

A Study on the Role of the Landscape Design with the Approach of Solving the Limitations of Using the Coastal Area for Women in Iran¹

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ABSTRACT: The coastal landscape is relatively new and complex category that offers the potential of sharing the sciences of architecture, perspective, nature and the environment, tourism and hospitality, beyond their physical effects on another. In addition to that their widespread effects in enhancing identity and the quality of the architectural atmosphere can not be ignored. Approaches to greeting with beaches in Islamic countries have impressive impact on the interaction of the people in the statistical societies of those countries with coastal landscape architecture. The shores in Islamic countries are controversial textures compare to industrial countries. The purpose of this study is analyzing coastal landscape architecture and its position in Islamic countries Like Iran, spatial organization of coastal landscape and the equal use of men and women on the coasts of Iran by analytical-descriptive research method. One of the most important issues is the lack of gender-balanced psychological and spatial use of these coastlines. In many beachfronts, women are ignored to swim; therefore, some private places are considered for them. These places which are called 'Salem Sazi' pay little attention to the elements of architecture, landscaping, aesthetics and their performance is very limited for Iranian family.

Keywords: *Landscape, Coastal landscape, Balanced use of space, Use space at the coastal edge, Privacy, Security, Islamic countries.*

INTRODUCTION

Iran is one of the most attractive countries in terms of number of tourist attraction and has good conditions in terms of biodiversity and natural attractions. Unfortunately, due to some problems, Iran has never been found a suitable destination for tourists.

Based on the correlation between tourism and landscape architecture, this study illustrates the most important problems facing coastal tourism in Iran as an Islamic country and how to solve this trouble.

According to the authors opinion, the imbalance of the use of coastal space (in terms of gender) is one of the main tourism problems of the northern coast of Iran. Therefore, in order to clarify the principles of the coastal landscape and its mechanism, beside presenting relevant definitions, the ideas of

scientists that are directly and indirectly related to this topic are discussed.

Theoretical Framework

Whereas the main hypothesis of this study is to investigate the role of landscape design in solving the problems of women's use of coastal landscape in Iran as an Islamic country leading to a design that is keeping with the environment in full harmony with culture, tradition and religion can also be used to promote the privacy of tourists beside proper using of space and natural abilities.

Investigating the basis of tourism, the spatial system of coastal tourism in Iranian architecture, landscape architecture goals, the territorial system in Iranian landscape architecture which can't be ignored is going to be discussed.

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Tourism Terminology

The word 'tourism' is derived from the word 'tour' that means 'ramble' which is rooted in Latin word Torrance, which means 'to travel, travel between origin and destination' and walk between Greece to Spain, France and finally to England (Murray, et al., 1970).

Different lexicons have been used to mean different meanings of tourism. As in culture and context tourism refers to a journey that involves traveling to a destination and then returning to the origin place (Webster, 1974). In the Longman dictionary, tourism is meant for traveling and leisure (Granger et al., 1988). In the culture of Laurus, tourism means traveling for fun (pleasure or satisfaction) (Larousse, 1991). In Dehkhoda's culture, tourism means a revolving world, one that travels across the globe (Dehkhoda, 1998)

Each of the meanings expressed in Persian cultures implies an individual word for pleasure not a group work with economic roots. This monotheism, without looking to genealogy cannot express a particular meaning of tourism. The union of tourism and touring in Persian culture originates from history and includes goals beyond this historical approach to tourism. Globe trotter as a cyberspace forgets the atmosphere and can image touring around the world. While tourism is a linear process, sweeping between two 3dimensional place(host,tourist and the environment), and means to investigate other concepts rather than mere traveling. Tourism, as its true meaning involves traditional tools and techniques in a long journey.

Nowadays, modern and postmodern technology is at the service of tourism and traveling to particular place in a short period of time and has goals such as enjoyment, entertainment and overall tourist experience. In this way, what illustrates the concept of tourism with modern Persian culture can be interpreted in the word of tourism. Globe trotter defines tourism as a positive factor in the acquisition of its semantic system in the world. Globe trotter involves the need for a clear and standardized concept of tourism that can use as the starting point for any survey in this field.

