

Anna Trono  
Valentina Castronuovo  
Petros Kosmas *Editors*

# Managing Natural and Cultural Heritage for a Durable Tourism

 Springer

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Editors

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*Editors*

Anna Trono  
Department of Cultural Heritage  
University of Salento  
Lecce, Italy

Petros Kosmas  
Faculty of Tourism Management,  
Hospitality and Entrepreneurship  
Cyprus University of Technology (CUT)  
Paphos, Cyprus

Valentina Castronuovo  
Department of Linguistic-Literary,  
Historical-Philosophical and Legal  
Studies (DISTU)  
University of Tuscia  
Viterbo, Italy

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## Foreword

In an era where the world seems to spin faster each day, where technology propels us into the future with breathtaking speed, there exists a timeless realm that serves as the cornerstone of our identity and shared human experience. This realm, composed of the complex tapestry of natural landscapes and the echoes of ancient cultures, forms the heart of our heritage. It is a legacy passed down through generations, a reservoir of wisdom and inspiration that reminds us of who we are as tourists, as tourism developers, and as tourism scholars. It also reminds us of our commitment to sustainability and of our responsibility to preserve natural and heritage resources.

In *Managing Natural and Cultural Heritage for a Durable Tourism*, the reader embarks on a journey that bridges the past and the future, the local and the global, the tangible and the intangible. This profound exploration delves into the symbiotic relationship between heritage and nature on the one hand and tourism on the other, offering insights into how we can responsibly manage and thoughtfully engage with these precious assets to ensure their preservation and enrichment.

Heritage, be it the towering cathedrals that pierce the sky or the delicate ecosystems that cradle life, is a repository of lessons. It teaches us about adaptation, resilience, and the complex interaction between humans and their environment. It is a collection of stories that disclose to us the secrets of our ancestors, their triumphs, struggles, and innovations. Simultaneously, heritage sparks our creativity, inspiring us to find novel solutions to contemporary challenges by drawing on the timeless wisdom embedded in these treasures.

Tourism, the relatively modern phenomenon that connects cultures and builds bridges across continents, has the potential to either safeguard or endanger these delicate treasures. The environmentally and/or culturally responsible traveler should become a custodian of heritage, learning from it and experiencing it while contributing to its safeguarding. Conversely, uncontrolled tourism can inadvertently wear away the very essence of what makes these sites so attractive, turning them into sheer glasses for transient consumption.

Thus, the book explores the delicate balance that must be kept to ensure that our heritage and natural spaces are both cherished and preserved. It demonstrates how communities, governments, and travelers can work hand in hand to protect these fragile spaces, fostering a form of tourism that is enriching for the visitor and at the same time is sustaining for the host. Furthermore, the book glimpses into various

case studies where innovation and tradition merge to create a harmonious blend of cultural appreciation and ecological stewardship.

The chapters comprising this book serve as a compass for those navigating the complex landscapes of heritage and nature management and tourism. They remind us that our actions today shape the stories we tell tomorrow. As we tread the path of durable tourism, we must remember that our steps resound through time, leaving footprints for future to follow.

In *Managing Natural and Cultural Heritage for a Durable Tourism*, we find ourselves at the crossroads of exploration and conservation, of respect and curiosity. With each chapter, we take a step closer to understanding that in preserving our heritage and natural assets, we are sowing the seeds of a vibrant future—a future where generations yet unborn can walk in the footsteps of their ancestors and marvel at the richness of the world we share.

Let this book be an invitation and a call for action for all who turn its pages. As we embark on this journey, let us remember that heritage and nature are not a relic of the past; they are a living testament to our resilience, our creativity, our shared humanity, and our endless pursuit of sustainability. May we be inspired and educated by this volume to be stewards of our legacy, weaving the threads of past and future into a tapestry that celebrates the intricate beauty of our world.

Bon voyage.

