

Lighthouse Tourism: Suggestions for an Innovative and Sustainable Use of the Greek Traditional Lighthouses

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Abstract: The Hellenic Lighthouse Network (HLN) is one of the most extensive and organized systems worldwide. Some of its most remarkable and historic lighthouses and beacons have been characterized as “Monuments of Modern Cultural Heritage” and are available to the public for small-scale, non-profit cultural uses. An increasing number of activities have taken place at or near lighthouses for the past decade, but lighthouse enthusiasts are convinced that such events could be organized on a more frequent and regular basis. Lighthouses are delicate albeit multifaceted structures that attract people seeking sophisticated and solitary experiences beyond the mass tourism realm. Since the practical significance of lighthouses is declining due to advances in navigation technology, their cultural worthiness is rediscovered and utilized in many tourism development plans across the world. This paper aims at suggesting an innovative and sustainable framework for the tourist valorization of Greek traditional lighthouses that is respectful of their inherent tangible and intangible values. The historical background explaining the cultural heritage Greek lighthouses represent, as well as national legislation restrictions regarding their management, are discussed and taken into account.

Keywords: *Pharology; Lighthouse Tourism; Hellenic Lighthouse Network; Traditional Lighthouses; Cultural Heritage; Sustainable Tourism; Innovation in Tourism.*

1. Introduction

Since the distant era of primitive beacons, the archetypal Lighthouse of Alexandria and its contemporary Colossus of Rhodes, lighthouses have safeguarded navigation, accompanied mariners, represented local identities and epitomized a number of universal symbols (Steil, 2010a; Steil, 2010b; Magnani & Pistocchi, 2017: 124). These are adequate reasons for lighthouses seeming so alluring to people pursuing unordinary, sophisticated and seclusive tourist experiences beyond the mass tourism sphere. In addition to their originally functional utility which tends to be abolished due to the automation of navigational aids, lighthouses occupy a vibrant cultural space (MacDonald, 2018: 19) and have kept a distinctive role in many regional and national tourism development policies (e.g. in Italy, Croatia, United Kingdom and USA).

Greece possesses one of the most extensive and best organized coastal and open sea lighting systems across the world. The Hellenic Lighthouse Network (HLN), which was developed along with the country's long-established maritime civilization (DeWire & Reyes-Pergioudakis, 2010: 3), includes traditional built lighthouses and beacons; 144 of which have already been or are in progress of being characterized as “Monuments of Modern Cultural Heritage” by the Ministry of Culture, provided that they were erected at least 100 years ago. Although their practical significance is minimized, their both tangible and intangible cultural values are preserved and protected through regulatory principles proposed by international organizations (e.g. International Association of Marine Aids to Navigation and Lighthouse Authorities - IALA), integrated into the Greek national legislation and implemented by the Authority in charge, i.e. the Lighthouse Service of the Hellenic (Army) Navy (Υπηρεσία Φάρων, 2021). Lighthouses are recognized by the Greek State as incomparable cultural capital, nonetheless, they are not systematically incorporated in the tourist offer for a series of reasons being discussed in the following sections.

This paper aims at suggesting a realistic and respectful of Greek traditional lighthouses' history framework which can function as a pivot for innovative and sustainable utilization of them. The articulation of our arguments is bolstered by: (i) a synopsis of the history, the legislation and the symbolism of lighthouses, with emphasis on the Greek experience, and (ii) a dual field research, which delved into Lighthouse Service staff members' and lighthouse visitors' perceptions, attitudes and emotions about the perspective of today's Greek authorities and society "rediscovering" the meaning of lighthouses and converting their edifices and surroundings into small-scale tourist attractions.

