

Η σημασία της Μεσογείου είναι τόσο μεγάλη που είναι δύσκολο να την υπερεκτιμήσει ένας. Είναι αρκετό να τονίσουμε ότι στη Μεσόγειο γεννήθηκαν και απ' εκεί εξαπλώθηκαν σε όλο τον κόσμο οι τρεις βασικές θρησκείες, Χριστιανισμός, Ισλαμισμός και Ιουδαϊσμός. Επίσης να υπογραμμίσω ότι οι εξελίξεις στην περιοχή της Μεσογείου παίζουν αποφασιστικό ρόλο στη διαμόρφωση της εξωτερικής πολιτικής όλων των μεγάλων δυνάμεων. Γι' αυτό η έκδοση της Επετηρίδας θα συμβάλει ουσιαστικά στην κατανόηση των προβλημάτων και αντιθέσεων που χαρακτηρίζουν την περιοχή και επηρεάζουν όλο τον κόσμο.

Θα ήθελα να συγχαρώ τους δύο πρωτοπόρους συντονιστές της έκδοσης, τους καθηγητές Σωτήρη Ντάλη και Μανόλη Στεφανάκη, και να ευχηθώ κάθε επιτυχία στο δύσκολο αλλά πολύ σημαντικό έργο τους.

ΓΙΩΡΓΟΣ ΒΑΣΙΛΕΙΟΥ
Πρώην Προέδρος της Κυπριακής Δημοκρατίας,
Επίτιμος Διδάκτωρ του Τμήματος Μεσογειακών Σπουδών του Πανεπιστημίου Αιγαίου

Το Πανεπιστήμιο Αιγαίου αποτελεί το επιστημονικό και ερευνητικό ίδρυμα που επιστεγάζει πνευματικά και πολιτισμικά μια ιστορική περιοχή της Μεσογείου, τις νησιωτικές κοινωνίες του Αρχιπελάγους, αντλώντας δύναμη από τις ρίζες που ρίχνει στις τοπικές αυτές κοινωνίες και ανοίγοντας τα φτερά του στο διεθνές επιστημονικό στερέωμα. Το Πανεπιστήμιο Αιγαίου είναι ένα σύγχρονο και πρωτοποριακό πανεπιστήμιο που θεραπεύει κατά κύριο λόγο καινοτόμα διεπιστημονικά αντικείμενα, παράγει και μεταδίδει στη νέα γενιά μας γνώση, μεταξύ άλλων και για τη Μεσόγειο, για την ιστορία, τους πολιτισμούς, τις γλώσσες, τις διεθνείς σχέσεις μεταξύ των κρατών και εθνών που την περιβάλλουν. Και βιώνοντας το ίδιο το Πανεπιστήμιο και οι άνθρωποι του την εξελισσόμενη ιστορία της Μεσογείου και δη της Ανατολικής Μεσογείου σε όλες της τις σύγχρονες διαστάσεις – των διαπολιτισμικών εναλλαγών και ανταλλαγών, των εθνικών συγκρούσεων, των μεταναστευτικών κυμάτων, των γεωπολιτικών συσχετισμών, κλπ παράγει γνώση επί του πεδίου και για το πεδίο.

Αυτό πιστεύουμε ότι θα εκφράσει η έκδοση αυτή και προσβλέπουμε με χαρά στη θετική σας ανταπόκριση. Καλοτάξιδη στα επιστημονικά νερά του Αιγαίου!

ΧΡΥΣΗ ΒΙΤΣΙΛΑΚΗ
Πρυτάνισσα Πανεπιστημίου Αιγαίου



ΕΠΕΤΗΡΙΔΑ ΜΕΣΟΓΕΙΑΚΩΝ ΣΠΟΥΔΩΝ

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The protected area of Kymissala and the involvement of the Department of Mediterranean Studies (University of the Aegean) towards its sustainable archaeological and touristic development¹

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THE CONCEPT OF TOURISM

Tourism is a modern social phenomenon that has its roots in ancient times. “Xenia” meant the reception of a foreigner at one’s home and caring for him/her without charge, in other words, free hosting. It was considered the highest honour and service and for that reason the Olympian God Zeus was known as *Xenios*². Some forms of tourism existed in ancient Greece, the Roman period³ and the Middle Ages,⁴ but the rise of the phenomenon began after 1950, as a testament to the culture and prosperity that developed after the Second World War.⁵ The tourism wave reached its peak with the development of public transportation, communications and –nowadays– the inter-

net, since distance has been eliminated in favour of the consumer. The visitor is a consumer of an intangible exportable product, who purchases experiences once he/she travels to a tourist destination, which he/she then brings back to his place of origin.

Tourism is the convergence of the concepts of Travel, Accommodation and Recreation. On the one hand, this triptych constitutes the backbone of the tourism industry, and on the other hand, it depicts the dispersion or the concentration of the tourism wave from the central to the regional spatial units⁶.

