

# The Paths of History for Multicultural Tourism: a Smart Real World in the Metropolitan City of Cagliari (Italy)

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## 1 ABSTRACT

Recently, the ways of visiting and enjoying the city have changed substantially, as well as the interest in places which are less visited in the classic points of interest - POIs (Matoga et al., 2018). This brings to light new forms of a multicultural tourism, which however activate fruition processes not yet planned and managed within the classic rules of sustainable development, resilience and the protection of cultural and historical authenticity of places. For these reasons, the main objective of this article is to focus on cultural integration in the Metropolitan City of Cagliari, constituted by 17 Municipalities in the South of Sardinia (Italy), in order to provide smart tourism solutions in a real context. The territory of the Metropolitan City of Cagliari is characterised by different types of undervalued or little known POIs (nuraghes, churches, historic centres, religious manifestations, religious festivals, and manifestations of identitarian tradition), which, however, are part of a heritage of absolute value that cannot be compared. Therefore, the working hypothesis is to redefine the concept of cultural good in its tangible or intangible form, in order to constitute a system with other POIs located in the metropolitan context. In relation to these assumptions, the paper wants to propose an integrated model of singular POIs and habitats, after describing the historical and cultural peculiarities of the Metropolitan City of Cagliari.

Keywords: cultural heritage, tourism, Cagliari, multicultural heritage, smart real world

## 2 INTRODUCTION

Nowadays, the possibility to know places in advance through the latest generation of devices led to the creation of "customisable" tourist routes, different from the canonical ones that exclusively identify the most known POIs (Giglio et al., 2019). The large numbers of contemporary cultural and multicultural heritage impose a reflection on the tourist offer, in which the chosen paths identify POIs coming from an emotional "map".

These new visiting ways represent the emotional and rediscovery components of the territory that goes beyond classical monumental architecture and its advertised events, in which the emotions evoked by the places make the journey a real opportunity for personal growth.

These places can affect tourist flows if they are included in documented programmes able to see not only the landscape and the settlement of the visited area, but also the specific details of the individual assets with cultural and historical authenticity, such as the images, the music, the flavours, the aromas, the stories, the religions, the most evocative objects and imaginaries: those elements that refer to places far from everyday life and that prefigure scenarios able to offer settings to our desires to escape (Berrino, 2011).

This imaginary, linked to the system of tangible and intangible goods, expresses therefore an environmental, architectural and historical artistic and archaeological evidence to be catalogued, protected and valued in order to propose them as the only common good with more cultural values.

Global organisations—the International Council on Monuments and Sites (ICOMOS), the United Nations Educational, Scientific and Cultural Organization (UNESCO), and the World Tourism Organisation (WTO)—have always shown great interest in the evaluation of cultural tourism development and, over time, have been able to respond to new tourist demands, through more active and engaging communication strategies to disseminate and better understand cultural heritage. In Italy, the presumed incompatibility between economic development and protection of the environment and cultural heritage was resolved in 2004 with the legislative decree n. 42 "Code of Cultural Heritage and the Environment", also known as "Urbani Code", which provides for the compatibility of uses (see the following paragraph). This was achieved not only through the passage from goods of the municipality (or of the protection body) to consumer goods, but also through the strong demand for the valorisation, even economic, of these goods.

Therefore, place-based policies would be needed to define a network model for the achievement of adequate quality standards. In fact, a reticular strategy would be able to connect the system of resources with the multiple correlations of history, nature, society and economy, by empowering public subjects starting from the local dimensions. This approach may be able to defeat globalisation - that is increasingly decontextualised and oriented towards underestimating and neglecting local resources - not only to enhance the emotional aspect of the visit from a tourism point of view, but also to favour the development of the weakest geographical and structural realities.

Starting from these assumptions, this article intends to correlate the multicultural heritage with tourism (in the Sardinian context [Italy], particularly in the metropolitan city of Cagliari). Subsequently, the attention is focused on the construction of an alternative model of approach and tourism development to meet a culturally mixed demand by networking the different types of undervalued or little known cultural goods in the territory under study (such as nuraghes, churches, historic centres, religious manifestations, religious festivals, and manifestations of identitarian tradition). In fact, all these multicultural goods are part of a heritage of absolute value that cannot be compared (Mistretta, 2012a).

### **3 THE MULTICULTURAL HERITAGE IN ITALY AND ITS INTERRELECTIONS WITH TOURISM**

From a legal point of view, in Italy significant changes have been made to the laws on cultural heritage concerning both the conservation profiles and the aspects of organisation and management of cultural heritage sites.

The primordial forms of conservation—and the only rules of reference until the enactment (1) of Legislative Decree no. 1150/1942, known as “fundamental town planning law”, and (2) of Legislative Decree no. 409/1999 concerning “what is of historic and artistic interest”—are represented by the Legislative Decree 1089/1939, known as the “Bottai Law”, which regulates the preservation of historical artistic interests, and by the Legislative Decree 1497/1939, “conservation of the panoramic and natural beauty”, that introduces an organic regulation of landscape conservation.

