architecture

MDPI

Article

World Heritage and Intangible Cultural Heritage in Urban Contexts: Participatory Approaches to Addressing the Impact of Tourism

Lourdes Royo Naranjo [1,*], Gema Carrera Díaz [2], Aniceto Delgado Méndez [2] and Virginia Rodríguez Díaz [2]

[1] Departamento de Historia, Teoría y Composición Arquitectónicas, Universidad de Sevilla, 41012 Seville, Spain
[2] Instituto Andaluz del Patrimonio Histórico, 41012 Seville, Spain; gema.carrera@juntadeandalucia.es (G.C.D.); aniceto.delgado@juntadeandalucia.es (A.D.M.); virginia.rodriguez.diaz@juntadeandalucia.es (V.R.D.)
* Correspondence: lroyo@us.es

Abstract

This research addresses the latent disconnect between citizens and World Heritage sites, analysing how intensive tourism and declarations focused on monuments (1980s–1990s) have created a distance that makes managing these heritage sites very difficult. The main objective is to propose and validate participatory methodologies that restore social bonds and strengthen urban governance. The identified knowledge gap lies in the lack of operational tools that allow the theory of participation to be put into actual practice, overcoming the current methodological void in assessing social and economic impacts. Under the methodology of the WHATS-UP project, an action-research approach is employed that combines ethnographic work, mapping of key actors, and participatory workshops with shared walking tours in the Alhambra and the Alcázar. This data is integrated into Participatory Geographic Information Systems (PPGIS) to map social perceptions of values and risks. The results show that, although tourism has led to alienation and gentrification, the participatory process succeeds in rescuing "invisible values", such as memories and traditional trades, that are absent from official narratives. In conclusion, the study proposes a consensus-based co-management model between institutions and the community, transforming heritage into a resource for urban cohesion and resilience. This integration of methodologies, which combines collective mapping with safeguarding plans, enables progress toward protection strategies that are more effective and better reflect contemporary social realities.

Keywords: World Heritage; intangible cultural heritage; participatory governance; cultural tourism; urban heritage; social sustainability; citizen science

Check for updates

Academic Editor: Young Jae Kim

Received: 14 March 2026
Revised: 27 April 2026
Accepted: 2 May 2026
Published: 11 May 2026

Copyright: © 2026 by the authors. Licensee MDPI, Basel, Switzerland. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license.

1. Introduction

In the contemporary global context, the relationship between World Heritage and Intangible Cultural Heritage (ICH) has evolved towards more integrated approaches, aimed to incorporate social, cultural and environmental dimensions into heritage management processes.

The 1972 World Heritage Convention [1] established an international framework aimed at identifying and protecting cultural and natural properties of 'outstanding universal value'. For decades, this approach focused primarily on the physical preservation of monuments, historic sites and, at most, cultural landscapes, placing the emphasis on criteria of authenticity, integrity and exceptionality. Inscription provided, among other things, visibility, resources and international legitimacy, but it also introduced dynamics of competition between states and encouraged processes of accelerated heritage designation, with intense touristification being one of the consequences. At the same time, the World

Heritage List itself has incorporated categories such as cultural landscapes and routes, reflecting a more complex and dynamic notion of heritage.

The traditionally dominant values—aesthetic, historical and scientific—have been tempered by social, identity-related, spiritual and sustainability values. However, despite these advances, the World Heritage List continues to be criticised for Eurocentric biases, the overvaluation of certain types of properties and the commodification of their images. This assertion is based on academic debates and institutional critiques that have gained momentum since the 1990s, when UNESCO itself recognized the need for a comprehensive strategy to ensure that the World Heritage List is representative, balanced, and credible. This tension between global standards and local meanings necessitates a rebalancing of the assessment criteria, effectively incorporating the voice of communities in the identification, management and social use of these properties.

The evolution of heritage studies and cultural policies has helped to progressively expand this perspective, incorporating new dimensions relating to the social, identity-related and cultural values associated with heritage assets, which help to confirm that the attribution of values to cultural heritage is a socially constructed process [2].

In this process, the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage introduced a significant change by placing communities, living cultural practices and traditional knowledge—which contribute to the construction of collective identities—at the centre of heritage processes, as opposed to 'technical-expert' knowledge. Article 15 of the Convention makes this explicit. The ICH contributes to the construction of collective identities, recognising that heritage is not limited to material objects, but includes social practices, cultural expressions and forms of knowledge transmitted from generation to generation [3].

This paradigm shift has simultaneously contributed to a more dynamic understanding of heritage, in which tangible assets and cultural practices are viewed as part of interrelated cultural systems. In this context, contemporary heritage management is no longer limited to the physical or documentary conservation of assets, but incorporates other dimensions associated with their sustainability and continuity. It should also be able to address contemporary challenges such as climate change, the effects of mass tourism or cultural homogenisation, reaffirming that heritage is a strategic asset for social and territorial resilience. In this regard, the extension of heritage governance beyond the institutional sphere takes on a fundamental role.