Through its diverse forms, tourism can contribute to the increase of the national income, the discovery of new jobs, the invigoration of the region, the construction of infrastructure and restructure that strengthens the competitiveness of a country. However, if tourism is developed without conformation or under the proper conditions, it causes adverse effects to the built and natural environment. It may exert inflationary pressure to the economy of the region, distort the value of prop-

1. An earlier version of this paper was published under the title “Κυμισάλα, ένα εν δυνάμει αρχαιολογικό πάρκο στην κατεύθυνση της αειφόρου τουριστικής ανάπτυξης”, (Ξάνθης, Α. και Στεφανάκης, Μ.Ι.), *Η Ελλάδα, η Ευρώπη και ο Κόσμος. Μελέτες για την Ευρωπαϊκή και Διεθνή Πολιτική* 7 (2016), 39-55. Many thanks to Mr Konstantinos Kalogeropoulos for sharing with us fruitful thoughts and to Mrs Vicky Hatzipetrou for editing the English text.

2. Herman 1987.

3. Casson 1995; Rabičić 2014; Foertmayer 1989; Stumpf 2003; Stumpf 2012.

4. Gordon 2003; Rabičić 2014; Χατζηϊωαννίδης 2014, 18.

5. Gordon 2003; Gyr 2010; Cristea 2012, 178-186; Χατζηϊωαννίδης 2014, 19.

6. Βαρβαρέσος 1999, 22.

erty⁷, lead to the shrinkage of the agricultural land, the alienation of culture and more importantly, to the social subversion that aims to profitability within the framework of the so-called monoculture.

Thus, the goal of any touristic destination is to take social environmental and economic measures, so that the result is not one-dimensional or uneven, but to perform a set of interrelated actions and activities that coexist for sustainable tourism development.⁸

One of the indicators, which should also be considered, is the *carrying capacity*⁹ of the area, without disturbing the balance of the residents' quality of life. This is one of the most serious issues, which experts face in order to "discover" the limits of tourism development, a figure that can be the basis for "sustainable tourism", a tourism that was born from the pillars of sustainability (economy - environment - society) part of the famous Brundtland¹⁰ report.

In the United Nations *Conference on Environment and Development* (UNCED) in Rio de Janeiro in 1992, on Environment and Development, under the auspices of the UN, the correlation between

environment and development was redefined and the famous Agenda 21 was drawn up. This has been a key driver for achieving sustainable development. The Rio Declaration laid the foundations for the reconciliation of environmental protection with economic and social development based on a priority orientated discussion with policy requisitions¹¹. Agenda 21, was used in the tourism sector as "*Agenda 21 for the Travel and Tourism Industry: Towards Environmental Sustainable Development*"¹².

With the goals for a sustainable development in mind, a framework was built which created this idea in the tourism sector and attributed a set of beneficial conditions in the socio-economic view of the activity site. Thus, new jobs blossom, job opportunities arise, there is an increase in income and products, new small industries emerge, enhancing the divergence from the model of mass tourism to the completion of the local economy by promoting the prestige of the community and achieving a higher quality of life for the local populace.

The principles of sustainable development have given a conceptual arsenal for sustainable tourism, which is the foundation for the development direction that every tourism strategies follow. The dilemma that occurs when questioning whether or not this process is successful, started in 1987 and continues to date, since the interests of a market economy and those of tourism often come into conflict with the environment and its ecological aspect.

With respect to the above mentioned, a sustainable tourism development can be described as "*a type of tourism development that engages equally in the local, social, economic, cultural and environmental structure of each tourism region, forming*

7. Through the process of urban gentrification.

8. See, Αυγερινού, Συρόπουλος και Τουφεγγουπούλου 2012.

9. The term "carrying capacity" of a tourist area is used to describe the potential of the socio-economic structure and the environment of the region to absorb a specific amount of infrastructure and number of visitors (Κοκκώσης και Τσάρτας, 2001).

10. The year 1987 was very important, since it was then that the report titled "Our Common Future" was published by the United Nations Commission on the Environment and the Development, the famous Brundtland Report (*Report of the World Commission on Environment and Development: Our Common Future*, World Commission on Environment and Development, 1987, viewed 17 November 2017, <<http://www.un-documents.net/wced-ocf.htm>>. Published as Annex to General Assembly document A/42/427, in Development and International Co-operation: Environment, August 2, 1987 (viewed 17 November 2017, <<http://www.un-documents.net/a42-427.htm>>), where ecological thinking and economic theory are placed in a context with the social aspect of the environment and development. The "gospel of sustainable development" gave the first serious hopes on the state of the planet through "sustainable development", which is defined as: "*the development that ensures the well-being of the present generation without compromising the rights of the next generation to have access to goods and services that provide the same level of prosperity as the present generation*".

11. For the full text of Agenda 21 see <<https://sustainabledevelopment.un.org/content/documents/Agenda21.pdf>> and <<http://staging.unep.org/Documents.Multilingual/Default.asp?DocumentID=52&ArticleID=56&l=en>>, viewed 06 December 2017.

12. See <<http://www.v1.agora21.org/johannesburg/rappports/omt-a21.html>>, viewed 06 December 2017.

*parallel terms (services, infrastructure and expertise) for continuous feedback*¹³.

According to Κοκκώσης and Τσάρτας, the framework that can support Sustainable Tourism is¹⁴:

- A special design to balance the three pillars of sustainability
- Strengthening all policies at all levels of governance
- A special institutional framework for Sustainable Tourism Development with the participation of the local community
- Promotional measures and policies that contribute to the protection and promotion of the local natural and built environment.
- Use of special and alternative forms of tourism as a focal point for local tourism development towards a Sustainable Tourism Development.

