Paideia approach for heritage management.
The tourist enhancement of archaeological heritage
on behalf of local communities.

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Abstract: The archaeological heritage and the knowledge produced through its study may be a key component in the local communities' development process and intercultural dialogue. PAIDEIA approach for heritage management, inspired by the Socratic idea of παιδεία, represents the theoretical contribution of our research: we believe this idea should be applied in the management of heritage as a new approach to development. This proposal falls within the current debate on the need for new paradigms of development: the socio-economic global imbalances show that the paradigms adopted to date have been inadequate. This article presents the work leading to PAIDEIA APPROACH, illustrating the revised concept of alliance between archaeology, tourism, development.

Key-words: Archaeology; Heritage; Tourism; Sustainability; Paideia Approach.

Enfoque Paideia para la gestión del patrimonio. El potenciamiento turístico del patrimonio arqueológico en representación de las comunidades locales

Resumen: El patrimonio arqueológico y el conocimiento producido a través de su estudio puede ser un componente clave en el proceso de desarrollo para las comunidades y el dialogo intercultural. El MÉTODO PAIDEIA para la gestión del patrimonio, inspirado por la idea socrática de παιδεία, representa la contribución teórica de la nuestra investigación: creemos que esta idea debe ser aplicada en la gestión del patrimonio como nuevo enfoque de desarrollo. Esta propuesta se inscribe en el debate actual sobre la necesidad de nuevos paradigmas de desarrollo: los desequilibrios socioeconómicos mundiales muestran que los paradigmas adoptados hasta la fecha han sido inadecuados. Este artículo presenta el trabajo que condujo al MÉTODO PAIDEIA, ilustrando el concepto revisado de alianza entre arqueología, turismo, desarrollo.

Palabras clave: Arqueología; Patrimonio; Turismo; Sostenibilidad; Método Paideia.

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Preface

Tourism, culture and sustainable development. UNESCO dedicated an entire publication to this topic (UNESCO, 2006) highlighting issues like *Culture, heritage and diversity as tourism resource* and *Tourism as a vehicle for intercultural dialogue and cross-cultural understanding*. Moreover, the United Nations World Tourism Organization (UNWTO) recognizes the importance of tourism and culture as a vehicle to solve some of the most tragic socioeconomics problem worldwide, and claim the need of a commitment by both tourism and cultural managers to achieve the *United Nations Millenium Development Goals* (UNWTO, 2010).

Following this line of thinking, the present article supports the idea that the archaeological heritage and knowledge produced through its study may be a key component in the process of socio-cultural and economic development for communities, representing also the starting point for intercultural and inter-religious peaceful relationships. This concept, which we call *Paideia Approach*, is a paradigm to the heritage management as a vehicle for social and economic development. It is indeed inspired by the Socratic idea of παιδεία, whereby a Human Being become free – and ready to meet and *understand* "the other"- only through knowledge of himself: we strongly believe this idea is more than a philosophical aspiration, and could be actually achieved by applying it as a policy of management of cultural heritage as a new focus of development.

This proposal falls within the current debate about the need for new paradigms of development: the present and the global socioeconomic imbalances have shown that the paradigms adopted so far have been inadequate. The specific objective of this paper is to present the work begun in 2006 which led to the development of *Paideia Approach* and, from this perspective, illustrate specifically the concept of a revisited alliance between archaeology and tourism on behalf of local communities.

Introduction

Even if the word *tourism* is relatively new, the act of moving to more or less distant regions is something that belongs to mankind. Maybe ancient Greeks and Romans they were the first to experience a kind of "tourism" pretty similar to modern tourism. The first stimulated significant flows of people through their Olympic Games – during which even the armed conflicts between different city-states were temporarily suspended (Swaddling, 2000) – or, generally, through the realization of the *Panhellenic Games*. The latter promoted a set of practices that today we tend to label as "touristic": the use of "second home" (*villae*) by the wealthy class to escape the summer heat (eg, under the Empire had a concentration of Imperial villas near the Bay of Naples) and even more with their trips in Greece, the land of ancient philosophers, considered an educational rite of passage for upper-class youngsters.

