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## Preface

The publication at hand is set at the crossroad of cultural heritage management and the valorization of cultural heritage in the tourism context. It tries to provide some insight in the questions on how cultural heritage might be used in a sustainable way within the tourism context. While various tourism service providers claim cultural heritage as commodity to be used in tourism, this contribution aims on a more adequate utilization, by enriching the perspective through consumers, providers and also local communities.

The first part lays the foundation by introducing various forms of cultural heritage and possible barriers as well as different approaches to manage it in the context of sustainable tourism. The second part sticks to a planning perspective addressing issues such as spatial planning or the complexity of reusing former industrial heritage sites for tourism purposes, as well as shading light on the supply side of cultural heritage sites, by developing issues such as narratives or experience management.

The third part takes a clear demand orientated approach by introducing various dimensions of the co-creation-concept in the field of cultural tourism management. The fourth and final part tries to bring together various related approaches while examining the opportunity to use food and beverages as cultural heritage items to be used as an overarching concept for valorization in the tourism context.

Finally, the appendix sets the focus on the European Union as facilitator of cultural heritage preservation and valorization.

*Werner Gronau, Rossana Bonadei,  
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# Introducing Cultural Heritage in Tourism

part 1

## Chapter 1

# Heritage Practices Today

## Shifts and Impacts

by Rossana Bonadei & Sanja Iguman

### Learning outcomes

- Understand the meaning of heritage through different perspectives.
- Identify types of heritage and the significance of its interpretation.
- Define heritage products and the framework in which they are used.
- Recognize the basics of the interaction between heritage and tourism.
- Comprehend the importance of local community's involvement in cultural tourism and heritage development.

### 1.1. Introduction

Defining heritage today is quite a delicate and challenging matter and demands a careful approach from different perspectives. Traditionally referred to sites and manufactures, heritage has been perceived and defined as the refined expression of civilizations or the art of genius.

More recent trends significantly refer to territories and to products, where relations and experiences are at the core of the practice. This is mostly applied through dynamic concepts of landscape, itineraries and paths (as we will see in the case studies provided in this textbook). The relation between heritage and territory is being therefore perceived from a fresh perspective – the



spotlight has been moved from single to integrated heritage sites in the form of regional and transnational networks.

Being very thought-provoking, the conceptualised sharp distinction in the heritage dichotomies cultural/natural and tangible/intangible is here brought to the fore and explored through the provided examples in the following parts.

The relation of heritage with the tourism industry is regarded as one of those niches that is growing most rapidly (Timothy and Boyd 2003). In addition, due to globalization and modernization, heritage applied to tourism has increased the interest and respect for natural resources and material and immaterial culture. However, we need to be careful – heritage as the product of the past can be, and often is, used in ambiguous contexts and in its dissonant forms. The great responsibility lies in the hands of various stakeholders, cultural agencies, organizations and governments. Hence, the relation between heritage and tourism is extremely complex and is entailing the majority of academic work.

## 1.2. Different approaches to the perception of heritage

The word ‘heritage’ has taken on different and varying connotations across languages and ages. While some scholars rightly point out that the term defies simple explanations, it is still possible to pin down a core meaning. One of the problems for its definition has to do with the very subject itself: what *we* consider ‘heritage’, *who* owns it or *who* consumes it (Harvey 2001; Schouten 2005; Tunbridge and Ashworth 1996). The most common understanding of heritage is that it represents something that previous generations have created, preserved and left, in the presumption that it would be passed on to future generations. This might suggest the idea that heritage is one, a constant and thus easily recognisable entity (Timothy and Boyd 2003), which, as we will see, is not the case. The matter is far more complex. Time and culture determinations affect the perception and identification of heritage and its

value, so that one generation may not necessarily be in tune with the previous or the following generation.

The definition given by Ashworth and Tunbridge (1999, p. 105) is one of those widely used in academic literature, offering good support also for non-academic approaches:

Heritage is the contemporary use of the past [...] The interpretation of the past in history, the surviving relict buildings and artefacts and collective and individual memories are all harnessed in response to current needs which include the identification of individuals with social, ethnic and territorial entities and the provision of economic resources for commodification within heritage industries.

