Tourism forms and social sustainability
Tourism in Sardinia is an interesting field of research to study the evolution of the tourist politics

As literature says, contemporary tourist space is more and more complex

This complexity sets problems of environmental, economic and social sustainability

BUT

There is a need to understand what is meant by the term sustainability, whether the protection of places, the search for resilience of the territory or the comparison with local societies

This last declination of the sustainability is, particularly, the central theme of this paper
The sustainability of tourism forms is linked to:
- economic policies
- environmental compatibility

Reductive visions

A case study of the reduction to these forms is represented by Sardinia: tourism policies are always directed exclusively to receptivity and to the establishment of new structures, focusing on "typicality" of the places.

Sardinian context focuses almost exclusively to the objects of tourism like hotels, resorts, B&B, without considering in any way impacts on the territory.
What appears is a perseverant vision on the territory seen and used as object by tourist politics, but above all directed to the creation of extraordinary spaces, without any relation and temporally limited.

The places are seen immovable in time, as if they were immune from the effects that the tourist flows produce on the territory.

These politics propose the territory in a banal and symbolic form.

When the discourse has shifted, over time, also on the territories, it is tried to give prominence to the ethnocentrism, repeating the same shapes and models.

This cultural path can be defined as a tourism ideology.
It is useful to try to represent the tourist path in Sardinia by a modeling tree.
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The contemporary tourist space and its forms

It is useful to try to represent the tourist path in Sardinia by a modeling tree:

- Forme tradizionali: case, case, campagne, campagni
- Insieme del castello
- Alberghi ESIT 1952-1962
- Porto Smeralda 1962
- Villaggi turistici 1965
- Borgate marine 1952-1978
- Agriturismo 1985
- Alberghi diffusi
- S&B
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The contemporary tourist space and its forms

The graph shows the continuous generation of new forms, including through the reinterpretation of existing ones, but what effects this continuous and faceted development has had on the territory?

An important factor:
the concomitant development of the Costa Smeralda, of the tourist villages and of the coastal villages;

the birth of the Consorzio Costa Smeralda has influenced the development of tourism politics:
It inspired new forms in existing tourist resorts
it influenced the development of pre-existing coastal settlements, with a strong intervention of construction, almost exclusively along the coasts; with effects not too different among them.
Dichotomy:

Costa Smeralda: exotic and imaginary Sardinia but contained within of the spatial limits and with an eye of respect to the territorial context;

Coastal villages: grewed up without a coherent urban planning, simulacra them same of the simulacra Costa Smeralda, the quality of the environment has not been observed and has been delegated to the sensitivities of individuals.

However, tourist and coastal villages can not be said communities, as subject to seasonal flows
The tourist relation: the social sustainability of spaces and forms

The interaction between tourists and host societies is commonly founded on some mystifications.

Firstly that the tourists represent some homogeneous groups cohesive in "to be" tourists and in "to do" tourism.

Secondly that host societies see the tourists like perfect strangers.

Thirdly, visited places are homogeneous.

Tourists may, if it is possible, strictly interact with host societies to dissolve the myths and stereotypes generated by both parties.
The risk is that each one of the two actors of the tourism confines himself in his own "specialized" enclave.

It is possible to say that when the visitor compare himself with a tourist territory has the same approach that we have with an object, so it is simple to better define it.

The territory and the host society are therefore treated as mere objects: in which cases become subjects?
Now it is necessary to distinguish among a tourist "experience" and hospitality "relationship"

The relationship with an object is always based on something that has already been reduced to a scheme-type

The relationship with another person comes from the comparison, the relationship is immediate, without the provision of concepts, images or fantasies.

A truly sustainable tourism under the social profile favors the relationships between tourist and host societies, then relationship between subjects.

Tourism forms made to be careful to the people and oriented to build a "relationship" between ‘I’ (tourist) and the 'others' (hosts) can be defined relational.
True sustainability comes from the interpretation of travel as knowledge, on experiential exchange based on the meeting with the otherness.

Socially sustainable tourism forms are elaborated beginning from relationship, passing from the "ephemeral tourism" and the territories shown and treated as an aesthetic object of immediate consumption at the "concrete tourism", hospitable and re-creators of urbanity.