Subsequently, the European Landscape Convention (adopted in Florence on 20 October 2000 and effective from 1 March 2004) ensured the protection, management and transformation of all the natural urban and rural landscapes both degraded and of high quality, offering an important contribution in supporting European cooperation on the question of landscaping. In January 2004, the Legislative Decree no. 42/2004 passed, creating the Code of Cultural Heritage and the Environment (known as Urban Code), in which the content of urban planning at a national level was redefined, setting specific environmental quality objectives for each territory according to recognised value levels (Garau and Pavan, 2010).

The cultural and historical heritage, after the Urban Code, has therefore acquired a special dimension in the landscape discipline and, vice versa, the landscape has become an effective “historical and cultural good” and, by its nature, an unreproducible resource (Gabbani, 2017). Cultural resources become cultural heritage that remains in time, only through a creative project that does not necessarily have to affect all cultural goods. Namely, all goods must be protected but not everyone can fit in the strategies to be implemented within the planning choices.

Based on the above, it becomes a priority to activate ways of strong involvement of the social partners and of all cultural operators to foster a serious comparison of the needs region by region without neglecting the role of individuals for the interventions (Landorf, 2019). According to this approach, conservation and enhancement actions are aimed at increasing culture and heritage and therefore they must presuppose more job opportunities, technological growth, increased attractiveness, improving, in a nutshell, the quality of life (Oliviera, et al., 2018).

An in-depth reflection should be conducted on conservation strategies, starting from the awareness that museology cannot have as its unique purpose the preservation of cultural elements, the protection of biological species, the safeguarding of forms of identity. Although Italy has a solid museological tradition, cultural heritage with place-based value in its meaning as an element of collective values cannot be governed only in a visual and “expository” manner, but must be more effectively introduced in the field of government policies of the territory, assuming social, economic and employment duties.

Therefore, a first objective of place-based policies is to identify the ways in which to select and order the territorial heritage, through an accurate activity of cultural, social, economic and management sustainability to address the choices and priorities of conservation and positive effects on communities. However, this is not enough to guarantee a future for multicultural goods if the issue of planning the cultural heritage is seen as a sectoral issue. On the contrary, it must be addressed as a relational problem, both in terms of contextuality between the single elements that characterise the territorial identity, and at the level of relations between the cultural goods as a whole and the fabric of places to extract opportunities for self-sustainable development. This means reasoning in smart terms, inserting the real context into its ideal dimension (and therefore in its smart one), by trying to predispose the context into a different configuration of the relationships between natural systems, socio-cultural systems, economic systems and complex urban systems.

On this topic, the literature is full of concrete references (McKercher, et al., 2002; Lowenthal, 2005; Vecco, 2010; Tengberg et al., 2012; Ciccinielli, et al., 2018) that consider the territory as a union of plots between nature and history. In this territory value and legitimacy are found in the ability not only to offer opportunities to start new economic activities, but also to produce the same enhancement of the territory, not consuming it, but contributing to the evolution of local societies as a long and mid-term political horizon of planning based on the diversification of contexts.

The conclusion of what is explained in this paragraph leads to the search for modalities, tools and policies through which cultural heritage, as a matrix of territorial identity, can become a tool for local self-sustainable development that finds immediate feedback in itinerant, DIY, and organised tourism.

To achieve these objectives above all for tourism purposes, some political accountability actions are required to make the tourist planning, training and education tools compatible to appreciate the place-based context.

Urban and spatial planning also includes a "planning of cultural complexity", renewing its features so that tourists are able to evaluate the differences in the visited areas, and can admit that each specific context is a multiple universe, in which the level of unity can coexist with the multiplicity of characterising factors.

#### **4 THE REGION OF SARDINIA IN ITALY: REGIONAL POLICIES AND GUIDELINES**

At first sight Sardinia does not have a cultural heritage of "great effect" compared to other Italian regions. However, through a more careful reading of the classified resources, Sardinia stands out in the competitiveness both for the plurality of the types of goods, but also for the expression of synthesis that derive from the different territorial contexts (Figure 1).

It may seem difficult to relate a painting with a landscape, an archaeological preciousness with the components of the territory, however this "forcing" interpretation can, (we should say must) give the best future, as suggested by the strategic objectives, underlined in the Regional Plan Development (PRS) and described below in its most appropriate points to the topic discussed in this article.

The pre-established objectives consist first of all in safeguarding and accompanying the growth of the system of cultural values that characterises Sardinian people, and in the background which focuses on the protection and enhancement of material and immaterial (archaeological, historical-artistic, ethno demo anthropological) heritage and on the promotion of contemporary cultural and artistic production. It is specified how in this context the Sardinian Region has the task of exercising the general planning functions of the regional cultural system, enhancing the role and initiatives of local authorities, functional autonomies and private subjects, implementing the principle of vertical and horizontal subsidiarity. Thereby, the Provinces and the Municipalities, in compliance with the general guidelines established by the Sardinian Region, will exclusively exercise the planning and management functions on the territory of the cultural offer, within the sphere of the competences attributed to them.