As Castellano et al. [4] (p. 37) point out, heritage valuation can be understood as a working methodology aimed at organising the processes of knowledge, analysis and characterisation of heritage in order to establish criteria for action that allow the safeguarding of the physical values of World Heritage to be reconciled with its social function. This process involves not only the identification of the physical or historical attributes of heritage assets, but also the recognition of the cultural and social meanings that different stakeholders attribute to these heritage assets. This implies considering heritage assets as dynamic cultural constructs, whose perception and recognition evolve over time depending on the social, political and economic contexts in which they are situated.

The social dimension of heritage was significantly reinforced with the adoption in 2005 of the Council of Europe's Framework Convention on the Value of Cultural Heritage for Society, known as the Faro Convention. This convention defined the concept of a heritage community as a key element in the process of identifying and attributing values, defining it as "the group of people who value specific aspects of cultural heritage which they wish, within the framework of public action, to preserve and pass on to future generations" [5].

In this regard, Jokilehto points out that the values associated with heritage are not intrinsic attributes of the assets themselves, but rather the result of social and cultural processes that unfold within specific historical and territorial contexts undergoing constant

transformation [6]. In line with this interpretation, various studies in the field of heritage studies have emphasised that heritage should be understood as a cultural process through which societies construct meanings about the past, rather than as a collection of objects endowed with inherent value [7].

As Castellano and Torres [4] point out, these values can be identified as layers of perceptions associated with different attributes of the heritage resource, which are shaped by interactions between local communities, heritage institutions and other stakeholders involved in its management.

From this perspective, cultural heritage is configured as a field of negotiation involving multiple social actors, whose perceptions and expectations may come into conflict, particularly in urban contexts undergoing intensive processes of transformation. In the case of the PCI, its safeguarding can be understood as a process constructed through social agreements between communities, public institutions and other stakeholders involved in its transmission and management [8].

In this article, and based on this conceptual framework, we address a problem: in urban heritage spaces, tourism can generate tensions between heritage conservation, the economic uses associated with its tourist exploitation, and the ways of life of local communities [2,7,9,10]. In the Spanish context, these processes have also been analysed from the perspective of heritage anthropology, highlighting the conflicts that can arise between heritage policies, tourism development and local social dynamics [11,12]. When processes of touristification intensify the economic use of heritage, transformations may occur in the social dynamics of territories that affect the relationship between local communities and heritage assets, in some cases generating processes of alienation or disaffection towards these spaces [13–15].

In response to these challenges, various international organisations have developed technical and regulatory documents in recent decades aimed at improving the management of tourism at heritage sites. Notable among these are the ICOMOS *International Charter on Cultural Tourism* (1999) and technical guides produced by the UNESCO World Heritage Centre and the World Tourism Organisation, such as *Tourism at World Heritage Cultural Sites: The Site Manager's Handbook* (ICOMOS-WTO, 1993) and *Tourism Congestion Management at Natural and Cultural Sites* (WTO, 2005) [16–18]. These documents emphasise the need to reconcile heritage conservation with the use of cultural properties for tourism. However, various authors have pointed out that traditional heritage management models have significant limitations when it comes to addressing conflicts arising from the intensification of tourism. One of the main problems lies in the difficulty of obtaining information on certain social and cultural impacts of tourism, such as the perceptions of the local population or the effects of tourist pressure on the social dynamics of heritage areas [19].

At the same time, the analysis of tourism sustainability has evolved from approaches focused on direct social impact, such as *pro-poor tourism* [20], towards more complex analytical models designed to capture the multidimensional nature of the tourism phenomenon, incorporating economic, social and environmental variables. Furthermore, some studies have sought to link tourism analysis with the Sustainable Development Goals established by the United Nations [21]. However, the application of these analytical frameworks to the field of cultural heritage continues to present significant challenges. As Boluk et al. [22] point out, the indicators associated with the SDGs do not always adequately capture the social impacts of tourism in specific heritage contexts, particularly with regard to the relationship between local communities and heritage assets.

In this context, the hypothesis is put forward that participatory approaches developed in the field of intangible cultural heritage can offer analytical tools that are particularly useful for understanding the tensions that arise between heritage conservation, tourism development and

local social dynamics at sites inscribed on the World Heritage List. In particular, the starting point is the idea that identifying the social values associated with heritage, through participatory methodologies, can help to strengthen heritage governance processes and improve the integration of local communities into the management of these sites.

Building on this dual conceptual framework, it is essential to develop methodologies capable of identifying and analysing the social values of heritage from a participatory perspective that allows for the integration of technical and social knowledge into heritage management processes. In this regard, this article analyses the role that participatory methodologies can play in the management of World Heritage properties situated in urban contexts affected by the intensification of tourism. In particular, it examines how the incorporation of approaches drawn from intangible cultural heritage and the anthropology of heritage can contribute to strengthening heritage governance processes and to restoring the social bond between local communities and the sites. More specifically, we ask how participatory methodologies drawn from the field of intangible cultural heritage can help to identify social values relevant to the management of World Heritage sites facing pressure from tourism.

