

TOURIST PROMOTION OF WETLANDS. PROTECTION AND EXCLUSION.

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Abstract

The Kunming-Montreal Agreement on Biodiversity includes key global targets to restore 30% of the world's degraded ecosystems by 2030 and to conserve and manage 30% of areas (terrestrial, coastal and marine areas and inland waters) by 2030.

The interpretation given by each state individually regarding the decisions of the G20 is the one that will determine the course and evolution of the natural landscape, biodiversity and wetlands. To achieve these goals, political decisions and education play an important role, which shapes consciousness and social practices.

This study investigates how wetlands can be integrated into the tourism plan, activating the local community and creating incentives for their protection and promotion. The wetlands of this study contain a common element that unifies them, that of mythology, but it is not enough to activate their visibility and integration into sustainable regional development.

The methodology of the research and the approach of wetlands must be done through two different but also interdependent aspects, the analytical and the synthetic. In the first case, that of the theoretical side, space is a field of research and study, i.e. interpretation of wetlands and biodiversity, while in the second case, space is a field of action and intervention, focusing on promotion and proposals.

By processing the above data, we will find out how the biodiversity and landscapes of wetlands in the Peloponnese can be preserved, putting them in a tourist plan, without altering their form and function.

Keywords: *Peloponnese wetlands, tourism, protection, exclusion, promotion.*

Introduction

At the G20 summit in September 2023, leaders expressed their determination to implement the global biodiversity framework in the Kunming-Montreal Agreement and its objectives to protect and "restore" nature.

This effort also includes wetlands where the conservation of their biodiversity is of great and multifaceted importance for humanity. These places contribute to the economy, culture, ecology but also for the recreation of people. They offer numerous products, necessary for our survival and quality of life, and at the same time are the most important factor for the functioning of the biosphere.

This study explores how the wetlands of the Peloponnese could project their characteristics, declare their presence and not their exclusion. That is, to find those tools that will highlight and isolate the natural space of wetlands.

In the Peloponnese Peninsula, the wetlands that will be studied for their tourist promotion are Anavalos, Lerna, Ladonas river, Stymphalia and Styx. Each of these wetlands has different characteristics and groups all existing wetlands through these five different

categories. Based only on the sustainability and proper preservation of these sites, their proper promotion and promotion will be investigated. Guided by special forms of tourism, they will be able to offer not material pleasures but high coverage of psychological and spiritual search.

Wetland biodiversity

Greece is gifted, compared to the other European countries of the European Union, in terms of biodiversity, bears a corresponding burden of moral responsibility for its conservation, its sustainable use, and the fair and equal sharing of the benefits that will arise from the use of genetic resources for generations to come.

From the 1970s onwards, the adoption of measures and actions began, which, directly or indirectly, aim at the conservation of biodiversity either as a whole or its individual components. But these actions were aimed at protection, guided by isolation and distance from humans. The aim of this effort, for the protection and conservation, is promotion and knowledge. The education of the younger generations to care for and care for the ecosystem and everything that surrounds it.

Each species is a unique and irreplaceable product, millions of years of evolution, and is valuable, regardless of its practical usefulness. The wise and prudent management of biodiversity is therefore also a matter of respect for the right of every human being to enjoy it.

The wetlands of the Peloponnese are part of this set of biodiversity protection and are places with history, mythological correlation and unique natural background. The term wetland, a rendering of the English wetland and the French zone humide, is collective. It denotes all concentrations of water, whether stagnant or flowing. In this investigation, the topic is the promotion and exploitation of all water sites in terms of their spatial, cultural and social positioning, in the place of the Peloponnese, in relation to tourism and how it can be highlighted without exclusion.

Wetlands regulate the hydrological balance, i.e. climate, flow and water level. They belong to the most biomass ecosystems. They are areas of uninterrupted energy processes. They host within them unique.

The role and value of wetlands in the areas that host them are valuable for the conservation of wildlife as they host many species of plants and animals that develop their own societies among themselves. Necessary shelter for birds as they find food there, rest during their migrations, nest or shelter from difficult winter weather conditions. In wetlands, underground water reserves are enriched and many times, especially reedbeds, they act as a huge filter that purifies water. Wetlands also protect the surrounding areas from flooding, as they store large quantities of water.

Tourist blockade and protection

In New Delhi, the G20 marked this meeting under the title "*one earth, one family, one future*", thus declaring the separation of the three different categories of analysis and thinking. In the family, understanding and empathy are vital. Operating collectively and not individually. Land is the place we all inhabit, we all ask for it to be sustainable and alive. With a common future, that of sustainability, sustainable development, common path, for a road with common obstacles, but also common solutions.