Department of Geography & Environmental Studies  
University of Haifa  
Haifa, Israel

Yoel Mansfeld

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# Regenerative Tourism: New Perspectives for Italian Inland Areas

# 14

Carmen Bizzarri and Roberto Micera

## 14.1 Introduction

The post-pandemic period has been characterized by the return to normal and the reopening of borders, which has generated a great propensity to travel, leading to a strong development of tourism activities. The large tourist flows that consequently formed have poured into most traditional destinations such as cities of art, fuelling that exceeding load capacity, which has characterized tourism for many years. In parallel, some of these flows have been directed to different destinations, not known to mass tourism, so much so that many of them are not ready to receive such tourists. In some cases, in fact, tourist services have not been restored both in quality and quantity, causing many inconveniences to tourists.

This lack of homogeneity and fragmentation have led to a rethinking of the entire tourism sector on a global level, not only from an ontological point of view but also from an application point of view. On the other hand, the same objectives of the 2030 Agenda to be achieved need an epochal change by consumers, companies, and governments. A model to reach the finish line is to achieve a so-called regenerative tourism development, that is, tourism that manages to combine the needs of nature with those of man.

Regenerative tourism, in fact, was born in Australia to counter the phenomenon of mass tourism aimed at enjoying the three sun, sex, and sea elements, and because of this, the dominant culture prevailed, leaving the true and authentic culture, the indigenous one, on the margins. Today, there is a need to return to the origins of culture to try to change our behaviors to restore a new balance between nature and man. This chapter aims to explore this new tourism for offering tourists an

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C. Bizzarri (✉)  
European University of Rome, Rome, Italy  
e-mail: [carmen.bizzarri@uniel.it](mailto:carmen.bizzarri@uniel.it)

R. Micera  
University of Basilicata, Potenza, Italy

experience not only emotionally and culturally different, unique, and unrepeatable but also to recover all the human, social, and environmental heritage that gave birth to the local community. For this reason, memory becomes the fulcrum from which to build a new type of tourism linked to the balance between man and nature, but at the same time, innovative as it is aimed at leaving the resources to the new generations which, in terms of quality and quantity, are the same that we use today. This form of tourism can be an opportunity as well as a weakness, and the chapter, after a description of the structure of this tourism, analyses its benefits and its costs if this tourism is applied in the inland regions.

At least this chapter, using the methodology of SWOT analysis and geographical tools, contributes to the debate on the development of the Italian inland areas suggesting a new idea to implement regenerative tourism in these territories. This vision, in fact, can add and not take resources to Italian internal areas, as it takes the opportunity to put resources at the center as a driving factor for creative experiences.

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## 14.2 Regenerative Tourism: Definition and Its Geo-Economic Characteristics

Tourism, as we have known it since the second half of the twentieth century, is an anthropic phenomenon determined by benefits and costs not yet fully assessed correctly, as its nonmonetary value both in size and in its current and future potential (option value). The theme is recognized above all for scholars who have sought new models to express the discount rate of environmental goods, being to date not totally expressible in an equation for the complexity and repercussions both locally and globally still unexplored or not in all so certain (Turner et al., 2003). Regenerative tourism is part of this context of discernment as it is aimed at evaluating the added value that tourism can achieve to the territorial resources present. This value is clearly not only economic but also cultural and, therefore, difficult to express from the mathematical account but with very significant immediate and future impacts (Cheer, 2020). The fundamental shift is to market tourism not as a leisure product but as an experience that enhances the quality of life, not just for the individual participants but for living systems at large: the human and nonhuman, the guests, and the hosts. Such an integrated view perceives tourism as a social psychological activity, where the benefits not only are economic profits but also (ex) changes in one's own belief system, an appreciation, and a sense of need for diversity. The tourism system is not limited to demand and supply but is a system of synergetic agents. Tourism experiences do not "add" to the quality of life but are part of living system communities (Jamrozy, 2007).

