Tab.6 - The mixed logit model assuming a normal distribution for the travel time parameter[7]

|  | Estimate | Standard Error | T-ratio |
|---|---|---|---|
| Cost coefficient | -0.17455255 | 0.04643095 | -3.759 |
|  |  |  |  |
| Parameters which determine the random distribution of travel time coefficient |  |  |  |
| $\beta_T$ | -4.42476019 | 1.49945607 | -2.951 |
| $\delta_T$ | -0.94669305 | 0.51616002 | -1.834 |
| $\sigma_T$ | 3.68831038 | 0.51993713 | 7.094 |
|  |  |  |  |

Sample size = 573 observations (5 observations per person)
Log likelihood function = -124.0338
$\rho^2$ (Constants only) = 0.687
Adjusted $\rho^2$ (Constants only) = 0.685
Value of time (€/h): population mean = 28.67; population standard deviation = 22.05

As emerges from Table 6, the initial *mixed logit* model presents proper signs, good statistical significance for its attributes and considerable goodness of fit. In particular, as expected, the outcomes highlight that users assign greater impact to transit time changes as their income increases. Moreover, since the travel time stochastic coefficient is normally distributed, structural parameters $\beta_T$ and $\sigma_T$ must be interpreted considering that the mean of the random travel time parameter is ($\beta_T + \delta_T\, HI^i$) and the standard deviation is $\sigma_T$; the latter, in particular, is highly statistically significant: it is different from 0, at the 99% confidence level, which confirms the heterogeneous sensitivity to time of the sample.

The unconditional population mean of the willingness-to-pay for travel time savings (WTP) was computed by averaging the individual WTP estimates based on all information about the respondents, including their choices[8].

Assuming a normal distribution for the travel time coefficient entails a serious shortcoming: since the normal density function is characterized by an infinite range of variation, this coefficient can be positive with probability equal to about 12%.

To overcome the weakness of unacceptable parameter sign changes, we estimated a *mixed logit* model based on the triangular distribution for the travel time marginal utility ($\upsilon^i_T \sim$triangle [-1,1]). This is similar in shape to the normal function and is characterized by a finite range of variation. So, by setting structural parameter $\sigma_T$ equal to structural parameter $\beta_T$, we made the non-systematic part of travel time coefficient ($\beta_T + \sigma_T\, \upsilon^i_T$) range from zero to twice $\beta_T$, thus fixing its sign (Hensher and Greene, 2003). Table 7 presents the estimation process output in the case under consideration.

---

7 The alternative specific constant coefficient for helicopter is not included because its statistical significance is very low.
8 For the computation method relating to the unconditional population mean and standard deviation of WTP, the reader is referred to Greene (2007).

*Tab.7 - The mixed logit model assuming a triangular distribution for the travel time parameter[9]*

|  | Estimate | Standard Error | T-ratio |
|---|---|---|---|
| Cost coefficient | -0.21269615 | 0.03470145 | -6.129 |
|  |  |  |  |
| Parameters which determine the random distribution of travel time coefficient |  |  |  |
| $\beta_T$ | -5.14019910 | 0.59994724 | -8.568 |
| $\delta_T$ | -0.64805807 | 0.40314154 | -1.608 |
| $\sigma_T$ | -5.14019910 | 0.59994724 | -8.568 |
|  |  |  |  |
| Sample size = 573 observations (5 observations per person) Log likelihood function = -137.9629 $\rho^2$ (Constants only) = 0.652 adjusted $\rho^2$ (Constants only) = 0.650 Value of time (€/h): population mean = 27.34; population standard deviation = 11.29 |  |  |  |

In Table 7, the reader can observe that the *mixed logit* model estimation, based on the triangular distribution for the travel time parameter, is characterized by proper signs and better statistical significance of coefficients, except for parameter $\delta_T$, which can be assumed different from zero at the 89% confidence level. The goodness of fit is considerable, through it is slightly smaller than in the normal distribution case. Moreover, since the distribution of travel time coefficient is triangular, its mean is ($\beta_T + \delta_T HI^i$) and its standard deviation is $\sigma_T/\sqrt{6}$ .

With respect to the normal distribution case, the empirical estimates of WTP, obtained employing the approach described above, are characterized by a similar mean and a much lower standard deviation.

Tables 8 and 9 present the predicted choice probabilities for hydrofoil and helicopter, obtained by applying the calibrated *mixed logit* model to the input dataset, which concerns two o-d pairs: Palermo-Lipari and Taormina-Lipari. In particular, the computation was carried out with respect to the first of the choice scenarios submitted to the sample, which assumes that the decision-maker travels alone. The resultant predictions were attained by averaging the choice probabilities of sampled individuals with the same household income per annum. This attribute proved to be very important in affecting mode choice behaviour: on the average, the choice probability for helicopter rises significantly as we move from the lowest level of household income to a superior one.

*Tab. 8 Mode choice probabilities for the Palermo-Lipari o-d pair based on mixed logit model*

| Mode | Journey cost (€) | Journey time (h) | Average choice probability (%) | | |
|---|---|---|---|---|---|
|  |  |  | HI* ≤ 75,000 € | 75,000 € < HI* < 150,000 € | HI* ≥ 150,000 € |
| Hydrofoil | 50 | 4.75 | 75.9 | 67.4 | 59.2 |
| Helicopter | 170 | 1.25 | 24.1 | 32.6 | 40.8 |

* *Household yearly income*

9 *The Alternative specific constant coefficient for the helicopter alternative is not included because its statistical significance is very low.*

Tab. 9 Mode choice probabilities for the Taormina-Lipari o-d pair based on mixed logit model

| Mode | Journey cost (€) | Journey time (h) | Average choice probability (%) | | |
|---|---|---|---|---|---|
| | | | HI* ≤ 75,000 € | 75,000 € < HI* < 150,000 € | HI* ≥ 150,000 € |
| Hydrofoil | 40 | 4.17 | 28.2 | 19.5 | 12.9 |
| Helicopter | 110 | 0.83 | 71.8 | 80.5 | 87.1 |

* Household yearly income

As the reader can observe in tables 8 and 9, for the Taormina-Lipari link, the helicopter-based passenger transport is remarkably competitive; this is due to the low distance (in a crow line) between Taormina and Lipari Island and to the bad performance of maritime transport. This is an interesting result, since Taormina ad the Eolie Islands are two of the most attractive areas for tourists in Sicily and Taormina is near to the most important regional airport (in Catania).

On the contrary, the Palermo-Lipari link is characterized by a lower competitiveness of helicopter transport, because of the higher distance (in a crow line) which makes the difference in cost between helicopter and maritime transport increase, whereas the difference in travel time changes slightly.

**CONCLUSIONS AND FUTURE STEPS**

This research is a work in progress that aims at investigating the feasibility of helicopter transport of passengers on a regional scale; we refer to those regional contexts whose transport infrastructures are mostly underdeveloped. Our study is applied to Sicily, in the south of Italy, which is characterized by cultural and naturalistic beauties as well as "weak" rail and road infrastructures and is surrounded by many attractive minor islands. In detail, we intend to analyse the feasibility of helicopter regular transport services for connecting the main regional tourist centres, with particular reference to Palermo, Taormina, which are also near to the two major Sicilian airports, and the Eolie Islands.

Thus, we conducted a stated preference survey involving a sample of first class hotels in Palermo, Taormina and the Island of Lipari, to analyse the mode choice behaviour of tourists travelling from one of these places to another. We submitted to each respondent five choice games, based on the following explanatory variables: one-way journey time (hours) and one-way journey cost per passenger (euros). We employed the resulting set of observations to estimate a demand model for simulating the mode choice behaviour of tourists travelling from/to Palermo and Taormina to/from the Island of Lipari (hydrofoil versus helicopter). In detail, we developed a *mixed logit model* accounting for taste heterogeneity with respect to the travel time parameter. The best model specification, in terms of statistical and behavioural significance of coefficients, assumes a triangular distribution for the travel time marginal utility and makes the mean of travel time a linear function of the household income per annum. The estimation outcomes point out that users attach greater disutility to rises in transit time as their family income increases. Using the estimated parameters, we obtained willingness to pay valuations (values of travel time savings) and predicted choice probabilities for the sampled individuals, finding out that the choice probability for helicopter rises significantly as the household income increases.

Further research will consist in modelling the mode choice behaviour for tourist trips within Sicily and in analysing, through the estimated choice models, the feasibility of helicopter passenger transport with respect to the selected o-d pairs, taking into account the possibility of a public financial support influencing service price[10].

10 For example, the public sector could invest in the regional heliport network that could be used also for public services such as helicopter rescue, monitoring, etc.

## References

Ben-Akiva, M. E. and Lerman, S. R. (1985) Discrete Choice Analysis: Theory and Application to Travel Demand, The MIT Press, Cambridge, Mass.

Ben-Akiva, M., Bolduc, D. (1996) Multinomial Probit with a Logit Kernel and a General Parametric Specification of the Covariance Structure, Working Paper, Department of Economics, Universite´ Laval.

Bhat, C. (1999) "Quasi-random maximum simulated likelihood estimation of the mixed multinomial logit model", Transportation Research Part B, 35, 677-693.

Conklin & de Decker (2007), Release Latest LIFE CYCLE COST Software Version 7.20.

Domencich, T. A. and McFadden, D. (1975) Urban Travel Demand: A Behavioural Analysis, American Elsevier, New York.

Greene, W. H. (2007) NLogit Version 4.0 Reference Guide, Econometric Software, Inc.

Hensher, D. A. and Greene, W. H (2003) "The mixed logit model: the state of practice and warnings for the unwary", Transportation, 30, 133-176.

McFadden, D., Train, K. (2000) "Mixed MNL models for discrete response", Journal of Applied Econometrics, 15, 447-470.