2. A Short History of the Hellenic Lighthouse Network

The Hellenic Lighthouse Network numbers 1.604 lighthouses, beacons and buoys, and is divided into ten districts following the numbering of the entire Greek Maritime Area (Υπηρεσία Φάρων, 2021). Its genesis, expansion and organization have been inextricably linked to the Greeks' sempiternal coexistence with and dependence on the sea. The Greeks became a naval nation, developed their territory, trade and alliances, and diffused their culture via the country's "liquid highways" (DeWire & Reyes-Pergioudakis, 2010: 3). An inchoate loom of signal fires (called "fryktories"), organized in relay leagues and often set up in temples and sanctuaries dedicated to water deities and decorated with sea creatures, facilitated communication among discontinuous geographical settings and highlighted terrestrial elevations, unpredictable skerries or other treacherous points and passages since the Homeric Era (1200 to 800 BC) (DeWire & Reyes-Pergioudakis, 2010: 3; Steil, 2010b; Trethewey, 2018: 21). Lighthouses and beacons flashed within the most important ports and fortresses of the Aegean, Myrtoo and Cretan Seas long before 1650, as evidenced by cartography archives, while insufficient archaeological documentation is found for permanent lighting sources in smaller or occasional anchorages. Those maps and portolan charts provide a historical representation of the humble albeit invaluable lighting system that operated during the 17th-18th and the beginning of the 19th century (Σφυρόερας, Αβραμέα & Ασδραχάς, 1985 in: Ρεθυμιωτάκη, 2017: 11; Μπελαβίλας, 2012: 1-2; Υπηρεσία Φάρων, 2021).

During the period of Ottoman Rule (mid-15th century until the Greek War of Independence, starting in 1821), new torches were seldom installed because of the war turmoil in the Aegean region, the harsh living conditions for the majority the Greeks and the criminal and even more pauperizing phenomenon of piracy (Παπαγιάννη, Πάχτα & Τριανταφυλλίδου, 2007: 46). Most of the Modern Greece lighthouses were constructed from 1822 to 1926 by the British (mainly in the Ionian Sea when being under their rule), the French Company of Ottoman Lighthouses (as part of a quite profitable contract with the Ottoman Empire) and the newly founded Greek State. Until then, pressure exercised by local communities, seafarers and representatives of European steamship companies set the criteria for the installation of new lighthouses.

Greek Prime Minister Charilaos Trikoupis (late 19th century) moved forward with a holistic legislative framework for the organization and coordination of the lighthouse network. Stylianos Lykoudis, a Hellenic Royal Navy officer, was assigned by Greek Prime Minister Eleftherios Venizelos (early 20th century) to revitalize, reorganize and expand the HNL. In his nearly 30-year career in the Lighthouse Service, Lykoudis had to bypass bureaucratic obstacles and even exceed the country's capacities, yet he managed to increase the quantity and density of Greek lighthouses by 140% and realize his vision for a lighthouse system that would be technologically equivalent to other national lighthouse networks of his time (Πετρομανιάτης, 1940: 14; Γεωργιάδη & Ζουρίδης, 2007: 6; Παπαδόπουλος, 2015: 23; Ρεθυμιωτάκη, 2017: 16; Παπαγεωργίου, 2019: 10-16 & 41).

World War II had a catastrophic effect on the HLN since lighthouses were vulnerable and high-payoff targets during aerial and sea raids. Some of them were deliberately and vindictively vandalized or ravaged during the occupation troops' departure in 1944. After the end of Axis Occupation of Greece and until 1950, a large-scale refurbishment plan was taken into action for approximately 30% of the structures. The Lighthouse Service had to select the lighthouses to be preserved, given the post-war economic recession that defined priorities for the country's general recovery and the restoration of innumerable other historical monuments and relics that had been damaged (DeWire & Reyes-Pergioudakis, 2010: 13-15). In some cases, lack of specialized techniques and the use of materials (mostly cement and concrete) that were not suitable for or compatible with the original ones, caused serious symptoms of pathology in lighthouse buildings (e.g. cracks, stone detachments) (Χιώτης, 2014; Παπαγιάννη & Πάχτα, 2017: 741), degraded them aesthetically and stripped them of their historical features. In several other cases, restoration was never completed. Many of the traditional lighthouses collapsed and were replaced with inelegant metal skeleton towers (DeWire & Reyes-Pergioudakis, 2010: 14-15). Nevertheless, a considerable lighthouse building stock has been preserved and serious efforts are made for their protection from any further deterioration caused by extreme environmental conditions or human negligence and viciousness.

