hope, the point to suggest to the local community, in particular tourism related venues, is relatively simple; cleaning the venue, not only the temple of Borobudur, but their own residence and workplaces on a regular basis. They should realize their venue as real potential to attract tourists.

UNESCO’s training workshops on local snack production were therefore organized in Borobudur, Central Java in October 2011. Some 110 local community members including local...
women from some different villages in Borobudur area joined. The objectives of the trainings were to empower the livelihood of the local community and to increase the knowledge on local cuisine production as well as basic sanitation, hygiene, presentation and quality packaging of local snacks.

The local snack production trainings were followed by a training on Hospitality and Sanitation. Some 50 people, including local home-stay/guesthouse owners and employees participated in this training. The hospitality and sanitation training aimed at enhancing the necessary knowledge to offer better hospitality to attract national and international visitors to stay longer in Borobudur, which in turn will promote Borobudur’s culture to the wider world. Both trainings were part of the third phase of UNESCO on-going Safeguarding Borobudur project to enhance and promote the livelihoods of affected local communities in the aftermath of Mount Merapi’s eruption.

**Conclusion**

The Borobudur area faces tremendous challenges in improving the welfare of its communities. Poverty is a complex problem because the livelihoods of people in the areas are very much influenced by the tourism. Since the eruption of Mt Merapi, UNESCO, the Ministry of Culture and Tourism, and other partners have been closely working towards limiting the damages of this natural disaster. Many successes have been achieved through a swift response and hard work done by the local community through generous financial contribution from donors, and thus, a great deal of potential damage has been avoided.

However, there is still more work to be done, both to ensure long term preservation of the historical monument and its surroundings and also to help the local communities who have been so deeply affected by the disaster. Although a comprehensive cleaning strategy has averted the potential damage caused by the ash, more support is needed to achieve all of its goals.

The overall goals of the UNESCO’s on-going project are not only to restore the area to its state before the eruptions, but also to improve the livelihoods, skills, pride and knowledge of the local communities, turning the potentially devastating disaster into a catalyst for change and improvement to all members of the surrounding community. This revitalization project is not only looking to achieve short term benefits, but aims to save the temple and improve the local community’s livelihood for generations to come, while assisting the country pursue their development objectives.

**References**


NEDECO. 1972 Description of Work for the Restoration of Borobudur.


**LE DÉVELOPPEMENT DU PATRIMOINE CULTUREL IMMATÉRIEL BRÉSILIEN**

La culture qui enrichit l’économie ou l’économie qui peut détruire la culture

### Résumé
Dès 2003 le Brésil est face à une nouvelle notion, celle de patrimoine culturel immatériel. Parmi d’autres traditions populaires, ses danses, fêtes, rituels religieux, savoir-faire en artisanat, commencent à partir de cette date à être enregistrés par l’IPHAN – Institut du Patrimoine Historique et Artistique National (Instituto do Patrimônio Histórico e Artístico Nacional) et par voie de conséquence à attirer des touristes vers les régions ou villes concernées. C’est une demande d’activités liées à la culture et à l’identité nationale qui génère des bénéfices. Si d’une part, le registre officiel du patrimoine règle sa protection, d’autre part le tourisme la met en évidence. Les nouvelles conditions et exigences du marché touristique incluent la flexibilité et la segmentation, fournissant «le tourisme culturel» qui vise à renforcer et à promouvoir des biens matérielle et immatérielle de la culture.

Un bon exemple c’est la fête du “Círio de Nossa Senhora de Nazaré”, elle se produit dans la ville de Belém du Pará, en région amazonienne, dès 1793. Elle a débuté par un petit groupe de dévotes et aujourd’hui elle est la deuxième plus importante fête religieuse du monde chrétien (reçoit presque trois millions de fidèles et touristes) et dès 2004 cette fête est enregistrée au patrimoine culturel immatériel brésilien auprès de l’IPHAN. Un patrimoine né de la mémoire et de l’identité, qui combine le capitalisme à la tradition, sans une anéantir l’autre. D’autres fêtes ou traditions brésiliennes génèrent aussi des budgets importants pour les régions où elles sont localisées, faisant de la foi, les croyances et traditions brésiliennes entrent dans l’économie du tourisme et deviennent un marché à part entière. Vient avant de cette réalité le grand défi, car la reconnaissance de ce patrimoine immatériel laisse le pays vulnérable au monde financier, y compris international, qui peut transformer la diversité culturelle en produit de consommation, une marchandise sous l’appellation «économie créative», qui a la culture comme le point de mire des affaires.


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Dans ce concept d’économie créative il est possible d’identifier que le système capitaliste quand il se mondialise permet l’apparition de nouvelles différences (Ribeiro, 1998), donc de nouveaux choix. En ce sens, Stuart Hall (1999) observe d’autres conséquences possibles du processus de mondialisation, comme la résistance à cette homogénéisation culturelle, soit le renforcement des identités nationales et locales, ou encore de la diversité culturelle qui attire grand nombre de touristes. À cet égard, il est possible de trouver plusieurs fêtes populaires brésiliennes qui sont devenues de vraies sources de revenus, redonnant du souffle à l’économie locale et permettant aussi par le tourisme culturel la préservation de l’identité de différentes communautés.

La fête du “Círio de Nossa Senhora de Nazaré”, qui se passe à Belém, dans l’Etat du Pará, Région Nord du Brésil (Région Amazonienne), existe depuis 1793 et a débuté par un petit groupe de devotes. Dès 2004 cette fête est enregistrée au patrimoine culturel immatériel brésilien auprès de l’IPHAN. Elle est actuellement la deuxième plus importante fête de la chrétienté dans le monde, après celle de Fátima, au Portugal. C’est un exemple de résistance à l’hégémonie culturelle mentionnée par Adorno et du renforcement de l’identité locale et nationale grâce aux 3 millions de touristes nationaux et internationaux présents à l’événement la dernière année. L’économie générée par cette fête correspond à R$ 2,1 milliards de recette brute (équivalent à 925,1 millions d’euros); avec création d’environ 295 milles emplois qui apportent un total de R$ 166 millions en salaires (environ € 73,2 millions). En recettes fiscales ce sont R$ 6,5 millions (€ 2,9 millions). Cela représente une participation de 3,5% du PIB annuel de la ville de Belém (Costa, 2008). Les pèlerins ont enregistrés, en 2000, R$ 310,5 millions de transactions directes (€ 136,8 millions), volume qui est passé à R$ 394,4 millions en 2005 (€ 173,7 millions), et presque R$ 500 millions en 2007 (€ 220,3 millions). Un budget de plus de R$ 1 millions (€ 440,5 milles), plus de 60 milles touristes par an avec un retour de R$ 500 millions (€ 220,3 millions) (Costa, 2008). Il s’agit de comprendre l’événement religieux du point de vue économique, sans oublier ses particularités.

Pour le tourisme de l’Etat du Pará, le Círio est un moment attractif essentiel et un géant économique. Nombre de touristes viennent pour leur foi, mais aussi pour connaître la région par le biais de propositions de parcours complémentaires que l’on propose opportunément au pèlerin. Il peut ainsi mieux vivre sa foi et connaître Belém et ses environs. Ce qui renforce le tourisme culturel et religieux pas seulement dans cet Etat là, mais au niveau national.

Le même processus advient dans différentes fêtes populaire brésiliennes qui se transforment petit à petit en un marché qui attire de grands sponsors comme Coca-Cola, Brahma, Bradesco (première banque privée du pays) sans cesser de valoriser l’identité régionale (Amaral, 1998). Les fêtes traditionnelles brésiliennes, à l’exemple du Círio, combinent un ensemble de séquences et rituels qui se réalisent en différentes instances et sphères de la vie sociale (Mauss, 2003). Chaque année se revit le moment du processus historique de construction sociale d’un espace-temps symbolique structuré par de légitimes raisons de foi, et va se renforçant comme bien culturel possible transformé en patrimoine culturel immatériel brésilien. Dans ce processus, au-delà de la manutention de la culture se fortifie aussi la politique, le marché et son rôle sociologique. Soit, «le groupe relance périodiquement le sentiment qu’il a de soi même et de son unité. En même temps, les individus sont réaffirmés dans leur particularité ‘d’étres sociaux’. Les fêtes aident à maintenir vivant le tissu social» (Durkheim, 1968, p.536).

Ce sont des activités, biens et services culturels qui possèdent une double nature, tant économique que culturelle. Elles sont portueuses d’identité, de valeurs, de significations et ne doivent pas être traitées comme si elles avaient une valeur uniquement commerciale (Machado, 2009). C’est dans ce mouvement plus ample qu’il est possible de comprendre la catégorie «économie créative», qui mouvement l’économie locale, mais aussi aide à sa valorisation, à la préservation et au renforcement des savoirs et manifestations culturelles d’une communauté qui détient des connaissances, maintenue au fil des générations, et peuvent se transformer en patrimoine culturel officiel.
References


HERITAGE AS THE BEGINNING OF DEVELOPING SUSTAINABLE TOURISM AND CONSTRUCTING LOCAL IDENTITY
Exemplified by a Cultural Project, “Old House with New Life,” in a Historical City of Taiwan

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Abstract. Focusing on the “Old House with New Life” project, this paper discussed its impacts on the cultural heritages and tourism development in Tainan City of Taiwan. First, we described the urban transformation of Tainan. Then, we introduced this project and validated the importance of this cultural project in developing sustainable tourism and constructing local identity.

1. Introduction

Taiwan, an island located between the Ryukuy isles in the north and the Philippine archipelagos in the south, displays cultural diversity which is the result of racial merges of indigenous peoples, Spain, Dutch, China, and Japan since the ancient times, leaving behind rich cultural heritages. In particular, Tainan, a historical city of Taiwan, not only possesses a unique urban context, but also has a variety of cultural heritages. However, in the 1970s and 1980s, Taiwan’s rapid economic growth resulted in the continued expansion and development of cities. The cultural heritage was massively destroyed, so the traditional urban context was on the verge of collapse. Since the 1990s, the government began to promote the urban conservation and regional regeneration project in order to prevent the aforementioned crisis.

Nearly one decade later, the non-governmental civil society became a new force for conserving the heritage and developing tourism. Among them, the Foundation of Historic City Conservation and Regeneration (FHCCR), a non-profit organization founded in 1999 in Tainan, began promoting a series of cultural projects, including the “Old House with New Life” project. This project gives the public a new understanding of the cultural heritage and reformed the relationship of the local residents, operators, and tourists, all of which have a direct impact on the sustainable tourism development.

In this regard, first, we will describe the urban transformation of Tainan. Then, we will introduce this project and validate the importance of this cultural project’s impacts on cultural heritage. Finally, we will point out that heritage is a driver of developing sustainable tourism and constructing local identity.

2. Urban Transformation of Tainan City

In general, the frequent transfer of political regimes in Taiwan is regarded as a major feature of the island’s history and influenced the urban transformation of the cities in Taiwan. Tainan City, the oldest city in Taiwan, possesses this kind of character. From the seventeenth to the twentieth centuries, Taiwan, located near the southeastern coast of China, has been under the rule of the Dutch (1624–62), the Spanish (1626–42, in northern Taiwan), the Koxinga (1662–83), as well as the Qing Dynasty (1683–1895) from China, the Japanese (1895–1945), the Chinese Nationalist Party’s authority regime (1945–1996) and Taiwanese democratic regimes (1996–present).

2.1. CITY CONTEXT BEFORE 1895

Originated from a harbour settlement in the latter half of the 17th century, Tainan gained a clearer town structure during the Qing Dynasty and was given the core of its current urban pattern during the Period of the Japanese Occupation.
In 1623, Taiwan was under Dutch’s rule and the urban landscape of Tainan City of present day started to develop. Since 1661 when Koxinga Zheng Chen-Gong took over Taiwan, Tainan City was had been chosen as the island’s chief political and economic center. In 1683, the Qing Emperor Kangxi conquered Taiwan and ended the Zheng family’s forty-year rule. In the following year, the Qing government formally annexed the island as her territory. Over the years, the city developed within its definitive boundary. Streets connecting the city gates were formed with long narrow street houses on both sides. Of these historic streets, quite a few are still Tainan City’s major roads today. The scale of public buildings increased during this period and some had grown into courtyard complexes, such as the Confucius Temple. After the calming of a rebellion in 1788, the palisade was allowed to be replaced by a cement wall. Eight gates were renovated in the late 1780s. Later on, two extended walls and three gates were added to the former structure.

The most characteristic building types during this period are the street houses, the courtyard houses, and public buildings. Street houses flanked both sides of busy streets and extended further behind their fronts. Larger courtyard houses that were more exquisite in materials and design were constructed by high-level civil servants and successful merchants. Though much bigger houses were seen in northern and mid Taiwan, Tainan owned most and best quality public buildings, especially temples, in this period.

2.2. URBAN TRANSFORMATION UNDER JAPANESE RULE (1895-1945)

Taiwan and the Penhu Archipelago were receded to Japan after the Qing regime was defeated by the Japanese in 1895. The Japanese reign changed Taiwan’s political as well as social, economic, and cultural environment. Taiwan’s modern planning system was founded by the Japanese during their occupation. The Japanese had experimented and transplanted in Taiwan what they had learned from Europe—techniques of both planning and building control in conjunction with western architectural styles. The former organic patterns of most towns and settlements were substituted by grid patterns. New plans and building standards were employed to shape the profile of Taiwan’s cities.

Planned urban reform took place immediately after Japan took over Taiwan, for the former urban environment with its narrow streets and bad sanitary conditions was considered unhealthy and backward. In 1899 Tainan City’s Urban Planning Board was established for the ‘regularisation’ of Tainan’s urban structure. The demolition of Tainan’s city wall started since 1907, four years ahead of the enactment of Tainan’s ‘regularisation plan.’ Statutory plan was modified in the following decades, paralleling the gradual demolition of the city wall that continued till 1941. 1929 and 1935 saw respectively the expansion of ‘planned areas’ of the city.

The expansion of the city beyond its former boundary had made possible the provision of new urban facilities and the development of a modern city. However, the employment of western gridiron road system with circles at nodal points did great harm to the existing urban fabric. Public buildings and the new generation of street houses were soon built according to the new city plan, leaving behind the main streets former urban fabric. Governmental buildings were built according to western classical architectural norms giving a sense of austerity, modernity, and ruling authority. In the meantime, quite a few churches were constructed in this period helping create a specific townscape in certain areas.

Figure 1. Tainan’s street scene during the Period of the Japanese Occupation.

2.3. AFTER WORLD WAR II (1945-PRESENT)

In 1945 Taiwan was under the rule of the Chinese Nationalist Party (KMT) and in 1949 the KMT regime retreated from China to Taiwan. The need to recover from World War II, the crisis of the civil war, the boom of refugees, and the neglect and insufficient preparation caused a period of stagnation and recession in planning till the late 1950s.

From the late 1950s to 1980, the government successively promoted six Four-Year Economic Development Plans and one Six-Year Plan. From 1970 on, a series of ‘grand constructions’ were put forward to support the economic and industrial development. This cast strong impact on Taiwan’s urban development. It is during this period Taiwan’s cities started to experience a drastic change along with the economic ‘take off’. In late 1950s, many street houses were rebuilt to two to four storeys employing the style of modern architecture and from late 1960s on, major public buildings and big commercial buildings were built creating a new urban scene. The major roads built or widened within many cities in this period introduced traffic problems and out-of-controlled development and destroyed quite a few historic buildings and streets.
In the late 1950s Tainan developed some public buildings exquisitely designed with much less decoration than their counterparts in the period of the Japanese occupation. The new generation of street houses gave special attention to façade design and Tainan’s local climatic conditions. Finely proportioned and meticulously composed wooden window frames became characteristic of street houses constructed during this period. The late 1960s started the construction of some important public buildings, such as the city library, the city hospital, main post office and the gym. They were measures responsive to the need of the growing population, but no urban design considerations were taken into account. In the 1980s and the early 1990s Taiwan’s major cities witnessed a steady growth of the property market that produced a large quantity of housing and office buildings, resulting in serious urban sprawl and the deterioration of townscape and general urban quality. Tainan did not manage to avoid this adversity. During the same period, Tainan developed a large new district and moved its administrative centre, paralleling the gradual development of this district that was given much more public facilities than other areas.

3. The Cultural Project “Old House with New Life”

3.1. THE CHARACTERISTICS OF TAINAN’S HISTORIC URBAN FABRICS

Tainan’s historic urban fabrics concentrate chiefly in the An-ping district and the old city centre. Characteristic are the geometric-patterned streets with traffic circles flanked with shop houses developed mainly during the Period of the Japanese Occupation and organic lane patterns with temple courts defined by small plot developments formed during the Qing’ Dynasty or perhaps earlier.

Historic commercial streets are composed chiefly of low-rise shop houses (mainly two to three storeys, with few exceptions up to five). Built during the Period of the Japanese Occupation, these shop houses normally create a coherent street scene. The elaborate architectural composition (such as the differentiation of different levels, the fenestration, the employment of shading devices and the design of balustrades), the treatment of materials and details (such as the graphic effect of wooden window frames and simple, delicate decorations on parapets) and the fine craftsmanship make them stand out on the street.

