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## FILM TOURISM AND LITERATURE: A TWO-WAY RELATIONSHIP

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**Manola Maria**

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**ABSTRACT:** Film tourism is a global phenomenon that occupies an increasingly large space in the tourism industry, as it spreads and develops rapidly. It has been heavily influenced by literature and history, since many films are based on stories, novels and novellas of books. It plays a catalytic role in the promotion, highlighting and readability of a place as it presents depictions of tourist destinations which are then chosen by interested visitors.

The aim of this paper is to investigate the various dimensions of the phenomenon of film tourism and its interaction with literature in terms of local development. The study is based on quantitative research conducted in the form of questionnaires in cinemas in Athens.

**KEY WORDS:** literature, cinema, film tourism, literary park, literary hero.

### 1. INTRODUCTION

Literary and cinematographic works have the ability to take readers on mental journeys to the places of description or depiction, creating images in their imagination. They are a typical example of the ability of language to depict regions, landscapes and also the culture of the inhabitants of these regions. Readers of works of literature or viewers of films wish to travel to the places where their favorite stories take place and experience the places mentioned as they create images through

reading and whether the work of literature is transferred to the small or big screen the interest of the readers is growing spectacularly. Readers, among other things, wish to know the places where their favorite authors lived or what is mentioned in the books and film works because as Manola (2019) mentions, this is how the images that have been previously formed through the literary works which are captured in the imagination of their creators.

## **2. FILM TOURISM AND LITERATURE**

According to Laloumis & Roupa (1998), tourists are those who travel for health, professional, religious or any other reason and are away from home for more than one day without the intention of settling permanently in the destination.

Film tourism (or cinematic tourism) is a phenomenon that occupies an increasingly large space in the tourism industry, as it spreads and develops more and more. The development of new industrial facilities as well as the growing demand of the tourist market have helped its development (Hudson & Ritchie, 2006) and scholars such as Riley & Van Doren (1992), refer to film tourism as a new philosophy, inextricably intertwined with the screen because the tourist is influenced and seeks to travel to a place because of its exposure from motion pictures.

Film tourism has been heavily influenced by literature and history, as many films are derived from stories, novels and novellas of books (Busby & Klug, 2001). According to Connell, (2012) film tourism has flourished, worldwide, thanks to the spread of films, on the one hand through television and cinema and on the other through the Internet. Manola, et al. (2021b) recognize the crucial importance of literature, considering that the creation of films or series owe their existence to it and demonstrates the interconnectedness between literature and cinema.

Cinematic tourism is born in the viewer from the need to visit the location, influenced by his own perceptions and desires and escaping from his daily routine (Manola & Vergi, 2022).

Scholars Riley & Van Doren (1992) and research by Tooke & Baker (1996), agree that there has been an increase in tourists to the locations where specific films have been shot. Accordingly, researchers Beeton, (2005), and Busby & Klug (2001), define film tourism, according to the increasing number of visits to a destination, after the screening of a film or series.

Iwashita (2003) considers that the emergence and spread of film tourism is also due to the history behind the location.

The public watching a film or series becomes a potential tourist, learns, and admires the place and its attractions and is motivated to make a trip (Manola & Vergi, 2022). The development of cinematographic and literary tourism is a global phenomenon with the continuous dissemination and emergence of unexpected destinations with a typical and representative example being Carlo Levi's book and its influence on the upgrading of Matera as reported by Manola, & Tsatambassoglou (2021b) into an international film destination or of Spinalonga which according to Manola & als (2022b) from a place of misery became a place of civilization.

### **3. PLACES EMERGED THROUGH LITERATURE**

Until the end of the last century, tourism was a distant possibility for the population, mainly due to economic poverty and the difficulty of moving from one place to another. With a way out of everyday life only literature and poetry. People are fascinated by stories and myths and seek to make a journey to have this experience up close (Manola, 2023).

England and specifically the city of London experienced a huge boom in the 19th century due to the start of literary tourism. Literary and cultural tourism are inextricably linked, as the former draws on elements of the latter (Manola, et al., 2023b).

An occasion for the literary journeys was Arthur Conan Doyle's novel, starring the mysterious hero Sherlock Holmes. Sales of the books around the world attracted crowds of tourists to the city of London and helped boost the economy by creating the museums, streets, restaurants and even hotels that appear to be depicted in the novels. Even 221B Baker Street, although it did not exist, was established by the City and is considered one of the busiest streets in London (Manola, 2022).

Three of William Shakespeare's best-known plays take place in Italy: The Merchant of Venice, Romeo and Juliet, and The Taming of the Shrew. The Verona described in his most famous work, 'Romeo and Juliet', owes its fame to this literary masterpiece, which has established it as the city of lovers. The so-called house of the Capulets and Juliet's balcony, has become a tourist resort with countless visitors every year. The great appeal of the author causes a great current even nowadays



for these regions and brings development in socio-economic and cultural fields (Manola, et al., 2021a).

Author Dan Brown's *Illuminati* book brought Rome to the forefront of literary tourism, after the book's huge appeal led to a boom in the industry in parts of the city that were referenced in the plot. (Manola, et al., 2022a).

Great Greek poets have been inspired by our country and have influenced Greek culture with their poems, such as Konstantinos Cavafis, who is considered one of the most important poets of the modern era. The places he visited and inspired his poems are considered tourist attractions for the literary tourist (Manola, 2022).

#### **4. CINEMA AND LITERARY PARKS AS TOURISM AND LOCAL DEVELOPMENT POLES**

The film industry, in recent years, has been an attractant for visitors, all over the world, allowing large and small and medium-sized enterprises to experience serious economic growth (Connell, 2012). This fact is due to the creation of film and television studios, travel agencies, as well as theme film parks which create a special feeling for the visitor, as if they are on the set of the specific film or series. Theme parks are a global phenomenon aiming at the fun, entertainment, and education of young and old (Manola, et al., 2023a) (Milman, 2008). Georgopoulos and Varelas (2021), argue that literature and history play an important role in the creation of theme parks while simultaneously contributing to both the entertainment and education of visitors.

The theme parks are unique in their kind as there the visitor can see all the heroes and have the opportunity to watch fantastic performances, with high technology, music and special effects that will amaze him (Horner & Swarbrooke, 2016) or to admire the sets and scenery with euphoria, as if he too was starring in the movie or series. (Li, et al., 2020).

A well-known Hollywood movie theme park, it is considered the studio of Warner Bros., in Los Angeles, California, which is an essential destination for movie tourists.

Another iconic theme park, just as known worldwide, operated by NBC Universal, is the Orlando theme park, also known as Walt Disney World. It is considered one of the largest theme parks in the world, as its area exceeds 25,000 acres and with an average visitation that in 2018 exceeded 58 million.

A similar park in Anaheim, California, the Disneyland resort, is mainly dedicated to fairy tales and Disney fairy tale characters. The unique scenery and spectacles of this park make it so special that it is rightly considered the second most popular park in America, attracting over 18 million visitors a year (Christopherson & Righor, 2010).

England is a country that has seen a lot of traffic since 2012, thanks to the Warner Bros. theme park. Studio about the Harry Potter films that made the company not hesitate in investing in the construction of a park worthy of the public's expectations (Chen & Tsai, 2006) with over 10 million visitors every year. Another top theme park is the Disneyland Resort in Paris, which is also based on Disney fairy tale characters. Horner & Swarbrooke (2016) state that attracting new visitors is done by constantly renewing attractions.

Another well-known and fairy-tale theme park has been created in Italy, specifically in Tuscany, with the main theme of the well-known fairy tale of Pinocchio. This theme park has been designated as a cultural heritage park since it aims, in addition to entertainment and entertainment, to educate tourists. Open air and surrounded by vegetation, it brings visitors into contact with the natural environment (Manola, et al., 2023b).

Tourism in the city of Dubrovnik, Croatia, increased by 10% in the number of tourists who visited the city during the period 2012-2015, as a result of the filming of the world-famous series "Game of Thrones".

The region of New Zealand, namely Habbiton, because of Lord of the Rings became famous as tourists have the opportunity to visit up to 150 locations, which were used as film sets.

Famous movie attractions have also been developed in the East with the most famous being Lotte World Park in South Korea and Shanghai Disneyland Park in China, which, in fact, attracted over 20 million visitors in the 2019 period (Feng, 2020).

Turkey shows a rise in the film industry with the drama series it exports, and it is even expected that the country's revenue from the series it screens will reach 1 billion in 2023 (Suhud et al., 2021).

According to Marafa, et al, (2020) research and studies have been carried out around film tourism, they conclude that the viewers of a film or series are potential tourists of the specific destination.

## **5. RESEARCH**

The aim of the research is to examine the various dimensions of the phenomenon of modern film tourism and its contribution to the visitation and consequently to the local development of the cities and their tourism.

Primary research was applied in the form of a questionnaire, in which closed-ended questions were asked to confirm the research hypothesis of the mentioned study. The questions are multiple choice and were used exclusively for the needs of this work.

### **5.1. METHODOLOGY**

The specific questionnaire was distributed to a total of 140 people. The sample was targeted and concerned viewers in a well-known cinema in Athens, specifically the Village Cinemas, located in the Athens Metro Mall shopping center. These questionnaires were written in English and Greek.

The questionnaires were completed on the spot, after it was first clarified to the participants that the research is voluntary and the results will only be presented in the form of statistical figures and graphs, while the answers will remain confidential and anonymous.

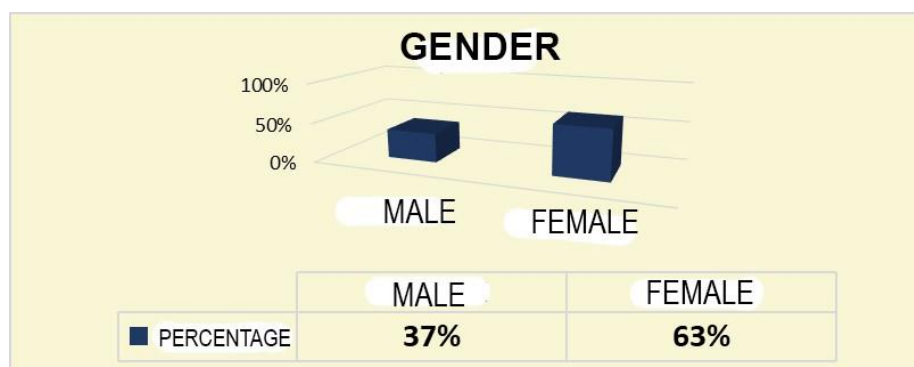
The Microsoft Excel program was used for the statistical processing of the questionnaire, and the analysis includes data in the form of tables and graphs.

### **5.2. RESEARCH RESULTS**

Afterwards, the questionnaire data was collected, and the following results were obtained in the form of diagrams and figures, in order to confirm the research hypothesis, that is, that the cinema

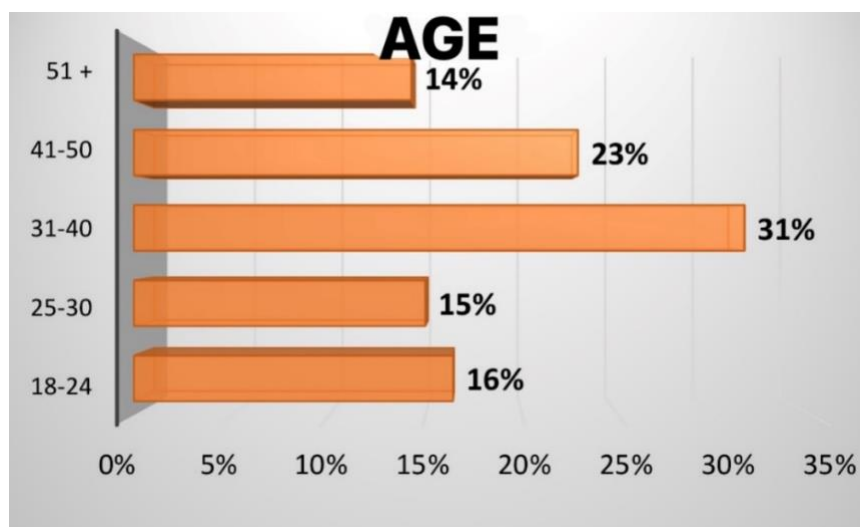
has a significant impact on the visitation of the screening places and contributes to the development of tourism. From all the questionnaires, all the questions were answered and by all the respondents.