In Santiago, Chile in 1999, the General Assembly of the members of the World Tourism Organization¹⁵ signed the Global Code of Ethics for Tourism, whose principles should govern the relations of all tourism stakeholders¹⁶. The use of this Code

13. Κοκκώσης και Τσάρτας 2001, 35. On sustainable tourism in general see, Butler 1999; Weaver and Lawton 1999; Dumbraveanu 2007; Juganaru, Juganaru and Anghel 2008. For the possibilities and the limitations in the development of sustainable tourism by studying the patterns of organized mass tourism, resorts and alternative tourism see Αυγερινού, Συρόπουλος και Τουφεγγουπούλου 2012.

14. Κοκκώσης και Τσάρτας 2001, 81. See also, indicatively, Τσάρτας 2010.

15. World Tourism Organization (UNWTO) is a tourism inter-governmental organization based in Madrid. It consists of regular members (104 countries), associate members (four autonomous geographical areas) and observers (157 members), viewed 16 December 2017, <<http://www2.unwto.org/>>. See also, Γουγουλίτσας 2014.

16. The members of the World Tourism Organization in the General Assembly in Santiago, Chile (1st October 1999), having reaffirmed the objectives of Article 3 of the Statute, and keeping in mind that the role of the Organization should be “decisive and central” as recognized by the United Nations General Assembly (U.N.), decided that the central objective of the Organization is the promoting and development of tourism in order to contribute to economic growth, peace, international understanding and global respect, as well as preserving human rights and fundamental freedoms without distinction to race, sex, language or religion. For the Global Code of Ethics on Tourism, see. <<http://ethics.unwto.org/sites/all/files/docpdf/greece.pdf>>, viewed 06 December 2017. Also, indicatively, Λίτρας και Παπαγεωργίου 2014, 170-183.

would theoretically minimize the negative impacts that tourism has on the environment and the cultural heritage and would maximize the benefits for the residents of the tourist destinations since the projections on the coming years are to focus on the growth of International Tourism. This Code promotes a set of rules of conduct for the relations between visitors, residents and local authorities for the protection of natural resources a responsible environmental and social context¹⁷.

TOURISM AND THE EUROPEAN UNION

It is worth noting that the European Union attaches the utmost political importance to the tourism sector from the 1980s, culminating to the Maastricht Treaty (1991) and the Amsterdam Treaty (1997) where they came to an agreement for the promotion of the free flow of market forces under certain conditions. Since 2001, the concept of “*capacity*¹⁸ of the natural and cultural resources” has been adopted, as a step towards a Sustainable Tourism with ethical and competitive aspects in a new economic strategy for “Europe of 2020”. Nowadays, we can talk about green development and green islands in the spirit of “modern” sustainable development¹⁹.

In the statement of the Commission of the European Communities in 2007 with the title: “*Agenda for a sustainable and competitive European tourism*”, the Commission invites all the participants involved in the shaping of the operation of the tourism product, to comply with the Principles so as to achieve a competitive and sustainable tourism.²⁰ More specifically:

- To take a holistic and integrated approach to tourism and to integrate tourism to the range of activities that affect society and the environment

17. See, indicatively, Τσάρτας *et.al.* 2010, 144-145

18. It means the carrying capacity of the system to seamlessly assimilate the flow of visitors of a given number.

19. Σπιλάνης 2012, 163.

20. See, indicatively, Διονυσοπούλου 2012, 102-108.

- To proceed to long-term planning
- To take the appropriate steps towards higher growth rates
- To ensure the participation of all stakeholders
- To use the best available information
- To minimize and manage risk
- To reflect impacts in costs
- To set restrictions and respect them, accordingly, in connection to the carrying capacity of individual and general sites by setting the amount of tourism development and volume of tourists
- To conduct continuous monitoring

In line with the Treaty of Lisbon,²¹ the main goal of the European tourism policy is to strengthen the competitiveness of the sector, taking into account that long-term, competitiveness is closely linked to the “sustainable” nature of development²².

The climax of mass tourism in the flow of tourists was in the early 1960s due to the boost in the global economy, when the first signs of economic recovery after the Second World War first appeared²³. From the 1970s and 1980s, when the tourist mass movement flourished in proportion to its previous stages, there was a change from the stage of maturity to the stage of mass consumption (by the early 21st century). A tendency for qualitative selection was gradually added to the mass, highlighting alternative forms of tourism in a tourism product package with specific customer requirements and specific customer knowledge, for special capacity customers. Despite any existing financial difficulties in recent years, international tourist arrivals in 2013, had exceeded expectations even amidst an economic crisis, thus

21. The Treaty of Lisbon or officially “*Treaty of Lisbon on amending the Treaty on the European Union and the Treaty on establishing the European Community*” (also known as “Reform Treaty”), is the international treaty signed on December 13, 2007 in the Summit in Lisbon, amending the founding treaties of the European Union and substituting the from then on the abandoned “European Constitution”. For the full document of the Treaty see *Official Journal of the European Union* C306, 17 December 2007.

22. Διονυσίου 2012, 109.