The majority of Tainan’s historic shop houses continue their traditional use pattern—shops at ground floor or lower levels and residential uses above. Most of them are well integrated in the whole streets or districts in terms of land uses. A significant amount of traditional businesses are preserved in such streets, for example, shops for traditional biscuits and cakes, sculpture studios, embroidery studios, and food stands. Organic patterned lanes flanked by small scale, irregular developments are behind main shopping streets. Their human scale, irregularity, integrity of secular spaces and neighbourhood spaces etc. form a fabric of valuable townscape and spatial quality totally different from newly developed areas. Their physical characteristics and complicated land ownership render it difficult to redevelop comprehensively, but help to retain its quality—daily spaces away from busy traffic, interesting spatial series and townscape. Also significant to the character of these urban fabrics is their long lasting use pattern. Although most of such areas had been designated for commercial use, they are generally residential communities with high population density. Retail shops and factories are seen scattered along main lanes or around temple courts. The diverse daily activities, in conjunction with spatial qualities, help create a sense of place.
3.2. PROMOTING THE CULTURAL PROJECT “OLD HOUSE WITH NEW LIFE”

Since 2008, FHCCR began to promote the “Old House with New Life” program, through the introduction of cases in re-utilizing the old houses, making the general public to focus on the value that historical space has created, in order to arouse the public concern about the preservation and regeneration of old buildings. “Old House with New Life” could be interpreted as “the historical house with the potential to be developed sustainably”, where “old house” refers to a building that has at least 30 years of history, and has been properly preserved and maintained, “New Life” means that the building should be able to meet contemporary requirements to have achieved the positive transformation effects of specific expression of the old and new convergence.

Based on the above, the FHCCR first selected 19 houses with the convergence of the old and the new as the high-quality examples of the regeneration. Then, the foundation invited the visitors and the operators to participate in the activities of “Popularity Award” of the public voting and the “Model Award” of expert evaluation. Through the dialogue with scholars and experts, these activities enhanced the public preferences of the urban history and explored the diverse value of the preservation and regeneration of the old house. Wherein, the assessment of the “Model Award” is to be observed on basis of five indicators: “conservation idea”, “creativity management”, “space aesthetic”, “humanities spirit” and “ideal concept” (Table1). In the past two years, new cases of the creative transformation and management of the old buildings have sprouted in the historical city and become a movement to rethink the relationship between heritage and tourism.

![Figure 3. Cases of the “Old House with New Life”](image-url)
Heritage as the Beginning of Developing Sustainable Tourism and Constructing Local Identity

<table>
<thead>
<tr>
<th>Item</th>
<th>Rating Criteria</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conservation Idea</td>
<td>1. The maintenance of the existing cultural landscape.</td>
</tr>
<tr>
<td></td>
<td>2. The prevention of interferences from the original structural system.</td>
</tr>
<tr>
<td></td>
<td>3. The proper storage or use of the existing structures and materials.</td>
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<tr>
<td></td>
<td>4. The rational use of the existing space allocation.</td>
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<tr>
<td></td>
<td>5. The adoption of the existing techniques and materials for refurbishment and maintenance.</td>
</tr>
<tr>
<td>Creativity Management</td>
<td>1. Appropriate old house management as to industry type (conception).</td>
</tr>
<tr>
<td></td>
<td>2. Putting to good uses the old houses and surrounding features.</td>
</tr>
<tr>
<td></td>
<td>3. The creative design of the space creation (spatial reuse).</td>
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<tr>
<td></td>
<td>4. The creative ingenuity of operation and promotion (software planning).</td>
</tr>
<tr>
<td></td>
<td>5. The creative design (related propagandas, store products, use of space and furniture, etc.).</td>
</tr>
<tr>
<td>Space Aesthetics</td>
<td>1. The aesthetic pleasure of the overall space environment.</td>
</tr>
<tr>
<td></td>
<td>2. The high-quality design of materials, colours, shapes, and light.</td>
</tr>
<tr>
<td></td>
<td>3. The appropriate dialogues and exchanges between the old and new elements.</td>
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<tr>
<td></td>
<td>4. The management that conveys the pursuit of a better life.</td>
</tr>
<tr>
<td>Humanities Spirit</td>
<td>1. The humanistic implications of the management philosophy.</td>
</tr>
<tr>
<td></td>
<td>2. The cultural values or historical context represented by the old houses.</td>
</tr>
<tr>
<td></td>
<td>3. The expression of the positive cultural essence of the contemporary society.</td>
</tr>
<tr>
<td></td>
<td>4. The enhancement of the spiritual culture.</td>
</tr>
<tr>
<td>Ideal Concept</td>
<td>1. The enthusiasm (passion) for the preservation of old houses.</td>
</tr>
<tr>
<td></td>
<td>2. The willingness to resolve the problems or difficulties arising from the preservation and management of old houses.</td>
</tr>
<tr>
<td></td>
<td>3. The adherence to the spirit of old house re-use operations.</td>
</tr>
<tr>
<td></td>
<td>4. The old house re-use business continuity planning.</td>
</tr>
</tbody>
</table>

TABLE 1. Rating Criteria for Selecting Examples

Since the planning and implementation of “Old House with New Life”, it has a preliminary achievement in the “fostering of interest”, in particular, in guiding the general public to experience the pleasure and surprise to see re-use of the old house; and multi-cultural interpretation the old house presented has received widespread positive response. In addition, in the promotion activities, students’ competition events were carried on, providing subject guide and curriculum services, but also actively contributed to the linking of stores. In the future, on the aspects of rooting, promotion and marketing, it will be continued to take alliance with other folk organizations, enterprises and operators, and striving for public sector resources, to invest in the management of the brand of “Old House with New Life”. The plans for the next stage are as follows:

- **Promotion of social education**
  To deepen the ancient capital life (or “The Night of the Old House”) experience, cooperated with universities in Tainan Community and other social education groups, associating operators of the old houses to organize “the courses for experiencing in depth of Tainan old houses through study tour: to expand the public “delighted awareness” of the old houses.

- **The store Exchange Network and the establishment of Information Platform**
  We observed from the “Old House with New Life” that in the future if stores of different nature can be re-united and do marketing in the way of cross-industry alliances, perhaps it may contribute to the development of old house living area of Tainan in travel market and the “delightful performance” in local living experience.
c. Training of professionals
Coping with the school curriculum, make the seeds of the concept of conservation of cultural assets be localized and specific, and to train the relevant professionals for the space design and building to open the practical courses for re-use of old houses (not renovation of historic buildings) to nurture the “Delightful factors” for the future urban preservation.

d. Professional technology services
Taiwan in preservation and maintenance of historic buildings has accumulated considerable experience and examples, in the future it will transfer through the information platform experience and knowledge, or provide the old house health clinic services, offer to operators or users of the old houses proposals in the planning, design and routine maintenance, to condense “Delightful knowledge” for re-building the old houses.

e. Tourism Brand and City Marketing
“Stopping by the old house” activities have provided a new concept to the existing patterns of tourism in Tainan, namely, to use “Old House with New Life” to reshape the local cultural characteristics, and promote a series of “Delightful route” and “Delightful spots” for people to re-understand the ancient capital. In the future it may co-operate with the local government putting forward a city marketing proposal with ideal, competitiveness and vision, so that to make Tainan a genuine “Delightful ancient capital”.

4. The Driver to Tourism Development and Constructing Local Identity

4.1.1. THE THEME OF CULTURAL TOURISM IN TAIWAN- DISCOVERING THE NEW CREATIVITIES OF THE OLD CAPITAL

Tainan City boasts a wealth of heritage accumulated throughout Taiwan’s development history as well as the diverse and rich cultures of the ordinary people. In addition to the historical sites, old stores, and local snacks, to guide visitors to experience the essence of the old capital, the contemporary value and the new creativities of the historical preservation displayed can better enable visitors to understand the local characteristics and vitality. Therefore, in terms of tourism planning, the “Old House Workshop,” “Look At Me,” and “Old House-Auditorium of Life,” and other educational activities promoted in the past by the Foundation of Historic City Conservation and Regeneration, as well as the “Craft Tainan” map and related book publications currently undergoing planning shall serve as references for the tourism theme. In addition, Tainan, known for its historical and cultural characteristics, will escape the limited imagination of “trafficking history” and “nostalgia” by displaying how it puts forward “new ideas” as objects for the traditional cultures through “new creativity.” Tainan’s cultural and creativity and design-based friendly atmosphere will in turn increase the tourism appeal.

With urban culture as the tourism theme, in addition to discovering the cultural resources, one should be more concerned about the management of the cultural environment; otherwise, cultural resource depletion or cultural atrophy will eventually lead to the loss of the cultural tourism market. Taiwan’s tourism industry and the NGO and NPO management in the cultural environment setting had little in common in the past. There tourism and cultural resources combined had one-way relationships (sometimes even to the point of infringement!), thus the lack of feedbacks and cooperation attempts. In addition, issues such as how to clarify the position of cultural management, preventing the over-commercialization of the culture itself or becoming a representation of tourism consumption, and even tourism interfering with the essence of the local culture are worthy of study and thought. Therefore, this project is not just about the collection and planning of itinerary locations; it is about achieving the purpose of sustained cultural environment management. Under the premise of the cooperation and mutual benefits of the tourism industry and non-profit organizations, the irreplaceable roles of the NPO or NGO were mentioned. Meanwhile, a creative and forward-looking cultural tourism model was proposed. In the model, in addition to the proposal of the specific itineraries in line with the Tainan cultural travel concepts, the model also served as a platform for cross-industry match and cooperation. More importantly, such a win-win model can be used to further establish the “social enterprises” that adhere to the concept of “cultural welfare” so as to manage the cultural environment in the freely competitive tourism market, provide the capital needed to compete, and obtain the necessary resources.
Heritage as the Beginning of Developing Sustainable Tourism and Constructing Local Identity

4.1.2. THE CONSTRUCTING OF LOCAL IDENTITY AND BELONGING IN TAINAN CITY

Used throughout the social sciences, identity is a term for an individual’s comprehension of him or herself as a discrete, separate entity. In the cultural field, identity indicates the feeling of a group or culture or of an individual as far as she/he is influenced by her/his belonging to a group or culture. Dolores Hayden, an architectural historian, emphasizes the relation between memory and identity. In *The Power of Space* (1995), Hayden corroborates the view that space is harbouring memories, this sustaining identity. She observes, “Identity is tied to both personal memories (where we come from and where we have dwelt) and the collective or social memories interconnected with the histories of our families, neighbours, fellow workers, and ethnic communities.” (Hayden, 1995:9) She also states that urban landscapes are “storehouse of these types of memories”, because of the natural and built environment such as harbours as well as streets, buildings, and patterns of settlement frame the life of people as a whole (ibid.).
The sense of belonging to places involves complicated interactions between the material and mental world. In modern society, people are usually kept isolated and separated from each other and this has caused social atomization. George Simmel is seen as one of the influential urban sociologists who have viewed the city in cultural terms. Particularly, he was concerned with fragmented subjectivity growing in city life. In his famous article, “The Metropolis and Mental Life” (1903), he emphasized the effects of modernity on the nineteenth-century social life, the struggle of modern individuals to maintain their own social individuality. In fact, Frisby notes that Simmel was “the first sociologist to reveal explicitly the social significance of spatial contexts for human interaction.” (Borden, 1997: 313) He did not mainly examine buildings and specific places of the city, but was more interested in the tension between social and individual lives and experiences, the objective and subjective culture.

Since the promotion of the “Old House with New Life” concept by FHCCR in 2008, an amazing design method that intervened with the old house became a new pattern for space reuse. Moreover, Tainan’s unique city atmosphere formed a special kind of spatial atmosphere. In the process of spatial development in Taiwan in the 1990s, the “Eslite Bookstore” took Taiwan by storm through its simple Taipei metropolitan style. Hence, the “Eslite Bookstore” was developed into a specific type of consumer identity and cultural identity. The “Old House with New Life” concept formed with Tainan City as the basis has gradually been transformed into a reformed space in appearance, which has been extended to other cities. Compared to the “Eslite style” that features the commercial and elite characteristics, the “Old House with New Life” conceived in the south has had the chance to return to the “ensconced” essence of life. After this cultural project became a growing trend, it was more important to rethink about the fundamental spirit.

In particular, the “Old House with New Life” proposed involves the substantial inclusion of the old house with the local spatial texture. In the past, walls had been used to express the physical boundaries. The scenarios seen within and without the walls were entirely different, while the gates and walls became the areas of the keenest interest. Now, the city is already without walls, but many old buildings that provide distinctive features for identification are still in all the corners around the city, waiting to play the important role of being identified as the city characteristics.

5. Conclusion

Summarizing all the discussion, we can say that through the concept of the “New Life Old House,” the old houses in new forms spread out one by one in the city in order generate new life in the city. Meanwhile, in the process that the residents and visitors come and go, one should quietly contemplate on the design intervention and the moderation of “excessive: and “inadequate” so as to carefully maintain the most appropriate relationship between the buildings, local residents and visitors. The so-called “appropriate” relationship should be discovered from the aspects of life, which are important resources for constructing local identities. Just imagine the scenario described by a famous writer Wang Wen-Hsing from Taiwan: “In the autumn time, the bedroom facing the east is like the banyan tree outside the window. ...The tree has numerous light yellow leaves. As the wind blows, the yellow leaves fall as if they are pieces of scattered strings.” (Wang, 1978:80)
References


HERITAGE TOURISM DEVELOPMENT AND THE LOCAL COMMUNITY: 
Al-Salt Heritage City in Jordan

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Abstract. The increase in demand triggers the supply to respond to the growing needs of the tourists and the urgency in developing the tourism destination in Jordan. However, development does need allocation of huge budgets and resources. Jordan seeks support and funding from different international agencies and organizations to support tourism development in the country. Al-Salt Heritage City is an interesting case study that has seen some new tourism development projects, especially, projects funded and supported by international donor agencies. However, this study will highlight the local community in Al-Salt in the context of the heritage tourism development and its participation in this process.

1. Introduction

In Jordan the tourism industry is the second largest contributor to the Gross Domestic Product (GDP) with more than %12 contribution and is one of the large employers, employing a total of 147,000 people direct and indirect in the sector, and introduces 5,000 more jobs to the market each year (Jordan Competitiveness Report 2007). According to the statistics of the Ministry of Tourism and Antiquities (MoTA), in 2008 the industry registered an exceptional tourism receipt that reached more than two billion JD’s (MoTA 2008). This number is referred to the development of the international travel and to the increasing publicity of Jordan as a destination of choice and an exotic experience for many tourists from all over the world. Moreover, with the very rich and iconic cultural and natural heritage Jordan has made a competitive destination with strong selling position in the international marketplace (NTS 2004).

Despite the economic downturn worldwide, tourism in the Middle East still performs healthy as the forecasts of the UNWTO shows that the region will keep a decent growth in 2010. However, in the first quarter of year 2011, the break out of the Arab Spring in many Arab countries caused a sharp decline in the number of tourist coming to the region.

On the other hand, the increase in demand triggers the supply to respond to the growing needs of the tourists and the urgency in developing the tourism destination in Jordan. However, development does need allocation of huge budgets to be conducted on national levels. Therefore, Jordan seeks support and funding from different international agencies and organizations. The World Bank, the European Union (EU), the United States Agency for International Development (USAID), the Japan Agency for International Cooperation (JICA), and others are such bodies supporting tourism development projects in Jordan with financial and technical resources. Although Jordan has unique selling cultural resources, such as Dead Sea, Petra, Jerash, Wadi Rum, the holy sites, and other sites, more development is still needed to enhance the quality of these sites to offer quality services while enhance the preservation of this rich and sensitive cultural heritage (NTS 2004).

Many tourism development projects have been conducted in Jordan. However, some of them have added value to the sites and achieved outstanding results. However, failure or fewer achievements were the results, which in many cases were accused to the improper or the lack of community involvement in these projects. According to Hejazeen (2007) in his study “Tourism and Local Communities in Jordan: Perceptions, Attitudes and Impacts” he concluded that the exclusion of local communities from the planning
and management processes of the development projects will minimize the benefits that supposed to be reaped by them.

With its outstanding cultural heritage and breathtaking architectural landscapes, Al-Salt is an interesting case study that has seen some new tourism development projects, especially, projects funded and supported by international donor agencies. This study will highlight the participation of the local community in Al-Salt in the major tourism development projects through assessing their participation and perception.

2. Research Problem

Tourism development projects and their implementing organizations claim about involving the local community in the planning and implementation processes. However, community involvement is still a subject of debate since there are no tools or frameworks to measure and audit community participation in these projects. Issues such as approaches and policies are still unclear areas of community involvement in the tourism development projects in Jordan. This has resulted in the lack of knowledge about the reality of community benefits gained from these projects and their impacts on their livelihood. The Old city of Al-Salt is an example of this situation where community involvement is not verified and audited.