The name has changed over the years – pilgrimage, Grand Tour, etc. – until we arrive to the term of *Tourism* and *Tourist*. The latter was used for the first time in an article titled Pennant's Tour in Scotland in 1769, by Griffiths and Griffiths (1772) published in a XVIII century journal printed in London. Still, the motivation underlying for this "first documented tourist" was travelling and knowledge.

On the contrary, the latest International Recommendations for Tourism Statistic focus on the term *travel* (and *travellers*) more than *tourism*: *Travel refers to the activity of travellers* and *a traveller is someone who moves between different geographic locations for any purpose and duration* (UN and UNWTO, 2010); always according with this document, *a visitor is a traveller taking a trip to a main destination outside his/her usual environment, for less than a year, for many purpose other to be employed by a resident entity in the country or place visited (...)* and a visitor can be classified as tourist or excursionist. Tourism is therefore a subset of travel and visitors are subset of travellers (UN and UNWTO, 2010).

Up to the present days, tourism became a huge social, economic and cultural worldwide phenomenon. The "right to tourism" (UNWTO, 1999) is considered an important aspect of modern life for each one of us. However, such great trend has a large number of impacts, both positive and negative, and this is why tourism activities are constantly monitored – locally, nationally and internationally – in order to maximize positive impacts and reduce negative ones, and promote good practices.

1. Heritage and Tourism: the story of an ancient alliance

The valorisation of archaeological heritage as a key resource for the socio-cultural and economic development implies the creation of the

alliance between tourism and archaeology. In our first approach to this topic (Carbone, 2006) we verified that there was an ancestral alliance between cultural heritage and tourism, based on the traditional motivation of travel: knowledge and self-knowledge. He also relates the existence of theories arguing that the root of the word tourism did not originate in the word "Tour", but in Hebrew "Tur", which we already find in the Bible to mean journey of self-knowledge. Consequently, if we agree with Peralta da Silva (2000) who claims that "the material and immaterial traces of the past (...) of a particular geographical and cultural area has the capacity to symbolically represent an identity," then we can certainly say that the cultural (and archaeological) heritage is among the oldest motivations for a trip.

Thus, the activity of moving long distances originally concerns not only with the human need for leisure – claimed in the post-industrial society – but especially with the human need to "know". This is the epiphany of the activity that will later be named Tourism. We situate (Carbone, 2011b) the turning point of the meaning of this activity in the deep social changes that have unfolded since the beginning of the twentieth century and especially since 1950. The first enterprise exclusively dedicated to travels, the Cox&Kings, founded in 1758; the UK Industrial Revolution; Thomas Cook's first "package" (1841) and the Portuguese Abreu family, in 1840; since this time, the activity of travelling was taking on new meanings, especially socio-economic, leading to mass tourism. From both tourist demand and supply, the definition of "leisure" was, thus, distorted, too frequently found as a synonym for inactivity (Carbone, 2011b).

The motivational component of knowledge and self-knowledge, based on the valuation of tangible and intangible cultural heritage at the destination, would have to be taken up and promoted, not only for the benefit of the tourist experience, but above all, for a socio-cultural growth of host communities. Tourism activity, in turn, benefits from the enhancement of archaeological and cultural heritage by gaining those features of uniqueness and authenticity, essential to the success of a tourist destination (Yale, 1991). One of the main primary touristic resources of a destination is its archaeological heritage, the remains of what we call material culture, according to authors such as Carandini (1981) and Harris (1979).

Culture and history represent the unique characteristics of a geographic area, and according to McKercher and du Cross (2002), these components are those that most differentiate a tourist destination. The Australian Heritage Commission argues that heritage provides the possibility to "tell stories" about a territory and its people, and indicates the heritage as a key element of a successful tourist destination (AHC, 2004). In summary, the main added value that heritage (particularly archaeological) gives to the tourism is related to its ability to differentiate a destination, conferring authenticity.