Munizaga, M. A., Heydecker, B. G. and Ortuzar, J. de D. (1997) "On the error structure of discrete choice models", Traffic Engineering and Control, 38, 593-597.

Regione Siciliana, Assessorato del Turismo delle Comunicazioni e dei Trasporti (2003) "Rapporto sul turismo in Sicilia".

Rotor & Wing's Magazine (2006) Salary Survey and Job Report.

Train, K. (1998) "Recreation demand models with taste differences over people", Land Economics, 74, 230-239.

Train, K. (1999) "Halton sequences for mixed logit", Manuscript, Department of Economics, University of California, Berkeley.

Train, K. (2003) Discrete Choice Methods with Simulation, Cambridge University Press, Cambridge.

**A NEW VISION OF CAIRO'S "CITY OF THE DEAD":
THE PROMOTION OF A POLICY OF SUSTAINABLE LOCAL DEVELOPMENT AND VALORIZATION
OF THE CULTURAL HERITAGE THROUGH INTEGRATED RELATIONAL TOURISM**

**Paolo Bellaviti**

*DiAP, Politecnico di Milano, via Golgi 39, 20143, Milano Italy
e-mail: paola.bellaviti@polimi.it*

**Costanza La Mantia**

*Departement of Urban and Regional Planning, University of Palermo, Via Cartari 19b, 90133 Palermo, Italy
e-mail: cocsie@gmail.com*

## Abstract

The City of the Dead, the largest and most ancient cemetery of Cairo, since the ninth century, has hosted many "inhabitants", starting from the massive immigration from rural areas bordering Cairo, and then in response to the impressive and massive urbanization that, combined with a constantly increasing demographic index, made Cairo a metropolis with an unsustainable density, producing, besides other effects (traffic, pollution, soil consumption , etc.), a huge number of homeless.

In a world in which homologation of cities, disguised under the term development, hides the slavish acquisition of imported development models, it is important to work to defend uniqueness and difference and to convey it to governments, whether local or national, as a framework of a policy, based on their resources and identity, which is the only way to attain a real and sustainable development. Within the bounds of this trend lies this International Action-Research project "Living in the City of Dead"; an Italian-Egyptian bi-lateral project between the Polytechnic of Milan and the University Ain Shams in Cairo.

The purpose of the project is to overcome the partial and reductive vision of the City of Dead as a "plague" of Cairo and have it reconsidered as a means of extraordinary resource, either cultural or ethno-anthropological. Thus the primary aim of the project is about valorising it as cultural heritage to preserve with all its social, architectural and environmental systems, viewing it as an experimental context on which it is possible to test new strategies and development models for the Cairo of tomorrow.

The project is structured on several levels: starting from a detailed study of the site, its problems and potentiality, it proposes the structuring of governance processes leading to a new Vision (project) and to the definition of relevant policies for the City of the Dead: policies in which the inhabitants are considered an active part in the retraining processes.

Moreover, on a parallel plane, field work with the inhabitants is put forward, to assist them to form into a recognizable Association and to develop a circuit of Integrated Relational Tourism within the City of the Dead. This point arises from the firm belief that this kind of intervention can generate new informal micro-economies, capable of gradually improving the inhabitants' socio-economic conditions.

Consequently, this is a project with a strong trans-disciplinary approach, which weaves into one the themes of valorisation of local heritage, both material or non material, of the policies designed to pursue a sustainable and lasting development through new ways of interactive planning and of tourism as a bottom-up development engine.

The paper outlines the project, the working methods and the first results achieved.

**Key words:** Cultural heritage, Sustainable tourism, Vision, Bottom-up development, Strategies of redevelopment

## A unique world context

Situated in the heart of Cairo there lies the City of the Dead (al Qarafa or al Maqabar), the largest and most ancient cemetery in the city and one of the biggest Islamic necropolis in the world, a site of culture and the destination of pilgrims as far back as the X century. From the XIX century onwards, the tombs, monuments, mosques and schools have seen numerous "inhabitants" make them their home, at first primarily because of the massive flow of people from the rural outskirts of Cairo and later in answer to the imposing urbanization and ever increasing demographic expansion that has made Cairo a metropolis of an unsustainable density and has led to, among other things (traffic, pollution, consumption of the land & soil, etc.), an enormous quantity of homeless. The City of the Dead is thus considered a "slum", one of the most extensive informal areas of the city, institutionally and publically stigmatized due to the co-habitation of the living and the dead. In reality, it is a very unusual slum, one which is the curator of a huge and very precious historical-architectural heritage and which is at the same time quite a unique, cultural habitat, the only one of its kind, where a varied local society and its specific cultural lifestyle due to the sepulchral character of the location, "brings life" to the City of the Dead, in direct contrast to the degradation and ruin of the latter. This complex ensemble of characteristics, whether anthropological, social or architectural, constitutes something seen nowhere else in the world, the roots of which, both due to morphology and aspects of a social and religious nature, penetrate deeply into the layer upon layer of culture and history which washes over Cairo, and that notwithstanding the difference of opinion over the merits of the co-habitation itself, forms an undeniable matrix of values that give the area its characteristic identity. Town planning has until now undervalued this exceptional material resource and has ignored or discredited the socio-anthropological side of the argument, preferring to favour demolition and relocation of the cemetery area and its inhabitants in parts of the desert which are far away from the town centre, leaving only the "monumental landmarks". The guidelines of the most recent Strategic Plan Cairo 2050, for example, foresee the preservation of anything that is classed as having "cultural relevance". This means that the focal point of the debate lies in deciding exactly what is defined as a culturally significant object, a part of the historical-cultural heritage of a city, and moreover, what approach is to be taken, given the contrasting theories on redevelopment of historical sites. The crux of the matter in question, in short the basis over which there is disagreement, is closely tied to conservation, redevelopment and re-integration of the historical-cultural heritage in an urban context, in all of its possible shapes and forms.

## Research pathways via Cultural Heritage and development strategy

What is evident given these considerations is that the subject of redevelopment of historical sites requires an in depth study as a basis on which to work and comprehend the site in itself, in accordance with a "holistic" paradigm. In the matter of the City of the Dead, what emerges from the approach taken is above all how the concept of "monument" can neither be detached from the whole, this minute funereal mesh, nor can it be separated from the complex social system that interacts with it.

In a world where the homologous city, marketed subtly as development, hides the slavish acquisition of heterotrophic models, it is of vital importance that one works to protect individuality and diversity, pressurizing and convincing governments, both local and national, plus the population itself, as to how a policy based on the resources and local identity is the only way to obtain a really concrete, sustainable development.

These are the premises for the international project for research-action *"Living in the City of the Dead"*, a bilateral Italian-Egyptian project sponsored by Diap-Polytechnic of Milan and the University Ain Shams of Cairo, started up in 2008 with the aim of deconstructing the biased and degrading vision of the City of the Dead as the "bane" of Cairo and reconstructing a new "image" that redrafts the City of the Dead as an extraordinary cultural and ethno-anthropological font, and valorizes it as cultural heritage of first grade importance, together with

the entire social, architectural and environmental system and as an experimental context in which to try out new strategies for redevelopment and for tomorrow's Cairo[1].

Even though there is an abundance of detailed surveys of this area and its prestigious architecture - about 1.000 hectares of mausoleums, mosques, family tombs and graves dating back to many centuries ago, a testimony to the wealth of art and architecture inherent to the cult of death in Egypt – all of which have served to highlight the historical-architectural value and the necessity for preservation and protection[2], local institutions and government have showed themselves, and still are, very uninterested, torn between a general undervaluation (a specific effect of the more general and long lasting indifference for this historical city) and the stigmatizing or ignorance of a location that is retained as in decay, dangerous and therefore not presentable to the eyes of the world, owing to the presence of its inhabitants flocking around the sepulchral areas and their monuments. In fact, although the living/dead co-habitation in these cemeteries has a long established background[3], the presence of this important "immaterial heritage", socio-anthropological and cultural alike, is in reality completely unknown and overlooked by all policy. Whereas neither maps, charts, detailed surveys on the physical-environmental state of the cemeteries as a whole exist, likewise there are no systematic surveys on the population of the cemeteries available[4]. The implications are that a seriously conducted consensus of the material heritage and also even the most approximate calculation of the number of inhabitants have not been carried out, and are the first thing that any hypothetical future plan for the site must tackle. In reference to the lack of realistic estimates of the resident community, it must be pointed out that there is a vast number of inhabitants and moreover, what emerges from the first socio-anthropological studies performed on the location as part of the Project[5], is that the population is also very diversified, with people from different regions and social extraction, many of whom have been living in the cemetery for generations. These factors shape a situation which brings together an extremely heterogeneous community and at the same time, to a peculiar local *milieu*, made up of myths, rituals, traditions, knowledge and wisdom and experience, attitudes, practices, activities, all connected to the sepulchral character of the site and more.

The first studies carried out revealed a rich interwoven patern of lifestyles which each group of this society leads in its sector of the cemeteries, giving rise to a multitude of living conditions and carving out of the nothingness the space and amenities essential for everyday life and co-habitation, through a conspicuous ensemble of informal uses of open spaces, for example the road which is utilized as "a meeting point, distribution of services (temporary shops and stalls, nomad mechanics, micro restaurants and cafés…),

---

1  For a detailed presentation of the project for research-action, see the essays by P. Bellaviti, "Abitare nella Città dei Morti. Un progetto di ricerca azione per un habitat informale "di eccellenza" and by C. La Mantia, "Sakan Project. Strategie e governance per uno sviluppo urbano cultural based nella Città dei Morti", in Territorio n. 50, 2009, pp. 9-19 e pp. 42-49. There are contributions to this project made by A. Tozzi Di Marco, E. Lazzarino e L. Garibaldo, S. Sambati , A. Colli e M.L. Daglia included in the review "Viaggio al Cairo. Trasformazioni e progetti di una megalopoli del futuro e del suo antico cuore pulsante: la Città dei Morti", edited by P. Bellaviti, in Territorio n. 50, 2009.