General Tourism Recognition

Tourism is the whole of the phenomena and interactions from the interplay between tourists, stocks, governments and host communities, universities and non-governmental organization in the process of attracting, transporting, greeting and tourist controlling and other visitors (Weaver & Oppermann, 2000). Tourism is capable of having different attitude, which has given rise to variety definitions because of its interdisciplinary nature. In its basic definitions, the most important issue is the dimension of the tourists place and they are categorized; however, distance definition cannot describe tourism well. These definitions always emphasize the demand and supply side and ignore the effects of tourism as well (Papoli Yazdi & Saqai, 2014). The geographical dimension of tourism is the time of entertainment or leisure which requires a night's absence from a normal place of residence (Skinner, et.al., 1999). The social dimension of tourism is the common point between ordinary lives of local

people and the abnormal lives of tourists (Barnard, & Spencer, 2009).

In Coltman's definition, distance and economic aspects are considered. In his opinion, tourism is a short-term traveling that starts from one point and ends at the same point with a specific schedule visiting many places and spending a lot of money by tourists. From the sight of conscious experience, tourism is voluntary and temporary travel that is shaped to take advantage of new perspective on a relatively long journey (in terms of distance) (Morley, 1990).

Tourism Typology

Tourism can be categorized according to the following factors: Specific goals, amount of capital, destination motivation, vacation time, tourist time, recreational activities, natural and cultural potential, facilities, investments, cultural values and hygienic facilities, sports science and more (Papoli Yazdi & Saqai, 2014). There are different categories for tourism because of the diverse categories of factors. The types of tourism can vary from country to country in terms of climatic, geographical, cultural social, religious and even political differences. It should be noted that the tourism is associated with entertainment. For example, in industrial countries, gambling, drink and sex are considered recreation and generally the types of tourism in these countries are combined with these three. But practically, in religious country these factors are depraved and immoral. As a result, the typology of tourism in these countries will also change and good habits are replaced which are acceptable by society, culture, religion and tradition (Alvani & Dehdashti, 2004). In all forms of tourism, human beings are an important factor that is frequently repeated. Human, as a tourist may come out of his habitant for different purposes. Papely Yazdi categorizes the types of tourism in terms of location as follows: 1.Urban tourism 2.Rural tourism 3.Nomadic, tribal tourism (Territory or reserved spaces like Indians) 4.Nature tourism 5.Coastal and sea tourism 6.Mountain tourism 7. Aerospace tourism 8.Environmental tourism (including forest, mountain, plain, desert, sea, agricultural areas, cave and more) (Papoli Yazdi & Saqai, 2014).

Coastal and Sea Tourism

This tourism itself is divided into two major arms: coastal tourism and marine tourism (Fig.1). marine tourism attracts the most tourists. Going to the beaches and enjoying the sun and water sports such as swimming in the sea, water skiing, fishing, boating, diving and other water sports are among the interests of most seaside tourists. This requires to travel from residence and focus on marine environments (Saghahi, 2002). Sea tourism means getting far from resorts and going in the middle of sea and ocean, which has its own fans and is being expanded from 1980. Large oceanic ships that are welcoming tourists and providing them with all kinds of entertainment are expanding. Ships such as Titanic or Queen are such as them. The beaches can attract many tourists due to their proximity to population centers, convenient climate and easy access during