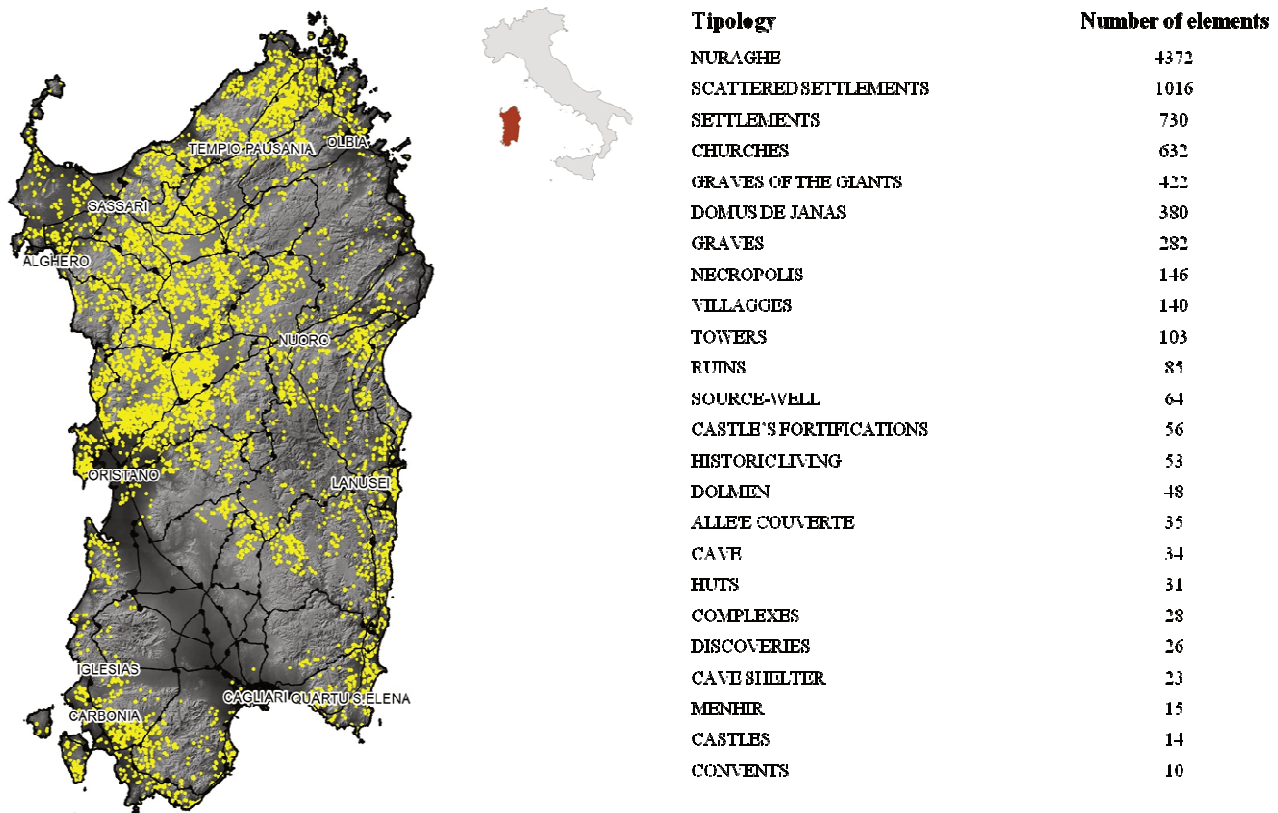


Fig. 1: Cultural goods in Sardinian Region: in total 8,806 Cultural POIs are collected (Source: Melis G. et al., 2018, p. 679)

In addition, it is important to underline that Sardinia introduced in its Regional Landscape Plan the concept of "identitarian good", meaning the categories of properties, areas and/or immaterial values, which allow the recognition of the sense of belonging of the local communities to the specificity of Sardinian culture.

The purpose of this work is to redefine the concept of cultural heritage in its tangible or intangible form to make a system with other goods located nearby that express architectural, historical, artistic and archaeological testimonies to be catalogued, protected and valued in order to propose them as unique common good with more cultural values. Among these, Sardinia, despite its small geographical size, is included in the UNESCO list for four goods. The first two, which are part of tangible (material) goods, are "Su Nuraxi" of Barumini and the historical and environmental Geominerary Park. The other two, inserted among the intangible goods, are: the "Candelieri" of Sassari and the "Tenores" songs a of Barbagia region. These are very different goods, which however express a common matrix: the territory of Sardinia with its people, with its manifestations of work, with its celebrations, which history has given us and that in the future we must keep alive. In fact, as an expression of emerging territorial and anthropological values no longer reproducible, they maintain a high added value not only as cultural goods, but also, more generally, because they are common and public goods.

Therefore, local policies are needed to define a network model for the achievement of adequate quality standards. In fact, a reticular strategy, which makes public actors responsible, starting from the local dimensions of identity, would be able to connect the system of resources with the multiple paths of history, nature, society and economy.