**5.3.Question 1: State your Gender.**



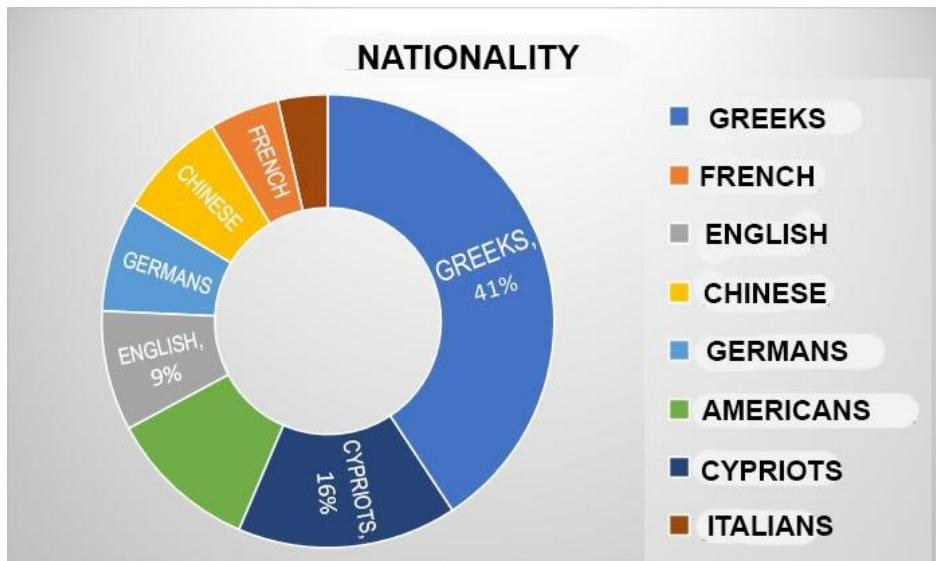
Graph 1: "Gender"

**5.4.Question 2: State your Age.**



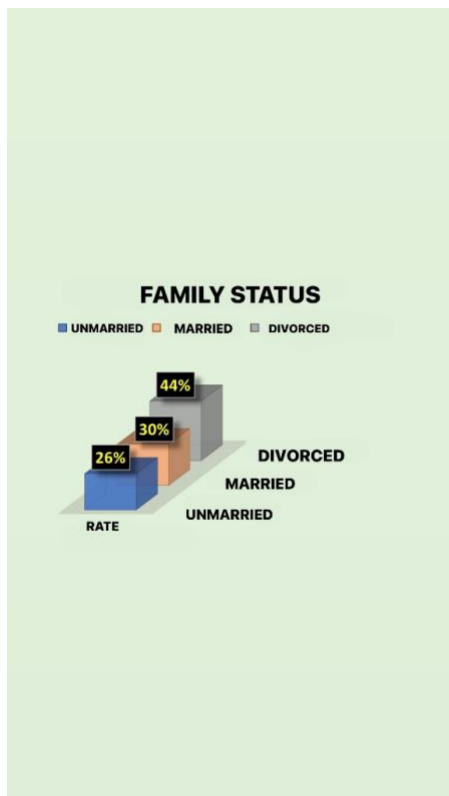
Graph 2: "Age"

**5.5.Question 3: State your Nationality.**



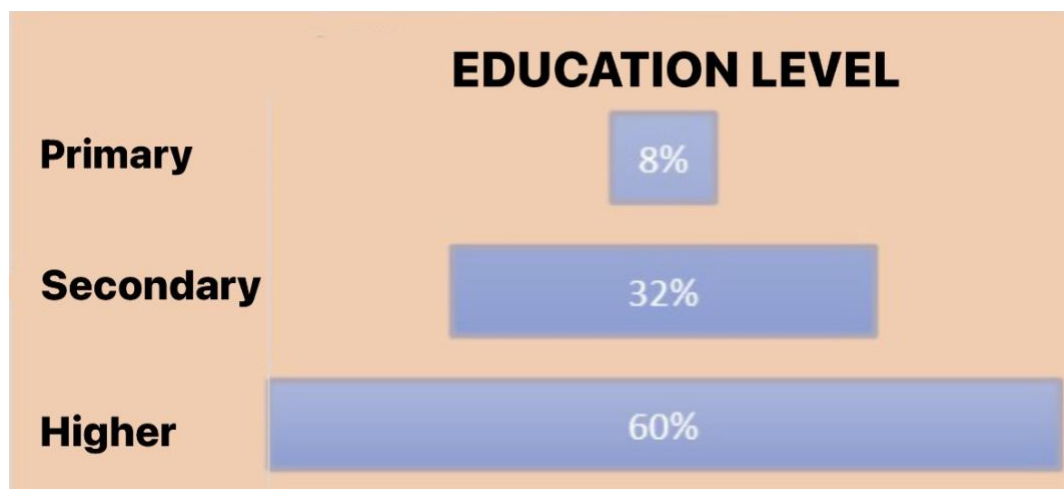
Graph 3: "Nationality"\$

**5.6.Question 4: What is your Marital Status?**



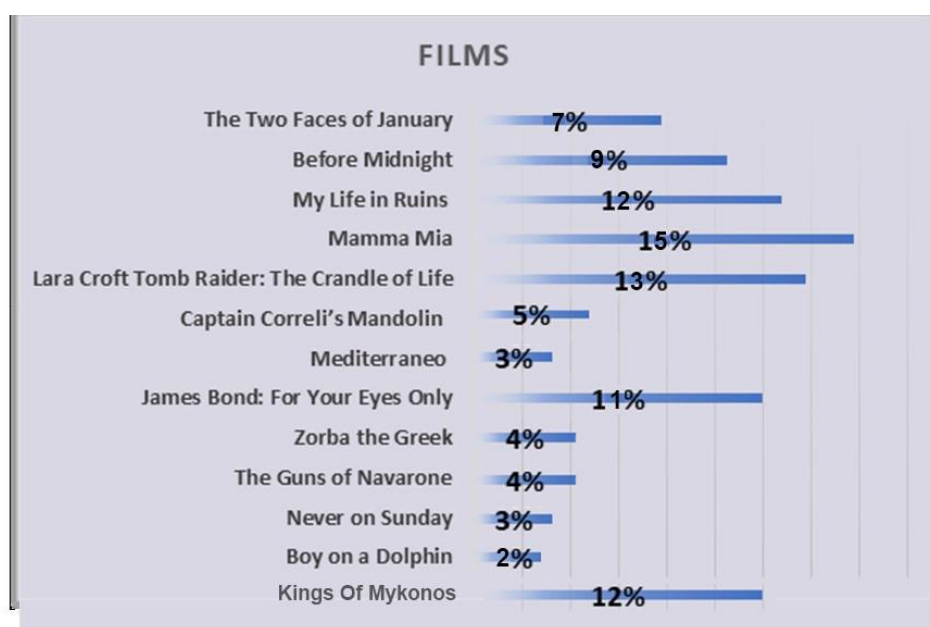
Graph 4: "Marital Status"

**5.7.Question 5: State your Education Level.**



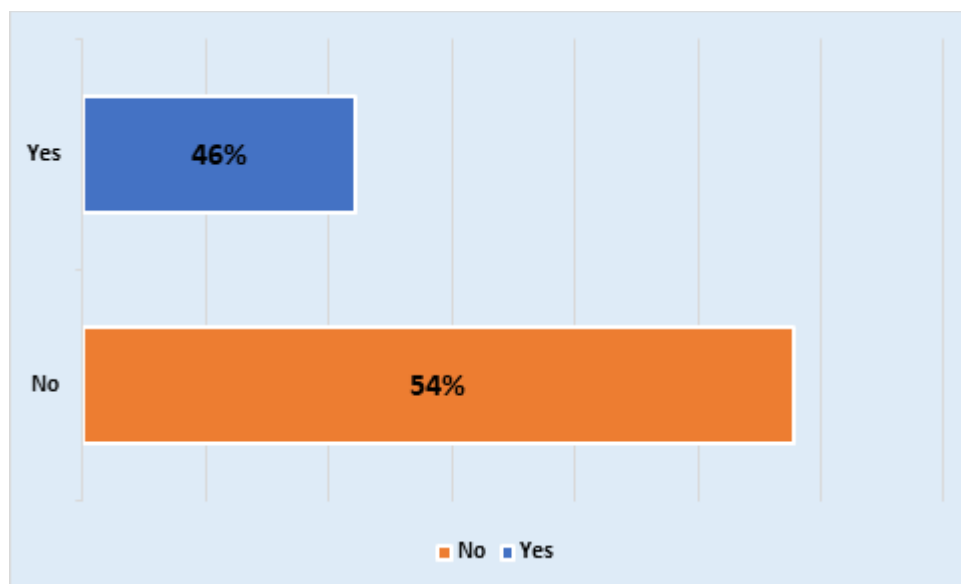
Graph 5: "Education"

**5.8.Question 6: Which of the following films have you watched (up to 3 answers)?**



Graph 6: "Movies"

**5.9.Question 7: Do you know that the above films were shot in different parts of Greece?**



Graph 7: "Knowledge that the films were shot in Greece"

**5.10.6.Question 8: Which of the following places in Greece, where the following films have been shot, have you visited (up to 3 answers)?**



Graph 8: "Places visited because of a movie"

## **6.CONCLUSIONS**

According to the results collected, it was found that the participants have watched many of the above foreign movies, especially those made in the last 15 years. Major film productions such as the following, *Mamma Mia* (15%), *Lara Croft Tomb Raider: The Cradle of Life* (13%), *Kings of Mykonos* (12%), *My Life in Ruins* (12%), *James Bond: For Your Eyes Only* (11%), *Before Midnight* (9%), and *The Two Faces of January* (7%) are observed to have a strong worldwide appeal. However, older foreign films also seem to be widespread among the public, according to the survey results. For reference, the films *Captain Correlli's Mandolin* (5%), *Zorba the Greek* and *The Guns of Navarone* (5%), *Never on Sunday* and *Mediterraneo* (4%), as well as the legendary film *Boy on a Dolphin* (2%), appear to be known, albeit with a small percentage.

Most of the participants, and indeed 54%, did not know that the films mentioned in the previous question were shot in different parts of Greece. In contrast, only 46% of respondents were aware of it.

Based on the results, it is observed that most of the participants have visited several Greek destinations on the occasion of their promotion through the movies.

Specifically, the most popular Greek destinations seem to be the following: *Kastelorizo* with 16%, *Crete*, and specifically *Chania* with 13%, *Mykonos*, *Santorini* and *Piraeus*, with a percentage of 12%.

Immediately after, follow the islands such as *Rhodes*, *Corfu*, and *Kefallonia* with rates of 6%, the *Sporades* (*Skiathos*, *Skopelos*) with a rate of 5%. Meanwhile, low traffic is observed in the *Peloponnese* regions with percentages of 5% and 4% respectively. Finally, the visitation on the island of *Hydra* seems to be quite low (3%).

Evaluating the aforementioned, we come to the conclusion that cinema and literature as its basis play a catalytic role in the promotion and recognition of a place. They are considered a powerful medium with an effect on people, since films draw events from everyday life with the aim of influencing the mental and mental perception of the viewer, causing them to be interested and to want to visit the projected location, even unconsciously. As a result, there is a continuous interest in the locations, which have gained recognition and become popular through movies or series. The



film industry develops and evolves aiming, not only at the economic development of the respective region, but also at the cultural development, highlighting its culture and civilization contributing to the economic, social and cultural development of the destination region.

