TERRITORIAL INTENSIVE PRODUCTS AND QUALITY TOURISM EXPERIENCES

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Abstract

Tourism appears characterized by a change in the motivations and behaviours within tourist experiences. In fact, tourists show an increasing interest for all those forms of experimental tourism that permit to rediscover the sense of identity and the authenticity of places by participation to the host people's daily life. In this scenario, there is a great interest regarding the use of typical products in formulating different types of tourist packages and excursions as well as supporting tourism development and promotion. Typical products may be defined as 'territorial intensive products'(TIPs), since they contain a strong reference to the territory in which they are produced. They establish a local community and its identity. They are also a marketing vehicle for a geographic area and its cultural heritage. This paper discusses this topic, in order to emphasize the importance of the TIPs in helping to develop integrated relational tourism in rural areas of the Mediterranean countries, offering tourists quality tourism experiences in terms of sustainability and authenticity. The article considers wine tourism as an example of a tourism product created around TIPs. The paper concludes that the key factor for assuring a quality tourism experience at the destination is the participation of the local community in planning and managing tourism supply. In fact, host communities and local stakeholders are integral part of tourism experience, influencing its quality.

Key words: alternative tourism, territorial intensive products, cultural heritage, local identity, sustainability

INTRODUCTION

Inland areas of the Mediterranean countries are continuously struggling to identify activities which will contribute to the goals of their economic development. In this areas local stakeholders emphasize the crucial role that tourism can play and recognize alternative tourism as the better suitable to be promoted. Alternative tourism is defined as 'a form of tourism that sets out to be consistent with natural, social and community values and permits both hosts and guests to enjoy positive and worthwhile interaction and shared experiences' (Wearing and Neil 1999, as cited in Newsome et al. 2002). However, alternative tourism can be defined under different forms and classifications such as integrated relational tourism, rural tourism, green tourism, eco-tourism, sustainable tourism, soft tourism, all of them representing manifestations of the contemporary society ethos. In fact, the notion of 'new tourism/alternative tourism' is based on changes in the preference of tourists. It is observed that key features of this new type of tourism include a shift away from mass tourism to individual or smaller-group travel, and from packaged tour programmes to more flexible travel options.

Confirmation of this, tourism demand shows an increasing interest for all those forms of experimental tourism that permit tourists to rediscover the sense of identity of places through traditions and direct contact with the local people. Some scholars have defined this behaviour as the 'Hermann Hesse Syndrome' to indicate the tendency of tourists to mingle, wherever possible, with the local community seeking to understand the place visited by means of stories and the participation to the host people's daily life.

The key reason for the current interest in alternative tourism, particularly by local governments, is found in a number of positive environmental, economic, social and cultural impacts associated with new tourism, not least in terms of local economic development.

Alternative tourism is commonly associated with some traits. Firstly, it consists of small-scale and dispersal accommodations built in local vernacular style, often located in villages and rural areas, frequently family-owned. Secondly, from the market perspective alternative tourism implies a low volume demand, including intra-regional flows, made by tourists and visitors highly motivated, receptive to local cultures and respectful of them. Furthermore, tourism supply is based on 'authentic' cultural and natural features which emphasize the uniqueness of a place. Thirdly, alternative tourism fosters local linkages and encourages community participation in planning and managing tourism supply. Fourthly, alternative tourism, at least theoretically, determines economic multiplier effects within a destination because of the interdependence of the sectors of the local economy. Therefore, the greater the extent to which tourism generates increased production in all sectors of the local economy, the greater will be the local multiplier and spread effects within community. Last, but not least, alternative tourism emphasizes the concept of sustainability, both in an environmental and cultural sense.

In this scenario, typical products, mainly local food and wine as well as local handicraft, are considered suitable features to characterise the tourist supply of a destination and in some cases they are a major attraction of a particular territory. The demand of these products has a significant influence in formulating different types of alternative tourism packages and excursions, as in the case of wine tourism. But it has be noticed that many typical products are simultaneously an expression of the culture of a territory. They identify a local community and its identity. Thus, as affirmed by Asero and Patti (2009a) typical products can be defined as 'territorial intensive products'(TIPs) since they contain a strong reference to the territory in which they are produced.

This paper examines some characteristics of TIPs and emphasizes their role in developing quality tourism experiences targeted on the new ethos of tourists and based on sustainability criteria.

THE CULTURAL VALUE OF TIPs

Territorial intensive products represent on the market a geographic area, its traditions and its cultural heritage. Therefore, their distinctive characteristics are the territory in which they are produced and its uniqueness. Paraphrasing Becattini (1989), 'the typical products and the territory perform reciprocally', in continuum that sees the one tied to the other and vice versa. Sometimes, the link between product and territory becomes so strong as to make the former so much representative of the latter as to send it abroad as a symbol of the territory itself. Such characteristic means that TIPs can be considered a sort of entrance door to their reference territory, a means through which consumers, and not just the tourist, know a place. In some circumstances, they can even assume the role of real 'symbol', as happens, for example, in the case of wine. This relationship becomes even stronger, especially when TIPs are identified by quality labels and trademarks that protect their identity and are attributed to those products whose peculiar characteristics depend essentially or exclusively on the territory in which they are produced. Thus labels and brands confirm the value of uniqueness and un-repeatability of TIPs, acknowledging their high territorial content. Furthermore, they constitute for the consumer possible access keys to the territory, because their better knowledge implies a greater information on the places, including tourism resources.

TIPs can be considered as part of the cultural capital of a territory, defined by Throsby (2000) as 'an asset embodying and yielding both economic and cultural value'. Hence, each TIP has its own intrinsic economic value, determined on its reference market, and a cultural value as it is part of the cultural heritage of a territory. The cultural value of typical products can be identified considering that they aggregate different components that according to Throsby (2000) are comprised in the cultural heritage. In fact, TIPs reflect the way of living of a community and a territory, helping to identify their values (*social value*). They convey the sense of identity of a community providing a connectedness between the local and the global (*spiritual value*). They include the relationship with the territory in which they are produced, remembering the

landscape and the environmental quality of that place (*aesthetic value*). They provide a connection with the past and the traditions revealing the present origins (*historical value*). They interpret and represent the identity of a community and a territory contributing to its understanding (*symbolic value*). They reflect the uniqueness of the place in which they are produced (*authenticity value*). As a consequence, the cultural value of TIPs may affect the economic value of the tourist products where TIPs are included. Therefore, the tourists' willingness to pay for the consumption of tourist product created around a TIP is likely to be increased for the embodied cultural content, determining economic multiplier effects (direct, indirect and induced) for a territory. The more local economy can produce and supply goods and services to meet tourist demand, the higher will be the multiplier.

In addition they represent a bridge between the local economy and the global market, contributing to the local development processes that benefit from their exploitation. The capacity of a TIP to represent a territory and to preserve its identity increases its 'territorial content' and the economic value for the territory itself and for the tourist supply that is, in whole or in part, associated with it.

Respecting the UNESCO approach in favour of the conservation of the cultural heritage, typical products present at all times the characteristics of tangible and intangible goods, associated with a local community (Moreno et al. 2005). They are physical goods for the market but the result of a process of accumulation of material culture, way of life, knowledge and ability of a community settled in a territory. Therefore, on the basis of the categories defined by ICOMOS (International Council on Monuments and Sites) in the International Cultural Tourism Charter (see ICOMOS 2002), they represent the element that synthesizes the identity and the sense of belonging to a community, and between tangible and intangible components of its cultural heritage.

As a result of such arguments, the tourist supply created around TIPs may present in some way the characters of cultural tourism experience. It is the case of some itineraries laid out according to the programme of the Council of Europe for Cultural Routes, that proposes to reinforce the European common cultural identities, to safeguard and exploit the cultural and natural heritage, through cultural tourism, as a highly functional practice towards the reaching of these objectives, and with particular attention to sustainable development (see Council of Europe, Resolution CM/Res(2007)12). In fact, the aim of these itineraries, like 'The Routes of the Olive Tree' or the 'Iter Vitis – Wine Routes in Europe', is to encourage thematic tourism as well the sustainable development of local economies and the protection of cultural heritage also through the exploitation of typical products.

THE ROLE OF TIPS IN TOURISM EXPERIENCE

Typical products represent the heritage of a territory but at the same time may be a component of the tourism attractiveness of many destinations. In fact they can be used to enrich tourism package of a place or even became the exclusive attraction. In certain cases a TIP can generate a flow of tourists, whose only motive is to discover and get knowledge the places and ways of production. Then, the exploitation of TIPs can be used to develop alternative tourism, offering to tourists a quality tourism experience in terms of sustainability and authenticity. Nevertheless the two concepts need some observation.

Firstly, there is a relationship between tourism and sustainable development. This latter is considered, since the definition of the Brundtland Commission (World Commission on Environment and Development 1987), as an approach to foster future state in which economic well-being and environmental quality can coexist. It implies, as affirmed by Bramwell and Lane (1993), that 'for many areas tourism was, is and will be an important form of development' and that 'tourism developments are sustainable in the long term and wherever possible help in turn to sustain areas in which they operate'. This suggest that tourism should not displace an existing economy but should be complementary to it. Tourism should help to diversify the economy of a territory rather than replace one sector by another. As a consequence, local stakeholders

have to find the right balance between the development of the proper reference markets of TIPs on one side and the use of them to enhance the tourism attractiveness of a destinations on the other side. The achievement of this goal, as affirmed in the Agenda for a sustainable and competitive European tourism (Commission of the European Communities 2007), 'requires an integrated and holistic policy approach where all stakeholders share the same objectives'.

Secondly, quality tourism experiences sometimes are synonymously linked to authentic tourism experiences. The concept of authenticity concerning tourism motivation and experiences has received widespread attention (Brown 1996; Cohen 1988; McIntosh and Prentice 1999). Although the concept easily explains many tourist experiences, some problems may arise in some form of tourism. In fact on the one hand tourism promotes authentic experience but on the other needs to modify local cultural assets to market them as consumable products and suit the tastes of tourists. This commodification of culture, paradoxically, can damage or destroy the authenticity of the tourist experience. As a result of that, the development of tourist products using TIPs may lead to a loss of authenticity of the local culture, especially if this goal is achieved through some level of modification, standardization and commodification.

Another important aspect to consider is that a large portion of the local products, being in the main products for consumption, can be transported and consumed in different places away from the area of production. In this way, these products turn out to be not only essential products for tourism but also instruments to promote an area. Thus, as Asero and Patti (2009b) emphasize, they become 'ambassadors' of the territories in which they were produced, capable of representing them in the market place, almost being 'witnesses' to their traditions and cultural heritage.

Furthermore, TIPs are able to increase the satisfaction of the tourists prolonging the 'taste' of the holiday spent and to augment the appraisal of the tourist experience, affecting the future ones. This concept can be represented using a simply model provided by Craig-Smith and French (1994) that sees the tourist experience as a linear model with three specific phases (*anticipatory, experiential* and *reflective*), where the previous tourist experiences inform the future ones. Similarity, Asero and Patti (2009b) use a circle model to explain how TIPs can contribute to enhancing the tourist experience. The model shows that a territorial intensive product may activate a virtuous circle between value, attractiveness and satisfaction. In fact, a TIP increases the value of a territory and of the local tourism supply in general, augmenting its attractiveness and, consequently, it leads to the satisfaction of the tourists. Moreover, the satisfied tourists tell others about the attractiveness of the place visited, emphasizing the value of the experience that consequently strengthens the image of the territory and the product on the market.

THE EXAMPLE OF WINE TOURISM

Wine tourism represents a clear example of a tourism experience created around a typical intensive product (Asero and Patti 2009a). Wine is produced in many regions throughout the world and has occupied an important sector in many countries for centuries. While the wine sector has fairly developed in some countries such as Italy, France, Australia, America (California and Chile) and South Africa, in the last decade a market has developed taking wine into consideration as a resource characterizing the tourism supply of a destination. Williams (2001) remarks that 'there has been a shift in wine country imagery from an emphasis on wine production processes and related facilities to more of an emphasis on aesthetic and experimental values associated with more leisure recreational and tourist pursuit'. Wine tourism attracts consumers that are interested in both wine and food. Therefore, a culinary tourist can be defined as one who travels in order to find and enjoy food and drink. Nevertheless, wine tourism is certainly a complex phenomenon, because it doesn't end with the visit to the cellars, to the places of production and with the tasting, nor is it associated only with forms of rural tourism or of agro-tourism, as in the case of Wine and Food Routes in Italy. In that wine tourism directly involves a whole territory and its various components.

Wine tourism has been defined in a variety of different ways. According to Hall (1996) it is characterized as referring to visitation to vineyards, wineries, wine festivals and wine shows, while the major motivating factors for visitors are wine tasting and/or experiencing the attributes of a wine region. Another definition describes wine tourism as travel for the purpose of experiencing wineries and wine regions and their links to lifestyle. Charters and Ali-Knight (2002) suggest that the wine tourism experience encompasses many characteristics including a lifestyle experience, education, linkages to art, wine and food, tasting and cellar door sales, winery tours, incorporation with the tourism-destination image and a marketing opportunity which enhances the economic, social and cultural values of a territory.

The prevalent organisational formula of wine tourism is that of itineraries, routes involving wineries, areas of production, cultural and naturalistic resources characterising a territory. These thematic itineraries realize a model of district that attributes a remarkable weight to the social and cultural factors of a wine region. The concept of a bounded territory in defining a wine route is vital for its wine-producing members since it create an identity that proclaims the distinctive character and the cultural heritage of that district (Hall et al. 2000). The importance of wine production has rapidly increased grown to such a point it has been necessary to organise a system of relations between local actors, organizations, clubs, institutions and associations of wine experts and lovers, to promote wine and wineries. Through their activities, they compete to strengthen, if not to create, the image of the territories in which wine is produced, contributing, therefore, to the local economic development and the promotion of the tourist offer.

Nevertheless, as noticed by Asero and Patti (2009a) studying the case of wine tourism in Italy, though many places, especially little towns and small villages, have had the chance to be known in the tourist market through their typical wines and food products, in some cases the tourist supply based on wine-gastronomic products seems to become 'banal'. In fact, it often happens that wine and typical foods are not considered as the central element to characterise a specific tourist product but only an 'accessory' of every tourist offer of a destination.

CONCLUSIONS AND IMPLICATIONS

The use of TIPs can help a territory to build a tourism market or to encourage tourist activities as part of the diversification of its economy. The high territorial content they express and the images they represent in the international market present them as a real 'brand' of a territory. Thus, by means of co-marketing action, the promotion of a determined TIP in the market simultaneously can support the promotion of the tourism offer of the place of its origin.

TIPs are part of the heritage of a place and heritage is at the heart of cultural tourism. Hence, TIPs can be considered as the cultural elements of tourist products and packages of a destination, which include tangible and intangible elements. Therefore, it is possible to affirm that the consumption of typical products has the same value of a cultural experience and, consequently, the tourism created around them may, on whole or in part, present the characters of cultural tourism. This include different way interactions between tourists and local host cultures.

TIPs are important components for many tourism products, specializing some segments of the market, as in the case of wine tourism. Clearly, they may contribute to develop tourism, providing social and economic benefits as well as new opportunities to local communities. Tourist expenditures create new incomes, output and employment in a destination. The higher is the interdependence of sectors within the destination's economy, the larger is the size of the tourism multiplier.