3. Community Participation in Tourism Development

Community participation in tourism development is a critical issue for understanding the nature of development and its sustainability in the future. Therefore communities should be one of the major pillars of any development. Communities and their participation is an active research area for many scholars worldwide and where development goes research on its impact on communities is established since they are considered as major beneficiaries of this development. Therefore to unveil the nature of participation we need to identify first the role of these communities in this process.

3.1. Community and Development

Communities are considered today a major component of a destination. Actually, communities are considered an attraction in itself. In other words, Communities are a basic reason for tourists to travel, to experience the way of life and material products of different communities. (Greg 2000).

In a paradigm of establishing a standard for measuring communities’ opinion on tourism development, Lankford and Howard identified variables influencing communities’ attitude toward the impacts of tourism on their locality. The following variables are the outcome of their research analyzing all literature related to this subject up to 1994:

- Length of residency: Individuals, who have lived for longer period of time in a given community, tend to be more negative toward development.
- Economic dependency on tourism: The Individuals benefiting financially from tourism are more likely to favor further tourism development.
- Distance of tourist (site) center from the respondents’ home: Those living further from the activity are generally more in favor of development.
- Resident involvement decision making process: The more involved the residents are in the decision-making process, the more they approve of development.
- Birthplace: Research has suggested that the birthplace of an individual affects his or her opinion toward tourism development.
- Level of knowledge: One’s general knowledge of tourism influences his or her attitude toward development.
- Level of contact with tourists: Direct contact with the tourists can have a negative or positive impact on the resident’s attitude.
- Demographic characteristics: Factors like gender, age and other personal profiles play a role.
- Perceived impact on local outdoor recreational opportunities: When tourism limits a resident’s access to local outdoor recreation, he or she forms a negative opinion of existing activity, and, therefore, of further development.
- Rate of community growth: Normally, residents tend to be more in favor of development when the rate of growth of the community increases as a result. (Lankford and Howard 1994)

3.2. Community Needs and Priorities

Community needs and priorities in the Jordan’s National Tourism Strategy are stated under the social equity of the strategy with the following main statements of tourism in relation with the communities in Jordan:

- Tourism should target the citizens and communities of Jordan as its primary beneficiaries by providing income generation and employment opportunities and by contributing revenue to government programs that support quality of life, environmental excellence and societal development.
- Tourism should contribute to poverty alleviation by implementing the recommendations of the World Tourism Organization’s ST-EP (Sustainable Tourism-Eliminating Poverty) initiative.
- Tourism should be inclusive and involve people, culture and communities.
- Tourism policies should always consider social impacts and the potential deterioration of underlying resources and should plan to minimize them.
- Tourism enterprises should invest in skill development and training to enhance human resource development and capacity building.
Heritage Tourism Development and the Local Community: Al-Salt Heritage City in Jordan

3.3. COMMUNITY PARTICIPATION

Community participation is a term discussed and presented in different tourism development projects in Jordan. However, it is important to understand the meaning of this term and its perception and definition by different organizations. The World Bank published the "Participation Source Book", adopting the definition of the Bank’s Learning Group on Participatory Development which states that "Participation is a process through which stakeholders’ influence and share control over development initiatives and the decisions and resources which affect them" (World Bank 1996).

Charles Abrams in his book "The Language of Cities" defines community participation as, “the theory that the local community should be given an active role in programs and improvements directly affecting it” (Abrams 1971). According to Nick Wates in his book "The Community Planning Handbook" the word participation can be defined as “the act of being involved in something” (Wates 2000). On the other hand, Nabeel Hamdi defines community participation as a powerful idea which “refers to the process by which professionals, families, community groups, government officials, and others get together to work something out, preferably in a formal or informal partnership” (Hamdi 1991).

While community participation sounds obvious, it is yet wrongly understood by many organizations and even local communities themselves. This has been highlighted by Burns and others that many organizations state they have a community participation strategy when they mean they have a consultation strategy. Therefore, communities should have an active role and a significant degree of power and influence to state that there is community participation in the project. In short statement, they define community participation that “it concerns the engagement of individuals and communities in decisions about things that affect their lives” (Burns et. al. 2004).

Community participation in tourism development projects is defined differently by different agencies according to their project policies and their general approaches in conducting projects at the local level. Also the government role and local non-governmental organizations role in advocating for a better involvement can drive their role of participation for different levels. Community participation is perceived through the ICOMOS International Cultural Tourism Charter (1999) “Principle 4” which states that “host communities and indigenous peoples should be involved in planning for conservation and tourism”. In the other hand, it is viewed by other agencies as a complete ownership of the project by the local community.

3.4. IMPORTANCE AND INTERNATIONAL PERSPECTIVE

There is no agreement among planners and professionals about the contribution of community participation to improving the lives of people, particularly the poor and disadvantaged. Some completely dismiss its value altogether, while others believe that it is the ‘magic bullet’, that will ensure improvements especially in the context of poverty alleviation. Despite this lack of agreement, community participation has continued to be promoted as a key to development (Rifkin 2002). Others see that without community sustainability, tourism development cannot be expected to be sustainable as argued by Taylor (1995:487) that, "the concept of community involvement in tourism development has moved nearer to the center of the sustainability debate”.

Community participation in tourism planning can also build on the store of knowledge, insights and capabilities of the different stakeholders, and the sharing of ideas among these stakeholders can result in a richer understanding of issues and might lead to more innovative policies (Roberts and Bradley 1991).

Today involving local communities is considered by many international organizations one of the most important aspects of sustainable tourism and a key indicator of measuring the impacts of the industry and its sustainability (WTTC, WTO & Earth Council, 1996; WTO & UNEP, 1998).

In development projects there are different stages in the timeline of any project were it starts with planning and ends up with results. Community participation levels can be identified in different phases and stages within a project.

Different models for the levels of participation are explained in different projects and publications. Sherry R. Arnstein introduced a new model called “A Ladder of Citizen Participation” which was published in an article in the Journal of the American Planning Association (1969). In this model she represented eight levels of participation in terms of community involvement in various stages. A model Arnstein created for the purpose of unveiling the manipulation of people in the essence of community participation projects by professionals and policyholders.

Although tourism development projects state the importance of community participation, however, there is a lack of defined assessment measures of community participation. Traditionally, in some development projects in Jordan participation has been assessed in quantitative, numeric forms, such as stating how many people attended a meeting or an activity. The problem is that attendance does not mean participation since some people might be attending but have no idea about what is going on or understand why they are taking part. Even though, in some projects asking local communities about their ideas and comments does not even mean a full participation or a decision making activity.
Today with the hundreds of tourism development projects in Jordan, there is an urgency to develop community assessment tools to hold development agencies and projects accountable and a tool to audit and demand active participation for communities in these projects.

4. Al-Salt Heritage City

4.1 ABOUT THE CITY:

Located 30 km. north-western Amman, Al-Salt has a distinctive strategic location since it is on the old highway leading from Amman to Jerusalem through Wadi Shueib and overlooking the Jordan Valley (see fig. 1). The geographic location gave the city a unique climate and a fertile land with ample springs. All such conditions were the reason behind people interest in different periods to settle in the area and form agricultural communities and build urban fabrics (Khraisat1997).

Al-Salt has a profound old history. The archaeological discoveries in Al-Salt unveiled several occupational levels of early settlements during the Chalcolithic, Neolithic and Iron Ages, and during the Roman, Byzantine and Islamic periods till present (Khraisat1997) & (Al Ta'i 2004).

Al-Salt lived a period of significance throughout the Nineteenth Century and the beginning of the Twentieth Century during the Ottoman rule in Jordan. A position placed Al-Salt, during that period, as the principal governing center for the province and the neighboring areas. Moreover, Al-Salt was a top candidate to be the capital of the proposed independent state of East Jordan, however, Amman was selected instead due to its center position in the region, and thus have seen extensive development as a capital, where Al-Salt has preserved its traditional nature and culture (Al Ta'i 2004).

The main archaeological treasures and features of Al-Salt includes; the Castle of Al-Salt, the Tell, the Cemetery or Khirbet An-Nabuls, Safout, Khirbet Zayy, Ain Al Basha, Khirbet As-Souq, Khirbet Ayyoub, Khirbet Hazeer, Khirbet Ad-Dir, Dir Alla, Al Zarah, and Bethany or the Baptism Site (Al Ta'i 2004).

In reference to a study conducted in a joint venture of COTECNO with ABT ALCHEMIA CDG MGA-May 2005, Al-Salt has a population of 110 thousand with a high density of 342.6 Km2 were number of population was doubled through the last decade with a %10 growth. The youth with less than 19 year old represents %45 of the total population in Al-Salt. Male represents %51 of the population and female represents %49, and in general the employment rate among the population represents % 34.4 and %10 represents female employment. Most of the employment is public sector based and in the Jordanian Armed Forces with %16.

Moreover, the workers in the trade reached %13.4, education %11 with a notification that female employment is mostly represented in the educational sector with %34. (USAID et al 2009).

There are no much data or statistics about tourist visiting Al-Salt other than the monthly statistics of the Al-Salt Archaeological Museum collected by the Ministry of Tourism which shows a total of 1,574 visitors to Al-Salt Museum with 941 Jordanian Visitors and 633 foreign visitors in 2009 according to MoTA.

4.2 TOURISM DEVELOPMENT PROJECTS IN AL-SALT:

There are several tourism development projects that can be identified in Al-Salt. These projects are conducted by different organizations such as the following:

- The Third Tourism Development Project funded by the World Bank:
  Entitled as “Cultural Heritage, Tourism and Urban Development Project” (2007). Particularly, the aim of the project in Al-Salt is to preserve the identity of the city and to utilize its tourism potentials in order to promote trade, investment, and tourism development (see fig. 2). The project consists of architectural refurbishments, building the capacity of establishments, develop local economy, and establishing Al-Salt Heritage Fund (World Bank 2007).

- Old Al-Salt Center Development Project “JICA Project”:
  This project was started in 2004 It is implemented by the Ministry of Tourism and Antiquities (MoTA) for developing the city center to be an open museum. This project consists of developing several panoramic areas, rehabilitation of courtyards, passages, and steps, rehabilitation of Abu Jaber heritage building (see fig. 3, 4, 5) to be a local museum of history and a visitor center for the city (see fig. 6). (Tanaka et al 2006).
5. Research Strategy

Research within communities and assessing their participation in development projects is a complex topic. However, as we highlighted before that such complexity is common in all of the destinations and from the reports of the development agencies worldwide. In the other hand, development attached within the realms of cultural sites is a more sensitive issue than other areas of urban forms, especially when it comes to sites and cities that are still breathing with people living within their walls and under their roofs. This is the case with the people and their own daily life. Therefore, to get in-depth knowledge about this topic and to achieve the objectives of this research, a case study approach was employed represented by the Old City of al-Al-Salt.

5.1 RESEARCH QUESTIONS:

The main aim of this research was to investigate the participation of the local community in tourism development in Al-Salt. To achieve this systematically, the research was guided by four inter-related research questions:

1. What are the views of the local people in Al-Salt on the importance of tourism and its contribution toward community development?
2. What are the views of local people toward tourism development in Al-Salt?
3. What are the views of local people about their participation in tourism development projects in Al-Salt?
4. What is the participation level of the local community in tourism development?

5.2 POPULATION OF THE STUDY

The total population of the study was 170 individuals who were willing to participate. The questionnaire was mainly distributed along the Hammam Street and in the downtown in general and at the Balqa’ Applied University to reach a random respondents from residents of different areas in Al-Salt other than the down town. However, from the 170 questionnaire handed to the respondents 11 where excluded from the analysis due to many gaps. Therefore a total of 159 were usable for the analysis with a response rate of 94 percent. The majority of the sample was less than 25 years old with 53.5 percent of the total respondents, and there was a roughly even distribution of men and women with 52.2 percent for men and 47.8 percent for women. The Bachelor was the dominating educational level with 85 respondents that represents 53.5 percent of the total, also 20.1 percent holding a college degree, 5.7 percent having a graduate degree, and 18.2 percent with a high school level and 2.5 less than High School. Respondents’ employment was mostly in the public sector with 28.3 percent and 15.7 percent
with free work or private business; however, 40.3 percent were still studying. Moreover, the majority of respondents were with employment based in Al-Salt with 49.1 percent.

5.3 RESULTS AND DISCUSSION

In order to achieve the aims of this research and to verify and answer the questions of this research, the questionnaire was articulated into two major sections that are discussed in details in the following paragraphs. Moreover, the questionnaire distributed was translated into Arabic to avoid the language barriers of understanding the English version and in order to make sure the research is collecting more accurate data from respondents.

Respondents were asked to rate their quantitative survey responses on a five-point Likert scale as follow:

1 = Strongly Disagree
2 = Disagree
3 = Don’t Agree/ Don’t disagree
4 = Agree
5 = Strongly Agree
Section I: Overall attitude toward tourism:

Research Question 1: What are the views of the local people in Al-Salt on the importance of tourism and its contribution toward community development?

Figure 7. A view of Al Hammam Street after development based on USAID and MoTA work
Respondents were asked to express their opinions on the impact of the tourism industry on a variety of areas. The significant result from this section indicated that the overall respondents are generally favorable to tourism and demonstrated common recognition about the positive impacts of tourism on Al-Salt.

These positive results indicate that the community in Al-Salt understands the socio-economic significance of tourism and its potential contribution toward the development of the city. To some extent this is a sign of awareness from the local community in Al-Salt about understanding the benefits of tourism and the responses reached almost the Agree level with a 3.8 in terms of developing employment opportunities and enhancing income and standard of living in Al-Salt. It is important to point out that these results are in line with a sector that is still in the preliminary stages of development in Al-Salt. Another important indication from the results that tourism has a positive impact on the image of the city and preserves its soul and cultural landscape which means that the development conducted in this area is accepted from the community especially when it comes to protecting the pride of the city’s important heritage buildings and monuments.

The importance of the overall attitude of the community toward tourism is that participation with awareness will enhance the results and support the importance of community involvement in decision making as they know what tourism brings to their community. Such a situation could make the task of tourism development projects easier with a community that has some awareness and knowledge.

Section II: About Tourism Development and Community Participation:

In this section the questionnaire is structured to answer the research questions related to community participation. Therefore, three themes where divided to cover areas of organizations and development projects, communities role in development, and the levels of participation.

Theme I: How do you evaluate the role of the following entities in tourism development and their contribution in development programs and projects?

This theme is set to answer the second research question:

Research Question 2: What are the views of local people toward tourism development in Al-Salt?

In this theme respondents were asked to evaluate the performance both tourism development projects and the related entities. Respondents were neutral about evaluating the performance of the entities related to the tourism development in Al-Salt. The community is mostly uncertain about the role and performance of the mentioned entities. However, Donors and International Development Agencies were registered the highest mean with 3.4 that is higher than what the Ministry of Tourism with 3.2 mean and the Balqa’ Tourism Directorate and Al-Salt Development Corporation with almost equal mean of 3.1. Moreover, the least recorded mean was for the Municipality of Al-Salt. This could indicate that the community is not very satisfied about the performance of the local entities in tourism development.

However, The projects of developing Abu Jaber Museum, developing touristic lookouts, cleaning the facades of the heritage buildings, developing the public spaces and forums, Developing Al Hammam Street, signage, renovation of Al-Salt Grand Mosque, and rehabilitating the area of Oqba Ibn Nafi’ recorded a mean of almost 4.0 which is the “I Agree” it was useful and hold a positive attitude toward the current achievement in these projects.

This is a good indicator that the community is somewhat with the plans and some projects conducted. However, an interesting result is the Tourism Trails Project, which recorded less than other project works with a mean of 3.7. This is important result because the tourism development projects and their administrators consider that this is the most important project in Al-Salt along with Abu Jaber Museum. However, it is early to fully evaluate the final result of this project as it is still in its final stages and the benefits that could be reaped by the community are still in the go.

Theme II: Community Participation in Tourism Development in Al-Salt:

This theme is set to answer the third research question:

Research Question 3: What are the views of local people about their participation in tourism development projects in Al-Salt?

In this theme respondents were asked to evaluate the state of their participation in tourism development projects and their related activities. Respondents were neutral about their knowledge of the tourism development in Al-Salt, the provision of information from the development projects and about their state of involvement with a mean of around 3.0 and with a standard deviation of 1.15 which indicate some variance in responding to this question. However, the general sense is that participation is not fully recognized as real participation from the sample. Moreover, this is more evident from the fifth question which explores the participation of the community in any activity which recorded a mean of 2.69 and demonstrate that the community is still not recognizing their state of
participation in the process of development (see table 1).