According to the mentioned literature as well as the previous quantitative research in theaters of Athens, the contribution of the cinema seems to be a decisive factor for the development of tourism in areas that were shown through it.

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## Cultural tourism and Sustainable development in Imbros and Tenedos.

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**Abstract:** In this project, the meaning of sustainable development and cultural tourism will be analyzed, as well as the means society contributes to the identity of a place and its regional development. Moreover, the interconnection of the cultural identity of a region with the phenomenon we call cultural tourism will be clarified, which classifies it as a type of alternative tourism. For the above concepts to be more comprehensible both in theory and in practice, we will analyze the case study of Imbros and Tenedos, two islands that used to be part of Greece in the past, however, they were taken over by the Ottoman Empire and today they still belong to Turkey. In this project, historical documentation and information that have been gathered will be listed, which are directly related to the cultural identity of both islands. Lastly, the impact of the above will be further analyzed, in the phenomenon of cultural tourism and the development of the mentioned regions.

**Keywords:** Cultural tourism, Imbros, Tenedos, cultural identity , cultural entrepreneurship.

### **1.Introduction.**

Tourism as a meaning, can be explained in a plethora of different ways, depending on the point of view of its approach. Tourism can be considered the commercialization of a region, the cultural place, the people, and their relationships. Many people claim that tourism is just a sum of business activities, however, apart from this, it constitutes an ideological manifold of history, nature, and tradition, which is based mostly on personal awareness and experiences. This connection between tourism and cultural management is built through the meaning of “authenticity” which comes from

a sense of constantly seeking the past into the present, namely, the history of the specific place. This necessity to seek a unique history comes from the recent centuries' rapid economic, cultural, and sociological alterations. Western Europe brought the domain of cultural administration for the first time, with an overriding concern to preserve the material assets of the heritage of the past. Furthermore, in the same way, the Grand Tour's touristic field was born because aristocratic sightseers in the 16th century discovered the past.(Chartas & Sarandakou 2022).

The cultural identity of a place consists of its history, traditions, ethics, and folkway. Culture is what makes every destination unique and special compared to others, as well as being the prime motivation to seek out new places to deeply explore their cultural identity. (Paulatou, 2020)

This is a form of alternative tourism that is being observed often nowadays as well and it is named cultural tourism. The definition of cultural tourism is as such: “It is tourism that occurs for cultural reasons. Namely, a type of tourism that has as its prime touristic product contact, acquaintanceship, knowledge, and the enjoyment of the culture of the touristic destinations and the different cultural events and activities. Cultural tourism at its core is visiting historical and archaeological sites, monuments, traditional neighborhoods, buildings with a distinct architectural character, and many others.(Manola,2022)

## **2.Cultural routes and sustainable development in Imbros and Tenedos**

Sustainable development and its purpose have spread in large percentages in recent years as it is a great challenge for all humanity. The main purpose of sustainable development is the maximization of human well-being and the provision of both a healthy environment, as well as providing economic and social foundations, which will restore both the current and future generations. Local development policies can help achieve this goal because they are based on facilitating structural adjustments, allowing economies and societies to adapt to changing conditions, combat social exclusion and maintain social balance, as well as providing better utilization of the social, economic and environmental resources of the region. (Mitoula et al,2018)

The sustainability of a region is connected at the same time with regional development, which is as well a positive result of cultural tourism. It is important to note that this particular type of alternative tourism is eco-friendly to the specific region because its effects cannot be negative. The

cultural and historical monuments, the ethics and folkway, and the traditions do not pose any danger to nature. (Mitoula &Kaldis ,2018)

Furthermore, exposure to the cultural identity of a region results in increased demand for the phenomenon of cultural tourism and therefore results in more sustainable and regional development. Through tourism demand, the local economy strengthens, and an improved social background is created. “With proper management, cultural heritage can add value and prosperity to the lives of communities through economic development, and it can help prevent cultural globalization (a result of economic) and preserve cultural diversity”. (Vardopoulos et als ,2023)

### **3.Historical Overview**

In 1923, with the treaty of Lausanne, the Greek minority of Imbros and Tenedos emerged. The treaty was signed after the defeat of the Greek troops in Asia Minor by Kemal's forces and exempted the Greek Orthodox of Constantinople, Imbros and Tenedos, and the Muslims of Western Thrace from the mandatory population exchange between Greece and Turkey Throughout the period until the islands were handed over to the Turks, superhuman efforts were made by the inhabitants of the islands to overturn what was decided. Regardless of the effort that was made, the islands were eventually occupied by the Turkish authorities. Turks, for 95 years now, trespass the treaty of Lausanne of Imbros and Tenedos, because in 1927 they closed the central school of Imbros and demanded through the law “About Islands”, that the education of Greek students must be in Turkish.(Maniou, 2011)“ When the Lausanne treaty was signed, 92.017 Greeks lived there and few Turks did as well, whereas, in 1960, 5.487 Greeks lived there and only 285 Turks. In 1990, only 300 Greeks and 7.200 Turks lived there. In Tenedos however, only a few Greeks remained. (Stoukas, 2018)

#### **3.1.Greek villages – Settlements of Imbros**

- Imbros consists of seven historical villages, of which only six are still populated today by Greeks. One of which,

- Agridia has remained mostly Greek. In the houses of the Greek villages, elements of Macedonian architecture stand out, influenced by the Asia Minor area, with an image of a distinct type of aesthetic.
- Sxoinoudi and
- Saints Theodoroi were built at the beginning of the 16th century, whereas Agridia was built in the middle of the 17th century and
- Panagia, as well as
- Eulampio were built at the beginning of the 18th century.
- The Castle, is another village that took its name from a Byzantine castle, located in the region of the hill that the settlement extends. Today, it is regarded as an appealing touristic destination, even though in reality it has sustained aesthetic and environmental deterioration. (Bequette, 1994).

### **3.2.Churches of Imbros and Tenedos**

Religion, and by extension the temples and the churches, are an integral part of the culture of a place. During the first Christian millennium, Imbros most likely belonged to the Metropolis of Lemnos and Tenedos belonged to the Metropolis of Mytilene, not as Bishoprics but simply as ecclesiastical parishes since they were considered insignificant. In 1010, for the first time, Imbros appears as a Patriarchal Exarchate, which was given to Mixail Kiroulario, the later Ecumenical Patriarch. The situation of the Patriarchal Exarch was maintained until the 14th century. (Ecumenical Patriarchate, Metropolis of Imbros and Tenedos) and the parishes of the Metropolis of Imbros and Tenedos have as follows: The holy temple of “Dormition of Theotokou” belongs to the community of Tenedos, whereas the rest of the churches belong to the community of Imbros, but the most famous Metropolis is the temple of “Dormition of Theotokou” in the capital, Panagia. From there it’s the original of the Ecumenical Patriarch k.k Bartholomew A’. Even though these islands now belong to Turkish lands, the islands have still maintained their Greek heritage through their orthodox religion.

In 1633 the abbey of “Panagia of Karmilou” was built in Tenedos, which hosted the Franciscan monks after the Turkish occupation. It was a seminary for the catholic priests as well as the host for the library of the abbey “Agia Ioustini” which was in Garitsa. In 1943, most of the abbey was destroyed and it was never reconstructed. (VisitCorfu, 2022)

### **3.4.Castle of Tenedos**

The castle of the island is regarded as a hallmark and plays the role of a martyr for the culture and history of the island. It is regarded as the main attraction, and it contains an outdoor museum, consisting of architectural sections of antiquities of the island, and is also open to the public. The findings inside the Castle reveal that the ancient Christian monuments on the island play an important role. In 1479, Mohammed extends it, and the old Castle with the big towers is divided into two sections. In the first section, the infirmary was located, along the Gkazi Xiountaverdigiar mosque (which no longer exists), the prisons, and the barracks. In the second section, the vaulted room, the cistern, the arsenal, and the warehouse for supplies were located. The inscription located on the external gate inscribes that: “the castle was made by sultan Mahmoud (the second) with the help of the god. The paramount shall make his enemies crumble every time. The castle was given to Mpotza Ada, and the city prospered in 1815”. The “Geni Kale” was an expansion of the castle, and had two arsenals, a prison, two bastions, a workshop for knives, a place for events and also houses (which can be seen in old photos), and it was built on 1815 and surrounded by a trench of 250 meters, 10 meters wide. In 1927, the “Tampia” was built by the warden of Tenedos, “Xazif Ali Pasa”, the bastion (now in shambles) in the opposite side of the port. This castle was occupied after 1456, by the British, the Russians, and then again by the Turks ( Emprosnet)

### **3.5.The museum of Tenedos**

Even today there still is a Greek settlement whose center is in “Research Center of Local History of Tenedos” which consists of two floors. On the first floor, there are mainly objects related to the daily life of the Tenedians in the period between 1925 and 1965 and are related to professions that the Greeks of the island worked at that time. The second floor of the museum consists of rooms where maps and engravings of Tenedos from the years 1110 to 1850 are exhibited. Furthermore, the rooms contain official documents in English, Greek, and Turkish, and ecclesiastical objects of Greek Orthodoxy. Lastly, one can find photos and CDs that are referring to the island.



### **3.6.School – hotel of Tenedos**

Today, there is a hotel in Tenedos named “HOTEL EGE” which is one of the historical buildings of the island, as it wasn’t initially a hotel. Around 1800 it was built with the perspective of a Greek primary school when the majority of the inhabitants were of Greek origin. In 1923 it was closed and then reopened in 1963 as a Turkish primary school. As time passed the building started to decompose and crumble. Afterward, in 1986, it was reconstructed with the approval of the Ministry of Culture and Tourism, and the interior of the building was demolished. It was eventually rebuilt as a hotel with a capacity of 36 rooms([tenedos-ege.com](http://tenedos-ege.com))

## **4.Cultural associations**

The two islands hide a long history and a very distinct culture. The people that originate from these islands have taken care of and maintained the “live” and cultural identity they have as much as possible.

