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Cultural Routes and Intangible Heritage

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ABSTRACT

The theoretical interpretation of thematic routes helps to predict the effects on the territories visited by cultured tourists who want to enrich their cultural and emotional baggage. After the analysis of some interpretations, this paper will examine how the practical implementation of an itinerary approved by the Council of Europe has evolved over the years. And it will also reflect on the practical results in the areas involved in that project. "The Hannibal Pathway ", the main overland walk on the "Phoenician Route - Cultural Route recognized by the Council of Europe" – represents a case of study that allows to reflect over the impact of cultural tourism based on immaterial heritage. In fact, in the areas where the battle of 21 June 217 BC took place, nothing tangible is left, except the landscape that has kept its conformation intact. In these areas, thanks to the foresight of the local governments in the last three decades, the landscape of the plain has been preserved. This makes possible today to propose an historical path precisely based on the landscape and on the new techniques for the valorization of the heritage. In the Tuoro plain it is possible to see the battlefields, thus retracing the various stages of the battle, supported by the Documentation Centre of the Capra Palace and virtual reconstructions of high technical quality.

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The theoretical framework for the interpretation of thematic and cultural routes is in rapid evolution. The itinerary is linear only ideally, since its implications are instead deep and complex.

In the analysis of this phenomenon, the "general system theory" is a compulsory step that helps to highlight the multidimensional aspect of the itinerary and to understand it as a self-referential system (meta-system) that, in a multi-scalar intersection, intertwines territorial systems with experiential and touristic systems.

A gradual approach to the topic will explain the concept in detail.

1. Itineraries and the theory of the general system

The systemic approach is the most appropriate to explain the itineraries since it is based on their own transversality. The theory of the general system developed by Ludwig von Bertalanffy (Von Bertalanffy 1968), states that *the condition under which a system is established and maintained (without degenerating into the whole of its components) is the interaction among its constituent elements!*

Very approximately, a number of elements interact when the behavior of some of them influences the others, performing different functions, as in an electronic system or in the information exchange in social systems. The systems do not have properties, but they unceasingly obtain them thanks to the appropriate and continuous functional interaction of their components. When the components stop interacting, the systems degenerate into disjoint sets. Systemic properties arise from a continuous interaction, therefore a systemic intervention doesn't act on the elements but on the interactions, on the relationships, on the energy supplied, on the perturbations and fluctuations, and on giving inputs.

This helps to better understand the complexity of the cultural itinerary, which Majdoub Wided (2010) describes as: a geographical journey through a territory and therefore through plural local identities, but also a mental journey with representative values, meanings, expectations, experiences, and finally a tourism product. This meta-system gathers different territorial systems according with the theory of the general system.

CULTURAL ITINERARY

GEOGRAFIC ITINERARY MENTAL- ITINERARY TOURISTIC PRODUCT
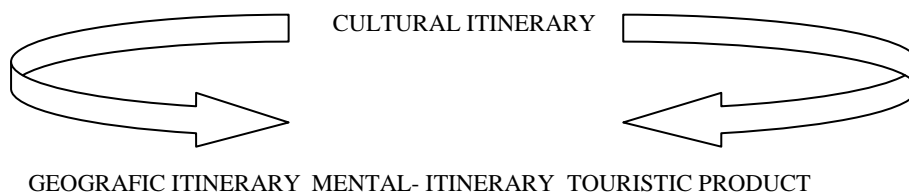
THE CULTURAL ITINERARY IS A META-SYSTEM MADE UP OF DIFFERENT SYSTEMS

1.1 **Transcalarity of the itinerary**

The thematic itinerary, and especially the cultural one, highlights its multifaceted nature already in the scalar approach.

A definition of cultural routes is given by the international scientific CIIC-ICOMOS Committee in its draft about international charter on cultural routes (2003):

> *"Any route of communication, be it land, water, or some other type, which is physically delimited and also characterized by having its own specific dynamic and historic functionality, which must fulfill the following conditions: It must arise from and reflect interactive movements of people as well as multi-dimensional, continuous, and reciprocal exchanges of goods, ideas, knowledge and values between peoples, countries, regions or continents over significant periods of time. It must have thereby promoted a cross-fertilization of the affected cultures in space and time, as reflected both in their tangible and intangible heritage".*

The cultural itineraries offer a wide range of cases concerning various geographical aspects. First, their physical nature (land, water or air) brings forth the need to turn to a variety of means of transport. An itinerary may involve traveling by train, plane, bike, on foot, by boat and car, as alternatives or as a single solution, depending on the individual decisions of the visitor. The banality of this assertion has some important geographical implications because a tematic route can be:

-local (i.e. the Roman sites of "La Dolce Vita" by Federico Fellini);

-regional (i.e. the "Romantische Strasse" in Bavaria - Germany);

-national (i.e. the U.S. Coast to Coast);

-international (i.e. the Silk Road);

-transcontinental (i.e the Slave Route);

or all these options at the same time, thus highlighting the transcalarity of the itinerary system.

