

## THE ROLE AND SIGNIFICANCE OF CULTURAL HERITAGE IN THE DEVELOPMENT OF THE WORLD TOURISM

Tourism appears to be one of the leading and dynamic branches of world economics. Due to the rapid rate and wide-scale development, tourism is recognized to be a phenomenon of the twentieth century. Tourism holds a special place in the system of human values. It not only promotes the development of economics, but also appears to be the most mass and civilized form of social-cultural activity and relationships of the society. At the same time, tourism is an integrated social-economic system which has an increasing effect on material and spiritual life of the society.

Since the second half of XX century tourism has become a subject of scientific interest. Various countries all over the world have the opportunity to develop many types of tourism. Generally, for the classification of the types and trends of modern tourism the directions of tourists' movement, the purpose of travel, the means of travel and accommodation for tourists, the quantity of the travelers, organization-legislation forms and other significant characters must be taken into account.

Each touristic region, country, city seeks to make rational use of the existing travel-recreative resources in order to get economic profit and revenue growth. For effective use of tourism resources it is necessary to explore their lifestyle, the features of national character, and the opportunity of adequate perception of the objects of tourist interest.

Proceeding from the above-said, tourism plays an important role not only in the mutual exchange and enrichment of the history, economics, traditions and culture of various regions and countries, but in the promotion of mutual respect, the support and establishment of human feelings of friendship among the nations. Regarding this, the acquaintance with the cultural heritage of different nations and its study should be noted.

Nowadays, the concept of heritage is actively being introduced into scientific vocabulary and in the system of functional category of modern public life. This concept is more widely used by politicians, statesmen, legislators, scientists and academic institutions. More actively it is used abroad. In many countries of the world the synchronism of the appearance of this concept in the innovation category allows us to consider the regularities of this phenomenon. In itself the heredity brings together such categories as the historic buildings and constructions as well as local agricultural values and it belongs to the sphere of cultural policy; later it extended to the sphere of ecology. This understanding of heredity became the object of public attention and concern in several European countries and North America in the 19th century.

In 1844, the first national non-governmental organization of protection of heredity in the world was founded in Norway. The similar organization - the first in the new world - was founded 45 years later in north-eastern America - the region where there were a lot of historical monuments of the nation having high ambitions. The organization declared the reliable approach to the protection and use of heritage. But such an approach, because of the high density of heritage objects, found more fertile ground in Europe. In 1895, three members of the British Organization of historical sights protection R. Hunter, O. Hill and H. Ronsli founded the English National Trust in Ireland and Scotland with two regional committees, which eventually became independent National Trusts. In a short time, these organizations, which received state aid, became the most massive and reputable non-governmental organizations on the British Isles.

The example of the American and British Trusts became so attractive that such organizations were actively based in Europe, Australia and the Oceanarium, in the Southern and South-East Asia. The successes of the world's first national trusts for the protection and use of inheritance helped to popularize the concept of heredity, and received even more attention at the international level.

For the first time in the international practice, the question of state liability protection of objects of world culture and valuable cultural objects was put in the work of two (1899 and 1907 years) global conferences in Hague (the Netherlands) which, as is known, was convened on the initiative of Russia. The need to protect the monuments from the military actions was first recognized then. It was then demonstrated the absence of scientific ideas and recommendations for the protection of historical monuments and urgent need for them. During this period the social order for the production of the theory of cultural values was formulated as an important social phenomenon and its practical use.

The appeal of the Hague Conference first of all was heard by the professional associations of artists, especially architects and restorers. Namely, they experienced the dramatic results for civilization that could be caused by the loss of cultural monuments of the world and the deterioration of their condition, especially during World War I. Among the specific documents of that time, which created the scientific bases for heritage protecting, the "Athens Charter" should be noted which was obtained at the International Conference in 1931 by the restorers. The inestimable value of the artistic heritage of the past centuries was recognized in this document and the question on the provision of the use of all its abilities was raised.

In this respect, the final special agreement on the protection of cultural values adopted in 1935 in Washington was very important. But the mankind was not yet ready for such a human concept. As a result, the agreement was signed only by the countries of America and India and therefore, it did not become a universal legal act as it was intended. Despite this, it played its historical role in future shaping of heritage ideology which was implemented in the activities of UNESCO after World War II.

In the area of consideration of one of the most important actions of UNESCO became the "Convention on the protection of cultural values during armed conflict" adopted in 1954 in Hague. It is widely recognized that this convention appeared to be the beginning of the modern world movement for the conservation of cultural heritage. On receipt of the Hague Convention an international system for protection of cultural monuments of the past was formulated on the basis of the notion of "cultural values", which was included in the international practice, namely in the above-said document. The Hague Convention provided the introduction of the "International Registry of cultural values" which became the predecessor to the future list of world heritage.

In the subsequent years, a special series of recommendations for the conservation of cultural values was developed at UNESCO which included the appropriate measures in respect of certain categories of monuments or certain activities. Among them, the "Recommendation on the conservation of beauty, landscape and location" deserves a special attention (Paris, November 11, 1962).