2  In particular, consultation of the long term and detailed research conducted by the French Institut de Recherche pour le Developpement (Ird) in collaboration with the Egyptian General Organization for Housing, Building and Planning Research (Gohbpr) between 1985 and 1990, the outcome of which have been recently published in an English edition: G. El Kadi, A. Bonnamy, Architecture for the Dead, American University in Cairo Press, 2007.

3  Traditionally temporary residential use was foreseen for the cult of the deceased by the families concerned and the semi-informal presence of groups of residents charged with the duty of funeral management or as guardians of the tombs was allowed, as were temporary stays by pilgrims. These forms of residence have been joined over the course of the last century by a large population of evicted agricultural workers, vagabonds and homeless, who have occupied the graveyards and other or have created new makeshift homes inbetween the tombs

4  The estimates for the population of the City of the Dead have always been very variable, ranging from tens of thousands of inhabitants declared in the official consensus, to the 800.000 and more that Mike Davies (2007) talks about, while recent research carried out at the site puts the figure for residents in the cemetery areas in the region of hundreds of thousands (from 200 to 400.000)

5  We rerer especially to the survey conducted by the anthropologist Anna Tozzi Di Marco in the area from 1998 to 2005. Cfr. A. Tozzi Di Marco, Il giardino di Allah. Storia della necropoli musulmana del Cairo, Ananke, Torino

parties and ceremonies (weddings and funerals and wakes), recreation area (football, kites…), animal breeding ground (donkeys, goats, sheep, cows, chickens…)"[6] In the City of the Dead it's really easy to spot the "localized" mind" that La Cecla talked about (1988-2000, 1993), that is a capacity and a culture to live in a space that conforms to one's necessity in terms of its richness and adequateness, even if this space has not only not been designed for residential living, but had, conversely, been planned for the burial of the dead.

Taken as a whole, the living conditions and life itself in the cemeteries are by no means similar to those usually seen in the *slums* in Cairo and worldwide and can even be said to be better than those of other "formal" quarters of Cairo, for example the more ancient parts now in decay, from which, by no coincidence, part of the population now residing in the cemeteries hails. Quantity and quality of living space, provision of formal and informal amenities, and opportunity for economic support, all of these make it an informal siting that can be defined "virtuous" or "excellent"[7]. From whichever angle you look at it, the City of the Dead appears as a very special environment whose character and value are the result of the multiform bond between the dead city and the living one. Bonding which, however, is full of contradiction: the function of the cemeteries as habitat can be seen as the care of the location and preservation of its particular culture, but at the same time can be pinpointed as the cause of the erosion and disassembling of its nature, the sepulchral environment having been transformed into a disorderly aggregation of informally constructed residences.

**Interlaced relationship and research studies**

Any project for research and intervention in this type of area must, thus, pit itself against the complex and sometimes contradictory background of relationship that exists between the "stone of the city and the living city" (Cellamare, 2008). The preservation and valorization of the City of the Dead must be envisaged as an integral part of conjecture made concerning this relationship and of the combined assessment of the differing values of heritage– architectural, social, cultural, and environmental - that it holds. The simplified (and violent) solution such as completely "clearing" the cemetery areas of its inhabitants and transporting them to some of the *new towns* in the desert – as is often bandied around by town planners – would not only endanger the integrity of the socio-cultural patrimony tied to the cult of the dead strongly embedded in the local community, but would also compromise the possibility for the preservation, care and livability of such a vast architectural heritage, so fragile and so fundamentally "urban".

What's more, it's an urban environment that urban planning itself, conversely to what was proposed, has contrived to create:

> "Opinion in the upper echelons of the government is divided over what to do about the cemeteries. The extremists want their residents cleared out into the desert – an unrealistic solution that fails to take into account the social, financial, and cultural costs of such an operation.
> The pragmatists, in contrast, see the 250,000 house-tombs as housing stock for the homeless, some of whom were subsequently moved in by Governorate decree.
> The ambiguity of the state position on the matter is reflected by the ongoing cemetery infrastructure work: 'Twelve tombs on a single cemetery street have a telephone, obviously installed by a public company, and the neighbourhood has water and electricity, six schools, two fire engines, a drugstore, and public transport. Every sector is guarded by two police officers.

6 From the chapter "Abitare lo spazio", by Luca Francesco Garibaldo, form the Report of the International Workshop Dentro Città dei morti. Insediamenti Informali e strategie di sviluppo. On this argument, see also the article by Lazzarino and Garibaldo in the review "Viaggio al Cairo…", cit.
7  The same conclusion was reached by the analysis of  the case study City of the Dead done by M. Falletti in the essay "Cinque zoom sul Cairo. I progetti attuati e quelli in via di attuazione", in "Viaggio al Cairo…, cit., pp. 85-95, an opinion shared also by  E. Sommariva, "Abitanto tra i morti. Viaggio nei cimiteri abitati del Cairo, in Domus, n. 880, 2005, pp. 46-65

*And the residents of the hawshes denied a mains connection fetch drinking water from the four public fountains installed in 1975"[8].*

In an attempt to deal with the articulated complexity of the case of the City of the Dead, the research-action project came up with the following general goals:

- the promotion of the valorization of this unique urban environment to the world, by implementing an intervention, both locally and internationally, of support for the recognition and reinforcement of its architectural, social and environmental patrimony;
- the favoring of the spread within the resident community of awareness of said patrimony, with particular attention to lifestyles and habits that could damage or aid its preservation, to 'ritual beliefs" connected with the rites of the funeral and the socio-cultural set up which has to now acted as a passage from generation to generation, and which could today crumble away or be reactivated through its clash with modernity;
- to propose a change in the current conditions of the City of the Dead with a view to improving some aspects of the social life and financial means of the inhabitants through the redevelopment of the residences and amenities and the growth in loco of job opportunities.

To turn these multiform objectives into real life, concrete research and action strategies, a substantially eclectic approach has been taken to the study and intervention, an approach that foresees a mixture of various professions and expertise, that is open to different points of view, strategies for action, methodology and tools, with the conviction that tabling such a difficult theme and environment as the one in question, the City of the Dead, requires a combination of diverse opinion and the activation of as many points of "attack" as possible. Compared to the previous research project done by the group co-ordinated by Bonnamy ed El Khady, more intent on identifying and cataloguing the historical-architectural patrimony, the project *"Living in the City of Dead"* is aiming to focalize mainly on the relationship between this patrimonial heritage and the resident community, by adopting a stance that blends together the spatial and social viewpoints, both on the scale of interpretation and drafting and on the implementation of the intervention, the scope of which is to promote not just the preservation of the material *heritage,* but to also enhance the valorization of the community, living standards and all that is inherent to the practices, beliefs and abilities therein. The project is divided into three action strategies which are linked in series: *Survey - Communication - Networking and participation*. The project operates at different levels: starting with a trans-disciplinary study conducted directly on site and on the resident community (spatial and social scenario), on its problems and potential, explored through quantitative and more especially, qualitative research methods, a structure for the process of governance is put forward, involving local institutions, other stakeholders and communities which leads to the definition of a new vision of the planning and policies relating to the City of the Dead: policies which see the inhabitants vested with an active role within the redevelopment process.

**A pilot project: IRT and development of the community**

Aimed at seriously "experimenting" the various instances, the approach and the potential within the research-action, the first pilot project has been laid out to trigger and verify the possibilities for sustainable tourism on the site of the cemeteries, which should act both as a springboard for the recognition of the location's value and of the resources which are housed in the cemeteries, in addition to fulfilling the role of a reason for the local community to be drawn into the task of valorisation. Meanwhile, parallel to the research, there is field work being carried out among the inhabitants to assist them in setting up their own association which will be able to exploit business opportunities in the sector of Integrated Relational Tourism specifically for the City of the Dead, in the belief that an intervention of this kind can generate new informal micro-economies capable of gradually raising the socio-economical conditions of the inhabitants.

8  G. El Kady, A. Bonnamy, cit., p. 268.

The City of the Dead is already a tourist attraction, even if for the few who go it is essentially limited to only some of the monuments. On the contrary, it could become a "museum park" worthy of a visit and a closer look, as those who have ventured into the cemeteries have already found out. The strategic plan *Vision 2050*, on the other hand, pictures the City of the Dead as a massive archaeological Park where monuments and monumental tombs are embedded in an oasis of plants and trees which links up with the nearby Al Ahzar Park, built by the Aga Khan Trust for Culture[9]. This *vision* of the City of the Dead however entails the elimination of the residential habitat and local community, depriving it of its vital social substrate and culture. If this is what the Government has in mind, and thus become topics to be further investigated and on which to employ the maximum effort with all the stakeholders (representatives of interest at all levels), they fit perfectly into the "negotiated" definition of this concept: what exactly does Park mean? What is the correct strategy for the City of the Dead? Who will protect the rights of the inhabitants? Why can't the "wellbeing" of the inhabitants of the City of the Dead and the "wellbeing" of the entire city be one and the same thing?

What is obvious is the necessity for a methodology, based on a complex interpretation and subsequent recognition of the differing modes of attributing "value", that stimulates the integration of different levels of government and interest, one which can pinpoint and consolidate the precise Vision which the "evolutionary" project for the territory cries out for.

The pilot project which we intend to put into operation aims to "put the people in the position to test" and " get people to see" exactly how the inhabitants of these places, their knowledge and their " competence" are the primary and fundamental factors for making the City of the Dead an effective, varied expanse and one which is furthermore a usable and precious cultural patrimony. The project foresees the construction of a series of areas, plus the relevant infrastructure and local support centres which will be a sort of guide for the visitor's trip through the monuments (there is already a network of hotels and other centres for hospitality in the community), but will also include other customary landmarks – tradition, ritual, social occasions, environmental land human landscapes – safe housed in the cemeteries. Such a tourist –based initiative, besides being respectful and compatible with the holy nature of these locations, would provide the key to sustainable development of the local community and the entire city.