The cultural itineraries are located on different levels, from local to transcontinental. Their main force becomes the networking of the territories, so that the path is divided into sub-nets and the networks into sites with a common coherence. The research of this common coherence and continuity are significant in terms of image and visibility of the route and the destinations.

The thematic paths are focused on the attractions that are organically part of the geographic space, marking the uniqueness and individuality of the territory and linking sites with similar elements. This category opens up to a new model of heritage.

2. The cultural and experiential dimension

The cultural routes introduce a new, more experiential concept of heritage that meets the aspirations of the postmodern tourist.

The context of the cultural itinerary comes from a patrimony whose richness originates from many tangible and intangible variables, past and future, which bring to a unique and unrepeatable result over time and space.

After a certified recognition of the tangible patrimony, the UNESCO felt the duty to acknowledge cultural expressions and traditions as intangibile heritage (2003 Convention for the Safeguarding of the Intangible Cultural Heritage), thereby expanding the concept of cultural patrimony. Thanks to the enhancement of the cultural differences, the Heritage becomes a resource and contemporarily an engine for regional development.

The defining elements for cultural routes stated by CIIC_ICOMOS are:

- **context**, refers to natural setting;
- **content**, content refers to tangible elements that bear witness to its cultural heritage and provide a physical confirmation of its existence
- **cross-cultural significance**, implies a value as a whole which is greater than the sum of its parts and gives the route its meaning
- **dynamic character of cultural routes**.

The concept of cultural route is complex and multidimensional. It introduces and represents a qualitative contribution to the concept of heritage and to its protection.

Theoretically, a cultural itinerary can be traced on a spatial axis as geographical representation of the continuity based on dynamics of movement and on the concept of exchange, and on a temporal axis where it is possible to touch the degree of authenticity, the measure and density of the tangible and intangible elements still fisically present, which varies from case to case. The complexity and the potentials for development inherent in the itinerary are such as to attract the interest of many institutions, and so also the Council of Europe is developing a 'Cultural Corridor' scheme, initially in South-East Europe. The Council of Europe (2006) defines Cultural Corridors as:

> *"Networks of interaction and economic exchange based on culture and creativity, incorporating principles of sustainability, fairness and inclusion, based on wide stakeholder partnerships which are rooted in solid institutional frameworks that stimulate regional socio-economic development."*

The basic idea is to create networks which move beyond physical routes linking cultural sites to include the full range of creative assets in a region (Richards, Russo and Grossman 2008).

The subject who is more likely to move on these networks is the tourist, and the economic sphere of the system opens up with him, helping the dynamics of the

territorial development to start. The cultural corridors are a keystone of tourism, as they enrich the travelers' experience thanks to a wide variety of attractions along a thematic route. It is possible to identify corridors providing a link between a number of locations more or less important or corridors that becomes destinations and centers of touristic activities. All visitors have a common expectation: to discover and feel the identity of a territory built on an image, a subject, a history, or myths… The growing integration of culture as cornerstone of touristic consumption is a new concept, and for many authors it represents an indicator of a new kind of tourism.

These new tourists are motivated by special interests, less oriented to touristic packages, but rather in search of experiences and emotions. In this context, it seems clear that the itinerary becomes an excellent form of cultural tourism as a response to a new postmodern tourist's request. It provides him a connection between different resources that allows the access to a more complete and deeper experience.

.The itinerary offers a holistic destination approach based on the consumption of culture: resources are enjoyed not only for what they offer as such, but also for the meaning they have in the specific context and for the single visitors, thus becoming part of the identity construction processes of the consumers themselves.

So the choices of touristic consumption can not be understood prescinding from the cultural context from where they originate. This means that "… when the consumption of certain categories of products is charatcterized by a strong positive emotional experience, this is likely to consolidate those tastes to a perpetual preference" (Schindler and Holbrook 2003:279).

Holt (1995:1) suggests: "The act of consuming is a varied and effortful accomplishment underdetermined by the characteristics of the object. A given consumption object… is typically consumed in a variety of ways by different groups of consumers." This precisely is the case also for cultural tourism, which is in fact used and consumed differently by different tourists. By means of the products they purchase, tourists state a lifestyle and make a demonstration of taste or ownership of a given cultural and symbolic capital. Cultural itineraries become components of an experience and the act of purchasing them is the way of accessing it. Therefore, the experience of the place is the cornerstone of the cultural routes, which become a new space for discovery, relationships and feelings. In other words they become an innovative instrument that the territory can enhance in a social, cultural and economic key. They integrate the tangible and intangible heritage to the experiential and emotional aspect of the touristic product.