However, there are a number of condition under which this potential can be effective. The complexity of tourism needs the collaboration of all stakeholders in the planning and implementation of tourism. Local authorities, entrepreneurs, local associations and the communities are the key factors ensuring the quality of the tourists' experience. Host communities to be successful have to develop high-quality

tourism attractions and put together tourism packages involving the community, its territory and the businesses involved in tourism. Therefore, local stakeholders should build up partnerships at all levels to achieve this goal.

In conclusion, the exploitation of TIPs can promote integrated relational tourism in rural areas of the Mediterranean countries. It involves tourists experiencing and having contact with a host population and the uniqueness of its culture and heritage (McIntosh and Goeldner 1990). Thus, it offers to the stakeholders of a destination the occasion to (re)valorise a place through its cultural identity in face of the increasing globalization, as result of a process that Ray have defined 'cultural economic' approach to the territory development (Ray 1998).

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THE INTEGRATED RELATIONAL TOURISM

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Abstract

More and more difficult and controversial the process of analysis and intervention becomes in our cities: you stratify in the centuries, subject to continuous physical, social and economic changes; today you drag in the vortex of the globalization and in a battle mediatica that complains more competitiveness to big voice and more determination in the defense of such a precarious identity and often crushed by the weary one run after to emulate the great capitals of the international panorama.

The cities with strong historical-artistic interest if from a side they have profited of an important tourist wave that has increased the local economy, from the other one they have however, because of the same one, had a serious relapse on the resident populations that are so you meet with a strong increase of the price of the immovable properties and the public services, of cafe and restaurants, further to a consequent growth of the noisiness of the traffic and the vehicular pollution. All of this has brought to a following depopulation of these areas that, crushed by this phenomenon of gentrification, they have also lost their vital soul change the use.

Not of sun stones it is made therefore a city, the writer Italo Calvino had understood him, with his *"invisible City"*, the town planner Kevin Lynch had analyzed more scientifically him with *"The image of the City"* underlining the environmental, sociological, psychological and perceptive aspects through which the individual reads the urban space, this argument has confirmed the organization of the UNESCO through the institution in the 2001 of the Oral and immaterial Patrimony of the humanity to set to guardianship.

But the phenomenon of the safeguard of more immaterial and less tangible aspects is an element that it is also taking foot from who work in the sector, and this has also brought to the birth of new guides that they show you wait more unusual than the city, anecdotal guides, that speak of "human monuments" different because not written by travellers, but from the inhabitants, for better describing the autochtonous style of life, inviting to observe not the city as a museum but setting the accent on the human community, an approach to the different trip, more passive, not a visit to "places postcard" but a run that turns him into an ideal dialogue with the people. Not an anthropological study but a meeting that it holds in account of the habits, of the customs, of the culture of the place, respecting traditions and the ways of it to live. The city of Palermo contains in all of its territory a vast patrimony of intangible values, impalpable, symbolic, often controversial sometimes held marginal and that instead it needs to protect since without these the face of the city would remain disfigures of it. Bowel give some historical center, to the ancient villages to marinate, to the mystical bond with the Wandering Mountain to the rural areas of Ciaculli, Palermo contains an infinity of microcosms that we risk to fall to pieces, threatening the loss of that feeling of affiliation, the only one able to mitigate the irreversible push of the cultural homogenization.

Key Words: Palermo Tourism - History, local culture and intangible patrimony

INTRODUCTION

Palermo for its geographical position and its history is set as fulcrum between Europe and Mediterranean, cornerstone role for the meeting of cultures, civilization and people and for the development of new relationships

and synergies to activate with the intent to bait more sensitive alternative tourist systems to the local needs through the exploitation of the relationships interpersonal.

While in the world the phenomenon of the *Melting pot* is a modern phenomenon to Palermo it is history: an admixture of races and traditions that the city brings him in the blood, in the last names and in the toponyms of its roads.

Also for this heterogeneity it results difficult and controversial more and more the process of analysis and intervention in an urban fabric stratified in the centuries, subject to continuous physical, social and economic changes, and today invested from the unstoppable process of globalization and from a battle of media that complains more competitiveness to big voice and more determination, in the defense of such a precarious identity and often crushed by the weary one run after to emulate the great capitals of the international panorama.

The cities with strong historical-artistic interest if from a side they have profited of an important tourist wave that has increased the local economy, from the other one they have however, because of the same one, had a serious relapse on the resident populations, that are so you meet with an increasing increase of the price of the immovable properties and the public services, of cafe and restaurants, further to a consequent increase of the noisiness of the traffic and the vehicular pollution. All of this has brought to a following depopulation of these urban areas that, involved by the process of gentrification, they have also lost their vital soul change the uses.

The matter easily is not therefore investigate and for this it asks for some reflection in more. Analyzing the debates that the action of guardianship of our artistic, landscape and historical goods has involved is able well to observe as the history of the restauration in the years has gone as extending the concept of guardianship from mere maintenance of the historical document of nineteenth-century foundation, to a restauration that became larger to the urbanistic staircase thin to arrive to a concept of integrated maintenance and guardianship of the cultural environment, alone physical.

Not of sun stones it is made therefore a city, the writer Italo Calvino had understood him, with his *"invisible City"*, the urbanist Kevin Lynch had analyzed more scientifically him with *"The image of the City"* underlining through the environmental, sociological, psychological and perceptive aspects which the individual reads the urban space; it confirmed him the organization of the UNESCO, through the institution in the 2001 of the oral and immaterial Patrimony of the humanity to be set to guardianship.

But the phenomenon of the safeguard of more immaterial and less tangible aspects is an element that it is also taking foot from who work in the sector of the tourism, and this has also brought to the birth of new guides that you show you wait more unusual than the city, anecdotal guides, that speak of "human monuments", different because not written by travellers, but from the inhabitants, for better describing the autochtonous style of life, inviting to observe not the city as a museum, but setting the accent on the human community, an approach to the different trip, more passive, not a visit to "places postcard" but a run that turns him into an ideal dialogue with the people. It doesn't deal with an anthropological study, but you must be considered as a real meeting to share habits and customs, the culture of the place respecting traditions and ways of it to live.

Palermo contains in all of its territory a vast patrimony of intangible values, impalpable, symbolic, impenetrable, often controversial, sometimes held marginal and that contrarily they require that is safeguarded, since without these the face of the city would remain disfigures of it.

Bowel give some historical center, to the ancient villages to marinate, to the mystical bond with the Wandering Mountain to the rural areas, Palermo contains an infinity of microcosms that they risk to flake off and to lose his own peculiar character.

If we share the affirmation of Leonardo Sciascia that "The inhabitants of the island of Sicily start to behave him from Sicilians after the Arabic conquest "it will be simpler to understand more as the presence of different cultures, that western and that Mediterranean, has strongly influenced developments, behaviors and uses inside a same city, producing as a constellation of different worlds and that therefore, also of the times introducing her same problem list, they inevitably ask for different interventions.

To have concreteness of the consistence of the tourist flows, that is activated on the territory with the principal purpose to control of it and to drive its difficulty binomial question-offer, requires with every probability to depart from a critical map suggesting a reading that becomes point of departure of any territorial political action to adopt.

THEORETICAL AND METHODOLOGICAL APPROACH

We put then to comparison some conflicting urban passages to mostly make the matter understandale.

Via *Libertà*, one of the roads mostly frequented of Palermo, are born from the revolutionary spirit of a cultured middle class and illuminated, lover of the art and that, between the end of the eight hundred and the first years of last century, ago of Palermo that city "happy" celebrated by the greatest intellectuals, but how distorted and defaced in the years to come among the '50 and the '70, his maximum will express I degrade in the so-called one "sack in Palermo." Via libertà today it is a modern road, that makes ample show of shops to the fashion that they appear similar, if not almost entirely identical, to those of the great European metropolises, but nothing stays of that historical cafes, theaters and circles that animated it and that they were frequented by many illustrious foreigners, from Oscar Wilde to Guy de Maupassant; today that vivacious cultural environment leaves the place of the traditional walk to the most contemporary activity of the *shopping*.

Other context decidedly away from the experiences of the great European capitals it is the history of the historical markets palermitans, that is tightly tied up instead to a Mediterranean culture, is express in physical terms that social.

The *Vucciria* is without shade of doubt among the more tourist itineraries gettonatis from the guides in Palermo, the more known among all the historical markets, but in truth also the more degraded and esautorato. Nato as market of the meat, from which the name Bocceria that recalls the French word *boucherie, convert then* it came in market of the fruit and the vegetable. Today the whole area, once densely inhabited and in which the market was the natural extension of the houses, it has lost a lot of of those families that fed it provoking the consequent decrease of you purchase him. The problem would seem imputable both to the manifesto I degrade environmental in which pours the whole area, both to proliferate some modern hypermarkets and commercial centers. This same analysis however, it would seem to be too much weak and superficial, if we hold in account that both the lifted matters they are likewise verifiable in other historical markets as *Ballarò* and *the Head,* markets that in truth to the actual state they don't so heavily hear again of such conditions. But the Vuccirianon is a place to define him "dead", its personal character still withstands and flutters among its alleys, without luxuries neither tourist velleity, or better bringing once the tourist velleities of in the clippings of newspapers exposed in all the shops that narrate and they praise the work of the historical families, or in the crowd of photo that they withdraw famous characters while old and new holders embrace. To it retries than said and unlike the other markets, the *Vucciria* is a place that is alive both to the calar of the evening, and to Sunday when the stands stay dams; in fact if from a side the market has disparaged its principal activity, from the other one it has put in operation other unusual recreational initiatives instead, gastronomy and of aggregation: you can be drunk and to eat to costs a lot of meeting places or straight to buy his own slice of meat and to make him roast it on one of the "social grates." Such inexpensiveness has certainly determined a selection of the clientele, besides what has contributed to create a multiform and variegated atmosphere: people of the district, together to students and immigrants, it is found close to the best exponents of the culture Palermitan, that frequent rarely not the *Vucciria to* seduce friends and foreign guests with the Sicilian folklore, that genuine and conventionally tourist. Also therefore a closed world staying with his habits and his rules, the *Vucciria* has known how to suit for the city cultural changes giving the best of itself to the young people; the people that reside you, succeed for a long time in conclusion to cohabit with the

students and the foreigners that daily canter these alleys. "A particular equilibrium is created in which needs and cultural ferments are perfectly harmonized with the most ancient and rooted traditions of the district: housewives that roast for road greengrocers that brewers are improvised; cafe and taverns accompany shows and parties organized in the evening by the students that they live in the ancient buildings of the district. The plaza decidedly changes at night face and does it in vivacious and eccentric way: with jugglers that train him or they exhibit him, Italian musicians that play the percussions together with colleagues Tunisians, the rests of the market scattered for earth and the dogs that they frequent us to I return." And' a spontaneous phenomenon, checked not, in unstable balance between legality and anarchy, without confinements of demarcation among public and private spaces, that it escapes the rules, where local characters become point of reference for the whole district and to which he turns in case of need, it is an it passes word that has still spread also among the students of the Erasmus before reaching Palermo.

The history of the *Vucciria* has also been tied to that of a famous Austrian artist, Uwe Jäentsch, that has contributed to increase the notoriety of this market and its plaza with some provocative installations. Garraffello anciently places it was center of the commerce and the exchanges, center of the belonging loggias to the foreign nations, a plaza rich in noble buildings and endowed with a small fountain. Today it remains well few of the ancient Fasti, of the vivacious commercial activities and of the buildings noble meeting places to ruin but the plaza, defaced also, it still recalls that historical and artistic importance that the young artist has inspired.

And it is for this that challenges the voices of what in the 1999 Uwe Jäentsch they affirmed that the district was dead, painting entirely the walls of a building tumble down and abandoned and creating a great "cathedral" done with objects recovered by the garbage; seven years later however, when its popularity had reached the peak, its work is made to demolish, although the whole district was lined up against. Criticizable or less, the action of Uwe Jäentsch showed to everybody that, one of the places of great historical merit in Palermo, were managed entirely in way independent from a young foreign artist.

Other very different reality is instead that of *Mondello,* urban fraction in Palermo that opens on a contained gulf among the reserve of Head Rooster and that of Wandering Mountain, to as soon as 10 kilometers from the historical center. Mondello is born from an ancient village of fishermen grown around the tower of a tonnara, and to everything today it has succeeded in maintaining its vocation marinara. The city of Palermo however, despite in remote epochs has been able to invest part of its own wealth thanks to a narrow relationship territory-sea, seems now to obstinately want to deny this same relationship, both in physical terms, both in functional terms and visual. The sea with the gradual burials has been made far physically and it stays to today the great absent in the panoramic structure of the city.

Only to the fraction of Mondello it seems the role to be delegated to embody, at least in the imaginary one of the palermitanis, the element sea, motive for which from the beginning of the last century to our days the fruition of this suburb has gone as transforming, becoming of mass and unaware. In the last ten years Mondello has for more developed it own tourist vocation and it has increased its interest, both with the realization of receptive structures, and with to bloom of numerous typical restaurants and shops, but also center of reference becoming for numerous sports, particularly for the competitions of sail.

The area that in determined periods of the year it seems to be prey of the tourists, in others it returns instead to take back of its vocation of village marinara, to half among an elitist resident population for which a style of residential villas of tall architectural (the art Sicilian nouveau) merit and one have been created of more popular extraction, that exactly of the fishermen that it remains around the center more ancient install. To implore this to alternate of congestions and seasonal isolations and to avoid that the tourism suffocates the activity of the fishing-boat, they would require therefore opportune diversifications and expansions of the local tourist system, condition that however the same corporate body, town and private, they don't seem to want to face, not to have to invest in areas that would demand to be endowed

with the most elementary systems infrastructurals, without for other possession the certainty to get a comparison in terms of tourist answer, factor that brings therefore to highly employ already funds in the zones developed.

Different from the examples above statements it is the theme of the rural areas, the territory of **Croceverde** and **Ciaculli** it is in fact that that it remains once of what the gold Basin it was named, the lowland that surrounds Palermo and the inhabited centers of its *hinterland*. Once entirely cultivated to citrus plantation it is today still productive for the cultivation of the "Late Mandarin of Ciaculli", a citrus fruit perhaps among the less known but very in demand ones to the foreign countries.

The native territory has suffered in the last ten deep transformations under the push of an uncontrolled urbanistic expansion, and this fraction constitutes therefore the last wide agricultural area of the commune. Among the manufacturing firms of the park some initiatives were been undertaken for valorizing the territory giving succession to the birth of a consortium.

The linearity install of Ciaculli, structured by the geometric sketch of the citrus planners, from the lines of border of the funds and the roads of country, it acquires to its inside a very intimate and private dimension: whoever is not already resident here it comes somehow seen how an undesirable guest or how much less suspect. Also in these territories the borderline between public and privacy is very thin and not he can meet rarely even players of bottles that use the roads as game footsteps, index of a reality that is compared only with whom those roads it daily crosses her. They are hidden areas, timid to vindicate its own existence and jealous of a world that doesn't want to open to the city, perhaps for the fear to be overpowered by a politics of the territory that doesn't show a lot of attention to the green turning wide cultivated lowlands into residual narrow piece of ground of earth, I corroded and disarticulated by the recent constructions, additions with casualness and such disorder to be become spaces without form and quality.