**Other Visions**

In conclusion, we maintain that the City of the Dead must be seen in another light, one's gaze must go beyond the normal boundaries in order to be able to envisage it not as a mass of unsolvable problems, but as a stimulating context from which new opportunities can be drawn and get a closer insight into new development models which relate to and connect identity and evolution. The cultural and physical diversity of the sites have to be the undisputed starting point at which all commitment, development strategy and projects must be targeted.

If you consider it thus, the City of the Dead becomes an exceptional case study, one to be read with avidity and thoroughly understood, and then re-thought as a complex system of resources which are to be interpreted, preserved, integrated, made available to others and divulged to the world. The City of the Dead can and must be considered a structural part of what is known as the "cultural infrastructure" of the territory (Carta, 2002), or that is to say, that collection of pre-existing values to be retrieved and implanted in the definition of so-called *cultural based* development policy, deliberately aimed at attributing a strategic value to the territorial quality and cultural and social identity of the location. Identity, community, culture and diversity become reference models to bear in mind during the pre-ordained and taxing road that one must go down in the process of giving a form to the possible future of these areas: a new Vision for the City of the Dead.

---

9  This instance, sponsored by the powerful private foundation, is the first example of some interest in the regeneration of the historical districts of Cairo, completely the opposite of the entrenched strategy of expansion that is upheld by the powers in Cairo. For a more detailed summary of the project see Bianca (2007) and the article by Falletti in the review edited by P. Bellaviti "Viaggio al Cairo…", cit

So, one side of the coin is to favour participation because this in turn favours awareness of the common values inherent to the problem at hand, the flip side being that the process must produce a new way of looking at the problem (similar to a negotiation) so that the project is managed according to the rules of the agreed governance, which should go a long way towards preventing private and personal interests from ruining any potential social benefit. Constructing an "action space" is fundamental also for the social sector, that is to say, a methodology aiding its image as a reference point for innovative action, one which is able to ensure a constant commitment to a strategy of experimentation leading towards the goal of sustainable development of the territory.

Many professional disciplines are packed into the general approach of the research project, which weaves together the arguments regarding material and immaterial valorisation of the local patrimony, policies for the attainment of sustainable and long lasting development through a new style of interactive planning and lastly tourism, seen as the generator of ground up development. Tourism that is in touch with the world, that bases its evaluations on solid knowledge, on the fact that diversity is wealth and on the exchange of culture among the individuals engulfed by the complex system of relationship ingrained in the human being, whether it be a simple welcome or one's hospitality to the everyday life of the community, a priceless mine of experience derived from the interchange of relationship between host and guest. A tourism capable of re-positioning and adding to the wealth in of the vastness of the values which pack the location. A tourism which has its roots in the attributing of value, rather than of "consumption" of local resources, which can be classed in this way as the world's heritage.

## References

Amin, A. (2007) "Cultural-Economy and Cities", Progress in Human Geography.

Amin, A. (2007) "Re-thinking the Urban Social", City.

Bellaviti P. (edited by) (2009) Viaggio al Cairo. Trasformazioni e progetti di una megalopoli del futuro e del suo antico cuore pulsante: la Città dei Morti", Territorio n. 50

Bellaviti P. (2009), "Abitare nella Città dei Morti. Un progetto di ricerca azione per un habitat informale "di eccellenza", Territorio n. 50, pp. 9-19.

Bianca S., Jodidio P., (2004), Cairo: Revitalising a Historic Metropolis, Umberto Allemandi & C. for Aga Khan Trust for Culture, Torino.

Bonetti M., Conan M., Allen B. (1991), Développement social urbain. Stratégies et méthodes, Paris, L'Harmattan.

Carta M. (2002) L'armatura culturale del territorio. Il patrimonio culturale come matrice d'identità e strumento di sviluppo, Milano, Franco Angeli.

Cernea M. (2001a), "At the Cutting Edge: Cultural Patrimony Protection through Development Projects." In Serageldin, I., Shluger, E. and Martin-Brown, J. (eds.) Historic Cities and Sacred Sites: Cultural Roots for Urban Futures. Washington DC: The World Bank.

Cernea M. (2001b), Cultural Heritage and Development: A Framework for Action in the Middle East and North Africa. Washington, DC: The World Bank.

Cellamare C (2008), Fare città. Pratiche urbane e storie di luoghi, Elèuthera, Milano.

CULTNAT, (2001) Strategic Approach to Egypt's Cultural Heritage. Final Report. Cairo, Egypt.

Davidoff, P. (1965), "Advocacy and Pluralism in Planning", in Journal of the American Institute of Planners, n. 4.

G. El Kadi, A. Bonnamy, Architecture for the Dead, American University in Cairo Press, 2007.

Evin A., (1985), The expanding metropolis: coping with the urban growth of Cairo, Concept Media, Singapore

Falletti M. (2009), "Cinque zoom sul Cairo. I progetti attuati e quelli in via di attuazione", Territorio n.50, pp. 85-95.

Ghilardi, L. (2001), "Cultural Planning and Cultural Diversity" in Bennett, T. (ed) Differing Diversities: Cultural Policy and Cultural Diversity. Strasbourg: Council of Europe Publishing.

Ghilardi L. e Bianchini F. (2004), "The Culture of Neighbourhoods", In David Bell & Mark Jayne (a cura di), Cities of

Quarters: Urban Villages in the Contemporary City, London, Ashgate.

Hague C. (2005), "Identity, Sustainability and Settlement Patterns", in Cliff Hague, Paul Jenkins (ed.), Place Identity, Participation and Planning, Routledge, London and New York.

Harvey D. (1989 a), The condition of postmodernity : an enquiry into the origins of cultural change, Oxford and New York, Blackwell

Harvey, D. (1989 b), The Urban Experience, Oxford, Oxford UP.

Hassan F., De Trafford A., Mohsen Y. (2008), Cultural Heritage and Development in the Arab World, Bibliotheca Alexandrina Ed., Alexandria

Healey P. (2007), Urban complexity and Spatial Strategy, towards a relational planning for our times, London, Routledge

INURA (1998), Possible Urban Worlds, Basel-Boston-Berlin, Birkhäuser.

Johannisson J. (2003), "The Values of Culture in Local Cultural Policy: The Case of Göteborg", Paper presented at the workshop "Culture in Knowledge Society" held in 2003-03-05--07, Stockholm.

La Cecla F. (1988-2000), Perdersi. L'uomo senza ambiente, Laterza, Roma-Bari.

La Cecla F. (1993) Mente locale. Per una antropologia dell'abitare, Elèuthera, Milano.

La Greca P. (1996), Il Cairo.Una metropoli in transizione, Officina Edizioni, Roma.

La Mantia C. (2009) "Sakan Project. Strategie e governance per uno sviluppo urbano cultural based nella Città dei Morti", Territorio n. 50, pp. 42-49.

Maffesoli M. (1996), The Time of the Tribes: The Decline of Individualism in Mass Society. London, Sage.

Magnaghi A. (1998, a cura di) Il territorio degli abitanti. Società locali e autosostenibilità, Milano, Dunod.

Magnaghi A. (2000), Progetto locale, Torino, Bollati Boringhieri (trad. ing. The Urban village. A Charter for Democracy and Local Self_Sustainable Development, London, Zed Books, 2006), (trad. fr. Le project local, Bruxelles, Mardaga, 2003).

Miles M. (2005), "Interruption: Testing the Rhetoric of Culturally Led Urban Development", in Urban Studies, vol. 42

Mongin O. (2005), La condition urbaine. La ville à l'heure de la mondialisation, Paris, Seuil

Nedoroscik J. A. (1997), The city of the dead, Bergin and Garvey, Westport

Oakley K. (2003), "Developing Policy as a Shared Narrative" in Bentley, T. and Wilsdon, J. (a cura di) The Adaptive State: Strategies for personalising the public realm, London, Demos.

Paba G. (1998): Luoghi comuni: la città come laboratorio di progetti collettivi, Franco Angeli, Milano.

Paba G. (2003), Movimenti urbani. Pratiche di costruzione sociale della città, Milano, Franco Angeli.

Salama A., (2002), "Contemporary Cairo demystified. A critical voice on architecture and urbanism", ARCHIS, 1

Petti, A. (2005), "Abitando tra I morti", Domus, n° 880, aprile.

Séjourné, M. (2006), Les politiques récentes de traitement des "quartiers" illégaux au Cairo. Mémoire de Doctorat, Université de Tours.Villechaise-Dupont A. (2004), "Quel espace de démocratie pour les populations précarisées? Esprit de résistance et capacité daction", La Revue française de service social, n. 215.

Sims D. (2000), Residential Informality in Greater Cairo: Typologies, Representative Areas, Quantification, Valuation and Causal Factors. ECES, ILD, Cairo.

Sommariva E (2005), "Abitando tra i morti. Viaggio nei cimiteri abitati del Cairo, in Domus, n. 880, 2005, pp. 46-65.

Tozzi Di Marco A. (2005), Il giardino di Allah. Storia della necropoli musulmana del Cairo, Ananke, Torino.

World Bank (2006), Morocco Fez Medina Rehabilitation Project. Implementation Completing Report. Washington, DC: The World Bank, Report No.: 35074.