The construction of a system of relationships and enhancement of network nodes (cultural assets) therefore appears to be indifferent to identify new organisational forms that can act as a point of connection for all the responsible parties.

Therefore, an organic territorial action and a new conception for the safeguarding and conservation of cultural heritage in Sardinia appears necessary through a model of integrated tourism capable of enhancing the exceptional nature of the island's context rich in a thousand-year history. If a society is, as Braudel suggests, a space, a cultural area, a set of characteristics and cultural phenomena, Sardinia, emblematically becomes a model. This theme (which does not end here) opens to the reasoning on other considerations

regarding the belonging that the island's populations still maintain in spite of the changes due to the invasive processes and the demographic contraction of the last decades.

The differences between the current (modern) cultures and the traditional (past) ones are evident considering the anthropised landscapes for different aspects: the urban and industrial settlement, the functionalities of the roads, maritime and network infrastructures, the genetic diversification of the inhabitants, due to the presence of women in different roles in society. They are all positive factors of development that highlight the evolutionary events governed over time.

Before suggesting some guidelines, it is necessary to keep in mind the incompatibility between economic development and conservation of the environment and cultural heritage. Currently, thanks to the Urbani Code, it is resolved with the passage from goods (belonging to the Municipalities or to the competent authorities) to fruition goods with strong demand for the valorisation, even economic, of the same goods.

Therefore, the authors want to propose another model of perception and development, not monothematic, to satisfy a culturally mixed question in order to recover even the physical presences of goods not taken into consideration up to now. In fact, the nuraghe, the archaeological excavations, the Romanesque architecture, the pre-existing mining, the wetlands with sedentary avifauna are the "ingredients" that are part of a heritage of absolute value that cannot be compared to keep alive the interest of the daily tourist. But it is important to add, for the cultural and identity value, other intangible "ingredients" that contribute to giving vitality to places of recognised interest.

To this end, it is necessary to take into account some methods and substance recommendations:

(1) The urban and territorial policies must aim to identify the methods by which to select and order the classified heritage through a careful activity of cultural, social, economic and management sustainability in order to determine the choices and define the priorities of conservation and positive impact on communities. Therefore, the planning of heritage should not be read as a sectoral issue, but as a tool of contextual interaction between the elements that read the cultural goods as a whole together with the historical fabric of the places.

(2) Local development requires the assessment of the relationship between spatial planning and "cultural complexity" planning to be self-sustainable as a growth factor. In fact, the research process with applications is crucial to renew the tools according to the differences in the areas, making sure that the peculiar factors of each individual good is integrated with the factors of other goods, in order to justify a proposal articulated but of identitarian synthesis. The construction of a system of relations, through the "enhancement of network nodes", is indispensable to identify new organisational forms that can act as a link between all the subjects of public responsibility and facilitate collaboration between different territorial realities.

(3) A model and a reticular strategy make possible to connect the system of local resources with the multiple paths of history, of environment, of society and of economy. This idea can help to overcome the signs of globalisation that is increasingly decontextualised and oriented towards underestimating local resources, rather than enhancing their importance as development factors, especially in geographically and structurally weak areas such as those of Sardinia.

(4) The aforementioned points can help to define an easy and effective governance formula for both the Metropolitan City of Cagliari and also for the other Municipalities, such as the Unions of Municipalities, taking into account the "openings" of Legislative Decree 18 August 2000, no. 267. Unfortunately this is not an easy path because it requires a particular political disposition at different levels (State, Region and Municipalities) to start a system project.

(5) A monitoring system can evaluate the progress of the policies adopted in order to govern relations with the settlement fabric and the rural territory involved in the necessary synergies.

At this point, the proposal must be supported by a smart organisational support to ensure that the means of transport, access to places to visit, travel times at the beginning and end of the routes, stops for refreshments, and so on fulfil the dual purpose: (1) to fully satisfy the tourist demand and (2) to ensure that the costs of the itinerary are perfectly balanced by the direct benefits and by the economic and occupational induced.

The next paragraph will describe the study of multicultural tourist paths in the area of the Metropolitan City of Cagliari, following the reasoning just discussed.



## 5 THE METROPOLITAN CITY OF CAGLIARI (ITALY) AS A METHODOLOGICAL CASE STUDY

The Metropolitan city of Cagliari in the South of Sardinia (Italy) is constituted by seventeen municipalities—in which the city of Cagliari is the leader—the other municipalities are Assemini, Capoterra, Decimomannu, Elmas, Maracalagonis, Monserrato, Pula, Quartu, Quartucciu, Sarroch, Selargius, Sestu, Settimo, Sinnai, Villa San Pietro, and Uta. They include about 430,700 inhabitants, in an area of 1,250 square kilometres (ISTAT, 2018). The metropolitan city of Cagliari is characterised by a multicultural offer of identity goods, although the entire compendium cannot show an "impressive" heritage.

However, excluding the city of Cagliari, which is rich in monuments and environmental heritage and is visited by many tourists, it is interesting to draw the attention to the remaining centres of the metropolitan area for a deepening of the classified resources. The latter can be considered competitive both for the plurality of the types of goods, and for the interrelations deriving from the different territorial contexts, with the aim of extrapolating from the vast area significant elements for a sustainable self-development.

