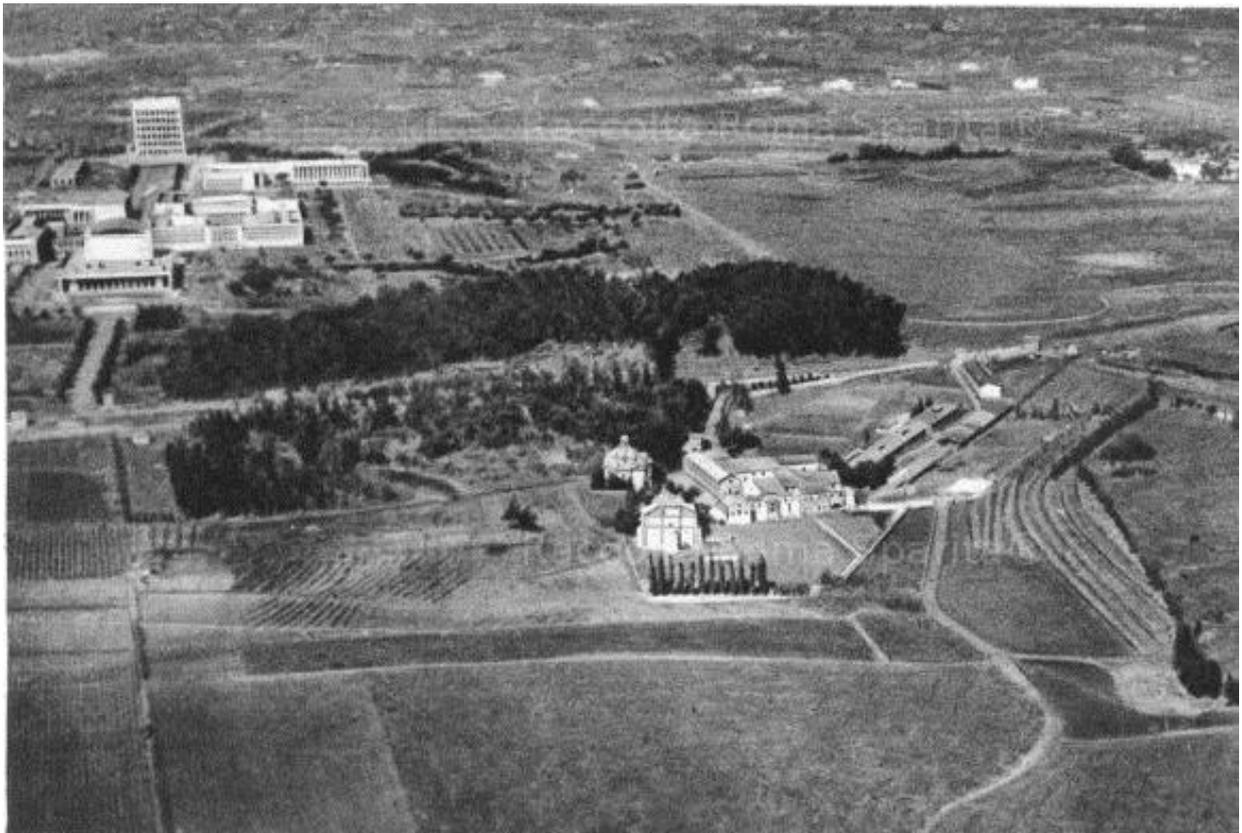


Trappist “Abbey of Tre Fontane” as a case study for developing sustainable tourism



Sommario

Introduction	3
1. The spiritual history of a community	3
2. Religious tourism (Spiritual tourism and Pilgrim tours).....	8
3. Cyclotourism	13
4. Local products tourism (beer tourism)	17
Local food	17
Slow Tourism	20
Slowness in Action.....	21
Conclusions	22

Introduction

The report will show how a proposal of sustainable tourism, which involves culture, environment and food, will be developed in a context completely different from that of the abbeys of TATRA project within the area of a great European capital. After a presentation of the spiritual features of the monastic community of Tre Fontane, the report will deal with three major aspects of sustainable tourism.

Its characteristics make “Abbey of Tre Fontane” a timeless place in a noisy city as Rome and a unique place of its kind.