23. Λέανδρος 2012, 135.

setting a record with an increase of 5% and 1,087 billion travellers. According to the report of the *World Tourism Barometer* magazine published by the World Tourism Organization (WTO), international tourist arrivals increased, by an additional 52 million, in the same year, far beyond any projections²⁴. For 2015, according to the same organization and amid a widespread economic crisis in Europe, there was an increase of 4% in visits, exceeding the medium-term projections²⁵.

This strengthens the concept that careful consideration should be given to the global economy, so that tourism can continue to be a stable pillar in the GDP of the host countries. In Greece, tourism directly contributed to at least 9% of the GDP of the country, while the direct and indirect contribution is estimated at 20% to 25%, confirming the common saying that it is the “heavy industry” of our country. Especially for the three island regions (Crete, Southern Aegean Sea, Ionian Sea) tourism directly contributes to at least 50% of the GDP of the regions in questions, resulting in the highest per capita GDP in the country, thus supporting the view that tourism may lead to improved living standards of the areas in which it develops.²⁶

As an alternative to mass tourism and in an attempt to enrich the period of mass consumption, the strengthening of the alternative forms of tourism may be perceived as a “cure” to the decline in the supply and demand of tourism. Indeed, customers of these alternative forms have a different rationale, they are better educated and mostly affluent, and are searching for the “local” within the global patchwork of the mass tourism product.

Tourism is one of the most complex products, in which the policies involved have to do with the basic functions of the human and natural environment. It is a phenomenon that is assigned to the visitor, as well as the local resident, a socio-economic relationship, without it being clear who the leader is. Each country can and should exhibit its own qualities and particularities so as to acquire

24. Editors of UNWTO 2013.

25. Editors of UNWTO 2015.

26. See, indicatively, Ίκκος 2015.

a comparative advantage over others in a healthy competition that is currently integrated into the free market. This, of course, has its advantages but, if left unchecked and not evaluated, it may have adverse consequences for the host country and the social stratification of the tourist area.

However, with these special forms of tourism, ideal conditions of tourist services can be offered and it is also possible for sustainable tourism development to be supported, thus changing the quantitative perception of tourism to a qualitative, specialized and original model.²⁷

SPECIAL – ALTERNATIVE FORMS OF TOURISM

Tourism developed in Greece in the early 1970s on the basis of the three (3) S words (Sea, Sun and Sand). It was based on the principle of “supply and demand”, as well as on the Investment Development Law (Law 1262/82)²⁸ which resulted in numerous benefits but also drawbacks. Apart from the increase in the economic prosperity of the host regions, mainly the islands by creating new jobs, new professions related to the tourism product were created and an increase in cultural events was noted. On the downside, there was a disturbance in the ecological balance which resulted in multiple negative effects, such as spatial planning and environmental consequences along with an alienation from local traditions and the customs.

This development model eventually led to the distortion of the country’s development which consequently resulted in an anarchic state of structures, as well as seasonal employment, at the peak of the tourist influx and the beginning of the decline to follow.

Nowadays, more than ever, it is necessary to find a dialectical harmony between the manmade and natural environment with absolute respect to the unique cultural environment so that the socio-economic reality heads towards a promising

sustainable development. The growth of tourism caused a series of environmental issues and economic imbalances, especially on the islands, where the volume of mass tourism was felt. Currently, the tourism industry requires new forms of tourism due to new demands and the economic crisis, concepts that would raise competitiveness of the region and conform to the changes in demand caused by the internet and social media. This leads to the potential for new forms of tourism, so that tourism may become more durable, ensuring comparatively more economic benefits and most importantly a harmonic co-existence with the environment. It has indeed been reported on several occasions that tourism must be developed on the basis of the three pillars of 3 C,E,E words (Culture, Environment, Education), and on this new foundation the next steps should be taken in favour of joint exploitation of modern means of technology and advertising.

Alternative tourism, which is presented as the modern response to the decline of the mass flow of the tourism route, combines tourism products or individual tourism services, different from those of mass tourism with the help of a support system, the organization and the human resources that are involved. The term often referred to is “trendy”, an expression that replaces other semantic terms, such as “different” or “other tourism”, “intelligent” or “motivated tourism”, “anti-tourism” or “participative tourism” etc²⁹.

To the many forms of alternative tourism that are proposed, “green tourism” or ecotourism³⁰ and “cultural tourism”³¹ are associated with nature, education and culture. This agrees on the notion that tourism and culture are synonymous, since people who travel for tourism visit a place to get to know

27. Λογοθέτης 1997, 19.

28. Law 1262, *Official Government Gazette* 70/A /16-6-1982.

29. On alternative tourism and its forms see, indicatively, Caz- es 1989; Cohen 1989; Σφακιανάκης 2000; Patarchanov 2012. Also Ξάνθης και Στεφανάκης 2016: 45-49

30. On ecological tourism (ecotourism) see above, note 31.

31. On cultural tourism see, indicatively, Wallace and Russell 2004; Παυλογεωργάτος και Κωνσταντόγλου 2005; Richards 2007; Βεργωτή 2009, 37-38; Λιναρδάτου (χ.χ.). On archaeological tourism as a form of cultural tourism see, Στεφανάκης 2006; Srivastava 2015. Ξάνθης και Στεφανάκης 2016: 49

and come into contact with its culture and nature, as it is expressed by the special characteristics of the spiritual, moral³² and material life of people through time³³.