For this purpose it is important to study a different configuration of the relationships between natural systems, socio-cultural systems, economic systems and complex urban systems that can also be used for tourism. To this end, priority is given to:

- define actions aimed to determine the value of the offer (the duration or overnight stay, carriers from/to, indicative price) to select customers and encourage their attendance.
- evaluate in what way the tourism proposal can be a quality factor in terms of the area's sustainability (management of the policies adopted).
- represent the network of infrastructures for the mobility on public and/or private means, the modalities of access to the places with the routes (viability, means of transport).
- establish the rules of tourists visits, taking into account the relationship of interest with residing citizens where the 'good' is inserted (for example: a room in the city centre, with easy access, always open during the hours of visit of the property for tastings and cultural "contacts" of craftsmanship).
- produce informative tools (paper and digital ones) and a good territorial marketing for tourists and means (by air/by ships/road transport) for the purpose of channeling the supply and the offer among the alternatives to be considered beyond the offer of the city of Cagliari (basically, its historic centre).

The tourist offer of the metropolitan area is considered according to the type of goods to be reported with particular attention to the homogeneity and / or affinity of the characteristic factors with reference to the historical period, architectural merits and the habitat of context, to be composed together to obtain a complete representation.

To achieve this it is necessary not to ignore the itinerant component of the territory that is perceived through the cultivated fields, the morphology of the places, the colours of the environment and the landscape that constitute the connection of particular effectiveness between a singular point and the other one. However, the overall view of the good must not leave the places that create the "frame" (for example: a rural church, although of historic value, would lose its charm if removed from the places where it was built to place it in another location without the components of rurality).

The cultural project to be proposed in a tourist key includes three representative itineraries of environmental, historical, architectural and receptive goods:

- (1) East Path (Figure 2) characterised by (a) Molentargius Park (Cagliari); (b) Nuraghe Diana - Is Mortorius; (c) Sinnai pine forest and (d) Corongiu Basins

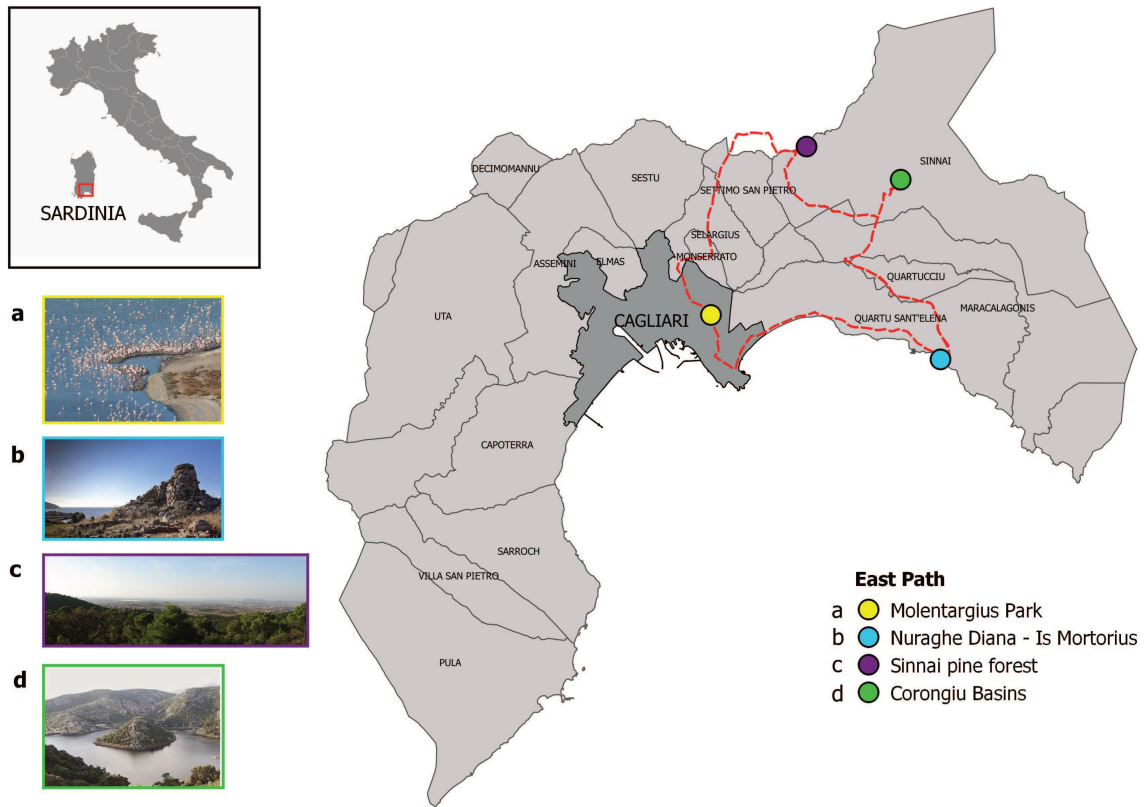


Fig. 2: East Path

(2) North-West Path (Figure 3) characterised by (a) Former military airport (Elmas); (b) Church of San Giovanni (Assemini); (c) Church of Santa Maria (Uta) (d) Former San Leone mine (Assemini); (e) Villa Marongiu; (f) Sa Illetta Campus (Tiscali office); (g) Lagoon of Santa Gilla