In terms of the role of the Municipality in helping the community to participate, respondents were not very satisfied. The role of the Municipality as a local agent and a mediator of the tourism development in Al-Salt should be more involved in the attachment of the community with the development of their own city. From the field work conducted many respondents expressed a negative image of the Municipality and its role in the process. This problem could be more on the surface once licensing and managing tourism related facilities developed in the city. Therefore, the Municipality should evaluate their role and find the gaps in their work and create more outreach channels with the community in order to have an active role in engaging the community with development through active participation. This problem is also to some extent evident when it comes to the donors and international development agencies as the mean was around 3.0 with a standard deviation of 1.24 which indicates a variation in the data collected and the community has some different

<table>
<thead>
<tr>
<th>Statements</th>
<th>Mean</th>
<th>Std. Deviation</th>
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<tbody>
<tr>
<td>I have enough knowledge about tourism development in Al-Salt</td>
<td>3.0692</td>
<td>1.13695</td>
</tr>
<tr>
<td>I think the current tourism development projects are suitable to Al-Salt</td>
<td>3.5660</td>
<td>1.05859</td>
</tr>
<tr>
<td>I think the Municipality of Al-Salt is helping the community to participate in tourism development in the city</td>
<td>2.8428</td>
<td>1.19881</td>
</tr>
<tr>
<td>I think the local community in Al-Salt is involved in tourism development in the city</td>
<td>3.0440</td>
<td>1.15477</td>
</tr>
<tr>
<td>I participated before in activities related to tourism development in Al-Salt</td>
<td>2.6918</td>
<td>1.23221</td>
</tr>
<tr>
<td>I feel that I can make a significant contribution in tourism development in Al-Salt and I am willing to participate</td>
<td>3.7358</td>
<td>1.10495</td>
</tr>
<tr>
<td>I am with women participation in the tourism development process in Al-Salt and in working in the field of tourism</td>
<td>3.8302</td>
<td>1.15401</td>
</tr>
<tr>
<td>I think Donors and International Development Agencies managing tourism development projects do listen to the community opinions and their needs</td>
<td>3.0314</td>
<td>1.24992</td>
</tr>
<tr>
<td>I think tourism development projects provide the community with enough information about their plans and programs</td>
<td>3.0818</td>
<td>1.26775</td>
</tr>
</tbody>
</table>

**TABLE 1. Community Participation in Tourism Development in Al-Salt**

<table>
<thead>
<tr>
<th>Scale</th>
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<tbody>
<tr>
<td>1</td>
</tr>
<tr>
<td>Male</td>
</tr>
<tr>
<td>Female</td>
</tr>
</tbody>
</table>

**TABLE 2. Sex * Women Participation_Q7 Crosstabulation**
views on this regard. However, from the analysis of this question it reveals that more than %42 agree and strongly agree, %24 neutral, and %33 disagree and strongly disagree. This indicates that some people are more aware of the development and had some experience with the development agencies.

In another sense, in question number 7 about women participation, there is an interesting agreement among male and female respondents about supporting women participation. This is a good indicator from the community about the importance of women role and their participation in tourism and its development (see table 2).

Theme III: Level of Community Participation in Tourism Development
This theme is set to answer the fourth research question:

Research Question 4: What is the participation level of the local community in tourism development?

In this theme respondents were asked to choose one level of participation from 1 to 8 which they think it represents the current situation of community participation in tourism development in Al-Salt. The dominant levels recorded were less than 6. This indication as linked with Arnstein’s “Ladder of Participation” shows that the levels of community participation are in the lower levels of the ladder and depict non-real participation (see table 3).

In reflection with the Arnstein’s ladder of participation the data could be presented to reflect the power levels of the community. From the three major components of the ladder, tokenism recorded the highest frequency of 100 and a 62.9 percent. In the other hand, Non Participation ranked second with 44 frequency and 27.7 percent. The least recorded was the citizen power which indicates that some people see a sense of community power in decision making due to their own believes and understanding. Also under Citizen Power component it is clear that only 7 respondents feel participation based on partnership with the community (see table 4 and figure 8).

In order to understand the relationship between gender and level of participation a cross tabulation from SPSS was generated (see table 5). In general, there are no significant differences in the levels of participation between male and female. This creates a sense of common understanding in the community and indicates that female has a role to play in tourism development in the future.

5.4 CONCLUSION
As per to the descriptive analysis presented previously the research revealed that most respondents are favorable toward tourism and that tourism is considered as an important sector to the community with its socio-economic impacts. The community would like to see more tourists coming to their neighborhood. Moreover, tourism is praised to be a catalyst for developing the image of Al-Salt with more facilities, infrastructure developed while cultural heritage and the soul of the city are respected.

Employment and income generation are areas to flourish with more tourism business to be driven to Al-Salt, which is an area that needs to be experienced so the community can believe in more. Although, development fostered was somewhat appreciated by the community, the local entities and the projects managing organizations are not. Moreover, it was found that low levels of participation were recorded even from the direct beneficiaries of these projects due to lack of knowledge and week communication and follow up with the community. Respondents were not very satisfied or somewhat neutral about the performance of the entities related to the tourism development in Al-Salt.

The core result of this research is that the community is still not recognizing their state of participation in the process of development. Moreover, community participation is in the lower levels and depicts non-real participation, which indicates tokenism and non-participation in tourism development. This was also emphasized with no significant differences in recognizing the levels of participation between male and female respondents. In the other hand, there was an interesting agreement among male and female respondents about supporting women participation.

5.5 RECOMMENDATIONS AND SUGGESTIONS
In light with the research findings it could be concluded that a set of recommendations and suggestions could be drawn for future considerations and further research areas:

1. Awareness should be the first target of development projects in order to ensure that the community understands the importance of tourism and the importance of the projects that will be conducted in their neighborhoods. This can be achieved through conducting workshops, community meetings, and other events that aim to communicate the important messages to the community.

2. It is important to have a better and more active role of government entities in both national and local levels to ensure community participation is being a pillar in the tourism development projects. Such entities mainly seen by communities as mediators and first-responsible bodies in communicating the benefits to the community.
3. Tourism development projects and their development agencies should develop a clear plan for involving local communities in their projects. A transparency is a must for communities in order to judge on the development being fostered. Therefore it should be an essential part of any development plan to have a full community outreach plan, an involvement statement and an action plan. This will reflect better results to these projects and develop a systematic community participation approach in tourism development not only in Al-Salt but in Jordan as a whole.

4. A local committee should be established for each project to monitor the community participation and ensure a better community outreach. Such committees will be as mediators between the development projects and the beneficiaries from the community in order to establish meaningful participation.

5. Universities and schools in Al-Salt should be more involved in the activities of the development projects as they can give their own local experience and knowledge that will maximize the benefits from these projects. Furthermore, universities could help in conducting more studies in the realm of community participation in tourism development and students could have a real contribution to their community in this field as more research and studies are still needed.

6. In order to monitor and control the participation of the local community in the development process an “Auditing Community Participation” framework is suggested to be modeled. Therefore it is recommended to develop a framework for the participation of local community in tourism development projects as a tool to enhance their involvement in the future. Among the benefits of developing this tool is:

- To create a framework of evaluation for current and future development projects in Jordan.
- To help the community finding new tools for assessment and evaluation of their involvement in the tourism development projects in different phases.
- To enhance the community advocacy toward a better role and decision making in the tourism development projects.

<table>
<thead>
<tr>
<th>Participation Levels</th>
<th>Percent</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Community is controlling the projects and is making the decisions and implement them</td>
<td>0.6</td>
<td>1</td>
</tr>
<tr>
<td>The international agencies are not controlling the community and its decisions</td>
<td>4.4</td>
<td>7</td>
</tr>
<tr>
<td>Community contributes and participates in forming plans and its opinion is seriously taken before implementing the projects.</td>
<td>4.4</td>
<td>7</td>
</tr>
<tr>
<td>Tourism Development Projects managers do listen to the community but the final decision is not for the community</td>
<td>20.1</td>
<td>32</td>
</tr>
<tr>
<td>Decision makers listen to the community and they provide them with information about the projects but it is not guaranteed that the opinion of the community will be taken into consideration</td>
<td>22.0</td>
<td>35</td>
</tr>
<tr>
<td>Only community is informed about the projects and the stages conducted, However, not for the sake of community participation in decision making but for informing them only</td>
<td>20.8</td>
<td>33</td>
</tr>
<tr>
<td>The real aims are not for facilitating community participation but for the sake of solving some problems with the community</td>
<td>6.3</td>
<td>10</td>
</tr>
<tr>
<td>The community does not have enough information about tourism development projects and the community is given information for the sake of convincing them with certain issues</td>
<td>21.4</td>
<td>34</td>
</tr>
<tr>
<td>Total</td>
<td>100.0</td>
<td>159</td>
</tr>
</tbody>
</table>

**TABLE 3. Level of Community Participation in Tourism Development**
### Table 4: Ladder of Community Participation

<table>
<thead>
<tr>
<th>Level #</th>
<th>Level</th>
<th>Frequency</th>
<th>Percent</th>
<th>Levels</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>Citizen Control</td>
<td>1</td>
<td>0.6</td>
<td>Citizen Power</td>
<td>15</td>
<td>9.4</td>
</tr>
<tr>
<td>7</td>
<td>Delegated Power</td>
<td>7</td>
<td>4.4</td>
<td>Tokenism</td>
<td>100</td>
<td>62.9</td>
</tr>
<tr>
<td>6</td>
<td>Partnership</td>
<td>7</td>
<td>4.4</td>
<td>Non Participation</td>
<td>44</td>
<td>27.7</td>
</tr>
<tr>
<td>5</td>
<td>Placation</td>
<td>32</td>
<td>20.1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Consultation</td>
<td>35</td>
<td>22.0</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Informing</td>
<td>33</td>
<td>20.8</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Therapy</td>
<td>10</td>
<td>6.3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Manipulation</td>
<td>34</td>
<td>21.4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>159</td>
<td>100.0</td>
<td>Total</td>
<td>159</td>
<td>100.0</td>
</tr>
</tbody>
</table>

**Figure 8: Levels of Participation**

### Table 5: Sex * Levels Cross tabulation

<table>
<thead>
<tr>
<th>Sex</th>
<th>Level 8</th>
<th>Level 7</th>
<th>Level 6</th>
<th>Level 5</th>
<th>Level 4</th>
<th>Level 3</th>
<th>Level 2</th>
<th>Level 1</th>
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<tr>
<td>Male</td>
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<td>2</td>
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<td>16</td>
<td>18</td>
<td>16</td>
<td>6</td>
<td>19</td>
<td>83</td>
</tr>
<tr>
<td>Female</td>
<td>0</td>
<td>5</td>
<td>2</td>
<td>16</td>
<td>17</td>
<td>17</td>
<td>4</td>
<td>15</td>
<td>76</td>
</tr>
</tbody>
</table>

**TABLE 5. Sex * Levels Cross tabulation**
Heritage Tourism Development and the Local Community: Al-Salt Heritage City in Jordan

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CONTINUITY AND IDENTITY IN CANBERRA:
Can Tourism Development Sustain Intangible Cultural Heritage?

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Is a Thai temple dance performed in a Bangkok hotel heritage; is a temple with no dancers heritage? Or are these aspects of heritage—the built and the ‘intangible’—bound to become static museum pieces or mechanically repeated set-pieces with no ongoing sense of meaning or memory?

These questions are relevant to the use of heritage for tourism, the notion that cultural tourism will provide economic benefit to a community, a region, or a country. But does the development of a heritage site retain, maintain, and sustain its meanings, can the intangible connections and practices continue as living heritage, or do they merely become memories, recorded—to be repeatedly played back to curious or even incurious visitors?

In examining the relationship between heritage sustainability and tourism development, that is the viability of the value to a community of their association with heritage places, I recognise a shift from the cult of the object to social processes and tradition (Fulton 2007:157). This is most clearly acknowledged formally when operating within formal systems, such as heritage significance criteria and community consultation requirements, and seen internationally in the more recent UNESCO conventions (Intangible Cultural Heritage, Cultural Diversity). But it is difficult to know how well this move to recognising community tradition and their intangible heritage survives the pressures of tourism development.

These issues are examined from the perspective of sustainability of tradition as well as economic benefit to the communities in the national capital of Australia, Canberra. Canberra, a planned city, the site selected in 1908 to be the capital city of the newly federated country of Australia (1901), celebrates its centenary in 2013. The city sits over a landscape as a palimpsest with past human activity: of early European settlers from 1820 and of 22,000 years of Aboriginal Australians. In its 100 years as capital, Canberra has become a place of many different cultures—in many ways typifying Australia’s multi-cultural society where a third have been born in another country. This diversity is manifest in many heritage places, stories and activities associated with different communities within the wider Canberra society of 350,000 people.

But will this multi-layering and diversity of heritage remain visible under the pressures of the celebrations and festivities planned for 2013? Does ‘Canberra 100’ provide an opportunity for the current community-based sense of heritage in its variety to flourish and grow given the tourism development expected in that year, when a trebling of visitors from around Australia and internationally are expected; in 2010 domestic and international tourists doubled to 2.5 million visitor nights. Canberra 100 plans include major sporting events, normally held elsewhere, major museum and art exhibitions. Will local heritage be held its own? Two examples of current community-based heritage tourism show both opportunities and risks for them given the likely upcoming domination and focus on Canberra 100.

The first is a project on current rock art conservation in the nearby national park in partnership with the Ngun(n)awal-Ngambri communities of Canberra. Some 3500 Indigenous ‘archaeological’ sites are known in the Australian Capital Territory dating between 22,000 years ago to the recent past. Other places have intangible cultural importance, secret-sacred meaning that has survived in part during the disruption and displacement—and disassociation over the past 200 years of European colonisation. The rock art in the park on the outskirts of Canberra provides visual evidence of the past belief systems and provide an opportunity for reconnection and revitalisation of such intangible cultural heritage. Indigenous Australians, even in urban areas, suffer poor socio-economic outcomes, and this and other projects are being undertaken in partnership with the Traditional Owners. Employment and training
Continuity and Identity in Canberra: Can Tourism Development Sustain Intangible Cultural Heritage?

with the managing authority, as well as heritage grants, enable the local Ngun(n)awal-Ngambri people to undertake their own cultural tourism initiatives. This includes visitor interpretation and guiding, the guiding on the Ngunnawal Trail and the cultural events at the Burringiri Association centre that provide a stronger economic basis for these indigenous groups.

The second example of tourism and local community heritage is seen in the Canberra and Region Heritage Festival held each April for some decades. The Festival in 2011 held 68 events for cultural, Indigenous and non-Aboriginal, and natural heritage with 52 being held by community groups. A number involved the sharing of a particular heritage place accompanied by traditional music, food, dance and other intangible heritage. Some of these events or opening are held throughout the year with an opportunity for extra publicity and recognition during the Festival. Many are only held at the Festival, providing an important source of funding for these small community organisations, recognition for this heritage, and an ongoing connection to that place and its meanings. This Festival is place-centred, unlike the Multi-cultural Festival held in the last summer each year, that is divorced from heritage place yet provides a forum for food, music, dance and story for ‘non-Anglo’ Canberrans.

The potential threat of the Canberra 100 celebrations is a top-down driven tourism development that has a focus of ‘Canberra as capital’, a mono-thematic presentation of the city, that ignores if not hides its diversity. Or will current community cultural heritage tourism activities be able to build and grow on the opportunity the Canberra 100 celebrations presents, rather than being swamped? If a local community is to ‘regain’ or retain their heritage and so sustain it, having a say about how it heritage used, including in tourism development, is essential.

The main strengths of both the Indigenous and Heritage Festival projects are the energy and commitment of local communities to such heritage recognition and heritage tourism. The weakness is a potential for ‘nostalgia’ of ‘freeze-framing’ of the past in the face of visitors—such as temple dancing staged in Bangkok hotels. An acknowledgement of community control of their heritage within a wider tourism development of Canberra 100 celebrations, rather than merely appearing merely as ‘actors playing on the national celebration stage, is essential to a sustainable heritage.

The announcement in April 2011 that that Australian Capital Territory Government will fund a $3.3m Centenary Trail to showcase the ‘Bush Capital’ (affectionate term for the national capital as located inland in the rural countryside) provides one opportunity for community groups to present their heritage, both tangible and intangible together. If however as currently planned, the Trail consists merely of signage and self-drive / walk / cycle touring to places that are not peopled by those with the connections who can relay the meanings, stories, associations with those places, it risks becoming visits to a series of ‘empty temples’.