The ri-generation of the tourist context can born in the suburbs of the traditional tourist areas, in low density areas addressed not only to tourists but also to those who live there.

The place of tourism then can become the place of living.

This requires a change of cultural paradigm oriented to participatory processes that can play an important role in environmental politics, personal services and welfare.

But... Which are these forms?
Environmental and cognitive psychology studies show that these conditions are created when a person is **vulnerable** or is in particular conditions to feel mostly inclinable to the contact with the others.

The conditions are created when the two parties are each other "**vulnerable**", where for vulnerability it is intended the possibility to feel "touched" for something or someone, a possibility to feel common, as opposed to the invulnerability that the tourism generally creates, or indifference to the contexts and the local societies.

To realize vulnerability conditions means then to identify what can be the requisite to generate a contact between the parts.
Alternative forms of social sustainable tourism: examples of relational tourism in Sardinia

Possibility to find a new *possible* tourism form, that can be defined relational

It is necessary to explore those forms that favour a social dialogue and through this encourage the perception of a new sense of place.

These forms are contemplated in what is generally considered “social tourism”

The social tourism is essentially founded on a key word, that is service, intended both for tourists and local society; these are services useful for the tourist as they can make more shared their experiences in the visited places and more pleasant the permanence in places generally few known or less served; to the resident in which permit to enjoy of performances of quality without having to look elsewhere.
In order to represent a relationship between the two entities of the process is necessary to identify what form of service can be activated

An alternative form of relational tourism needs these requirements:

- it appears as a *discontinuity* with the usual forms of tourism;
- it shapes as a *not predestined and externally directed tourist form*, but regenerates itself thanks to the constant possibility to create optimal conditions to the mutual vulnerability among guest and host;
- it allows *to overrun the typical individualisation* of tourist villages and resorts in general;
- it provides *functions and services related to housing* to improve the quality of life of the host territories and territorial equity.

A contest where the services and the functions can be declined in this way is *tourism related to personal care.*
People's life takes place through sequences of actions, circumstances, places, that, for various reasons, allow the daily meeting of different functions.

The whole of these contexts and of these functions is everyday life

One of the daily practices is the usual self-care, the personal care and the tourism market also offers the eventuality of being able to take care of itself during the holidays

But this tourist forms, although new and alternative, does not consider in any way relationship with the local society
Anyone who has had the experience of a medical waiting room knows that can develop two attitudes:

fear towards the others and personal choice to close in readings or thoughts,
or curiosity about the others, desire for knowledge and sharing.

The sharing of pain is essential in the interiorization of an event that has caused suffering

This is not to seek pain in tourism forms, but the decision to use health care, as a tool to undermine the principles of tourism ideology arises precisely from the assumption that tourist relations created during the sharing of medical experience are often very durable, as born in moments of particular need.

Following we’ll see two similar case studies
Capo Testa
Capo Testa is a little peninsula in the north of Sardinia
Here we can find an hotel that is oriented both to tourism and to health care.

There may stay inside more than 50 hosts per time, also using the part destined to health care.

The treatments include the search for welfare of guests and techniques related to rehabilitation, including the use of animals.
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There is a weakness in the comparison between the proposal and how it intends to achieve:

the proposed form can be used only by tourists accommodated in Capo Testa.

It’s necessary to reason in a different way, passing from touristic spaces to semi-public spaces, thus providing services related to housing and services that are also accessible to who is not a tourist, therefore accessible not only by tourists accommodated, but also by who lives it daily.
An example of a similar type of tourism is identified in the project proposal that has won the Landscape Award banished by the Autonomous Region of Sardinia in 2008.
San Lorenzo’s valley - Osilo

Project group: F. Spanedda, P. Pittaluga, G. Onni, V. Colic, G.L. Melis, Paolo Vargiu, M. Marini
The territory of Osilo has an interesting and unique example of industrial architecture, represented by the system of 36 water mills located in the valley of the San Lorenzo River.