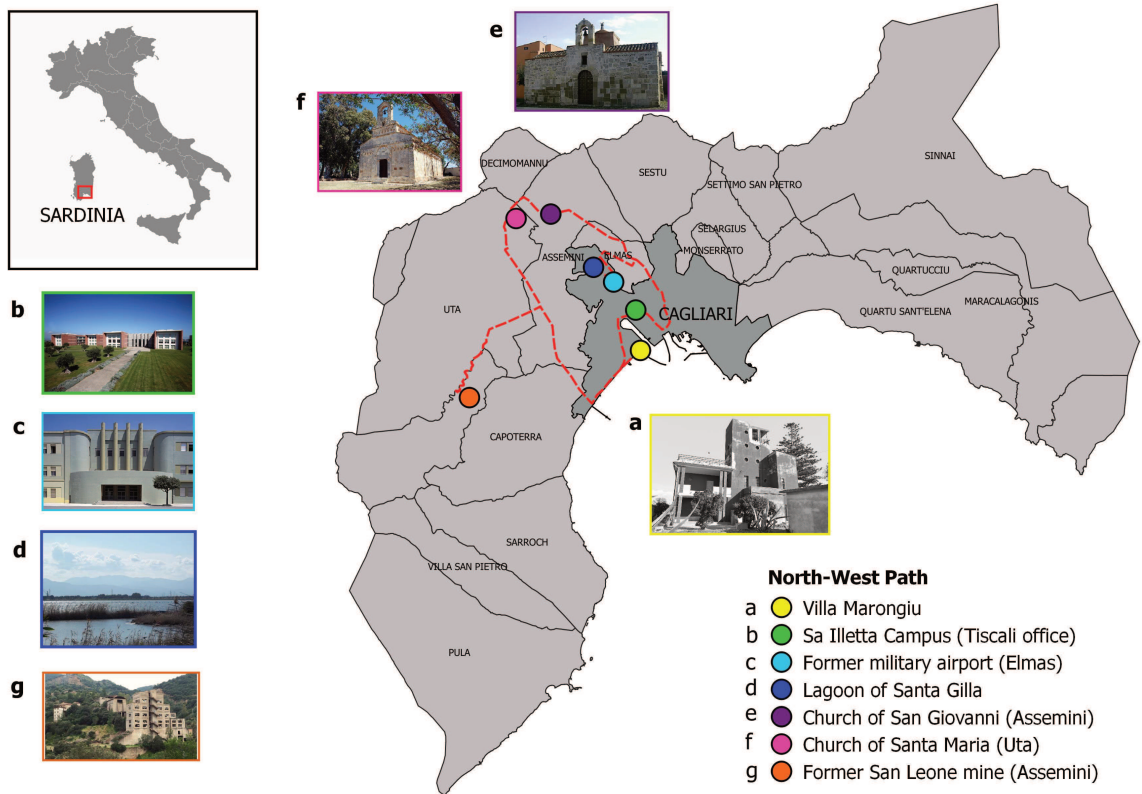


Fig. 3: North-West Path

(3) West Path (Figure 4) characterised by (a) Pre-historic archaeological remains of Nora; (b) Hotel chains and especially Forte Village resorts; (c) Science and technology park of Sardinia (Pula) (d) Golf course - Is Molas; (e) Is Cannoneris Forest