The results reveal the potential of these approaches to improve the identification of social heritage values and to support more inclusive management strategies in contexts of tourism pressure.

The following abbreviations used in the article are listed below:
ICH (Intangible Cultural Heritage);
OUV (Outstanding Universal Value);
GIT (Geographic Information Technologies);
PPGIS (Public Participatory GIS);
HIA (Heritage Impact Assessments);
SDGs (Sustainable Development Goals);
PCI (Patrimonio Cultural Inmaterial).

2. Materials and Methods

2.1. Methodological Approach

This study belongs to the methodological field of participatory cultural heritage management, an approach that has evolved from models centred on 'expert authority' towards models of *community-based heritage management*, where local communities play an active role in identifying, interpreting and managing heritage assets. This shift has been driven by international frameworks such as the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage (2003), the Council of Europe's Faro Convention (2005) and the *people-centred approach to heritage management* promoted by ICCROM. Taken as a whole, these frameworks recognise that identifying heritage values requires integrating technical knowledge with local and community knowledge.

In this context, the recent literature has highlighted the role of various participatory methodologies—such as collaborative heritage mapping, community deliberative processes, participatory research and collaborative governance models—which enable the incorporation of social perceptions and cultural values associated with heritage assets into management processes [23–25]. These approaches challenge traditional models based exclusively on expert knowledge and top-down institutional decision-making processes, promoting instead more inclusive forms of management that recognise the active role of communities in the construction and transmission of heritage.

The development of these methodologies has been closely linked to the conceptual evolution of intangible cultural heritage and to the recognition of the role of communities in heritage-building processes. From this perspective, participation is not limited to consultative processes but involves the recognition of local knowledge and cultural

practices as fundamental elements for the identification, documentation and safeguarding of heritage. In this vein, various projects carried out in the Andalusian context have explored the application of collaborative methodologies in the processes of documenting and managing cultural heritage, particularly within the framework of the *Atlas of Intangible Heritage of Andalusia*, where networks of informants and participatory processes have been established to identify cultural values and social practices linked to the region across different projects [26–28]. In the Andalusian context, the work carried out by the Andalusian Institute of Historical Heritage has contributed to the development of methodological tools for the analysis and management of the historic urban landscape in cities inscribed on the World Heritage List, integrating territorial analysis, the identification of values, and processes for monitoring and evaluating heritage management [29].

Building on this conceptual framework, this study adopts a participatory methodological design aimed at identifying the social values associated with World Heritage properties in urban contexts under pressure from tourism, within the framework of the project *World Heritage: an approach to social sustainability through the updating of their cultural values (WHATS-UP)*, funded by the Spanish Ministry of Science and Innovation under the 2022 call for *Knowledge Generation Projects*.

The WHATS-UP project focuses on the properties on the World Heritage List: The Alhambra, Generalife and Albayzín in Granada (inscribed in 1984, with significant modifications to its boundaries made in 1994) (Figure 1) and the Cathedral, Alcázar and Archivo de Indias in Seville.