3. Lighthouse Legislation in Greece

The Lighthouse Service is an independent state body supervised by the Hellenic (Army) Navy and has the exclusive jurisdiction of installation and management of the total Hellenic Lighthouse Network (Map 1). All the

lighthouses, beacons and buoys in the Hellenic seas are funded, controlled, equipped and preserved by the Lighthouse Service, which also collaborates with the Hellenic Navy Hydrographic Service for the publication of the "List of Lights of Hellenic Coasts." Around 260 secondary stainless-steel columns in small port projects are maintained by the Coast Guard and local Port Funds while the Lighthouse Service oversees and assists in repairs whenever needed. The Lighthouse Service is staffed with military and civilian, administrative and technical, personnel. Lighthouse keepers and technicians belong to the military personnel. Nowadays, most of the Greek lighthouses are unmanned. Only around 60 of them are supervised on-site on a daily basis whilst the rest of them are approached by the Navy Lighthouse Missions Ships for maintenance activities on an annual basis (between March and October of each year) (Υπηρεσία Φάρων, 2021).

Two of the basic modern laws that regulate the operation, organization and management of the Lighthouse Network are 1629/1951 "On Lighthouses" and 4278/2014 "Lighthouses, Recruitment and other arrangements." Both laws explain lighthouse terminology, clarify human resources issues and analyze the scope of the Lighthouse Service. The most recent law updates and elucidates the terms of installation, modification, replacement and rental of lighthouses and attached facilities. The novelty of this law lies in the introduction of the perspective of lighthouses' non-profit cultural utilization by local authorities or other public bodies and NGOs. In fact, the law launches a sponsorship system for lighthouses in need of maintenance, on the condition that their historical, architectural and cultural value is invariably and fully respected. According to the 2014 law, any change in lighthouses' management and use primarily aims at protecting them from natural and manmade damages by dividing their huge maintenance costs between the state and individuals. Such progress should by no means signal lighthouses' privatization, since it would require the consent of the Ministry of Culture, apply for a certain period of time and prohibit access to their functional parts (i.e. lantern rooms) (Κακαρούχα, 2020: 68-70).

The above-mentioned limitations to lighthouses' valorization also derive from Greek laws related to cultural heritage. Traditional lighthouses and beacons are protected by laws 2039/1992 "Ratification of the Agreement on European Cultural Heritage" and 3028/2002 "On the protection of Antiquities and Cultural Heritage in general" because they are monuments built 100 – 200 years ago. One of the Lighthouse Service's consistent aspirations is the declaration of as many lighthouses as possible as "Monuments of Modern Cultural Heritage". The whole staff are creditably committed to this task and work devotedly, on a restricted budget, to achieve this noble goal.

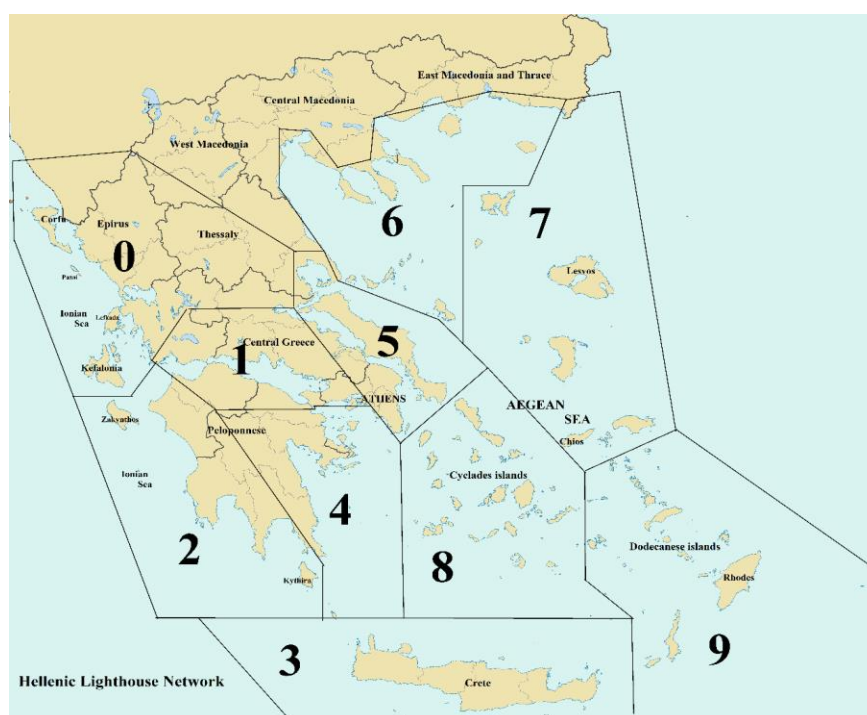


Figure (1): The Hellenic Lighthouses Network

Source: Hellenic Navy

Source-Processing: P. Moira

4. The Need for a Cohesive Plan for the cultural and tourist utilization of Greek lighthouses

Notwithstanding that national legislation has permitted the cultural valorization of lighthouses, the specific 2014 law has not officially been activated yet. This happens because many of the terms and procedures determined in the cultural heritage legislation hamper or suspend any initiative in implementing the lighthouse sponsorship system described in 4278/2014 law. In addition, any measures and practices in view of alternative use of