**AGRIGENTO. TOURISM AND TERRITORY:
RESOURCES, NEW INSTITUTIONAL ACTORS AND PROJECT PROPOSALS**

**Teresa Cannarozzo**
*Full Professor, Department of Città e Territorio – University of Palermo, Palermo, Italy
e-mail: terecann@unipa.it*

**Giuseppe Abbate** [1]
*PHD in Urban and Territorial Planning, Department of Città e Territorio – University of Palermo, Palermo, Italy
e-mail: abbate@unipa.it*

**Abstract**

Agrigento constitutes one of Italy's most problematic situations, exhibiting the most striking contrasts: the Valley of the Temples site's wealth of landscapes and archaeological treasures and a widespread and varied practice of unauthorized building; the beauty and degradation of the city's historic center besieged by inappropriately tall constructions; the elegance of the 19th century expansion and the growth of abject suburban developments; invasive road works that do not ensure efficient transit.

In the sloping area that overlooks the sea, the Valley of the Temples Park is located, an exceptional mix of archaeological treasures and agricultural landscapes, but spoilt in many areas by various types of illegal development.

The Park Agency was established in 2000 by special act by the Region of Sicily that emphasized the aesthetic and environmental importance of the place, in addition to its more traditionally recognized archaeological value, and put forth a number of principles which included an end to merely prohibitive development policies by way of "active protection," planning and participation. The Park Agency is charged with the task of protecting and cultivating the site's landscape and archaeological and environmental features, promoting archaeological research and sharing the fruits of such efforts with the public, developing the place's social benefits and tourism potential, and providing for the demolition of unauthorized buildings after the approval of the Park Plan. The main goal of the Plan is that of reinforcing the Valley's landscape identity through a series of projects carried out in the spirit of protection, recovery, rehabilitation and appreciation, and with the final outcome of expanding and diversifying tourist pathways throughout the park.

The best estimates of plans and programs are not enough to trigger intervention, however, if you do not find a comprehensive framework of reference between the landscape capital and social capital and if you do not find a path marked by priority aimed at achieving the objectives, which coupled convergent policies and planning of public and private high-profile.

If on the one hand there is a positive evolution of public administration that has sought to give new tools to schedule and plan the future of the community and the region, identifying targets for quality and enabling new forms of consultation and participation, on the other hand persist instead contrasts greatly within the political forces the economy, society and production categories that slow down decision-making processes and testing of a draft economic development centered on the use of their cultural heritage.

**key words**:  Agrigento;  Valley of the temples; historic center, tourism, development.

---

1 *Teresa Cannarozzo is the author of the paragraphs "The archeological heritage and the Valley of the Temples" and "Conclusions"; Giuseppe Abbate is the author of the paragraphs "Introduction" and "The historical center".*

## INTRODUCTION

Today the development of tourism is considered unanimously to be one of the basic elements for the start-up of the national economy and the economy of the Mezzogiorno regions especially. A close examination of the current situation reveals that Sicily is scarcely competitive in the tourism sector. The relationship between tourist presences in the island and those in the rest of Italy, shows discrepancies so wide as to unmistakably attest the insufficiency of the sector and, therefore, a certain inadequacy of the marketing policies adopted on the regional level. This impression is confirmed by an examination of the data concerning one of the tourist segments on the regional level, the so-called "cultural tourism", which, while surely strategic for the economy, has still not taken off in Sicily, despite the fact that the island boasts an extraordinary historical-artistic heritage accounting for approximately 9% of the entire national heritage (totaling 30% when considering the archeological heritage alone), four natural parks and numerous other protected areas including natural reserves, SCIs and SPAs.

Cultural tourism could therefore constitute a formidable opportunity for Sicily, a region often exclusively considered a "seaside product", as well as a driving force for a more modern development of the local systems emphasizing the economic-social-cultural aspects of the island.

Therefore, improving  tourist offerings and facilities becomes a necessary prerequisite, aiming simultaneously at a structured activity of promotion and offering of the cultural heritage and higher standards of quality and diversification of  accommodation facilities, without underestimating, however, the need to improve public services and transport.

In the past few years, policies aimed at tourist development of the areas, at least on paper, have been initiated. The effort, through bids, has been that of planning naturalistic itineraries towards sea and hills, thematic routes and networks (of castles, museums, etc.), which, if on one hand have the merit of connecting the coastal-strong areas to the inland-weak ones, on the other hand seem to lack the capacity to redistribute the weight of the economic and occupational repercussions of the coast towards the inland area.

Furthermore, it would appear that the implementation of many local development policies, undertaken by the municipalities of the island, is also the result of extemporaneous choices and estimates, which are not part of a common program and are restrained by community funds (and their associated deadlines), which make the results all the more questionable.

Said considerations also concern the municipalities that have an abundance of territorial resources, such as the municipality of Agrigento, which, despite extraordinary potential, is still unable to offer a "quality" tourist product, capable of competing with the international tourist destinations.

Agrigento constitutes one of the most problematic national cases, and features the sharpest contrasts: the outstanding archeological and landscape heritage of the Valley of the Temples and rampant illegal housing; the extraordinary appeal of the historical center despite the widespread decay and the awkward presence of the substitutive buildings; the elegance of the 19th century viale della Vittoria and the development of squalid suburbs[2].

The Agrigento area is characterized by a real conflict between the concentration of extraordinary territorial resources such as the archeological heritage of the Valley of the Temples, which was declared a UNESCO World Heritage Site in 1996, and the poor overall quality of the territory and the settlements.

The Valley of the Temples and the other historical, cultural and land resources present on the territory are not managed effectively; they are unable to constitute a "system" to become a driving force for the economic development of the community by offering diversified tourism-cultural facilities; presently, tourists limit themselves to a hurried visit to the most important archeological heritage.

Such considerations are the point of departure for our analysis of two of the main resources of the Agrigento

---

2  Agrigento is a medium-sized city; the 2001 census found 54.619 inhabitants; the municipal land has an extension of 24.457 hectares. The density of the population is of 223,3 inh/sqm.

area: the Valley of the Temples (and the initiatives undertaken by the Park Board) and the historical center with some planning hypotheses concerning the Rabato-Santa Croce area. The aim is to identify the most suitable typologies of tourism that the territory of Agrigento should pursue; developing them as part of a system, so as to promote and to communicate an image of "the product" abroad as a whole.

## THE ARCHEOLOGICAL HERITAGE AND THE VALLEY OF THE TEMPLES

The Archeological and Landscape Park of the Valley of Temples, has an almost barycentric position in relation to the dispersed system of settlements, which are scattered throughout  the territory, and is situated on the sloping land facing the sea, and is a sublime synthesis of archeology and rural landscape. The park stretches over 1400 hectares and the ancient Akragas can be found within it. Two rivers, the Akragas and the Hypsas, ran through the classical city, and it was connected to a thriving commercial harbor. The urban structure was protected by sheer differences in height and by boundary walls, which are still visible for the most part. The Dioscuri, Jupiter, Hercules, Concordia, Juno and a large early Christian necropolis with, at its center, a very evocative circular hollow, known as Grotta Fragapane, meet close to the southern part of the walls, from west to east, along the so-called via Sacra.

The main archeological area is currently served by few entrances, completely insufficient and congested, and is crossed by the former state road 118, which connects the city to the coastal hamlet of S. Leone, channeling a great volume of traffic, incompatible with effective utilization of the area.

Currently, tourist visits are limited to the sequence of temples on the via Sacra, to the small antique shops that line it, to the Archeological Museum and the surrounding excavations and last half a day without significant positive repercussions on the local economy. However, the Valley offers much more. Beyond the railway there is a magical place made up of the remains of the temple of Vulcano, located in the vicinity of a small rural building, which has been abandoned. The most well known hypogeum, the Giacatello, which belongs to the little-investigated system of the hypogeums, features a magnificent hypostyle hall, and is located immediately to the north of the Archeological Museum.

The medieval church of S. Biagio, built on the temple of Demetra, is perfectly visible and is located near the Bonamorone cemetery. In the same area the so-called Rupestrian Sanctuary (which is difficult to date and whose function is still unclear), is an enigmatic monument made up of natural caverns, artificial hollows, water-channeling systems and collection tanks.

There are a great number of buildings (villas, manors, farms), many of which are already available to the Park; part of them are already being used and part of them are still to be restored for use as facilities to serve the Park.

Recently, another jewel has been added to the Valley and become a part of the tourist routes: the Kolymbetra garden, which, as of 1997, is being restored by the National Trust of Italy (FAI). In Greek times, the Kolymbetra was a large swimming pool and a natural fish farm; subsequently, with the decline of the Greek city, the swimming pool was buried but there were always traces of this special place, which has since become a Mediterranean garden described by Saint Non in the 18th century as the Valley of Eden.

*A new institutional actor: the Archeological and Landscape Park of the Valley of Temples*

The boundary of the Park and the strict prohibition of building on the central archeological area, called "area A", were ratified by the Gui-Mancini Ministerial Decree of 1968, one of the most important national regulations concerning Agrigento, issued after the famous 1966 landslide. The boundary was confirmed by a President of the Region Decree of 1991, following violent disputes against a cross-party political and social alignment that wanted to reduce the boundaries in order to condone the illegal housing that had arisen in some areas bordering the Valley.

The "Archeological and Landscape Park of the Agrigento Valley of Temples" was established by a special regional law, law no. 20 of 2000, a law of its kind unique in Italy, which anticipated themes such as

overcoming the restriction system by means of "active preservation", consultation and participation. The law identifies the body of administration of the Park, the aims of the Park Board and forces the drawing up of a Park Plan and a set of Regulations for the activities within the Park.

The regional law has assigned the Park Body the task of preserving and enhancing the archeological, landscape and environmental heritage of the Valley of Temples, of promoting the archeological research and informing people about it, of enhancing the social and touristic exploitation of the territorial resources to increase cultural tourism.

The emphasis on the value of the landscape of the area, in addition to the well-established archeological value, constitutes an innovative aspect. However, in contrast with what has just been said, the law states that the Plan of the Park must be drawn up according to a special zoning of the territory that identifies an "archeological" area A, a "landscape and environmental" area B and a "natural and equipped" area C with different degrees of preservation, a stark distinction that is entirely impractical considering that the Valley of Temples is a large complex area in which a series of elements and resources blend and interact.