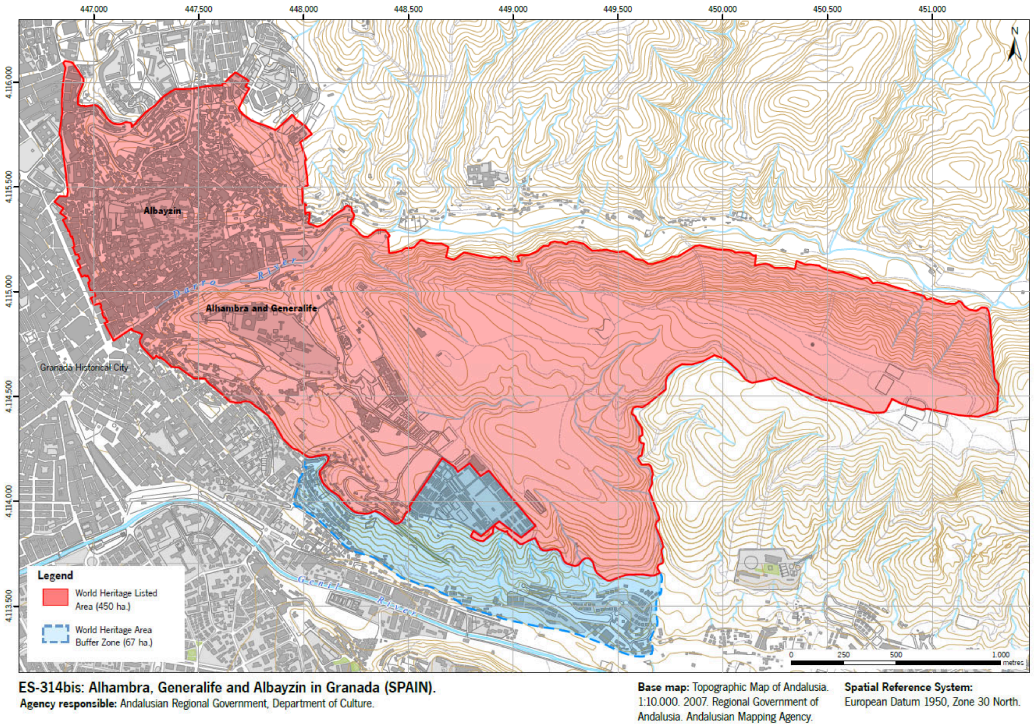


Figure 1. Geographical location of the World Heritage site 'Alhambra, Generalife and Albayzin in Granada', as taken from UNESCO.

In Granada, the heritage site comprises the Alhambra, a palatial city built by the Nasrids (13th–14th centuries) renowned for its refined plasterwork and muqarnas ornamentation; the Generalife, a royal villa famous for its hydraulic gardens and recreational orchards; and the Albaicín, a neighborhood with a medieval layout that preserves the traditional architecture of the carmen houses and cisterns.

In Seville, the monumental axis includes the Cathedral, the biggest Gothic structure in Europe, which incorporates the Giralda, a former Almohad minaret of great decorative richness; the Real Alcázar, a palace complex that is the finest example of stratified civil Mudejar architecture; and the Archivo de Indias, a Herrerian building of pure proportions and Renaissance sobriety that served as the hub of the American trade.

The joint inscription of the Seville monuments (1987) on the World Heritage List covered an area of 12 hectares at the time of inscription, corresponding to the footprints of the three monuments. It was not until 2010 that the international body requested the demarcation of a buffer zone, which ultimately covers 187 hectares and encompasses parts of the historic centre, the River Guadalquivir and the old suburb of Triana on the opposite bank (Figure 2). In the development of this demarcation, urban areas linked to the former layout of the Alcázar, or to commercial activity directly related to the Outstanding Universal Value on which the inscription is based, were incorporated, in addition to justifying criteria regarding visual and sensory pollution.