lighthouses are unsurprisingly challenged and inspected by the Lighthouse Service, an organization of military structure and philosophy (Γρίβα, 2015: 5-6 & 64), mainly because lighthouses still consist of a component of the national defense system. Moreover, the mixed character of the Greek economy renders state intervention in any activity related to national assets unavoidable. (Παπαγιάννη & Πάχτα, 2017: 740).

Until recently, there has been no central and coordinated valorization and publicity scheme that would showcase lighthouses as cultural-tourist resources. Sporadic events of purely educational, cultural and recreational nature are organized by individuals and public or private organizations in cooperation with the Lighthouse Service. Some of these initiatives, that take place in lighthouses' courtyards or nearby areas, seem to proliferate over time and include a wide range of events such as photography and painting exhibitions, movie projections, recitals, cultural routes, scientific conferences, biking, trekking or running races etc. (Κακαρούχα, 2020: 77-81).

A symbolic and controllable "opening" of lighthouses has been admitted by the Lighthouse Service to Army Navy personnel, citizen groups and individuals. Some of the lighthouses are allocated for short summer vacation to Hellenic Navy's active and retired staff and their families while access to educational and research teams, sports and arts clubs, scout groups and other interested parties is permitted after communication with and approval from the Lighthouse Service (Κακαρούχα, 2020: 68-74). The museums and permanent exhibitions that operate under the Lighthouse Service (in the premises of the Service in Palataki, Piraeus or in lighthouses such as Kopraina, Gavdos, Monemvasia etc.) are also accessible to the public, usually after contact with the Service or the lighthouse keeper on duty (Γρίβα, 2015: 64; Παπαδόπουλος, 2015: 32). Furthermore, an opportunity for the general public to visit about 30 Greek lighthouses is given annually in the context of celebrating the International Day of Maritime Aids (late June to early July) and the World Lighthouse Day (on the third Sunday of August). Both types of anniversary occasions result from Greece's participation in IALA and have proved to be a promising pole of attraction for thousands of visitors who eagerly expect to be guided and informed by lighthouse keepers. The number of visitors has impressively grown since the celebrations' inauguration year 2016 (Κακαρούχα, 2020: 74), until Covid-19 crisis outbreak that kept lighthouses closed to tours for public health reasons. This fact indicates that lighthouse enthusiasts in Greece are increasing while the need for a coherent and long-term lighthouse valorization plan appears self-evident.

From ancient times until the middle of the last century, lighthouses have served (to some extent, they still do) multiple human purposes (MacDonald, 2018: 21), such as orientation, safety, illumination, land marking, observation, communication, defense, domination. They are considered as timeless achievements of human imagination and inventiveness, unrivalled paradigms of architectural aesthetics and functionality, breathtaking monuments of industrial heritage, precious and meticulous narrators of maritime history, silent co-creators of place identities (Κακαρούχα, 2020: 57). Lighthouses, apart from wondrous products of human intelligence, can be seen as exceptional models of prudent resource management, since they were built with local materials, staffed by members of neighboring communities and self-managed regarding food, water and energy supplies. They urge us to interact with our environment with humility, dignity and commitment, in order to organize our living and prepare our future on the principles of balance, consistency and continuity, according to acceptable ecological and humanitarian standards (Steil, 2010a; Steil, 2010b). Their structures are harmoniously integrated into natural and manmade scales and have offered a model for sustainable development, as well as *"moral into material reconstruction"* (Steil, 2010a). The complex and multidimensional semiology of lighthouses, in combination with their plain forms, unequivocally declares respect for and symmetry with their cultural context, as well as their natural and built surroundings.