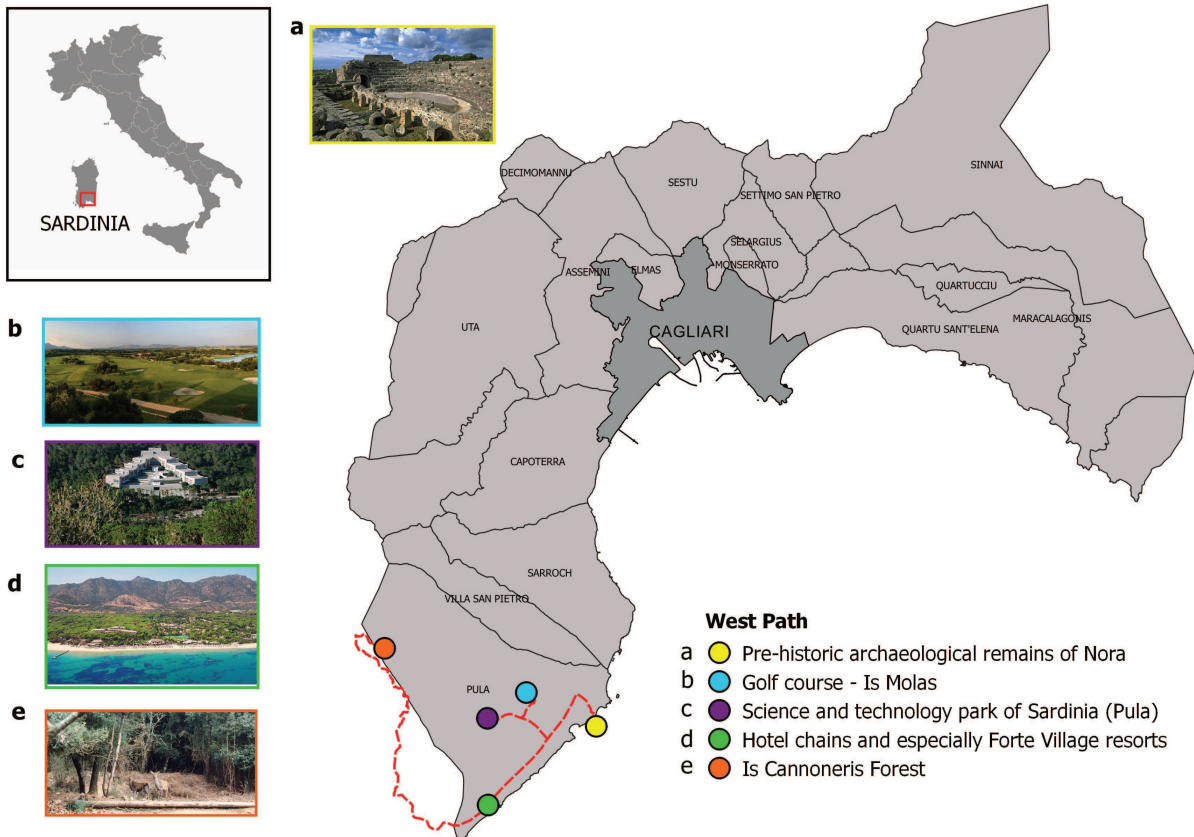


Fig. 4: North-West Path

## 6 THE TOURIST EVALUATION OF GOODS TO ORIENT THE CHOICES

In order to stimulate the interest of potential visitors and cruise tourists—often attracted by market value—authors think it is useful to integrate the description of tangible and intangible assets, mentioned above, with an estimate of their virtual value to be compared by homogeneous types: historical - architectural goods, urban habitats, businesses spread throughout the territory. On this basis, an evaluation model is defined to be calibrated to the reference contexts.

The process of formation of the value of a multicultural good is developed through:

- "virtual" values of an off-market good
- value of public goods in the market.

In analysing the valuation of public goods, the economic value is of fundamental importance for:

- non-market goods
- goods that are not subject to property rights
- goods that do not have a production cost (such as public goods, natural assets and real estate with historical-architectural value).

As an application reference it is proposed to calculate the "value" of a church as it constitutes a theoretically inalienable asset, especially if it maintains the intended use for which it was built. All other public goods (individual buildings) may be transferable from public to private, from private to public, from private to private and are therefore subject to a market valuation with change of intended use or confirmation of the same, admitting all modifications for an updated use. Among these we can consider: museums, city halls, palaces of justice, public offices, barracks, hospitals and historic residences (Mistretta, 2012b).



Therefore, assuming that it is necessary to give value to a church inserted in the rural territory, it is possible to see which parameters can be taken into consideration to attribute a hypothetical value commensurable with other similar goods, taking into account these qualitative indicators:

1) For the consecrated churches which may only be available for musical and cultural events, as long as they are not contrasting with the sacredness of the place, the parameters to be measured are: the size, length and width of the main nave, the depth of the chapels taking into account the degree of visibility with respect to the religion or civil manifestation.

2) The scenic effect that the built environment produces in the visitor or in the visitor to lay events. From this point of view, what it is important is architecture, materials, colour, natural light through windows, the details of fixed furniture, including stone or wooden statues.

These factors affect the use that can be made of the church also for weddings and private celebrations, including funerals without parochial obligation. The income statement for the use of the good must consider the cost of the guardian with any driving function, the cost of utilities (electricity, water), the cost of cleaning (including the toilets), the incidence of ordinary maintenance which derives from the use of the property and, last but not least, the availability of parking.

Based on this set of items we can estimate the amount of hours / use distributed in the seasons and year for a classification of merit compared to other competitors that have the same requirements. In the hypothesis in which the church is deconsecrated and therefore available for a lay use, even if not conflicting with the architectural structure, the value of monthly or annual rent can be taken into consideration as if it were an asset that is in the market for productive use.

A separate consideration, but not secondary, concerns the virtual value dictated by tourist frequentation attracted by the architecture, furnishings, the history of the monument and the mystical component that is perceived. The intrinsic value consists of:

- 1) the potential value of the area built into transformation of use
- 2) the cost of the product
- 3) the materials
- 4) the cost of labour
- 5) the organisation of the building site
- 6) extraordinary maintenance.

On this basis, a comparison of "attraction" of the visitor is activated. The tourist can induce support interventions for maintenance by individuals as an advertising investment (example: Colosseum in Rome).