2. Heritage, tourism and development

The relationship between tourism, heritage and development is a fertile field for study. A large literature about this subject is easily found. The debate about the sustainability of tourism stepped in parallel with the debate on sustainable development: as well as in the case of sustainable development, the main focus was on environmental impacts. Several supranational documents and recommendations was produced: Agenda 21 for travel and tourism Industry, by WTTC et al. (1997) was a milestone in this debate. Inskeep (1991) recognized positive impacts of tourist activities on a destination (conservation of important natural areas, archaeological and historic sites; improvement of environmental quality improvement of infrastructure, increasing environmental awareness, etc.) as well as negative impacts (water, air, noise and visual pollution; ecological disruption; land use problems; risks for archaeological sites, etc.).

An approach more focused on social implications of tourist activities and their relationship with heritage, thus, with population, is emerging with increasing force, even if, sometimes, the issue remains implicit. In 1964, the "Venice Charter for the Conservation and Restoration of Monuments Sites" (ICOMOS, 1964) claims (art. 5) that "the conservation of monuments is always facilitated by making use of them for some socially useful purpose". Later, in 1990, the "Charter for the protection and management of the archaeological heritage" defended that "the presentation of the archaeological heritage to the general public in an essential method to promoting understanding of the origins and development of modern societies" (ICOMOS, 1990).

Finally, in 1999, it was officially defended a "dynamic interaction between tourism and cultural heritage" (ICOMOS, 1999).

The social impact of the alliance between tourism and cultural heritage was highlighted by great political leaders like John F. Kennedy,

that in 1963 claimed: "Travel has become one of the great forces for peace and understanding in our time. As people move throughout the World and learn to know each other, to understand each other's customs and to appreciate the qualities of individuals of each nation, we are building a level of international understanding which can sharply improve the atmosphere for world peace". Still, Ronald Reagan in 1985 declared: "The promotion of travel for pleasure between countries contributes not only to economic growth but to interchange between citizens which helps to achieve understanding and cooperation". Finally, even the Mahatma Gandhi defended: "I have watched the cultures of all lands blow around my house and other winds have blown the seeds of peace, for travel is the language of peace".

All these aspirations are institutionalized by UNWTO Manila Declaration on World Tourism and, later, by the first World Conference "Tourism, A Vital Force For Peace" in the year 1988. The main purpose of the conference was debate how the tourism could better contribute for world peace (D'amore, 1988). Again in 1997, UNWTO reaffirmed the importance of social impact of tourism (WTTC et al., 1997). As the Earth Summit and Agenda 21 inspired the tourist sector in the '90, in the same way the United Nations Millennium Development Goals are having the same effects, more recently: UNWTO defends that tourism has an important role to achieve the Millennium Development Goals (UNWTO, 2010).

Academics and scientific research they are also focusing these issues, creating new perspectives in the field of Cultural Tourism Research (Richards and Munsters, 2010) or wondering about the compatibility between sustainability and competitiveness in destinations (Gomes de Moraes, 2006). In paradigmatic terms, we already defended (Carbone, 2011a) the need to move from 3-S' Tourism to 3-L' Tourism: Leisure, Landscape and Learning! The latter concept introduces our idea of PAIDEIA APPROACH to heritage management, a conceptual adaptation of Socratic philosophy to the contemporary issue of culture, tourism and sustainability. According on this multistage approach to heritage management, in a context of territorial planning, the first step for the heritage enhancement is all about "communicating heritage" to local population, in order to reinforce self-esteem and identity. Later, in a second stage, the aim is promoting the interchange and the intercultural understanding through tourism. This holistic paradigm aim to optimize the positive social impact of tourism activity and minimize risks mentioned by Swarbrooke (2000) such as demonstration effect and the relative deprivation effect on hosting population.