Lighthouses encrypt and reflect a variety of universal social, political, psychological and religious - sometimes contradictory - symbols, construed in multilevel interpretation (Nakajima, 2014; Başağac, 2015: 92). Their undaunted and austere image kindles countless connotations: loneliness, hope, hospitality, comfort, certainty, persistence, faith, salvation, just to mention some of them. *"Every single lighthouse, of whatever scale and sophistication of design, proportion and detailing, is not only an elaborate typological equation and an algorithm of technical efficiency, but also a subtle and vibrant metaphor and metaphysical theorem"* (Steil, 2010a). Like benign, solitary and watchful giants, lighthouses are located at the beginning or the end of land (*"initium / finis terrae"*), the dystopian area of intersection among sky, land and sea, the point where all competing natural elements meet (Sharp, 2000 in: Huffman, 2017). Lighthouses seem to be born from the light of the sky and, at the same time, to emerge from the gravity of the earth. (Steil, 2010a).

Although modern lighthouses are *"more functional and less picturesque"* (Gómez y Patiño, 2010: 41), over time they have been transformed into outstanding landmarks and significant carriers of tangible and intangible cultural values. They absorb and convey the sense of time and place, interfere with collective memory, encapsulate customs, traditions, production, construction and maintenance practices, gastronomy and everyday routines. They represent people who inhabited and worked in lighthouses, the areas those people hailed from, the neighboring plantations and the entire social context (Papayianni & Pachta, 2013: 8; Blake, 2017: 9; Magnani & Pistocchi, 2017: 125).

Lighthouses are neither anachronistic nor fashionable icons that inspire romantic or heal melancholic souls. A whole multipage treatise could be dedicated to lighthouse unfading worthiness and manifold symbolism. It could explain at least some of the reasons why lighthouses continue to gain popularity among people of different

demographics. They have been admired by artists, scientists and ordinary people, but gradually abandoned and substantially devalued because of the introduction of information and communication technologies in maritime management. Thus, lighthouses are at present in a process of re-appropriation supported by local communities and other stakeholders (Magnani & Pistocchi, 2017: 123).

Since many lighthouses worldwide are decommissioned, they have been protected, restored and converted into cultural hubs and tourist attractions. They are included in educational activities, recreational excursions, sports and cultural itineraries, as points of pedagogical and research interest, final destinations or intermediary stops for rest and contemplation, respectively. Lighthouses fit ideally for the “4L” (landscape, leisure, learning and limit) type of tourism that is preferred by people who seek adventure or relaxation near nature, are conscientious in their contact with the natural, cultural and social aspects of a place and combine vacation with learning, within limits that are in accordance with their intrinsic motives for choosing a destination (Franch, Martini, Buffa & Parisi, 2008: 7-8 & 11).

The Greek State should take under consideration the competitive advantage that lighthouses embody in terms of sustainable tourism, and creatively “reframe” their scope and uses so that they respond to expectations and requests expressed by educated, sensitized and weary of all-inclusive-mass-tourism (potential) visitors. Lighthouse tourism, which falls into a lot of different types of tourism (thematic - cultural, cruise, yacht, bird-watching, pilgrimage, dark etc. - green, slow or responsible), can be methodically promoted by Greek authorities and contribute to the enrichment and diversification of the Greek tourist product.