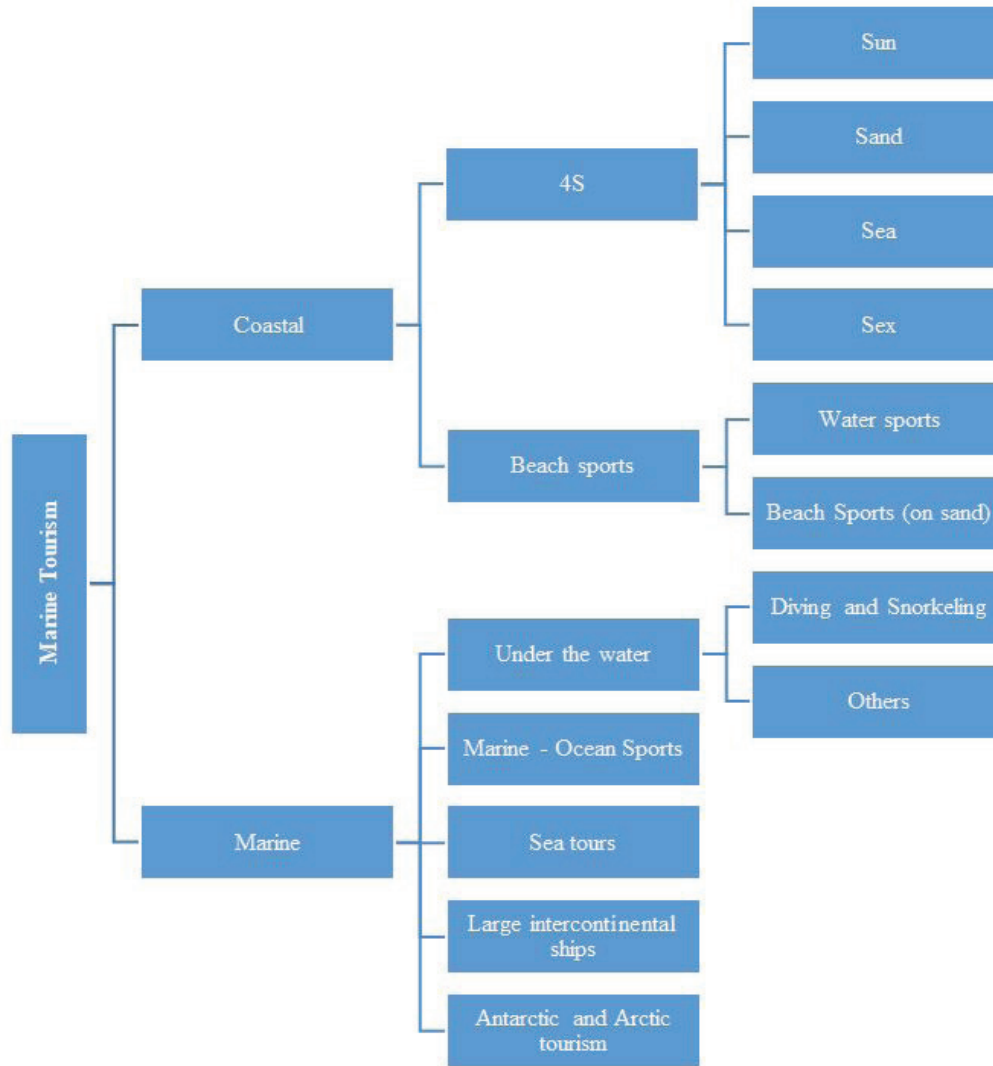


Fig . 1: Marine Tourism

the holidays, especially in summer. Demand for sea tourism is increasing as young populations grow and it is essential that coastal tourism supply respond (Orams, 2002).

The Advantages of Coastal and Marine Tourism

Nowadays, tourism is one of the fastest growing economic sectors in the world, especially in developing countries. There is compacted competition among many countries to attract tourists, and the tourism industry as a dynamic and unique industry has an important role of the economic and productive activities of countries, especially developed one (Amin Bidbakhti & Sharifi, 2012).

None of the activities carried out in coastal areas are as extensive and varied as tourism and beaches recreation, so that the dynamic nature of this sector and the extent of demand often place relevant projects in the context of national and

regional plans, and all beaches are directly and indirectly affected (Shobeiri et al., 2013).

In general, some of the most important benefits of beach tourism are as follows:

Economic benefits and making money;

Employment;

Foreign investment;

Infrastructure development;

Increase local participation and support in environmental protection.

Spatial Principles Related to Research in Iranian Architecture
Architectural spaces usually follow certain spatial principles in Iran. Most relevantly, these principles can be pointed in terms of the principle of Mahramiyat, the principle of hierarchy, and the principle of introversion, which are summarized below.

The Principle of Mahramiyat

One of the most important principles in traditional Iranian architecture especially after Islam is the principle of 'mahramiyat' which is best applied in all buildings from large public buildings to residential houses and from urban public spaces to semi-public and private spaces.

The purpose of mahramiyat in architectural and urban space is to frame the privacy that it both physical and semantic aspects. Spatial privacy is more focused on the principles that will shape the security of space and in the semantic domain are the characteristics that bring respect and value to the architectural space in a way that one can relax. In Western architecture and urban engineering, this concept is less raised in terms of privacy, security, and comfort; furthermore, it can be used for a different purpose (Pirnia, 2008). The issue of mahramiyat is further trackable in the context of the security and privacy of individuals, especially before the modern era and even in some of the modern era buildings with its own functionalism, but in Western architecture with the emergence of New styles, such as deconstruction or folding and more this has been greatly reduced by eliminating the hierarchy and with the aim of forming the spatial fluidity of this category .