For Hayes and MacLeod (2007:49), "visitors' experience of place is much enhanced by the linking of formal tourism products (e.g. museums, historic houses, visitor centers) with informal products such as open-air markets, cafes and pubs, which convey a vivid sense of local culture. Trails would seem to be

an ideal way of linking these two types of visitor attraction to create a more holistic experience of place." The itinerary combines perfectly with the actual conditions of tourism in areas with an established vocation, but also, better still, in areas that are developing in a touristic sense.

3. The network as a development factor

As previously mentioned, it is appropriate to refer to the systemic theory in order to understand the itinerary in its conceptual dimension and its territorial potentiality. This connection seems even more consistent when the Heritage becomes part of projects of private and public organizations as a resource for a social and economic sustainable development.

In fact, the cultural routes are suitable tools for environmental conservation and for a visitors' management that also promotes economic development, especially in the so-called marginal areas.

The success of a touristic route is founded on the idea of cooperation. Cooperation is foundamental for the image of an itinerary and for the achievement of the sustainability goal, which is pursued thanks to the integration approach marking the route. To successfully implement a form of sustainable tourism it is necessary to take into account a wide range of stakeholders, which means that cooperation is vital.

Briedenhann and Wickens (2004:72) argue that: "the clustering of activities and attractions, in less developed areas, stimulates cooperation and partnerships between communities in local and neighbouring regions and serves as a vehicle for the stimulation of economic development through Tourism." Moreover the fragmented and diverse nature of the tourism industry is frequently a barrier to the adoption of sustainable practices and as cooperation can help to overcome this fragmentation, it can also help to spread sustainable practices. For Mitchell and Hall (2005:5): "the real essence of rural tourism is local cooperation and community involvement through appropriate forms of networking, arguably one of the most important requirements for the sustainability of rural tourism".

Based on Meyer 2004, the central element for successful route development "is the formation of co-operative networks among a multitude of often very diverse tourism suppliers".

We can then underline the benefits that tourist routes can bring (Meyer p. 14):

• Attraction of new tourists and repeat visitors;

• Diffusion of visitors and dispersion of income from tourism, hence more even distribution of economic benefits;

• Increase of length of stay and expenditure by tourists;

• Bringing lesser known attractions and features into the tourism business/product

regions, states and countries;

• Tying up several attractions that would independently not have the potential to entice visitors to spend time and money;

• Enable a more integrated product development and marketing approach;

• The achieved synergies promise greater pulling power;

• Increase of the overall appeal of a destination;

• Increase the sustainability of a tourism product;

• Management of carrying capacity is facilitated due to dispersion of tourists;

• Negative environmental impacts are reduced due to dispersion of tourists.

Connections and corridors imply "multiple-destinations itineraries", which a tourist may define as journeys through various regions in one or more countries. And this requires cooperation strategies between the regions concerned. Each destination generally considers the nearby destinations as competitors and too much competition among sites of the same region weakens the regional tourism development. In the case of a tourism that focuses on several destinations, competition gives way to cooperation, and the cultural corridors allow each destination to cooperate in building a better product according to a holistic view from which everybody can benefit.

Based on the demand analysis, the itinerary really seems to be the perfect system to meet the needs of the postmodern tourist: the growing integration of culture as a basic element of the touristic consumption gives the opportunity to meet special interests that are oriented by the search of experiences and sensations.

In the words of Murray and Graham (1997:514): "whatever the scale, the essence of itineraries is that they combine cultural consumption with points of sale and are inextricably linked as with all heritage tourism to a continuous re-imaging of place and culture that draws inspiration from nostalgia, memory and traditions". Cultural itineraries respond to the needs of the tourist by providing the links among disparate experiences for a more comprehensive visitor experience. By thus, the phenomenon is also referred to a holistic destination approach, based on cultural consumption. It also means that these consumption objects are consumed not only for what they do but also for what they communicate and mean to oneself and one's surroundings, and hence they become part of consumers' identity formation processes. Therefore tourist consumption choices cannot be understood without considering the cultural context in which they are made (Majdoub W. 2010).

According with Pralahad and Ramaswamy, the competitive arena for tourism in the future will be centered on a network of companies that will offer innovative solutions together with the customers (co-creation). They argue that the actual value to meaningful experiences lies in the customers` experiences within the context of a specific event and for the "co-creation" experience' as a basis for value and as the future of innovation, e.g., the 'next practice' experience

economy. The firm and the consumer are increasingly creating value through personalized experiences that are unique to each individual consumer. The co-created experience becomes the very basis of value. They define co-creation as: "Engaging customers as active participants in the consumption experience, with the various points of interaction being the locus of co-creation of value" (Pralahad and Ramaswamy 2004:16).