As a destination it could be:

- a place of spiritual tourism and pilgrim tour;
- one stage of bike tours;
- a stop over in order to taste local products;
- an example of slow tourism.



1. The spiritual history of a community

In the occasion of the 1867 Jubilee in Rome, pope Pius IX decided to restore the religious life in the ancient abbey of Tre Fontane, built around the place of Saint Paul’s martyrdom. The pope finally accepted a proposal of dom Timoteo Guyer, abbot of *La Trappe*, who in 1855 has proposed to give new religious life to the place

of the death of the Apostle. Thanks to the financial support of a noble French, the count of Moumilly, the building was completely restored and since the 1868 the first community of Trappist monks arrived in the abbey.

The presence of the Trappists at Tre Fontane marked the arrival of this order in Italy since its foundation in 1606. It was in this year that a Cistercian abbot and his monks, in Paris, renewed their vows adding “the promise and firm decision to observe literally the rule of Saint Benedict in accordance with the statutes, constitutions and decrees of our ancient general chapters, with no consideration for the dispensations, privileges and accommodations which the more relaxed superiors obtained by the popes”. The initiative of this monastic community was the consequence of a division of the French Cistercians, which rose up after the conclusion of the Council of Trent (1563). On one side, some communities wished to reform their religious life, restoring a strict observance of the monastic rule, on the other side other communities would maintain their more articulated application of the monastic rule. The choice of the community was the most important case of reform of the Cistercian order, since it became an effective model for other Cistercian communities, which decided to restore the ancient custom. The Cistercian monks of the “strict observance”, this is the name of this new model of monastic life, stressed the importance of penitence and of the practices of fasting and abstinence from beef.

A key figure in the definition of the basic features of the Trappist life was Armand Jean Le Bouthillier de Rancé. Born in a noble French family in 1626 (his family was linked to the French royal court), de Rancé was the godson of cardinal Richelieu. At the age of 31 he experienced a radical religious conversion and decided to take seriously his religious duties. He became abbot of the Cistercian abbey of *La Trappe* and decided to enter this same abbey in 1664 developing a radical program of reform of the religious life of this community. De Rancé’s initiative was inspired by the “strict observance” but he went further in the practices of penitence and in the observance of an absolute silence in the community. The French abbot exposed his ideal of

monastic life in his *The Holiness and the Duties of Monastic Life*, published in 1683. Here he described the figure of the veritable monk: “A man that, having abandoned the world and all the material and finite things, lives only for God and is interested only in the eternal realities”. He also added: “The monks fast, keep vigil, work, guard the silence, avoid human beings, accept the celibacy, the poverty, the rule of obedience in order to obtain the holiness from God, that holiness which is the very essence, the basis and the end of religious life”.

De Rancé’s initiative was successful, and the abbey of *La Trappe* became a point of reference for the Cistercians of the strict observance. The abbeys inspired by the experience of this French community were several in Europe and beyond and during the 18th and 19th centuries, several new monasteries and abbeys were founded in Ireland, England, United States, Canada, Algeria, Spain, Netherlands, Syria, Palestine, Bosnia, Prussia and in Italy.

With the foundation of the Trappist community of Tre Fontane, this kind of monastic spirituality arrived in Italy. The history of this abbey, between 19th and 20th centuries, is deeply marked by the difficulties of the first years and by the limits imposed by the policy adopted by the new Italian State since Rome became the capital of Italy in 1870. In order to overcome the secularization of the religious orders, which was promoted by the Italian government, the monks of Tre Fontane created a farmer which received from the government the charge to take care of the 400 hectares of the abbey. This solution granted the presence of the monastic community, even with several difficulties. It was only in 1936 that the Italian government officially acknowledged the Trappists of Tre Fontane as the legitimate owner of the abbey. Thanks to the priory of dom Leonard Ehrard, the abbey was restored and the community developed its life, playing also a significant role in the years of the second World War. The Trappists, in fact, offered protection to some Jews during the months in which the Nazi troops occupied Rome, between 1943 and 1944.