The use of the yard in the sense of the central courtyard can be cited in many of the buildings of ancient Iran. In urban engineering territory and partition are the basic principles Kohandez, Šārestan and Rabez, among the barracks as protectors against invasions, have been the foundations of ancient Iranian cities, but the issue of introversion and mahramiyat seems to focus more on the security, political, social and class boundaries of its society (Seyfiyan & Mahmudi, 2012)

The Principle of Hierarchy

Hierarchy is one of the principles governing the components of phenomena that either naturally exist in the universe as a whole or are designed and created by humans. In many parts of Islamic culture, such as many schools, especially the three majors of physical, mental, and spiritual domains, the hierarchical principle is more important. In the Islamic worldview, in the universe, every object has its own place and position, the value and position of which are determined by the hierarchical features existence (Ghafourian et al., 2017)

The created environment imitate this rule and each o its components have a special situation regarding the value and position of activity, and people in it and also its relations with other neighbouring components. This specific attributes relate to sematic and symbolic characteristic of neighbouring and consecutive spaces. The formation of an architectural monument is also a hierarchical principle that forms spatial realms with different functions and forms spatial boundaries. In principle, transferring from one territory to another is instantaneous and without the necessary of psychological and physical conditions, it can be the dissatisfaction of territories and inappropriate interference or the recruitment of similar and similar physical characteristics Space for two domains with different performance. This means tht it reduces the qualitative

desirability of space, and this is where the bold role of hierarchy in privacy and the creation of interface space between the two territories becomes more bold.

In this way, two space systems of primary and secondary are introduced. Primary space system is in urban organs, bazar, the mosque, school, castle and other places join with it. The secondary space system takes branches from the first one and alley, shop, school, mosque, caravansary and even some houses connect to the main and it's the result of introverted architecture.

The most important point about hierarchy in traditional urbanism is space continuity. In this type of urbanism, passage from closed space to another has been repeated continuously without any break; it means that the one never needs to leave existing certain area. The significant matter in using of hierarchy principal in urban space system and creation of priority in accessibility has had crucial role in reinforcement of mahramiyat within space structure.

It can be declared that mahramiyat is one of the main internal sign of hierarchy observance in buildings and cities of Islamic era, by usage of this principals, we are witness of forming values such as: safety, peace, privacy and secrecy in traditional buildings (Seyfiyan & Mahmudi, 2012).

The Principle of Introversion

Another principle that has been instrumental in shaping the mahramiyat of our traditional buildings is introversion. Introversion is a concept which has existed as a principle in Iranian architecture and can be clearly understood and observed in a variety of forms. A simple assessment can show that in Iranian architecture culture, real value is given to the essence and the inner core, and the outer shell is merely a virtual cover that protects the truth, and its indoor and outdoor space determines the true essence. Therefore, it is not comparable to outdoor spaces. Thus, introversion seeks to preserve an environment in which physical conditions have reached a balanced and transcendent order with the thought, contemplation, and worship of achieving one's own principle and finding genuine peace of mind within. Basically, Iranians' beliefs and specific issues have been influential in shaping different spaces, especially residential spaces. One of them is the respect private life. Another feature of Iranian self-esteem is that has somehow shaped the spaces of an introverted home. In this field, Mr. Mohammad Karim Pirnia in his book which named 'Introduction to Islamic Architecture' announces: Outside Iran, there is an extraverted architecture. In the west, we find pavilions that are like an open cage surrounded by piles of trees and can be viewed from the inside, or in the Middle East, there are some houses which have porches all around and like pavilions can be viewed from the inside.

But in Iran, they build gardens and pools in the middle of the house and decorate the rooms and the halls around them as close arms. In the outer walls of the buildings, there were no windows and porches to see the outside and the exterior was decorated with arches and had only the porch that was

the buildings entrance. It should be noted that in Iran in post-Islamic emergence of new worldview and the formation, if values like mahramiyat was bold again and apart from security issues, the new principle was shown in the best way and it can be seen in the evolution of buildings with the central courtyard. In these kinds of buildings, the indoor and outdoor connect with each one by corridors. In this category, the territory of family and public life were separated in legible ways. In addition to residential homes, in public buildings such as mosques, schools, inns and more this introversion which results in privacy can also be clearly seen. The existence of dead ends and tall walls around the gardens and mansions is another aspect of the topic and so by obeying these principles, we can observe a specific definition of private, semi-private, public, semi-public territory with readable definition in traditional Iranian urban design and architecture and responding appropriately to these values have major effects on the creation of elements, architectural forms, location and the size of popup, location of entrance to the buildings (Seyfiyan & Mahmudi, 2012).

Landscape Architecture Goals

Simon Bell has divided the landscape into two natural & cultural landscapes which are modified by human. Natural landscapes with the least human occupation are in opposition of cultural or human-made landscapes. In addition to the first concept of landscape, which is equivalent to landscape that are understood separately from the observer (first perspective), he considers the second concept to be participatory landscapes. He believes that in every day life landscape which is a kind of participatory, we connect with our environment. Although the nature of landscape has been considered in different ways, what is meant by Simon bell is "Landscape, is the domains of everyday human activity" and it is the part of the environment in which we live and understand it by our brain (Bell, 2015). According to Jackson's view, a tangible characteristic as a special stimulus creates the landscape (Mayo, 2009 from Cheshmehgashabani, 2016). This field handles three goals simultaneously: function, culture and beauty.