3. Theoretical Contribution of the study

After a deep analyses of national and supranational recommendations about cultural heritage and archaeological heritage management; after a careful review of the existing literature; after a deep reflection on the potential link between cultural and particularly archaeological heritage management and the development process, from a social point of view; finally, we have developed a own idea about the cultural heritage and its value; the value of archaeological knowledge and ability to communicate it; the role of the heritage in the process of cultural, social and economic development of communities; so, its mode management: its relationship with the tourist activity as a cultural exchange, even before that as economic source of recipe.
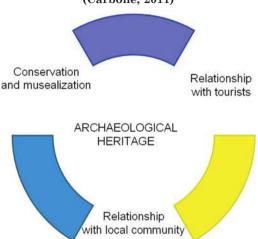
This idea has become a paradigm, which is proposed as our theoretical contribution and is based on a number of preliminary considerations. We finally elaborate a the hypothesis was finally confirmed and we can surely affirm that exists the need for new management paradigms for the archaeological and cultural heritage.

3.1 Preliminary Considerations

The management of an archaeological site should be based on the articulation of three main aspects, considered as key factors: conservation, relationship with the local population and tourism development (Figure 1). The aim is to promote a cultural tourism with new sociocultural ambitions that encourages visitors to enhance the cultural dimension of their trips and, at the same time, stimulate the interest of local communities in their own cultural heritage.

On the other hand, with regard to communities, will be maximized and optimized the effort made in the archaeological research through its tourist value, explored, first of all, on behalf of local populations. Main objective is to provide a cultural contribution in the process of sustainable and a balanced growth of the local community.

Conceptually, the importance of this component in the context of a balanced development calls for the necessity of a review of the sustainability paradigm: cultural values and its enhancement would have to be considered more

Fig. 1: Aspects considered as key factors in archaeological heritage management (Carbone, 2011)

and sectors. The ultimate goal is to ensure optimization of cultural resources and knowledge in support of social and cultural development of the resident population, and ensure the highest quality in the experience offered to visitors.

With regard to contact between visitors and technicians, we defend the idea of an "Archaeology enhancement" to complement and complete the mere "archaeological heritage enhancement". It would be require the revision of protocol for the preparation of archaeological investigations by entering the component of tourist promotion of the archaeological sites both during and after the research activity. The organization of site visits and the contact between visitors and archaeologists, would not have to be a mere fortuitous event, but should be adopted as a practice of disseminating of the knowledge produced within local communities and as structural component of archaeological tourism supply.

Also in relation to Branding Management, the strategic alliance between tourism and archaeological heritage provides valuable opportunities for both parties: the local community and tourists – fostering the curiosity of local communities to archaeological knowledge on the one hand, and the other contributing effectively for the strategic development of tourism. With regard to the latter, this practice represents an alternative to the products of "Sun and Sea," in planning and tourism development: the cultural resources mark the destination by conferring unicity and authenticity, contributing positively within the positioning, the diversification and the competitiveness.

strongly, by representing the fourth pillar of sustainability, cultural sustainability, in addition to economic, social and environmental.

This cultural component and the practice of tourist enhancement of archaeological heritage could be the basis of several project for sociocultural dynamics such as mobility projects; cultural exchanges; the creation of domestic and international networks driven by heritage technicians and managers in partnership with groups of citizens, universities, nongovernmental and non-profit associations; both formal and informal education projects.

The tourist infrastructure created with the purpose of providing archaeological interpretation and to communicate its cultural messages to visitors, should have the local community as a privileged user. The tourist facilities would have to contribute to the social and cultural development of communities as cultural facilities, to disseminate archaeological knowledge for both tourists and residents. Such heritage management and enhancement should be planned and the range of tourist activities should be planned in a public private partnership in order to promote direct exchanges between locals and tourists.

This approach requires a new role of heritage professionals in the process of "heritage tourism development" as well as the creation of new tools for the management of tourist flows and the creation of a brand where the cultural aspect is predominant. The quality of the archaeological and cultural tourism development requires high-efficiency partnerships between organizations

3.2 *Paideia*. Historical background

Defining the term *paideia* and the concept behind it is an arduous task. Jaeger (1936), one of the major classicists of the 20th century, produced a profound and complete (perhaps the most profound and complete) study on this topic. Since self-government was important to the Greeks (Sowerby, 1995), the purpose of the *paideia* – combined with ethos (habits) – was making a man good and capable as a citizen or a king.