The intrinsic value can be useful for a comparison macro dimensional order that goes "beyond borders".

In relation to the created paths, authors decided to give an economic value to every good attributing an attractor value, virtual and not absolute, through a grid ranging from 1 to 10 (Table 1). The latter evaluation (10) is assigned to the Molentargius Park and to the historical and archaeological pre-existences of Nora. This means that these are special goods that "alone" can justify the itinerary.

This attribution of value is based on what the law says on the matter (Article 6 Valorisation of cultural heritage of the Code of cultural heritage and landscape - Legislative Decree 22 January 2004, No. 42): "the enhancement of cultural heritage consists of the performance of functions and the discipline of all those activities aimed at promoting the knowledge of the national heritage, ensuring to every type of public the best conditions of use and enjoyment". In other words, by applying a value to each itinerary, we want to answer the question: how much is the itinerary worth? For example, in the case of one of the most important goods in Sardinia, such as the Barumini's nuraghe, there is a context exclusivity classified as a UNESCO intangible good because this type of good is part of the Sardinia's archaeological history. The value is, therefore, above all of "affection" out of the market to which the emotions of the visitor contribute over the extraordinary use of materials. The good, however, is not unique in Sardinia and, therefore, its intrinsic value

should be seen in "competitiveness" with other equally important examples (Nuraghe Santu Antine<sup>1</sup> in Torralba, nuraghe Arrubiu in Orroli<sup>2</sup>).

For this reason, it would be useful to apply a value of each itinerary for a comparison with other itineraries – on offer.

VALUE	1	2	3	4	5	6	7	8	9	10
<b>East Path</b>										
Molentargius Park (Cagliari)										x
Nuraghe Diana - Is Mortorius			x							
Sinnai pine forest			x							
Corongiu Basins				x						
<b>TOTAL</b>	20									
<b>North-West Path</b>										
Former military airport (Elmas)					x					
Church of San Giovanni (Assemini)					x					
Church of Santa Maria (Uta)							x			
Former San Leone mine (Assemini)			x							
Villa Marongiu				x						
Sa Illetta Campus (Tiscali office)								x		
Lagoon of Santa Gilla				x						
<b>TOTAL</b>	36									
<b>West Path</b>										
Pre-historic archaeological remains (Nora)										x
Hotel chains and especially Forte Village resorts								x		
Science and technology park of Sardinia (Pula)					x					
Golf course - Is Molas								x		
Is Cannoneris Forest							x			
<b>TOTAL</b>	38									

Table 1: Evaluation of goods in in the three chosen paths

## 7 CONCLUSIONS

This article presented work in progress, as part of a wider project, called GHOST, in which a systematic analysis is made of the type of multicultural goods in Sardinia, and in particular in the metropolitan city of Cagliari, to be included in a structured big data platform (<http://www.disit.org/smosm/>) for proposing tourist paths.

In this regard, it was important to understand how regional policies have developed, so as to define guidelines for a correct definition of tourist paths that enhance the multiculturalism of the Sardinian context, and at the same time take into account the way of access to places with the routes (viability, means of transport) and strategic rules to maintain relations of interest with residing citizens in the territory in which the 'good' is inserted.

With the analysed context, the authors wanted to go beyond the monothematic "packages" that are normally offered to tourists (archeology, architecture, crafts, traditions, folklore) to build another model of approach and development with which to satisfy a cultural demand, a mix that includes tangible and intangible goods that have so far been undervalued but are of absolute interest. In the Metropolitan City of Cagliari, the

<sup>1</sup> <https://www.nuraghesantuantine.it/>

<sup>2</sup> <http://www.nuraghearubiu.it/>

nuraghes, the archaeological excavations, the Romanesque architecture, the pre-existing mining, the wetlands with sedentary avifauna are the ingredients to offer to the visitor who will choose the most stimulating path with the goods accompanied by virtual value.

It is implied that the entire proposed operation is supported by a smart organisational support to ensure that means of transport, access to places to visit, travel times at the start and end of the itineraries, stops for refreshments are aimed at a dual purpose: the first one is to fully satisfy the tourist demand, the second one is that the costs of the itinerary are perfectly balanced by the direct benefits and by the resulting economic and employment induced.

The future development of this work will therefore be the interaction between the different items outlined here (value of the good, how to reach the site, visiting times, services on site) for a scale assessment of the different types of 'assets'. Furthermore, the inclusion of the multicultural paths proposed in a structured platform will allow a monitoring process of the same paths on their usability.

## 8 ACKNOWLEDGMENTS

This study was supported by the MIUR (Ministry of Education, Universities and Research [Italy]) through a project entitled *Governing the smart city: a governance-centred approach to Smart urbanism - GHOST* (Project code:RBSI14FDPF; CUP Code: F22I15000070008), financed with the SIR (Scientific Independence of Young Researchers) programme. We authorize the MIUR to reproduce and distribute reprints for Governmental purposes, notwithstanding any copyright notations thereon. Any opinions, findings and conclusions or recommendations expressed in this material are those of the authors, and do not necessarily reflect the views of the MIUR.

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