INNOVATIONS SOCIALES EN TOURISME, EN PATRIMOINE ET DANS LES MUSÉES

SAVOIRS CANADIENS, ESPAGNOLS ET D’AILLEURS

11-12 MAI 2017

Pavillon Alphonse-Desjardins • Salle 2320
Université Laval • Québec

Sous la direction du prof. Habib Saidi

ENTRÉE LIBRE
Innovations sociales en patrimoine, en tourisme et dans les musées: savoirs canadiens, espagnols et d'ailleurs

**Jeudi 11 mai**

**Présentation**

9 h00. Mot de Christel Freu, Vice-Doyenne au 1er cycle

9 h05. Introduction d'Habib Saidi, directeur de l'IPAC

9 h15. Tourism, Fundamentalism and the Built Environment: on National Identity and The Heritage Discourse | Nezar Alsaayad, UC Berkeley (conférencier invité)

**Pause 10h30-10h45**

**Patrimoine, tourisme et communautés**

Président de séance: Laurier Turgeon

10h45. Débats sur le tourisme à Barcelone. À la recherche d’alternatives sociales dans les visites du patrimoine | Xavier Roigé Ventura, University of Barcelona

11h15. L’essentiel «écoute» des gens et du territoire | Annette Viel, muséologue tout terrain

11h45. Notion de territoire : hier, aujourd’hui et demain | Geneviève Treyvaud, Suzie O’Bomsawin Marie-Ève Samson et Amélie Larouche, INRS-ETE

**Diner 12h15-13h30**

**Médiation et mise en public du patrimoine**

Président de séance: Yves Bergeron

13h30. Nouvelles approches en archéologie et résultats préliminaires d’une enquête sur l’attitude du public par rapport à l’archéologie québécoise | Josianne Jetté et Alison Bain, UL

14h00. Médiation numérique du patrimoine: à la découverte de la francophonie canadienne | Laurier Turgeon et Philippe Dubois, UL

14h30. La muséologie communautaire : se réapproprier sa culture et son musée | Michelle Bélanger, Directrice générale du Musée de la nature et des sciences de Sherbrooke
Patrimoine, partage et métissage

Présidente de séance: Ester Alba Pagan

15h15. Remixer la chanson québécoise | Serge Lacasse, UL

15h45. Innovation artistique cosmopolite de Tanya Tagaq | Sophie Stévance, UL

Vendredi 12 mai

Musées et société

Présidente de séance: Annette Viel

9h00. Le musée pluriel: espace de complexité | Michel Côté, muséologue

Pause 10h00-10h15

10h15. Nouveau cadre de référence en gouvernance muséale : un premier pas (seulement) vers l’innovation | Lisa Baillargeon et Yves Bergeron, UQAM

10h45. Musée et innovations sociales : Comment rendre une population fière de son patrimoine, de son histoire et de sa mémoire | Valérie Bourgeois, directrice de Boréal

11h15. Projets collaboratifs et innovations sociales : L’IPAC comme acteur dans la communauté | Catherine Charron, UL

Pause 11h45-13h30

Tradition, histoire et innovations

Président de séance: Habib Saidi

13h30. Paysage, tradition, histoire et art: la soie comme patrimoine intégral, moteur d’innovation sociale et de préservation de la mémoire culturelle vivante en Europe | Ester Alba Pagan, Universitat de València
Tradition, histoire et innovations (suite)

14h00. Paysage, tourisme accessible et santé. Une proposition d’innovation sociale université-entreprise en milieu rural | Emilio Iranzo-Garcia, Universitat de València

14h30. Le Monastère des Augustines. Vision holistique et intégratrice du patrimoine et innovation sociale | Denis Robitaille, directeur général Fiducie du patrimoine culturel des Augustines

Pause 15h00-15h15

Patrimoine agricole et paysager

Président de séance: Xavier Roigé Ventura

15h15. Multidimensional, evolving and living aspects of Agrarian Heritage and criteria for their protection and management | José Castillo Ruiz, Universitat de Granada

15h45. Principles to promote a sustainable and community based tourism on agrarian heritage properties: outcomes and future challenges | Celia Martínez Yáñez, Universidad de Granada

16h15. Landscape and heritage of the transhumance in Spain | Xavier Amat-Montesinos, University of Alicante
Landscape and heritage of the transhumance in Spain. Challenges for a sustainable and responsible tourism

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Abstract:

Transhumance is the seasonal movement of flocks (mainly cows, sheep, goats and horses) among two or more geographic areas. The objective is the rational use of pastures, and takes place in all sorts of places around the world, as part of a millennial land culture. Globally, these forms of land use are more widespread in the so-called “marginal lands”: the arid areas, but also the mountainous or subarctic areas.