*Aims and contents of the Park Plan*

Between 2002 and 2003, the studies for drawing up the Plan begin and the Plan is awarded via a public planning competition. Luckily, the plan submitted has been able to sidestep the limits of a rigid zoning, suggesting integrated analyses and estimates[3]. The plan envisaged by the regional law is, in some ways, anomalous: as a landscape plan, it is superordinated to the general urban development plan in accordance with article 145 of the Cultural Heritage Code; said role of superordinated instrument is further reinforced by regional law 20/2000, which, among the competences of the Park Council, plans *The construction of an internal road system, linking and communicating systems between the Park and the city of Agrigento and tourist settlements situated in the areas outside the boundary of the Park, in compliance with the directions of the plan*[4].

The main aim of the Plan is to reinforce the identity of the landscape of the Valley, weakened by the abandonment of the rural areas, by situations of hydrogeological upheaval, by reforestations carried out with species non typical of the area, by the inappropriate (when not entirely illegal) construction of buildings, and to propose a series of planning interventions organized around the guiding principles of preservation, renewal, redevelopment and renovation.

The Plan envisages a new access system to the Park based on intermodal parking tangent to the archeological areas, in connection with a system of shuttle buses; using the railway track that crosses the Valley, currently used only sporadically, is also envisaged.

The Plan envisages the development and the diversification of the tourist routes in order to increase the cultural offerings and to extend the stay of the visitors, which, currently, in the best of cases, is over in a day and an overnight stay. The first objective is to make the entire archeological heritage currently excluded from the routes, accessible and open to visitors; in order to make this possible, special archeological itineraries have been planned. The aim is to make the ancient orthogonal urban plan, which is partially visible, more visible by highlighting it via targeted plans of archeological research and landscape layout.

Accordingly, the Plan also envisages a tourist route including the historical center, established on the Hill of Girgenti and the close Atenea Rock, where buildings of classical origin, minor archeological areas and parts of Greek fortifications are all visible.

Rural and excursion itineraries aimed at the enjoyment of the agricultural landscape, the development of the local agricultural products and the gastronomical tastings, are also planned. With the same aims in mind, the Plan envisages regeneration and redevelopment interventions for the coastal strip and the river-beds of the two ancient rivers, along which the Plan envisages the creation of natural routes as *green ways*.

---

3 *The assignment has been awarded to a temporary association of businesses including the Polytechnical society (mandatory), Ferrara Associati, GEO spa, Ecosfera spa, Praxis spa, Studio Associato Silva, prof. Eng. V. Cotecchia, Prof. Dr. E. De Miro, Prof. Dr. Gualtiero Harrison and a large interdisciplinary planning group.*
4 *Art. 9, comma 6 of regional law 20/2000.*

The Plan tackles the theme of the re-use of the building heritage to be found within the Valley, which already belongs to the Park, and intends to extend the system of services and facilities with the creation of information points, visitor centers, areas to display and sell typical products, pit-stop and refreshment areas, research centers and guestrooms for scholars, museum areas and areas for open-air performances. Said initiatives are the remit of the Park Board and some of them have already been carried out in agreement with the aims of the Plan.

The Plan also proposes a different relationship with the owners of buildings and agricultural areas within the Valley; in fact, the plan wishes to put an end to the expropriation policies that have caused the fatal abandonment of the rural areas and the buildings, damaging greatly the agricultural cultivations and landscape, and to create a relationship based on mutual agreement with the residents, in order to both safeguard the agriculture and guarantee the supply of some services.

In conclusion, the Plan identifies the Park as a multifunctional territory, characterized by a variety of resources, simultaneously open to the world and the city as part of a process whereby the inhabitants of Agrigento can regain ownership of the values of identity, history and culture.

After a long and complex procedure, the Plan for the Archeological and Landscape Park of the Valley of Temples of Agrigento was adopted by the Park Council in July 2008[5].

During public meetings organized with the contribution of the design engineers of the Plan, two themes emerged essentially: that of the illegal housing within "area A" and that of the road system for the access and crossing of the archeological area[6]. After having introduced in the Plan the amendments proposed by the Superintendency, the Plan was finally adopted and published in October 2008. Hundreds of appeals were filed (331); the majority of which (287) concerned owners of illegal buildings, while a small minority of appeals were filed by associations and institutions on general themes.

The Council held a few meetings especially to examine the appeals and the counter proposals and, at the end of September, 2009, it decided to formalize a resolution that was sent, together with the Plan, to the Regional Office of Culture (and the Arts) for the final examination.

**THE HISTORICAL CENTER**

The historical center, located at the top of the Girgenti hill, started to take shape around the 5th century AD, when the changed political conditions tied to the fall of the Roman Empire marked the decline of the large classical city and the need on behalf of the population of Akragas to move to the hill at the north of the Valley, in order to better defend themselves from the barbaric invasions.

Today the historical center, which covers a surface of approximately 80 hectares, has a vaguely elliptical shape and recognizable boundaries: somewhat steep ridges, almost inaccessible, mark the center's northern and western boundaries; at east, beyond the Porta di Ponte, the center meets the 19th century expansion. At south, it borders with the railway line.

The building structure is made up of blocks with an irregular perimeter, variable thickness, two or three floors in height, cut across internally by a series of courtyards; steep alleys, long flights of steps and hanging gardens; the latter, being fixtures of noteworthy private buildings, contribute to define, in an original way, the identity of the historical center.

The areas where no buildings have been erected, lead to the entrance of the dwelling, which is often enhanced by beautiful external stairways characterized by varied contours.

The road system, which seems to have been excavated out of the continuity of the built area, comprises two interconnected systems: the main road network, with routes in the east-west direction that follows the course of the level curves, and the secondary road network with routes in the north-south direction,

---

5 *Adoption resolution no. 2 of 3rd July 2008.*
6 *See the minutes of the meetings of the Park Council of 13 and 14 July 2007.*

organized around steep stairways, graded ramps and archways, with the landscape of the Valley of Temples as a backdrop.

Even if many buildings are abandoned and the materials employed are of very poor quality and decaying, it is still possible to appreciate the full extent of the architectural and spatial quality contained in the historical city, based on a relationship of rare balance between the built-up areas and the linking areas and enhanced by outstanding backdrops in which sky and sea blend. The only area in a fairly good state of preservation, with some vitality and quality shops is the area around the via Atenea, the most important street in the historical center. The remaining areas, despite the still evident architectural and spatial quality, make up the more or less depopulated suburban areas, which are difficult to access and lacking business and manufacturing activities.

More recent years have seen the restoration of some monumental buildings and the theatre of Pirandello has been reopened. Several interventions of residential redevelopment have also been carried out by private citizens and small accommodation facilities (bed & breakfasts) have been opened. However, the intended use of some of the restored buildings has still not been decided.

## A new role for the Rabato - Santa Croce area

The Rabato – Santa Croce area is, still today, the westernmost offshoot of the city of Agrigento, confirming its ancient role as border settlement between the walled city and the surrounding territory. The area, resting on a slope in the north-south direction and overlooking the sea, is delimited in the north by a difference in height featuring eucalyptuses and in the west by a ridge. It is crossed by the route of the via Garibaldi, while in the east it is connected with the high-medieval settlement of the historical city called Terra Vecchia.

The Rabato, which is derived from the arab *Rabat* meaning "suburb", started taking shape in the 10th century, during the Muslim domination in Sicily. Today the Rabato, from its origins as the first *extra moenia* expansion, coincides with the Santa Croce area, and features a complex settlement structure that took shape during the 18th century and where Islamic-derived morphological-type characteristics blend with Latin and Christian origin traits.

The building structure is made up not only of blocks that usually include a double row of pseudo terrace houses with a common retaining wall, but also of blocks with an extremely irregular shape and variable thickness, inside of which, the pseudo terrace or, more rarely, terrace houses, converge around articulated courtyards, positioned at different altitudes and linked together by a diversified system of stairways. The peculiar altimetric structure of the site, ensures that some blocks, compared to the façades facing uphill which usually have with two elevations, have higher downhill-facing façades, which can reach four elevations, and some basement rooms or rooms excavated in the rock.

The specialist religious buildings that can be found in the area are the Church of Santa Croce (17th century), the sanctuary of S. Maria dei Sette Dolori (18th century), also known as church of the Addolorata, the former church of Santa Caterina (18th century) and the church of S. Francesco di Paola (18th century), which has a convent annexed to it. Villa Galluzzo (19th century) is the only mansion that, situated at the top of the slope, dominates the entire suburb from above.

The road system is made up of a sequence of routes in the east-west direction, depending on the course of the contour lines, with extremely variable and diversified road sections, and of a system intersecting the previous one, made up for the most part of steep flights of stairs and graded ramps oriented northwards and southwards.

The beginning of the decline of the Rabato coincides with the years of the property speculation, which have a notorious epilogue with the landslide of 1966. The landslide is the final blow to the Rabato, whose inhabitants flock towards the new area of Villaseta. Subsequent years have seen the carelessness of the municipality contribute to the  increasingly dilapidated state and the abandonment of the buildings.

In fact, instead of carrying out the much hoped for redevelopment interventions, the unsafe buildings within the area have been demolished, as in the case of structured system of houses that dotted the hill of S. Croce and the via Cobaitari.

Towards the end of the nineties, the church of the Addolorata and the church of S. Croce, were restored by the Cultural Heritage Office.

Currently the Rabato, apart from the Training School for Seamstresses and a municipal nursery school (housed in Villa Galluzzo), is devoid of services and facilities, as well as any form of business, and it has a completely marginal role in the urban context.