### **4.1.Cultural associations of Imbrians**

The Imbrion Association was founded for the first time in 1945 by refugees from Imbros, with the main purpose of maintaining relationships between its members with the region of Attica. Between 1964 – 1980, the majority of Imbrians settled in Greece because of the application of the “Program of dissolution” for the Greek residents of the island by the Turkish government. Thereafter, the association took care of providing support to the new refugees, as it mediated with the Greek authorities for the issuance of certificates, residence, and work permits and for solving their immediate survival concerns, such as housing, finding work, and education for their children. Today, the association of Imbrion consists of 5.000 members and its vision is the peaceful coexistence of the native people of Imbrion with residents of other ethnicities, their creative presence in their country, and the protection and preservation of their special cultural identity and heritage. The Association consists of five committees, each of which undertakes specific actions to achieve its vision. The Imbrian Coordination Committee aims to promote the Imbrian issue in international organizations around the world. The Village Committees are responsible for supporting the needs of the villages of Imbros and their residents. The Committee for Culture and

Communication promotes the Imbrian issue through the organization of cultural events and the production of cultural products and at the same time aims to inform and raise public awareness. The Youth Committee has as its ultimate goal the connection of young people of Imbrian origin with their homeland and the promotion of volunteering through a variety of activities. Finally, the Ladies' Committee consists of women from Imbros with the aim of offering charity work, reviving ancestral customs, and organizing various events ([imvrosisland.org](http://imvrosisland.org))

#### **4.2.Cultural Association of Tenedians**

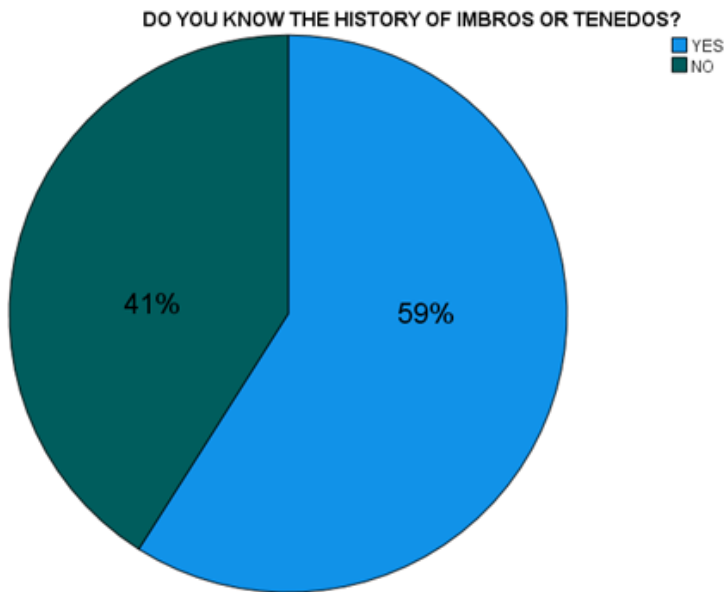
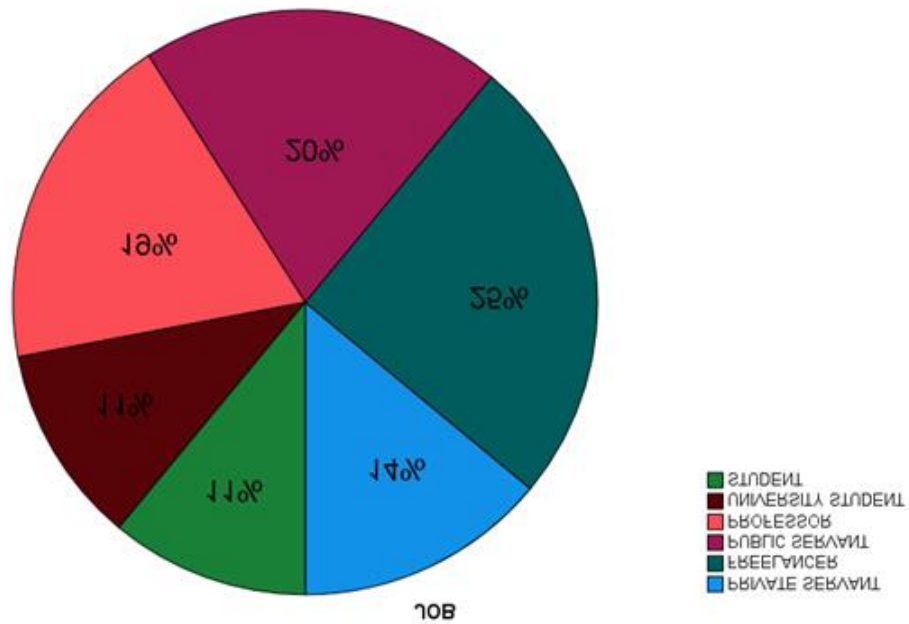
The association of Tenedians, also known as “The Tennis”, is an independent union that was founded in 2006 by a small group of refugees, who originated from Tenedos and settled in Attica, after being expelled by the tactics applied by Turkey in 1964. The goal of this association doesn't differ from that of Imbros, as its goal is the maintenance of the relationships of all people who originate from Tenedos. Today, 225 members have registered, while dealing effectively with the problems of the Greek community on the island. (Kerkineoglou, 2009). The immediate priority of the Tenedian Association is its close cooperation with all the organizations of the European Union. The main goals of the association of Tenedos are the same as the ones of the association of Imbros. ([tenedos.gr](http://tenedos.gr))

The sustainable development of a region consists mainly of economic, social, and ecological prosperity.( Fotiadi,2014).Cultural tourism is a form of alternative tourism that contributes to regional development, as well as through it, there is economic prosperity in the specific region. The culture of each region is what characterizes it and ranks it among the interesting touristic destinations. Altogether, it consists of historical elements of the region, the religion, the monuments, and the community as common features. (Stoukas,2020).

#### **5.Qualitative research / statistical analysis**

As part of the study, a survey was conducted through an online questionnaire. In this study, 100 people took part, of which 55 are men, and 45 are women. Of these, 48 have finished secondary education, 22 primary education, and 30 tertiary education. The 58 had visited one of the two

islands in the past. In the question “do you know the history of the 2 islands?”, 59 responded with “yes” and 41 with “no”.



**DO YOU KNOW THE HISTORY OF IMBROS OR  
TENEDOS?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	YES	59	59.0	59.0	59.0
	NO	41	41.0	41.0	100.0
	Total	100	100.0	100.0	

## 6.Conclusions

The case study was conducted for the situation of the islands of Imbros and Tenedos which belonged to Greece before the Ottoman rule with the Lausanne treaty. It is concluded that these islands have a special culture which is still maintained today. They are regarded as appealing touristic destinations, which contributes to their sustainability and regional development. With the tourist movement, which is on the rise, the local economy is strengthened and the social background of the two islands increases.

The refugees of these regions have taken care to create cultural associations, with the main goal of staying united with each other and preserving their cultural identity. Moreover, the results of the quantitative research conducted by the University of West Attica, showed that the Greeks are interested in the History of the islands and consequently, are interested in the attractions and their development and promotion.

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## Effect of Religious Tourism on local development

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### **Introduction**

Religious tourism is the fastest growing tourism product since 2007. It is estimated that, in the United States alone, approximately 25% of commuters are interested in some form of pilgrimage or religious tourism. Adding to them, people who travel for religious-based activities such as weddings and funerals, the numbers become particularly high (Vijayanand, 2012). The impact of religious tourism and its contribution to local progress and development has various dimensions (Pohoață et al., 2013) and is important both in the creation of jobs, as well as in population growth and the creation of infrastructure (Vijayanand, 2012).

### **Economic and social benefits of religious tourism**

Commuters, whether they are traveling as pilgrims, ordinary tourists or even combining the pilgrimage with the cultural motivation, must satisfy the same basic needs. Therefore, religious travel, regardless of motivation, requires a cycle of economic activities, which are developed by hotel companies, tourist agencies, by airlines and advertising companies, and by shops selling souvenirs, images and other items (Moiră & Paraschi, 2015). The religious tourist, after satisfying his religious needs, behaves as a simple tourist, in the sense that he will offer an amount of money,

in order to satisfy his consumption needs for accommodation, meals, purchase of souvenirs, souvenirs and other products (Polyzos, 2017; Moira & Paraschi, 2015).

Briefly, the services that are developed in order to satisfy the needs of visitors - religious tourists are as follows (Moira, 2008):

i. Accommodation

The need for accommodation leads to the development of accommodation, which vary in terms of their form and the services they offer, from small guesthouses to luxury hotels and resorts.

ii. Food services

Food establishments, (eg restaurants, taverns, cafes, etc.) are developed in tourist reception areas, in order to satisfy normal needs, such as food and water.

iii. Shops selling souvenirs

These shops operate in the area where the religious monument is located and sell souvenirs connected to the holy place. These objects may have religious characteristics or be used in religious ceremonies. Many times, however, objects related to the religious space, but without religious significance, are also sold. This phenomenon has often been criticized as the commercialization of religion. iv. Sales of books, cards, forms, CDs/DVDs These items are related to the sacred space and professionals are involved in their publication, such as publishers, printers and graphic designers. n. Guided tours Guided tours are often offered, both to the sacred site and to places and monuments connected to it, or tours of the wider area.

vi. Issuance of tickets

In many cases the entrance fee to the holy places is not considered acceptable. However, entry tickets to museums, exhibition spaces and secondary places of religious-cultural interest are an important source of income.

According to Fleisher (2000), the economic benefits associated with religious tourism are often greater than those of other forms of tourism because pilgrims and religious tourists are "voracious" buyers of religious souvenirs (Fleischer, 2000). Thus, in the areas receiving religious tourists, a significant number of employees, such as travel agents, hoteliers and peddlers of religious items, are active in the tourism industry. The economic benefits of religious tourism, with



the increase in its size, cause in many cases, the creation of special private or public offices, specialized in religious tourism. The purpose of these offices is to organize visits to places of religious importance (Polyzos, 2017). Furthermore, religious tourism, like the forms of alternative tourism in general, offers the possibility to strengthen employment sectors related to traditional art and handicrafts, thus expanding the professional options for those employed.

In more detail, the most important economic and social benefits, which result from the development of religious tourism in a region, as an economic activity, are the following (Polyzos 2015; Polyzos 2017):

1. Inflow of foreign exchange

Tourist visits by foreigners or nationals, strengthen the foreign exchange inflow into a country or region respectively, thereby improving the balance of external payments or local development.

2. Increase in employment

The development of religious tourism leads to an increase in the demand for products and services in the area receiving the visitors. Therefore, employment opportunities are created for the local population, in order to meet the needs that arise. Employment can be directly related to the tourist activity, but also indirectly, in the sense of the offer, in the tourism industry, of consumer products and services.

3. Increase in income

Religious tourism causes an increase in demand for goods and services (transportation, accommodation, food, entertainment). The direct or indirect employment in the tourism sector, which was mentioned above, implies an increase in the incomes of the employed, the amount of which depends on the tourism demand and the consumption expenditure of the religious tourists.

4. Increase in revenues of the state and religious monuments

The development of religious tourism contributes to the increase of revenues of the state and the solution of the fiscal problem, while at the local level, it contributes to a significant extent to the strengthening of municipal revenues. It is also the main source of income for the holy monasteries, religious places and monuments.

## 5. Cultural benefits

The movement of people, be it international or national, causes the exchange of cultural and educational elements. Thus, through getting to know new morals, customs and culture, people have the possibility to expand their cultural and spiritual horizons. In general, tourism contributes to the spread of culture and intellectual goods, among people of different societies and peoples. It is worth mentioning, however, that there are often objections regarding this effect, as many believe that changing certain habits or lifestyles causes the alteration of local culture and alienates social institutions. Despite this negative criticism, tourism, and even religious tourism, undoubtedly offers the opportunity to reduce prejudices, promoting a change of mentality and the bridging of cultural differences, through contact with other cultures (Balomenou et al., 2015).

In addition, the development of religious tourism contributes to the maintenance, promotion and preservation of cultural heritage (Fleischer, 2000). they would have been destroyed due to abandonment, (Polyzos, 2017), while the revenues of tourist development, act as resources for the preservation and maintenance of the monuments and their wider area (Vijayanand, 2012).

### **Religious tourism and local development**

In general, the recognition of the positive results of religious tourism in development and prosperity, sharpens the competitiveness between regions, for greater tourist attractiveness. The importance of the economic dimension of religious tourism and the opportunities that arise for the development of tourist receiving areas have led many organizations or associations, such as UNESCO or the European Union, to take initiatives and promote programs, with the aim of increasing flows religious tourists. In order to achieve this goal, religious holidays are projected and events of a religious nature or even the very characteristics of religious monuments are highlighted. Usually, increasing the attractiveness of religious areas is sought through highlighting the religious element in combination with the cultural, historical and artistic value of the monument, or the natural heritage of the wider area (Polyzos, 2017).

Also, many states, due to the significant impact of religious tourism on their economy, promote as a national "tourism product" the traditional celebration of their religious holidays and events (eg Christmas in Germany, or feasts of the Virgin Mary). In the context of this, the revival

of religious-cultural routes of wider interest is organized in many cases, such as, for example, the route "The footsteps of the Apostle Paul in Greece" (Moiras, 2008). Focusing on the characteristics of religious destinations, it seems that religious holidays, ceremonies and meetings, which are held annually or at regular intervals, do not have a particularly decisive effect on the development of the population or the economy of religious centers. As a rule, the people who participate in such activities are relatively few, compared to the year-round flow of pilgrims visiting religious sites, which may number in the millions (Rinschede, 1992).