Initially, the word παιδεία, *paideia* (*paidos*, child) meant simply "education of children". But, as we shall see, this primitive meaning is far from the high sense which later acquired. The fundamental aim of education was, initially, the aristocratic formation of the man as "Kalos Agathos" ("beautiful and good"), but since the fifth century BC, ancient Greek society required something more than this kind of education: in addition to form the *man*, education

must form the *citizen*, too. The old education, based on gymnastics, music and grammar was no longer enough. Historically, the fifth and the fourth century represented the classical age of the *paideia*, and it was no coincidence that this peak coincided with a so problematic period: the moral and spiritual bankruptcy of the brilliant V century allowed the Greeks to capture the essence of their education and culture (Jaeger, 1995).

It is then that the *paideia* was established as educational ideal of classical Greece, representing the task of building the man as *man* and *citizen*. As Polacco (2001) affirms, "the free man: free to fully affirm himself on the basis of his cultural heritage, without renouncing to compete and loyally collaborate with others". Plato defines *paideia* by affirming "(...) the essence of all true education, or *paideia*, is what gives men the desire and enthusiasm to become a perfect citizen; teaches him to order and obey, and transmits justice as the foundation" (Jaeger, 1995).

Paideia was not about learning a trade or an art, but was about training for liberty and nobility: in a way, *Paideia* is the cultural heritage that is continued through the generations (Jaeger, 1995).

In literature, some definitions perfectly and brilliantly describe the depth of the concept: "you cannot avoid the use of modern expressions such as civilization, culture, tradition, literature or education, but none of them coincides with what the Greeks meant by *paideia*. Each of these terms only constitutes an aspect of that overall concept, and to cover the whole field of the Greek concept, we would have to employ them all at once (Jaeger, 1995).

This author states that this issue is, indeed, difficult to define and, like other large-scale concepts, such as philosophy or culture, it is difficult to be completely closed in an abstract formula. The ideals of *paideia*, molded in the classical period, played an important role in the subsequent evolution and expansion of the Greco-Roman civilization (Jaeger, 1995).

Philosophically, the doctrine which seems to have been ground of Socrates' actual beliefs is expressed in the proposition of "virtue (*arete*, excellence) is knowledge" (Sowerby, 1995). The wise man who knows what is good and what conduce to human happiness will do what is good and conduces to true human well-being: it is possible to learn what conduce to true human good and happiness, and, once learnt, the knowledge will be irresistible. His ethical concern did not lead Socrates to prescribe rules of good conduct, but was directed towards the increase of self-awareness (ancient Greek aphorism γνῶθι σεαυτόν, Know thyself) as a prerequisite to the health and well-being of the psyche (Sowerby, 1995).

Furthermore, by considering the dialogue as the primitive form of philosophical thinking and the only way for mutual understanding among individuals, and considering this as a practical objective pursued by Socrates (Jaeger, 1995), we can finally conclude that the educational process of *paideia* could be resumed in two conceptual phases: firstly, the formation of the free-man through the knowledge of himself, his culture; secondly, and consequently, the preparation and the peaceful encounter with the others.

Today, and as basis of the study, the author of the present work revisited this approach and paradigmatically applied to heritage management, firstly spreading the message of cultural heritage through local communities (to educate the self) and, secondly, adopting tourism (the other) as a vehicle for intercultural dialogue and cross-cultural understanding, as it will be clearly explained in the next section.

3.3 Theoretical Contribution: the *Paideia Approach* for Heritage Management

The potential of cultural heritage and, particularly, archaeology as a factor of development, combines with the opportunities offered by the paradigmatic recent changes that relate to tourism, from both the supply and demand side: from "3S" tourism (Sun, Sand and Sea) to a more articulated, complex and mature "3L" tourism: Leisure, Learning and Landscape (Carbone, 2011a). This is fundamental in the general aspiration to redefine the role of the archaeological heritage in the process of local development through its alliance with tourism.