Tourism, in fact, if correctly interpreted, is nothing more than a set of services aimed at improving the life not only of guests but also of the community that welcomes them and, therefore, for all living and nonliving beings. It means that, if properly planned, it is possible to expand and integrate existing services to give everyone a different or alternative enjoyment of present and future resources (Cheer & Lew, 2018; Cheer et al., 2019). Regenerative tourism enters the size of the option

value, as it is aimed at adding value to resources so that new devices can detect new ways of using resources by contextualizing and integrating them into the territorial and natural system without changing the operating principles of Natura (Pollock, 2019). For this reason, regenerative tourism cannot be assessed according to the traditional canons of the economy, as the production of value generated cannot be calculated only in a financial and monetary dimension. Regenerative tourism is co-created among stakeholders, according to a principle whereby the tourism system, rooted in the natural, cultural and community resources of the past, is projected into the future. Despite this definition, the academic literature very extensive on this topic (Bellato et al., 2022a, b; Cave & Dredge, 2020; Bellato & Cheer, 2021; Araneda, 2020; Duxbury et al., 2021; Matunga et al., 2020) favors the sometimes “indigenous” aspect or that of the role of ethnic minorities as a cultural system to be enhanced for regenerative tourism; still, others focus more on the aspect of sustainability linked, in particular, to the role of natural resources. Regenerative tourism could offer a completely new perspective to tourism based on what are the traditional local cultural and economic bases (Boncquet & Verschate, 2021; Clarke, 2002).

For this reason, however, regenerative tourism needs a new relationship with capitalism, or better still with globalization, as if, on the one hand, it is linked to local development, and on the other hand, growth in terms of volumes and flows will be determined as much as this tourism attracts visitors and tourists around the world (Capra, 2002; Dias, 2018). The contact with the dominant culture, however, could, in the long run, damage the development of regenerative tourism due to the tendency to standardize the processes that normally creep into tourism activities at an international level (Chassagne & Everingham, 2019; Dredge, 2022). To increase the level of “human flourishing” as described by Cheer (Bellato & Cheer, 2021), we are increasingly aware of the need to change the global tourism economic model. The search for alternative tourism models is a constant in academic literature but still does not find a full and defined fulfillment, either from a strictly economic point of view or from a political point of view. Sustainability certainly and the achievement of the 2030 objectives can be important tools for this change of perspective, but the different facets of sustainability still limit the change of economic perspective on a global level. It seems useful to encourage alternative economic practices, checking their compatibility with the other production systems on the one hand and with the three dimensions of relationality on the other hand. These practices, in fact, are considered useful for tourism development if they influence institutions, stakeholders, and socio-spatial reality in the various hierarchical scales (Dwyer, 2018; Hall, 2010).

For this reason, regenerative tourism becomes a device transversal to many production activities if it invests the three dimensions mentioned above, or in the first phase, it can identify both the institutions to be involved and the actors who directly, indirectly, and in an induced way offer tourist services, in the local and regional context (Hussain & Haley, 2022; Major & Clarke, 2021). In the second phase, the actors involved can proceed toward the study of additional uses of the resources present, considering their combination and/or the strategic coupling of the different resources and their use, without forgetting the cultural, social, and environmental

heritage of the territory and its material and immaterial resources, as well as the associated indigenous markets. In a third phase, the activities previously hypothesized can be validated after a careful evaluation of the critical mass of people and resources involved or involved in the development process that can be reached at the different hierarchical scales, crucially strengthened by the functioning of the agglomeration economies (Martin, 2008).

From the above, it becomes evident that regenerative tourism, if carried out in due manner, is aimed at satisfying the three dimensions of relationality; they cascade effects on the territorial structure of businesses and tourism activities: tourist services will be in places and spaces where directly, quick and easy you can meet all stakeholders, including institutions and social reality. This location allows you to go beyond the symbolic, functional, and even organizational aspects, as the socio-cultural element becomes the main reason for identifying the places where tourism activities are carried out and from which tourist attraction is centered. If regenerative tourism became so disruptive as to change the infrastructure location structure, as outlined, it means that its impact could structurally change the territory. This new vision will certainly bring benefits but also risks that we will try to illustrate here. To illustrate the benefits of this new possible localization organization of the territory, it is worth investigating the principles and the guidelines on which regenerative tourism is based so that it is easier to determine its localizing effects. In this regard, it is useful to specify that regenerative tourism has its roots in regenerative development, as theorized by Mang and Haggard (2016) and Sanford (2019) and can be identified in the following seven principles:

- (1) Principle of the ontological relationship of the balance between man and nature that develops inseparable relationships within natural and planetary boundaries, aiming for coexistence and – if possible – the integration of indigenous practices shared by society, generating continuous interconnections between man and nature.
- (2) Principle of living systems theory uses the thought of living systems in the design and delivery of tourism to catalyze transformations, as tourism is aimed at becoming a part of itself thanks to which relationships between living systems are strengthened (Bellato et al., 2022a; Pollock, 2019).
- (3) Principle of the exaltation of the uniqueness of the place allows you to retrace the history of the place, strengthening the role of minority communities – indigenous and immigrants – building that narration of places and improving the socio-ecological process and human communities in the tourism system (Pollock, 2015).
- (4) Principle of catalyzing the transformations of living systems to develop tourism that has taken place or will be carried out in the ecosystem is used for tourism development (Mang & Haggard, 2016; Sanford, 2019) and for new recreational services that can benefit not only tourism itself but above all the socio-ecological systems connected to them.

- (5) Principle of adoption of approaches of “healing”: regenerative tourism heals those fractures, enhancing the practices of indigenous and marginalized peoples as new development models (Pollock, 2015; Teruel, 2018).
- (6) Principle of creating places and regenerative communities: each tourist activity can improve the environmental quality (Pollock, 2019).
- (7) Principle of collaboration and participation in regeneration processes favors harmony, and the levels of awareness and responsibility apply (Mang & Haggard, 2016; Pollock 2019; Teruel, 2018).

Starting from these assumptions, regenerative tourism can be considered the promoter of change and manages to satisfy all dimensions of relationality, improving the networking capacity between environmental and social systems, thanks to the creation of experiences and connections between visitors, local community, territory, and natural ecosystem services (Araneda, 2019; Pollock, 2019; Teruel, 2018). For this reason, Bellato and Cheer (2021) argues that the concept of “human wealth” is present in regenerative tourism in the sense that the interconnection between nature and human activity produces a positive net benefit, including the material and immaterial cultural heritage of the natives, of those who first inhabited those places, giving shape to that territory and its resources. Although because of history they now constitute a minority or are even totally absent, the populations that first inhabited the different places, however, they left a trace that must be narrated and enhanced. The criteria for the choice and use of material and immaterial resources by those populations can today constitute that added value useful for a lifestyle increasingly in line with the environment. Bellato writes that “well-th (as defined by Māori), thus a more holistic view of well-being (Bellato, 2022a), or wealth is linked to the holistic vision of well-being which in turn finds its basis in the harmony between natural and human ecosystem, realizing that integral ecology, much desired by the encyclical *Laudato sii*.” Regenerative tourism, therefore, is configured as a system of human activities, which, thanks to the enhancement of the relationship between man and nature and of all the anthropic components that are parts of that ecosystem, can strengthen the high environmental quality and improve the lifestyle of both inhabitants and tourists. Despite the many benefits described here, before implementing this tourism model, it is necessary to carefully evaluate its costs to arrive at a regenerative tourist offer; however, it is necessary to find that critical mass of resources and routes such as to attract tourists. On the other hand, some resources used in itineraries and tourist proposals can today be considered fragile in quantity and quality, such as easily compromising and exceeding the limit of environmental, economic, and social load capacity.

In the first immediate phase, the implementation of this model of regenerative tourism, in fact, aimed at the enhancement of indigenous communities hitherto excluded from economic activities, may be developed. These itineraries can generate new forms of inequality and exploitation through, for example, the growth of precarious and low-value-added employment. Placing people who are not sufficiently specialized or not adequately trained in the labor market but only for the social role it plays can make the tourism model very fragile, as it is easily

cannibalized by the dominant culture with the demonstration effect (Bizzarri, 2019). Another weakness of regenerative tourism could concern the relationships between the different routes: the pressure exerted by tourists at the local level could spread to the regional level, impacting “the dependent trajectories of particular local industries” (Martin, 2008). In some cases, these interdependencies are positive and well-integrated with existing assets, creating diversification into related technologies. In other cases, however, negative forms of interdependence between paths may emerge, in which the creation of new paths cannot completely compensate for the destruction of the consolidated ones, resulting in unemployment and poverty for people and places “fall behind” (Rodriguez-Giron & Vanneste, 2019). Third, it is necessary to consider the extra-regional dynamics of the interdependence of the routes, emphasizing the way in which competition can undermine the opportunities for creating routes, producing an organizational model not equally distributed between man and nature, as well as the constraints present both of an environmental, social, and economic nature. Tourist activities, therefore, become an engine of development when routes are created in the less favored regions from the advanced regions, or, more positively, it is possible to verify the diffusion effect, which manifests itself with the dispersion of some functions from advanced to emerging regions.