A last example of urban passage to my symbolic notice is Wandering Mountain, more representative and recognizable landscape element of the city of Palermo and millennial witness of its history. This select promontory as I shelter natural in the prehistory, defensive fortress for the Carthaginian ones, place of cult for its inhabitants, belvedere for the tourists, is a thick that directly leans out on the sea, parallely to the line of coast for its great dimension and isolated by the system of the other mountains of the gold Basin.

When the city turns him to the Plain one of the Necks, then Wandering mountain it enters to belong to the territorial context of the city. The great expansion of the years sixty and seventy that the Palermo has produced made of dense road aces of residences, offices and commerces, without anymore the gardens of the eighteenth-century villas, it done yes that the Mountain became a consistent piece of nature densely set inside an urban area. It is not distant nature anymore, backdrop, counterpoint with which to plot mystical dialogues; it is for the new city, of the great aces of fast slide, an immanent presence, a wall of containment, a green area to course of hand.

The inaccessibility of the mountain is one of the characteristics that it has allowed the maintenance of splendid natural environments, among the most fascinating runs there is the Valley of the Hog, from which it is possible to admire the rocky habitat in its compactness. The presence of caves, caverns, cracks, abysses, wells, prehistoric installations and punici, graffiti of the period palaeolithic, increases the charm of this mountain, inseparable presence from the city of Palermo, historical-cultural icon, landscape, naturalistic, religious so much to be become in the 1996 natural reserve to cross afoot, in bike, to horse, or with a mean on rubbers through the so-called panoramic road and its belvederes.

Despite Wandering Mountain contains all these potentialities, in the substance it is a place that has not created social occasions, if it were for the presence of the sanctuary and for the pilgrimages that once the year they see an influx of devotees cross the ancient staircase that brings Rosalia to the cave of Saint, patron saint in Palermo.

The lack of interventions to support of the fruition of the park as the closing of the caves, according to a disposition of the civil Genius for the risk of geologic disarrangement and the lack of interventions

infrastructurals for the restoration of nets sentieristiches, do yes that the mountain and its park are violated and plundered entirely by improper uses, from the phenomenon of the prostitution along the road that the Park of the Favorite crosses to other consequent factors of I degrade.

From this fast panning you can understood as the city remains mainly preserved by the presence of its inhabitants, that they maintain the interest and the respect alive of it for the place in which they reside, also with a lot of exceptions, defections expel by its contest, but it is as many true that when the sense of affiliation comes to miss, there are not many borders of recovery anymore, since what is abandoned and tampered with it becomes a not-place frank zones where the arbitrariness of the individual and illegitimate activity take the upper hand definitely subtracting her to the community.

But as to succeed in cataloging how much I dictate? How does he come to understand to fund the soul of a city and to establish that dialogue, that meeting among tourist "guest" and local inhabitant, that maintains alive that sense of affiliation, that bond in which every angle of the city brings memoirs and moments of lived life to the memory?

To individualize and to census this intangible and tied up value to the daily paper, must totally change probably our systems of representation and method and to purely free us from the economic politics. To understand that a road, a plaza they are not only spaces contained by the curtains of the buildings but they are still first social places: it places Garraffello or the road-market they would stay anonymous and indistinct urban spaces inside a map geographical molt, that limits him to point out a commercial activity or a site of historical-artistic interest. Whether to individualize a social value, expel by its contest from its physical dimension doesn't preserve of it or it guarantees its guardianship of it.

If the organization of the UNESCO has inserted in the oral and immaterial patrimony of the humanity the profession of the *puparis* this it is not enough to guarantee that this is handed down to the future generations. That of the *pupi* a tradition that Palermo has been maintaining for centuries: the histories animated by the epic-chivalrous spirit have as protagonists the brave riders of the Carolingian cycle: heroic deeds, battles and events to tall symbolic content are narrated in the work of the *pupi*. With the advent of the cinema before, of the television then and in concomitance of the depopulation of the historical districts, the interest for this form of popular theater comes less and the work de *pupi* enters crisis; the same children of the puparinons follow anymore the road of their fathers and they are addressed toward other works and with them so the painters and the artisans that work to the project. In the 1993 Giacomo Cuticchio its theater opens and succeeds in involving the whole family, promoting the work in the whole Sicily and opposing the crisis with a theater itinerante that did covers in the many paesinis of the island.

Any local administration is taken care of to protect this secular tradition, that has been safeguarded instead for wish and perseverance of the family Cuticchio and that in 2001 he has received its correct recognition.

Not of smaller importance they stay the generation of the artisans with their shops, a lot of of which assemble along the road of the Olivella. In none of these an insignia camps, neither a name, neither a mark and who asks the motive for this it has not understood the meaning of these ancient works yet: a way to work genuine deprived of tinsels and of imposed needs; the artisans show what they daily do with their art, they don't require showcases, neither you exhibition areas, only a laboratory in which to create.

In one it was in which image and communication seem to be essential from any strategy commercial all of this you can appear anachronistic and self-defeating yet it has succeeded in tightening a continuity with the future, close to these shops in fact many young people they are placed side by side choosing the craftsmanship as road to start his own activity, emblem of the influence and the relation between tradition and innovation, search of its own roots and study of the contemporaneity.

As it is correct to intervene then? Which soul in Palermo does it mostly fascinate, that European and modern, that anarchist and Mediterranean or that timid and hidden?

It is not a coincidence that the free artists and nonconformists falls in love and leaves a sign in this city

as the case of the already quoted, Uwe Jäentsch to the *Vucciria,* or as that of the artist David Hardy in art *suisse maricain* or still as the London artist of international fame Janny Saville that it moves him to the district of *Ballarò,* motivating the choice with these words "I fell in love Me of its decadence, a lot of film and very romantic [...] I hope that somehow the historical center you regenerate him from as if the human body even if I like a lot of the loneliness and the poetry of a demolished building and if this building was restructured for well I don't know if at the end I would want to keep on living us [...] the crumbling buildings are the quintessence in Palermo as the markets, certain to restore it will be them important for the future of the city, but for me this moment of transition is magic."

Perhaps the reasoning can appear unpopular and selfish, but the affirmation of a city that regenerates him as a human body without imposed external interventions in antiseptic and insensitive way is the answer to the thousand problem list, undoubtedly it deals with a long and difficult trial that cannot follow rules defined univocally.

The reorganization of the tourist offer of the city is important, but the to promote the installation of new structures hotel able to absorb the new tourist flows is a problem partly obsolete and old or downsizw, not so much in the demand how much rather in the approach. In a world that extends to the use of *Bed and Breakfast* and to alternative solutions as the "Couchsurfing", introduces him conclusive the role of the resident citizen more and more. the CouchSurfing is in fact a service of free hospitality *online,* defined as the last frontier of the to travel "low cost", an ambitious objective decidedly proposes him, socially and culturally useful. You treats in fact of a program that allows to put in contact people with different demands from every part of the world; on one side there is who makes a room available or the couch of her house or also only an angle of garden in which to be able to plant a curtain, while from the other there is who part to discover new countries and it looks for a place in which to be able to stop for a few days. And' an experience that surely it offers the possibility to travel to very low costs, but it also gives the advantage to know all over the world people, to culturally report him to different contexts, to tighten bonds and friendships, what in conclusion the Tourism Report her Integrated it wishes to get, for the respect of the local communities that you are wanted to know and to visit.

It will be important to stimulate actions of diversification of the offer also, of support to systems of innovative organization of the tourist receipt, but everything this is a trial that must be analyzed and studied according to compatible homogeneous areas by an environmental, social and cultural point of view, welcoming and controling the initiatives that spontaneously they come to bait inside these same areas and stimulating those in which carentis result, with the objective to settle and to maintain I always live the pleasure for the things in their materiality and oneness, to preserve the value of their direct experience, frontal, not mediate. To express the local difference putting in evidence of it the specificity, is the only mean not to leave that disperses him that feeling of affiliation, the only one able to mitigate the irreversible push of the cultural homogenization. What is immortalized by the photographic cars of the tourists it is in fact what results unusual, it provokes amazement, it turns on the curiosity, it wakes up again emotions and suggestions and how much anymore the experience him far from our baggage cognitive, how much more it will result fascinating and memorable.

Everything this however it must reenter in a logic in which the tourist learns to abandon part of its own styles of life, of its own habits and convenience, accepting to conform the more possible to a foreign reality, not to bait those politics of economic exploitation that bring to favor the demands of the visitor to damage of the local communities, with the objective to escape to the wish of whom wants to confine the tourist to mere tool consumerist.

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WEB AND SOCIAL NETWORK SITES FOR RURAL DEVELOPMENT.
A CASE STUDY IN MARCHE REGION (ITALY)

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Abstract

The main goal of the paper is to investigate the real possibility of improving web use in Marche region (Central Italy) to upgrade the competitiveness of the agricultural sector and improve the quality of life in rural areas and encouraging diversification of the rural economy. Most part of the european population (over 56%) lives in rural areas, which cover 91% of the entire territory, so that rural development is an important policy area for the EU. The fundamental rules governing rural development policy for the period 2007 to 2013 are set out in Council Regulation (EC) No. 1698/2005 that focuses on "improving the competitiveness of the agricultural and forestry sector; improving the environment and the countryside; improving the quality of life in rural areas and encouraging diversification of the rural economy". Websites, blogs and SNSs are the most important tools implemented by "active" web users who are willing to build their own "social network". Many SME are seemingly using some of these tools in a non active manner that refers to an "adaptive behavior" instead of a more aggressive "proactive behavior". The paper is articulated in two sections. The first has the aim to investigate the actual use of web tools by private entrepreneurs acting in the rural tourism sector to achieve their own marketing and communication program. The authors refer on actual situation of the Rural Tourism as an opportunity for improving the quality of life in rural areas and encouraging diversification of the rural economy (the third of the "thematic axes" of the rural development policy for 2007 to 2013) in Marche region (Central Italy). The Rural Tourism in Marche region demonstrates great developing potentialities but still faces difficulties due to digital divide and lack of a common strategy. In particular the authors analyze the use of the web by local SME acting in the Rural Tourism sector (agritourism, country houses and others) and refer data collected from SNSs, search engines and blogosphere. In this particular, the aim is to enucleate some proactive behavior among local entrepreneurs in order to delineate future common and feasible economic choices. The current evolution of marketing tends to relationship marketing in private firms, organizations as well as in rural communities. The real acting of SME in the web seems to be non active and in danger to loose the main opportunities coming from huge enlargement and deepening of markets. The probably best practice to be adopted in the future is the building of durable relations with customers in order to achieve their retention and satisfaction by improving SNSs use in conjunction with others Web2.0 tools.

Key words: rural tourism, Internet, social network sites, rural areas

INTRODUCTION

The main goal of the paper is to investigate the factual possibility of improving the use of the Internet in the Marche region (Central Italy) to upgrade the competitiveness of the agricultural sector, in particularof the rural tourism, and improve the quality of life in rural areas and encouraging diversification of the rural economy.

The use of the Internet has an increasing diffusion in urban areas both for leisure and business purposes and it is largely studied, while the diffusion and use in rural areas or in agriculture is very less studied and we know little about the possibility of use the Internet in rural development programs.

In a local framework (the Marche region in the Central Italy), considering the specific development model based on a large diffusion of SMEs, the authors discuss the possibility of a better and larger diffusion and use of new technologies related to the Internet.

The attention has been aimed at agriculture and at the rural development, in order to describe the actual diffusion and the economic potentialities of web tools if used in the marketing management in a rural context.

The recent fast diffusion of agritourism in Italy delineates the concrete possibility for the farmers to implement a model of multifuntional agriculture (Casini 2003).

We add some definitions in order to avoid any ambiguity and misunderstanding. In the italian context it is possible to distinguish between the uses of terms such as "rural tourism" and "agritourism". The distinction depends on legal definition of "agritourism" that is strictly an economic activity legally pertaining only to farms and farmers. On the opposite, "rural" refers to any activity located in a rural area that could not be regulated by agricultural policy and benefit by public monetary intervention.

Accordingly to the Marche Region Law we refer to the legal definition of Agritourism and Rural Tourism that includes Agritourism farms and Country Houses. Yet, in general, rural tourism is the practice of attracting travelers or visitors to an area or areas used primarily for agricultural purposes. The specific object of our research are the Agritourism farms (AFs) and the Country Houses (CHs) of a local economic system and their actual use of new technologies based on the Internet.

The rural communities traditionally act social networking in their own specific way and would be crucial to investigate if new forms of social networking would be optimized also in rural areas and if they would be used in a specific or as in the same manner as in urban areas. The paper reports the first findings on diffusion and use of web-sites, social network sites and other web-tools among the AFs and the CHs in rural area of Marche region.

Some brief comments are reported on future opportunities and the role of public intervention to ameliorate the use of SNSs for rural development.

THEORETICAL APPROACH

The rural EU policy progressively evolved during two last decades, and nowadays they strongly affirm that: "The key to the sustainable development of rural regions lies in the development of an independent perspective and the discovery of indigenous potential." (European Commission, 1999).

This way of thinking upon rural development reflects the *bottom-up* or the *endogenous* process of development emerged in theories of economic development proposed at the end of the 70's, since several economists were realizing the failure of traditional *exogenous* theories whose implementation, in many cases, increased the differences between regions (Nomisma 2003).

It is important to note the empirical observation of local social phenomena that did not suit the traditional development model in the so called *Third Italy*, carried out by Italian sociologist (Bagnasco 1977) and economists (Becattini 1979, 1987, Garofoli 1983), which signalized an alternative way of intending a development model. Contrary to the exogenous paradigm, the endogenous paradigm considers the rational and sustainable

exploitation of local resources of crucial importance (Bagarani et alii 1992). The SMEs resulting from local initiative are the authentic agents of local and regional economic development that can match the public goals.

A crucial question arises to researchers and policy-makers on which are the determinants that explain innovation in industrial firms to be divided in the internal and the external determinants to the firms (Davelaar and Nijkamp 1989). Increased attention is now dedicated to external determinants that create the environment favorable to innovation within which firms operate.

This *innovative environment* within which firms operate has been denominated in very diverse ways by researchers: industrial districts (Becattini 1987), regional innovation systems (Morgan 1997), network regions (Camagni 1991), clusters (Porter 1998), regional innovation milieux (Maillat 1992).

The EU policy framework encourages the take-up and diffusion of ICT, the use of which will also enable economies of scale to be achieved, facilitating ICT take-up by local farms and rural businesses and the adoption of e-business and e-commerce.

Empirical findings show that the most part of the farms of the region offering tourism and meal serving services turned on a private web site.

Our task is to analyze how the agricultural entrepreneurs had managed their own web site and other web tools. Some authors refer (Gilbert, Karahalios and Sandvig 2008) that history repeatedly demonstrates that rural communities have unique technological needs, but we still know little about how rural communities actually use modern technologies, and in particular technologies related to the world wide web.

In carrying out a field research, we faced two problems: (i) the absence of sound studies on rural use of modern technologies for marketing development and promotion of local economies and (ii) the quite absolute lack of knowledge on how to eventually design web tools for rural communities.