### The Rabato: from forgotten suburb to "albergo diffuso"

The "albergo diffuso", represents a strategy, in the tourist sector, to safeguard the building heritage of the historical centers, as well as creating a mechanism of active participation aimed at the local community, which is involved both in the planning and management stages of the plan.

The model of the "albergo diffuso", which by now has a consolidated formula, intends to be an accommodation facility alternative to hotels whose components (reception, rooms, common services) are distributed in different buildings, situated in a particular urban context. The "albergo diffuso" model is especially suitable for introduction in an area characterized both by urban decay and extraordinary features such as the Rabato and we believe that it might contribute to the triggering of processes of revitalization by means of a network of allied business activities (commerce, services, catering, and recreation).

### The "albergo diffuso" formula

The "albergo diffuso" formula, which has already met with success in other Italian regions, is an accommodation solution whose aim is to develop innovative forms of tourism, respectful of the environment and the identity of the sites. This formula arises from the need to create widespread and organized tourist facilities in the urban centers affected by abandonment but with valuable landscape-environmental and historical-cultural features, by redeveloping and reutilizing the existing building heritage. The idea took shape in the eighties to revitalize, in the Friuli region, some historical centers almost entirely destroyed by the earthquake that hit the region in 1976. However, the phenomenon became popular in the mid-nineties, thanks to the EU assistance schemes for rural tourism and the development of the small city centers.

The "albergo diffuso" is an alternative to conventional accommodation owing also to its flexibility. Some of them have agreements with shops, producers and restaurants of the area. Others feature thematic variations and offer their guests the chance to take part in workshops, unpaid work experience and cultural events.

Putting the idea into practice requires identifying the agents that can operate not only in the interest of promoting a single product for a personal economic return but in the interest of a whole territory and its traditions, as well as teaching the inhabitants to develop a culture of hospitality; the professional retraining of the economic actors; the introduction of new technologies in order to control and spread information.

Therefore, the creation of the "albergo diffuso" acquires a strategic meaning of creating a "quality" tourist product, whose main anticipated effects are: the increase of the level of quality and quantity of the tourist offer; putting an end to the depopulation tendency; reducing the unemployment rate; the exploitation of the territorial resources; the revitalization of the urban centers; the revival of the local economy by investing in the cultural tourism sector.

### Strategic forecasts for the Rabato – Santa Croce area

On the whole, the strategic forecasts for the Rabato can be considered a redevelopment intervention.

The realization of the project requires a series of synergic actions, which can be broken down briefly as follows:

· Delimitation of the urban territory compatible with the "albergo diffuso" model (census of the building heritage disused and/or decaying; analysis of the property; typological analysis of the building units, etc.);
· Identification of public funding channels and of possible private co-financers;
· Redevelopment of private buildings to be used as facilities, by choosing suitable intervention categories for each building type;
· Adjusting public and/or private buildings to house the different tourist services;
· Redevelopment and re-use of the connecting public spaces of the "albergo diffuso" model, including the areas resulting from the demolition of the building structures along the S. Croce hill and the via Cobaitari;
· Creation of public parks and gardens with recreational facilities and connection (also functional) of the western ridge of the area, which currently is an uncultivated area, to the Parco dell'Addolorata;
· Planning new pedestrian connections made up of flights of steps and mechanized lifts to overcome the considerable differences in height and the altimetry of the area;
· Planning new parking spaces uphill and downhill of the building;
· Implementing crafts and refreshment points;
· Identifying policies for the assistance of entrepreneurship in the tourist sector;
· Implementing the web site for the promotion of the accommodation system and the sale of products and services;
· Drawing up a "Program for the enhancement of local tourism";
· Creation of the "Quality Brand" of the local accommodation system;
· Drawing up a "Chart for sustainable tourism" for the preservation of the identity of the sites and the promotion of the distinctive features of the local culture.

## PERSPECTIVES

However, the best forecasts for plans and programs are not sufficient to trigger activities and interventions if one does not identify an organic framework of reference and interaction between the territorial capital and the social capital, and if one does not identify a path punctuated by hierarchies and priorities with the aim of reaching the objectives, onto which convergent policies and high profile public and private planning can be pegged.

Far from trifling contrasts still persist within the political forces, the society, and the production categories. They slow down the decisional processes and the reaching of objectives, which we should instead be converging towards unanimously, without uncertainties and disputes.

In conclusion, we can state that, in the third millennium, Agrigento has also witnessed the birth of a new phase of political and civil life characterized by a greater awareness of the value and the economic and social role of the territorial capital. However, the change is slow and the journey is all uphill.

## BIBLIOGRAPHY

Abbate G. (2009), *Processi di edificazione abusiva nel territorio di Agrigento: una questione irrisolta*, in F. Lo Piccolo (a cura di), *Progettare le identità del territorio. Piani e interventi per uno sviluppo autosostenibile nel paesaggio agricolo della Valle dei Templi di Agrigento*, 145-164, Firenze, Alinea.
Abbate G., Giampino A., Orlando M., Todaro V. (a cura di) (2009), *Territori costieri*, Milano, FrancoAngeli.

Alicata M. (1966), *La lezione di Agrigento, Roma, Editori Riuniti.*

Arnone G. (1996), *L'intrigo e i veleni, Agrigento, Legambiente.*

Arnone G. (2006), *I Sindaci Briganti, Agrigento, Legambiente.*

Cannarozzo T. (2009), *Agrigento: risorse, strumenti, attori. Percorsi verso nuovi orizzonti di sviluppo locale, in F. Lo Piccolo (a cura di), Progettare le identità del territorio. Piani e interventi per uno sviluppo autosostenibile nel paesaggio agricolo della Valle dei Templi di Agrigento, 61-133, Firenze, Alinea.*

Cannarozzo T. (2007), *Agrigento: centro storico e problematiche territoriali, Urbanistica Informazioni, 212: 21-22.*

Cannarozzo T. (2007), *Agrigento: una "lettura" del contesto tra eccellenza e marginalità, 12-17, introduzione al volume di V. Scavone (a cura di), Il mare della valle dei templi…Agrigento città costiera, Roma, Aracne Editrice.*

Cannarozzo, T. (2003), *La sfida di Agrigento, in M. Leone (a cura di), 21-24, Riscoprire il paesaggio della Valle dei Templi. Atti della giornata di studio, Palermo, Alaimo.*

Cannarozzo, T. (2007), *Agrigento: riflessioni e proposte per un progetto di futuro, in R. M. Vitrano (a cura di), Scenari dell'abitare abusivo, 76-93, Napoli, Luciano Editore.*

Cannarozzo, T., Leone M. (2007), *Agrigento: il sistema insediativo, le risorse territoriali e le vicende urbanistiche, in B. Leone, Scuola Internazionale di Studi Avanzati. Viaggio di architetture ai margini del Parco Archeologico di Agrigento, 91-110, Palermo, Ed. Libreria Dante.*

Cannarozzo, T. (1993), *Sicilia, in E. Salzano (a cura di), Cinquant'anni dalla legge urbanistica italiana, 382-412, Roma, Editori riuniti.*

Centorrino M., Sgroi E. (a cura di) (1984), *Economia e potere mafioso in Sicilia, Milano, Giuffrè.*

De Lucia, V. (1989), *Se questa è una città, Roma, Editori Riuniti.*

Ferrara G., Campioni G. (2005), *Paesaggi di idee. Uno sguardo al futuro della Valle dei Templi di Agrigento, Firenze, Alinea.*

Fiorentini G. (a cura) (2007), *Introduzione alla Valle dei Templi, Agrigento, Regione Siciliana, A.B.C.A. Soprint. B.C.A.*

Griffo P. (2005), *Akragas Agrigento, Agrigento, Legambiente.*

Gucciardo, G. (1999), *La legge e l'arbitrio. L'abusivismo edilizio in Italia. Il caso della Valle dei Templi di Agrigento, Soveria Mannelli, Rubbettino.*

Gucciardo, G. (2008), *Capitale sociale e senso civico nel Mezzogiorno, Caltanissetta-Roma, Salvatore Sciascia Editore.*

Leone M. (2005), *Agrigento: il giardino della Kolymbetra nella Valle dei Templi in G. Carullo (a cura di), Turismo e centri storici nell'Italia contemporanea, 54-55, Bergamo, Roncalli.*

Leone M. (a cura di) (2003), *Riscoprire il paesaggio della Valle dei Templi. Atti della giornata di studio, Palermo, Alaimo.*

Ministero dei Lavori Pubblici (1966), *Commissione d'indagine sulla situazione urbanistica di Agrigento, Relazione al Ministro, on. Giacomo Mancini, Urbanistica, 48: 29-160.*

Picone, G. (1988), *Memorie storiche agrigentine, Ristampa anastatica, Bologna, Atesa Editrice.*

Rossi Doria, B. (2004), *Agrigento, L'Universo, rivista dell'Istituto Geografico Militare, 2: 148-167.*

Schubring, G. (1980), *Topografia storica di Agrigento, Ristampa anastatica, Bologna, Arnaldo Forni Editore.*

Tripodi R. (1977), *Agrigento tra abusivismo ed urbanistica solare, Palermo, Istituto di Urbanistica e Pianificazione Territoriale della Facoltà di Architettura di Palermo.*

Trombino, G. (1984), *Le ragioni dell'abusivismo, Palermo, Libreria Dante.*

Trombino, G. (2005), *Le coste: urbanizzazione ed abusivismo, sviluppo sostenibile e condoni edilizi, in M. Savino (a cura di), Pianificazione alla prova nel Mezzogiorno, 279-291, Milano, FrancoAngeli.*

Trombino, G. (2007), *Dopo l'abusivismo ... il Piano in R. M. Vitrano (a cura di), Scenari dell'abitare abusivo, 475-483, Napoli, Luciano Editore.*
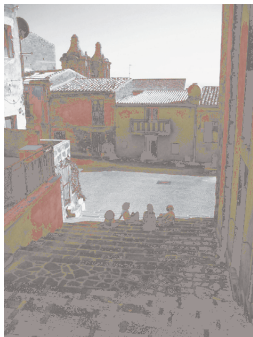
*An image of the Valley of Temples.*