Among the risks derived from the new tourist structure of the territory for the implementation of regenerative tourism, the role of the landscape can be included from both a symbolic and a conservative point of view for changes in the expansion of the use of resources.

The landscape that can be registered before the intervention of regenerative tourism can undergo changes due to a new vision of the territory; as some resources have had an expansion and greater use than others, they lose that symbolic value. This transformation could also impact the conservative aspect of places when clearly the care and attention are less by both visitors and residents. These risks are mostly theoretical and have no practical feedback to date; to be honest, if the principles of regenerative tourism are applied, all the resources of the territory would be equally distributed and regenerated according to their quantity, quality, and social function, environmental, and cultural. In regenerative tourism, in fact, tourism systems are considered inseparable from nature and obliged to respect the principles and laws of the Earth. Furthermore, approaches to regenerative tourism evolve and vary from place to place in the long run, thus harmonizing practices with the regeneration of nested living systems.

Regenerative tourism focuses its interventions on the construction of the regeneration capacity of entire systems rather than on the management of socio-ecological impacts, ultimately pursuing infinite economic growth (Bertella & Rinaldi, 2020). In conclusion, regenerative tourism is very distant from tourism traditionally understood and classified as an industry due to its tension to favor interventions from top to bottom, standardized, and compartmentalized. Regenerative tourism reflects the theory of community-based and cocreation (Bizzarri, 2019) fair and inclusive in harmony with the economic development of local contexts.

### 14.3 Tourism in Inner Areas

Internal tourism represents a small-scale activity closely linked to nature and rural activities (Zhiyong Li et al., 2020). However, this form of tourism in the post-pandemic years has become increasingly important since it is strictly in line with the changes found in tourist demand. In fact, internal areas have always been the subject of interest in the context of territorial development strategies, thanks to their main characteristics and specify:

- Demographic weight and territorial extension
- Development potential, largely underutilized
- Negative externalities (hydro-geological instability and the degradation of cultural and landscape heritage) generated by nonuse

These characteristics are closely linked to the main development opportunities and functions of the internal areas when it is decided to invest in them. In this context, in fact, Sharpley (2020) underlines:

- The potential for economic growth through the creation of a plurality of activities
- Diversification of production through the creation of new markets for agricultural products
- Socio-cultural development, including the repopulation of rural areas, the maintenance and improvement of public services, the revitalization of the craft sector, local customs, and cultural identities, and the increase in opportunities for contact and social exchange
- The protection and improvement of the natural and man-made environment, as well as infrastructure

Starting from these considerations, Lane and Kastenholtz (2015) highlighted how tourism in inner areas was generated, on the demand side, by the increase in micro-mobility, lifestyle changes, and the emergence of new outdoor recreational activities; on the supply side, growth stemmed from the acceptance of tourism as a viable choice of economic activity by people living in rural areas. Both trends are perfectly in line with the evolution of experiential tourism (Pine et al., 1999). However, not all inner areas could equally seize the opportunities related to the development of rural tourism. There are, in fact, areas where the investment required would be excessive compared to returns. For example, it may not be convenient for tourism players to concentrate their business in underdeveloped areas; it may be difficult for the community and local businesses to adapt to a key role; finally, it is essential to ensure that the quality of products and services always lives up to the requests and expectations of tourists. As highlighted by Cresta (2021), the new tourist trends in the post-pandemic have triggered processes of use of uncontaminated, identity places, representative of historical memory and based on the capitalization of territorial resources and the widespread enhancement of tourist resources. These processes have increased interest in biodiversity, psychophysical well-being, and the



use of the territory that is defined as slow. However, currently, these territories still appear to be characterized by a strong fragmentation of the productive fabric, a lack of infrastructures, natural and artificial, useful to guarantee a real development of the places, and a lack of skills required by new means of communication and so-called experiential marketing. In these territories, there is still no destination management culture capable of satisfying a multi-stakeholder logic of tourism activity in the internal areas and its essential links with the conservation and economic management of rural resources.