According to the definition given from landscape, the creation of a space related to the mentality of users is conditional on the historical and subjective knowledge of society. This is achieved through attention to the symbols of the community and their use in the design of the environment. As a result it is

achieving cultural identity purpose in landscape architecture. The functional purpose of landscape architecture is to explain to the users such actions as clarifying the environment.

Organizing signs in urban and suburban environment as part of the goal of landscape architecture which search to find a relaxed atmosphere has witnessed the importance of working in the field and also specialists reckon that being in a familiar environment where you can find yourself in it, cause psychological and mental comfort. The innate aesthetics of human beings underpin the direction and attention of landscape architects to the beauty of the environment, the importance of which is obvious to everyone. Landscape architecture is a multi-dimensional approach with cultural, functional, and aesthetic goals, contrary to the popular notion that it is the only act of beauty in the environment (Fig.2) (Mansouri, 2005).

Space System in Iranian Landscape Architecture

Iranian gardens are cultural, eclectic, physical phenomena in the land of Iran and are usually enclosed where plants, water and buildings are integrated into a specific architectural system and created a favorable, safe and comfortable environment for humans (Shahcheraghi, 2012).

In different species of Iranian garden, which can be distinguished in terms of climatic and geographical conditions, land use and physical differences, common characteristics can be found that the most important of which are: The geometry that governs the structure of the garden, the enclosure, the water flow and the planting system (Mostafa Zadeh & Ansari, 2016).

Quoted by 'René Pechère' and published in pamphlets by 'ICOMOS', he quoted two accounts of the existence of a wall in the Iranian garden, the first one is security and maintenance of the garden and the second one is the security of its occupants and protecting them from strangers evil eye. The theory of privacy and the veil of garden dwellers by the wall is also discussed; many rich gardens have been their dwelling places. Almost no garden specimen, with minimal organization and design, can be found without a wall. Unless the gardens were as landscapes and no aesthetic measures were taken to organize their geometry, garths, landscapes, scenery and magnify them. So far, four reasons have been put forward for the garden wall: security, climate, protecting from evil eyes and privacy.

The garden flowed into the wall, symbolizing the sanctity, greatness, mystery, and superior world within it, and the wall,

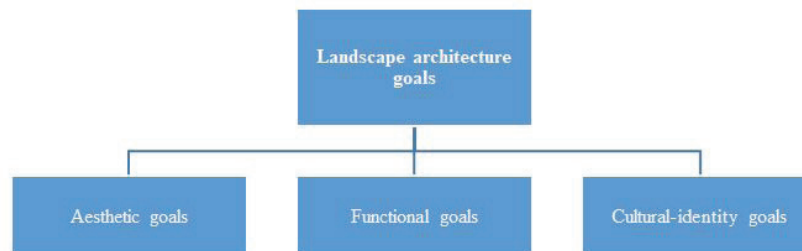


Fig. 2: Landscape architecture goals

as a firm watchdog on its orbit. The functions of the wall, such as security and climate protection, flowed during this mental role of the wall, and thus became the pillar of the Iranian garden (Mansouri, 2016).

MATERIALS AND METHODS

Research Method in this research is a descriptive and analytical research method which through the use of subject texts and documents through library studies ultimately leads to formulation of principles for the research subject. The authors have pondered over previous theories. Authors analyze a topic or idea that exists, usually new aspect or aspects, and present specific results of the analysis performed, presenting rational reasoning and using cases extracted from theoretical foundations, they address responses to the problem of using coastal women in Iran as an Islamic country.

RESULT AND DISCUSSION

By examining the coasts of Islamic countries, it's easy to see that these countries have different approaches to presence of Muslim women in coastal areas. Some of them point that Iran as an element and eliminate the role of women and girls on the beach and some have ignored Iran and decrease the role of Islamic countries or eradicate them completely. But there are also countries that have respected Islamic principle and women in society. In the first and second group, the role of women is not considered. Those Islamic countries that have eliminated women from the shores (for example, Saudi Arabia) have ignored the role of women and families and also the positive impact that they can have on the shores. In those countries that have eliminated Islamism from the shores (for example, Turkey) the role of Muslim women (those Muslim women who believe that seeing their body and hair by the other men are immoral) is ignored. Both categories do not fully utilize the potential of beach for use of Muslim women.