According to official data (Regione Marche PSR 2007-13) rural areas are still less attractive as a tourist destination in comparison to urban and littoral areas, but during the period 199 – 2003 the hotel bed stock increased by the 5% while the farm and B&B beds stock increased by the 30%. This is crucial to understand the factual possibilities of the rural areas in future development.

A TOURISM DESTINATION AS A MILIEU INNOVATEUR

A tourism destination is defined by the UN World Tourism Organization (UNWTO, 2002) as: "*A physical space in which a visitor spends at least one overnight. It includes tourism products such as support services and attractions, and tourism resources within one day's return travel time. It has physical and administrative boundaries defining its management, and images and perceptions defining its market competitiveness. Local destinations incorporate various stakeholders often including a host community, and can nest and network to form larger destinations*".

In an economic point of view, a tourism destination is to be considered as a constellation of specialized companies, organizations and communities gathered into a confined geographical location, even if its boundaries are often poorly defined (Baggio 2008) and it can be also seen as a form of industrial cluster or district.

The *innovative environment* of a cluster or of a district is strongly linked to the concepts of the *milieu innovateur* (Maillat 1992) or to the *network region* (Camagni 1991).

In a *milieu innovateur* the economic contiguity is paired to a specific socio-cultural contiguity, the latter depending on shared behaviors, reciprocal trust, common languages, cognitive model diffusion and specific relations. It is possible to name this type of relationship as *relational capital,* constituted by cooperation attitude, trust, social cohesion that expresses the *sense of affiliation* to the local territory (Camagni 1991) so that the social environment they form is homogeneous.

It is clear that the terms *cluster* and *district* are not interchangeable. In fact, the two concepts have a fundamental difference, as the two most influential scholars in this field have largely made evident.

Industrial clusters are "geographic concentrations of interconnected companies and institutions in a particular field" (Porter 1998). Their basic feature is the belonging to a specific sector and the participating firms are connected by horizontal or vertical relationships and concentrated in a geographic area. They may be complemented by some "external" entities such as the public institutions. Notwithstanding, the central focus remains the entrepreneurial and business dimension.
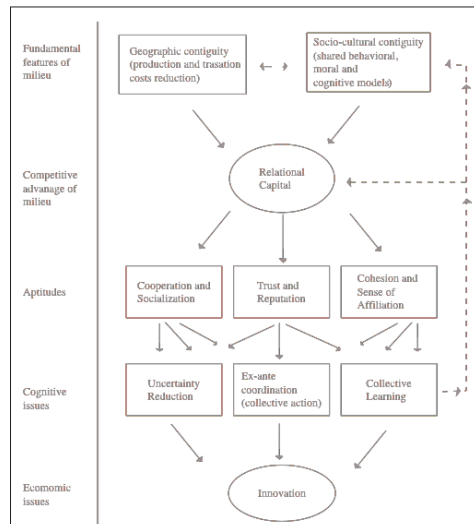
On the other hand, the vision of the Italian school explains a "district" as an extension of this specialized spatial concentration idea (Becattini 1987) adding the importance of the social environment, including regional governments and trade associations of the area in which the district works. The feature to be understand in particular is the fundamental role of the linkages with the "external" world.

The *à la* Becattini approach seems to be closer to what the reality of these agglomerated entities and furthermore is more suitable as a framework for the study of a tourism destination.

Pic. 3 – Main determinants and feature of Local Milieu (Camagni 1991)

Some scholars had revealed how behaviors and processes can be described and explained by taking into account the system's general connectivity properties (Baggio 2008, Boccaletti et al., 2006). A tourism destination is such system.

As above mentioned this paper considers a tourist destination as a *Milieu innovateur* in the perspective to understand if the introduction of tourism in farms is to be considered as an innovation and if it would be an opportunity for the development of a local system or territory.

The main determinants and the fundamental features of *Milieu innovateur* with some networking linkages are described in the Pic. n. 3 that follows.

A NEW (OLD) MARKETING PERSPECTIVE

The marketing thought had in last ten years an evolution. Initially, the "quality movement" placed customer satisfaction as the ultimate goal of marketing programs. As many satisfied customers were shown to defect to other brands or vendors at relatively high rates, strategists looked to creating a greater commitment with the customer.

Two ways to achieve this were (i) to build brand equity and (ii) to build relationships, respectively for consumer products and for industrial products.

Usually, brand equity used mass media advertising, corporate citizenship and public events sponsorship to build a brand image. On the opposite, relationship marketing sought to build interdependence between partners and relied on one-to-one communications, historically delivered through the sales force (Sorce 2002).

With the growth of marketing databases and above all of the Internet, the ability to reach customers individually became a viable strategy for a wide range of firms including consumer products companies and in general for SMEs or for farms, traditionally insulated in local economic relations.

In a preceding case study carried out in the Marche region it has been pointed out that local agritourism entrepreneurs (Corinto 2009) declared to prefer a word-of-mouth communication practice as the best efficient

for developing their business. This is a partial and local validation of the above mentioned attention to relationship marketing.

The point is if the Internet unfold the local agritourism farms possibilities to perform a modern pattern of relationship.

From the early '90s, some empirical experiences suggested a more attention to a one-to-one communication (Bottinelli 2004) focused on "share of customer" rather than the mass- marketer's "share of market."

The perspective is to consider the company's knowledge of the interests of customers. The one-to-one interaction with customers would lead to improved life-time value, due to the importance of building customers commitment and enforce their loyalty (Hallberg 1999). Even small improvements in customer retention can as much as double company profits (Reichheld 1996). This is because (Sorce 2002):

1. it costs less to serve long-term customers;
2. loyal customers will pay a price premium;
3. loyal customers will generate word-of-mouth referrals to other prospective customers.

That is what tourism firms, agritourism farms and B&B do target as goals. The hypothesis to be validated is that if farmers managing a tourist service do implement the Internet and any related web-tool to improve their businesses in a one-to one marketing perspective.

A STUDY ON RURAL TOURISM IN MARCHE REGION

This paper gathers quantitative data at local level on a tourism sub-sector such as the agritourism and B&B in Marche region (Central Italy).

First we briefly report data from official statistics and then add original ones gathered from direct survey. They survey is carried out monitoring the universe of the official statistic and its liability.

The total number of agritourism farms has recently increased in Marche. Agritourism is an economic activity related to the multifunctional agriculture model supported by EU policy. Especially in less developed area the rural tourism is potentially able to integrate farmers revenues. According to official source (PSR 2007-13) in Marche region there are near 400 agritourism farms, that is the 3% of the national total number. The 83% of those offer lodging accommodation, the 53% only food serving, and the 30% offer free-time and cultural services. The features of supplied services are progressively changing. In fact, the meal serving is becoming the main businesses in comparison to accommodation, while cultural supply is loosing its preceding importance. In the 498 agritourism farms detected by in an official study carried by Marche Regional Administration in the 2005 (pair to the 0,8% of total farms) the total turnover is evaluated to 27.5 million euros and equivalent to the 3% of the national turnover of the sector. The same sources updates the total number in the 2006 to 700 agritourism farms, considering also the number of Country Houses.

METHOD AND DATA

The specific aim of our study is to investigate the actual use and the potential growth of the Internet, i.e. websites and other web-tools, also in the rural areas of Marche region for the development of tourism. The first problem to solve is the liability of sources in order to set out a general data-base. Indeed, the Region Marche Administration issues an extended data-base on regional tourism supply, named "I.ST.RICE", according to the regional law on rural tourism (Regione Marche 2002) that differs from the National rules while considers both Agritourism Farms and Country Houses within the same law framework.

Yet, the official data-base is not annually up-to-date and the phenomenon could be underestimated or misestimated at all. Furthermore, many of farms registered in the official White Page of phone directory are not inventoried the Istrice's data-base. The contrary occurrence is detectable too.

For this, the statistical data used in this paper are a cross result from the both sources by considering the actual existence of an economic enterprise.

Then, in order to achieve our goal we inventoried the main features of use of web tools by Agritourism Farms and Country Houses located in Marche region method applied follows the steps:

(i) inventory of total number of the agritourism farms located in Marche region using the official online Italian White-Pages (http://www.paginebianche.it/index.html) and the Istrice regional data-base (http://istrice.turismo.marche.it/);

(ii) use of search engines to inventory if the above selected farms did activate web-sites, e-mail address, blog sites and social network site (SNSs) by means of:
- Google (http://www.google.it);
- Bing (http://www.bing.com);
- Ask (http://www.ask.com);

(iii) set out of a data base on WSs use and features:
- date of registration;
- used languages (I - Italian, EN - English, D - German, O - Others).

The above described method ensure to set out a more up-to-date data base in comparison to official data, issued by Italian public Statistical Bureau, by regional and provincial offices or by organizations and tourism or farming syndications. This, especially for the aim of the present paper that is to investigate the use of some new communication techniques and the Internet.

The registration on the White Pages is an indicator of the factual existence of the firm; furthermore it is a sound indicator of the willingness of each agritourism farm to be found and located by customers. For this purpose, official data do not ensure enough information.

The practice of agritourism itself is an indication of the innovation ability of agricultural entrepreneurs, and the registration of WSs and SNSs is an indicator of the adoption of modern communication techs by farmers.

RESULTS

The results of the inventory are shown in the following tables and graphs and commented.

Tab. 1. Marche region 2009. Total Nr. of Agritourism Farms (AF) and Country Houses (CH), AF and CH with Web Site (WS), with E-mail (E-m), with Corporate Blog, with Facebook account, with Youtube and Flickr; per Province. Source, Istrice (Marche Region), White Pages online, Web engines.

Province	AF+CH	with WS	with E-m	Blog	FB	YT	FL
Ancona	181	130	133	0	6	0	0
Ascoli Piceno	150	97	100	4	4	0	0
Fermo	120	89	93	1	2	0	0
Macerata	252	157	165	3	7	0	0
Pesaro Urbino	329	214	221	1	8	1	1
Marche region	1032	687	712	9	27	1	1

Tab. 2. Marche region 1998-2009. Nr. of WS registrations per year and per Province by Agritourism Farms (AF) and Country Houses (CH). Source, Istrice (Marche Region), White Pages online, Web engines.

Year of WS Registration												
Province	**1998**	**1999**	**2000**	**2001**	**2002**	**2003**	**2004**	**2005**	**2006**	**2007**	**2008**	**2009**
Ancona	2	2	4	6	7	14	19	25	16	19	11	1
Ascoli Piceno	0	2	3	4	4	11	8	18	14	19	5	5
Fermo	0	0	4	5	5	7	10	4	22	13	9	4
Macerata	2	0	5	10	8	6	15	23	28	32	16	7
Pesaro Urbino	0	1	8	18	20	23	28	20	40	29	17	4
Marche region	4	5	24	43	44	61	80	90	120	112	58	21

Source, Istrice (Marche Region), White Pages online, Web engines.

The main part of AFs and CHs are located in the Pesaro-Urbino province, followed by Macerata, Ancona, Ascoli Piceno e Fermo.

Near the half of total AF+CHs number did registered a firm Web Site. Greater is the number of firms which have an e-mail address. But very few are those with Blog or a Facebook account.

The first language used in the WSs is Italian, but near the ¾ use English, 1/3 German and near 1/3 Other languages, first of all French.

The rural tourism in a relatively young sector in Italy and the Marche Region Administration demonstrated some delay in implementing the national law (1985) and supporting the farmers' initiative.

Yet, in recent years, the local entrepreneurship caught the new businesses and the related opportunities. In this sense, it is notable the total number of new registrations per year during the 1998-2009 period., during which the year 2006 shows the higher rate of growth.

The following graphs expose the data at regional and provincial level.

Graph 1. Marche region, 2009. Total Nr of Agritourism Farms (AF) and Country Houses (CH) and AF-CHs with Web Site and E-mail.
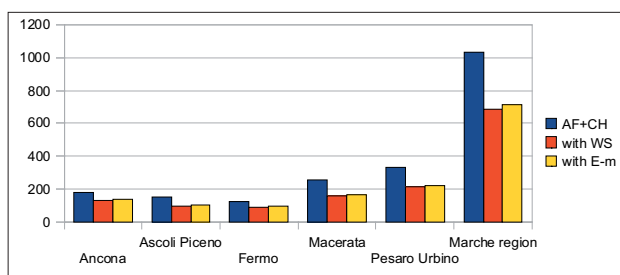

Tab 3. Marche region, 1998-2009. Index Nr (Y 2000 = 100) of WS Registrations per year and per Province. During the first three years of the considered period, the rate of growth of the number of WSs registrations has strongly increased due to the novelty of the phenomenon. If considering the annual Index Number of WS registrations (Tab. 3), both at regional and province level, it is possible to see that the couple of years, 2005-2006, is crucial.

Before and after this the IN is lower, yet the total number is increasing long the entire decade. Seemingly the actual number of AFs with a WS is reaching the total potential willingness of the entrepreneurs.

Province	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009
Ancona	100	150	175	350	475	625	400	475	275	25
Ascoli Piceno	100	133	133	367	267	600	467	633	167	167
Fermo	100	125	125	175	250	100	550	325	225	100
Macerata	100	200	160	120	300	460	560	640	320	140
Pesaro Urbino	100	225	250	288	350	250	500	363	213	50
Marche region	100	179	183	254	333	375	500	467	242	88

Graph 2. Marche region, 2009. Languages used in AF-CH Web Sites.
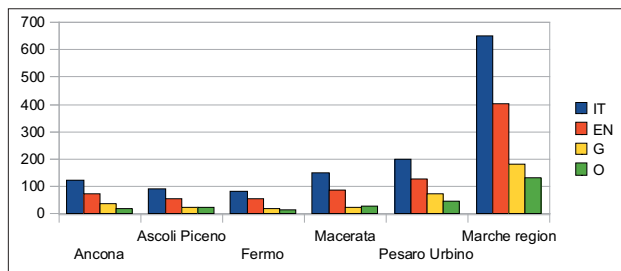
About languages used in the WSs, besides Italian, with any evidence the foreign preferred language is English, followed by German, as expected. The French is loosing its appeal among tourism suppliers.

Graph 3. Marche region, 2009. Nr of Blog, FB account, Youtube and Flick used by AG+CHs.
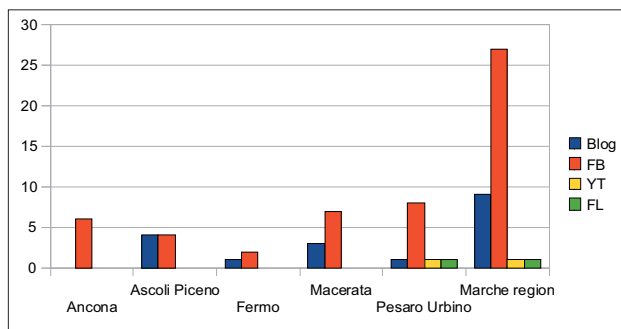
As the general purpose of the paper is to investigate on the actual and potential use of modern web-tools for marketing, it must be pointed out that 67% of existing and operating AFs registered a Web Site, but very few entrepreneurs are using a blog. In the region 27 agritourism farms manage a Facebook account,

corresponding to the 3% of total AFs and to the 4% of AFs with WS. The use of an e-mail address is very large, greater than the use of a WS. Only a singular case corresponds to the use of Youtube and Flickr in the province of Pesaro Urbino.