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#### 14.4 Regenerative Tourism and Inner Areas

Regenerative tourism is a way to develop tourism in line with the enhancement of Italian inner areas, as it does not add but regenerate that material and immaterial heritage in the abandoned years and from which the value and uniqueness of the place and territory resides. In essence, it is like taking the new shoot, born based on the trunk of the lime tree, and then detaching it and growing a new plant, which has the same base and DNA and grows completely autonomously, preserving the same specificities as the plant, from which it comes to life and without destroying or modifying anything, without altering the environmental conditions from which it is born. Taking up the metaphor of lime, regenerative tourism amplifies and produces new tourist activities without compromising existing ones. Tourist activities will be regenerative when they originate from the material and immaterial natural and cultural heritage of the area, but then they will have an autonomous life. Regenerative tourism, therefore, applies the DNSH principle (Do No Significant Harm, regulation (UE 2020/852), thanks to which economic activities, at least from an ontological point of view, do not produce serious damage to the environment, being already well known and derived from pre-existing activities. Regeneration, thus, can be defined as a social activity as it allows us to reproduce what has been shared, stored, and metabolized by all the ecosystems insistent on that territory and by the communities territorialized in it, and its very existence becomes a promotion of social benefits, as well as economic and environmental benefits of tourist activities (Walle, 1998). Regenerative tourism for this reason is easily achievable in Italian internal areas where social, economic, and environmental processes are, in their complexity, controllable both for the modest size and for the impacts that derive from it (Mang & Reed, 2012; 2019). On the other hand, enhancing resources today means supporting and connecting all living systems so that inevitably and naturally multiple benefits are generated for the whole community and the whole territory. If living systems, in fact, are all connected, as is known, they strengthen their bonds, they release energy and diversity with a dynamic balance, without competition, as everyone has their own well-defined and irreplaceable goal (Martin, 2008). The consolidation of natural balances has repercussions for the whole human community which absorbs this harmony and transforms it into a custody and dynamic protection aimed at strengthening resources, which will, so easily, be passed on to future generations (Pine et al., 1999). Another consequence of regenerative tourism as well as

strengthening the relationship between resources and communities will be to restore the *genius loci*, or the motivation for the stabilization and territorialization of the human community, appreciating its value not only as an emotional device but above all as a lever for new added value (Querini & Bizzarri, 2013).

In this way, these flows “facilitate meetings, create connections and develop mutual and mutually advantageous relationships through travel practices and experiences, reflecting tourist places in a unique way” (Bellato et al., 2022b). In the Italian internal areas, regenerative tourism can be implemented with an immersive experience in the earthquake reconstruction, leaving the local community and tourists the same life after the earthquake (Rodriguez-Giron & Vanneste, 2019). Another example could be provided by the development of cycle tourism, where, in addition to the choice of the cycle path, a series of interventions are needed to enhance the places where tourists with bicycles will pass (Turco, 2012). The regeneration of places can take place not only from an ecosystem point of view, taking care to restore biodiversity where cycle paths insist, but above all taking up those traditions to which tourists can be attracted as experiences to live by resident populations. Cycle tourism is tourism, which is fuelled by the environmental quality of the places, by tourist services dedicated to the care of the well-being of cyclists, and by conviviality and relationship with the local community. For this reason, cycle tourism can constitute regenerative tourism for Italian internal areas, as it does not alter the environmental and social ecosystem but adds value to places and territories, entrusting the local community with the task on the one hand of being custodians of the material and immaterial heritage of the territory but on the other hand of enhancing both physical and cultural resources, economic and social with attractions derived from that continuous new way of combining production factors with creativity and tradition of origins.