The Trappist community of Tre Fontane is not simply the owner of a historical building and of the place where Saint Paul suffered the martyrdom. Moreover these monks added to the religious life of Rome a peculiar way to understand and live the religious experience of the descendants of Saint Benedict. The life of these men is certainly summoned by the famous motto “*hora et labora*”, i.e. “pray and work”, but this is not just a juxtaposition of two different kinds of life or of two activities. The life of the monks is basically a spiritual experience and moreover a spiritual understanding of life, which could be seen in its true light considering what the Constitutions of the order prescribed. According to the first chapter of this text: “The *conversatio* [i.e. the monastic way of life] of the Cistercian Order of the strict observance is a life consecrated to God, which is expressed in the brotherhood, in the solitude and in the silence, in prayer and work, and in a discipline of life. It increases the growth of the Mystical Body of Christ thanks to a secret apostolic fertility”.

In the daily life of a Trappist monk or nun the most important aspect is to attend to the liturgical prayers about four hours per day. According to the Constitutions of the Order: “In the liturgical celebration it is expressed the peculiar manifestation of the spiritual aim of the community, it is strengthened and increased the deep consciousness of monastic vocation and the communion among the brothers”. Prayers offered the timing of the daily life of monks, since the liturgical prayers that precede the rising of the sun at 3.30, i.e. the so-called “*Vigiliae*”, followed by the lauds at 6.00 and the celebration of the mass. Other prayers are at 8.00 (third hour), 12.30 (sixth hour), 14.30 (ninth hour), 17.30 (vespers) and 19.30 (compline).

During the day the monks observed a profound silence which, according to the Constitutions: “grants to the monk the loneliness within the community. It stimulates the memory of God and the communion among the brothers, opens the mind to the inspiration of the Holy Spirit, solicits the surveillance of the heart and the solitary prayer before God” (C24).

The second significant duty of the monks is working. This practice deeply changed during the centuries, adapting to the evolution of society and culture. Some abbeys and monasteries still focus their economic activities in farmers and in the food farming production and this is the case of Tre Fontane, which is a community specialised in the cultivation of eucalyptus and more recently in the production of beer. It is essential to understand that according to the inner spirituality of Trappist life, working is not an activity oriented to the creation of richness or to the establishment of commercial activities. The prescription to work is an answer to the material needs of the community. Every community, in fact, has to provide for its own sustenance and to help the other Trappist communities, which are in need. The economic activity, offering a guarantee for what concerns the material needs of the monastic community, contributes to create the appropriate conditions for the spiritual life of the Trappists. In particular, thanks to the absence of economic and material needs, the monks are able to devote themselves to contemplation and prayer, i.e. the authentic aims of their monastic life. This awareness for the economic guarantee is combined with the individual poverty of each monk, who cannot have any possession. Moreover the work is understood as part of the spiritual life of the monks, since, according to the Constitutions of the order: “this work is hard and redeeming, since it provides the sustenance to the brothers and to others, mainly to the poor, and expresses the solidarity with the working class” (C 26). Another crucial element to understand the Trappist ideal of work is the combination of this notion with the practice of fasting, which “expresses the humble condition of the creature before God and makes him participating to Christ’s compassion for the multitude of the hungry”.

The Trappist abbey of Tre Fontane enriched the religious and cultural framework of Rome with this kind of life and ideals. It represents certainly a prestigious and rich place of art and historical heritage, but firstly it is a significant occasion of spiritual experience. It is for this reason that the monastic community, even preserving its

strict observance to the rule and practicing silence and seclusion, offers hospitality to the pilgrims. People from outside the community could join the abbey for a period of spiritual retirement and meditation, sharing the liturgical prayers of the monks and grading the silence during the day. With respect to the panorama of Rome, Tre Fontane is thus a unique occasion to experiment the richness and intensity of the life of the Cistercians of the strict obedience.

2. Religious tourism (Spiritual tourism and Pilgrim tours)

With a view towards enhancing the positive effects of spiritual tourism on the economic and social advancement of communities and societies, the first UNWTO International Conference on Spiritual Tourism for Sustainable Development has explored ways in which living culture, traditions and beliefs can be integrated into tourism while respecting the four pillars of sustainability: environmental, economic, social and cultural.