Within the valley, in addition to the system of mills, there is a settlement system (about 187 inhabitants) that consists in the village of San Lorenzo a Monte, compact nucleus where live most of the inhabitants, with houses scattered along the river, some of which are represented by the mills, and finally from the village of San Lorenzo a Valle and Pirastreddu.
The project proposal intends to show that the landscape is a component of the identity and this remains so in spite it brings inside a tourist component.
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The project is oriented towards an ontological tourism not only to recover part of the building stock, made of homes for residence or for irregular use in the weekend or in the summer but to the regeneration of the rural historical landscape, creating the conditions for new tourist forms within a context of wider use.

The recognition of the valley as "deceleration space" directs the study to functions related to the welfare and to the mental and physical health through water, through the realization of public-private functions related to health tourism.

The element that can trigger the process can be represented by a spa built in an abandoned mill in the middle of the valley.

Another mill, more isolated in the narrowest part of the valley, can accommodate a residence and treatment center dedicated to people with disabilities, for whom the therapeutic qualities of water and related activities may be benefic.
Alternative forms of social sustainable tourism: examples of relational tourism in Sardinia

Pubblico

- recupero alveo del fiume con interventi di ingegneria naturalistica
- ristrutturazione dei mulini abbandonati: ristorante
- ristrutturazione dei mulini abbandonati: SPA
- ristrutturazione dei mulini abbandonati: struttura per il soggiorno e la cura delle persone diversamente abili
- rete di percorsi ciclabili e pedonali
- affacci diretti al fiume
- accessibilità/parcheggi
- rimboschimento nel versante soggetto ad erosione
- accesso ai servizi principali

L’intervento pubblico favorisce le condizioni di sviluppo riqualificando il fiume, gli essi e il marciapiede, organizzando percorsi, gli accessi al fiume, le funzioni rilevanti nei mulini abbandonati, e offriva centri per il turismo diffuso.
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Interazione

L'isolamento della valle evidenzia l'importanza dei dati ambientali. Il rapporto con la vita urbana, specialmente con i veicoli:

- informazione, accessibilità, trasporto e
controllabilità. Il progetto cambia
movimento, storia, energia, sviluppo
turistico.

In modo che nessuno prende il
controllato dall'alto.
The Spa and the center are served by a receptive structure, organized according to the typology of the diffused hotel or guesthouses with the construction of 16 residences where tourists can stay up to 50, with an adjoining structure destined to restoration which has a capacity of up to 60 seats, favoring, however the reception of the disabled who use services and the families or companions so as to provide rare service.

It is necessary to think in different ways, passing from private tourist areas in semi-public spaces, with small-scale initiatives that produce effects in large scale, thus providing service functions and services related to housing affordable to those who are not tourists, therefore enjoyable not only by the tourists, but also by who lives daily tourist space.
The tourist form is set as a *discontinuity respect the usual tourist forms*, the opening of the health-care center to local societies, and not only to the tourists, can allow the meeting and the comparison, generally precluded in tourist areas, thanks even at small places.

The tourist structure is configured as a *not preordained tourist form*, but it regenerates itself thanks to the constant ability to create optimal conditions for mutual vulnerability between guest and host, allowing the generation of a cohesive social fabric, allowing *the overcoming of typical individualization* of tourist villages and resorts in general.

To unite the search for self-care and the pursuit of happiness with the opportunity to make an experience of sociality in a different context permits to open very interesting scenarios.
First, the generation of new relationships. The relationship between people coming from different places and cultures allows the establishment of a new social contest.

San Lorenzo Valley is thus a singular case.

To produce urban processes in spaces destined to tourist changes the way to perceive and to live the tourist spaces, above all those with low population density.

Having a service in low density areas such as health and personal care means to allow to whom that live in those places to ensure easier access to goods which may be disposed only at considerable distances.

It means, therefore, to build urbanity, to increase the opportunities and the quality of the life to reach a territorial equity.
It means also to produce a new sense of the place:

on the one hand, thanks to the possibility of having a quality service, the local society is forced to look elsewhere for their own welfare,

on the other the tourist finds that existential authenticity, based in travel motivations.

It obtains simultaneously an appropriation and re-appropriation of places by the two subjects of tourism, on a shared space.

It also produces a new place, and space tourism ceases to be regarded as deterritorialized
Thank you