The environment today is an important component of socio-economic agreements. It is a lever for the development of activities and tourism developments. The element of water, wetland is as a hyperlocal characteristic, as a place identity.

To develop tourism in areas of protected and special natural beauty, such as wetlands, the user must be motivated. This is the factor that influences the evolutionary course of each water place, in relation to humans.

A scientifically integrated spatial planning is a prerequisite for the proper development of human activities, around water and place. Through this process, the role of water places will be able to bring results to another, alternative and more interactive tourism option. The development of special forms of bio tourism can evolve even further due to their diverse choices.

Bio tourism is a type of tourism, which is governed by certain principles and values. Some of them concern respect for the good of life, sustainability, biodiversity and for the human being who respects the good of life and works for peace between peoples. (Vlavianou-Arvanitis, 2011)

The alternative tourism options that operate and develop in the waters, according to the criteria of the Ramsar Convention and Natura 2000, with absolute respect for the environment, given the opportunity to promote and sustainable development to the local communities of the water places, through: ecotourism / thermal tourism / cultural tourism / educational activities in the water element / sports tourism / artistic activities.

Ecotourism is a form of tourism that is associated with every aspect of nature. It is developed in ecologically remarkable and institutionalized environmental protection areas and includes activities that may have a scientific and educational character (e.g. ecosystem observation tourism, hiking-adventure tourism).

Spa tourism has to do with the beneficial properties of certain wetlands, which are rich in sodium and iodine. The visitor has the opportunity to swim in the waters and enjoy nature and its unique ecosystem.

Cultural tourism is the contact and participation of visitors in the cultural events of each place and in the promotion of its historical events. The cultural activities of mythological interest, in the water places of the Peloponnese, could be a permanent interactive performance, which will vary from place to place depending on the theme.

The educational activities in the wetlands have to do with the promotion of water at every level of education. The current dynamics in these areas are almost non-existent. The opportunity for the student-student to get to know water, through nature itself, is a proposal, with easy access and interesting educational methods.

Sports tourism in water areas is mainly motivated by the practice of a sport, such as cycling in the wider area of a lake or canoeing in many forms of wetlands. Sports as an occupation during holidays is considered in this form of tourism the most important factor, along with the possibility of making excursions and tours.

Nature, and water in particular, has always been an element of inspiration and creation. The artistic activities could be hosted and projected in the water element, thus giving a different perspective to the aesthetics of the space.

The effort to protect wetlands is not necessarily accompanied by exclusion. To this day, the wetlands of the Peloponnese remain uninvolved in the tourist promotion of the place. The adoption of scientifically integrated spatial planning is a prerequisite for the rational development of any thought and idea. This can metaphorically be likened to a chain of links, where joining its edges, a space is created. This space is the point of study and the links the way of its implementation, in such a form that it produces, operates, to become a place of education and recreation, integrating it into the rest of the whole.

The geographical area of the Peloponnese, which was chosen as a field of research, is part of the map, whose area covers 21,439 sq.km. The rapid alternation of landscape from mountains and wetlands, interwoven with myths and traditions, to a sea with beautiful and picturesque beaches, magnetize the interest of the visitor and let him tirelessly enjoy the place,

in a time that seems relatively short, compared to the distances traveled, which the current road network makes even more enjoyable.

The island of sustainability, the Peloponnese is also an island of 'euphoria', indeed contains elements of intense emotions and places special, but with room for upgrade. The above analysis of these locations, dominated by the water element, aims at knowledge and progress. They would have little chance of preserving their sustainability potential if the institutional framework relating to water sites did not define and describe what can be done around wetlands, setting strict limits and very specific criteria for its implementation. This, however, on the other hand, results in a very limited possibility of use and appropriation of water sites.

The conditions for the realization of any actions, related to the various aspects of water, are not at all easy to harmonize with an institutional framework of empty possibilities of experiential experience and inhibiting feasible ideas of environmental-spatial planning. For example, when we talk about tourism development, in water places, we do not mean tourist units, which operate periodically and most of the time, have nothing to do with the place itself.

Greece, compared to other European countries, does not properly implement the proposals for wetlands and does not seek to "win" from a point on the map, surrounded by the element of water. Also, the required importance that a place with the water element can have for example, that of Athens, which has lost its relationship with water. In antiquity, where springs and rivers were sacred, the Athenians considered water the supreme good and an integral part of their daily lives. In contrast to the recent past, but also today, the capital of Greece presents its embanked rivers, unlike other cities that preserve and promote them, supporting with this decision, the relationship of citizens with water. A strict legal framework should not be sterile and negative to any citizens' initiative. That is, the restriction of movements does not mean inaction, on the contrary it is an incentive to make original, correct and imaginative actions, without affecting in the slightest the whole of nature.