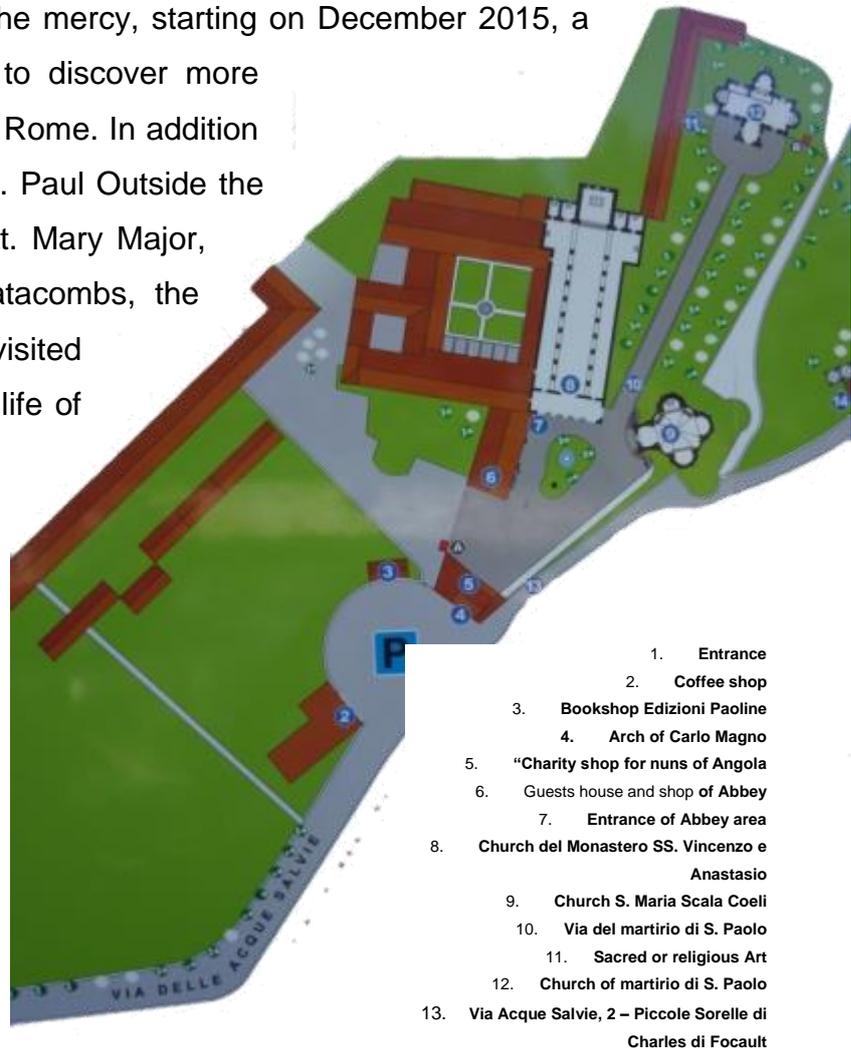
It has drawn particular attention to the following areas:

- a) understanding and safeguarding of spiritual, religious and cultural values and assets in the context of tourism,
- b) development, management, promotion, and interpretation of spiritual tourism products, and,
- c) socioeconomic inclusion and empowerment of local communities, in particular of vulnerable groups.

According with the Jubilee of the mercy, starting on December 2015, a tour will help tourists/pilgrims to discover more and more sites of the Christian Rome. In addition to the basilicas of St. Peter, St. Paul Outside the Walls, St. John Lateran and St. Mary Major, the Vatican Museums, the catacombs, the Abbey of Tre Fontane will be visited as a place connected with the life of the Apostle Paul.

The first, the Church of St. Paul of Three Fountains, was raised on the spot where St. Paul was beheaded by order of Emperor Nero. Legend accounts for the three springs ("fontane") with the assertion that, when severed from Paul's body, his head

bounced and struck the earth in three different places, from which fountains sprang up. These still flow and they are located in the sanctuary.



The second church, Santa Maria Scala Coeli, dedicated to the Blessed Virgin Mary under the title "Our Lady of Martyrs", is built over the relics of Saint Zeno and his 10,203 legionaries, who were martyred at the order of Diocletian in 299. In this church there is the altar Scala Coeli ("ladder to heaven"), from which the church receives its present name.

Third are the church and monastery dedicated to saints Vincent and Anastasius, built by Pope Honorius I in 626 and given to the Benedictines.

One of Rome's earliest churches, the Church of Saint Paul at the Tre Fontane is the site of the martyrdom of Saint Paul. Tradition tells us that, because he was a Roman citizen, he was beheaded rather than crucified. The story was passed down that his head bounced three times on the ground, and at each spot a spring appeared. There are actually three churches here, so it can be a bit confusing. Saint Paul at the Three Fountains Abbey is the main place of interest.