*An image of the Temple of Dioscuri.*



*The Temple of Vulcano, in the background the historical center of Agrigento.*





*Two images of Rabato - Santa Croce.*

## IRT AND REGIONAL TOURISM IN AUSTRALIA

**Hubert Fernando**

*PHD School of Economics and Finance, Associate, Tourism Research Centre, Victoria University*
*e-mail: Hubert.Fernando@vu.edu.au*

**Jo Vu**

*PHD School of Economics and Finance, Associate, Tourism Research Centre, Victoria University*
*e-mail: Jo.Vu@vu.edu.au*

### Abstract

This paper takes a leaf off the Mediterranean experience to discuss the scope for relational tourism in the eight regions of Australia. Australia is the traditional home of aboriginal people whose ancient culture, art and craft are of interest to international tourists. The aboriginal way of life and their norms are unique and quite different to those of the western world. Since the early settlers of 200 years ago Australia has become a multi-cultural society with a mix of diverse cultures from both the east and the west. These cultures have contributed to the present life styles of the country. Australia's agricultural excellence, its farm and wineries and its fauna and flora and the un-populated, quiet and beautiful country side and outback are also catalysts for international tourism in the eight regions of the country. This paper pre-supposes that international regional tourism in Australia is mainly relational and is based on local history, culture, intangible heritage in art and craft, agriculture and life style. National icons that attract tourists such as the Sydney Opera House are few and the promotion of such icons is not the main strategy that is pursued by the tourist industry of the country's states and territories. However, regional lifestyles and cultural attractions are well promoted.

Considerable research has been done on forecasting international tourist arrivals using various research models. However, very little research has been done on forecasting regional international tourism, especially for Australia. Since this study considers Australian regional tourism to be relational, univariate time series data are used to forecast arrivals in each region namely, New South Wales, Victoria, Queensland, South Australia, Western Australia, Tasmania, Northern Territory and the Australian Capital Territory, using quarterly international arrivals data at the major ports of entry to Australia over the research period from March 2002 to March 2009. Forecasts are based on the Basic Structural Model and forecasts of international arrivals are made for the period from June 2009 to December 2011.

As there is a demand among relational tourists for home stay accommodation as well as for those with the traditional comforts and facilities international tourists require, the forecasts made in this paper will be useful to determine whether services and infrastructures in the regions are sufficient to further encourage and promote relational tourism in Australia.

**Key words:** Relational, Tourism, Regional, International, Forecasting.

## INTRODUCTION

The purpose of this paper is to highlight the potential for relational tourism in the six states and two territories of Australia. These eight regions, New South Wales, Victoria, Queensland, South Australia, Western Australia, Tasmania, Northern Territory and the Australian Capital Territory, do not just have places to visit and icons to see but unique life styles that could be experienced by visitors to this country. This paper describes the relational experience a tourist can enjoy in Australia's local history, ancient culture, intangible heritage in art and craft, agriculture and life style.

In promoting relational tourism it is important to make sure that the infrastructure required is available to welcome international tourists to make their experience pleasant and comfortable. Since relational experiences in Australia would be related to lifestyles in the various regions of the country, the tourism development organizations and the operators in the states and territories would need to know the expected level of tourist arrivals in each region. At present, tourist arrival forecasts are made for the country as a whole and not for each region. This paper forecasts the international arrivals for each region in order to assist regional operators to be ready for relational regional visitors.

## THE INTEGRATED RELATIONAL TOURISM APPROACH

The Institute of Tourism Studies of Malta and PRISMA, the project that researches Integrated Relational Tourism and aims to boost cross-border Mediterranean tourism potential in the area between Malta and Sicily, describes Integrated Relational Tourism (IRT) as a departure from traditional tourism that sells buildings in a location and encourages interpersonal and environmental relations, stimulating the historical-cultural sensitivity. A way of life is offered to the tourist who is invited to immerse and taste the local culture and traditions in the particular setting. Through the integration of micro and medium-sized sectors and the use of advanced technology IRT aims to be a sustainable form of tourism.

In this study the principles of integrated relational tourism (IRT) are being applied to promote relational tourism in the eight regions of Australia. It is recognized that it is important to revive cultural values that have been lost due to urbanization. Some values that may not warrant revival in the current economic and social context can yet be re-visited to be appreciated and recognized for the philosophical role they may have played in the history of a culture. In today's society ownership of land must be legalized as people are deemed to be the owners of the land. However, in ancient Australia, the Aboriginal people lived with the concept that the land owned the people. This is an ancient value specific to a culture that may never be understood except through an interaction of the cultures.

Modern tourists are keen to experience the life style of the places they visit and interact with the people of that culture and not simply to have a visual experience of an iconic structure. Electronic technology has facilitated the ease with which one can visit a place of interest on the internet and examine all its aspects in great detail. So today's tourists do much research well before travel begins, and are keen on experiencing the details by living the life style of that environment. Living with the people of the area following the way they eat, sleep, dress, work and relax is part of modern tourism.

Tourists are not content with just visiting big cities. They are interested in travelling inland even under very difficult circumstanced and much discomfort to explore what could not have been read in books or found on the internet. IRT aims to provide the facilities to tourists to achieve their modern goal of experiencing the life styles of other cultures and understanding their values. However, IRT also aims to ensure that such tourism is sustainable and that it will not destroy the purity of un-spoilt spots of nature by man's greed to explore it. It is the integration of sustainability, cultural values, the thirst to explore, economic development, preservation of heritage and understanding the life styles of the people of this world that makes IRT.

## RELATIONAL EXPERIENCES IN THE REGIONS

The Aboriginal people of Australia have a rich, living culture stretching back at least 50,000 years. Tourists can immerse in Australia's Aboriginal living experiences, places and journeys steeped in Aboriginal history in the Northern Territory, walk around the base of Uluru, the red rock, browse Aboriginal art in Alice Springs, where the Arrernte people have lived for 20,000 years and learn about myths in the intricate rock art galleries of World Heritage-listed Kakadu National Park. This is Australia's biggest national park which

has lush rainforests and rock art galleries up to 50,000 years old, millions of migratory birds amongst the wetlands, delicate water lilies and prehistoric crocodiles, thundering waterfalls and sparkling waterholes. It is a wealth of treasures waiting to be explored.

The Aboriginal life style is the world's oldest living culture. It can be experienced through art, dance, myths, music and the land itself. Bushwalking, snorkeling, eating bush-tucker, catching fish in the traditional way can provide an insight into the Aboriginal Australian heritage, this ancient land and its spirituality.

Uluru the red centre of Australia is one of the modern wonders of the world. It is sacred to the Aboriginal people, and it turns into spectacular colours at sunrise and sunset. This landscape has green vegetation and lush waterholes as well as dusty red roads and huge slabs of rock and what can be experienced apart from what is visible is the magic, majesty, and silence of Australia's Red Centre.

Both the wine and tourism industries have achieved high levels of growth within Australia in the 1990s, and are significant contributors to the GDP as invisible exports (Charters and Ali-Knight, 2002). In 1994, about 10 percent of the total international visitors made a visit to an Australian winery, an increase of 20 percent on 1993. It is clear from this research that visitors to Australia relate to the wine orchards and that it is not just the wine of the orchard but also the serenity of the surrounding area and the tastings and the winery meals and often accommodation that attracts the tourists. Some researchers seek to explore wine tourism as a form of consumer behaviour in which wine lovers and those interested in wine regions travel to preferred destinations. Charters and Ali-Knight, 2002, suggest a model possessing three dimensions: purpose of visit, general tourist motivation and relationship to other tourist activities to locate specific tourist activities, and thereby have a better understanding of what constitutes 'wine tourism'. It also considers whether or not specific cultural and geographic differences may have an impact on the segmentation of the relational wine tourist.

Getz and Brown (2006), examined the level and characteristics of demand for long-distance wine tourism among wine consumers located far from wine regions. They gave attention to the importance attached by wine consumers to various destination and trip attributes when deciding upon a wine tourism experience. Their results determined that highly motivated, long-distance wine tourists prefer destinations offering a wide range of cultural and outdoor attractions. These preferences support previous studies of critical success factors according to wine and tourism-industry personnel, and to the general literature on wine and food tourism. This research indicates that wine tourism is a relational experience and that visitors have indicated their preference for such an experience. South Australia and Western Australia have internationally renowned wineries that lure visitors into a wine culture that they relate to in addition to the benefits of tasting good wine.

Australia has an abundance of farms with many farm animals. Many families with children and couples who seek a break from the urban life of concrete towers enjoy life in a farm. The peace of living within a large land mass together with the active daily routines and the fresh food is a life style that relates to the nature loving health conscious holiday maker. Ingram (2002), researched farms in Western Australia to gain an understanding of what motivates people to operate a farm tourism business, and what motivates people to seek farm tourism holidays. The study employed a combined methodological research model to explicate the experience of hosts and guests. The most significant of these findings for guests was the desire to relax in the tranquility of the rural landscape and so recover from the stresses of their busy city lifestyle. Hosts were highly motivated to meeting new people, especially those with whom they shared a common interest. The motivations for the two groups were found to be highly compatible which augurs well for the future of relational farm tourism in the region.

Tourism based on interactions with wildlife is increasing in popularity across the world as it is in Australia. Australia has wildlife that is not found elsewhere in the world. Animal lovers can live amidst the wildlife of Australia and see them cross the roads or at water holes and relate to the life of the people who live in country towns without just seeing these animals in a zoo. Reynolds and Braithwaite (2000), suggest that the values of conservation, animal welfare, visitor satisfaction, and profitability are often in conflict in wildlife tourism