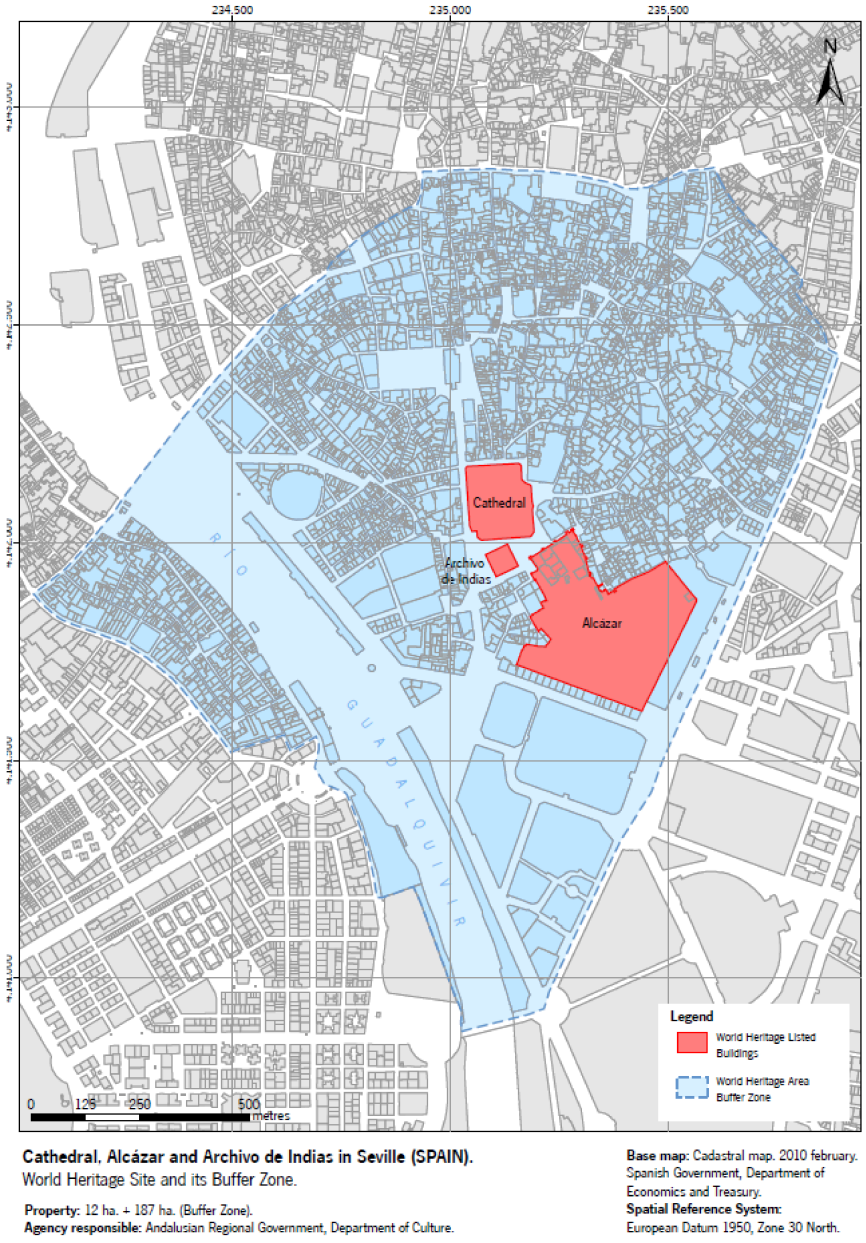


Figure 2. Geographical location of the World Heritage site comprising the Cathedral, the Alcázar and the Archivo de Indias, as shown by UNESCO.

Independent of the partial development of planning tools and the international recognition of the buffer zone, the fact remains that in recent decades the city has faced increasing pressure from tourism and greater visibility on the global stage, which has placed urban sustainability in a precarious position.

With a population of 681,988 inhabitants for the year 2022 according to the latest census by the Spanish National Statistics Institute, there is an average monthly influx of 170,000 temporary visitors. Both World Heritage sites are characterised by high tourist pressure and by complex relationships between heritage conservation, urban uses and the daily life of local communities [30]. The end result of all this is an outdated General Plan, that has remained virtually unchanged since its approval in 2006, apart from a few modifications. Due to a lack of planning, it does not sufficiently protect the current urban fabric, where an intense process of tourist gentrification and depopulation of the city centre is taking place.

2.2. Research Design: The WHATS-UP Project

The WHATS-UP project is based on the exploration of participatory methodologies applied to the management of properties inscribed on the World Heritage List located in urban contexts: the city of Granada in the case of the Alhambra, Generalife and Albaicín; and the city of Seville in the case of the Cathedral, Alcázar and Archivo de Indias.

The central hypothesis of this project stems from an obvious observation: most World Heritage nominations were drafted between the 1980s and 1990s, when the criteria for identifying Outstanding Universal Value were limited to descriptions of the property's physical characteristics, without incorporating explicit considerations regarding environmental, social or economic dimensions. Thirty years on, these documents reflect neither the evolution of the concept of heritage nor the complexity of the urban contexts in which these properties are situated, particularly in historic cities with a consolidated urban fabric and dynamics of continuous transformation, where phenomena such as tourism demand solutions.

In general terms, the WHATS-UP project responds to an international regulatory demand formulated in the Faro Convention (2005) and reaffirmed in UNESCO's operational guidelines for the implementation of the 1972 Convention. Specifically, it aims to address a technical and methodological issue identified by ICOMOS: the difficulty of conducting rigorous Heritage Impact Assessments (HIA) when there is no clear and systematic identification of the values that characterise each heritage site beyond its official Outstanding Universal Value.

The methodology developed in WHATS-UP is structured in four interdependent phases that seek not only to update information on heritage properties, but also to actively incorporate the perceptions, knowledge and values that local communities attribute to these spaces. Participation, as we have been pointing out, is not a rhetorical add-on but a methodological component integrated into the process of identifying values. Among other things, the project proposes the creation of a 'map of stakeholders' to identify the 'heritage communities' relevant to each site: long-standing residents, workers, visitors, civic associations, religious institutions, traditional businesses, local academics and authorities, and to seek out spaces for debate and engagement.

2.3. Techniques of Collaborative Research

The identification of the values associated with cultural heritage and the search for solutions to the tensions arising around it must be closely linked to the development of participatory research methodologies that promote the sharing of experiences and shape processes of heritage governance. This conceptual framework must be structured around a series of methodological tools that take into account the role of heritage communities

and their participation in management, not only in an initial process of identification and understanding, but also in the search for solutions and decision-making, as well as in the necessary implementation of a process to monitor and evaluate the agreed measures.

In line with these premises, the WHATS-UP project is developing a methodological proposal that addresses the realities surrounding World Heritage sites, updating their values and providing responses through participatory management. To this end, we have opted to use techniques and tools that have already been tested in fields linked to the safeguarding of intangible cultural heritage [8,11,12] and which help us to visualise how participatory methodologies are necessary in identifying the values of any heritage asset, by understanding its context and its network of interrelationships.