4. The meta-system

At this point the complexity of the itinerary is evident: multiple scalar levels that involve different territorial systems that are interconnected with a plurality of social, economic, cultural, touristic systems, either consolidated or to be valorized.
If we add the tourist's eye, things get still more complicated: to the interweaving of relations we have just summarized, we have to add the enormous complexity of the experiential systems of each consumer (who has already consumed or is going to consume).
Cultural itineraries lead to a specific consumption that gives a deeper meaning to a place and to a community thanks to the experiential aspect. Experience attracts consumers making them believe that they learn more than they actually do. Experience is much more absorbing compared to many educational attempts, at the same time more vivid and intentional, and therefore memorable. Cultural itineraries represent a new approach involving the cultural heritage and offer new perspectives and tools for the Heritage protection.

5. Cultural itineraries in Europe. The example of the "Phoenician Route"

Culture is a prerequisite for satisfying the aspirations to a gratifying and fulfilling life. The Council of Europe has highlighted the role played by culture and education in promoting the development of common values, respecting the cultural diversity. The European Institute of Cultural Routes is delegated by the Council to officialize the routes.
Over time, the following itineraries have been formalized:
Certified networks:
Mozart Route, Via Francigena, Network of Cluniac Sites, Legacy of Al-Andalus, Phoenician Route, Routes of the Olive Tree, Transromanica, Saint-Martin-de-Tours Route, European Route of the Jewish Heritage, Iter Vitis Chemin de la Vigne, Route of Prehistoric Rock Painting Art, European Route of the Thermal Heritage and Thermal Towns, European Route of the Cistercians Abbeys, European Route of Cemeteries, Schickhardt Route, Pyrenean Iron Route, Saint Olav.

Uncertified routes:
Santiago de Compostela Pilgrim Routes, Vikings and Normans Routes, Wenzel and Vauban Routes: Military Architecture in Europe, Route of the Castillan Language in the Mediterranean, Sephardic Routes, Migrations Routes, Hansa, Via Regia, Central Europe Iron Routes, Parks and Gardens Landscape, Via Carolingia, Rural Habitat in Europe, Saint-Michel Routes, Don Quixote of La Mancha.

Latest nominations:
Odyssea, The Painters' Route, Route of Roman Culture and Heritage, Kyiv Initiative: Cultural Routes in South Caucasus, Casadean Sites (2012) and European Route of Ceramics (2012).

Cultural tourism generates economic dynamics whose value has been unrecognized for a long time: considering that our country is rich of tangible and intangible heritage throughout the territory, cultural routes are now starting to play a significant role.

Figure 1- The Phoenician Sea Routes

The Phoenician Route, with respect to the mission conferred to it by the Council of Europe, proposes a model of development that goes beyond the cultural tourism based on the icon of a monument, with its tendency to a "Disneyfication" of culture (Minca 1994). The Phoenician Route (PR) moves away from these stereotypes because they don't attract a culturally mature public any longer. It is based indeed on a dematerialized heritage resulting from the overlap between *cultural landscape* and *living landscape* (Convention Européenne du Paysage 2000).

The strategic point on which the PR invests is an intangible heritage whose value is protected by the context surrounding a historical resource, either monumental or of memory. The real value is especially to be found in the community that has inherited the heritage and continues to manage and hand it down through the costumes and traditions that are its own cultural DNA. The objective is to play on an integrated system of resources (social, culture, tourism, rural areas, handicrafts, sea world, gastronomy, traditions, myths, language), because the postmodern tourist wants to live an experiential dimension that will be necessarily transmitted by the subjective nature and the identity of the territory and not by its objective sphere (less and less predominant).

To mention a quote from Marcel Proust, often remembered by the Director of PR: "We don't need new lands but new eyes to see them". One of the key points of itineraries is the idea that they are not created from the places, but from the *sense*! The sense of this itinerary is founded on the intercultural dialogue in the Mediterranean. The PR is an organism that connects nineteen countries, nongovernmental organizations (NGOs), subjects from three continents, three monotheistic religions, and people sharing the same ideal of the Mediterranean. From these starting points, the unifying element is the past, a past going back to the age of Phoenicians. The Phoenicians were great traders and sailors, and they originated a big civilization through the Mediterranean routes. Their need to trade manufactures, people, and ideas caused their expansion to the West, which created a Mediterranean cultural "communality", *koiné*, allowing the circularity of this culture. Therefore their routes allowed the circulation of a culture that came to identify the Mediterranean. So today, the Phoenicians represent an intercultural model that this route wants to promote.

The itinerary is based on the historical, social and cultural relationships that Phoenicians established along the shipping routes, the harbors, the emporiums and the colonies founded in the Mediterranean basin. Rather than on visiting the Phoenicians' sites (of which only two preserve archaeological traces), the itinerary is based on the transversality of their culture. The interest in them deepens when one thinks about the *modus operandi* of this civilization: Phoenicians didn't conquer territories, but they communicated with the various Mediterranean peoples.