The ways of protection do not exclude the participation of man in the habitats of each area. By enhancing extroversion, participating in environmental actions and groups, man can coexist harmoniously with nature. Cultural events have the potential to activate and stimulate the interest of the observer. Through a spiritual action, nature brings out elements that cannot be entered into a hall or event space. In addition, different and varied fields of knowledge are activated, giving information in relation to man and nature. That is, how it reacts, operates or monitors an action-event in a natural landscape.

Theme parks or routes mapped and organized, aiming at knowledge and protection. Tourism promotion should coexist with education. Without this interrelated relationship between knowledge and projection, there can be no protection for a species almost forgotten – isolated from man.

Wetlands of exploration

In the Peloponnese peninsula, biodiversity dominates in various forms of nature, but where the interesting correlation mythology-wetland-biodiversity appears, it operates a chronic inertia, thus ignoring their existence.

The selection of wetlands was based firstly on spatial criteria, in terms of location and visitation and secondly on physiognomics, in terms of type and diversity. The spatial criteria form a framework that surrounds a large area with multiple elements of tourism development. The particular physiognomy of each wetland creates specific conditions for promotion and observation. This procedure may vary depending on the species and location. No natural wetland can work in harmony with the human factor if it is not understood that they work for our environmental harmony.

Anavalos is a wetland located in the prefecture of Arcadia, connected with the myth of Poseidon and his horses. It dominates the Myrtoan Sea and is a complex of springs that gush through the sea, creating a vortex.

The river Ladonas in Arcadia, in mythology was the dragon or serpent that guarded the "Golden Apples of the Hesperides", the tree of life and the place of the goddess of hunting, Artemis. It covers a large verdant geographical area in the area and its visitors are mainly from the neighboring municipalities, during the spring period.

Stymphalia in the prefecture of Corinthia, with the myth from the Stymphalian Birds, isolated and forgotten in the Corinthian landscape and excluded from any form of tourist promotion and promotion. In just a few places, one will be able to observe this very special wetland, if one manages to overcome the limited road network and walking road.

The Styx, the sacred place of the gods of Olympus, the "immortal water" in mythology, the Styx was an Oceanid who had her palace in Tartarus. The prefecture of Achaia can be seen on the road maps of the area, with a route of requirements to the waterfalls of Styx. With zero carrying capacity, but with significant sacredness and mythological value, it is a place that today, nothing foretells you about what it is and what you will encounter.

Finally, Lerna, known from the myth of the Lernaean Hydra, in Argolida, integrated into the urban landscape, exists only as a water element. It is not connected with the entire mythological background of the Peloponnese, nor does it create any special condition for what one can see and do around Lerna.

What element is it that could preserve and manage all these wetlands with such rich and distinct biodiversity? In this investigation, tourism is a tool that could modernize the way we deal with these wetlands. Giving some alternative forms of use and promotion.

With the following proposals, the multicultural side of water places could be supported by giving ideas that are liquefiable and realistic. Without interfering with the natural background but highlighting and protecting it.

Cultural events, such as water festival, water theater, artistic activities such as theater, dance, music, concerts and poetry presentations

International educational activities of mythological interest, educational activities in the water element- conferences- student- student explorations

Interactive events, which will aim at the unification of water places. Aiming at a study, where its data would help other water integrations.

Proposal for the creation of routes - paths of scientific and ecological interest, official and mapped by ministries and not only by private initiatives of associations.

The creation of theme parks with the myths of Hercules and in particular the creation of the "Mycenaean Village of Hercules", combined with the creation of a large thematic ecoroute of sightseeing tourism, on the imaginary axis of the labors of Hercules from Mycenae to Olympia, will trigger a better and more substantial study. Thus, setting high goals and projects with a background.

- Styx- Sacred place: it could exist as an official itinerary, with excellent trail infrastructure, designed and framed, by small doses of chain information, of ecological and scientific interest. The Styx is a place with zero Carrying Capacity, but with an important sacredness which deserves attention and admiration.

- Ladonas: Establishment of a special body for the management of water sites and not programs simply integrated into the wide range of water resources. The case of Ladonas has the potential to develop more actions than the other wetlands, due to its extent and location. Its dynamics can support agrotourism and ecotourism actions, in addition to integrating and supporting lakeside settlements of strict urban planning and ecological standards. It is located near the dam and has the potential to promote many of the cultural activities mentioned above.