To optimize such an alliance and its impacts we propose an approach to heritage management that meets the necessities of the socio-cultural populations and at the same time represents an added value in the process of tourism development. For this purpose, it could be intresting the adoption of a conceptual approach to heritage management inspired by the Socratic ideal of *Paideia* and summarized by the Greek aphorism "Know thyself" (γνῶθι σεαυτόν). We have called it "*Paideia Approach* to heritage management for tourism and communities development".

Tourism in its widest sense has long mobilised culture as a central means to make sense of "the other" and to make "the other" visible (UNESCO, 2006). Still, often communities only

become aware of particular cultural elements through the interaction with tourists and various tourism operators. In this context, the mobilisation of such elements – or "resources" – may only make sense in relation to the the "touristic other", as a symbolic vehicle to define and distinguish the self from the other, but also as an economic resource to generate income (Picard and Robinson, 2005).

We consider that the philosophical ideal of *Paideia* should paradigmatically be applied to heritage management. In short, as well as Socrates identifies two phases of the growth process of a Man, "the construction of the self" (from the cultural point of view) and the encounter with "the others" (other cultures); in the same way, the heritage management – which has the ethical duty to contribute to the cultural growth of communities – should operationally consist of two phases: a great effort for the cultural and social development of local communities based on cultural and archaeological heritage, emancipating the community through the reinforcement of the cultural roots; and the tourism development of the site as a way of social and economic development, and as a vehicle for intercultural dialogue and cross-cultural understanding (Figure 2).

The sequence of these two phases is not necessarily chronological, but it need absolutely to be conceptual. The investment in the tourist heritage could contribute especially in terms of infrastructure and interpretation frameworks for the *heritage enhancement* for the local communities. *In the other hand*, heritage and tourist stakeholders must be very clearly aware about the social process of heritage enhancement shown by *Paideia Approach*: it's absolutely necessary, as first step, to emancipate, socially and culturally, the local community through the heritage enhancement and its values, also to avoid or reduce undesirable effects of tourism on hosting population, such as *demonstration* and *relative deprivation* effect (Swarbrooke, 2000).

This idea is moreover in accordance with the effort of several supranational entities which are committed to create recommendations for destinations managers and professionals of the tourism sector and heritage management, based on the idea that tourism should represent a vehicle

Fig. 2: *Paideia Approach*. Graphical representation of the concept

of development through its structured alliance with cultural heritage: the aim is to promote a greater understanding and greater cooperation between communities and cultures, in order to contribute for the resolution of more complex humanitarian issues. This is the main significance of documents like Manila Declaration (1980); the code of ethics for tourism (1999) and, more recently, the Tourism and the Millennium Development Goals, by UNWTO (2010), focusing issues like the eradication of extreme poverty, among others.

4. Research Method

We have built up our research methodology, in order to analyse the quality of cultural, namely archaeological heritage management, according to the reflections and conclusions we reached after the literature reviewing and the analysis of supranational guidelines in this area. We proceeded to analyse the local and national policies regarding heritage management. For a primary analysis and empirical data collection we selected, as a case study, the Museum and the Ruins of Conímbriga (Portugal), as the most representative archaeological site open to visitors in Portugal. We present below the methodology and the main findings in this phase of research.

    I. Formulating the hypothesis of the study: optimization of the archaeological heritage tourism development;

   II. Preliminary study of national and supranational guidelines;

III. Case Study (Museum and Conímbriga) by adopting some of the techniques of data collection proposed by Bell (1997) and Wilkinson and Birmingham (2003), as the interview and direct observation, establishing a series of qualitative and quantitative parameters to analyse;

IV. Findings and suggestions.

The *Charter for the Protection and Management of Archaeological Heritage* (ICOMOS, 1990) provided the principal indicators for the analysis:

· Integrated protection policies;
· Legislation and economy;
· Survey;
· Investigation;
· Maintenance and conservation;
· Presentation, information and reconstruction;
· Professional qualification;
· International cooperation.