These findings are the indicator of a general willingness to "modern" innovation induced by the Internet, but also of a general delay in catching the "very modern" capabilities by the rural society.

DISCUSSION

The research has at least three limitations. First, the absolute lack of previous similar research, not in the general field of SNSs, but with specific respect to the use of the Internet in rural areas in Italy and specially with respect to rural tourism.

Second, the specific official survey on agriculture and rural society are not always reliable as alternative sources often differ in data collecting method and for the unclear distinction between "rural tourism" and "agritourism" due to legal constraints.

Third, the analysis do not consider the economic behavior of non "rural" entrepreneurs located in rural areas but focuses only on Agritorurism Farms and Country Houses.

Notwithstanding, the research validates the hypothesis that local farmers are willing to manage the Internet to improve their businesses, although they do not yet use all the related web-tool and only few entrepreneurs implement blog and SNSs in their relationship marketing program.

The hypothesis that the Internet is capable to unfold the rural tourism (AFs and CHs) possibilities to perform a modern pattern of relationship is validated only by the large diffusion of firm WSs.

But, if only very few and scattered entrepreneurs have registered a FB account or manage relations with their network of actual and potential clients by the Internet it is very clear that the relationship marketing in rural tourism of the Marche region still prefers traditional forms of communication.

It to be investigated if the high entrepreneurship of the Marchigian people, historically proved, will be applied also to rural tourism and to a more modern type of marketing.

A further a deeper study is the necessary and will be carried out a case study on the few farms located in the Marche region which usually use a blog and a SNS as a relationship marketing tool.

CONCLUSIONS

Websites, blogs and SNSs are the most important tools implemented by "active" web users who are willing to build their own "social network". For an entrepreneur it is a positive marketing tool in the perspective of the building of a relation network.

A tourist destination is to be considered a network of actors, businesses, social aims, economic goals, environmental and cultural assets. In rural areas the agritourism business is spreading out rapidly in few recent years also in the Marche region, for year in big delay in comparison to other italian regions, such as Trentino, Bozen province, Tuscany.

Thus, the rural tourism is an innovative activity for the farm management and furthermore for the local social network of rural areas.

The SNSs are to be considered as the *virtual* extension of the *real* social network (Gilbert 2008) as:

1. the dimension of the network is not locally constrained when using the ICT (Di Bernardo Pilotti 2000);
2. the modern marketing thought, besides quality and brand policies, focus on market relationships to increase the level of customer's loyalty and thus revenues and profits.

The field research confirms that most part of rural tourism firms presently is willing to catch the opportunity of modernity. But such a "*Modernity 2.0*" is yet far from an actual practice in managing business, and especially in rural area and in agritourism farms.

The Marche region pertains to the *Third* Italy and its economy is based on industrial districts and the diffusion of SMEs. The entrepreneurship is a typical figure of the society and largely diffused in several productive sectors and industrial modernizations are frequently detected at present and in the past.

The point is if the rural society is willing to promote its modernity.

Many farms are seemingly using some of modern tools in a "non active" manner that refers to an "adaptive behavior" instead of a more aggressive "proactive behavior".

The rural tourism in Marche region demonstrates great developing potentialities but still faces difficulties due to digital divide and lack of a common strategy.

In particular local SMEs acting in the rural tourism sector are clearly underusing the Internet and in this particular field the "proactive behavior" is not yet diffused among local entrepreneurs.

The current evolution of marketing tends to relationship marketing in private firms, organizations as well as in rural communities. The real acting of SME in the web seems to be non active and in danger to loose the main opportunities coming from huge enlargement and deepening of markets.

The probably best practice to be adopted in the future is the building of durable relations with customers in order to achieve their retention and satisfaction by improving SNSs use in conjunction with others Web2.0 tools.

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EOS - EUROPA OPEN SOURCE

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Abstract

Is a project with a dinamic vision of relation, with the aim to contribute in the modern process of transforming information (as unilateral process) into communication (as participative system).

The whole project is organised on three items:

The first one is the setting up of an Euro-Mediterranean Open Sphere, which aim is to improve dialogue among citizens, searching for common roots.

This open sphere is conceived as a free foundation (The Meditheatre Free Foundation), which is a virtual place, according to the internet technologies, and also a real site (in Naxos, Italy). Both the virtual and the real expression have their center in the system of books which are the nuclear core of the Euro-Mediterranean identity.

The Foundation owes a collection of the Holies Writings of Hebraism, Christianism and Islamic roots, of course in their proper language (Hebrew, Greek, Latin, Arab) with translation in the main European languages.

Close to these texts, the Foundation owes a rich collection of commentaries, philosophical texts, apocryphal version, a whole complex of books which are able to configure it as Mediterranean Biblioteque.

The Foundation has correspondence in England – the Isis-Hathor Independent Research Center – and is working to improve its connections through and with European and Mediterranean countries. Also this article is an instrument to improve corrispondence and partnership.

The second step is to define EOS as system of integrated dialogue for setting up an interpretation of open source as philosophic matter and aesthetic idea which follows the mind (and behaviour) changes caused by the opening of the communication system and their impact on single people and their organisational forms. This is an important key, because it is the system which may allow to the Foundation to interpret the sign of time and exercise with effectiveness its theoretical role, which is about the increasing meaning of a new awareness in the values of reciprocal knowledge as instrument for democracy and freedom, both in the individual and in the collective dimension.

Third segment is the practical application, crating conditions for sharing, contaminating, with intensity in communication and feedback, qualifying the relational dimension as system of common values to inquire, in an archetypical way which intepret tourist as an actor on stage, and the stage is the world of mythology: where the instrument to inquire is ethnodramatic.

The objective can be perfectly manifested as connective experience, which is the creation of happenings able to create integrated relations in tourism where the relation is the link – as disposability to work together, to share, to travel, to know – between people who share the research on common roots in Mediterranean and European culture.

This implies the subject of experiencial tourism, of heritage interpretation, of citizenship, and will happen in an ethic system, because the aim of the Foundation.

The output of this experimentation is conceived as the record of the experience, which is in itself a form of expressive art and a way to demonstrate the effectiveness of the approach, its repliability and attitude in sharing and transfer as adaptive model.

Aim of the Foundation his to contribute to diffusion and expansion of this connective approach, improving people's mobility through Europe and Mediterranean, looking at the desire to travel in the deep meaning of to have experience, to explore and make comparison, with chance to get hospitality, chance to travel not as a tourist but as someone who is doing a real initiatic experience, knowing the world through the nature of his (her) own desires of knowledge, sharing with people linked by a relational network founded upon these European and Mediterranean common roots.

Key words: open source, theatre anthropology, experiencial tourism, archetypes, free foundation, connectivism.

INTRODUCTION: OUR VISION OF IRT

Aim of the Europa Open Source project and The Meditheatre Free Foundation is to affirm the connective approach as instrument for a new idea of siocial intellingence, in its relation to social mobility and sharing culture, improving individual awareness and collective freedom and democracy.

Working on the official definition of IRT given by the theoretical leaders in this field, EOS project and *The Meditheatre Free Foundation* makes its own declination of the system as follows (italic words are the specific of this contribute and the way we interpret the concept of IRT):

- Tourism: exploitation of the quality of inter-personal human relationships, in order to overcome the dichotomy between traditional tourism „supply and demand", through local „supply" based on genuine local resources, *with special reference to experiencial travels as way in researching for common values through the ethnodramatics tools, to transform the experience in something really living;*
- Relational: focusing of development policy on local subjects, considered in their entirety as a) and irreplaceable patrimony, in the shape of the local community, exploiting social relations and developing genuine resources, *making them really living by the work on archetypical forms in ethnodramatics, through the performance of ritual drama in the full atmosphere of a special landscape and taste which are part of the experience* and b) a gift to be shared and a resource to be exploited, with a resolute, continual exchange in order to integrate culture and economy, whilst giving priority to human relations, *beyond the linguistic barriers and making this work object of studies in anthropology and sociology;*
- Integrated: experimental approach balanced between government action and activation of procedures of horizontal and vertical governability (governance), in a framework of trans-activity, with approaches ranging from the multi-disciplinary-multi-cultural to the trans-disciplinary/ trans-cultural *implementing partnership and demonstrating, spreading and sharing the pattern through documents audio/video, essays, conferences.*

ETHNODRAMATICS AS TOURISTIC TOOL

Etnographies, literature, ritual and theatrical tradition are the basis for conceiving trans-cultural communicative synthesis through experience. These are organised in the form of an aesthetic idea which interprets theatre as the instrument to make possible to the traveller not just to be a spectator of something, but to be himself (herself) the protagonist of something which happened long time ago and still happen today. This eternity is the living form of Myths, and theatre into the ethnodramatic approach is the form to share the experience.

Today people are more and more interested in get personal (active) experience instead to be the (passive) spectator of something we can tell him but which remains defintely extraneous, outside, strange alien, foreign, unrelated to them. The success of popular forms of contemporary mass-culture, like the reality shows are demonstration of this matter as a social need.

The difference between the standard format of the reality shows and the conception of the ethnodramatic way to theatre is given by the instrument and the theretical approach: while the reality is just about to observe what happen among people in a choosen situation, ethnodramatic carries on the aesthetical conception of the Orphic poetry and transports individual anthropology in the timeless dimension of mythology and collective unconscious.

PROBLEM PRESENTATION

Of course, we are enthusiastically ingenuous, but we are not so naives to think our approach could be easy or of immediate understanding. Distance from traditional tourism, difficulties to accept innovative ideas, difficulties in set up an efficient network are all real problems. Notwithstanding, these are not our enemies, but just dimension to adjust until the project will be working.

It's to say that the Europa Open Source project is an evolution of an idea already presented through EUROCULT 21 (a cultural network of the European Commission) and to the EUROPE DIRECT Annual General Meeting (a communication network of the EU Comm), as a selected paper to be discussed during the conference's works.

These opportunities were an additional chance to verify the effectiveness of the project, the possibility to adjust the approach with a closer glance to general expectations, and to improve the communicativeness of its presentation.

Also the balancement between the virtual (internet) and the real (the building in Naxos) dimension of the project is a main theme in order to the awareness of difficulties.

About this, we can say that we are working gradually, with a presence in the internet system of *The Meditheatre Free Foundation* (the home of the EOS project) which is connected to the practicability of the "little in, little out" approach of the contemporary e-business.[1]

CONTEXT AND KIND OF BUSINESS

About the Foundation, we can say that the patrimonial instrument is already disposable, because The Meditheatre Free Foundation owes the books which are the concrete goods and also the symbolic object which edifies the system, being able to describe the tension towards the research for common roots and new research in a shared Euro-Mediterranean identity.

A different and more complex consideration have to be done for the concrete building where the Foundation has its allocation. The first reason is related to the situation of the building, which is placed in Naxos, Sicily, Italy, in a very special position: 20 meters from the sea, in a magnificent landscape just under Taormina (just 5 minutes far by car). The name Naxos of this little seafarer village is the heritage of the ancient Greek foundation of the town, and of course of its intercultural roots. Mythology affirm this is the beach where Dyonisos found Ariadne abandoned by Theseo after the fight against the Minotaur. In a more modern time, this beach is the place where Caravaggio waited for the ship while escaping after being fled from Malta.

The seashore is made of lovely little pebbly beach and the context is adapt to an international situation.

The originality of this approach allows to The Meditheatre Free Foundation and to its EOS project to be an innovation subject inside the context, and a promoter animator and organiser of international meetings related to this ethnodramatic approach.

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1 See the Josh Quittner's article appeared in TIME 9 April 2009: "Let's call these start-ups LILOs, for "a little in, a lot out." These are Web-based businesses that cost almost nothing to get off the ground yet can turn into great moneymakers (if you work hard and are patient, but we'll get to that part of the story). (…) The term "ramen profitable" was coined by Paul Graham, a Silicon Valley start-up investor, essayist and muse to LILO entrepreneurs. It means that your start-up is self-sustaining and can eke out enough profit to keep you alive on instant noodles while your business gains traction."

Concretely, the location is still in a setting up phase, considering also that the need to renovate (the building is an ancient stone-house of the end of XIX century, very suitable for the aims of the project).

Nevertheless, the needs to renovate is not a real problem, first of all because The Meditheatre Free Foundation (and its EOS project) doesn't depend on this concrete building, and also because ot's possible to look to this renovation need like to a further opportunity to set up another part of the business.

The first reason is related to the possibility to conceive the foundation as a fully international system, with other seats like the one of our partner in England and in Nederland (see references at the end of thes essay) and with seed bed everywhere in European and Mediterranean countries, in a progressive system of increasing relations, which are part of the general objective of the EOS project.

The second reason is about the effectiveness of the possibility to find resources to improve the mother seat of the Foundation, which will be more efficient while the work will be still running by the setting up of an international contexts, implemented by specific partnership agreement, using instruments like the EEIG[2] or similar tools.

WORKING ON ARCHETYPES

Working on deep cultural common roots is working on the magnetic forces whose equilibrium is social life, progress, emancipation (and whose disturbance is barbarism, confusion and disorder). As the structural anthropology affirms,[3] a myth is a living structure, something which owes an unitarian form, notwithstanding resulting from its different expressions. And each time someone works it on (reflecting, acting, be involved in some ritual drama like in the ethnodramatics system), the myth is always able to reveal something new, something living.

In the language of the Jung's psychoanalysis, archetypes are not but the contents of the collective unconscious,[4] and this collective unconscious can be described as the astral light, the source of memory where is deposited the ancestral experience with the echo of prehistoric world-events to which each century adds an infinitesimaly small amount of variation and differentiation, creating a wonderful and astonishing repertory of timeless world-images, which are always waiting for someone who is able to recognize it and reflecting it in his individual esperience.

When the experience is shared, here you have the better explanation of the way ethnodramatics works.

THE DAWN OF SOCIAL INTELLIGENCE AND INTERNATIONAL PERSONALITY

In our contemprary times, a new awareness is affirming its reason. The idea of social intelligence starts from the fact neuroscience has discovered that our brain's very design makes it sociable, with the inexorably need of an intimate brain-to-brain linkup with other persons.

This neural bridge lets us impact the brain—and so the body—of everyone we interact with, just as they do us.

Of course, the most potent exchanges occur with those people with whom we spend the greatest amount of time day in and day out, year after year—particularly those we care about the most.

But in some ways the cultural links are even more stronger than the familiar ones, when these connections becomes related to common values and interests. When this kind of link is working, something happen,

2 European Economic Interest Grouping (EEIG), is a type of legal entity created on 1985-07-25 under European Community (EC) Council Regulation 2137/85. It is designed to make it easier for companies in different countries to do business together, or to form consortia to take part in EU programmes.
 Its activities must be ancillary to those of its members, and, as with a partnership, any profit or loss it makes is attributed to its members.
3 Claude Levi Strauss, Structural Anthropology, XI.
4 Carl Gustav Jung, Gli Archetipi dell'Inconscio Collettivo, Boringhieri, Torino 1977, pag16.

and we could describe the process in a way similar to what happen inside the brain when two neurons, finding a link (the synapsis), are both enlightened.