Yet the opportunity remains to anchor many of these community heritage-based tourism activities in the upcoming Canberra 100, which will have a focus on the political and administrative aspects of the capital. Canberrans suffer from the rest of the 22 million Australians often thinking Canberra is only about the federal government, heard in the nightly news. Connecting with the Canberra communities by means of this centenary and the resulted huge increase of visitor numbers is likely. Regaining and retaining a connection with their heritage and sustaining this heritage will hopefully be enhanced by this centenary, and not disappear ‘after the party is over’.
DEVELOPING SUSTAINABLE TOURISM DESTINATIONS OFFERING AUTHENTIC FOLK EXPERIENCE

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Abstract. In 2004 banglanatak dot com initiated an experimental “Art for Livelihood” project, targeting 3200 folk artists (Patachitra - singing stories painted on scrolls, Baul Fakiri – Sufi music of Bengal, Jhumur – tribal lifestyle music and dance, Chau – tribal masked dance with martial art imbibed, Gambhira and Domni – folk theatre forms) in six economically backward districts of West Bengal. The project primarily aims at enhancing the livelihood basis of the artists while providing a new positive identity to their localities as creative hub, rather than that of impoverished rural villages. The emergence of such new rural creative hubs is in turn gradually leading to the development of new tourism destinations to bring additional income opportunities to the so-far economically marginalized areas. The paper presents innovative strategies for developing villages as heritage tourism destinations. Village of Pingla with 52 Patachitra painter families is attracting regular visitors. Yet, the village is deprived of any major historical sites of interest. Santhal communities in Tunta, not only present folk songs, dance and craft, but also take the visitors to neighbouring 6th century terracotta temples. Result is safeguarding of heritage by community themselves. Much of existing heritage tourism is largely centered on the promotion of historical monuments and sites or static imaginaries commoditizing local cultural traditions. Such tourism models have not necessarily brought expected benefit to the local population. Heritage tourism initiatives have often failed to invest in the capacity building of local human components, especially the poor segment of society. This has led to classical situation where local heritage resources are being exploited by outside business ventures leaving local communities as mere low-end tourism sector ‘labour’. The paper shares successful approaches for placing traditional artistic skill of local population as prime mover of income generation and development of sustainable community led tourism.

1. Introduction

‘Heritage is our legacy from the past, what we live with today, and what we pass on to future generations. Our cultural and natural heritage are both irreplaceable sources of life and inspiration.’ (http://whc.unesco.org/en/about). Natural and cultural heritage sites have always been recognized as the world’s tourism assets. In recent decades heritage tourism destinations are also offering traditional culture as a product. The wide spectrum of living expressions and traditions inherited mostly orally through generations by communities worldwide are providing opportunities of developing tourism. The intangible cultural heritage of people is manifested in the daily life, rituals and festivals of the host communities. Cultural heritage tourism aims at developing tourism beyond individual monuments and includes festivals, traditional crafts, cuisine, festivals, vernacular architecture etc. Visitors enjoy songs, dance, art and craft, participate in rituals and experience and absorb the local culture.

It is being increasingly recognized that cultural tourism may play a positive role safeguarding heritage and fostering socio-economic development. Firstly this extends tourism to lesser known destinations. Development of tourism attracts investment in infrastructure. Cultural tourism creates new markets and audience for local art and crafts. The folk artists and crafts persons earn from sale of traditional crafts, performances, dissemination of oral knowledge, collaborations and exchanges to take the traditional art forms into and contemporary creative expressions. The community at large earns by offering tourism services ranging from boarding, lodging, tour guidance, transportation etc. Increasing opportunities of performance and income renew the community’s interest, especially that of the youth, in their own traditions. There is greater ownership on heritage and traditions. In recent years the role of tourism in eradication of poverty has received increasing attention from various agencies like the World Bank, regional development banks, the UN agencies and others working to alleviate poverty. The World Tourism Organization (UNWTO) has promoted poverty alleviation as a major objective of sustainable tourism development. (UNWTO, 2011) Despite its professed benefit for poverty alleviation, employment generation and strengthening of cultural
Developing sustainable tourism destinations offering authentic folk experience

Developing sustainable tourism not only for preservation of cultural heritage and synergise cultural and economic development leading based approaches. The organisation’s vision is to foster pro-poor growth using culture pathway for rural development. Poverty of the practitioners. This large pool of creative due to the lack of public attention and the absolute once-vibrant tradition are however being obliterated practices and expressions. (banglanatak,2011) These there will be potentially as many varieties of cultural 4635 communities across the country, suggesting investigation by the Anthropological Survey of India customs, rituals, artifacts, performing arts etc. The of diverse traditional cultural expressions including with some 638,000 villages, India is a great repository millennia of history, 28 states and 8 union territories marginalized/ lowest sections of the society.  With five arts and cultures, which are mostly practiced by the realized that rural India is also a hub of traditional approaches is likely to become a successful case of sustainable cultural tourism.

2. Heritage & Livelihood – a Case Study from India
In India, rural communities constitute 60% of the country’s entire population and 75% of unemployed people. 45% of rural population is reportedly not formally educated. Despite an important sum of government budget devoted to rural development, much remains to be done in terms of basic infrastructure, employment, health, education and the overall well-being of rural population. Stigmatized with the image of poverty and backwardness, it is seldom recognized that rural India is also a hub of traditional arts and cultures, which are mostly practiced by the marginalized/ lowest sections of the society. With five millennia of history, 28 states and 8 union territories with some 638,000 villages, India is a great repository of diverse traditional cultural expressions including customs, rituals, artifacts, performing arts etc. The investigation by the Anthropological Survey of India conducted between 1985 and 1992 identified some 4635 communities across the country, suggesting there will be potentially as many varieties of cultural practices and expressions. (banglanatak,2011) These once-vibrant tradition are however being obliterated due to the lack of public attention and the absolute poverty of the practitioners. This large pool of creative talents needed to be tapped into to offer another pathway for rural development.

banglanatak dot com, a social enterprise in India, works with a mission to foster pro-poor growth using culture based approaches. The organisation’s vision is to synergise cultural and economic development leading not only to preservation of cultural heritage and diversity but also facilitating sustainable development of people. The flagship initiative of the organisation ‘Art for Livelihood (AFL)’, initiated in 2004, aims at utilizing the potential of a community’s intangible cultural heritage (ICH) - skills like performing arts and crafts - for creating sustainable livelihood opportunities. The initiative demonstrates the potential of intangible cultural heritage as social and economic capital.

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empowerment. International Institute for Culture, Tourism and Development (IICTD), London Met University, was a partner in research on possibilities of developing cultural tourism. The project primarily aimed at enhancing the livelihood basis of the artists while providing a new positive identity to their localities as creative hub, rather than that of impoverished rural villages. The project adopted a holistic methodology consisting of: baseline study on Knowledge, Attitude and Practice of the practitioners; training of the artists for quality improvement of performance/production, as well as in basic business skills; creation of Self Help Groups (SHGs) and opening of the bank account for each of the SHGs; the provision of health insurance to the artists and their family members; textual as well as audio-visual documentation on the art forms; and finally, the creation of direct market linkages and development of new audiences. Development of cultural tourism targeted taking people to these lesser known areas, expand the benefit of Art for Livelihood initiative to wider community and create incentives for community led action for preservation and protection of heritage. The project has led to increase in average monthly income from 8 Euro in 2004 to 50 Euro in 2010 for the 3200 beneficiaries. 30% are earning 100 Euros per month. The project has helped hitherto marginalized communities to gain confidence in their artistic skills and take part in the development process. Quality of life indices has improved. Percentage of household having sanitation has increased from less than 10% to above 85%. 95% of the children of the beneficiary families are going to school.

3. Challenges and Issues in developing cultural heritage tourism

Loss of heritage is a barrier in developing cultural heritage tourism. Living heritages across the world are getting obliterated as they have lost relevance in the contemporary way of life. Sites of natural heritage are threatened owing to factors like deforestation and pollution. Historical monuments, temples, palaces and buildings are often in a state of neglect. Establishing a comprehensive overview of cultural resources is a challenge in most countries. In India for example, 3667 monuments of national importance are under the direct responsibility of the Archaeological Society of India. Besides these the state governments protect 3573 monuments. There are large number of monuments outside the purview of ASI or the state governments. There is no comprehensive list of unprotected monuments in India. There are many historic structures belonging to various Government agencies like the Central Public Works Department, the Indian Railways (including two world heritage sites), the army and the navy. (banglanatak,2011)

Another problem is the lack of information on the oral traditions or on the practitioners of art and culture. There are multiple studies and research papers on the heritage sites and traditional art forms, but such data is usually scattered among various institutions. Absence of a comprehensive overview deters planning efforts. In India, while crafts forms are better inventoried, thanks to the efforts of institutions like Development Commissioner of Handicrafts, there is dearth of information on the diverse genres of performing arts and the artists.

Lack of understanding on the value of heritage among the local community is often a limitation. Villagers take little interest in protection or maintenance of historical monuments. The young are not interested to learn traditional arts. Songs, dance styles, weaving and craft making techniques are lost with death of the living heritages. The cradles of traditional culture are often geographically isolated and lack basic infrastructure like transportation, sanitation, accommodation, waste management etc. Many communities live in fragile environments and high footfalls pose threat of environmental damage.

An oft raised concern is commoditization of heritage and loss of authenticity in attempts to cater to market demands. This is often the result of lack of control or participation of the artist community in developing tourism packages. The result is ‘fixed’ staged performance. The artists have limited repertoire and a few representative styles are on offer. Another problem is introduction of competition for the limited income. Tourism also poses the risk of jeopardizing the social fabric by importing of bad habits (e.g. drug abuse and alcoholism) and increasing vulnerability to violence against women and children. Making community an active stakeholder in the tourism development process is imperative to address the afore-mentioned issues. As elaborated in the next section, it is important to establish a process where the village artists become cultural producers instead of mere cultural representatives of the art forms. It is thus critical to invest in the people to empower them to re-invent their tradition, control the artistic narrative produced, conditions of production, interact directly with the consumers ‘of their cultures, and in doing so, reflexively articulate their own histories’. (Tamar Gordon,2010)

4. Roadmap for developing community led cultural tourism
Banglanatak has evolved a model for community driven heritage development which nurtures the local cultural forms, establishes community based decision making structures, inculcates entrepreneurial skills and encourages creativity and innovation. Key steps are

- Mapping skills and resources
- Organizing people for art
- Strengthening art & craft skills
- Exchange & Collaboration
- Capacity building for tourism
- Documentation & heritage interpretation
- Developing centres for practice, dissemination & promotion
- Marketing & Promotion

4.1 MAPPING SKILLS & RESOURCES
The first step is to draw up an inventory of the art forms and artists to prepare a road map to develop heritage tourism and other creative industries based on intangible cultural heritage. Lack of data and information deter drawing up effective plans for revival and revitalization. Lack of comprehensive information on the geographical spread of folk artists, their number and their level of skills leads to lack of support. Mapping artist communities and identifying the change makers and process owners from among the community is important. A database of skills helps to plan and improve the overall tourism experience in the communities. A baseline assessment of the wider community’s understanding of tourism is also important. Besides skills mapping, it is also important to identify elements of built and natural heritage in order to develop a regional plan for developing tourism. While developing villages as tourism destinations, Banglanatak worked with local experts and IICTD, London Met University, to plan tourism itineraries trails for visitors.

4.2 ORGANIZING PEOPLE FOR ART
Revitalizing and reviveing heritage skills as means of livelihood necessitates mobilizing changes in mindset and attitudes as the folk artists become cultural producers. It is important to develop community based structures for decision making and sharing of income. Banglanatak formed Self Help Groups (SHG) or Common Interest Groups (CIG) based on the art traditions to initiate collective action. After formation of SHGs, bank linkages were facilitated. These groups are the building blocks for micro enterprise development. Activity Clusters were then formed to create professionally managed and self reliant community enterprises. The approach strengthens community participation and facilitates dovetailing with opportunities for micro and small enterprise development offered by Government schemes. In the Art for Livelihood Project, six activity clusters have been developed. These are co-operative structures comprising of 233 Self Help groups. There are 2904 men and 329 women. The SHGs have been provided with instruments, costumes, masks and other accessories.

4.3 CAPACITY BUILDING IN ART & CRAFT SKILLS
Comprehensive training and capacity building programme is needed for strengthening basic performance skills as well as capacity building of the artists to innovate new ways of rendering the art forms. In Art for Livelihood Project, decentralized training at the village level was conducted under the aegis of the living legends Guru (Teacher) of the art forms for widening and strengthening the skill base to the Shishya (Disciple) to establish a Parampara (Practice), where the knowledge and skills are passed on to the next generation. The folk artists are required to be equipped with new skills for performance. The challenge in developing creative industries based on heritage is to create new markets for traditional heritage. Banglanatak uses the strategy of facilitating exchange between the practitioners of folk art and contemporary art and theatre directors, musicians, composers, new media artists and designers. These workshops facilitate an understanding of the dynamics of culture, place and society in different environments. The folk artists gain confidence and improved ability to understand their own cultural context and to further innovate. Exposure visits is organized to various festivals in India and abroad. The process empowers the folk artists with confidence and better understanding of audience and markets. hey are artistic in the modern sense. They become cultural entrepreneurs who understand markets.

The above photo shows Chau dancers. Chau dance of Purulia, now part of UNESCO’s Representative List of Intangible Cultural Heritage, is a vigorous form of martial dance and drama popular in the Chotonagpur area in Eastern India. Beautiful rhythmic patterns and vigorous dance movements, masks and brightly coloured ornamented costumes worn by the dancers have made Chau dance extremely popular art form. When the project started, however, the Chau groups were mostly in a moribund state. The Chau artists of Purulia are daily labourers, share croppers or bidi (tobacco leaf)-binders. In their day-to-day struggle for life, many of them had stopped practicing their Chau dance. The artists were living in abject poverty. The
illiterate artists were also exploited by event organizers who dole out small payments for shows. Chau dance traditionally used to be performed for hours. The productions were based on mythology and epics. The repertoire was very limited. To appeal to wider range of audience, the Chau dancers have developed short modern productions based on stories from Shakespeare and Tagore and imbibed diverse art forms. The Chau dancers now have a wide repertoire of productions of duration ranging from 15 minutes to one hour. Improved skills, creativity and innovation enables diversification of tourism experiences. As a result tourists come back again and again to enjoy new performances. There is no stereotype or made up imaginaries. With greater participation of youth average age has decreased.
As of 2011, average fee per show has increased from 30 Euro in 2004 to 100-300 Euro in 2010. In 2005, the average number of shows per year was between 10 and 12, while in 2010, 25% groups get 100 shows per year. None of the dancers had electricity at home when the project started while approximately 40% of the members of Chau group have electricity at home. New festivals like Vasanta Utsav celebrating India’s festival of colours Holi at the site of 6th century temples or 100 year old Royal palace are building up economic activity involving tourism as a pivotal point. Product diversification is also important for traditional crafts. The scroll painters of Naya are now using their painting tradition to make a wide variety of products.

4.4 CAPACITY BUILDING FOR CULTURAL TOURISM

Development of cultural tourism expands the benefits of local cultural capital to the larger community. It also promotes greater awareness and ownership in protecting heritage. Capacity building for managing tourism has to be initiated with sensitization of the community on responsible tourism, benefits and pitfalls. The folk artists are not skilled in showcasing their culture and lifestyle for tourists. Capacity building needs to address innovating activity packages for the visitors. Banglanatak has so far worked with the artist communities to plan and organize village tours, arts training workshops, jamming sessions with modern and traditional instruments etc. to enhance the overall tourism experience.

At Pingla for example, the folk painters called the Patuas make natural colours from leaves, fruits and flowers. The Patuas were guided to document their knowledge. The young people learned about making colours and now take tourists in a ‘colour trail’ demonstrating how the colours are extracted from marigold, runner beans, saffron, turmeric, Aparajita (flower), Kundri and then kept in coconut shells mixed with betel gum to thicken their consistency and make them last longer. The photo below shows visitors learning to make natural colours.

Large scale tourism infrastructure development may not be congenial to the cradles of sub-altern culture. Tourism poses threats like pressure on the environment and disruption of traditional life style. To address this, home stay based models or tent tourism may be promoted. The villagers need to be trained in hygiene, cleanliness, food preparation, first aid, waste management etc.

Prior to organizing village festivals banglanatak organizes community forums with the villagers to plan the event. This creates a platform for setting expectations. A management team is formed by the villagers and they oversee the entire activity.

4.5 HERITAGE INTERPRETATION

Information about the destination and the experience offered is critical for drawing tourists. Unfortunately insufficient information is available on folk heritage and sub alatern culture. Documentation of oral traditions is the key to facilitating heritage interpretation. The aging artists are the living repositories of knowledge and skills. With their demise styles and techniques of the art forms as well as knowledge on history and evolution of the art forms are lost forever. Documentation not only safeguards the living heritages and restores cultural memory, but plays a key role in strengthening access to information. Brochures, books, audio and video CDs and websites on the art forms need to be developed and widely circulated to build awareness among potential consumers. These products may also be commoditized from where the artists may earn an income. Community participation is critical to identify documentation needs. The Bauls and Jhumuriyas, for example, pointed out the need for having books documenting the lyrics. The Chau dancers identified the need for documenting dancing styles. The process led to revival of lost dance styles like ‘Bagh (Tiger) Chaal (Step)’ or ‘Mayur (Peacock) Chaal’ emulating movement of the animals. Access to lyrics led to improved rendering of songs. The Patuas helped in documenting the mythological tales and this helped the visitors to understand the painted stories even if they do not understand the songs sung in Bengali.