The herd migrations in Spain created a complex map of drove roads. Although its use has declined dramatically, in some areas they retain a good conservation. This practice has given rise to “cañadas”, “cordeles” and “veredas” which, historically, have connected the mountains of the North, the valleys and central plains, and the grasslands of South. The origin of the transhumance in Spain dates back to the dawn of the Neolithic and the first organized societies of the Iberian Peninsula. However, this phenomenon had important political and economic interest between the 13th and 18th centuries, supported from the “Concejo de la Mesta de los Pastores de Mio Reyno” (driven from the monarchy institution), which purpose was to encourage the breeding of sheep and wool production corresponding to boost the manufacture of fabrics.

Long-haul and walk transhumance virtually disappear during the 20th century. However, extensive pastoralism survives and, next to it, a landscape and a heritage that shows the identity and character of a large part of the Spanish territory. In particular, cattle trails network traces a journey of more than 125,000 km and 400,000 hectares. It connects places and landscapes of varied nature, and sustains a rich and heterogeneous tangible and intangible heritage.

Since 1993, there are organizations that seek to recover the livestock use of the drove roads and its social projection. A 1995 law protects, preserves, and promotes the migrating routes. In the last decade, is observed the spread of pastoralism fairs, creation of museums, festivals of transhumance, paths and routes based on pastoral theme, publications and specialized seminars. In general, there is a growing social interest in the continuation of this old type of livestock. And besides, many tourism entrepreneurs have shown interest and connect with this emerging typology.

This conference aims to explain the new tourist trends related to extensive grazing and transhumance in different countries and regions, particularly in Spain. It introduces the elements and actors interested in promoting a kind of responsible and sustainable tourism based on the contents of the Spanish transhumance. And, finally, provides practical examples of public and private initiatives that offer the transhumance tourist experience.
LANDSCAPE AND HERITAGE OF THE TRANSHUMANCE IN SPAIN

Challenges for a sustainable and responsible tourism

Xavier Amat-Montesinos
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Mount Everest's summit

In 2015, there were 1.2 billion arrivals of international tourists in the world. Tourism already exceeds almost all its limits.

Image Credit: National Geographic
Benidorm, a great mass tourism hotspot in the Mediterranean

Image Credit: Getty Images
IBERIAN PENINSULA AT NIGHT

Iberian inland tends towards a demographic and economic vacuum. There is already talk of a “full Spain” and another “empty Spain”
LAS HERMANAS, ONE OF THE THOUSANDS OF EMPTY VILLAGES IN SPAIN

It is estimated that in Spain there are 3,000 uninhabited population centers.
Frequent forest fires in empty Spain

Depopulation also has ecological consequences

Image Credit: La Nueva Crónica
**PASTORES DE LA NIEBLA / HERDERS OF THE MIST**

© Domingo Moreno

Watch Trailer: [https://vimeo.com/onde mand/pastoresdelaniebla](https://vimeo.com/onde mand/pastoresdelaniebla)
A THREATENED VOCATION

During the second half of the 20th century numerous obstacles were imposed on extensive livestock
ARGUABLY REFORESTATION DURING THE FRANCO REGIME

Livestock interests clashed with forestry production interests
HERDS CROSSING MADRID

Since 1993, transhumance has returned to the streets of Madrid, celebrating a symbolic and significant act every October.

Image Credit: Javier Sánchez (https://javiersanchezmartinez.blogspot.com.es)
MENHIR OF PIEDRA ALTA

A row of menhirs, 100 kilometers in length, could mark a route for the transhumant pastoralists, about 4,000 years ago, in Burgos.

Image Credit: tierrasdeburgos.blogspot.com
Transhumance

From Latin:
- *trans*, across
- *humus*, ground

*The action or practice of moving livestock from one grazing ground to another in a seasonal cycle, typically to lowlands in winter and highlands in summer*

Source: Oxford English Dictionary
PASTORALIST REGIONS
THROUGHOUT THE WORLD

Climate conditions and a changing weather determine the distribution of the pastoralist zones around the world.
Pastures disappear from the highlands in winter

Snow covers the summer pastures in the mountains of the north and center of the Iberian Peninsula.
AS OF THE LOWLANDS IN SUMMER
The absence of precipitation, causes the lack of pastures in the lowlands and in the peninsular southern during the summer.
**TYPOLOGY OF SPANISH DROVE ROADS**

The 1995 Livestock Act establishes 3 main types of public domain and livestock use trails.
In total, Spain has a 125,000 km of cattle trails, which covers an area of more than 400,000 hectares.