Ecotourism is the form of tourism that takes place in nature, which unlike mass tourism, does not exceed the natural, cultural and social capacity of the region, while at the same time it promotes the protection of the natural and cultural (archaeological) environment and maintains the cohesion of the social web. It operates on the basis of an organized plan in cooperation with the local community, in order to achieve “quality” tourism, a component, which we need to follow in accordance with the new trends in tourism³⁴.

The negative side (of ecotourism) is that: 1. It can contribute to environmental relegation 2. It can bring economic instability due to internal and external factors 3. It has a cost that depends on social – cultural changes, especially when there is no proper involvement of the local communities in the development process of ecotourism³⁵.

With respect to the cultural tourism, the Cultural Tourism Charter refers to its objectives as following: “*To facilitate and encourage those involved in the preservation and management of the cultural heritage, to capture the importance of the accessibility to the members of the local authorities and visitors and the participants of tourist activities to promote and manage tourism so as to respect and promote the culture and living traditions of the local communities*”³⁶. At this point it should be stated that ecotourism is defined as an environmentally responsible travel activity in natural areas which results in the enjoyment and familiarization of, both the natural environment and the commodities integrated into the natural environment³⁷. It is determined by the following criteria:

→ Sustainability criteria that cover the three pillars of development (social, economic, environmental) and the cultural aspect.

→ Educational criteria

→ Criteria for local participation

Culture increasingly contributes to the enterprise aspect of a city, in the features that attract tourist and its special competitive side. Competition is mainly aimed at tourism revenue and economic investment, projecting the image of the region as a centre of cultural – archaeological innovation, including events and scientific projects (architecture – archaeology – anthropology). This new symbolic city economy has four (4) components: 1. cultural tourism, 2. Mass media, 3. Entertainment and 4. Special events (through culture and sports).

Therefore, the future of the cities or of the area is inextricably tied to the future of tourism and to a decisive direction of the development of the area of interest by combining tourism and culture. The promotion of cultural tourism in cities and villages in combination with leisure activities contribute to their substantial development.³⁸

Nowadays, there are trips on alternative tourism organized by Tour Operators, with Greece being promoted in the fields of Cultural, Eco-Naturalist, Marine Tourism, agrotourism and other related areas. We also ought to meet the challenge of the times, renewing the tourism image of the country with “cultural touches”, thus gradually escaping from mass tourism.

Κοκκώσης and Τσάρτας have characteristically reported: “*We must clarify that the specific forms of tourism are characterized by the existence of a special and dominant incentive of demand (e.g. Ecology, culture e.t.c) and the development of a corresponding special infrastructure in tourism areas designed to serve every kind of tourist.*”

32. See, indicatively, Γεωργόπουλος 2002.

33. Λογοθέτης 1997, 23.

34. See, Υπουργείο Ανάπτυξης και ΕΟΤ 2001, Α', 17-8.

35. See, Κομίλης 2001, 83.

36. See, indicatively “The Charter of Cultural Tourism” (1976, Brussels from 17 International Organizations amongst them ICOMOS and WTO), viewed 11 August 2017, <http://www.international.icomos.org/charters/tourism_greek.pdf>.

37. See, Κομίλης 2001, 35. On ecotourism in general see, indicatively, Western 1993; Lindberg, Engeldrum and Wood 1998; Bookbinder *et al.* 1998; Honey 1999; Campbell 1999; Υπουργείο Ανάπτυξης και ΕΟΤ 2001; Fennell 2001; Donohow and Needham 2006. Also, Βεργωτή 2009, 35-36. Εάνθης και Στεφανάκης 2016: 48-49

38. Δέφνερ 1999.

*The alternative forms of tourism, are part of the special forms and are also characterized by the existence of a special incentive and dominant demand which is linked to specific issues such as: naturalism, adventure travels, sports, trekking, environment, getting acquainted with the local tradition. In the alternative forms, the guests often choose a way of organizing and travelling, in which autonomy of options is prevalent so as to travel with little or no use of organized tourism services. Moreover, with the alternative forms the development of a specific infrastructure that serves these guests can be found. Finally, a common denominator, both in demand and in supply of the alternative forms of tourism, is the respect of the local, social and environmental structure*³⁹ (translation by the author).

The location of Greece in the Mediterranean with its given cultural wealth, its amazing climate and coasts of the islands of the Aegean continuously gains the interest of visitors with general and special interests. As indicated, “the natural and human qualities of Greece, combined with its historical monuments, its culture –ancient and modern– and cultural events, are the basis for the development of all forms of tourism that appear in today’s market”⁴⁰ (translation by the author).

A.X.