The construction of knowledge must be based on a dialogue between local stakeholders and expert knowledge, and facilitate shared decision-making regarding the safeguarding of cultural heritage. This shift in heritage management is underpinned by a series of participatory research techniques that facilitate the interweaving of knowledge, the interpretation of values and realities, as well as responses to risks. In the development of the WHATS-UP project, some of the techniques used have included the creation of a stakeholder map, the organisation of several participatory workshops, participatory heritage mapping, and the integration of the results obtained with technologies derived from Geographic Information Systems (GIS). Whilst acknowledging the complexity surrounding any heritage asset, and taking into account the diversity of perspectives and interests surrounding it, the implementation of these tools enables the construction of a narrative in which the various voices are represented.

2.3.1. Stakeholder Mapping

Identifying the social fabric linked to a heritage asset or group of assets and ensuring its involvement in matters relating to the identification of values, perceptions, risks and solutions has become a necessity for those seeking to ensure their safeguarding [31,32]. The next step is to formalize this commitment through management processes that involve both the public and the institutions responsible for and affected by the project. This includes local authorities, the University, the Ministry of Culture, and neighborhood associations, whose participation adds significant value to the research.

To achieve this, it is necessary to create a stakeholder map that includes all social actors with some form of connection to the heritage asset under analysis. In this regard, the profiles will vary depending on the specific nature of the heritage asset and the space in which it is located, and will be defined by prior research identifying the social actors involved. Ethnographic fieldwork plays a leading role in this process, serving as a key tool for contextualising the heritage asset or assets and understanding the perspective of the key stakeholders associated with it. This process is not merely a description of the social actors involved; rather, it must identify their role and the network of relationships they have with the heritage under analysis, as well as their concerns and reflections.

Mapping stakeholders is therefore a research process in which ethnography visualises subjects who, collectively, must interpret the values of the heritage asset, define responses to risks, where these exist, and design a management model in line with the needs and the various formalised interpretations.

2.3.2. Participatory Workshops

Once the map of stakeholders and their relationship with the heritage asset has been defined, the next tool we can put into practice is the organisation of participatory workshops—collective spaces where biographical accounts, local stories and memories linked to places, objects or practices are shared.

To facilitate these workshops, we can use visual aids (photographs, plans, maps) or creative tools. In the case of the WHATS-UP project, alongside these tools we designed several walking tours of the heritage sites under analysis (the Real Alcázar in Seville and the Alhambra in Granada) with the aim of enabling participants to recount, from their own experiences, their connections to and concerns regarding these sites. The walking tours, both inside and around the sites, enabled participants to define their personal relationships with these spaces, as well as to visualise other realities surrounding them.

As we had a large group of participants in these workshops, we organised several tours tailored to their interests. Once these tours were over, it was time for a debriefing. Beforehand, the team organising the workshops explained the process and raised some points regarding the identification of values and risks. In this case, the participants were not technical experts on the sites being analysed, but rather represented various associations, professions and groups connected to the site. Interestingly, and although they came from different fields, the values identified—and above all the risks they perceive as threatening these places—were shared. Tourism and the alienation this phenomenon is beginning to cause between the local population and the heritage sites became the central themes around which much of the debate revolved.

The cross-cutting insights provided by the participatory workshops have enabled us to incorporate into the 'official' narrative new perspectives and values hitherto absent from the heritage management of the sites analysed. Furthermore, we should highlight that the participatory sessions, through the site visits and group discussions, created a welcoming atmosphere for contributions that facilitated debate and the search for solutions to the identified risks.

The workshops revealed that residents and workers do not view heritage sites solely as tourist attractions, but as spaces that form an integral part of their daily lives. Their relationship with these places is shaped by three main factors: their professional experience working at the monument, the day-to-day interactions of local residents, and the personal memories associated with the site.

2.3.3. Participatory Heritage Mapping

When we refer to participatory heritage mapping, we are referring to a set of techniques that combine cartography (concept maps) and group dynamics to enable stakeholders to spatially represent places, routes, practices, memories and conflicts associated with heritage.

To develop this tool, it is necessary to have first drawn up a stakeholder map and contextualised the heritage asset on which the mapping will be based, carrying out a preliminary assessment to facilitate the identification of values and risks.

Spatially representing the uses of a space and modulating values and dynamics requires a collaborative process in which the various groups connected to the mapped heritage asset are represented. The ultimate aim of this process is to understand the tangible and intangible values of the site under analysis and to define a management model that promotes dialogue among the different social actors.

With regard to identification, it is important not to focus the search for values solely on the material, but to emphasise those perceptions that tell us about the processes and the interplay of relationships surrounding the built environment. We often focus our attention on the visible and overlook the whole range of meanings, feelings and ways of life found in these spaces. Also, this comprehensive approach to cultural heritage places particular emphasis on the analysis of the trades associated with the sites under consideration and their role in safeguarding the activities carried out in relation to the heritage assets and the conservation of the assets themselves. For example, the existence of certain traditional crafts within protected areas is particularly noteworthy. One such example is the art of marquetry

at the Alhambra in Granada. This craft mainly involves attaching geometric pieces (wooden scrolls and stars) to another flat wooden surface (a panel, a table, a box, etc.). More info at https://guiadigital.iaph.es/bien/inmaterial/237884/granada/granada/la-taracea (accessed on 1 May 2026) (Figure 3).