Visitors are greeted with a large marble plaque over the entrance that says "Place of Martyrdom of Saint Paul the Apostle, where three sources miraculously gushed out".

Inside you can see a pillar where Saint Paul was said to be bounded before being martyred. The original church was built in the Fifth Century, the one standing there today dates from the 16th Century.

Water from the three springs was at one time distributed to pilgrims, but due to pollution that practice has been stopped.

The Tre Fontane site could be helpful to increase the sustainability of the religious tour of and in Rome.

Travelling to sites marked as "religious" and "spiritual" has increased in recent years, leading both scholars and practitioners to engage in research related to segmenting these tourism markets in terms of characteristics and motivations and managing the impacts of visitors to these sites. Yet there seems to be some confusion regarding how to separate religious tourism from spiritual tourism, if they are indeed different at all. Therefore, we would like to summarize the research related to the motivations spiritual tourists have to travel, before looking at spiritual tourism in the context of sustainable tourism policy and planning.

Since medieval times, the Camino de Santiago, or the Way of Saint James, has been a path for spiritual purification that the faithful travelled in order to reach Santiago de Compostela and ask Saint James the Greater for intercession.

For centuries, pilgrims, who made their way to the tomb of the Apostle Saint James, have sought indulgence for the Afterlife, with the effort of the journey demonstrated: a strong will for regeneration that might help to secure a shorter stay in purgatory. The Way of Saint James, therefore, held a very special worldview, where the search for the heavenly homeland and the belief in a better world after death constituted the basic and fundamental incentive to encourage the pious masses.

The western medieval European philosophy revolved around Christianity, and this is the reason why the greater pilgrimages (Rome, Jerusalem and Santiago) and their power to confer the greatest number of indulgences to pilgrims represented an important popular and spontaneous phenomenon with enormous social and cultural influence. Today, pilgrims journey to Santiago for various reasons. The purely religious motive, just as it was understood in the Middle Ages, should not be ruled out, albeit tempered and updated by present-day Christian sensibility. Similarly, pilgrims from different faiths also make the journey to Santiago. It is no longer a strictly Catholic pilgrimage; Buddhists, Shintoists, Lutherans, Calvinists and other Christian churches travel to Santiago driven by a contemporary spiritual feeling, in search of an inner experience that is intense and exciting. In this sense, the universal values of the pilgrimage to Santiago should be highlighted: solidarity, friendship, hospitality, etc. They are values that unite people with other people, people with places and spaces, through links that are both intangible and ineffable and that are greatly valued by international contemporary culture.

The steady contact with history and nature must also be taken into account, for The Way crosses a geography that is sacred, with endless centuries of history and

culture, and is also a sacred space in itself. It is a space that integrates pilgrims so that they can relive the same (or similar) experiences as those of millions of other pilgrims over the ages. It is not, ultimately, a distance journey; a pilgrimage that involves a defined number of kilometres. Instead, it is a pilgrimage that crosses a natural environment that is loaded with history, emotion and culture, one that leads pilgrims to an inner discovery, to a dialogue with themselves, with their fellow travelers and with the inhabitants of local communities, enabling them to interact with time, rather than with space.

Humanity's cultural heritage, which also includes expressions of spirituality and living culture, has long been a key motive for global travel. The preservation of these assets is fundamental to maintaining the cultural diversity and uniqueness of destinations, communities and individuals in the face of growing globalization. The responsible and sustainable use of natural and cultural assets in the development of spiritual tourism brings with it many benefits and can serve as a catalyst for cultural revitalization, reproduction and long-term development of the destinations involved. Whilst cultural wealth may render these destinations appealing, a massive and uncontrolled influx of tourists can destabilize what are often fragile communities. Therefore, in order to minimize any negative impacts, it is imperative that the tourism sector acts in close collaboration with tradition bearers to ensure that spiritual tourism is based on mutual respect, cultural sensitivity and the responsible behavior of all stakeholders, including visitors. Building on the UNWTO's first Study on Tourism and Intangible Cultural Heritage (ICH), and featuring specific good practices, this presentation will consider the links between spiritual tourism and ICH and the conditions necessary for tourism development which both ensures the preservation of spirituality and living traditions of local communities, and enables a unique tourist experience.