4.6 COMMUNITY RESOURCE CENTRES

As part of the project Art for Livelihood, Folk Art Resource Centres have been developed in six villages. In all cases the land has been donated by the community. These resource centres have emerged as hubs of local culture and pivots for developing tourism. They embody the community’s culture, past and present. The resource centres are becoming seats for practice, preservation, promotion and dissemination of local culture within the villages. They are being used as library, practice and exhibition space. The resource centre at Pingla displays old and new scrolls as well as diversified Patachitra products. The Patuas regularly hold workshops on painting, on Pata songs and on extraction process of natural colours.

The centres are facilitating educational tourism. There is a constant flow of visitors including academics, musicians, film makers, students and others and hence income for the people. Tourists enjoy not only the final product but also the process of production, training, composing, design, mask making etc. There is complete absence of ‘made up’ imaginaries or scripted performance. In this way, cultural tourism
to the villages has slowly emerged as an important offshoot of the Art for Livelihood project.

4.7 MARKETING & PROMOTION

There is little or no awareness on ICH. It is thus important to build awareness on the traditional cultural heritage by promoting the art forms through exhibitions, festivals and cultural programmes. Performances may be organised in schools, colleges and youth festivals to draw interest of the young people who are mostly unaware. As for example, the Baul and Fakirs are wandering Sufi minstrels.

While the art form has won popularity at international level, the larger majority of practitioners was without recognition and had no respect from organizers of the shows or even the audience. After seven years of action, the Bauls and Fakirs from Nadia now enjoy recognition as full-fledged artists. Income per show has increased from 0 – 8 Euro to 25-130 Euro. The number of shows per year has increased from 8-10 to 60-80. New promoters and patrons have emerged and Baul-Fakirs are now featured in the group of Grammy-Award winning artist, Tanmoy Bose, or in the national-award winning film of master film director – Gautam Ghosh.

Television channels now regularly telecast Baul-Fakir music. Golam Fakir, one of the leading singers who used to earn his living by carrying dead bodies from police station to morgue in 2004 is now a celebrity, travelling to Europe, China, Bangladesh. Encouraged by commercial success and new livelihood opportunity, the average age of Baul-Fakiri singers has decreased from 62 to 43 years old. Thanks to the popularity of the artists, Nadia is now emerging as destination of music lovers. And the villagers now proudly introduce their locality as Golam’s village.

The organization of village festivals constitutes a particularly important component of marketing the new tourism destinations. Visitors become aware of the seats of traditional culture. Culture becomes a capital attracting investment. Such festivals also facilitate interaction with musicians, art lovers, art critics, researchers and academicians opening up new avenues. The Art for Livelihood project has established models for developing responsible tourism offering authentic experience of indigenous life.

The above photo shows the colourful Patachitra fair, POT Maya, in the village of the Patuas at Naya in November 2010. This was attended by over 5000 people and brought to the artists a total turnover of 10,000 Euro in 3 days. With a lot of visitors coming over to the villages to stay and experience folk art, the artists feel proud about it and have even taken initiatives in ‘home stay’ based tourism development process.

Banglanatak has also started festivals offering unique tourism experience integrating built, natural and intangible cultural heritage. At Purulia, Basanat Utsav or the onset of spring or “Basanta “ is celebrated with colours in a three day festival held during Holi. The festival has been held at the site of a
seventh century Jain temple, Bandhar Deul and also in a century old palace of the local king. The event is managed by the local community. Colourful dance, lilting folk music, trees laden with the orange flame-of the forest flower and the terracotta temple or the gracious backdrop of the palace provide a beautiful experience. 1500 tourists live in tents and nearby hotels. More than 50,000 local people throng to enjoy the performances.

Tourists enjoyed living in ‘royal ambience’ in front of the Kashipur palace (Figure 4) and reveled in the festival of colours in front of the old Terracotta temple at Chelyama (Figure 5). Prior to these festivals local people attached little importance to these built heritages. The palace grounds were covered with bushes while the temple lay abandoned. The festivals made villagers conscious of their assets. Approximately 1000 tourists from Kolkata and abroad have attended six village festivals organized around the resource centres in past two years. Village tourism has benefited the larger folk artists community. Department of Tourism, Government of West Bengal is sharing information on cultural heritage tourism in its website. Tour operators have come forward to promote heritage tourism. UNWTO is documenting the model as a best practice of developing tourism based on ICH.
5. Conclusion

In all the cases, cultural tourism development was not the primary goal of banglanatak dot com. It has emerged merely as one element of the Art for Livelihood project and only after six years of thorough investment in strengthening social and cultural capital of the folk artists through training, exposure and promotion. Tourism festivals have provided new contexts to revitalise social functions which are obliterated with changing times. Owing to constant creation of new tourism products by the living heritages there are no stereotypes and many people visit the festivals repeatedly.

ICH based tourism has worked towards achievements of the Millennium development Goals of eradicating poverty (Goal 1), promoting gender equality (Goal 3) and fostering global partnerships (Goal 8). Average income of the 52 families of folk painters in Naya village of Pingla is now 120 Euro. 40% of artists are earning in tune of 250 Euro per month. They have learned spoken English to tell non Bengalis their stories. Most of the Patuas now have sanitary latrines at home. 60% have access to electricity. Many of them live in brick houses. Heritage based tourism augments income opportunities for the women. They not only benefit from performance and making of crafts and textiles but also from managing food preparation, boarding and lodging and maintenance of hygiene. The women have gained the confidence to travel alone across the country and the globe. They enjoy greater respect and recognition. The exchanges and collaborations with world artists have fostered new partnerships.

Preservation of heritage is ensuring intergenerational sustainability, where future generations remain capable of pursuing the livelihood based on cultural capital. New income opportunities and enhanced social status thanks to their traditional art and cultural skills have built communities’ pride and ownership in their culture in general. Santhal communities in Tunta, now not only present folk songs, dance and craft, but also take the visitors to neighboring 6th century terracotta temples. The result is the preservation of heritage by community themselves.

Development of cultural heritage tourism with the local community as a key stakeholder thus strengthens the community economically, socially and culturally. Investing in intangible heritage is of critical importance for developing sustainable tourism. The heritage tourism model developed by banglanatak dot com is enhancing local assets, promoting cultural diversity and strengthening capabilities of local communities.
Developing sustainable tourism destinations offering authentic folk experience

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HERITAGE LANDSCAPE AND CULTURAL IDENTITY

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Abstract. Tourists travel for a variety of reasons but one is to enjoy and understand different landscapes. Those may be splendid natural landscapes, or unique because the landscapes reflect the identity and values of cultures. Tourism operators look for what is termed the ‘point of difference’, that is, the unique aspect that will entice visitors. Many outstanding natural landscapes can be found the world over, but the landscapes influenced by cultures possess that point of difference.

Māori culture is reported to be one of the main reasons why people visit New Zealand and cultural identity is the basis of one of the fastest growing sectors of tourism. However, in encouraging tourism, be it about cultural landscapes or those intangible landscapes which can be understood through stories, song, dance, art or other aspects of local cultures and communities, it is essential that the culture itself is not harmed and aspects of value are not belittled or damaged by tourist interest. The culture, community and landscape must be the beneficiaries, not solely tourism, and economic benefit managed carefully.

Tourists travel for a variety of reasons but a prominent one is exploration of unique global heritage landscapes. Those landscapes are development drivers as their preservation and conservation fuel tourism. They may be rare natural landscapes, or unique reflections of identity and values of resident, or past cultures. The philosophies, values and understandings imbedded within the cultural and natural landscapes are a compelling attraction. This paper will explore aspects of the New Zealand, Pacific region landscapes as drivers of development through preservation and conservation.

New Zealand was first settled by Polynesian Māori some 1000 years ago. Māori philosophy and their relationships with landscapes are often masked by subsequent settler values and responses. Landscapes though are part of Māori genealogy and intangible aspects predominate. Understanding is vital: the visible landscape may not reflect deeply held cultural values.

Resource management legislation provides for recognition of Māori landscape relationships as a matter of national importance. The challenge is to enable this to take place, to retain memories and reflect the special sense of place. Two particular work areas are underway to enable conservation interpretation, enhancement and protection of this cultural landscape layer. One is through the work of a Māori landscape architects group, to guide assessment and planning of landscapes based on Māori values and principles, and the other is through initiatives of the New Zealand Historic Places Trust. These initiatives include rehabilitation of traditional buildings and conservation incentives. Such work can enable memories, connections and relationships to be reflected and expressed in each ancestral landscape. In so doing, tourism, as well as those who call the landscape their home and ancestor, can benefit. This in turn can retain and enhance richer resources for sustainable development.
Māori maintain connections through genealogy, which recount ancestral links including the landscape itself. A local mountain is remembered as an ancestor, thus binding a person to those features of permanence. Nature, such as trees, bats and birds may form part of a person’s genealogy. The genealogy is reinforced by traditional greetings and language which repeat the links to both tangible landscape such as a mountain, and intangible aspects such as events and stories that relate to landscapes. Stories of discovery and how the landscape should be respected as a spiritual entity is part of what it is to be a Māori, and the stories are retained as part of heritage.

Place names and intangible landscape concepts adopted by New Zealand Māori echo those of the Cook Islands and French Polynesia, thus connecting cultures in the Pacific landscape. New Zealand Historic Places Trust (NZHPT) and the Māori Heritage Council have a thematic registration initiative, Waka-Wairua, which links to the work of UNESCO and World Heritage inscription (Māori Heritage Council 2009). Hikurangi, for instance, is a sacred mountain in New Zealand. The name (and those of other places) was brought from Polynesian Islands to the north and east, so genealogies connect people to Polynesia. The Māori Heritage Council is coordinating a common heritage listing, based on cultural links. The project aims to integrate physical and intangible connections through the Pacific with the goal of inscribing those sacred places. Such recognition and reinforcement of cultural links could become a catalyst for tourism development, as with many other World Heritage listings.

Tongariro, the mountain sacred to the Tuwharetoa tribe, has its own history and mythology. Tongariro is inscribed on the World Heritage list, for both natural and cultural aspects. Although it is now managed by the Government as conservation estate, it was never intended to be ‘given’ to the Crown: an ancestor could not be given away. It is part of the people. The mountain chain or ‘divide’ has magnificent views and is popular with tourists. The walkway though is threatened by erosion through over-use. As with many precious places, access management for sustainable use is needed.

NZHPT protects landscapes and buildings as well as intangible heritage. Rongopai Marae, an example of traditional building rehabilitation, was constructed as a base for a religious movement last century. The paintings throughout the building portray stories which keep memories alive and serve as an art treasure for visitors. Māori tourism ventures which include or emphasise cultural landscape aspects are being developed and undertaken at the tribal, sub-tribal, trust board and family and individual level. At the tribal level Ngai Tahu Tourism has been leading successful adventure tourism projects for a number of years. They are a sizeable business with a long term focus to provide sustainable returns in order to build tribal capability. There is a tension between the heavy burden of responsibility to provide a profit for distribution to the tribe for education and cultural benefit, and encouraging cultural interpretation which requires intensive staff training each year for their seasonal workforce. Ngai Tahu Tourism are focusing on the opportunity hiking the Holyford Track over several days provides for conveying a deeper understanding of intangible cultural connections with the landscape and train their guides to provide this ‘point of difference’ for hikers.

Ngati Whatua has a cultural tourism venture Tamaki Hikoi. They provide tourists with opportunities to learn about the now extinct volcanoes of Auckland and their connexions with ancestors who lived on those mountains. Otherwise the typical experience for tourists is to be taken by bus to the top of a volcano to look and take a photo, and they are otherwise insulated from the community. In a joint project with Auckland Council Tamaki Hikoi also provide advice to tourists on how to behave on those sites in a way compatible with heritage. The volcano Maungawhau is now regarded as sacred, but once hosted a fortified village where residents presented food tributes to the god who resided in the mountain. A proposal is being developed for World Heritage inscription of the Auckland volcano field, although much more intensive work is required.

The successful Whale Watch venture of the sub-tribe Kati Kuri has its point of difference in recounting stories and genealogy of whales and other wild life which are seen in the coastal waters.

In some places memories of events are so raw and painful that the landscape remains open but unvisited. An example is the Onawe Peninsular where treachery resulted in the slaughter of many people by an invading marauder. A local sub-tribe now manages the area and determines how and who will interpret this sacred site.

Cultural projects are often difficult to develop. A Māori trust board formed a joint venture to develop cultural tourism in their region, with a focus on stories belonging to indigenous people. Through the project the Mangatawa Tourism Venture sought to maintain their connections to a site which had been a fortified village (or pa) on a hill for hundreds of years.
During the initial project conception the Trust did not consult with all family representatives and those overlooked opposed the project. A Cultural Impact Assessment was prepared to respond to their concerns, before applying for resource consent for the project. The response to those cultural concerns acknowledges that all stakeholders must be included in the planning process. A cultural impact assessment has merit for the development of any such venture.

A more recent tourism venture is connected to family members of Ngati Tahinga. The company Pure Cruise takes up to 50 tourists sailing on a 53ft catamaran on Lake Rotoiti. While the venture provides for corporate groups or events, fishing, soaking in hot pools and a simple sail on the lake, they also recount stories of the discovery of the lake, as well as songs and cultural interpretation for their guests. The prior approval of local families was first obtained to recount their stories.

The Dunstan Trail, which was first the walkway route through the high country for Maori greenstone trade hundreds of years ago, is another example of heritage and culture acting as a driver for economic development. The trail became a route for gold discovery by foot and horseback in the late 1800’s. Many of those attracted by gold fever, such as Chinese, stayed on and added their own cultural prints on the landscape. More recently horse oriented cavalcades, which travel over this and similar trails for some ten days at a time, are an opportunity to attract local riders and visitors and keeping the stories from earlier times alive.

The Otago Goldfields Trust promotes 4-wheel drive and walking tours to goldfield sites through the Nevis Valley nearby, following the route once used by Maori, pastoral farmers in the 1850’s and then the supply wagons to goldfields from 1860’s.

Resource management legislation provides for recognition of Maori (specifically) and heritage and landscape relationships as matters of national importance. Such heritage landscapes can then act as a driver for tourism. The challenge is to enable this to take place, while retaining memories and reflecting the special sense of place. Through this legislation an Environment Court decision protected the mountain Te Waka from a wind farm development. Te Waka stands as a symbol for a discovery story and the construction project would have disconnected local Maori from their past.

The work of a Maori landscape architects group aims to guide assessment and planning of landscapes based on Maori values and principles. This will enable landscape architects to recognise the intangible heritage that landscapes may not reveal and find ways to allow connections with place to be maintained and enhanced. It will help to enable integration of legislation which identifies outstanding natural and coastal landscapes, Maori cultural values and sacred and heritage places as matters of national importance. Thus genealogies, memories, connections and relationships may be retained, reflected and expressed in each ancestral and heritage landscape. In so doing, tourism, as well as those who call the landscape their home and ancestor, can benefit.

The New Zealand Historic Places Trust, Māori Heritage Council, tribal and other tourism ventures, Māori landscape architects, ICOMOS NZ and UNESCO all have similar goals. They aim is to protect and enrich cultures, communities and tangible and intangible heritage landscapes, which in turn can stimulate and enable sustainable economic development. In deriving economic benefits from tourism, cultural identity and heritage landscapes must be protected from the negative effects of tourism, so that the integrity of culture, and respect for community values and place is maintained, and that special point of difference remains. One means to ensure cultural values and local identity are protected is to carry out active place management and monitoring, and another is to undertake a Cultural Impact Assessment before any project takes place.
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TOWARDS A SUSTAINABLE TOURISM:
The case of the state of Guanajuato, Mexico

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Abstract. This paper wishes to share the experience of a project sponsored by the state government, CONACYT and the Tec de Monterrey in an attempt to train workers, in the industry of tourism in the State of Guanajuato, to transform their work by renewing the following concepts: heritage, identity, culture, sustainability and development. By means of workshops, conferences and case studies; guides, promoters, dealers, craftsmen, hotel managers, among others were taught the basics of sustainable tourism and means through which they could transform their work. This paper wishes to present the strategies employed and the results obtained in this project created specifically for the tourist industry of State of Guanajuato.

1. Sustainable Tourism in Guanajuato, Mexico

The State of Guanajuato holds an important role as the place where Mexican independence was born. Its rich cultural heritage comprises colonial architecture, archaeological sites, splendid landscapes, local crafts and cuisine, as well as agriculture and livestock products. For this reason, it is an excellent touristic destination.

The historic city of Guanajuato, the state capital, and its adjacent mines were inscribed in The World Heritage List of Monuments and Sites by the UNESCO in 1988, due to the magnificent colonial buildings that make up its architecture and the multiple cultural expressions that are performed in its theatres, churches, museums,

Figure 1. View of Guanajuato City.
Towards a sustainable tourism: the case of the state of Guanajuato, Mexico

Guanajuato is one of the most important touristic destinations in Mexico. According to the State Governor, Juan Manuel Oliva Ramírez in his fourth administrative address (2010), from January to December 2010, the state of Guanajuato received almost 3 million tourists, hosted in 16,552 rooms in 424 hotels, obtaining more than $3,275 billion dollars in revenue that year through tourism. Therefore, Guanajuato’s tourism represents a significant source of income for its population. At the moment tourism represents the third most important source of the state’s Gross Domestic Product (GDP). Consequently, tourism is considered a driver of the state’s development.