In order to communicate with Corsicans, Iberians, and Sardinians, Phoenicians shared gestures that still belong to us[1]. This opened up relations for the exchange of products and ideas. The PR wants to tell the origins of today's society and to make us aware that all the peoples of the Mediterranean are the

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[1] Antonio Barone, director of PR, remind us that: in the hand gesture, the number 3 expressed with thumb, index and middle fingers identify a Mediterranean population (Phoenicians). If index, middle and anular fingers are used, we have an Anglo-Saxon origin, and if it is espressed with middle, ring and little fingers we are in front of an Arabian population.

true living landscape of this sea that connects us economically, socially, and culturally.

6. The Hannibal Pathway

The Phoenician Route develops in different paths/projects. Among them the Hannibal Pathway has a special meaning as an overland route in the footsteps of the epic efforts of this very known historical Carthaginian figure. This itinerary, promoted in collaboration with the Réseau Unitwin "Culture – Tourisme -Developpement" Chaire Unesco of the "Université La Sorbonne" of Paris, represents an intercultural laboratory for education, culture and development of the Mediterranean territories. It has been created to valorize the intangibile heritage of historical memory.

The Heritage expressed in the Hannibal Pathway can be scientifically studied and preserved in a geographical and historiographical context in the so-called category "Place of Remembrance". This category was coined in the eighties of the last century by the French historian Pierre Nora. It does not refer only to a monument, a building or an object as such, but also to people, symbols, human expressions, events, etc. transmitted through the memory.

As the philosopher Ricoeur says, memory is the present of the past. Therefore it is memory lived in the places and on the territory, and not just history, that has to be protected. The value of intangible events is great, as they produced and are still producing rituals, traditions and places of the spiritual object that fully represents and implement the intangible heritage of a population (Dallari, Trono and Zabbini 2008)

The Heritage of the Hannibal Pathway gives the opportunity to get involved in a vivid, intentional and therefore memorable experience. That's what the postmodern tourist is looking for. Besides, it gives the opportunity to valorize the cultural heritage offering new perspectives and tools for the Protection of the Heritage.

6.1 Historical memory

 "The battle that I was about to face was extremely difficult, I was aware of that of course. I left Spain with forty, forty-five tousand men at the most. Waiting for me, I found forces which were apparently formidable. In any case, numericallly stronger then mine... The enemy resources were superior, as for men and equipment, to the troops that I had taken with me from Spain, and to those that the Punic state would have been able to move as a whole. The day before the conflict our empire probably exceeded the Italic federation, at least as far as

territorial expansion was concerned. In hindsight, given the disparity of forces in the field, someone deemed my action as a heroic attempt, with no hope at all. In hindsight (whether for different reasons) maybe now I have the same opinion. However I know that I did everything that was humanly possible. I think that for a man as for a town, the most important thing is to live with the head held high and to leave a good memory at the end of life. I think that if I had the same dilemma, I would act again as then... The impulses that pushed me, the joys, fears, emotions, anxieties, in which I lived the different stages of the conflict, belongs only to me; I am the only one to know them, so the only one who can make them known to the world." (Brizzi 2003)

Figure 2 – The path undertook by Hannibal Barca during the II Punic War.

These are the thoughts attributed by Giovanni Brizzi to the commander who crossed the peninsula in an unique venture, still famous today, after almost two thousand three hundred years. Africa was invading Italy. A North-african man named Hannibal Barca passed the Alps with forty thousand men, thousands of horses and forty elephants, to challenge the Dominant on its grounds: Rome. The Romans tried to cancel his memory, but today his traces are still clear. It is the sign that the total war caused by him left an impact in the soul of the country forever.

Following his footsteps today across the Mediterranean offers a special charm and many reflection points.

Figure 3-Image of Hannibal Barca

6.2 **The Trasimeno battle**

The PR made of the Hannibal Pathway a significant path, because it proposes the Phoenician culture through the land. In fact, Hannibal is still today studied from the military point of view in the schools of strategic techniques. He was able to animate people with a strong vision of the world that was greatly influenced by the classical Greek culture. He fascinated and gave opportunities to many people submitted by the Romans, who found the cultural identities and dignity of their ethnic group valorized from him. The interest for the PR is the intangibility of the Heritage transmitted by Hannibal epic stories: the historic memory of the battles reconstructed through the work of ancient and modern historians. The Hannibal Pathway is like an ideal workshop to study the heritage with an innovative use of the cultural and historical landscape. Around this theme a network of countries has been created that share the events of Hannibal while developing new ideas and strategies on the PR.

A new precious partnership has been established with the municipality of Tuoro on the Trasimeno. It has been directed to implement a method which can offers a concrete answer to the territorial enhancement and through the intangible heritage left by Hannibal. In the areas where the story of the battle of June 21, 217 BC took place, nothing tangible has remained. Nothing except the landscape and its intact shape. The conservation of the plain allows to propose an historical path whose added value is the landscape itself and the new techniques of valorization of the heritage.