- **Cañada (<75 m)**
- **Cordel (<37.5 m)**
- **Vereda (<20 m)**
TRAILS CONSTANTLY THREATENED

Urbanization, illegal construction, agricultural occupations and discharges are the main problems for the conservation of drove roads.
Verracos, a way of locating the pastures in the antiquity

For at least 20 million years, large mammals have migrated naturally in the Iberian Peninsula. Domestic livestock imitated these displacements from the Neolithic.
IMPORTANCE OF BERBER KNOWLEDGE

Berber nomadic culture introduced essential grazing techniques and breeds for the success of Spanish transhumance.
PRIVILEGIO DE PASTURA UNIVERSAL (1235)

In the Kingdom of Aragon, the disposition of the king Jaime I protected the shepherds against the farmers and landowners.
**Honrado Concejo de la Mesta de Pastores (1273)**

In Castilla, the privileges of the cattle were first recognized by Alfonso X. The codes of de Mesta were in force until 1836. Were the good times of the Spanish wool exportations
MERINA, THE SHEEP OF THE MESTA

The merino breed provided fine wool of exceptional quality. Spanish kings tried to maintain the global privilege on these sheep.
MERINA, THE SHEEP OF THE MESTA

Each year, between 3 and 5 million Merino sheep circulated on the Iberian roads.
ORGANIZATION OF THE TRANSHUMANT HERD

Herds used to be organized in units of 1,000 heads. 5 men formed the team of shepherds, where the mayoral was the director.
ONE-MONTH TRANSHUMANT WALKS

The duration of a transhumant journey (2 per year) is usually more than one month.
TRANSHUMANCE BY TRAIN

The railway network allowed transhumance by train since the beginning of XXth century. It was the beginning of the end of the great transhumant journeys.
**HERD HOUSING**

The industrial production of feed and forage has favored the stabling of the herds.
A PLAN TO RECOVER WALKING TRANSHUMANCE

Jesús Garzón has led the recovery of livestock roads since the 1990s. His work at the head of the Concejo de la Mesta association has been decisive for the creation of a law to protect livestock roads.
TRANSHUMANT HERDS 50 YEARS LATER

With this initiative, in the last years has gone back to walk more than 30,000 km of cattle routes in Spain.
THE WORK OF TRASHUMANCIA Y NATURALEZA ASSOCIATION

Without volunteers like Xisco, all this would not make any sense.
ADMINISTRATIONS INVOLVED IN THE RECOVERY OF TRANSHUMANCE

Some regional laws have already made effective the recovery of the cattle trails
TRANSHUMANCE AS A REPRESENTATIVE MANIFESTATION OF THE INTANGIBLE CULTURAL HERITAGE

Article 1. Declaration as a Representative Manifestation of Intangible Cultural Heritage.

Transhumance is declared as a Representative Manifestation of the Intangible Cultural Heritage.
PORTS AND SUMMER HIGHLANDS

Sierra de Gredos, León Mountain, High Iberian Massif, Pyrenees, Serranía de Cuenca, Gúdar-Maestrazgo or Sierra Nevada are some of the main summer areas.

Image Credit: MAPA/ICONA
**Braña, A Symbol of the Cantabrian Mountains**

In areas such as the Cantabrian mountain range, pastoral landscapes of extraordinary patrimonial value have been created.
**DEHESA, THE SUMMER ECOSYSTEM FOR TRANSHUMANCE**

A human origin ecosystem that carries out the landscape of the Iberian southwest.

*Image Credit: Trashumancia y Naturaleza*
PUERTO DEL PICO, EMBLEMATIC PASSAGE OF THE AVILANIAN COWS

The arrival of cows to the ports of Avila is a reason for celebration by many neighbors and visitors.

Image Credit: Gredos Daniel
BRIEVA DE CAMEROS, VILLAGE OF TRANSHUMANTS

Many towns, preserve the annual rite corresponding to the arrival of the transhumant herds. In some places it is a real party.

Image Credit: Larioja.com
Material culture of transhumance

Image Credit: Archivo Compairé & MAPA/ICONA
SHEEP WOOL, ALWAYS IN THE CENTER OF THE TRANSHUMANT WORLD

Image Credit: Archivo Compairé & MAPA/ICONA
Shepherd’s Kitchen

Peasant gastronomy is simple in ingredients but very rich in proteins, *Migas* and *Caldereta* are two main dishes for shepherds.

Image Credit: Tamorlan
MUSIC AND MUSICIANS OF TRANSHUMANCE

Image Credit: Lunwerg Editores
RECOVERY OF DROVE ROAD AT THE UNIVERSITY OF ALICANTE
WALKING BESIDE THE HERDS

Revaluing transhumant roads does not require investment. These natural corridors have an intrinsic cultural and ecological appeal.
ADAPTING DROVE ROADS TO NEW SUSTAINABLE USES

Thematic paths and their integration with other modalities is a viable option
INTEGRATION IN MOBILE TECHNOLOGIES
Accessibility from mobile apps is as useful for hikers as for shepherds
**BE A CASUAL SHEPHERD**

Some shepherds already offer this type of products, not without difficulties.

Pastoralism and tourism are two historically opposed activities.
DISCOVER TRANSHUMANT EVERYDAY LIFE

Knowing daily life of shepherds is an amazing journey through centuries of peasant culture.
Revaluing the figure of the shepherd is a necessary goal.

As some cattle breeds or natural areas, shepherd should be protected from the public administrations.
THANKS FOR YOUR ATTENTION!

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