In addition to these key indicators have been added data concerning:

· Relations (cultural and socio-economic) between the archaeological area and population;
· Levels of integration, horizontal and vertical, in the process of management and recovery;
· Involvement of the archaeologists and technicians in the process of tourism development;
· Level of implementation of principles of sustainability;
· Cultural marketing strategy adopted to promote cultural tourism in the archaeological area and to involve the local population.
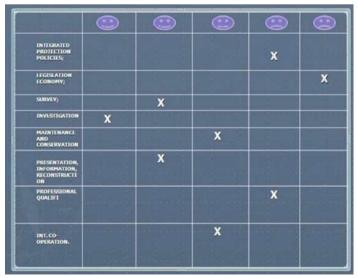
Finally, statistical data were provided by the Portuguese Institute of Museums, the current Institute of Museum and Conservation (ICM.IP), which compiles the statistical information based on Decree n º 9104/2004 (2nd Series) of the Ministry of Culture. The analysis of collected data allowed highlighting the strengths and weaknesses in the management of the archaeological area of Conímbriga, focusing on its capacity in tourism development and local community involvement.

5. Findings

The archaeological area of Conímbriga is a place of strong historical and archaeological value. Many projects have been implemented for promotion of cultural heritage, with plenty activities offered by the museum to its visitors to maximize the quality of experience. A large affluence of public has been registered. Particularly, the analysis has focused more closely at the quality management and enhancement of archaeological heritage, providing a clear picture of the current situation in accordance with the parameters adopted (read above). The results, adapted to Likert scale, are presented in Table 1.

The analysis revealed the existence of high levels skills among the staff operating in the archaeological area of Conimbriga. There was in the past and continues to have multiple attempts to make the archaeological heritage of Conímbriga a dynamic element to the socio cultural and economic development of the destination. There was also the implementation of innovative projects to archaeological interpretation for visitors. There are, however, some limitations to the efficiency of management, particularly in relation to the lack of autonomy and self-financing possibility of local managers

Table 1: Main findings, adapted to the Likert scale.

	😊	😊	😐	🙁	🙁
INTEGRATED PROTECTION POLICIES;				X	
LEGISLATION ECONOMY;					X
SURVEY;		X			
INVESTIGATION	X				
MAINTENANCE AND CONSERVATION			X		
PRESENTATION, INFORMATION, RECONSTRUCTION		X			
PROFESSIONAL QUALIFI				X	
INT. CO-OPERATION.			X		

in relation to the central institute for heritage management. Indeed the current management model is characterized by several links to no-profit organizations for local development; attempts at cultural promotion in the area; the implementation of several tools (personal and non-personal media) for archaeological interpretation; the requalification and integrated valuation of the archaeological heritage with the surrounding environment, etc.

Yet, this type of positive initiatives lacks of continuity due to the absence of autonomy, above all financial, of local managers. From this point of view, this lack of independence and the need of a decentralization of responsibilities represent the most serious limitation for a quality management.

Suddenly, this finding maybe one of the most important result of the study: in addition to the academic study is even more urgent and necessary a reviewing of the arrangements for tutelage of this area through alternatives more favourable to decentralization of responsibilities and expertise.

Conclusions

The PAIDEIA APPROACH to heritage management – an adaptation of Socratic philosophy to the contemporary issue of culture, tourism and sustainability – defends a multistage approach to heritage management: the first step is all about "communicating heritage" to local population, in order to reinforce self-esteem and identity. Later, in a second stage, the aim is promoting the interchange and the intercultural understanding through tourism. This holistic paradigm aim to optimize the positive social impact of tourism activity and minimize risks mentioned by (Swarbrooke, 2000) such as demonstration effect and the relative deprivation effect on hosting population.