But in countries where both Islam and the presence of women on coasts are strong (for example, Iran), there are fundamental problems and the maximum coastal power is not utilized for the balanced use of men, women and families (Fig.3). However, by using coastal tourism (tourism industry as a whole) and landscape architecture and also utilizing the traditional architecture principles the goals can be reached.

Demand for coastal and marine tourism is growing since the young population grows. Considering the qualitative diversity of social classes in this type of tourism and the provision of relevant recreational activities, the productivity of coastal areas can be increased to a high degree. The combination of drink, gambling and sex with coastal tourism and its expansion within the framework of capitalism, its encroachments on agricultural land, as well as the devastating cultural and environmental consequences of this type of tourism, have drawn widespread opposition from Islamic countries. In Iran since 2001, cultural and environmental harms and their control over this type of tourism have been studied.

'4S tourism' is the largest tourist attraction in the world, so that this version of tourism for using in Iran should become 3S tourism, as a result of which sex, gambling and drink will be excluded from this type of tourism resulting in Islamic coastal tourism with ancient Iranian religious and cultural values. Tourism and beaches have a direct and mutual impact on each other.

One of the practical ways to increase tourism and solve the problem of women using coastal landscapes is to establish beach resorts in these areas. Minimum Facilities of a Residential Complex: A place to stay, a place for leisure, and accommodation services. In this way, to maximize the use of space and coastal facilities in Islamic countries, to provide a safe and Islamic environment, parallel to the ancient religious and cultural standards of Iran's land, and at the same time the equal use of men and women of this kind, the following can be deduced:

4S coastal tourism should be replaced with 3S. As a result, sex, gambling and drink must be eradicated and it ends up with Islamic coastal tourism.

Cultural and religious aspects must be taken into account when beach resorts in Islamic countries are designed for example: respecting privacy

In designing beach resorts in Islamic countries, the design of space for women should be the same as men.

In designing beach resorts in Islamic countries, the role of women in shaping space should be strong and powerful so it leads to the equal use of facilities.

One of the most important principles of Iranian traditional architecture, especially after Islam, is found in all elements

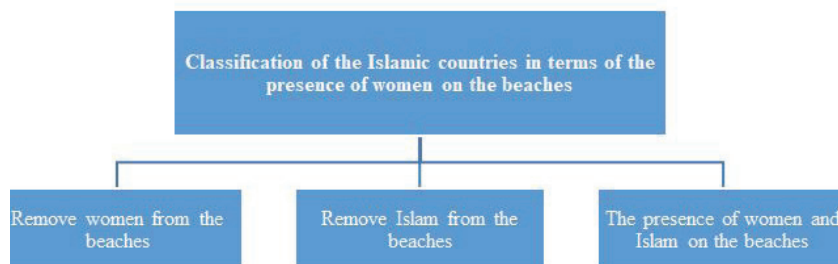


Fig. 3: Classification of Islamic countries in terms of the presence of women on the beaches

of architecture from huge buildings such as palaces to small buildings like residential houses, from the largest urban structures to the smallest ones is called The principle of 'Mahramiyat'.

In Western countries, this is less and less important than most of the terms "privacy" and "security" in the architecture of some buildings. Lack of direct visual connection of the interior with urban space, use of central courtyard (responding to climatic and cultural factors), observance of urban privacy and urban neighborhoods are techniques used to create privacy. The issue of introversion and mahramiyat has been more concerned with security, social-political boundaries, classes of society at that time, and climatic factors that were later used for religious and religious purposes.

The principle of hierarchy is one of the main principles in the formation of privacy in the architectural and urban engeerig. In Islam, every home, space, and sanctuary belongs to a specific group with its own characteristics. The dissatisfaction with the territories and the inappropriate interference of the territories or the use of the same physical and spatial features for the

two territories with different functions reduce the qualitative utility of space. From the above, it can be concluded that the role of hierarchy in Iran architecture is very important. In fact, the hierarchy in Iran traditional architecture has shaped the physical structures of spaces. Iran present spaces has no exception, and the most important of these is the privacy and formation of spatial boundaries and the separation of different territories despite spatial interconnection or the "spatial hierarchy" (Fig. 4).

Spatial systems in traditional architecture of Iran are categorized as Fig. 5.