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## 14.5 Conclusion

The regenerative is certainly a form of tourism very useful to Italian internal areas as it manages to combine environmental protection, economic diversification, attractiveness, and finally the innovation of the use of resources. In fact, regenerative tourism means, on the one hand, maintaining biodiversity and facilitating its reproduction but, on the other hand, avoiding a tourist monoculture, which is very harmful in times of crisis and negative economic conditions. Regenerative tourism, as it was written in the previous pages, aims to enhance every single resource and allows for the achievement of ecosystem balance, which is indispensable to minimize environmental impacts and achieve the objectives of the 2030 Agenda. If properly built, the territory continuously manages to regenerate itself by eliminating all forms of waste and waste thanks to the continuous exchange between man and nature. Restoring the right relationship between man and nature allows, in fact, to give the human community the useful tools to implement new development models. For this reason, in the internal areas of Italy, regenerative tourism can constitute valid support aimed at increasing the value of the human community and that

present in the territory, both of those that have been defined as minorities over time but which have contributed to the development of that cultural and social heritage today, a central element for social and economic as well as environmental sustainability. In fact, researching the traditions of communities should not be perceived or imagined as a return to the past, but a basis on which to build the future. Thanks to the traditions of the past, in fact, it is possible to identify those models and tools aimed not only at respecting the environment and the community but also at the construction of innovative forms of use and use of resources, as well as narratives and sharing of intangible assets. In this way, those specificities are also recovered, which, over time, have been subjected to the univocal and unilateral exploitation of the resources that have characterized the last decades of our time. In conclusion, regenerative tourism must be understood as tourism that puts the relationship between man and nature on the same level, between man and society, and between man and economy so that there is never an imbalance on either one, allowing careful care of resources and at the same time forms of enhancement of cultural heritage, not already for a Disneyfication of tourism processes, but as a way of creating value, well-being, and sharing of the local community, realizing the seasonal adjustment for tourism in all days of the year. Finally, thanks to the application of regenerative tourism, it is possible to outline new scenarios that are still completely unexplored, but which can constitute new development models for Italian internal areas, still unfortunately characterized by depopulation and a serious economic and social imbalance, as well as environmental.

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**Carmen Bizzarri**, PhD, is just qualified for the public competition for associate professor in economic geography at the Human Science Department of the European University of Rome, where she currently holds the position of researcher (RDT A) and was a coordinator of master in management of tourist organizations, a few years ago. She has been a research fellow and professor of applied economics at the Faculty of Economics of the Department of Public Economics of the Sapienza University of Rome. She is also a professor in charge at the University of Mantua in Tourism Geography, and she has been an invited speaker at many Italian and international conferences. She has published a lot of articles in national and international journals and two monographs on sustainable tourism and the valorization of natural and human resources in inner areas and urban contexts. She is on the doctoral advisor board for PhD at Tarbiz University. She is on the Scientific Advisory Board of the new series on Tourism Studies in the Mediterranean Region and the Science Publishing Group and is also a reviewer for several international journals. She is, at present, a member of the scientific committee in the research center at the European University of Rome, Gran Sasso International Forum, International Colloque of UMMTO University – Algeria – and Tourism Root of the Italian Minister for Foreign Affairs.

**Roberto Micera** (PhD) is an assistant professor of management (Italian RTD-B) at the Department of Mathematics, Computer Science and Economics (DiMIE) – University of Basilicata, where he teaches “Territorial Marketing.” From 2012 to 2021, he was a researcher and a senior researcher at the National Research Council of Italy (CNR) at the Institute for Research on Innovation and Services for Development before and Institute for Studies on the Mediterranean after. He has national qualifications for the role of associate professor in management (13/B2) and has a PhD in business administration. He holds a Master’s Degree in Economics of Tourism from the University Luigi Bocconi in Milan and is a visiting scholar from the Fisher College of Ohio State University. He has been the scientific coordinator of some tourism research projects and is on the team of numerous international and national research activities on the management and organization of innovation in tourism enterprises and destinations (smart tourism destinations). His research is related to the management of innovation in firms and networks of tourism enterprises,

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destination management, destination governance, the competitiveness of destinations, and the impact generated by innovation on tourism supply systems and smart tourism. He teaches master's degrees, advanced training courses, and specialization courses on the topics of Tourism Management and Marketing. He has also had many job assignments in the tourism sector and in corporate management working with businesses, organizations, associations, and local tourism operators.