In the plain of Tuoro it is possible to see the spaces of the battle, following the various phases of the battle. All is supported by the Documentation Centre of Palazzo Capra and by virtual reconstructions with a great technical value. For inhabitants of this area, the landscape has always represented a point of

contact for nature, history and culture. They are fully aware that the landscape can summarize the identity of the places and can be the interpretation key of the territory. Preserving the landscape in its characteristics is the starting point to discover natural and environmental resources, but also to valorize the historical baggage which has characterized the territory and still does it. The landscape is the most concrete heritage that we have to live again the battle on Lake Trasimeno.

6.3 **History of the project**

The first studies on the Trasimeno Battle date back to the sixties, when Teodorico Moretti Costanzi, a distinguished citizen of Tuoro and one of the greatest European philosophers of the time, began to wonder if an event that big, documented by historical sources, might have left a tangible sign in the territory. The battle on the Trasimeno represented an epochal event since the strategic factors that led Hannibal to win were the territory conformation and the presence of the lake. In the sixties, Tuoro had an agricultural and fishery economy with few proto-industrial experiences at the level of medium-size craft workshops. In the plain there were purely agricultural economies and Isola Maggiore lived a sort of isolation that made possible to preserve ancient buildings dating back to the Middle Ages.

The touristic and didactic exploitation of the areas where the Trasimento Battle, between the Hannibal armies and the Roman Consul Flaminio, took place in 217 BC, was successfully launched in the first half of the eighties. The Tuoro municipality on Trasimeno began to safeguard the entire area with environmental protection measures carried out with the support of the Umbria Region, the Province of Perugia, the APT Tourist office of the Lake, the local Pro Loco and the participation of renowned academics and local researchers.

In 1983-84 a number of important initiatives were promoted in Tuoro during the so-called "Hannibal's year" (from September 11, 1983 to June 24, 1984). Furthermore, based on studies carried out by Giancarlo Susini, with the contribution of his student Giovanni Brizzi, the "Trasimeno Battle - Historic-Archaeological Path " was realized in the same years, also called "Hannibal Pathway" with nine stop areas. As a result of these first interventions for the protection and enhancement of the cultural heritage, the inspired population began a series of local initiatives, which reflected the desire for a historical and philological research of the Roman period.

In 1995 new discovering on the Trasimeno's historical levels and the debats that followed them induced the municipality of Tuoro to promote a number of initiatives. The building of a "Documentation Centre: a didactic exhibition on the epic Hannibal" in which the entire Second Punic War is described. The Centre has periodically hosted meetings, conferences, debates, presentations of books

and magazines. An improvement for the touristic offer and for the group activities. The project "Hannibal on the Trasimeno" resumes the historical dimension and a tourist interest involving the whole lake area. On May 19, 2006 a first phase, financed by the Region of Umbria, was presented.

The enlargement and the re-definition of the "Hannibal Pathway". The use of new technologies such as: a DVD dedicated to the Trasimeno Battle, the georeferencing (webGis) of the entire route and the realization of virtual visiting cards with images and didactic contents, which can be downloaded as informative material from internet. The download can be done directly from mobile phones iphone and android. Contents will also appear on the Garmin navigators. This technological innovation will allow a better use to the public who could manage their own tour.

The important thing for our discourse is the "meeting" with the cultural itinerary Phoenician Route. In fact, in 2008 the administration undertook a process of inclusion in the model of Tuoro, one of the biggest recognized route by the Council of Europe with the creation of the Hannibal Pathway. This project was born after the meeting with the director of the Phoenician Route, Antonio Barone. It is an overland journey connecting all European towns crossed by the Carthaginian leader during the Second Punic War. Besides this iniziative, the Center for International Coordination of the Hannibal Pathway opened in Tuoro in June 21, 2010 (in the anniversary of the battle of 217 BC) at the presence of the Director of the European Institute of Cultural Routes of the Council of Europe, Michel Thomas-Penette.

Figure 4 – Notice of the Hannibal Way at the Documentation Centre.

Through the activities of the Hannibal Pathway, all the existing cultural and landscape heritage (together with the related infrastructures and initiatives) is offered to the public. Attention for the schools is considered especially foundamental, which are involved following the criteria of the Heritage Education, discipline adopted by the Phoenician Route as operational

methodology. The Centre for Heritage Education of Tuoro has several laboratories and offices to carry out activities of communicative interpretation and approach to cultural and natural heritage, both material and immaterial.

The reality of Tuoro is an example of widespread museum that tells the story of a big fight of ancient times, an interesting model of Cultural Park. of which there are not many examples in Italy and which therefore interests European and national field organizations.