In traditional Iranian architecture, the use of the hierarchy principle in urban spatial systems and architecture has played a significant role in reinforcing privacy in the spatial structure by separating private spaces from the public and establishing access rankings. In fact, mahramiyat is one of the most important physical manifestations of Islamic hierarchies and cities. Introspections of the most prominent feature of hierarchy or the consequence of mahramiyat (Fig. 6).

The both processes are correct.

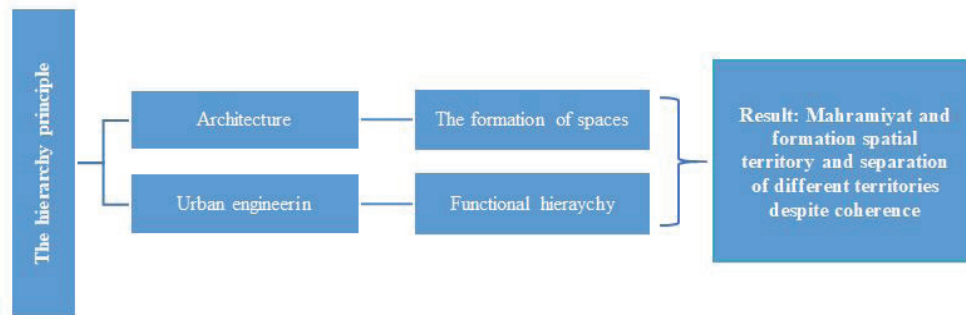


Fig. 4: The Influence of the Hierarchy Principle on Mahramiat

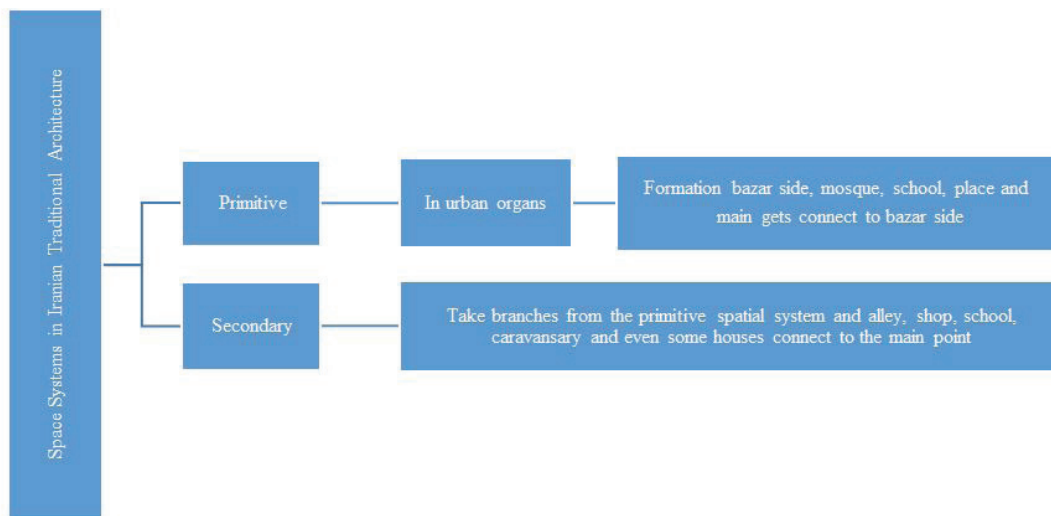


Fig. 5: The division of space systems in Iranian traditional architecture



Fig 6: Introversion resulting from Mahramiyat or Introversion resulting mahramiyat from resulting

these principles, it will be defined specific, private, semi-private, semi-public and public realms with definable and legible boundaries in urban planning and architecture. Answering to these issues has had a great impact on the elements of the interface, architectural forms, location and size of the popups, the location and size of the entrances to the building and the placement of different living spaces in one building.

One of the techniques that can be used to take advantage of secrecy in today's world architecture is to use the landscape to protect the privacy of buildings and collections.

Considering the subjects which was mentioned in the theoretical framework about using space to protect secrecy in Islamic-Iranian landscape, is one of the main principles of Iranian's garden has been walls.

One of the major roles of walls in Islamic Iranian's gardens

were preserving privacy and safety of people. On the other hand, if it has been studied Iranian's gardens during historical era, it will be noticed that space as a impartible principle of hierarchy has been always with mahramiyat and introspection. Now, if residential courtyards is considered as part of landscape architecture, it will be founded them as a part of the whole landscape have privacy. Based on the above topics, which means parivacy in gardens, it can be concluded that in the architectural space of Iranian-Islamic landscape, there is a topic as mahramiyat as always and in different periods (Fig. 7). Therefore, with such backgrounds, we will find that privacy of Iranian people for the use of landscapes is very important and that designers should always consider this issue as a significant principle.