KYMISSALA AND ITS DYNAMIC

The mountainous, densely wooded and full of wild beauty area of Kymissala (fig. 1), is located about 70 kilometres southwest of the city of Rhodes (fig. 2), in the region of the Municipal Unity of Atavyros. Small fertile basins, hills, valleys and a vast forest, create a site of exceptional natural beauty, in which the imposing massif of Akramitis stands tall. Here one can see the remains of the ancient deme of Kymissaleis of Rhodes (fig. 3), one of the southernmost administrative divisions of the once thriving city-state of Kamiros, from

the Archaic period (7th century BC) until the Late Antiquity (6th century A.D.).⁴¹

The site is not only of huge archaeological interest, but it is also a place of great environmental and ecological importance, as it has great biodiversity. The archaeological sites of the ancient deme of Kymissaleis are located in the centre of the area “Akramitis – Armenists – Atavyros” (fig. 4), which has been inducted in the European Habitat Network “Natura 2000” (code GR 4210005).⁴²

This comparative advantage of the region, coupled with the emergence of archaeological sites and monuments could be used and developed sustainably through an action that combines archaeological tours with trekking and education with ecological awareness, thus preserving and highlighting both the importance of the antiquities and the unique habitats of the region, and deliver it to the local community.⁴³

Since 2006 a systematic archeological research (The Kymissala Archaeological Research Project –KARP) has been carried out by the Department of the Mediterranean Studies of the University of the Aegean and the Ephorate of Antiquities of the Dodecanese, in order to explore the various archaeological sites of Kymissala, excavate the most important of them and, in the near future, promote the area in general.

In this framework the University of the Aegean has successfully applied to the Regional Government of the South Aegean to support the project “Promotion of the ancient acropolis at Hagios Phokas and its interconnection with the necropolis at Kymissala”, to be implemented as part of a Development Agreement between the Greek Ministry of Culture and Sports, the University

41. For the major finds and preliminary results of the expedition see Stefanakis 2017a; Stefanakis *et al.* 2015; Stefanakis 2015; Πατσιαδά και Στεφανάκης 2014a; Πατσιαδά και Στεφανάκης 2014b; Στεφανάκης 2009; Στεφανάκης 2017; Στεφανάκης και Πατσιαδά 2014a; Στεφανάκης και Πατσιαδά 2014b; Στεφανάκης και Πατσιαδά 2009-2011.

42. Βεργωτή 2009; Βεργωτή 2017, 152.

43. See, Στεφανάκης 2010; Βεργωτή 2010; Στεφανάκης, Παπαβασιλείου και Κολοκυθάς 2011; Βεργωτή, Φώκιαλη και Στεφανάκης 2013. Also Δημητρίου 2017 and Κολοκυθάς 2017.

39. Κοκκώσης and Τσάρτας 2001, 82.

40. Δεσποτοπούλου 1989, 57.



FIGURE 1: View of the area of Kymissala to the North from the ridge of Akramitis Mt.. Source: KARP.

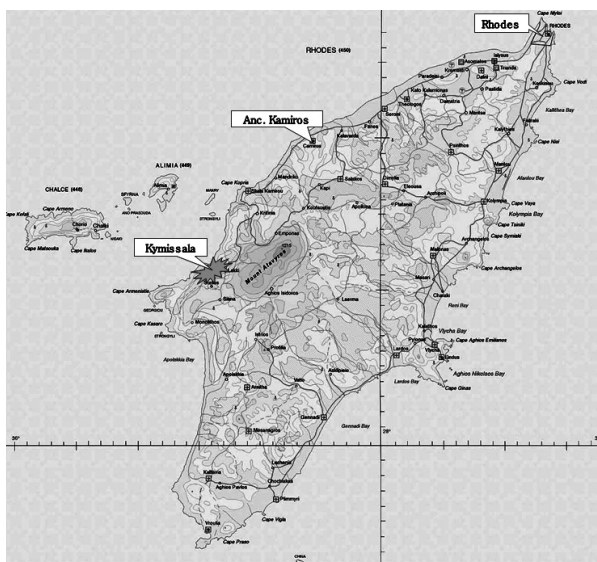


FIGURE 2: Map of the island of Rhodes (source: after [https://viagallica.com/grece/img/ile_rhodes_005_\(carte_routiere\).jpg](https://viagallica.com/grece/img/ile_rhodes_005_(carte_routiere).jpg), viewed 26 November 2017).

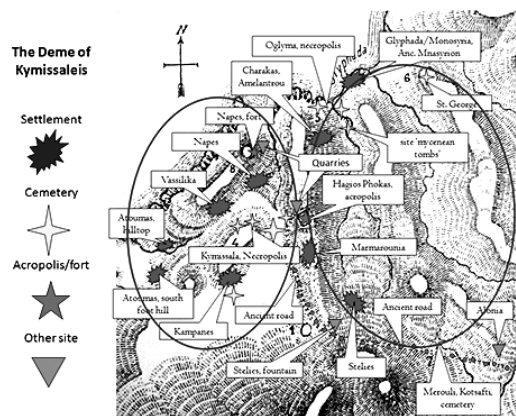


FIGURE 3: Map of the wider archaeological area of Kymissala (background after Maiuri 1916: 285, fig. 1). Source: KARP.

of the Aegean and the Regional Government of the South Aegean.⁴⁴ Beyond the academic and research issues, the project aims to the clearing of a considerable part of the ancient fortifications of the acropolis, on top of Hagios Phokas hill, the excavation of two alleged “sacred” sites at the saddle between the Marmarounia hill and the Hagios Phokas hill and the interconnection of the archaeological site/settlement at Marmarounia with the sanctuaries, the fortifications, the quarries and the necropolis of Kymissala at the site Skali, via a designated, 2-meter-wide, walking path (fig. 5).⁴⁵

DEVELOPING SUSTAINABILITY IN THE AREA OF KYMISSALA

Alternative forms of tourism. The underdeveloped tourist area of Kymissala has been engulfed by the wave of mass tourism, which started in the 1970s on the island. It is full of the traditional features of its local customs and leaves a different “flavor” to the visitors, giving it a distinct identity towards a sustainable tourism development.⁴⁶ The eastern side of the island of Rhodes together with the city, absorbed most of the mass tourism wave, causing a geographic growth imbalance. But this did not cause a lack of willingness for development, in the surrounding area of Kymissala, of alternative models of tourism, namely ecotourism, cultural tourism, promenade tourism, or even more specifically eco-cultural tourism⁴⁷, as a complementary activity to the rural economy⁴⁸.