Amidst the increasingly *fast tempo* in the life in the late modernity, contemporary pilgrims and other “slow travellers” express needs and desires for alternative experiences of temporality, while subverting the dominant cult of speed.

It’s important to explore three aspects of slow travel: the potential contradictions it presents, its direct relationship to modernization and its link to pilgrimages.



Starting in Canterbury and crossing Europe, the Via Francigena is a stunning heritage trail dating back to the Middle Ages. From the WWI battlefields to the Champagne region, Lake Geneva and the mighty Alps, the Aosta Valley and Tuscany, the Via Francigena is full of history and amazing landscapes to explore on your way to Rome, the dazzling eternal city.

“Abbey of Tre Fontane” is on the way and according to the rules of St. Benedict, guests are welcome and can also join the Holy Mass. Although, reservation is required for guests who want to stay for spiritual nights.

3. Cyclotourism

An increasing amount of evidences, albeit incremental, reveals that cycle tourists are looking for casual, healthy, recreational activities, of which, cycling and walking are the two most accessible forms. However, perceived fear of traffic is a major deterrent to recreational cycling. This barrier has been overcome where destinations have

provided trails and networks, which are traffic free or traffic calmed. Monitoring exercises record high levels of use, which supports the argument that there is a degree of latent demand.

The idea of creating a network of international cycle routes spanning Europe was initiated by the ECF during a meeting of its AGM in Brussels in 1995. The original plan was to create themed long-distance cycle routes that connect the continent. The aim was always that the routes could be used by cycle tourists as well as for daily mobility and that wherever possible they should use existing or planned national or regional cycling routes. Whilst we have come a long way since then, we have stayed true to these original principles.

The past twenty years have seen significant developments. For example, the official EuroVelo signing has been approved by UNECE WP.1 (United Nations Economic and Social Council, Working party on road safety and signalisation) and there is now increasing amounts of EuroVelo signing in place across the continent, from Bulgaria to Spain and from Cyprus to Estonia. EuroVelo is also increasingly recognised both by local, regional, national and European governments, as well as amongst the wider public.

Le “Abbey of Tre Fontane” is a site of EUR area, where it is possible to go around by bike.

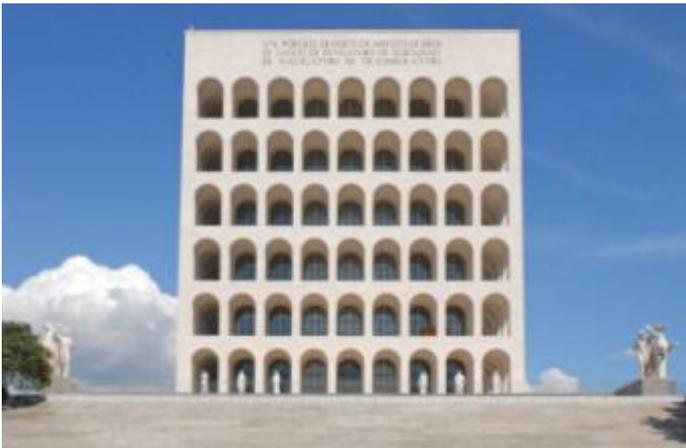
Built for the World Fair in 1942, which was to have taken place in 1942 to celebrate the twentieth anniversary of the Fascist March on Rome, the district of Eur, whose very name derives from this Universal Exhibition (Esposizione Universale Roma) that never actually took place because of



World War II, is renowned for its Fascist-inspired architecture.

The domineering symbol of this Fascist style is “Palazzo della Civiltà Italiana” (also known as the Palazzo della Civiltà del Lavoro), dubbed the “Square Colosseum” illustrating the era’s metaphysic and rationalist art.

The district, lying south west of the city and intended as an urban extension towards the sea, however embraces several other examples of Fascist architecture: Palazzo dei Ricevimenti and dei Congressi, the Church of St. Peter and St. Paul, the Guglielmo Marconi obelisk, the Museum of Roman Civilization, the Luigi Pigorini National Museum of Prehistory and Ethnography as well as many others.