Figure 3. Taracea workshop at the Alhambra (Granada).

Mapping thus becomes a complex process that enables us to interpret the values that the community attaches to a site within a socially lived and constructed space. Alongside staff working at the sites included in this case study, the workshops were attended by members of local cultural associations, tour guides, and—in the case of the Alhambra—residents living within the complex (known as 'alhambreños'), residents of neighbourhoods close to the sites under analysis, hospitality staff, taxi drivers, and primary and secondary school teachers.

The main aim of these activities was to promote public involvement in the collective interpretation of cultural heritage, creating a group setting that brought together different perspectives, experiences and proposals.

2.3.4. Geographic Information Systems and Citizen Participation Processes

Geographic Information Technologies (GIT), understood as a set of digital tools, enable the editing, consultation, manipulation and dissemination of geodata. Within the framework of co-governance, the usefulness of GIT has been widely demonstrated, particularly due to its applicability in web-based environments for public participation and collective learning, which can be grouped under the concept of Public Participatory GIS (PPGIS) [33].

The implementation of PPGIS in decision-making processes is widespread in fields such as the environment, spatial and urban planning, and risk management [34–37], though it remains less common in the field of cultural heritage management.

Thus, in the management of cultural heritage in general and intangible heritage in particular, there is a need to design tools that not only facilitate knowledge transfer but also encourage collective participation and bring about a shift in the role of citizens from 'spectators to committed interpreters' [38] (p. 8).

Such collaborative environments can be implemented via web-based geovisualisers based on three levels of user interaction: a first level of one-way interaction involving the simple transmission of information (tools for browsing, viewing and downloading

geodata); a second level of two-way interaction in which user feedback is recorded; and a third level of multi-directional interaction (active participation) in which communication between various users and the application administrator is permitted. It is at these last two levels of interaction that users become potential producers of geographic data [39,40] and thus the system is based on the principle of co-participation [41] (p. 5).

In the context of managing World Heritage and Intangible Cultural Heritage, data navigation and consultation geovisualisers stand out [42–45], in most cases integrated into inventories of Assets of Cultural Interest [46–49]. The UNESCO Site Navigator [50] deserves special mention; based on remote sensing technologies, it offers complex information through 50 datasets, including the exposure of World Heritage sites to threats and pressures. In other cases, map viewers are implemented for the management of routes and guided tours of World Heritage sites, with an objective more closely linked to tourism [51–55].

At regional or local level, web mapping tools based on the co-creation of content and the cataloguing of initiatives or stakeholders in both tangible and intangible cultural heritage are more common. In the case of Andalusia, the IT developments resulting from R&D&I projects undertaken by the Andalusian Institute of Historical Heritage (IAPH) stand out for their innovative nature and relevance.

Thus, Del Espino and Rodríguez [56] present the results obtained within the framework of the projects 'The Innovation System for the Heritage of Rural Andalusia' (SIN_PAR) and 'The Tourism Innovation System for the Heritage of Rural Andalusia' (SIT_PAR). These projects involve the public as a key agent in identifying a territory's heritage assets. In their article, the authors highlight the design of the Andalusian Rural Heritage Viewer as an interactive web mapping tool that turns the user into an editor of information on cultural heritage in rural areas. In the process of co-creating information, participatory tools enable the identification of citizens' perceptions of their cultural heritage and thus contribute to its appreciation.

Carrera et al. [57] (p. 1) present cultural heritage as a resource that is vulnerable to the impacts of climate change, but also as a key factor in the development of strategies to adapt to and mitigate its main effects. Building on this argument, they address the PACTO research project: cultural landscapes, traditional knowledge and climate change. PACTO recognises and documents traditional knowledge as intangible heritage and a strategic resource for climate adaptation and the sustainability of territories [58] (p. 2). Among the outcomes of knowledge transfer is a website featuring a two-way geovisualiser that enables citizens to share experiences [59].

In the context at hand—the management of World Heritage and Intangible Cultural Heritage, and the definition of VUE—the objective of GIS applicability must focus on laying the foundations for the design of tools that ensure active citizen participation. In this way, citizens are identified as active agents who must participate meaningfully in decision-making regarding the protection and valuation of cultural heritage assets, but also as informants and builders of knowledge about cultural heritage, particularly that of their immediate surroundings [56] (p. 4).

2.3.5. Integration of Technical, Institutional and Local Knowledge

One aspect of participatory mapping that is often underestimated is its potential to systematically integrate diverse forms of knowledge: technical and professional, institutional, and local and community-based. As we have been pointing out, this integration does not happen automatically, but requires a deliberate design of the processes. Thus, for example, whilst technical and professional knowledge provides capabilities for systematic documentation, spatial analysis, links to regulatory frameworks and interoperable databases, institutional knowledge offers operational viability, and community knowledge—derived from their practices and meanings—lends credibility and experience to the process. Local

knowledge linked to the territory defines values that are useful for understanding and, above all, for justifying processes and validating results.