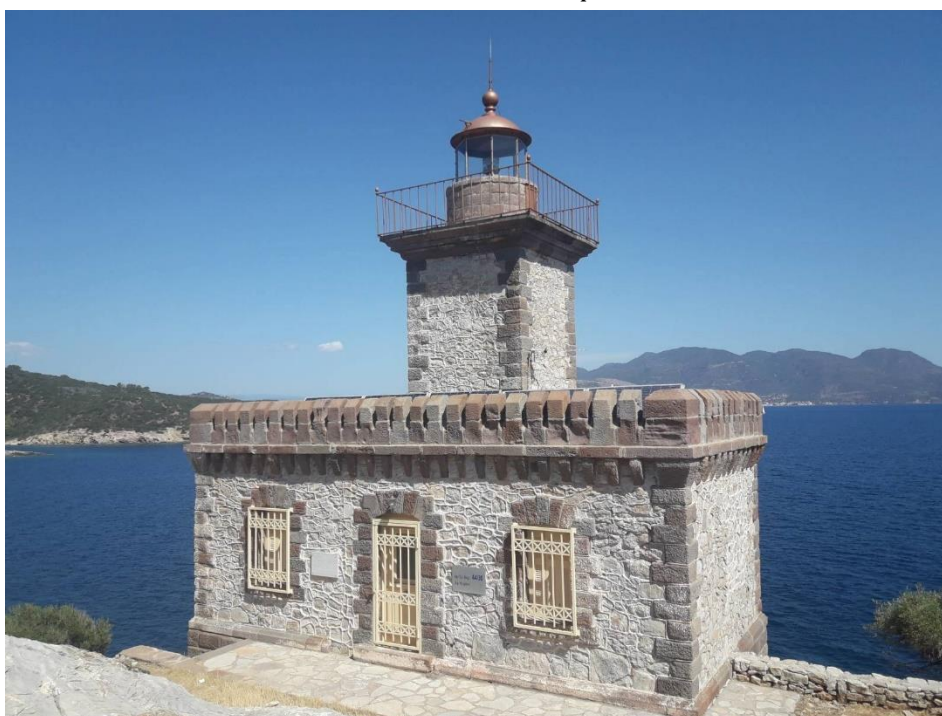


Figure (2): Lighthouse (1870) in Poros island (Greece)

Source: Paraskevi Kakaroucha, personal archive

5. Suggestions for an Innovative and Sustainable Use of the Greek Traditional Lighthouses

Greek traditional lighthouses, those sober but emblematic structures and related building complexes that illuminate and embellish coasts and dangerous sea points, are part of the Hellenic Lighthouse Network and are recognized as a cultural property of Greece. The Greek State protects monumental manned and automatic lighthouses through Army Navy and cultural heritage legislation, which reflects on the way lighthouses are available to the public and are valorized as tourist sights. Besides, there are people who, regularly or by chance, enjoy visiting, studying, being inspired by or caring for lighthouses because they are fascinated by their history, symbolism, location or landscape. These people, known as “lighthouse fans”, “pharophiles” or “pharologists”, in the case of Greek lighthouses, seem to agree with the official decisions about a selective, mild and sustainable “new” utilization of lighthouses. They are convinced that lighthouses should remain untouched by mass tourism although they desire the Lighthouse Service to organize more activities at or around lighthouses on a regular basis (Κακαρούχα, 2020).

The visibility of Greek lighthouses as cultural and tourist attractions is rather limited although initiatives of this kind have increased in the past decade. Such activities could be standardized and integrated into a solid and long-term plan that would be supported by a consortium of stakeholders (e.g. cultural and tourist institutions, research and academic centres, local communities) under the Lighthouse Service’s coordination and supervision.

Consultation and partnership among interested parties could ensure feasibility of the plan. Otherwise, there could be unpleasant reactions while expected adding value for lighthouses and nearby communities could be undermined.

Lighthouse tourism in Greece can formulate an innovative and sustainable model of tourism development in mainland coastal areas and isolated or uninhabited islands. Lighthouses, affected areas and connected facilities would benefit from small-scale development tactics on the condition that their tangible and intangible characteristics remain unspoiled. For lighthouses, it is equally important to retain their functional integrity. That is why the criteria for the selection of lighthouses to be involved in a tourist utilization plan are so important. For example, general condition, lighthouse keeper's presence, location, microclimate and landscape of a lighthouse could determine any decision for its tourist valorization. In addition, some technocratic factors, such as fundraising methods, visitors' safety or accessibility, according to legislation, should be taken into account.

The above-mentioned prerequisites were reported during a recent dual quality field survey with a random sample of Lighthouse Service staff members (14 people) and lighthouse visitors (21 people) (Κακαρούχα, 2020). Semi-structured interviews took place in the Lighthouse Service premises and in the area of two lighthouses (Kaki Kefali, Evia Island and Vrysaki, Attika Region), respectively. Lighthouse Service staff were mainly asked questions about practical issues (e.g. current situation of lighthouses, number of lighthouses restored and means of funding, accessibility, events taking place in lighthouses), as well as their personal opinions about any further cultural and tourism valorization of lighthouses. Visitors replied to questions regarding their familiarization with lighthouses, their attitudes about the use of lighthouses as cultural hubs and/or accommodation units, their willingness to participate in restoration and promotion projects, and their estimation of probable impacts of any further cultural and tourism valorization of lighthouses on both the buildings and the surrounding areas. The survey is repeated and methodologically enriched to include more critical stakeholders in the context of a PhD research that is conducted by the same researcher. (University of West Attica, in progress).