The way to produce a link is different according to the distance among people. Of course, familiar links are primary and simplest in their nature. School and working environment are usual. Cultural circles, academy, sport clubs, music halls and similar are still in the traditional path.

The real innovative way where links are producing today is the social structure of the internet, which is the tools system which make possible an international personality to an increasing number of people.

The only requirement for this new system is just to speak a bit of foreign language, and even without a perfect knowledge people are allowed to get their international personality.

While you owes an international personality, it's time to live it. And to live it is to have experience of this.

At a first level, could be interesting find the way to share some contents and way to think through the social networks you may use surfing the net.

Since this point, it begin to start a second phase, which is focused on the need to have an effective experience of this "international personality" to test its effectiveness, to see really how it is real.

This is the level where EOS manifests itself in the light of the Greek meaning of this word, which is "dawn". The dawn of this international personality, which is born into an open source level, needs to find its structure. EOS is the door to enter in a world of common values, with possibility to express this "international personality" into some travels which will lead the protagonists into an experience whose nature is the work on archetypes of the collective unconscious.

In this way, people who will try the experience will be able to test their "IP" in a protect context, and with the company of people who are searching for – if not the same thing – something very close, creating a sharing of expectation and feelings which are the contents of the production of the new social intelligence.

THE CONNECTIVE SYNAPSI'S SYSTEM AND THE SOCIAL MEANING OF PSYCHODRAMA

Describing the building process of social intelligence is something very close to what happen inside the brain when two neurons find a link which causes their magnetic touch (the synapsis) and they appear both enlightened.

The social system is not limited just to two neurons, but seems to be very close to the way the whole brain works, with its complex relation among all the neurons, with the generation of sophisticated and composed thought.

To generate am effective link between international personalities may have different meaning.

It's possible to work on a simple way, on the superficial skyn of contemporary tendencies (as the television biz works). This is a field where we are not competitors. The EOS project cannot work against giants of communication. The way we could be able to work is about a new kind of awareness, which is related to a minorance (but an increasing minorance) of people who are searching for themselves, inquiring their inner roots and, while doing this introspective work, finds other people and an organization which is able to lead this path of experiencial sharing contents, and transforming the virtual share of feelings and taste in a real travel and a full experience in a place.

Doing so, The Meditheatre Free Foundation will be the everywhere focus of this modern tendency trend movement, and we can describe the enlightening process of the several event we will realize together through European and Mediterranean countries (of course the process has no frontiers), as if we was enlightening the social brain of the world.

THEORETICAL AND METHODOLOGICAL

As affirmed by the "Online conference on connectivism",[5] the principles of a connective and sharing knowledge are:

- the respect of diversity of opinion in learning and knowledge;
- culture as a process of connecting specialized and special nodes or information sources;
- connections as seeds to be nurtured and maintained to facilitate continual relation;
- to be connectors means to be opened to not only human appliances, and always to be curious to know more;
- connectivism is aimed at looking for connections between fields, ideas and concepts that are not always already connected and immediately connectable.

Applying these principles, we can give some useful simplified and syinthetic definition, settling some simple equation like:

common European values in culture = sharing cultural heritage;
connective instruments = internet based technologies;
effective experience = integrated relational tourism, organic farming, ethnodramatics;
social intelligence = connective experience.

While given this theoretical context, the connective conception requires to recognize the effectiveness of the links: so, nevertheless aware of the complex nature of the universe, the connective approach doesn't give up the idea of the clear understanding of the connective address of the communication. Looking for the causes a communication goes from A to B, so it is possible a better understanding and awareness of the common and shared values between individuals, and also among people, seeing the polar star of common roots in European and Mediterranean cultures.

EOS uses the open source approach in a meaning which is not just about technical implications, but in a more comprehensive extension, which is also aesthethical, artistical and philosophical.

The meaning of this approach is clear when it produces an effective link between two ideas: the first is about how to communicate common European values in culture, the second is about how to transform this kind of communication in something which is effective experience. The link between these two is the connective instrument as medium of social intelligence.

ANTHROPOLOGICAL AND SOCIOLOGICAL PERSPECTIVES

In the perspective of a structural anthropology, social relationships are based on exchange. The way to improve solidarity, is reciprocity and related systems of exchange. In the famous Levi-Strauss formula, the three fundamental properties of the human mind are that: a) people follow rules; b) reciprocity is the simplest way to create social relationships; c) a gift binds both giver and recipient in a continuing social relationship.

If structures are universal, nevertheless contents are always culturally specific, therefore exchange is the universal basis of kinship systems.

In the past, the social structures depend on the type of marriage rules that are applied. In modern society, the focus has been on vertical social relations, based on money and on power.

Therefore, just a few privileged élite may pretend to owe an international personality. At the end of XIX century and still in the XX he Grand Tour was the model of the European high-education system.

Now, the internet revolution and the globalization settled a new and more democratic system, which potentially allow to everybody to have such a similar experience.

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5 *Online conference on connectivism, Manitoba University, 2-9 February 2007. (http://www.umanitoba.ca/learning_technologies/connectivisim/)*

CHOICE OF THE APPROACH AND EUROPEAN ADDED VALUE
The EOS project's approach (and the one of The Meditheatre Free Foundation) have the conditions to qualified itself both theoretical and practical.
It's theoretical because the concepts who govern the project are taken by the human science tradition (anthropology and sociology, even without forget the political value in forming a critical level and a system towards education from freedom, as Mr. Huxley should have recommended revisiting his Brave New World), corrected by the economic application to the e-business.
The European added value come from several lines. Among these, it's simple to recognize that Europe – even before to consider its institutional level – is a wonderful idea which is completely fulfilled by its literature and art, with ramarkable items and topics where it is very simple to recognize the archtypes of this collective unconscious which is the real object of our work (and we believe the real pulsion to travel).
Concretely, the European framework is also a warranty about standard quality, methodology and procedures, and by this way it's possible find way to extend and share these tools with Mediterranean users and partners.
The personal experience in this field of the Author and the others responsibles of The Meditheatre Free Foundation is also a dynamic source about the know how and the way to manage a project like that.

EXPECTED RESULTS
The meaning of the EOS project – and of The Meditheatre Free Foundation – is related in the idea to give an original contribute to the current process which is trasforming the meaning of the word "culture" giving it a more social and democratic meaning. Definitely we believe that the way internet technology is forming "international personalities" is a force which needs for the opportunity to travel in a more structured way, giving the asset of meaningful experience to the journey, in the framework of a sharing work leaded by a simple organization.
Concretely, the results we expect are related to the increasing level of our relations, the consolidation of our former international partnership, the creation of special events related to the project, the renovation of our building in Naxos as Sicilian center of this movement, the creation of other focus movement in the whole Europe and Mediterranean area.
About the events, we are imagining these as the pulsion forces who give motivation to people in search of their "international personality" to express this attitude in a structured work on shared common roots, the archetypical shadows of the collective unconscious. The way we are setting up these meeting travels imply of course the use of ethnodramatics instruments (which may be also the object of anthropological and sociological studies), giving values of course to natural landscape, cuisine and local tradition, to give a full dimension to the stay in presence experience.

SPECIAL EVENTS, AESTHETIC AND STYLE, DIFFUSION AND SPREAD
As discussed in the paragraph about problems, of course seems to be possible to consider the EOS proposals as strange fruits for tourism. But this could be also a good reason to consider the originality of this project.
Of course, there is a point of utopian research inside the project, a new popular movement, a new wave of hippies trip.
The similarity in style may be notice, but the difference is about the expectative to stay in a more higher level of counsciousness than people was during the seventies of past century.
Using the language of the beat generation, the theme could be something like "how to join samadhi without need for drugs" or "a mirror towards the higher self".

These happenings, modelled through popular culture and taking lessons given by the experience leaded by well known expression like The Living Theatre or The ISTA – International School of Theatre Anthropology, will be something to record as special event.

Film and music will be therefore strange fruits and fatal flowers of this experience (being both system to improve earnings and tools to give diffusion and spread to the meaning of the work, recluting other partners and users).

Films and music, which is possible producing and share through internet based technologies for spread proposal – and with more sophisticated technics for artistic aims – are the key to improve partnership among schools, universities, cultural associations and other special partners interested in sharing this way to inquire the world travelling and making knowledge something more real.

CONCLUSIONS

The dinamic vision of relation as the main point in tourism is the topic of the EOS project.

The way EOS and The Meditheatre Free Foundation interpret the nature of this relation is definitely modern, first of all because it is impossible to imagine a system like that without the internet technologies.

The modernity of the conception is related also to the beat culture and philosophy, which are today the very shared cultural system. Beatles, Rolling Stones, Pink Floyd, rock music and pop are the vehicle of thinkers and writers like Jack Kerouac, Aldous Huxley, Aleister Crowley, Arieh Kaplan, René Guenon, Gershom Scholem, Khalil Gibran and more and more (see bibliography).

The fact that internet technologies allow to an increasing number of common people to owe an international personality is the starting point of the project.

This starting point can be considered as the raw core of something which is the real meaning of the project inside EOS.

Working on famous phrases of the beatnik culture like "There is no law beyond do what thou wilt" could be an important reflection on modern times, and the archetypical work with ethnodramatic tools could be the key to understand that what thou really want is not what you think to want.

As Victor Turner wrote, "Ethnodramatics is emerging when knowledge is being increased about other cultures, other world views, other lifestyles: when Westerner, endeavoring to trap non-Western philosophies, dramatics, and poetics in the corrals of their own cognitive constructions, finds that they have caught sublime monsters, Eastern dragons who are lords of fructile chaos, whose wisdom makes our cognitive look somehow shrunken, shabby, and inadequate to our new apprehension of the human condition."

To do what you want is not a simple thing, if you are sincerely working on yourself, if you really are searching inside yourself.

Fighting with the false ego and integrated the higher will, the real, deep will, is far to be a simple thing.

Discover what you really want is the conclusion of a good work on archetypes, on this mirror of our inner unconscious, the best way to interpret a travel.

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THE RELATIONAL ENVIRONMENTS OF RELATIONAL TOURISM

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Abstract

The starting point of this paper is the hypothesis that the territory can be considered as a relational medium in itself, i.e. as a means of communication of the relationships among the different parts of oneself and among people, as well as between human beings and their environment. In particular, territories can be regarded as that specific kind of relational media potentially able to actively involve the individuals in the creation and transformation of the medium itself . The way the human beings - similarly to all other living species - interact with their environment can be assimilated to an image-building activity, meant not in the narrow sense of brand or corporate image-building, but much more generallyas an activity of organizing all perceived differences in a coherent framework, that we can call "image" *à la* Lynch or "map" *à la* Bateson. Codifying and organizing the differences perceived in the processes of interaction with the environment in an "image" can be thus considered the ordinary method used by all living species to provide adaptive responses to their environments. In other words the behaviour of all living beings - human being included - can be considered first of all dependent on the «images» built by themselves (largely in an unintentional manner), as posited by Bateson for the general environmental processes, by Lynch for cities and territories and by von Hayeck and Boulding for the socio-economic processes. But an image seen as a complex of different perceived elements organized in a framework can in turn be assimilated to a constantly evolving and regenerating hypermedia, i.e. to an on-line complex of various file (audio, video, graphics, text) either interconnected or inter-connectible one to the other. The WWW - particularly the social Web - can be thus viewed as the most suitable environment where fostering an image-building activity of relational territories, included the territories of tourism. On the other hand is more and more widely recommended and diffused the use of the so called Web 2.0 for tourism marketing. This fact can be viewed as an interesting innovation but does not guarantee in itself any more relational (and sustainable) interaction between tourism and territories. Nevertheless it undoubtedly represents an opportunity to pair commercial and relational issues, or better to go towards a form of genuine economy of relationships. But it is necessary to this end to insert the activity of relational image-building – in my view largely coincident with a planning activity - in the core of the marketing activities developed in the WWW regarding the tourism promotion. On the basis of this conceptual premises the paper draws a balance of ten years research work about spatial planning intended as medium, and of the cyberspace intended as the most suitable environment for such kind of planning, aimed to outline a new research program intended to transfer the achieved results to the field of territorial marketing of relational tourism, in order to foreshadow the virtual relational environments the most suitable to "imagine" the territories of relational tourism.

Key words: relational communication, image, Web 2.0, territorial marketing

TERRITORIES AND PLANNING AS MEDIA

Ten years ago[1] I first published the thesis maintained in my doctoral dissertation[2], that both physical space and spatial planning can be assimilated to "media" or "technologies" in the McLuhan (1964) sense of terms. In other words they can be seen as means of communication of both the relationships among the different parts of oneself and among people, as well as of the relationships between Man and his environment[3].

I therefore argued that relational[4] qualities of "physical space medium" cannot be independent from relational qualities of "planning medium" itself. And that rather than trying to predetermine a future space-time, it would be better if planning consisted of an intermediate space-time between past and future space-times, where all the parts interacting in a planning process are implicated.

I also mantained that the most suitable environment where to develop such an implicating dynamics is the WWW, thanks to its intrinsically relational features.

I was and am convinced that the true problem is that an activity aimed at foreshadowing a relational medium, just as physical space, has to be intrinsically relational as well. It is then not a question of adjusting the traditional planning contents to the Web page medium, rather of transforming the function of planning from a means of informational (not relational) transmission of pre-set decisions into a means of connections among the multiplicity of individuals and groups spread out in the physical space, as well as in the cyberspace.

I therefore proposed a Web site concept ("Foro Romano Virtuale") intended as a networking interaction environment (I defined it this way just right ten years ago) where whoever was allowed to express extremely easily his own planning choices with reference to any territorial scope and extension. Moreover anyone could add information, suggestions, objections, preferences and new planning expressions to the site, even without originally being direct proponents of interventions.

The above Web site concept was developed in a Web site prototype[5]. Practically the prototype was composed by four activity areas: *Proposte* (Proposals), *Links*, *Contatti* (Contacts), and *Tools,* as well as a *Home Page*. The two main areas were "*Proposte*" (proposals) and "*Contatti*" (contacts). This latter was devoted to complementary functions in respect of the first one. While "*Proposte*" was devoted to allow the generation and the debate long-term about planning proposals among all the participants in the interaction - necessary for the ideation and the sharing of the proposals and for the progressive construction of a community of interested people - "*Contatti*" was devoted to rely more restricted groups, particularly interested to discuss short-term (or in real time) about some specific proposal, in order to achieve them.

The prototype so fulfilled a kind of fractal structure of virtual space, in which every discussion about physical space was conceived and carried out in a relational context. By contrast to any traditional plan (and any text), first designed (and «written») and then interpreted (and «read»), that correspond perfectly to a planning strategy first «thought» and then «communicated» or in other words, to an intrinsically non-relational medium.