After choosing a case study to provide empirical data on the quality of the management and protection of archaeological areas, we can affirm that exists the need for new management paradigms for the archaeological and cultural heritage. A paradigm of management that must be flexible, guaranteeing that none of the aspects considered as key factors (figure 1) could be neglected. The study highlights the positive skills of local actors involved in the management of the archaeological area and museum Conímbriga. Among others, highlights the ability in networking: the number of projects based on the practice of national

and international networking implemented in Conimbriga, makes this area a model for other archaeological areas.

But the study also demonstrated the existence of a number of limitations. One of the major obstacles to the efficient performance of local managers, appeared to be the lack of autonomy from the financial point of view, which hinders the implementation of innovative projects or even the simple task of developing a cultural agenda and other small-scale projects.

As Table 1 clearly highlights, another weakness is the low level of integration, horizontal and vertical, between public and private sector in the management process, decision making and implementation of new projects. The dissemination of archaeological knowledge, the fruition of areas of archaeological interest by the population aimed at the growth of self-esteem and cultural identity, and promotes the recovery of ancient traditions and consequent revitalization of traditional economies at various levels: the creation of schools traditional arts and crafts, scientific research in the areas of anthropology and ethnography, as well as technology and tourism, economic exploitation of local traditions, development of economic activities and promoting entrepreneurship in the tourism sector.

Finally, the archaeological area we analyzed has a great potential for tourism and social development. However, the lack of continuity in the projects implemented; the lack of adequate and more flexible legislation, which discourage local managers; the absence of the contact between the archaeological area and local population, as well as a concrete contribution to the cultural and economic growth; the inconstancy of the quality level of tourist services; the lack of a structured and integrated policy at different levels of government and the lack of a clear vision about the role of the archaeological heritage within the local socio-economic development; all the above reasons reduce the management of the archaeological area in little more than a mere activity of maintenance conservation of archaeological evidence, despite the presence of highly qualified staff. If we consider that the archaeological area of Conimbriga is historically one of the most important of the country, we could argue that this area is somehow representative of the quality of the management of archaeological heritage.

However, we can consider this situation – not particularly favourable – as an opportunity to reconsider, in a concerted and constructive way, the modality of management of the archaeolo-

gical and cultural heritage, reviewing the paradigms that guide its enhancement for the benefit of society.

The current global socio-economic situation suggests the urgent need to adopt new development paradigms: the focus on strategic approaches that are based on more solid cultural foundation; the promotion of self-knowledge by communities; a more stable socio-economic stability between regions, implies that the cultural heritage has a more decisive role in the process of sustainable development. Surely, the *Paideia approach*, of which we present in this article some aspects related to heritage tourism development on behalf of communities, aims to be a strategic approach to address the new challenges of development. The secondary analysis of data has been particularly satisfying. The main limitation of the study presented in this paper refers to the primary analysis conducted in 2006: the small number of interviews degrades the external validity of the empirical study.

Future works

The study presented is the result of a work undertaken in order to achieve the degree of Master of Science (MSc) in Tourism. These findings led to the Theoretical Contribution of PAIDEIA APPROACH, on which is currently based a PhD. Research. The latter has two main general objectives: firstly, to emphasize the association between tourism and cultural (namely archaeological) heritage, in the light of the paradigm of PAIDEIA APPROACH to heritage management, making it stand out the potentials in terms of socio-cultural impacts, as well as economic. The research is focused on management practices, so that the second element highlighted is the importance of the Culture of Quality within the heritage management practices: in other hands, it is investigated the perceptions of administrators and managers regarding the implementation of quality systems, in order to establish their degree of awareness about quality management, and the need to implement these systems to a significant improvement of management practices and promotion of heritage tourism.

Among the specific objectives of the work there is to analyse specific cases (museums and archaeological sites in Italy, Spain and Portugal) to collect empirical evidence on actual practices and policies of cultural heritage management from two perspectives: the positive cultural and social impact created by policies implemented, according to the paradigm proposed as theoretical contribution; and the way how quality management systems are perceived by the managers. Finally, quality management and socio-cultural impacts, particularly the use of tourism as vehicle of intercultural dialogue and cross-cultural understanding, will be bridged.

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