In the context of alternative tourism the promotion of the archaeological and ecological reserve of Kymissala will result to a mild and sustainable

touristic development in the area, advancing the unique cultural, natural and quality features of the region.⁴⁹ Archaeological and educational tourism, two types of cultural tourism, can adapt to the special features of the area of Kymissala, functioning in such a manner so as to supplement each other, combining the promotion of the archaeological sites, museums and cultural monuments, with educational visits for all levels of education (figs 6-8) and different groups of visitors.⁵⁰ Ecotourism may be nicely incorporated with the natural and cultural environment of Kymissala, contributing also to a holistic environmental management and protection of the area.⁵¹

The aforementioned types of alternative tourism are expected to attract groups of visitors with specialized interests and particularly aware in matters of culture and the environment. This will in turn create new prospects of economic development in the wider area, leading to a sustainable and viable growth.⁵²

Tourism can indeed lead to an economic boom, new jobs, growth in manufacturing and other parallel activities, preservation and promotion of monuments in the area of Atavyros, but, simultaneously, with unregulated development it can destroy the ecological balance, damage the biodiversity of a region, alienate the customs, transform a society into a management tool and degrade the work of archaeologists.

Alongside the benefits of tourism, also comes its impact on the importance and values of the archaeological heritage⁵³. It is rarely possible for tourists to visit archaeological sites without caus-

44. ΑΔΑ: 6ΗΩΚ7ΛΕ-7ΜΒ.

45. See also Stefanakis 2017b and Stefanakis 2017c.

46. Βεργωτή 2009.

47. On eco-cultural tourism and its role in sustainable development see Wallace and Russell 2004.

48. On suggestions on alternative routes in Rhodes, see, indicatively, Hopkinson 2010, 69-85; Van Bodengraven and Barten 2011. For the exploitation of the natural and cultural inventory of the untapped tourism sites see, indicatively, the proposals of the European Commission 2002.

49. Stefanakis 2017c, 164-167.

50. Stefanakis 2017c, 00. On the archaeological-educational tourism, see indicatively, Stritch 2006; Στεφανάκης 2006. On the potential of the development of cultural-archaeological tourism in the area of Kymissala, see Στεφανάκης 2008;

51. Stefanakis 2017c, 00.

52. Stefanakis 2017c, 166. On some proposals for the development of ecotourism and cultural tourism in the area of Kymissala see Βεργωτή 2009: 120-121, 124-126; Βεργωτή, Φώκιαλη και Στεφανάκης 2013: 608-609; Ξάνθης και Στεφανάκης 2016: 46-51; Στεφανάκης 2006.

53. McKercher and du Cros 2010, 57-58.

ing damage to their own resources⁵⁴. Wall believes that even the mere presence of tourists in archaeological sites is likely to lead to a change in their wider environment⁵⁵. Reducing the attractiveness of resources and reducing their values is likely to lead to a decrease in tourist satisfaction and the benefits that can be attributed to the archaeological heritage institutions.

The issue, of course, is mainly conceptual, meaning that it is linked to the concept of sustainable archaeological tourism, which aims to maximize the quality of the tourists' experience and at the same time to minimize their impact on the protection of resources for future generations.

Sustainable Archaeology. In Kymissala the matter of development and exploitation of the cultural heritage is taken care of along with ecology and the environment. Along with the systematic archaeological research, the University of the Aegean and the Ephorate of Antiquities of the Dodecanese have been extremely sensitive in matters of environmental protection. For the first time, a project has been proposed for the development and the protection of the area in the context of an archaeological and ecological park, where archaeological tours will be combined with trekking and ecology.⁵⁶

The archaeological sites, as strong elements of the cultural heritage of a country, are monuments of historical reference and of aesthetic and scientific research. On this basis, the correct treatment and proper utilization of the monumental inventory of each site can serve as a means for the development progress of societies. Sustainable protection provides authenticity, but also the guarantee of the monument's existence through time⁵⁷.

An excavation can work within the "sustainable development", with a significant contribution to local communities. In the question whether ar-

chaeological procedures –mainly the excavations– are indeed a sustainable process, the spontaneous answer is no, considering the idea of sustainability in its conventional simplistic version and considering the archaeological record to be finite⁵⁸. Archaeological finds are not renewed; they do not create further archaeological finds and do not produce resources for the creation of new archaeological sites. In this view that archaeological excavation is a disastrous process opposing the idea of sustainability, Holtorf argues that the process of archaeological excavation itself produces the archaeological archive, the necessary resources for the sustainability of an archaeological site, passing it to newer generations for study and further research⁵⁹. In an active archaeological site, the excavation is transformation and not destruction, as unearthed remnants have already completed their lifecycle, use and discard, and are gradually transformed into places available to visit. These remnants are transformed also into publications and interpretations that renew our perception of history and ancient societies⁶⁰. From this point of view, the excavation process in the wider region of Kymissala is expected to offer important new elements to future generations of researchers and visitors, while renewing the cultural background of the region.