A relevant issue here is that time makes heritage fluid and dynamic. Different spatial and time determinations create new tendencies in the perception of heritage, as well as on heritage practices. Far beyond its locations, in his *The History of Heritage* (2008, 1), Harvey positions heritage in the wider context of people's lives and cultural/social relationships:

Heritage itself is not a thing and does not exist by itself – nor does it imply a movement or a project. Rather, heritage is about the process by which people use the past – a 'discursive construction' with material consequences. As a human condition therefore, it is omnipresent, interwoven within the power dynamics of any society and intimately bound up with identity construction at both communal and personal levels.

In other words, if we think of heritage simply in terms of objects or sites, we will fail to comprehend it – and comprehension is only the first step towards its effective management. As Harvey radically states, even a single object – a small piece of heritage – is somehow interwoven with a family, community, region or nation, at multiple levels: moral, emotional and even epistemic. In this wider sense, we should say that heritage is chronologically defined:

it originates from past, exists and affects in contemporary contexts and is being intended for the future.

In order to understand the idea of heritage in this holistic perspective, it is necessary to reconsider the matter of typology and level, as stated by a considerable number of scholars and practitioners. Actually, given the new cultural contexts, and according to recent academic trends, the same standard dichotomies natural/cultural and tangible/intangible are differently processed.

Hall and McArthur (in Timothy and Boyd 2003, 13), list four different types of heritage significance:

- Economic – Achievable mainly through tourism. In this case, heritage sites can benefit the local economy.
- Social – Refers to the personal and collective identity that people construct on the basis of their surrounding heritage.
- Political – Depending on what is being preserved as heritage, who and how has interpreted it and who owns it, heritage is definitely characterized as having a political significance for a certain society.
- Scientific – when sites and objects use the interpretation process to communicate information and knowledge to visitors.

Another interesting view in terms of values of heritage is given by Sable and Kling (2001):

- Historical value: the historical character and content that provide connection with the past and a sense of continuity.
- Symbolic value: the symbolic meaning and power of certain places and objects to increase the awareness of people's cultural identity.
- Spiritual value: the place or object may promote insights in the meaning of religious, sacred and inspirational practices and experiences.

- Social value: the place facilitates connections with others and the shared social experience can help to promote local values and social cohesion.

### 1.3. Heritage dichotomies

#### *Cultural and natural heritage*

The most prominent and globally influential international organization that safeguards heritage is UNESCO (United Nations Educational, Scientific and Cultural Organization), whose official documents and recommendations have enormously impacted on the debate of conservation and preservation, enhancing a former distinction between cultural and natural heritage.

The Convention for the protection of cultural and natural heritage from 1972 (<http://whc.unesco.org/en/conventiontext/> defined) defines heritage in terms of “universal” values to be preserved and promoted.

Cultural heritage is the legacy of physical artefacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations (<http://www.unesco.org/new/en/cairo/culture/tangible-cultural-heritage/>).

More particularly, Article 1 reads as follows:

- Monuments: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science;
- Groups of buildings: groups of separate or connected buildings which, because of their architecture, their ho-

mogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science;

- Sites: works of man or the combined works of nature and man, and areas including archaeological sites, which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view.

On the other side, natural heritage is explained in the Article 2:

- Natural features consisting of physical and biological formations or groups of such formations, which are of outstanding universal value from the aesthetic or scientific point of view;
- Geological and physiographical formations and precisely delineated areas which constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science or conservation;
- Natural sites or precisely delineated natural areas of outstanding universal value from the point of view of science, conservation or natural beauty.

Anthropologists have been analysing the nature/culture dichotomy for the last forty years. According to historical and anthropological descriptions, people are perceived as an integral part of nature: people's connection with nature was so strong that their perspective towards it was inner rather than external, making them a part of nature (Descola and Palsson 1996). Looking at the World Heritage List, there are evidences of the increasing number of the protected Mixed sites, based on the symbiosis of cultural and natural components. The special issue of *World Heritage* 2015 is devoted to this link:

Whereas the nature-culture division in the World Heritage system poses both policy and institutional challenges, it also presents States