Some religious sites have been attracting visitors for centuries and their impact on local development has evolved over historical periods. However, there are sacred sites, which were suddenly discovered and brought immediate and great changes to local societies (Vijayanand, 2012). A typical example of the impact of religious tourism is Medjugorje, a small town in Bosnia-Herzegovina. According to an information, which was channeled via the Internet, by a Franciscan friar, the Virgin Mary had appeared in June 1981 to six children of this village, giving messages of peace and love to the world. Since then, the region has experienced amazing economic and population growth, in contrast to the general crisis prevailing throughout Yugoslavia. In this development, the arrival of tens of thousands of pilgrims from all over the world played a decisive role (Vukonic, 1992). Although there are no official statistics, it is estimated that 3,000 to 5,000 people arrive in Medjugorje daily, while on days such as the anniversary of the first visit, tourists reach 15,000 (Vukonic, 1992).

The annual flow of pilgrims has a direct impact on the population growth of religious destinations. This increase in population is primarily due to the attraction of workers, who are employed in offering services to pilgrims - visitors. Examples of population growth are Lourdes and Fatima, which experienced a continuous and rapid increase in their population after their development as pilgrimage sites. However, the effects of religious tourism seem to be even more intense in Mecca, which is a religious destination of international scope. The need to satisfy the demand resulting from the arrival of pilgrims led to the arrival of workers, turning Mecca into a cosmopolitan city in the Islamic world. It is worth mentioning that until the end of the Second World War, when the oil industry developed rapidly, the income derived from the pilgrims to Mecca was the backbone of the economy of Saudi Arabia.

It can be seen, through the examples mentioned above, that the economy of an entire city and its wider area ( Lourdes and Fatima) but also in some cases, the entire country (Mecca - Saudi Arabia), can be affected by the flow of religious tourists (Rinschede, 1992). In addition, religious tourism, like any form of tourism, often contributes to the local economy in an indirect way. In addition to increasing employment and reducing unemployment, due to activities serving tourist needs, religious tourism causes in the visited areas a series of development actions with positive results. These actions concern the improvement or creation of basic infrastructure, solving traffic problems and protecting the environment (Polyzos, 2017).

In the context of the indirect positive effects, the complementarity of religious tourism with other forms of alternative tourism, such as cultural, agro-tourism, educational and scientific tourism, mountain and sightseeing tourism can be considered. Thus, the possibility of exploiting, not only religious monuments, but also natural or other resources, which would be difficult to exploit in a different context is offered (Pohoață et al., 2013) Religious tourism can manifest itself as an autonomous activity or as part of a larger tourist trip. Thus, through its connection with other forms of tourism, it can further contribute to the development of disadvantaged areas and offer the possibility of strengthening degraded productive sectors, increasing absorption workforce and improving the quality of life of the residents. As a form of alternative tourism, religious tourism does not cause problems to natural resources or the quality of the environment, thus supporting sustainability in the host area. At the same time, the development of tourism services requires the education and the training of the people employed in them, contributing to the improvement of the educational level of the local society (Pohoață et al., 2013).

## **Conclusions**

Religious tourism, like any form of tourism in general, has a positive impact on the development of the wider areas that host the religious space and function as tourist destinations. The type and characteristics of the tourism activity, affect a series of economic activities of the visited area and cause changes in the produced product, employment and economic development. In general, tourism offers opportunities for business and commercial activities, while at the same time, it attracts new investments.

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## The contribution of Nikos Kazantzakis to the strengthening of literary tourism and the sustainable development of Heraklion

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### **ABSTRACT**

Cultural tourism has a wide range of activities and one of them is the literary tourism, that is a sustainable type. Literary tourism promotes the cultural heritage because helps tourists to explore places, events and meet people presented on the books or places and people connected to the writers. As the sustainable development of a places, based on the culture, literary tourism could renovate the interest and contribute to such a progress.

Nikos Kazantzakis is one of the most famous Greek writers and this paper highlights moments and places of his life at Heraklion in order to search strategies, as per example literary parks, that could further favor the development of the sustainability of the city and the wider area.

The paper refers to the way in which visitors-tourists perceive the contribution of the literary works of the author such as Nikos Kazantzakis in question to the promotion of an alternative form of tourism.

**Key words:** sustainable development, Nikos Kazantzakis, literary tourism, literary parks

## **1.Introduction**

Tourism is a major source of income for many countries, one of which is Greece, which is active in this field. According to the World Tourism Organization, tourism is the key to the economic and social improvement of a place's living conditions, as it constantly creates new jobs and develops infrastructure.

As the range of activities is wide, beyond the classic form of relaxation vacations, other tourist activities are aimed at sustainable development. Literary tourism is one of them.

Literary tourism is presented in various forms, while it is a type of cultural tourism or heritage tourism. According to Robinson & Andersen, (2002) literary tourism "involves tourists and visitors who identify with, discover and create cultural values with those people (authors) who have become part of the cultural mythologies of places". The main interest of these tourist visitors is the places and events narrated in literary texts, while a basis is also given to the lives and history of their authors. Literary tourism includes areas mentioned in books (such as the hero's home, a restaurant he frequented, a hidden place, paths the heroes followed, etc.). Even the literary tourists as mentioned by Manola (2019) show a special interest in the places that inspired the author to create the story of the book and are interested in understanding the environment that influenced him.

The above facts, combined with the fact that culture is one of the four main pillars of the sustainable development of places, literary tourism can help to revitalize the places that have it and contribute to their sustainable development. One such place is the city of Heraklion. Mitoula and Kaldis (2018) state that the creation of cultural spaces and routes is a key tool for highlighting historical material and intangible monuments and, by extension, places. Therefore, the need arises to investigate the strategies that could favor the development of the sustainability of the city of Heraklion, highlighting these monuments, following in the footsteps of an important literary writer who hails from the city, Nikos Kazantzakis.( Mitoula et als,2020)

This paper's subject is Nikos Kazantzakis's contribution to the sustainable development of Crete. Nikos Kazantzakis is a huge capital for Crete, as his global potential is inexhaustible and goes

beyond the classical literary routes. His works such as "The Life and State of Alexis Zorba", "Captain Michalis", "Reference to Greco", and "Christ Re-Crucified" are some of the novels that have become world famous through their translations. Also, as Beaton (2011) mentions, his works became even more popular due to their transfer to the big screen by directors such as Cakogiannis, Dassin, and Scorsese, while the novel "Christ is crucified" was made into a series on the Greek ERT by Georgiadis.

The paper refers to the contribution of the literary works in order to promote of an alternative form of tourism. To answer the main questions of the work and to investigate the importance of the "tourism product "Nikos Kazantzakis" for local development and sustainability, a survey was carried out aimed at the tourists/visitors of Heraklion. For the needs of the research, a questionnaire was created, which included twenty-five (25) closed-type structured response questions, was anonymous, and distributed to 253 people. The research was carried out in the months of July and August 2022. The questionnaire was addressed exclusively to adult tourists of all ages from 18 years and above.

Interesting conclusions emerged from the research. From the most important preliminary findings, it follows that tourists are interested in the creation of a literary park that will have Heraklion as its starting point and will also extend to Myrtia. In the opinion of the sample, the park in question will contribute to the increase in the visitation of both the research area and the wider area. It will also contribute to the preservation and promotion of the general local cultural heritage and to the strengthening of the various cultural activities that take place in Heraklion. In this way, Heraklion will be promoted even more, as a tourist area that escapes from the narrow limit of "sea and sun", since its cultural and hyperlocal literary character will be highlighted to the tourists-visitors.

It is noted that in the literature, literary parks are proposed as tools for highlighting local culture and as "infrastructure" that contribute to the sustainable development of places. Through them are defined the indefinite and separate cultural paths that are considered important in the history of literature. They can be points that gave inspiration in a writer's life, the environment he grew up in, and the surrounding influences he received. The visitor-tourist, with his visit to a literary park, is facilitated in terms of understanding the author and his works and through them he can encounter the environment, and get to know the traditions, customs and customs of the area up close (Barilaro, 2004). Literary parks are an important economic factor of local development, as they promote the culture and civilization of the region and help sustainable development with tourism



activity. Literary parks also contribute to the protection and promotion of literature and the preservation of the natural beauty of the mentioned areas, therefore, one of the main proposals of this paper refers to the creation of such a park in the area of Heraklion.

## **2. Literary parks and examples of good practices**

In general, a literary park should keep up with the visitors' need for culture and not just for a simple escape from everyday life based on the three 'S' (sun-sand-sea) but responding to the satisfaction of the needs of a peculiar identity. Sigala & Christou (2014) believe that it is necessary to develop specialized partnerships and investment networks in order to have access to resources and know-how that would allow mass tourism to promote experiential tourism.

If in the whole process, the factor "values of the individual" could be added as a component, which would determine according to Ajzen & Fishbein (1980) future behaviors and therefore could potentially determine the choice of a tourist destination by obtaining a more qualitative attitude towards the places of the visit then according to Capecchi (2021) literature can be this component because it has the power to function as a means of promoting a place as it differentiates it from others.

One way that constitutes a good combination between literature and tourism is the creation of literary parks.

Bagnoli (2003) considers that literary parks that include places described in novels differ from ordinary ones as they are not created with the aim of protecting the natural environment but the intangible heritage. For the regions, they are a hybrid tool of support that consists of elements of a natural park but also others that are more compatible with a classic museum, since on the one hand, it aims to promote culture and on the other to promote tourism.

In order to establish a literary park according to Capecchi (2021) certain rules should be followed<sup>1</sup> such as:

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<sup>1</sup> According to him they were proposed by the Nievo Foundation ([fondazionenievo.it](http://fondazionenievo.it))

- Be about an author who is not alive and has not recently passed away.
- The area should be similar to the one described in the literary work.
- Highlight the author's relationship with the place.
- To promote entrepreneurship mainly of young people and to be sustainable in keeping with the trends of the tourist market
- To be characterized by quality activities (promotion of studies, research, organization of exhibitions, conferences, etc.)
- To highlight the socio-economic characteristics of the area

The following two examples have moved in this direction.

Typical examples of good practice are:

1/ "Literary Travel Park" / Polysemi-Interreg Greece-Italy: this is an attempt to connect the regions of Puglia and the Region of the Ionian Islands through an Operational Program of the European Union called "INTERREG V–A Greece Italy 2014–2020"<sup>2</sup> which had as its main objective the highlighting of the interaction of Greek and Italian culture in the region of the Ionian Sea through a series of actions such as international study conferences, days guided by literature, visual exhibitions, guided tours, the construction of an informative platform, etc. . According to Tsatalbassoglou (2020), the effort was focused on highlighting the features of the Ionian School that differentiate the specific region and highlight the special cultural heritage that gives the region of the Ionian Islands a different identity because it is based on literature and aims at sustainable tourism development. As the POLISEMi project coincided with the great health crisis of Covid-19, a digital library was also organized that has free access to anyone who wishes to get to know the "Literary Travel Park". The ultimate goal of this movement is to create a quality and sustainable model of Literary tourism that will appeal to both domestic and international audiences. Given the fact that literary tourism has no time constraints tourists are invited to discover beyond the beauties of the place and its intangible heritage.