Archaeological-ecological Park. The area of Kymissala is an archaeological, educational⁶¹ and ecological⁶² reserve, for the island of Rhodes and can be reformed into an archaeological park with a unique "definiteness" and cultural stigma, re-establishing Rhodes in the global archaeological and touristic map⁶³.

58. McGimsey, 1972: 24.

59. Holtorf 1998, 4-12.

60. Lucas 2001, 13.

61. Stefanakis et al. 2015, 296-298· Δημητρίου 2017· Γεωργόπουλος 2017· Κολοκυθάς 2017.

62. Βεργωτή 2017, 152-154.

63. Λογοθέτης 2012, 61. For suggestions on establishing an archaeological park in Kymissala see, Βεργωτή 2009, 133-136; Στεφανάκης 2010; Στεφανάκης, Παπαβασιλείου και Κολοκυθάς 2011, 89, 104-105; Κολοκυθάς, Στεφανάκης και Παπαβασιλείου 2013, 586-587.

54. McArthur and Hall 1996.

55. Wall, 1989, 10.

56. Stefanakis 2017c, 165-166.

57. See indicatively Μακρίδου and Γερασίμου 2014, 599. Also, Marchetti 2008.

The archaeological park is an area, that holds recognizable monumental historical sites with a unique “identity” (fig. 9), while also offering an enchanting landscape and natural reserve (fig. 10), raising the public interest in remembering the content and the undeniable value of its authenticity. It protects the cultural values, while respecting the natural environment, in contrast to the museums whose primary objective is the internationalist perception through the balance of the sending, collecting, researching and interpreting their collections.

Archaeological parks attempt to ideally approach the surrounding area helping the visitors to understand the evolution of history by connecting time and the ecological reserve to human existence. It has a very deep socio-political impact, since many interesting groups of different social, professional and scientific background are affected by it. It is viewed as a creation that does not pursue the management of the profits but focuses on the diversity of the cultural landscape in specific spatial boundaries, with respect to accessibility, infrastructure and attractive offers for the guests. An archaeological park must function as a strong, vibrant entity with a specific form of management and support from every stakeholder and competent party⁶⁴.

Archaeological parks, including the proposed park at Kymissala, are inextricably linked with the inner values of humans that are experiencing them. The visitor becomes familiar with it and the local resident “obtains” a better understanding of the historical era of the area, in conjunction to the sustainable protection, which offers the authen-

ticity of the site and safeguards the future cultural characteristic for the continued use of the area⁶⁵.

Apart from the strict territorial promotion, the archaeological park of Kymissala will be part of an extensive archaeological-cultural route (fig. 11), starting from the medieval castle of Kretenia, through the settlement of Embona and the pan-Rhodian sanctuary of Zeus Atavyrios, passing through Glyphada, the sites of the deme of Kymissaleis (acropolis, necropolis, settlement), visiting the medieval castle of Monolithos and ending up at the traditional village of Sianna, through a network of designated routes within the Natura 2000 “Atavyros-Akramitis-Armenistis” region.⁶⁶

Kymissala can thus become a reference point for the South Aegean, an open workshop of an archaeological park that attracts visitors of special – alternative forms of tourism and highlighting the region as a site of history, culture, education, ecology and the realization of a unique story of journeying through time. This will trigger the participation of the community in local affairs, so that the connection between the tertiary sector and the primary can be highlighted.

In this context, the University of the Aegean works on the Development Agreement between the Ministry of Culture and Sports, the University of the Aegean and the Regional Government of the South Aegean, aiming to implement the project: “Promoting the ancient acropolis of Hagios Phokas and the interconnection with the Necropolis of Kymissala”.⁶⁷ This will trigger the “transformation” of the area, creating the parts of a basic infrastructure for an archaeological-ecological park to be developed. Such a breakthrough in the near future may let the magic of the historical cultural area to linger in the memories of the visitors, in the participation of the local community, the upgrade of the area, environmental awareness, civic education, in sustainable tourism development.

M.I.S.

64. On archaeological parks in general see, indicatively Antonini 1999; McManus 1999; Breznik 2006; Στεφανάκης 2010; Draft *Recommendations of the First International Conference of ICOMOS on Archaeological Parks and Sites*, 23-25 February 2015, Salalah, Sultanate of Oman, <<http://whc.unesco.org/document/135364>>, accessed on 23 January 2018); Zifferero 2008; Breznik 2006. On their management see indicatively, Thuesen 2008; Breznik 2014; National Park Service 1997. For an indicative “state of the art” on the establishment and operation of eco-archaeological parks in Greece and internationally, see Στεφανάκης 2010, 685-686.

65. See, indicatively, Ξεπαπαδάκου 2012.

66. Stefanakis 2017c, 166. For a similar suggestion see also Στεφανάκης 2006: 32.

67. See above n. 44.



FIGURE 8: Educational visit of the 3rd boy-scout patrol of Paradeisi. Source: KARP.



FIGURE 8: The archaeological site of Vassilika. Extensive settlement ruins. Source: KARP.

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