10 years later, the quantitative changes in the field of heritage protection transformed into qualitative all over the world: UNESCO's General Conference adopted the "Convention for the Protection of Cultural and Natural Heritage in the World" (Paris, November 16, 1972) which became the basis of a global policy in the heritage sphere. At the same time, the "Recommendation on the protection of cultural and natural heritage in a national aspect" was adopted which was aimed at introducing the heritage ideology in the practice. Since then, the concept of inheritance (cultural and natural) has been recognized to be the general category of world policy which was based on cultural and environmental public policy.

The above-mentioned convention has led to the creation of an unprecedented impulse in the development of the heritage ideology. Meanwhile, nonmaterial values were added to the category of natural, historical and cultural monuments. The logical development of this trend became the adoption of the "International Convention for the Protection of the Nonmaterial Cultural Heritage" (Paris, October 17, 2003) which expanded the concept of cultural heritage to the scale of cultural values of special significance. In this convention is given the explanation of the category of "nonmaterial cultural heritage" implying traditions and rituals, customs, and forms of representation of images, knowledge, experience, etc. This nonmaterial heritage, which is passed from generation to generation, is constantly updated and creates a sense of identity and promotes the respect for cultural diversity and human creativity.

Such acts stipulated the policy in the sphere of heritage which was initially spontaneous and then over time it became more and more focused. Traditionally, one of its main elements is to create a list of heritage objects. There are outstanding, well-known and legendary "Seven Wonders of the World" at the beginning of this list - Egyptian Pyramids at Giza, the Hanging Gardens of Semiarid in Babylon (Iraq), the Mausoleum of Halicarnassus (Turkey), a monument of Zeus (Greece), Colossus of Rhodes (Island of Rhodes), the Lighthouse of Alexandria (Egypt), the Temple of Artemis at Ephesus (Turkey). A significant place in cultural heritage also take "Seven New Wonders of the World" - Taj-Mahal at Agra (India), the Great Wall of China, Petra (Jordan), the Roman Coliseum (Italy), Chechen-Itza Pyramid in Mexico, Machu Picchu (Peru), the Statue of Christ (Brazil).

The question on the protection of cultural heritage has been repeatedly voiced by the UNESCO (Committee for Education, Science and Culture). At the same time the Inter-State Committee of the same name has been created which annually includes approximately 30 new objects into the world heritage list. Currently the most important 800 objects are included in this list. According to the Convention in 1972, the objects included in the list are divided into three groups: 1) cultural, 2) natural and 3) the cultural and natural objects.

The general term "World Heritage" takes the place of honour in the hierarchy of the objects. The attractions entered in this list are rightly considered to be unique, and they are awarded the title of world treasures, meaning that its conservation for the purpose of the inspection, study, knowledge and use is absolutely necessary for future generations. The inclusion in the list means that the monument appears to be the most important creation of culture and history of the country. According to the same convention in 1972, under the cultural heritage we mean:

- Monuments: architectural monuments, monumental sculpture and painting designs, the elements of an archaeological nature, or structure, inscriptions, caves and elements of those groups, which have special universal value from the standpoint of history, art and science;
- Ensembles: the individual or combined construction groups, architecture, unity or connection with landscape which have special universal value from the standpoint of history, art and science;
- Attractions: man-made or created by man and nature together as well as archaeological zones which have special universal value from the standpoint of history, aesthetic, ethnology or anthropology.

Almost according to the same scheme, the construction of the concept of "Natural heritage" takes place that implies the most important objects of nature. Today (after the 28th session of the World Heritage Committee which ended in July of 2004), out of 788 world heritage objects, fixed in 128 countries, 611 belong to the cultural monuments, 154 - to natural and 23 - the cultural and natural.

There are 35 000 historical monuments in Georgia, out of which 5000 are under the state protection. From the cultural monuments of Georgia, the following objects were included in the UNESCO list: the city of open-air museum - Mtskheta, Bagrat Cathedral - in Kutaisi, Gelati Monastery Complex and highland village in Upper Svaneti - Ushguli. In 2006, the National Commission of UNESCO Affairs in Georgia was refreshed which in 2006-2007 within the framework of the participation selected and approved 10 projects with the priorities of UNESCO, such as: Alaverdi Monastery Complex, Gremy Monastery, the Church of Nikortsminda, Samtavisi, Uplistsikhe, Vardzia, Shatili, Vani, etc.

In 2001, for the first time in the history of the world, UNESCO published a list of music not made by hands and nonmaterial masterpieces that included Georgian polyphony. It was a great victory and the recognition of Georgian folk polyphony. In 2003, the Research Centre for traditional polyphony was established. Thus, Georgian polyphony and folklore should be considered to be as an attraction of cultural tourism and a part of world cultural heritage.

Proceeding from all above said, it is obvious how important is the protection, conservation of cultural heritage and its transmission to future generations that gives a sense of pride to everybody.

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