2/The Park of Writers in Sicily, Italy also known as Strada degli Scrittori where tourists find themselves walking around places where Sicilian writers<sup>3</sup> lived and created and the protagonists of their books. It is a route on a route of seventy-two kilometers that connects the southwest of

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<sup>2</sup> Polysemi is the acronym for "Park of literary travels in Greece and Magna Graecia"

<sup>3</sup> The writers are: Luigi Pirandello, Leonardo Sciascia, Andrea Camilleri, Giuseppe Tomasi di Lampedusa, Rosso di San Secondo and Antonio Russello

Sicily with the central road axis Messina-Catania-Palermo and challenges the visitor to experience the places that the authors loved and mentioned in their works. In this way, it has a touristic character but with a strong cultural flavor because it entertains but at the same time entertains as there are parallel routes that lead visitors to monuments such as the Valley of the Temples (Valle dei Templi) and other archaeological and historical ones points of the region but also leads tourists to a variety of alternative holiday experiences. Specifically, every year for about 3 months, usually from May to July, the festival takes place during which a series of events related to each writer takes place such as exhibitions and photography competitions, literary, theatrical, and musical events, creative writing seminar sections, visits in agro-tourism units, wineries, etc. These movements have as their main goal a holistic treatment of the issue with the aim of sustainability and the sustainability of the place( Michopoulou et al.,2021)

The need, therefore, arises to investigate whether the existence of a literary park could favor the development of the sustainability of the city of Heraklion and the wider region by highlighting the steps of Nikos Kazantzakis. The main concern of a tourist business is profit and as Sigala and Christou (2014) state, special forms of tourism lengthen the season, help to deal with the issue of seasonality, and actively involve the visitor in the tourist experience.

### 3. Heraklion and "Captain Michael" by Kazantzakis

Captain Michalis is a milestone work by the now-mature writer that takes place in Heraklion during the last years of Turkish rule.

Through the author's experiences and his relationship with his father, the Turkish-occupied Great Castle is presented, the people, the manners and customs, and the struggle of the Cretans against the Turks and, as Vitti (1978) mentions, with the mythologizing of people and events the 'Cretan look' is presented.

Some of the points of the Great Castle that are mentioned in "Captain Michalis" are Platia Strata, the Lions with the Plane Tree, the Three Arches, the Maidani, the Gates of the walls, the moat, the view towards the Lazaretto, the Agios Minas and other less known areas such as Obriaki, Efta Baltades, Meskenia, and Pervola. The place names mentioned in the work acquire a special value as according to Barilaro (2004) the place becomes a symbol because, through the study of novels, landmarks are presented that can be promoted through tourist services.

Today's Heraklion can promote the landmarks of the novel with the help of technology as a "smart city" that promotes sustainability. Tourism can thus function as a form of sustainable development

when linked to objectives such as improving the living conditions of future generations without negatively affecting their ability to meet their needs and preserve the environment.

"Smart" is defined as a city that has adopted at least one initiative that addresses public issues related to the economy, the environment, governance, and others with the help of technological tools and the participation of those involved who enjoy the benefits of this smart management.

Going further, Vardopoulos et al. (2023) argue that with a cultural focus, a city can adopt initiatives that promote urban sustainability through technology and bring as an example "Smart City" tourist destinations such as Barcelona that took advantage of technology to cover its business needs and create high-quality infrastructure. One of the goals of a Smart City is to disseminate information and increase cooperation between businesses with an interface that even involves its visitors interactively with the exchange of information so as to increase the value of the tourism product. According to Femenia-Serra & al. (2019) the tourist experience has now been transformed as the information search, booking, personalization, and communication processes have changed due to the use of innovative technologies in recent years and is now intertwined with the internet and mobile applications. Tsatalbasoglou (2020) states that through technology such as the use of mobile applications and the presentation of holograms, visitors' interest in the presentation of historical events and the culture of the city can be renewed.

Heraklion, according to the city's website, 2009 seeks to join as a strong hub in a global network of smart cities with a strong cultural and touristic identity<sup>4</sup>. In order to achieve the goal of improving the living conditions of the residents as well as the tourist promotion, a series of projects are being developed and an effort to highlight both the natural and the built environment of the hinterland, the walls are restored and made available for use by the citizens, they are beautified and upgraded districts that until now are considered degraded such as Lakkoi and Agia Triada. At the same time, an effort to highlight cultural heritage through technology was launched, so an application was presented that allows a guided tour of Venetian monuments with 3D videos that offer a complete picture.

The promotion of literary tourism as an alternative form with the main representative Nikos Kazantzakis can be an important comparative advantage that will expand the sector but at the same time will be a focal point that will create the infrastructure that will improve the lives of the citizens

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<sup>4</sup> With information from the website: [smartcity.heraklion.gr/el/our-vision/](http://smartcity.heraklion.gr/el/our-vision/)

of the city and the wider area of the prefecture, as in Varvaros, today's Myrtia, the Nikos Kazantzakis museum operates. It operates in the place where his father was born and lived for a while due to family ties with the owners. This is the place that hosted him as well.

On the website of the Museum, its founder, Giorgos Anemoyiannis, describes the search for a rare and priceless material that led to the permanent exhibition, which is developed in five themes. In its conference room, MNK events are presented, and conferences and performances related to his work are organized, and educational programs of the Museum are aimed at all grades of primary and secondary education and invite students to discover the author.

It is also particularly important that the Branch of the International Society of Friends of Nikos Kazantzakis is based in the city, which organizes events in his honor. Specifically, from August 3 to 5, 2023, there will be a global anniversary meeting to promote his work, as stated on the relevant website<sup>5</sup>

The Martinego Bastion, the New Gate, and the NK Museum are three points completely dedicated to the author. With the following research, an attempt was made to establish tourists' opinions on the creation of both literary routes in the city and a literary park in the wider area of Heraklion.

#### **4. The research**

The following survey presents the opinions of a sample of 253 people found in the city of Heraklion from July 20 to August 10, 2022, regarding the possibility of creating literary routes by restoring or reconstituting spaces in less favored areas of the city and a literary park in the area. A pilot was preceded with a sample of 30 people to improve the questionnaire as reported by Teijingen & Hundley (2001). In particular, it was understood by the researchers that the questions concerning the literary park and the activities it could include should be more analytical, so corrective actions were taken in this direction.

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<sup>5</sup> <http://amis-kazantzaki.gr/>

Cohen & al (2008) consider that respondents' opinions should be researched uniformly and anonymously to have honest responses. The researchers then did stratify random sampling (Stratified Random Sampling) to give roughly equal answers from Greek and foreign tourists. The specific questionnaire consists of 25 closed-ended questions with questions of demographic interest, exploring opinions on the subject.

During the process, it was chosen to complete the questionnaire by the researchers due to the restrictions of Covid-19. The respondents were all visitors to the city and not permanent residents.

Below are some of the results:

### 1/ Sex

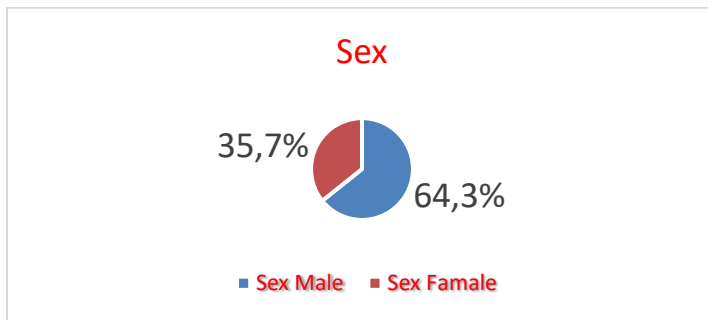
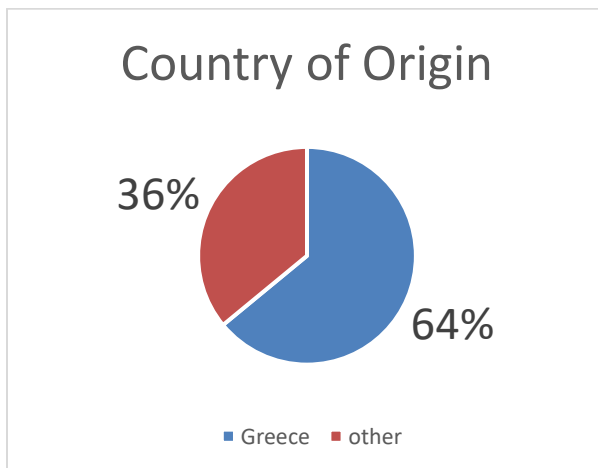


Chart 1: Sex

Of the total of 253 valid participants, 162 were men and 90 were women. The relative frequency amounts to 64.3 % and 35.7% respectively

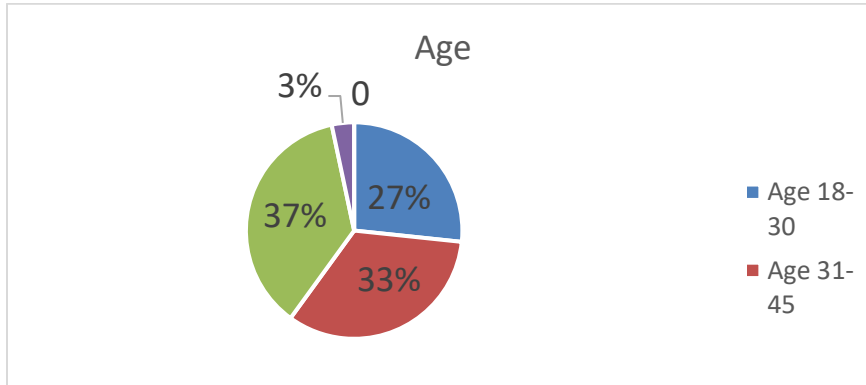
### 2/ Country of origin



Graph 2: Country of Origin

Of the total of 253 valid participants, 162 were Greeks and 91 came from other countries and specifically 33 were from the UK, 9 Italians, 41 from Germany, 6 from France, 2 Poles

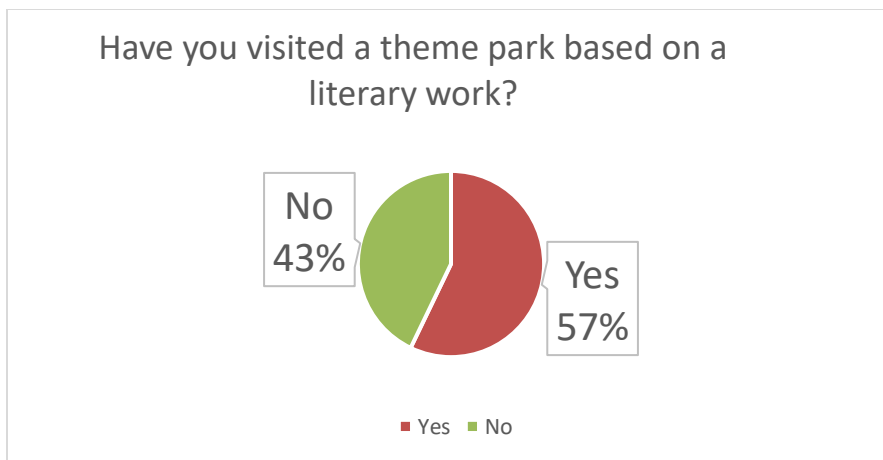
### 3/ Age



Graph 3: Age

Of the total of 253 valid participants, 72 people were from 18-30 years old, 90 people from 31-45, 99 people from 46 to 60, only 9 people from 61-75 while there was no respondent over 75. To a large extent this may have been due to the fact that the interview took place at lunchtimes which are not suitable for older people

### 4/ Have you visited a Theme Park based on a book or a writer?



Graph 4: Visitation - theme park

Of the total of 253 valid participants, 144 have a positive answer and 108 a negative one.

As can be seen below, the percentage that reached 100% was those coming from the UK, which is reasonable as literary tourism is particularly high.