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1 De Bonis L., *Planning as Medium vs. Planning as Means, Proceedings of CUPUM'99, 6th International Conference on Computers in Urban Planning and Urban Management, Venezia, 1999. De Bonis L., Planning as Medium vs. Planning as Means, Proceedings of CUPUM'99, 6th International Conference on Computers in Urban Planning and Urban Management, Venezia, 1999.*
2 De Bonis L., *Città e comunicazione. Dalla pianificazione "ordinativa" alla pianificazione "implicante", DAU, Università di Roma "La Sapienza", 1998.*
3 See also De Bonis L., *Communication Technologies and Planning "Technologies", Plurimondi n. 6, Dedalo, Bari, 2001.*
4 According to the informational paradigm, communication is a process of transmission of information to a recipient by a sender, aimed at demonstrating an established truth and intended to have persuasive effects. Whereas according to the relation paradigm, communication coincides with the establishing of a bond between animate and inanimate objects, that implicates the allusions, cross-references and ambiguity of a real conversation, where the meaning is not generated by the linguistic utterances of the sender, but by the interaction between sender and recipient (Fatelli, 1994).
5 De Bonis L., De Montis A., Serra M.A., *Cyberplans: Virtual Environments of Physical Environments, Proceedings of the 7th International Conference on Computers in Urban Planning and Urban Management, Honolulu, 2001, in part. par. 5.1. See also De Bonis L., 2001, cit.*

FROM IMAGES TO "PLAN-IMAGES"

The working Web site ("Environ-mental") partially implementing the above illustrated concept and prototype[6] was focused on the comparable concepts of "image" in Lynch (1960) and "map" in Bateson (1979).

The analogy drawn up by Lynch between the "image" of an urban environment and a "mentality", i.e. "an organizational fabric of facts and possibilities" seems to be quite close to Bateson's idea of the "mind" as a "pattern which connects"[7].

However, since Bateson considers the mind, or better, the mental process, as virtually coincident with the complex of "environmental" processes referable to the world of living beings, we should consider the possibility of extending Lynch's concept of "mental" and "environmental" image to the whole ecological process, beyond the limited sphere of the "urban" environment.

In order to do this we have to refer to other parts of Lynch's work, where he describes the environmental processes in terms of a "constant change", during which "evolving organisms interact with their changing environment, creating lasting communities" (Lynch and Hack 1984).

Lynch argues that starting from the specific dimension, limited in time and space, that we may call a "site", human behaviors and activities interact, as do those of any other living species, with the habitat and the other biotic communities, giving rise to "behavior" patterns that are subsets of larger ecological systems (Lynch & Hack 1984).

According to Bateson, interaction in biological processes is triggered by difference. In other words, the processes are based on the news – i.e. on the perceiving/encoding - of differences, which triggers dynamics of evolutionary change (Bateson 1979). In this sense biological processes are "mental" or, in other words, they are leaded by some ability "to know" (perceive/encode) their environment by some organism.

Lynch's processes of ecological interaction and those of behavioral interaction are thus both "mental" processes in Bateson's sense. To rephrase it, they may be considered as sub-processes of a unique *environ-mental*[8] process.

So we might put forward the hypothesis – as I have already done elsewhere[9] - that the images of the urban environment studied by Lynch (1960) constitute a particular example of the mapping (or imagining) ability of all living species, in the Bateson's sense of capacity to build relational structures between perceived differences, i.e. in the sense of organizing the differences in a coherent framework.

Moreover I believed (and believe) that the re-formulation and extension to the entire environmental process of the concept of environ-mental image or map can be addressed satisfactorily through recourse to Web technology.

In fact we can easily recognize that an image seen as a complex of different elements organized in a "map" could coincide with a complex of various files (audio, video, graphics, text) either interconnected or inter-connectible one to the other.

In other words we can assimilate the image to a dynamic framework of connections among information of various types, i.e. to a on line hypermedia.

"Environ-mental" Web site was therefore addressed to the end of fostering the formation, knowledge and interaction of environ-mental images of territory, as perceived by relatively large groups of players, expert

6 Budoni A., De Bonis L., Maurelli P., "Web imageability", Proceedings of CUPUM '03, The 8th International Conference on Computers in Urban Planning and Urban Management, Sendai (Japan), 2003a. Budoni A., De Bonis L., Maurelli P., "Web imageability", Proceedings of CUPUM '03, The 8th International Conference on Computers in Urban Planning and Urban Management, Sendai (Japan), 2003b. See also De Bonis L., Web Collaborative Environments for Planning Processes: towards Hypermedia Territorial Images, Proceedings of the 5th International Congress Energy, Environment and Technological Innovation. New Technical and Cultural Challenges for Environmental Sustainability, Rio de Janeiro. Gangemi, Roma, 2004.
7 De Bonis, 2001, cit.
8 De Bonis et al. 2003a-b, cit.
9 ibidem

and non-expert alike. Potentially, interaction was open to all but it was activated by choice of a user-name, a password and a membership «group»; bearing in mind that the latter could be changed and it was possible to belong to more than one group at the same time. The aim was not only to avoid abuses, but above all to favor formation of non-predefined communities constructed through interaction.

Complete potential access did not limit the possibility of modulating interaction at will, e.g. by means of systems «one-to-all», «one-to-few» or «to-many-but-not-to-all»(joining or creating a specific group), or «one-to-one».

Thanks to a multimedia DBMS, situated at the server it was possible to insert, modify or delete one's *own* *"*images" in the «Hypermedia images» area, as well as consult or re-elaborate *others'* "images". Insertion of one's own "images" requireq placing a series of inter-connected files in the database or setting up external links or links to Forum attachments. Re-working of others' images came about by re-utilizing part (or all) of the files and/or establishing connections between them, as well as by the same insertion methods. Thanks to the cited possibilities of modulating interaction, "images" could be directed to all groups or to one specific group.

The insertion of a series of interconnected files automatically generated a folder in the «Files» sub-area. But it was also possible to place files of any type in the database, even before, and independently of their organization in hypermedia images.

A complementary function to that of the "Hypermedia images" area and the "Files" sub-area was that performed by the "Links" and "Forum" areas. The "Links" area made it possible to construct one's own images – or to re-work those of others – utilizing external links either wholly or in part. In both cases interaction in progress in the site, even if based on very restrictive patterns, was thus "immersed" in the complex of interactions in progress throughout the whole Internet network.

The forum area consisted of a classic debate forum, but offered the additional possibility of attaching multimedia files to which the hypermedia "images" could refer. In this way, the forum was integrated by comparison and elaboration in progress in the "image" area. In other words, comparison and debate were not merely "textual", but hypermedia in the true sense of the word.

There is another important property of the process of encoding differences in the environmental sites of which "Environ-mental Web site" tried to take account, i.e. the process of generating "images" as patterns of the perceived differences. This is a property without which the essentially non-linguistic[10] communication of mental processes would be entirely ineffective. In fact communication between different species, clearly an essential feature of any ecological process, is always a sequence of learning contexts, where each species constantly adjusts its understanding of the nature of each previous context. Each species must necessarily comprehend the logical type, i.e. the context, to which belongs the message coming from another species, or even from another individual of the same species, in order to establish a self-corrective interaction circuit with the other species or individual. (Un)fortunately, this possibility of understanding is not predetermined, and requires each species, or individual, to be corrected as to the nature of the appropriate context or logical type (Bateson 1979).

Thus the point at issue is the need to build common "orientating" contexts – as "Environ-mental" tried to be - intrinsically based on an ongoing exchange of information on the evolutionary (self-correcting) dynamics of environmental relations, so that each decision may be taken - directly by social actors - in the light of the perception of all the relevant changes in such dynamics[11].

But insofar as "the medium is the message" (McLuhan 1964), "the contexts are the maps/images", in the sense that they draw no clear-cut linguistic distinction between signified and signifier. Instead of witnessing the representation of one "reality", we experience *meanings*, affections, emotions, values that

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10 By non-linguistic I mean precisely (I could say "linguistically"...) a communication not based on the correspondence between "name" and "named thing", i.e. between "signified" and "signifier".
11 De Bonis 2001, cit.

are transmitted through the structure and produce structure themselves. In other words, each image or map, and likewise each individual and each environment (including the physical environment), *belongs* to a fabric of relations and *is* a fabric of relations at the same time[12].

Maps/images and context tend to coincide, i.e. maps can function, for instance, as the context of a planning and/or decision-making process.

Reflecting on this I later recognized[13] that environ-mental images do not simply constitute – as Lynch posited for urban environment images – a "starting point" for the preparation of a plan. Indeed, if it is true that in environ-mental processes behavior of the entities interacting therein can be based only on mapping/imagining, the "plan" tends, in this perspective, to coincide with the image itself, that is with that structure of relationships constantly generated and re-generated *in the course of* interaction with the environment.

What is more, this is perfectly in line with the cognitive paradigm of "situated" action (Mantovani 1995), by which in interacting with the environment the social actors make use of plans activated *in the course of* the action and not *before* or *outside it*, as in the classic paradigm of planning.

In this sense "plan-images" tend to constitute the "context" in which different social actors can autonomously reach decisions regarding the territory with which they are interacting. In other words, the creative potential of the image, which Lynch had already spoken of, is not the domain of experts alone, but is available to all, not so much and not only in a strictly technical and projecting sense, but in the sense that it tends to constitute for all a framework for planning making and autonomous "situated" action.

"OPEN IMAGINING SYSTEMS"

Even later[14] I realized that the features that Open Content Systems (OCSs) inherit from Open Source Software (Faraj & Wasko 2001; Newmarch 2001; Reagle 2004) make them the most promising tool to pursue the objectives of a research program aiming to identify the "plan" with the "plan-images". And that Web environments like "Foro Romano Virtuale" and "Environ-mental" already fitted, partially or totally, the requirements of an OCS for "plan-images", i.e. an "Open Imagining System" (OIS).

Such an OIS should not be inscribed into the category of collaborative tools – aiming to help less or more restricted groups of people involved in a common task to achieve their goals – but more precisely into the emerging category of Web environments for social interaction (the so called Web 2.0), aiming at enabling people to meet, connect or collaborate through computer mediated communication.

The appropriate architecture of the OIS is therefore conceivable as a sort of mashup (Fig. 1) of different synchronous and asynchronous social communication tools (wiki, tagging, networking, blogging, conferencing, bookmarking, etc.), including integrated Webgis (CGI WebGIS) or geotagging (mapping APIs) functionalities for collaborative mapping and/or interaction with geographical database[15]. At the core of the mashup architecture an advanced social Web-notebook could work as "image area" in the sense described above.

UBICOMP MASHUPS

In the conceptual design of the Urban Center for Cisterna di Latina - a town 60 km south of Rome - we tried to implement a particular kind of OIS, in which the Web environment for "plan-images" is completely integrated with the physical spaces of the UC, and vice versa[16].

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12 *ibidem*
13 *De Bonis 2004, cit.*
14 *De Bonis L., Verso immagini-piano ipermediali, Cecchini A. and A. Plaisant (eds.) Analisi e modelli per la pianificazione. Teoria e pratica: lo stato dell'arte, Milano, 2005.*
15 *De Bonis L., Open Imagining Web Environments for Autonomous Decisions in Physical Space, in Clímaco J., G. Kersten, J. P. Costa (eds.) Proceedings Group Decision and Negotiation 2008, Coimbra, Portugal, 2008.*
16 *De Bonis L., Uttaro A.M., Immaginare la trasformazione urbana: gli Urban Center come luoghi di comunicazione es-*

In fact the virtual environment of the UC constitutes the principal nurture also for semi-immersive and interactive experiences in its physical environments.

The semi-immersive experience is made possible through a Single Display Groupware like «SenseWeb» (Lopez-Gulliver R. et al., 2004) located in the *ad hoc* "immersive space" of the UC.

This is a large touch screen through which multiple users can simultaneously browse the Internet (or other multimedia data base), quite natural using their hands and voices.

The semi-immersive experience is made possible thanks to the media-facade of the UC - controlled by mobile phones, PDAs, PC laptop and other mobile devices - through which it is possible to interact with the same Web environment.

This lead us to broaden the concept of mashup, towards a kind of ubicomp mashup consisting of recombination and *ad hoc* design across boundaries of bits and atoms (Hartmann et al. 2008). Not only applications created by programming against one or more public Web APIs, but ubiquitous computing mashups that move computation off the desktop and integrate it with the artifacts of everyday life. This way mashups extend beyond the Web and combine the functionality of both software and hardware components (Hartmann et al. 2008).

In the case of the UC of Cisterna di Latina the hardware components consist of the physical space of the UC itself and of the interface for achieving the semi-immersive or interactive experience of its Web environment (see Fig. 1).
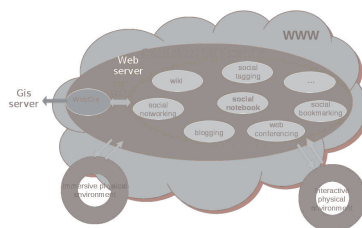

Fig. 1. Ubicomp Mashup architecture of an Open Imagining System

But I think that this can be viewed as a metaphor of the necessity to finally consider planning (2.0) no more as a means to achieve an end but as a virtual environment constantly "connected" with the physical environment, fostering mutual and fruitful cross-references between "actual" and "virtual", rather than still attempting to pre-determine a "real" extremely trivial by the pre-definition of a "possible" unavoidably obvious (de Kerckhove 1990; Guattari 1992; Lévy 1995).

In other words, to consider planning as an ubicomp mashup, aimed to foster an activity of plan-images building.

FROM TERRITORIAL PLANNING TO TERRITORIAL (TOURISTIC) MARKETING

What about the relationships between the above research activity, focussed on territory and planning intended as media - and on cyberspace intended as the most suitable environment for such kind of territorial planning - and relational tourism?

tetico-relazionale, in Monardo B. (ed.), Urban Center: una casa di vetro per le politiche urbane. Stili, modelli e forme interpretative per l'informazione, la partecipazione e la costruzione condivisa delle nuove strategie di trasformazione della città, Roma, 2007.

First of all I think that inside a transdisciplinary framework of studies about the relational tourism it could be useful to consider the territory as an intrinsically relational medium, at least in a potential sense. This could make the claim of relationality not only ethically but also "aesthetically" founded, in the sense that the relationality can be so seen as correspondent to the actual ways in which the territory is (or should be) perceived and experienced.

Furthermore, as the perception and experience of a territory (or «site» in the Lynch's sense) can be considered based, as stated above, on an image-building activity, it is clear that all my view of territory and planning as media is based on the centrality of the image (of course intended as a complex of different perceived elements organized in a framework).

But an image-building activity is central in all marketing activities. Better, the common meaning of "image-building" is normally referred to brand or corporate image-building.

And it is very probable that the image-building activity for touristic ends is currently intended as similar to brand or corporate image-building. As if a territory could be assimilated to a product. I don't think so, but not for aprioristic or ideological reasons. In fact, as shown by Dematteis, the philosophy of urban marketing denies the certainty of conventional comprehensive planning, which had the same conceptual background of Fordism, i.e. it was based on a strong rationality, which tended to reduce the city to a "banal machine" (in terms of H. von Foerster), predictable and controllable from outside. On the contrary urban marketing confirms that the approach to the city as a non-banal machine is more realistic and effective (Dematteis 1994).

Nevertheless, as posited again by Dematteis, in urban marketing the production of images coincides with the production of city. Images are directed at both external actors (investors, visitors) and internal components and they are a constituent means necessary for the functioning of the city (Dematteis 1994).

Seen in this (Dematteis') light the ubicomp mashup I proposed at the end of my last ten years research activity about «territory and planning as relational media» seems to me able to function as starting point (or a little bit more) of a new research program intended to foreshadow the virtual relational environments the most suitable to «imagine» the territories of relational tourism.