The interviewees from both groups in the 2020 research unanimously underlined the necessity for lighthouses being included in cultural tourism plans provided that none of their intrinsic features and operations will be tampered or interrupted. The majority of the respondents acknowledged that lighthouses' automation and abandonment by keepers and technicians have caused maintenance problems and acceleration of historic buildings' degradation. They also pointed out that high maintenance and preservation cost could be supported by local communities, NGOs, volunteers and private sector bodies through a well-established and methodically designed plan that encompasses and promotes lighthouses' authentic values. These views were in alignment with the results of an earlier study (Papayianni-Papadopoulou, Pachta & Chiotis, 2010), according to which lighthouses of each of the ten HLN areas could host periodical or permanent cultural events under a certain thematic prism related to their special characteristics, which would attract tourists and benefit local communities. In addition, the opinions that were recorded and analyzed in our study are in agreement with core principles and values for sustainable tourism development (e.g. environmental awareness, distancing from the urban way of life and mass tourism, preference for forms of tourism close to sensitive ecosystems and/or areas of genuine identity).

Lighthouse tourism, as a sub-category of cultural tourism, must be based on rules such as ecological balance, maximization of positive and minimization of negative effects on natural and built heritage of host sites, bottom-up planning, indigenous communities' participation and consent, social justice, proper interpretation of history, monuments and symbols, preservation of local culture, identity and vision, economic viability and quality services offer to visitors (Ionescu, 2000: 137 in: Nistoreanu, Dorobanțu & Țuclea, 2011: 35; Weaver, 2008: 17 in: Conway & Timms, 2012: 73). Any tourist use of relics, buildings or landscapes of cultural value and interest, like lighthouses, should incorporate local human capital, i.e. wisdom, know-how and entrepreneurship skills of local populations, take into account the overall bearing capacity of specific monuments and neighboring areas, and continuously pursue the ultimate goal of sustainability of buildings, places and landscapes. Otherwise, their original cultural meaning could be altered or ignored while tourism footprint could threaten ecological sustainability (Hetzer, 1965 in: Franch et al., 2008: 7; Du Cros, 2001: 167; Al-Hagla, 2005: 1-2; Comic, 2005 in: Garaca, Trifkovic, Curcic & Vukosav, 2014: 186; Frey & George, 2010 in: Mathew & Sreejesh, 2017: 84; Nistoreanu, Dorobanțu & Țuclea, 2011: 34-35; Conway & Timms, 2012: 73-74; Horáková, 2013 in: Hribar, Bole & Pipan, 2015: 104; Saarinen, 2014: 4-5; Hribar, Bole & Pipan, 2015: 107 & 109; Ismagilova, Sefiullin & Gafurov, 2015: 159; Mihalic, 2016: 463; Mathew & Sreejesh, 2017: 86; Moira, Mylonopoulos & Kondouraki, 2017).

This sustainable and up to date approach to lighthouses' utilization creates a new field for potential synergies with other forms of niche mild tourism. Away from any commercialization and mass consumption logic, Greek lighthouses could be offered to small-size groups of researchers, naturalists, hikers, artists or ordinary visitors for respective quality activities. In that case, lighthouse keepers' role may have to be adapted to the new framework and broadened by more "mediating" duties, as they will act as cultural facilitators and interpreters, hosts and guides, that is as "*metacultural agents*" (Coupland & Coupland, 2014: 506 in: MacDonald, 2018: 20). Thereby, capitalizing lighthouses along with other prominent or less popular contiguous cultural resources along the Greek coastline could resolve financial and maintenance issues, showcase the multifaceted interpretation of lighthouses, promote local identities and rebrand the Greek tourist product.

6. Conclusion

Lighthouses are appealing to people seeking sophisticated and cloistered tourist experiences beyond the mass tourism realm. Some of the most attractive and picturesque lighthouses and beacons of the Hellenic Lighthouse Network are available to the public under certain terms and conditions dictated by the national legislation about their protection. On the other hand, practical matters regarding their preservation have led to the necessity for lighthouses being valorized in a more creative and sustainable way that could engage at least some of them in the national tourist offer. Small-scale activities that would be designed and approved by the authorities and other interested parties could guarantee the accomplishment of such a goal. The development of lighthouse tourism in Greece should be based on sustainability principles and values that are in accordance with their inherent meaning and the framework suggested by international organizations and related scientific literature. The findings of a qualitative field survey presented in this paper are in alignment with these suggestions, but further investigation is undoubtedly needed since the relevant discussion has recently opened.

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