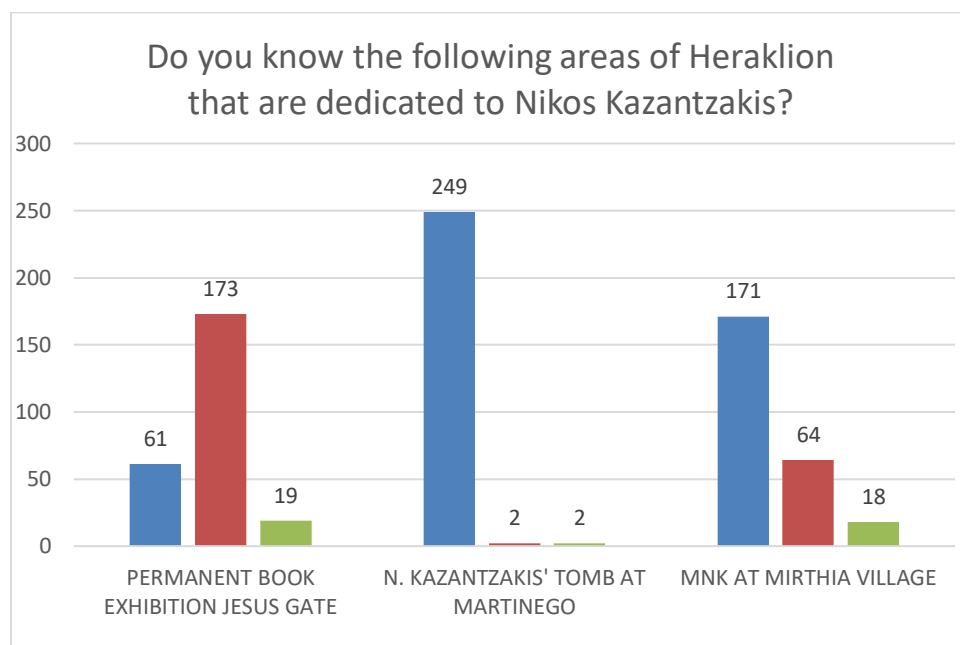
**5/ Do you know Nikos Kazantzakis?**



Graph 5: Do you know N.K

Of the total of 253 valid participants, X were men and P were women. The relative frequency shows that only 4% do not know the author and happened to be around Martinego.

**6/ Do you know the following places in Heraklion that are dedicated to N. Kazantzakis?**

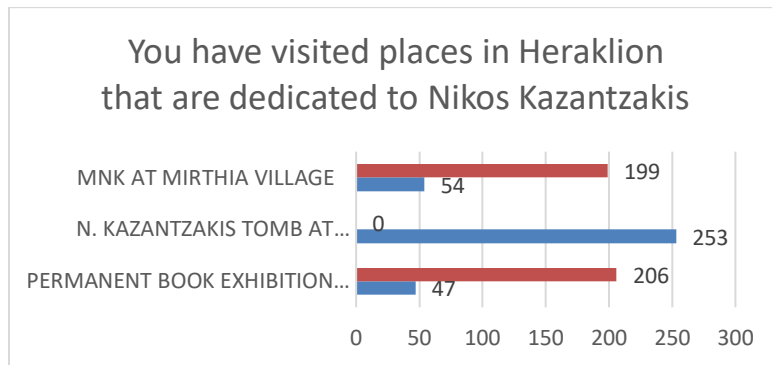


Graph 6: Places dedicated to Kazantzakis



Of the total of 253 valid participants, as can be seen from the graph, 249 people knew about the tomb of Kazantzakis, 171 about the existence of the MNK in Myrtia and only 61 people about the permanent exhibition at Jesus Gate

**7/ Which places in Heraklion that are dedicated to N. Kazantzakis have you visited or will you visit?**



Graph 7: visited places

Given the fact that the questionnaires were given in Martinego, the answers were all positive, and many of the respondents were informed of the existence of the permanent exhibition because of the questionnaire, as for MNK, the main problem for the visit was the lack of transportation.

**8/ Would you like to follow a literary route through the city of Heraklion based on the book "Captain Michalis"?**

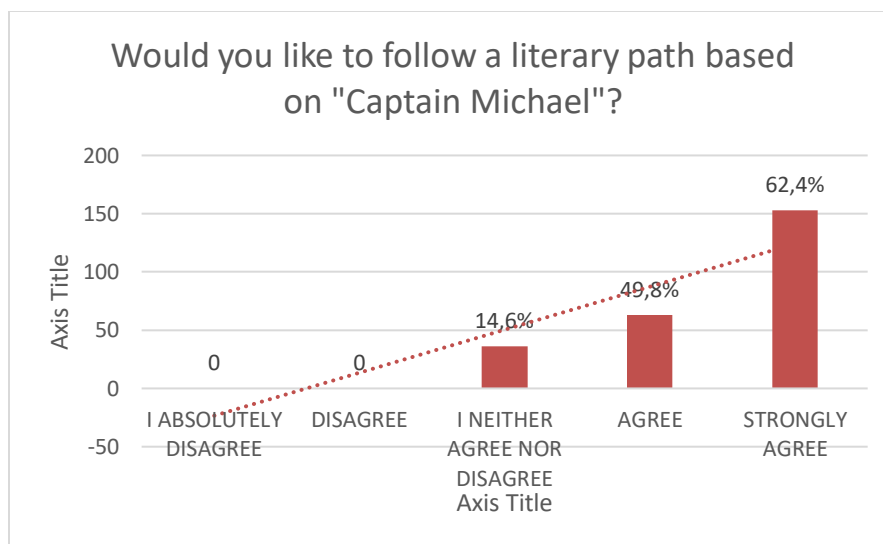
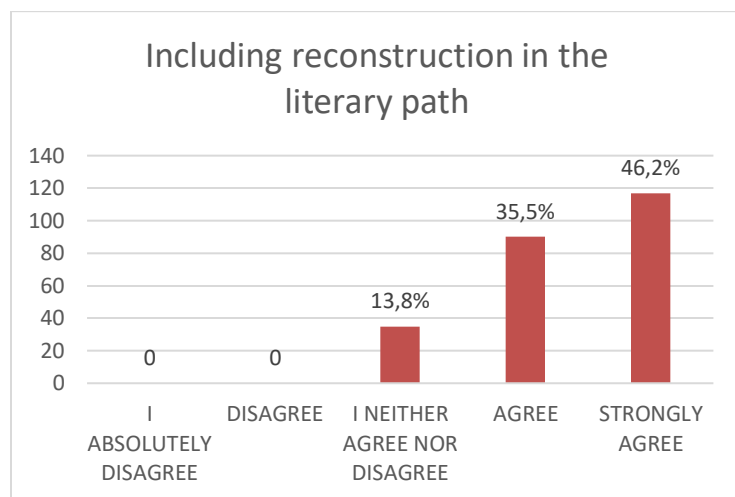


Chart 8: Literary Routes of Captain Michalis

In this particular question, the answers were positive, specifically 35 people answered 'neither agree nor disagree', 63 respondents answered 'I agree' and 153 people answered that they completely agree

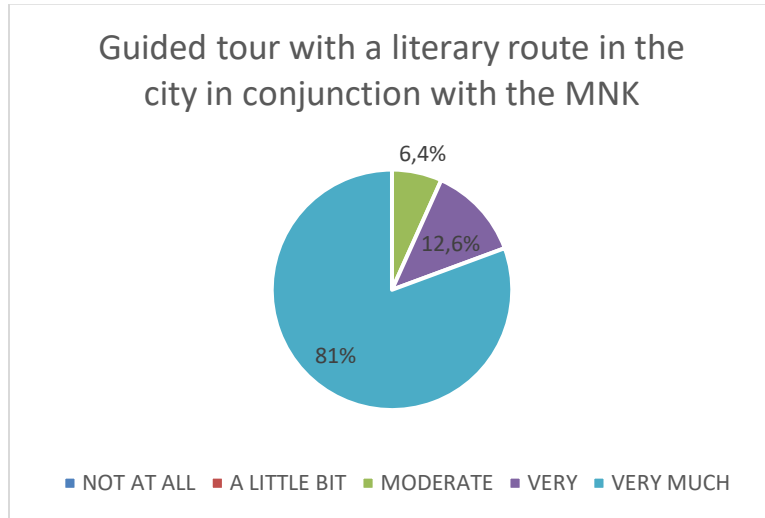
**9/ Would you like the aforementioned route to include reenactments of scenes from his work?**



Graph 9: reconstructions and literary routes

The answers to the question were as follows: 35 people answered 'neither agree nor disagree', 90 respondents answered 'I agree' and 117 people answered that they completely agree

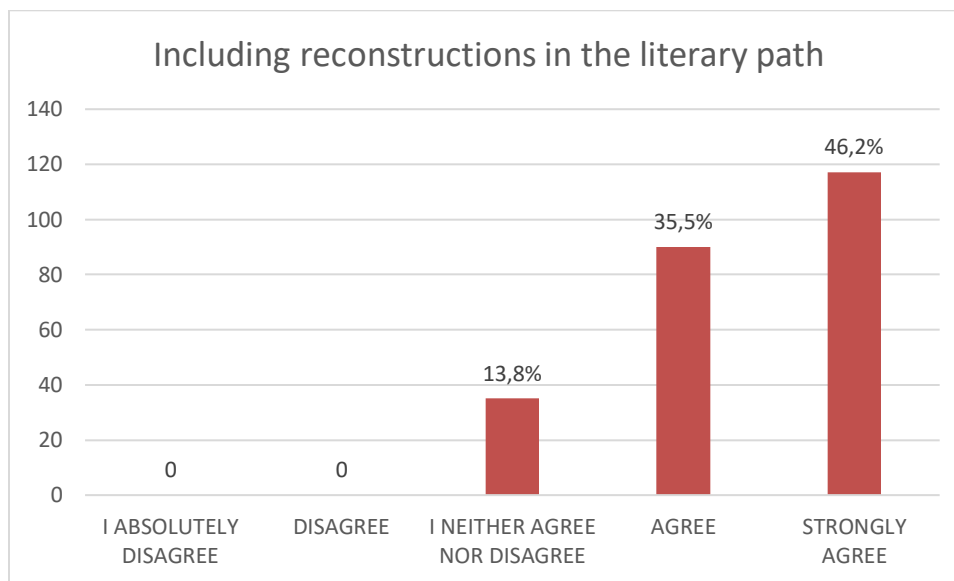
**10/ Would you be interested in a guided tour that would combine literary routes in the city based on the work of Nikos Kazantzakis 'Captain Michalis' and would also include MNK**



Graph 10: Literary path "Captain Michalis" and MNK

The respondents are positively disposed to the idea of combining the Nikos Kazantzakis Museum in a literary route. Specifically, 204 people stated that they agree 'very much', 32 people gave the answer 'very much' and 17 showed moderate interest.

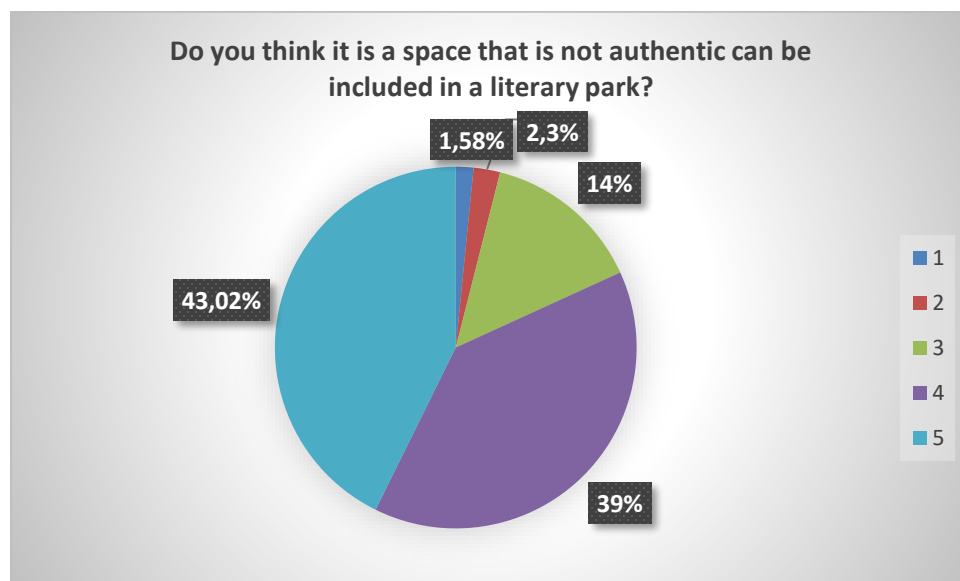
**11/ Do you think that the theme park could be a place of culture if it were not authentic place?**



Graph 11: Inclusion of reconstructions

According to the answers, the inclusion of reconstructions does not concern the respondents. 117 answered that they completely agree, 90 'agree' and 35 answered 'neither agree nor disagree'.