Beach lines in Iran are categorized as Fig. 8.

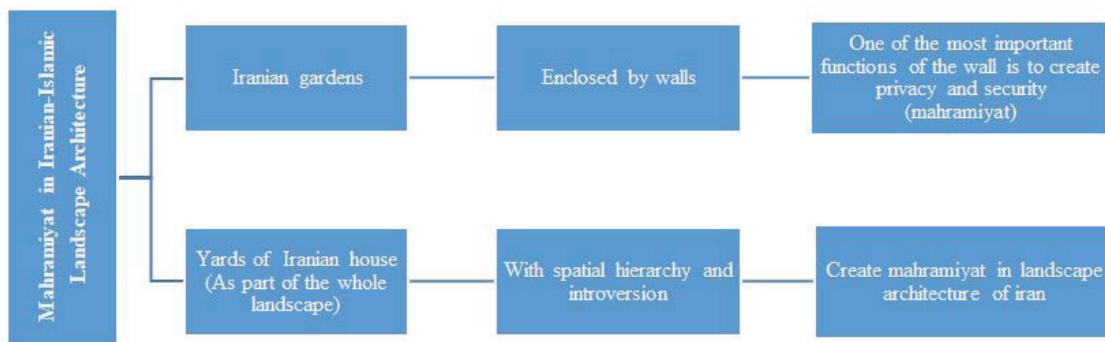


Fig. 7: Classification of mahramiyat in Iranian-Islamic landscape architecture

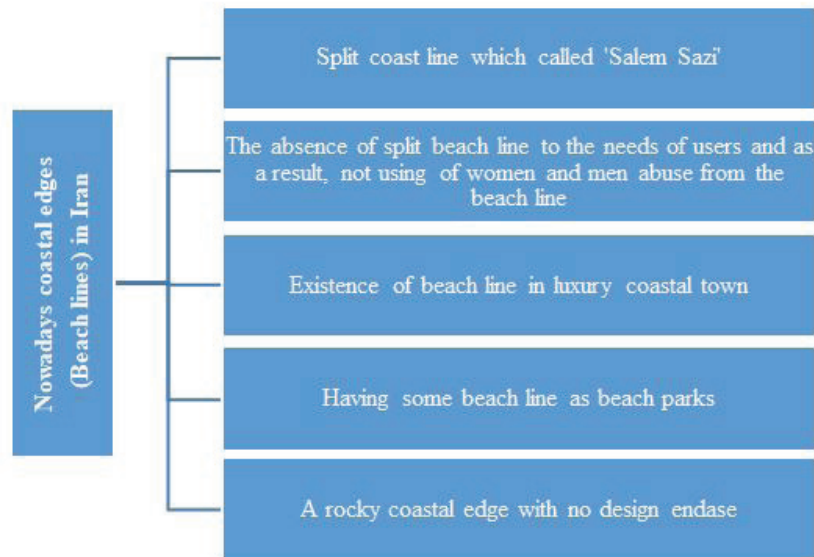


Fig. 8: The division of beach lines in Iran

CONCLUSION

Based on current available information, as a solution to the problem of uses of coastal landscapes for women in Islamic countries, in terms of landscape architecture, it is recommended to use the strategy of providing temporary accommodations on the beach resort and divide the beach into four parts. In fact, instead of considering one part for men, families, villas and another part for women, it is suggested that all of the above have their own specific parts. The following are four suggested separate parts:

The part specific to beach resorts;

The part specific to families, in which swimming is forbidden;

The part specific to men;

The part specific to women.

After the critical reassessment of initial proposed solution, especially for the coastal area in which building villas has been prohibited for whatever reason, it is concluded that three-part design is more appropriate than four-part design. In this strategy, the coast specific to families and the coast specific to temporary accommodation (or the resorts or generally main coast) merge together.

The other two parts for men and women remain as the previous design. Through the landscape elements (natural and human made), the three-part design results in creation and maintenance of privacy for women to use the coastal landscape of Iran as an Islamic country and shores in Islamic countries become from areas to effective presence for women, and the beaches in Islamic countries changed to area with effective presence of women from a forbidden island for them (or a group of them) It can be seen that coastal areas where the least benefit to the Islamic community and the world is the balanced use of coastal

space for both women and men. The coastal areas where landscapes are not protected from interrupting the horizontal relationship of the coast, interact with the litter and culture of the area and ultimately lead to increase tourism statistics in the area concerned. This is followed by bringing with the positive effects already described.

ENDNOTES

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