It encompasses both recreational cycling ranging from a day or part day casual outing to a long-distance touring holiday. The fundamental ingredient is that cycling is perceived by the visitor as an integral part of an excursion or holiday, i.e. a positive way of enhancing leisure time .

An examination of tourism transport at a resort or destination area level might well prove more fruitful in determining how the principles of sustainable development could be applied more readily within a transport tourism network.

For local and regional tourist boards and other planners of new cycle routes, we presented a model to allow estimates of demand and direct expenditures generated by (European) cycle routes. The model has been calibrated mainly on Western European cycle routes because of the lack of studies into other cycle tourism areas.

There are still a number of barriers to the development of sustainable European cycle tourism. Carrying a bicycle by rail is relatively inexpensive, but not always possible and in most cases not easy. Carrying a bicycle on an airplane is always possible, requires some mechanical changes and a cover, but is relatively expensive compared to rail. The solution here might be that rail increases the price of carriage and invests these extra revenues in making it more convenient to travel with a bicycle.

- Another barrier is the lack of quality of long distance routes and networks in many, mainly non-Western European countries.
- Thirdly, in general terms, tour operators and other tourism providers show low involvement in the development of cycle tourism.

Moreover, particularly for the tourism sector, a broader sustainability oriented context is relevant, as this is one sector where CO₂ emissions have been and they are expected to rise steadily (Scott et al. 2010). Emissions are largely produced during origin destination transport and mostly caused by cars and aircraft.

Overnight cycle tourists use the train far more often and the car and plane much less often than average tourists do. Also, their average return distances are shorter, resulting in considerably fewer emissions.



In Rome there are already several operators of bike tours and our destination could be one stop of the **Rome Appian Way Bike Tour** that has been specifically created for those who want to see Rome in a unique way, hereby differing from the regular stops and attractions. In this tour you will explore just outside of the city center, taking in all of the old ruins present in the countryside that surrounds the Italian capital.

4. Local products tourism (beer tourism)

Local food

The countryside hosts an increasing number of alternative food networks: rural tourists can play an important role in acting as both consumer and “cultural broker” between these networks. Thanks to the “Abbey of Tre Fontane” with this report we provides a theoretical framework for niche marketing food specialties in rural tourism by combining two different consumer behavioural theories, the “experience economy” and the “intimacy” model, representing a reorientation from classical marketing thinking. It explores the meaning of local food, including the pursuit of reconnection with nature, resilience to globalization, the role of local food in reinforcing personal identity, the search for freshness, taste and authenticity, support for local producers, and environmental concerns. It considers the challenges for rural entrepreneurs and policy makers in marketing food specialties and rural regions to the post-modern consumer. Using examples derived mostly from secondary literature it identifies seven dimensions that elevate food products to an appealing culinary niche, namely, coherence, anti-capitalistic attitude, struggle against extinction, personal signature, mutual-disclosure, rituals of spatial and physical proximity, and sustainability related practices. Food providers may use these features to signal food distinctiveness to rural tourists; policy makers can include them in their regional development models to

enhance rural tourism without altering historically, socially, and environmentally layered culinary traditions.

We have put forward reflections on the role and influence of gastronomic confraternities, both as actors in local economic and tourist development and in terms of their leadership capacity. Some associations, through their participation in promoting local products, organize events with a focus on tourism and thus contribute to diversifying the range of products on offer in this sector within their territories and to enhancing their attractiveness.

The social bonds they forge give rise to networks that facilitate connections among local actors, whether of the public or private sector, and members of the local population, and create resources for local leadership. The relations formed or reinforced in the course of such festivities thus have a long-term impact beyond simply the commercial promotion of local heritage food products.

The Trappist products studied here are economic resources around which questions of cultural and identity issues can merge together. It is for this reason that gaining entry into the networks created by the gastronomic confraternities has a significance that far exceeds the benefits for marketing and tourist development. Emphasising their socio-cultural, historical and geographical attributes therefore builds a bridge towards the spheres of political and economic power, since it is within the confraternities that local actors can appropriate the symbolic and identity markers represented by local products.

The dynamic and generative capacity of gastronomic confraternities can be perceived only by taking account of the socio-economic context in which they operate, contexts that contribute to building or reinforcing their territorial leadership. In this way, far from being limited to short periods of time or a narrow spaces, they

are capable of acting on a fairly large scale and of integrating “society”, “history” and “politics” into their scope of action.