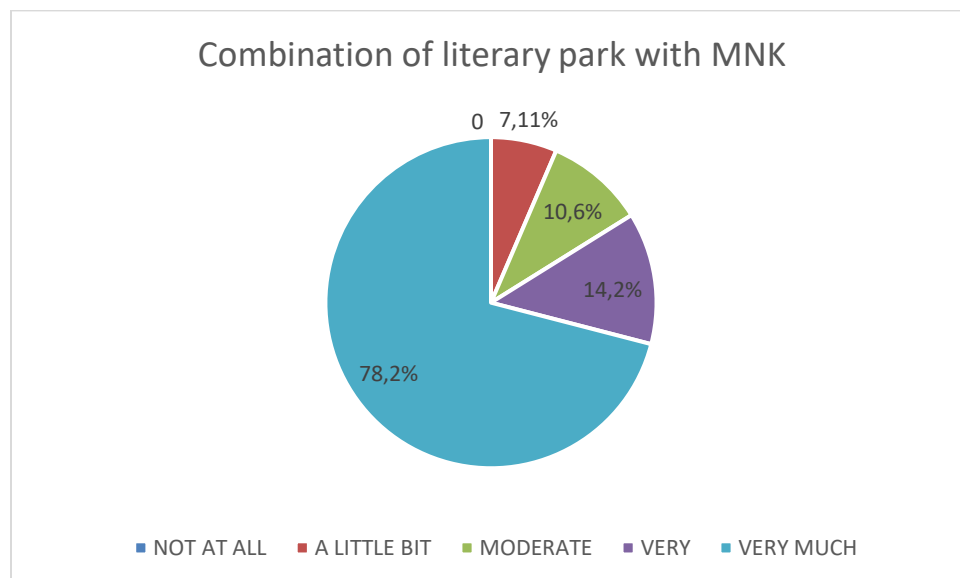
**12/ Do you think that a non-authentic space can be included in a literary park?**



Graph 12: Literary park and non-authentic spaces

The respondents see positively the existence of non-authentic spaces in a literary route. Specifically, 108 people stated that they strongly agree, 99 people gave the answer 'very much' and 36 showed moderate interest, 'a little' 6 and 'not at all'

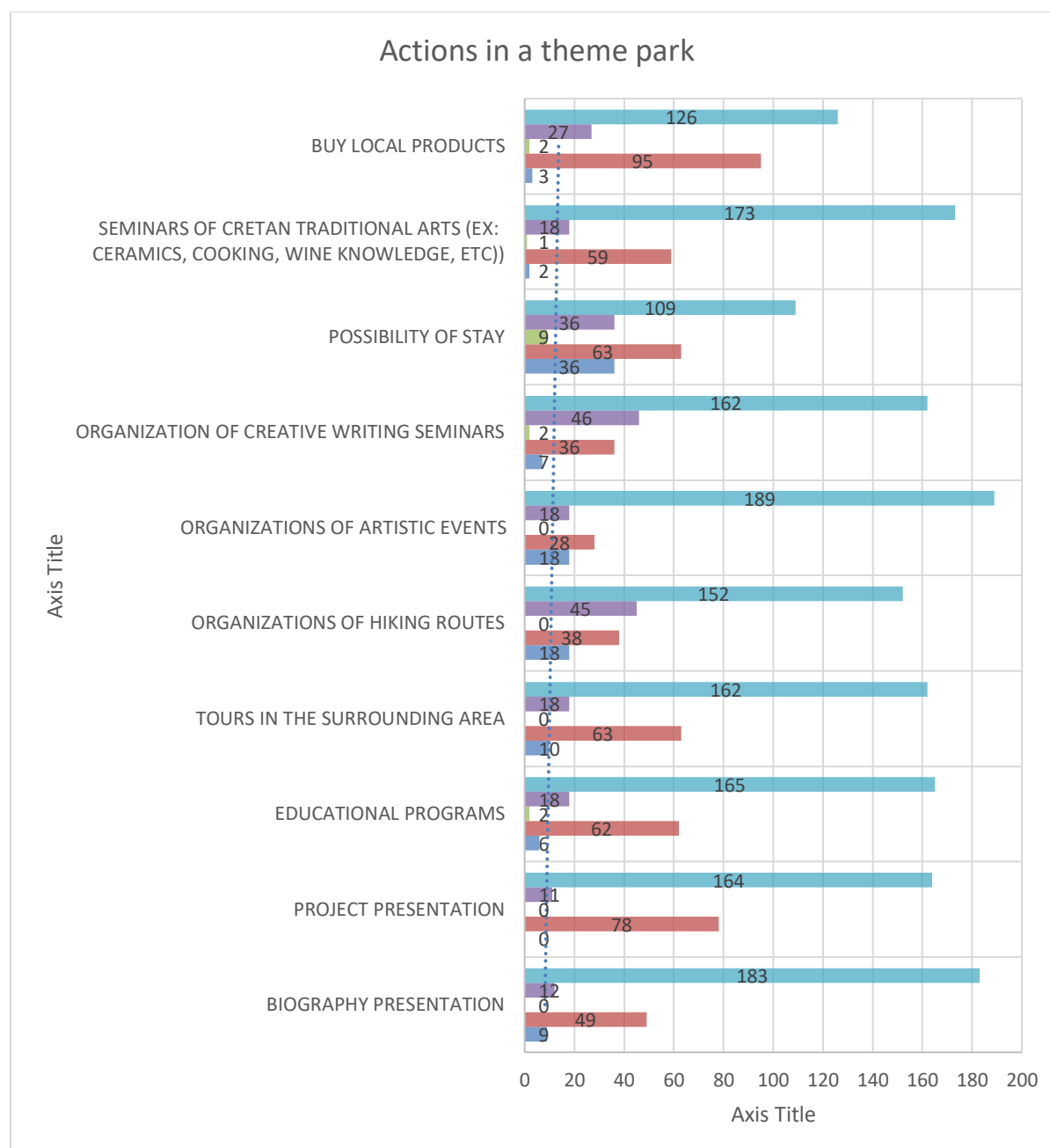
**13/ Do you think it would be useful to create a literary park dedicated to Nikos Kazantzakis in connection with MNK and in a nearby area?**



Graph 13: Literary route "Captain Michalis" - MNK-wider area

According to the responses, the creation of a theme park that would include MNK is acceptable to the respondents. Out of 253, 177 people were completely positive, 36 people answered 'very much', 25 people answered 'moderately' and 15 people answered 'a little' for 'not at all' there were no answers

**13/ What actions do you consider useful in a theme park for Nikos Kazantzakis?**



**Graph 14: Actions**

Regarding the activities that could potentially be included in a literary park dedicated to Nikos Kazantzakis that would also include the MNK, the responses that receive the most responses are artistic events, Cretan traditional arts seminars, the organization of creative writing seminars,

purchase of local products, guided tours and excursions in the surrounding area which are particularly consistent with the simultaneous development of tourism.

## **5. Conclusions**

Based on the above results, the following proposals extend to research axes concerning:

1. The organization of literary tours that will include cultural elements related to the life and work of Nikos Kazantzakis in various forms and dynamics throughout the year and outside the tourist season.
2. The organization of a literary park in the wider area of Heraklion to strengthen interest beyond the summer season with an emphasis on sustainable and sustainable development.
3. the organization of full-scale research on the analysis of tourist flows

### **Suggested:**

- to create literary routes / guided tours that would include the triangle “Jesus Gate- Martinego- Agios Minas Cathedral” which is already a common route for a tourist as it includes the permanent exhibition of the author's books, his burial place, and the Holy Temple that is often mentioned in the book. A route that follows the central streets of the city, but if they are bypassed because within the triangle tourists would find interesting points of visit such as dramatized excerpts from the author's works, courtyards, and old houses in the form of a "set" that would come close to capturing the era, excerpts from plays that would "play" like a movie in appropriately designed spaces would strengthen the cultural character of the area and highlight it. other parts of the ‘Great Castle’ mentioned in the work of 'Captain Michalis' such as Vigla, Pediados Street, 25th of Augustou Boulevard, the area of Agia Triada etc.. In Naples as Tsatalbasoglou (in Manola 2019) mentions, Elena Ferrante's famous novel "My brilliant friend / L' amica geniale" was the trigger for the creation of many guided tours that highlighted areas of the city that were difficult for tourists to visit before, while at appropriate points actors interpret scenes from the play. The drawing of special routes where holograms with scenes from the author's works or theatrical excerpts will be presented at the appropriate points in appropriately

designed scenery, following the example of the special routes in Naples, could be an interesting perspective of sustainable development for these areas of Heraklion.

- the connection of technology with tourist incentives through the Heraklion Smart City: informing tourists visiting the area through mobile applications about the relevant events through an information bank activating an interactive relationship that will actually bring the tourist closer to the cultural wealth city.
- the creation of an area-theme park, perhaps with the restoration of a small village where visitors could experience in nature the traditional way of life described in Kazantzakis' book by combining ecotourism with literary tourism or the construction or remodeling of an already existing space but axis his life and work.
- the KTEL (public buses) connection of the Kazantzakis Museum in Myrtia with the city center at least for certain days and times of the week, especially during the summer months, as public transport is difficult.
- the creation of guided tours in the wider area of Myrtia that would follow routes of Cretan landscapes described in the book, including points of natural beauty and cultural interest such as the gorge of the Karteros River, the Fairy Cave of Astraki, the I.M. Agarathou and others.
- The development of a series of activities related to the Kazantzakis name that would involve the organization of workshops and conferences at regular intervals would promote scientific research.
- organization of creative writing seminars under the auspices of the Municipality and with the contribution of the University of Crete, the N. Kazantzakis Museum, and the International Society of Friends of Nikos Kazantzakis all year time
- organization of competitions related to his work.
- Constant annual festivals showing films based on his novels, presenting his plays and documentaries about his life, and presenting his works and films in foreign languages would interest even casual visitors to the city.
- development of domestic student tourism and connection of the city with student festivals
- the notification of actions through their promotion on tourist websites



- the involvement and utilization of local businesses and products from the agricultural tourist sector
- the promotion of sustainable development with the protection and promotion of the cultural and natural wealth of Crete through the involvement of the residents of the wider region themselves with the promotion of the city and the strengthening of the infrastructure

## **6. Epilogue**

The research shows that the interest in Kazantzakis and his novels favors the creation of specialized itineraries and even a literary park dedicated exclusively to him. Nikos Kazantzakis is completely connected to the city of Heraklion as in his novels the place acquires the importance of a symbol. With the appropriate actions, the elements that appear in "Captain Michalis" and relate to the material and immaterial culture can be the tip of the spear in promoting the character of the city and increasing the visitation of the independent era.. Further studies and research are needed to strengthen the design of new services that will meet the needs of visitors and utilize innovative and sustainable development policies for the benefit of residents.

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- ΠΑΓΚΟΣΜΙΑ ΛΕΣΧΗ ΑΝΑΓΝΩΣΗΣ ΕΡΓΩΝ ΤΟΥ ΝΙΚΟΥ ΚΑΖΑΝΤΖΑΚΗ <http://amis-kazantzaki.gr/>

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