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MULTIPLIER DIFFERENTIATION BETWEEN SMALL AND LARGE TOURISM AND HOSPITALITY BUSINESS. A CASE STUDY ON EGYPT

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Abstract

A lot of literature dealt with the economic impact of tourism, however trails to define tourism multipliers were limited. Bukart and MedliK (1976) referred to the amplitude that takes place in the national income as a result of tourism expenditures. Their work entailed the macro economic aspect of tourism in Great Britain so did Lickorish for the multipliers concerning Greece, Hawaii, Ireland, Lebanon , the pacific and Far East as well as Lebanon. Within the same token, Wahab (1980) estimated the multiplier for Egypt. However, no literature available dealt with the structure of the multiplier from a micro economic standing point, in other words, non of the studies aforementioned focused on the role of SME's in pushing forward the economic development of a tourist destination.   In 1971 Archer and Owen created their own model of assessing tourism multipliers. The model was introduces to define the differences between income and employment multipliers for different groups of tourists. This very same model is adopted in this paper to differentiate between small and large tourism and hospitality businesses in Egypt in terms of income and employment.
When industrial factors a such as size and ownership are concerned, business analysis deems possible. The size and patterns of tourist expenditures as well as revenues generated together with employment as well as the pertinent information required and necessary for the analysis. These data were collected from governmental bodies in Egypt, i.e., Ministry of tourism, The Central Bank of Egypt, The central state for Accounts as well as the Egyptian tax Authority. Data collected concerns hand crafts, transport, accommodation, apparel, restaurants, tourism amusements, internal air , small shops and duty free where as equations concerning RIG (Regional Income Generation) taking into account payments for taxes and REG (Regional Employment Generation) which considers both direct and indirect job opportunities, the later being included in retail shop activities as well as RGRG (Regional (Region Governmental Ration Generation) that mixes both trading and non trading functions were adopted in this paper.
Results indicate that smaller, locally owned tourism and hotel businesses generate more income, employment and governmental revenues that their counterparts of large internationally owned operations. Therefore, the role of such SME's in overcoming such problems associated with global economy slowing down and decline becomes evident. From another perspective, this role enforces the redistribution of national income in a way that it filters down to the lower segments of the society hence it helps to create employment opportunities for locals. This works in co ordinance with the inflexible work allocation dictated by such agreements as the ASEAN and The NAFTA. Moreover, it helps retain profits from tourism within the boarders of the hosting community.
This can be a new basis for tourism development in Egypt with dependence over SME's , local employment and better utilization of authentic resources within a new framework of integrated tourism in a way that better drives the Egyptian economy.

Key words: Multiplier, Revenues, Employment, penetration, SME's, Integrated tourism.

INTRODUCTION
During the early 70's of the past century there was a growing interest in the assessment of national multipliers as a means of predicting the impact of tourism expenditures on designated destinations' economy. Archer and Owen (1971) introduced a multiplier for Neo Keymension region. To do this they adopted an approach that obtained differential income and employment multipliers for the various groups of visitors. Later, Henderson and Cousins (1975) applied the same model over various destinations from Scotland to the south west of the Pacific (Archer and Owen1977, Vaughan 1977 and Milne 1985). Henderson and Cousins (1975) further explored the validity of the model over different types of communities and levels of destination aggregation. In a more recent approach the model was adopted to use input/output tables so as to permit for the analysis of income and employment generation of tourist expenditures over individual sectors of destinations' economy. This allowed the model to be applied to a firm scale of analysis (Liu and Var 1982).
It goes without saying that destination planners will be interested to obtain such information concerning the impact of tourism upon specific sectors of the destination economy. This information relates to the ability of various economic sectors to generate both revenues and employment and will also help tourism authorities and planners to decide the appropriate path to follow. This gains evidence in light of the propensity of international firms to generate less local revenue than local ones due to importation of products and services.
The requirement to use input/output approach to obtain such information proved to be a very difficult obstacle in many aspects since the level of accuracy and details is suspected and the difficulty to obtain national based statistics. Moreover, even upon their compiling, they contain un-complete date or obscure one. The major difficulty , however, is represented in the attempt of to assign tourist expenditures to the appropriate input/output categories in the case of developing countries, that does not clearly define how the tourism and hospitality sectors interrelate to the other sectors of the economy, the eventual subsequence is the trial of these countries to replicate successful developing strategies of other destinations that might not work for another destination or remains here, the other alternative that is allowing the development to be spontaneous in a way that could result in chronic problems in the future or at least hinders the tourism and hospitality sector to significantly contribute to the total destination economy.
The purpose of this paper is to ascertain the implication of the tourist expenditures over the destination economy without the presence of sufficient data to carry out full input/output tables. This approach used is less expensive since it uses sample surveys and it does not necessitate the full break down of the destination economy.

Study area
Egypt is an African country that is situated in the north east of Africa. The country has a population of 80 million inhabitants according to the Central Agency for Public Mobilization and Statistics (CAPMS 2008). Only 6% of the total area of the country that amounts to 1 million kilometers is inhabited. This small size together with the scarcity of natural resources have precluded to a large degree attempts to develop the country along the traditional path of export promotion or imports substitution. The country economy – till the last decade- was hanging on Egyptians remittances from the Gulf area, as well as revenues generated from the Suez Canal (CAMPS 2006). More recently, the problem of raising petrol prices as well as the political instability of the Middle East region and the propensity among Gulf area countries to employ far eastern citizens led to a marked decline in the nations' earnings. It has been only recently that the tourism and hospitality sector started to play a major role in the Egyptian economy. It was not until the beginning of the boom in hotel construction during the last decade that tourism and hospitality began to hit significant inbound flow. Visitors increased from 3.5 to 13 million during this decade averaging an

annual increase of 16.68% with the last few years in particular showing significant growth.   Meanwhile, tourism expenditures rose from 3.7 to 11.6 billion dollars during the same period with an average increase of 14.95% annually as illustrated in table (ETF, 2009**a**)

Simultaneously, accommodation capacity during the same aforementioned period escalated from 80 to 201.7 thousand rooms with an average annual increase of 9.8%. The hotel sector currently utilizes 135.000 employees (direct) and if indirect employment is accounted for the figure may jump up to 1.2 million placements thus the importance of the sector becomes significant. In short, it could be concluded that tourism and hospitality is a very important sector to the national economy now. In 2009 for instance, the sector generated as much as 10.5 billion dollars from serving 12.2 million visitors (Central Bank of Egypt "CBE" 2009**a**) who in turn generated 11.2 million tourism nights (Ministry of Tourism 2009). The revenues above stated represent 11.3 % of the Egyptian GDP (The Egyptian Tourism Federation "ETF"2009**b**) and as much as 40.3% (ETF 2009**c**) of the country's non-commodity exports and adds as much as 19.3% of foreign currency generated by the Egyptian economy. To add to this, the sector generates as much as 12.6% (The Egyptian Tourism Federation, HR unit "ETFHRU" 2009) of total employment opportunities in Egypt and further achieves an annual growth of investment of 22% (CBE 2009**b**).

Moreover, the significance of the sector gains evidence in light of some other economical facts, these facts include but are not restricted to the negative impact of the international economic crisis that started to throw its shadows on the global economy and peaked up during August 2008. Negative aspects of this crisis over the Egyptian economy could be monitored and resulted in a decrease of 7.6% in commodity exports, 13.4% in non petroleum goods exports and a 8.5% decrease in tourism receipts. From another respect, other sources of the Egyptian economy that included remittances of Egyptians working abroad dropped by 23.5% , also revenues from the Suez Canal dropped by 7.2% during the last year of the crisis (2008-2009). Further and above, according to Caterer and Global, 2009, 21% of the sector employees lost their jobs due to the economic crisis.

The recent growth of the sector and the lack of input/output data added to the nations' inability to finance a detailed economic analysis all have proven to be a great barrier to any attempts that tries to test the applicability of the destination development plans. It was the lack of data that inspired the author to conduct this multiple analysis so as to provide basic structural information that are meant to be a good base for short term planning and development of the destination.

Review of literature

As Milne (1985) indicated that in order to present a detailed analysis on the impact
of tourism on destination economy, it deems necessary to obtain detailed data on tourism expenditures and employment, sector by sector, the overall size and the aggregate pattern. On the other hand business surveys allow the measurement and employment generation ability of the various business sectors related to the tourism and hospitality sectors. Archer (1977) and (1979), Archer et al., (1977), Henderson and Cousins (1975) and Vaughan (1977) all failed to obtain national input/output tables, however, since data is available on local sector for a fully representative survey to be carried on a sample of 10%.of tourism sector operators and a 5% of enterprises in other sectors of the economy were interviewed as appears in table (1)

Table (1) Coverage of the Business Survey*

Industry Sector	Number
Restaurants/ Bars	18
Transport services	19
Tour operators	30
Duty Free	3
Handicrafts and Bazaars	50
Clothing Manufacturers	8
General retail	10
Small retail shops	40
Petrol stations	18
Night clubs and Discotheques	10
Accommodation	40
Wholesale (food)	10
Wholesale (Others)	10
Construction	15
Motor trade	10
Others	20
Total (311-28)	283
Rejected/Not completed	28

* Conducted by the researcher

Methodology

The model applied in this paper is the same model used by Hernderson and Cousins (1985). The multiplier core encompasses both the Regional Employment Generator (REG) and the Regional Income Generator (RIG). For one case, (REG) consists of (wages, salaries, profits and rents) earned by residents through different transactions of the business. It goes without saying that the biggest portion of revenue here is that part generated by establishments that directly receive and deal with tourists and is referred to as Direct (RIG). The indirect (RIG) , however, represents the contribution of other establishments that supply hotels with goods and services. Since residents spend these direct and indirect earnings most probably within the destination, therefore, it is evident that some of these earnings will go back to the establishment and will lead to another increase in (RIG) and is called Induced Regional Income Generator (IRIG). Thence, in calculating the (RIG) both first and second rounds have to be included. . A dis-aggregated approach to supplier categorization was adopted. Categorization was based on business rather than the commodity type so as to avoid problems associated with joint products. (see table 2 and 3).

REG is calculated based on the accumulation of all employment opportunities created. Same applies for REG's that can be aggregated into direct, indirect and induced. In calculating employment opportunities it was also necessary to include non permanent jobs since they are quite popular in the sector. As did archer 1979 and Henderson and Cousins 1985), jobs were categorized into permanent full time, permanent part time, seasonal full time and seasonal part time. An assumption was made to assess the value of the later two types of employment. A "0.2" and "0.1" values were used to assume their values.

Table (2) Regional Income Generation for Egypt Tourism Sector

Industry Sector	Direct	Indirect	Induced	Total
Handcrafts & Bazzars	0.325	0.121	0.76	0.522
Transportation	0.299	0.135	0.78	0.512
Accommodation	0.229	0.169	0.72	0.470*
Restaurants & Bars	0.251	.0138	0.70	0.459
Apparel	0.255	0.103	0.64	0.422
Duty Free	0.142	0.114	0.46	0.302
Tourism amusements	0.132	0.101	0.40	0.273
Internal Air	0.126	0.102	0.41	0.269
Retail shops	0.145	0.63	0.36	0.244
Total	1.90	1.48	5.23	8,61

For example $0.47 of regional income (salaries, rent and profits created per $1 of turn over)

Results and Discussion

Of additional interest to local planners will be the ability of certain sectors to generate public revenue out of tourist expenditures. This type of information paves the way for the comparisons for example between government expenses on specific sectors and certain businesses in terms of incentives and provision of infrastructure and the public sector revenue that can be gained from their operation. This is a simple procedure to be in operation. The factor income component of the (RIG) is replaced by the Gross Government Revenue component. Thus the government itself is treated as a business establishment that provides goods and services for monetary remuneration (taxation on income, duties, electricity and other utilities payments and so forth). Regional Government revenue Generation (RGRG) coefficients can be divided into non-trading (direct taxation components only), and trading components (non trading plus government revenues form sales of utilities and services).

Differential Multiplier at the Sectoral Scale

The ability to generate local income and employment out of the tourism expenditure varies widely among the various tourist and ancillary sectors found in Egypt. (Tables 3,4 and 5). At the first (direct round), the level of income and employment generation that is the most important determinant of coefficient size is the degree to which sectors are characterized by labor intensive operations. For example, labor intensive tourism sectors such as accommodation, handicrafts and restaurants, exhibit relatively high direct RIG and REG coefficients (Tables 3 and 4). In these sectors, payments to labor are a major component of total operating costs. Also, important, but difficult to measure at the sectoral level, is the degree to which any profits generated are re-invested in the local economy. Sectors of high level of overseas control will be characterized by high levels of profit repatriation; this is the case for example in tourism and hospitality sector.

Table (3) Standardized and Un-standardized Regional Employment Generation - Coefficients for Egypt Tourism Industry

Industry sector	D. STD	R.E.G UNSTD	Indirect STD	R.E.G STD	Induced STD	R.E.G UNSTD	Total STD	R.E.G UNSTD
Handi crafts and Bazzars	0.92	1.58	0.20	0.22	0.20	0.25	1.32	2.05
Transport	0.72	0.91	0.23	0.23	0.20	0.22	1.15	1.36
Accommodation	0.45	0.55	0.25	0.31	0.18	0.20	0.88*	1.06
Restaurants and bars	0.51	0.60	0.15	0.17	0.16	0.18	0.82	0.95
Apparel	0.27	0.41	0.24	0.26	0.18	0.20	0.69	0.87
Tourism amusement	0.25	0.30	0.15	0.17	0.10	0.11	0.50	0.58
Internal Air	0.11	0.11	.29	0.31	010	0.11	0.50	0.53
Small shops	0.24	0.35	0.09	0.09	0.09	0.10	0.42	0.54
Duty Free	0.12	0.12	0.17	0.19	0.12	0.13	0.41	0.44

*For example, 0.88 jobs are created per 10.000 $ turnover in the accommodation sector in the first round).

Table (4) Regional Income, Employment and Government Revenue Generating - Coefficient for Suppliers of Goods and Services for the Tourism sector

Total GRG (excluding trading)	Total GRG (including trading)	Total REG (standardized) Per $10,000 turn over	Total REG (un-standardized) Per $10,000 turn over	Total RIG Per $1 turn over	Industry
0.192	0.203	0.28	0.31	0.199	Wholesalers Food
0.200	0.228	0.26	0.29	0.158	Wholesales Fuel
0.177	0.216	0.94	0.98	0.627	Finance
0.134	0.181	0.67	0.74	0.368	Construction
0.111	0.158	0.86	0.92	0.476	Transportation
0.185	0.273	0.99	0.99	0.392	Bakeries
0.13	0.22	0.21	0.23	0.323	Liquor suppliers
0.15	0.24	0.33	0.35	0.39	Electricity
0.120	0.132	0.34	0.35	0.199	Gas supply
0.162	0.195	0.42	0.45	0.212	Department stores
NA	0.44	0.62	0.65	0.435	Government Trade
0.70	0.183	0.68	0.71	0.412	Communication
NA	NA	0.85	0.90	0.50	Government nontrade
2.26	2.46	7.45	7.87	4.69	Total