Unfortunately, due to Mexico’s accelerated westernization and the effect of globalization, Guanajuato is suffering from over exploitation, and standardization, losing the value of its legacy, purpose and identity. For this reason, the Ministry of Tourism Development is promoting a sustainable tourism by complying with the requirements set by the Agenda 21. Tourism is encouraged not only by the Federal, State and Municipal authorities, but also by its own inhabitants, who believe that tourism is a source of employment and an opportunity to maintain their own identity, by preserving their tangible and intangible heritage. Important buildings with their unique architectural features like the **Alhondiga de Granaditas**, the Juarez Theatre and the University of Guanajuato, represent the city’s history while also hosting contemporary activities. Artistic and cultural traditions such as the famous **Estudiantina** (university students dressed like in a medieval attire that sing in the city streets), the popular silver filigree crafts and the **Cervantes International Festival** represent their past heritage that is still alive today.
Towards a sustainable tourism: the case of the state of Guanajuato, Mexico

Figure 3. Juarez Theatre, Guanajuato City.

Figure 4. Silver filigree craftsman at work.
Towards a sustainable tourism: the case of the state of Guanajuato, Mexico

2. Mexican Tourism’s Agenda 21
Tourism in Guanajuato is understood as an industry, not as an isolated and independent activity, for it depends on many sectors of its economy that supply goods and services. On the one hand, tourist areas are often exposed to excessive pressures that affect the integrity of their territory and the welfare of its community. On the other hand, the socio-economic benefits cannot be denied and are a priority for local actors and their economic sectors.

A change to a sustainable tourism is part of a broader context that includes not only models of sustainable development, but also commercial and financial incentives, in order to generate an economic development that will preserve natural resources and increase equity and social justice. In this sense, sustainability is not an option to tourism, but is considered the only option that will improve the quality of life of the citizens of today and of the future. The concept of Sustainable Tourism is an essential factor and part of the sustainable management of touristic areas in Guanajuato, complying with Mexican Tourism’s Agenda 21. (Agenda 21 para el Turismo Mexicano, 2010).

This paper presents briefly the experience of the creation and development of a project sponsored by the State Government of Guanajuato, CONACYT (National Council of Science and Technology) and the Tecnologico de Monterrey. This project main objective is to educate and train the actors, in the industry of tourism in this State, and wants to follow the goals that were established by the World Summit on Sustainable Development in Johannesburg (UNEP, 2002), where education was recognized as a key factor in attaining a sustainable tourism. It also follows the role of education as a seminal activity in achieving sustainable tourism as established in Chapter IV, paragraph 43 of the Plan of Implementation, where it promotes education and training programs in order to encourage people to participate in creating a sustainable tourism. Therefore, this project maintains that the actors and participants in the industry of tourism in the State of Guanajuato must be trained in order to transform their work, to produce a social, economic and cultural touristic development, by renewing the following concepts: heritage, identity, culture, sustainability and development.

3. Tourism Development Plan in Guanajuato
This project believes that through education the respect and attainment of cultural identity, economic equity, and environmental quality can be achieved. In order to accomplish these goals, this project uses workshops, conferences and a web site as its main training tools. Guides, promoters, dealers, craftsmen, hotel managers, among others were taught the basics of Sustainable Tourism and the means through which they could transform their work. The training of all of the participants in Guanajuato’s tourism is also expected to teach tourists both national and foreign to be sensitive to the importance of maintaining and respecting the local character and environmental integrity. In addition, this project also implemented the use of a virtual electronic spaces located in strategic touristic places throughout the state. These electronic spaces will enable the visitors to be informed not only about the importance of that location as well as their participation in a sustainable tourism experience. This represents a change the touristic experience by creating a new relationship between the tourist and the place, where the visitor recognizes the importance of preserving and respecting the culture, the environment and the people’s way of life.

In order to accomplish the objectives of this project that started in February 2008, an preliminary analysis was made to define the needs of the Ministry of Tourism of the State of Guanajuato. This methodology continued with an exploratory approach in four directions:

1) An analysis of the characteristics of the existing tourist resources (material and human);
2) A definition of the characteristics of the tourist server providers in both public and private realms;
3) An analysis of the characteristics of 26 web sites containing tourist information about the State of Guanajuato and
4) A revision of the bibliographic resources available for the proposal of a Virtual Library.

Figure 5. A training session course.
By examining the information obtained, it was possible to design the educational material for both the state tourist and the tourist worker, used in courses and workshops.

A Comprehensive Tourism Development Plan was designed and implemented as the key contribution of this project, in order to support the education of sustainable tourism in the two main segments mentioned above: the actors of the tourist industry and the local and foreign visitors of the State of Guanajuato. This was achieved through the specific objectives of this project which consisted on creating educational materials and producing learning experiences that would enable the visitor not only to have broader knowledge of the richness of the touristic site and cultural context in which it is immersed, this also enabled them to recognize their participation in this touristic interchange and the transfer of cultural and global values it involves. Likewise, comprehensive training and educational programs were established for the tourist workers and stakeholders.

Formal learning environments like courses and workshops, virtual learning communities were created through the interaction of technological networks, a virtual library and a web page. This was done with the intention of promoting the history of the state and its cultural heritage, touristic routes, touristic sites and information about eco-tourism. The main goal of this virtual assignment was achieved by establishing these technological educational supports both for the tourist and the tourist worker in order to insure their proper participation and responsibility in the attainment of a Sustainable Tourism for the State of Guanajuato.

The courses and workshops took place from September 2008 to October 2009, training approximately 240 people. Three thematic spaces or touristic routes (archaeological and historical, culture and crafts, and monasteries) were also developed in 2009 and have been very successful. It was also possible to design two interactive educational experiences: a web site with the state's historical and cultural information and a virtual library still under construction, containing information on historical and natural resources. Tourist stands, as virtual learning environments are being developed and should be in operation the summer of 2011, and these will be located in important existing touristic places, like museums, like the Alhondiga de Granaditas and other architectural and archeological sites.

With the purpose of measuring and assessing the success of the educational material developed and the learning experiences of both tourists and tourist workers, an evaluation instrument or questionnaire is being developed and was used in the summer of 2011 via the Internet in the state official website. This project is has not been completed yet and awaits its continuation consisting on an evaluation stage based on the results of this test or questionnaire in order to assess its failures and successes.

Conclusions

The main contribution of this project resides in the training of public and private service providers and
Towards a sustainable tourism: the case of the state of Guanajuato, Mexico

Figure 9. La Alhondiga de Granaditas. Historical Museum, Guanajuato City.

Figure 10. Atotonilco Church, Atotonilco, Guanajuato.
Towards a sustainable tourism: the case of the state of Guanajuato, Mexico

future service providers of the tourist industry, mainly students from the State University, studying hotel and tourism, hotel administration, history and tourist guide technicians. It must be emphasized that training and education include the important topics of sustainable tourism, local heritage, ethics and virtual learning communities. Traditional courses and workshops as well as on line classes and programs were the key elements in maintaining the information of Guanajuato’s heritage, and visit destinations constantly on hand.
The websites www.gtoexperience.com and www.vivaguajauato.org.mx are currently available for public use. “Can the tourism be both sustainable and the driver of the state’s economic development?" Not if it runs on a linear system. It must create a virtuous cycle that restores the resources of the place, its culture and its people. A sustainable tourism as the driver of economic development can be achieved if it is: informative, supports the integrity of the place, benefits its residents, conserves resources, respect the culture and local tradition, works to sustain the natural habitat, looks for quality not quantity and gives the visitor a fabulous experience. The Government of Guanajuato and the participants of this project believe that this can be achieved through education.

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**Résumé**. Cette communication résume les progrès d’un projet dans la zone métropolitaine de Mendoza qui considère l’évaluation des biens patrimoniaux comme ressource et son inclusion dans les plans de développement du tourisme culturel soutenable. Dans notre projet l’hypothèse de départ affirmait que le patrimoine culturel constitue un outil puissant sur le développement local et dans les processus de réactivation socio-économique, qui toutefois n’était mis à profit dans la zone étudiée.

Avec le développement du projet nous signalons que l’ignorance ou la dévaluation du patrimoine est due à des raisons concourantes culturelles et économiques: les pressions du marché immobilier sur l’utilisation du sol dans des secteurs stratégiques, la perte de signification des biens patrimoniaux, le manque de médiation de l’État comme contrôleur d’intérêts. De plus, à la base, un problème plus général se fait sentir dans l’administration territoriale et la protection de l’environnement: une difficulté systématique de la part des acteurs impliqués à élaborer des propositions soutenables à moyen et long terme.

1. **Le territoire**

Mendoza est une terre de antithèses ; un territoire complexe qui est articulé sur un ensemble de paires de d’opposés en conflit par la suprématie: oasis-désert ; eau - sable ; production - survivance ; montagnes – vallées. Il s’agit d’un territoire fragmenté où il est possible de lire les marques laissées par les divers acteurs qui ont pris part dans leur conformation. Un territoire dont la construction est base sur l’utilisation intensive d’une faible ressource, l’eau, qui sous un processus guidé par diverses activités sectorielles a conformé les paysages culturels emblématiques. Ils sont les paysages de l’oasis, ceux qui apparaissent dans les cartes postales et ceux que le tourisme a aidé à diffuser, ceux qui sont articulés sur l’utilisation de l’eau, les vergers, les cultures et les arbres, les secteurs urbains « modernes » et cosmopolites ; à partir de là, le vin, les caves de proportions classiques, comme emblèmes d’identification et par fond, le cadre naturel: les montagnes des Andes et la neige. D’autre part, le désert, la cause et la conséquence des transformations de l’oasis reste occulte, presqu’imperceptible.

La région métropolitaine de Mendoza est le noyau de l’Oasis Nord (Rivière Mendoza), où ils naissent et on projette les processus de territorialisation de l’espace mendocino. Selon sa population cette région métropolitaine est le quatrième conglomérat urbain de l’Argentine, derrière Buenos Aires, Córdoba et Rosario. Il s’agit d’un territoire urbain international vu le rôle assumé dans le contexte du couloir bio- océanique central (Atlantique – Pacifique). Aussi considéré comme ville- région - qui est étendue sur les secteurs urbains, périurbains et ruraux de six « Départements »: Capital, Godoy Cruz, Guaymallén, Luján de Cuyo, Las Heras et Maipú, qui comprennent environ 3000 km2 et logent presqu’un million d’habitants.

2. **L’analyse**

Depuis 1975 (Déclaration d’Amsterdam) avec la « conservation intégrée » jusqu’au nouveau millénaire avec la protection environnementale et le développement soutenable, les Biens culturels sont disponibles pour être évalués comme ressources économiques aussi que culturels. La protection repose alors sur l’évaluation: depuis les domaines académiques jusqu’au public, la société dépositaire des biens. En Amérique Latine l’expérience accumulée et la réflexion théorique, ont nourri le développement d’un champ pluridisciplinaire autour du patrimoine qui comprend pas seulement aux architectes et aux ingénieurs liés à la conservation matérielle et à la restauration mais aussi à tous les professionnels et techniciens qui abordent l’articulation avec la société et les sujets de la gestion. Depuis des années 90 du XXème siècle, ce problème est lié à la viabilité environnementale et l’amélioration de la qualité de vie.
Dans l’Amérique Latine ce champ de connaissance a transité vers :

a) L’extension des domaines de considération du Patrimoine Culturel depuis la liaison de la conservation des biens immeubles avec le territoire et les biens immatériels ou intangibles, formant des réseaux complexes dans la diversité culturelle.

b) La mutation des points de vue européens dans les critères d’appréciation et dans l’évaluation de l’authenticité. Reconnaissance la pluralité et de la diversité culturelle et ethnique.

c) La promotion d’une utilisation active et intégrée à la vie du présent. Le Patrimoine progressivement est intégré aux politiques publiques de nos pays comme ressource socio-économique. Ce phénomène a été augmenté (dans Argentine) dans la dernière décennie avec la diffusion de l’utilisation touristique.

Toutefois dans la région métropolitaine de Mendoza la dévaluation du patrimoine comme ressource et de son rôle dynamisant dans les processus de développement ont empêché, encore, une adéquate utilisation soutenable des biens.

Nous avons pu de même renforcer qui le territoire en étude possède un précieux ensemble de biens qui constituent une ressource de grandes possibilités, que tant les dirigeants comme ceux qui opèrent sur le territoire (et sur le tourisme) ils ne parviennent pas à apercevoir. Le mariage Patrimoine et Tourisme, constitue une relation dynamique qui peut impliquer des évaluations en conflit qui mets sous tension les procès de gestion et de conservation des biens. Il paraît un paradoxe mais le retard dans l’utilisation touristique de ces ressources, nous place dans une situation avantageuse. Cette relation devrait être managée de manière soutenable pour ce qui est actuelle et pour les futures générations, pour les populations locales (réceptrices) et les visiteurs (potentiels et futurs). (Figure 1 et 2)

Les Cartes de l’UNESCO sur le sujet indiquent que «la conservation, l’interprétation et les programmes de développement touristique devraient se baser sur la compréhension diaphane des aspects spécifiques et

Figure 1. Le patrimoine du chemin de fer
significatifs du Patrimoine dans chaque emplacement en particulier». Tout programme de Conservation du Patrimoine qui reçoit des visiteurs (touristes inclus) devrait offrir des contenus de qualité maximale pour optimiser la compréhension des caractéristiques significatives du Patrimoine et promouvoir dans le public la nécessité de sa protection. Le tourisme culturel est un tourisme «actif», aucune consommation, destiné à satisfaire une demande de participation, de connaissance, d’interaction entre le visiteur et le touriste en ce qui concerne à la culture et population réceptrice, où il faut partir d’un intérêt pour connaître et apprécier et un compromis de respect et contribuer dans la conservation de ces ressources. (Elías Pastor, 2006)

Il est finalement pertinent d’indiquer que nous incluons dans la recherche la considération des paysages culturels. L’analyse depuis le domaine disciplinaire de l’architecture et l’urbanisme, tant à partir de l’activité de la création de l’architecture du paysage comme par la compréhension et la réflexion sur cette praxis est complétée avec l’aménagement du territoire qui permet la connaissance et évaluation les impacts et de divers facteurs qu’ils opèrent dans leur modification permanente (Nogué, 2007).

D’autre part nous avons proposé lier les recherches récentes autour des paysages culturels et des dynamiques de la construction et transformation avec les demandes et les représentations provenant des populations locales. Bien que la notion de paysage culturel n’ait pas encore atteint chez nous, pour se transformer en motif de préoccupation ou objet d’activité par les organismes qui possèdent leurs compétences dans l’affaire, les Communautés locales ont commencé à réagir face à des processus de changements, transformations et substitutions que se présentent comme menaces sur l’environnement, sur son paysage, tant de la vie quotidienne comme des paysages exceptionnels. Ces demandes indiquent la nécessité de disposer des outils théoriques, conceptuels et opérationnels avec lesquels pouvoir, depuis le secteur scientifique technologique, offrir des réponses à ceux qui ont les facultés et le pouvoir délégué d’exercer la prise de décisions qui affectent les biens culturels non renouvelables.

3. Les hypothèses

Dans le travail que nous avons fait les dernières années nous soutenions comme hypothèse de départ que le patrimoine culturel constitue un outil puissant dans le développement local, dans les processus de réactivation des crises socio-économiques, à différentes échelles : un bâtiment, ensembles, secteurs urbains ou ruraux, le paysage, etc. et que, toutefois, à Mendoza, ce facteur n’était pas considéré par les principaux acteurs sociaux insérés. (Figure 3 et 4). Avec le développement du projet nous signalons que l’ignorance ou la dévaluation du patrimoine est due à des
raisons concourantes culturelles et économiques: les pressions du marché immobilier sur l'utilisation du sol dans des secteurs stratégiques, la perte de signification des biens patrimoniaux, le manque de médiation de l'État comme contrôleur d'intérêts. De plus, à la base, un problème plus général se fait sentir dans l'administration territoriale et la protection de l'environnement: une difficulté systématique de la part des acteurs impliqués à élaborer des propositions soutenables à moyen et long terme.

La région métropolitaine possède un précieux ensemble de biens qui constituent une ressource puissante

Figure 3. La maison rurale du XIXème siècle

Figure 4. Le patrimoine urbain
d’opportunités que les autorités ne parviennent pas à apercevoir. Nous avons de même enregistré la perte vertigineuse de nombreux biens au cours des dernières années, malgré la récupération économique et l’accroissement de l’activité touristique. Nous signalons l’importance d’élaborer des plans de gestion pour ce patrimoine qui permettent une utilisation intégrée et une inclusion active de ces biens dans les stratégies de développement local.