The specificity of the commitment and mobilisation of local elites in the gastronomic confraternities lies in the convergence of a number of different motives: connection to a territory, protection of particular or general interests, social ties, all of which are intrinsically linked to the construction or reinforcement of social status.

They represent a powerful and strategic positioning in political, socio-cultural and economic domains.

The relationships which actors within a territory enter, and their capacity for joint organisation by means of networks, are the result a complex, dynamic process that involves multiple sociocultural, political or institutional factors. Legitimacy, authority and local leadership appear, in our case studies, to be influenced by the attitude and behaviour of the Trappist monks towards tourism. Although affected by the entrepreneurial atmosphere in the territories analysed, the degree of their power, their involvement in local socio-economic institutions and their economic behaviour must be interpreted in terms that go beyond the purely local context. These actors have motives and interests of their own, and they should be understood in relation to the particular relationships they maintain with the economy in the light of their religious identity.

Eucalyptus Potion

In 64 AD, during the reign of Nero, the apostle Paul of Tarsus was sentenced to death and taken for execution to "Aguas Salvias", a valley rich of water, located at the ancient Via Laurentina. The Abbey is located on this route and in this small valley we can find a lot of eucalyptus trees.

The Cistercian monks of “Abbey of Tre Fontane”, who have been living in the Abbey from centuries, are famous for making their own alcoholic drink from eucalyptus. These drinks are then sold in their own shop in the Abbey.

In Italy, the eucalyptus only arrived at the turn of the 19th century and large scale plantations were started at the beginning of the 20th century with the aim of drying up swampy ground to defeat malaria.

Among the various principles of the religious, work is for sure an essential element of monastic life.

Main products are: oil, honey, chocolate, nuts cream, jam, Eucalittino liquor, other liquors, wine and cheese.

The chocolate bars sold in the monastery's little shop are highly recommended.

Slow Tourism

“Abbey of Tre Fontane” is a peaceful spot, with just a sprinkling of local visitors during the day. Unless you have a particular interest in the site, it's rather an out-of-the-way addition to a tourist itinerary. But if you are passing, or visiting nearby EUR, it makes an interesting detour.

Pedestrians approaching the Abbey on foot will have to brave the wide and busy roads nearby. It is just off Via Laurentina, to the east of EUR - from the busy Via Cristoforo Colombo, follow Viale delle Tre Fontane to reach the Abbey. The nearest bus route is the infrequent 761, but the Abbey is within walking distance of EUR's transport links. The nearest Metro stop is Laurentina (the end of Linea B). The full address is Via Acque Salvie.

Pilgrims and slow travellers from the fast world rely heavily on the modern technology and the global travel system to research, plan and transport themselves around the globe.

Highly mobile subjects today travel great distances often to take inward journeys in order to practice simplicity, and slowness and experience authenticity. They use the tools of the information age and the modern luxuries of travel to temporarily the voracious pace of late modernity.

Slowness in Action

- Slowing the step > natural time
- Conscious consumption > Focusing on the essentials
- Reducing the ecological footprint
- Avoiding waste and loss > Savings and demand reduction
- Focusing energy on what is important and useful
- Self-production
- Recovering of the lost "know how"
- Handling the time, the environment, the activities, the relationships, the quality of the results
- Developing relationships with others
- Developing exchanges that do not necessarily pass through the market

The “slow” operators:

- Do not simply produce services, but also emotions
- Know, deepen and emphasize the themes of history/literature and of local culture/tradition/environment.
- Are curious, enthusiastic supporters of authenticity: they avoid shortcuts, trivializations of contents and standardization.

- In structuring “slow” services, they use competent staff in order to provide true informations and to involve experiences.
- Take care of their guests, they give them advice and they help them throughout their stay, establish non superficial relationships with them.
- Have, toward their guests, an educational and didactic aim: they encourage their active involvement through learning and (re-) discovering of local reality.
- Work for a low environmental impact of their activities and care about sustainability and safeguard of local environment

Conclusions

We believe that people’s inherent wanderlust, their desire for new experiences and concern for the places they care for most can inspire the protection of the world’s natural and cultural richness and generate economic opportunity in destinations that rely on visitors and the Abbey of Tre Fontane could be a virtuous example.