- Stymphalia: Promotion of pilot actions and plans, management of special areas, with rich biodiversity. Visitation with the live presence of the locals.

- Anavalos-Lerni: Organizational structures with strict ecological and energy criteria. Water routes in the Myrtoan Sea, forming a network connecting Anavalos with Nafplio. Sightings throughout the coastal front, with visits to secluded coasts and sea caves of the wider area.

So, what are the elements that have the potential for the proper promotion of these places:

- exhibit a particularly impressive natural peculiar feature
- They have autonomy, a distinct personality, that allows practical and experiential situations to users and provides aesthetic possibilities to highlight an amazing landscape.
- (therefore) has great potential for promotion, through development programs (environmental, infrastructure, architectural, exploitation, natural resources and through possible connection with other wetlands.
- with its current condition (indicative of the treatment of a wetland by the local authorities) reflected in the elementary insensitive installation of a pumping station, as observed in Anavalos and thus acting as a repulsive, alienating the place from humans.

The above applies to all cases of research, where space is trapped in a legal framework and social actions are pushed to the margins. This reveals possible shortcomings and ambiguities of the current legislation (regulations, EU Directives) governing the promotion, development and exploitation of wetlands, in terms of their relationship with society and an inability of local authorities to harmonize the institutional framework with the possibilities of interaction with users, at cultural level. Ultimately, the EU is right to enforce rules, but it places water in a wider set of water resources. The latter enclose the dynamics of energy, while wetlands contain the dynamics of myth, place and landscape.

Conclusions

The Peloponnese took the name of a mythical hero and became a place of myths and heroes. An island tied to land with history and epic wars. A place with the element of water running, stagnating, water calling and beckoning, water falling into a waterfall, swirling water, receding water, rising water, water that sometimes silences and sometimes roars. The elements of nature are of great importance and contain multifaceted values and multilevel interests, which were not favored by the conditions to know and appreciate, as they deserve. Wetlands are an integral part of nature and an important part of human history, wetlands, such as rivers, often exert a double, contradictory influence on man, fertilizing and destroying, uniting and dividing. But it is man who has the freedom to encourage one tendency or another. He has the ability to feel himself and mentally experience the archetypal images, where he will be the protagonist. All the romantics who painted and described the wetlands, what were they trying to give? That stimulation, erotic, sacred, spiritual, of transcendence. Through this process, it encounters nature, land and water, giving the human observer the power of transcendence.

Each place aims at its specific characteristics, trying to contribute to global development, which however consists of local development sets. The mythological references that connect the water places, create a polymorphic network of cultural character that is not presented or functions as a unit. On the contrary, they present fragmentary activities, of a local nature, weakening the visibility of an entire peninsula. The dynamics of civilization may be the one that will directly force the acceleration for drastic changes around the use of wetlands. A water place and a mythological reference are enough to create, inspire and awaken at the same time every observer, that wetlands are part of society and only through it can they emerge.

The Peloponnese, known for its regional identity, has a unique diversity in all its prefectures. This peninsula has wetlands that can be highlighted and integrated into a network of educational activities, contributing to the development of mild forms of local and hyperlocal tourism, where the user has the identity of the traveler / observer, who experiences the place consciously. Because water has the potential to acquire social and political weight, to bring citizens face to face with the responsibility they have to manage the environment with respect and consistency, to discover it, to exploit it and finally to highlight it as a model of sustainable development. A development that will take place with a view to maintaining the balance of the natural, social and economic environment, to meet the needs of the present and future generations and to ensure ecological sustainability and social solidarity.

If you don't feed this side of man, he dies and loses his identity, hence his existence. So what sustainability are we talking about? Only spatial? Because then we are talking about places like Arizona. If these wetlands do not preserve their identity, if they do not continue to reproduce Word and Myth, they are dead. There will be only one shell left, a cuticle. Therefore, only in this way is meaningful contact with the place possible and only in this way can the place be truly experienced.

Organized and methodical promotion does not mean alteration, it can activate different aspects of each wetland and the local community can function collectively. With the tourist blockade and isolation, wetlands are led to absolute alienation from everything human. Through exclusion, no dynamics, no images, no motivation can be presented. The term protection is altered, traffic is zeroed, isolating and removing man from nature. The societies surrounded by wetlands must work collectively and make the goal, the purpose and the purpose an act of implementation, for a sustainable tourism development.

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