A stimulating part of the Hannibal Pathway, producing value in and for the territory, is the Education Service Itinerary. In this context, educational and tourist products are offered for organized groups, schools, universities, training, research, individuals and lovers. For each category there is a suitable route according to touristic and educational needs. Day and multi-day trips, internships and training orientation, summer and winter school in collaboration with the Alma Mater University of Bologna, Spin Offs and Life Long Learning. The aim is to implement a center for excellence in the Itineraries Management, especially the cultural ones, which can become a virtuous model of sustainable territorial development.

The value resulting from these activities is not supported today by quantifiable information neither from a numerical nor from an economic point of view, since they are virtous areas with a "faraway" impact in time (and space).

Trying to give concrete answers, last year the PR and Tuoro sul Trasimeno launched a pilot project to assess the impacts of the route on a small community (Tuoro, a town of 3886 inhabitants). The most immediate data are those related to the dynamics of people moved by the activities of the route, but especially the tourist performances that came out.

Before entering into the tourism sector, it is interesting to note a general downward trend of the local economy's primary sector.

The downward is in favor of the tertiary sector (see Table 1. The same happened all over the country), and especially, thanks to favorable natural resources, in favor of tourism that got a foothold in the whole area of Trasimeno Lake. This transformation from the agricultural base to tourism took place during the nineties, so relatively late in comparison to other areas of the country. However, it is realized in favor of the landscape and of the areas on which the project of Hannibal Pathway is realized.

Table 1-Economic evolution of the area

ENTREPRISES BY SECTOR OF ACTIVITY AND MUNICIPALITY AT 31_12_1991										TOTAL
	AGRICOLTURE/ FISHING	INDUSTRY			SERVICES					
MUNICIPALITIES		MANIFACTURING	BUILDING	OTHER INDUSTRIES	TRADE	HOTELS	TRANSPORTS	CREDIT	OTHER SERVICES	
CASTIGLIONE DEL LAGO	2228	138	113	141	381	106	45	15	244	**3411**
MAGIONE	642	201	105	202	255	70	35	12	183	**1705**
PANICALE	568	53	56	55	133	17	12	12	110	**1016**
PASSIGNANO S. T.	301	75	31	76	118	55	11	9	82	**758**
TUORO S.T.	439	59	49	62	96	35	12	5	64	**821**
TOTAL	4178	526	354	536	983	283	115	53	683	7711
ENTREPRISES BY SECTOR OF ACTIVITY AND MUNICIPALITY AT 31_12_2008										
MUNICIPALITIES										
CASTIGLIONE DEL LAGO	687	136	284	0	357	91	35	20	165	**1775**
MAGIONE	177	212	233	3	278	86	38	26	150	**1203**
PANICALE	179	68	110	1	115	33	11	10	76	**603**
PASSIGNANO S. T.	72	69	75	0	103	56	14	9	76	**474**
PIEGARO	141	43	55	0	56	15	8	3	22	**343**
TUORO S.T.	85	43	71	2	69	38	7	5	32	352
TOTAL	1341	571	828	6	978	319	113	73	521	4750

Source: Camera di Commercio di Perugia, "Conoscere l'Umbria".

To strengthen this trend, a clear choice for accommodation has been made : there are traditional hotel facilities, but protagonists of the area are the extra-hotel facilities, in line with the spirit of landscape protection of the local communities.

From the observed data on tourism we can found numbers without impact, but the important thing is the trend that they show.

Below it is possible to read few data, which have been very hardly collected. The most recent are on a six-month basis and refer to a side by side comparison between January and July 2010-2011 (Table 2, Table 3 and Table 4), the period on which the PR projects was in progress in Tuoro. The other data are on an annual basis (Table 5 and Table 6) and show the tourism trends in Tuoro and in the entire area of the Trasimeno Lake, in order to analyze the differences among investments in intangible heritage.

Table 2- Tourist flows in the Trasimeno district January-July 2010

| MUNICIPALITIES | JANUARY-JULY 2010 | | | | | |
| | HOTELS | | EXTRA_HOTELS | | TOTAL | |
	ARRIVALS	PRESENCES	ARRIVALS	PRESENCES	ARRIVALS	PRESENCES
CASTIGLIONE DEL LAGO	1427	3313	8243	51894	9670	55207
CITTA' DELLA PIEVE	1195	3323	1496	10068	2691	13391
MAGIONE	2228	10301	5789	50138	8017	60439
PACIANO	0	0	662	4767	662	4767
PANICALE	111	314	1106	6524	1217	6838
PASSIGNANO SUL TRASIMENO	3790	16490	2516	16299	6306	32789
PIEGARO	213	779	314	2375	527	3154
TUORO SUL TRASIMENO	241	806	3548	34042	3789	34848
TOTALE	9205	35353	23674	176107	32879	211460

Source: STT Trasimeno 2011.