A partir de ces résultats partiels, nous avons défini une autre hypothèse générale qui nous permet d’avancer dans le sujet : Pour atteindre une intégration à succès des biens culturels patrimoniaux de la région métropolitaine de Mendoza, nous considérons nécessaire d’articuler la lecture individuelle des biens avec la lecture contextuelle du territoire, c’est-à-dire lier des ensembles de biens dans une vision intégrée qui renforce la rentabilisation socio culturel des biens avec leur gestion.

La lecture des biens culturels patrimoniaux à travers de divers axes thématiques, d’échelles diverses, favoriseraient la compréhension intégrée tant des biens comme du territoire construit en même temps qu’elles fourniraient et renforceraient l’interprétation, l’évaluation et l’activation touristique. Les processus d’assignation de valeur du patrimoine promouvent une diffusion progressive et une démocratisation culturelle dans l’utilisation et la consommation de biens culturels avec la participation des populations locales dans les décisions qui concernent à l’environnement (Llorenç Prats, 2005).

Nous considérons que l’ensemble de biens culturels sur lesquels on articule le paysage culturel nous permettra de reconnaître et de conformer des définitions nouvelles de l’espace touristique à travers de diverses instances d’interprétation soutenues dans la connaissance historique du territoire. Dans cette perspective on prétend effectuer une contribution pour la définition de stratégies pour une utilisation responsable dirigée pas seulement à la conservation des ressources mais à l’accroissement du capital inséré. De cette manière on cherche nourrir la promotion de l’équité dans la distribution de la richesse donnée par ces capitaux culturels et ressources territoriales dans le cadre d’une utilisation touristique soutenable; propos qui il faut poser depuis le début de toute action dans le processus de construction des espaces touristiques.

4. Les avances du projet
Le présent projet est développé à partir des réflexions effectuées durant les dernières années, dérivées tant de recherches des membres de l’équipement comme des projets développés1. Sur cette base la proposition est orientée à intégrer des perspectives, cadres théoriques et résultats obtenus depuis la conservation patrimoine, les études de paysage culturel et les recherches naissantes en tourisme culturel. (Figure 5 et 6)

4.1. EL MARCO CONCEPTUAL

Notre équipe a contribué avec une pratique soutenue en recherche (de base et appliqué) à nourrir une ligne de travail ouverte dans notre pays pendant les années 80 du XXème siècle. On a notamment avancé dans la tentative de lier la thématique de la préservation du patrimoine culturel avec la problématique plus vaste de la protection de l’environnement. Dans le cadre d’un développement soutenable, on tend à la considération des biens naturels et culturels comme faibles ressources et non renouvelables, dans une stratégie de développement qu’il privilégie l’amélioration de la qualité de vie.

De la considération des biens comme ressources nous tournons notre intérêt la problématique de l’identité et à la mémoire et « à l’utilisation sociale du patrimoine ». Nous considérons que le traitement de la problématique des Biens culturels conduit à une confrontation productive des identités collectives et aussi des groupes sociaux entre eux, dans il implique tant un positionnement en ce qui concerne le passé, et une approche aux nécessités du présent. Depuis les théories culturelles les plus renouvelées, ce processus, dans le cadre de la démocratie, augmente la liberté d’élection des individus, promeut l’acceptation de la pluralité et instaure des pratiques nouvelles et des nouvelles façons de mettre en rapport avec l’environnement et avec l’histoire.

La préservation des biens culturels, intégrés à la vie du présent, contribue dans les processus de conformation...
des identités culturelles des groupes et communautés. Comme témoignage de l'identité, les biens culturels sont des espaces de « tension » où on peut condenser signifiés et par conséquent on peut lire les conflits sociaux. Le Patrimoine Culturel est un ensemble de biens matériels et symboliques qui unissent une identité, nationale ou régionale, sociale ou ethnique. García Canclini (1996) dit que « ce que chaque époque et chaque société définissent comme patrimoine, comme culture propre est la métaphore d'une alliance sociale ». C'est comme ça, parce que le patrimoine est aussi un espace de lutte matérielle et symbolique entre les différents groupes qui constituent une société : le Patrimoine Culturel peut fonctionner comme une ressource pour démocratiser ou pour reproduire les différences sociales et soutenir une appropriation inégale de l'héritage culturel.

Notre travail, tant dans la théorie comme dans l'application de ce domaine du savoir, a soutenu le renforcement d'une théorie sociale du patrimoine, liée au sujet l'identité et de la mémoire collective, qu'il rend possible:

a) Contempler le caractère processuel du patrimoine, ce qui signifie admettre des pratiques innovatrices par rapport aux significations et à la consommation des biens culturels.

b) Considérer dans l'évaluation de biens, les liens avec des identités et les groupes différents, protégeant la pluralité d'expressions et la révision des hiérarchies des théories traditionnelles de la valeur.

c) Promouvoir des pratiques participantes et démocratiques dans le processus de gestion des œuvres de mise en valeur des biens, qui garantissent l'inclusion de tous les secteurs insérés, en particulier les habitants locaux.

d) Soutenir une distribution plus équitable dans les processus d'utilisation et bénéfice des biens culturels, liés avec des programmes systématiques d'éducation qui signalent transformer les causes structurelles de l'inégalité économique et culturelle.

e) Contribuer depuis la connaissance scientifique-technique à la formulation de politiques publiques en ce qui concerne le sujet et à lier la recherche avec la production (activité touristique)

Notre intérêt principal dans le patrimoine construit comme objet d'étude a été orienté fondamentalement à l'évaluation actuelle des biens avec le but de garantir sa conservation matérielle et la viabilité de subsister dans de nouveaux cycles de vie. (Cirvini et Raffa, 2010). Cette analyse a prospéré dans le développement d'un champ d'étude et d'action (dans laquelle nous sommes un groupe consolidé et de référence dans la Région des Andes Centrales : aride et sismique) dont l'avance a été tout un défi, pas seulement par le développement naissant d'une technologie de la conservation dans le pays, mais par les facteurs spécifiques de la région comme : la haute séismicité qui implique un risque additionnel à l'antiquité des œuvres et les pratiques culturelles négatives des secteurs insérés en ce qui concerne la préservation. Dans le développement du projet nous signalions qu'un point clef était celui de l'évaluation comme processus social d'assignation de valeur (Cirvini et Gómez, 2006). Tant l'évaluation comme la construction de la signification culturelle des biens ont rendu possible d'appliquer un modèle d'évaluation multicritère des biens, efficace dans l'élaboration de plan de maniement, de sa conservation et son utilisation touristique (Pérez Quesada, 1999).

4.2. LE PATRIMOINE DE LA REGION METROPOLITAINES DE MENDOZA (RMM)

Nous pouvons indiquer comme résultats de la première étape du projet la production de la connaissance nécessaire pour évaluer les caractéristiques, conditions, possibilités et limites de ce patrimoine de manière de proposer des directives, de concevoir des stratégies et d'établir les grandes lignes sur lesquelles orienter la mise en valeur et le plan de maniement des biens. On a cherché contribuer avec cette expérience pilote au développement d'un modèle à répliquer pour d'autres villes l'Argentine et de l'Amérique Latine, puisque, au-delà des différences historiques et territoriales que nous pourrions trouver, le cadre conceptuel du problème et les conditions auxquelles est soumise la conservation de la ressource patrimoniale sont comparables au cas analysé. (Cirvini ed alt, 2010)

Le traitement statistique des variables considérées dans l'analyse dans chaque arrondissement, secteur et pour la RMM tout en ensemble, nous a permis d'évaluer les possibilités et les conditions des biens et de renforcer les hypothèses posées en ce qui concerne ses possibilités d'utilisation comme ressource. Ils ont été catalogués et ont évalué plus de 1100 bâtiments patrimoniaux. Les aspects les plus généraux en ce qui concerne l'évaluation de ce patrimoine dans la RMM sont :

4.2.1. Selon la distribution territoriale :

L'image satellite qui montre la zone urbanisée et la périphérie agricole de la RMM coïncide avec la trame de la distribution de biens patrimoniaux. Dans le secteur central de la ville il y a une plus grande densité de biens renforcée dans les principales artères. La zone rurale de Maipú, Luján et Guaymallén est ensemencé
de biens, dispersés ou associés dans des ensembles, liés à la production agricole et on détecte une plus grande concentration autour des petits centres administratifs. Les populations de montagne sont liées très efficacement à travers le réseau routier; par conséquent, ses biens patrimoniaux respectifs peuvent être considérés ressources de haute valeur.

La RMM offre un gamme de possibilités différentes en ce qui concerne la « ressource patrimoniale », avec des placements, typologies et caractéristiques différentes, liés à des paysages variés : depuis ce qui est éminemment urbain du centre de la ville jusqu’au paysage de montagne en passant par les paysages agricoles, en particulier le vinicole ou industriel de la périphérie. Les biens ont été positionnés à l’aide des géo-traitements et on a élaboré des cartes patrimoniales sur les variables suivantes: (Figure 7)

1. Type de propriété
2. Utilisation originale générale
3. Évaluation utilisation actuelle
4. État général
5. Date
6. Typologies stylistiques
7. Évaluation architectonique
8. Matériaux mur façade/mur reste/structure de toiture
9. Matériaux employés/date
10. État général/matériaux/date
11. Type d’occupation/propriété
12. Évaluation utilisation actuelle

On a traité les variables suivantes, on a traduit à graphiques, ce qui a permis une évaluation détaillée de l’ensemble de biens analysés : (Figure 8 et 9)

1. Propriété
2. Évaluation environnementale
3. Relation utilisation originale et actuelle
4. Relation utilisation originale/date
5. Relation utilisation originale/évaluation architectonique
6. Relation utilisation originale/style architectonique
7. Relation prise de la plante/date
8. Relation évaluation architectonique/date
9. Matériaux mur façade/mur reste/structure de toiture
10. Matériaux employés/date
11. Matériaux employés/date
12. Type d’occupation/propriété
13. Évaluation utilisation actuelle
14. Degré d'utilisation
Les résultats analysés statistiquement pour l'AMM nous ont offert une valeur moyenne dans les mesures, ce qui nous a permis la comparaison de la situation particulière de chaque département avec le reste.

5. Les derniers mots
Maintenant, nous sommes en train de faire l'analyse du secteur d'étude : la région métropolitaine, ce qui permettra de caractériser le cadre de la recherche : effectuer une description du territoire et les processus dérivés de l'utilisation des ressources territoriales dans la construction de l'habitat, de l'oasis productif et de l'utilisation touristique, à travers des routes et des paysages culturels. On parcourra diverses échelles temporaires et géographiques, en suivant des niveaux d'agrégation qui facilitent le dialogue du passé avec le présent et ce qui est local avec ce qui est micro-régional et régional dans la mesure qui soit utile pour la compréhension et la description de la problématique et du territoire considéré. On fournira attention particulière au développement historique de construction du territoire et à l'implantation des processus productifs significatifs dans la production de l'habitat.

La prochaine étape à laquelle nous devons faire face
dans le plan du projet correspond à la formulation des fondements conceptuels sur les différentes propositions. Déterminer sur lesquels « sujets » ou « messages » on formule les routes et itinéraires et les axes conceptuels pour les abordés. On a besoin de produire un cadre historique et un autre conceptuel avec des notions théoriques définis que fondent l’élection et un cadre opérationnel qui permet d’activer l’élection.
Mendoza, Argentina, octobre 2011.

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RAPPORT

COMMENT LA PARTICIPATION DES POPULATIONS EST-ELLE DÉTERMINANTE POUR LA DURABILITÉ DU DÉVELOPPEMENT DU TOURISME ?

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Les présentateurs de cet atelier ont noté que les populations locales sont fiers de leur patrimoine et qu’elles peuvent trouver de la joie et même, de la surprise, à voir leurs demeures réutilisées. À Taiwan, on a démontré que la valeur est souvent créée tant par les lieux historiques que par l’application d’un bon concept de création architecturale. Cependant, il faut à tout prix éviter l’effet nostalgique du divertissement planifié et les conceptions qui peuvent détruire la signification et le symbolisme des lieux. Les experts en conservation doivent respecter l’authenticité en tenant compte de l’apport des populations locales, si souvent consultées mais, hélas, ces consultations n’offrent pas vraiment un apport significatif ou à long terme.

Les décideurs doivent s’efforcer d’investir dans les gens et les communautés pour sauvegarder le patrimoine. Pour combattre les inégalités parmi les populations locales, les parties concernées doivent trouver de nouveaux marchés, promouvoir des échanges multiculturels et fournir de nouvelles conditions pour revitaliser les fonctions sociales. Les experts en conservation doivent cultiver de nombreux auditoires et utiliser les médias comme partenaires. Les touristes ont besoin d’avoir des informations précises pour mieux comprendre les valeurs des biens culturels patrimoniaux.

Si le tourisme peut contribuer à la conservation des lieux à long terme, les décideurs doivent se méfier de la concurrence déloyale, de l’éparpillement des bénéfices et de la discrimination d’accès aussi bien que de la dégradation des lieux. Ces facteurs ont chacun un impact sur les populations locales. L’évaluation consciencieuse de toutes les valeurs, de chaque aspect du développement et de tous les impacts est importante et il faut également assurer les suivis. Cependant, la consultation pour la forme des populations locales n’est pas suffisante, car celle-ci doit être significative et établie pour le long terme.

Les communautés ont besoin d’outils de participation et d’indicateurs pour les aider à résoudre leurs problèmes locaux. Certains de ces outils peuvent être fondés sur une prise de conscience accrue des valeurs patrimoniales, en prenant en considération les intérêts multiculturels communs. Selon les présentateurs, il faut donner un rôle plus actif aux communautés dans les projets menés par les gouvernements et par les agences de développement et ce, tant aux niveaux national que local. Les communautés locales peuvent, en fait, être dans une meilleure position pour créer leurs propres projets de développement du tourisme. L’essor touristique devrait toujours être basé sur une pratique bilatérale, afin de mettre sur un même pied d’égalité les décideurs et les populations locales pour le bénéfice de toutes les parties.

Les outils et les instruments pour mesurer et vérifier la participation communautaire doivent être développés...
dès le début du processus. L’initiative du Paysage urbain historique est ainsi un exemple de modèle intégré. Des exemples provenant de l’Inde, de la Nouvelle-Zélande et du Mexique présentés pendant cette session ont démontré que ces enjeux étaient présents dans plusieurs endroits dans le monde.

D’après les présentateurs, la saine gestion de la consultation locale prescrit de mettre sur pied un comité local pour chaque projet. À long terme, ce comité aura pour rôle d’engager la participation communautaire et d’assurer un meilleur suivi de la diffusion des communications et des résultats durables. La médiation est également un outil utile pour assurer l’engagement équitable. Les universités et les écoles devraient être davantage impliquées dans les activités locales et les projets de développement communautaires. Finalement, les intervenants en conservation se doivent de développer des modèles de participation communautaire et des mécanismes de reddition des comptes efficaces.
How is public involvement essential for the sustainability of tourism development?

Presenters noted that local people are proud of their heritage and that they can find pleasure and even surprise to see their houses re-used. Experience in Taiwan has indicated that often value is created by historical spaces as well as by the application of good design. However, care must be taken to avoid the effect of nostalgic staged entertainment and design outcomes that destroy significance. Conservation experts need to be respectful of authenticity by including local populations; so often they are consulted but they have, alas, no meaningful or long term input.

Authorities need to invest in people and communities for safeguarding heritage. To fight inequities among local populations, stakeholders need to find new markets, promote multi-cultural exchanges and provide new contexts for revitalizing social functions. Conservation experts must develop a range of audiences and use the media as partners. Tourists need to be provided with accurate information in order for them to better understand heritage values.

While tourism can ensure long term conservation, authorities need to be wary of unfair competition, dilution of benefits, and discrimination of access as well as degradation of sites which will have an impact on local populations. Careful evaluation of all values, development aspects and impacts is important as well as follow-ups. However, mere consultation is not enough, because it needs to be meaningful and be established for the long term.

Communities need participation tools and indicators to assist them in solving their local issues. Some tools can be found in the improved awareness of heritage values by addressing multicultural communal interests. According to the presenters, it is also important to have a better and more active role with communities for projects driven by government and by development agencies at both national and local levels. Local communities may, in fact, be in a better position to create their own tourism-development projects. Tourism development should have a clear practical two-way (local population - authorities) communication plan that will include local communities for mutual benefit. Tools and frameworks to measure and audit community participation must be integrated early. The Historic Urban Landscape initiative is one such integrated model. Examples from India, New Zealand and Mexico presented during this session demonstrated similar issues.

In good governance of local consultation, according to the presenters, a local committee should be established for each project in order to engage and monitor community participation and to ensure better outreach and
sustainable outcomes for the long term. Mediation is a useful tool for equitable engagement. Universities and schools should be more involved in local activities and development projects. Finally, conservation experts need to promote efficient community participation models and auditing frameworks.