Table 3 – Tourist flows in the Trasimeno district January-July 2011

| MUNICIPALITIES | JANUARY-JULY 2011 | | | | | |
| | HOTEL | | EXTRA HOTEL | | TOTAL | |
	ARRIVALS	PRESENCES	ARRIVALS	PRESENCES	ARRIVALS	PRESENCES
CASTIGLIONE DEL LAGO	1696	4410	8441	51101	10137	55511
CITTA'DELLA PIEVE	1102	3898	1810	12001	2912	15899
MAGIONE	2570	10869	5969	47575	8539	58444
PACIANO	0	0	612	4214	612	4214
PANICALE	80	574	1112	6780	1192	7354
PASSIGNANO SUL TRASIMENO	4388	19318	2287	16856	6675	36174
PIEGARO	309	1621	374	2973	683	4594
TUORO SUL TRASIMENO	276	932	3912	45577	4188	46509
TOTAL	10421	41622	24526	187080	34947	228702

Source: STT Trasimeno 2011.

Table 4- Percentage change in arrivals and presences January-July 2010 and 2011

MUNICIPALITIES	% 2011/2010	
	ARRIVALS	PRESENCES
CASTIGLIONE DEL LAGO	4,83	0,55
CITTA' DELLA PIEVE	8,21	18,73
MAGIONE	6,51	-3,30
PACIANO	-7,55	-11,60
PANICALE	-2,05	7,55
PASSIGNANO SUL TRASIMENO	5,85	10,32
PIEGARO	29,60	45,66
TUORO SUL TRASIMENO	*10,53*	*33,46*
TOTAL	**6,29**	**8,15**

Table 5- Turist flows on an annual basis

	TRASIMENO LAKE DISTRICT				TUORO MUNICIPALITY			
	2007	**2008**	**2009**	**2010**	*2007*	*2008*	*2009*	*2010*
ARRIVALS	207278	199152	183315	186315	*16713*	*18549*	*17434*	*20649*
PRESENCES	1150415	1060505	973628	910447	*178265*	*171068*	*174683*	*140633*

Table 6 – Percentage change on an annual basis

	TRASIMENO LAKE DISTRICT		TUORO MUNICIPALITY	
	ARRIVALS	PRESENCES	ARRIVALS	PRESENCES
%2007/2008	-3,92	-7,82	*10,99*	*-4,04*
%2008/2009	-7,95	-8,19	*-6,01*	*2,11*
%2009/2010	1,64	-6,49	*18,44*	*-19,49*

The sign that cultural tourism is a more resistant segment, in this critical period, compared to the other tourism forms, is the increasing of 33,46% on presences and 10,53 % on arrivals in 2011 compared with 2010 in Tuoro, when most important places show negative trends. It also means that work and investments on the methods can supports the tourist flows.

Of course it is too early to talk about exhaustive results, as a period of at least two years is needed to get "real" data to work on. For reliable answers it is necessary that the flows stabilize.

In any case, the response of tourism is only a part of the ongoing project, because the real value will come out from all activities related to the implementation of the itinerary and from the network sinergies that will arise.
First of all, the 1st European Master on Cultural Routes took place and against all odds many tour operators participated and were very interested in getting information and training on itineraries, which they understood to be crucial for the future of European tourism. The request was so significant that new editions have been planned already, included more limited editions, in order to give some training to students, workers and professionals. The PR activity has redirected in Touro the flow of trainees coming from all over Europe, and not only Europe, who follow eligible studies for the valorization of a territory. It goes without saying that this produces value, but at the same time creates a cultural export at international level (the meta system which was mentioned in the theoretical part of this paper). These activities have a natural outcome that is the construction of a professionality based on culture, producing and disseminating culture.

Conclusions

The real economic, social or cultural impact of cultural routes on the territories needs further analysis and specific research. In fact, there seems to be no univocal metodological direction in this specifical field of study at the moment. The most significant difficulty is to collect data and to quantify both the number of users of the different paths and the cultural/accommodation facilities along the itineraries.
Empirical research is a way to answer a number of unresolved questions, probably just because of the multi-disciplinary and multi-dimensionality of the cultural itinerary itself. The Hannibal Pathway can be considered a clear example of the power of itineraries as factors that can push territorial development related to intangible heritage. From here we can certainly start to better understand the dynamics connected to the itineraries. Rather than a conclusion, this seems to be the observation of a work in progress that is waiting to grow and to give the results promised by a strong and structured approach.Nothing remains of the Trasimeno battle except memories of a great epic that marked the whole history. But Hannibal represents the fusion of the Mediterranean population and everyone is part of his force. We have to suggest again that force in order to find ourselves and meet in the ideal of cultural exchange, which was practiced by the Phoenicians more than 2000 years ago, and from which we can start a process of re-territorialization of the Mediterranean areas.

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