In this context, several issues are currently being raised regarding the strategies implemented by institutions centred on participation and the use of tools which, in the field of cultural heritage, advocate for shared management of assets. We observe that, increasingly, public authorities are embracing the language of participation and constructing models of participation that end up 'involving' communities and turning cultural heritage into a commodity. Some examples of this include strategies aimed at urban regeneration or the use of heritage assets as a tourist attraction.

Participatory methodologies in heritage management represent a step forward, and participatory mapping is a tool which, when properly implemented, enables communities to define what constitutes heritage and how it should be managed. However, these methodologies do not function in an institutional vacuum. Their effectiveness depends on the actual redistribution of power, the availability of sustained resources, and the political will to allow communities to veto institutional decisions.

3. Results

The results obtained through the application of participatory methodologies within the framework of the WHATS-UP project enable the identification of various social dimensions associated with the World Heritage sites analysed. Through participatory workshops, collaborative mapping and the analysis of the perceptions of the various stakeholders involved, both the social values that local communities attribute to these spaces and the tensions arising from tourism pressure and urban transformations in their surroundings have been brought to light. Furthermore, the participatory process has enabled the identification of proposals and reflections aimed at heritage management models that are more inclusive and sensitive to the social dynamics of heritage areas.

3.1. Guarantees Regarding the Integration of Knowledge

Knowledge transfer takes place through multiple channels: academic publications, a collaborative digital platform, participatory on-site workshops, and communication via social media. The explicit aim is to democratise knowledge about heritage, transforming what was traditionally technical information accessible only to experts into open documents that can inform public debate.

Participatory mapping therefore emerges as a particularly relevant methodological tool. Unlike traditional cartographic mapping (which merely visualises locations and boundaries), participatory mapping enables communities to collectively articulate and discuss where significant practices take place, which historical narratives are valued locally, what the community's 'places of memory' are, and how the landscape is experienced differently according to gender, age or occupation.

In WHATS-UP, participatory mapping is not an isolated exercise but is integrated into the identification of 'landscape values' mentioned earlier. The participatory workshops invite residents and visitors to mark on territorial base maps where they experience aesthetic value (privileged views, spaces of beauty), where valued social practices take place (gatherings, markets, processions), where local memory is concentrated, and where specific economic or cultural significance exists. This exercise generates layers of information that complement technical analyses, creating a multidimensional view of the assets. The process of mapping the routes taken by participants in the participatory workshop, and of identifying and reflecting on the spaces involved, has enabled us to construct a narrative based on the knowledge and perceptions of those taking part in this event and living in the vicinity of the site. In this case, Figure 4 refers to the workshop held at the Reales Alcázares in Seville (Figure 4).



Figure 4. Participatory workshops in the context of the WHATS-UP project.

With regard to web mapping tools, the project incorporates a geovisualiser for consulting spatial data as a tool for disseminating information and raising awareness of the two case studies: The Alcázar of Seville and the Alhambra of Granada. The WHATS-UP geovisualiser offers navigation and query functions for exploring the complex urban contexts in which the two case studies are situated. In this way, by exploring geodata, the user discovers the heritage and typological characteristics of the Alcázar of Seville and the Alhambra of Granada, alongside territorial variables such as the urban fabric, protection boundaries, legal frameworks for cultural heritage protection, and the topography of the terrain. (https://storymaps.arcgis.com/stories/584beccee0724a0194b4412e5fcbabd5) (accessed on 1 May 2026).

In the case of the Alhambra (Figure 5), the Gevisor database allows users to explore a complex territorial reality, situated within an urban setting that is highly distinctive due to its strategic location, thereby establishing a close topographical, cultural, and landscape relationship between the World Heritage site and its surroundings. In turn, the tool provides insight into land use planning within the context of heritage management by delineating both the World Heritage Site and its Buffer Zone, as well as the Site of Cultural Interest as listed in the General Catalog of Andalusian Historical Heritage (CGPH) under regional legislation. When using the geovisor to explore the Alcázar of Seville (Figure 6), users can observe how the case study fits into the urban fabric; it is characterized by its location in the heart of the historic center, its integration into the urban landscape alongside the Cathedral and the Archivo de Indias, and its connection to the Guadalquivir River due to its riverine topography. Alongside the territorial context described, users can view the boundaries of the World Heritage site and its Buffer Zone in conjunction with other boundaries derived from the designations of Assets of Cultural Interest (BIC) by the Andalusian government.

The WHATS-UP geoviewer is therefore part of the project's storytelling, alongside other digital resources, with the aim of facilitating the digital discovery of the Alcázar of Seville and the Alhambra of Granada by aiding understanding of the urban context in which they are situated [30].

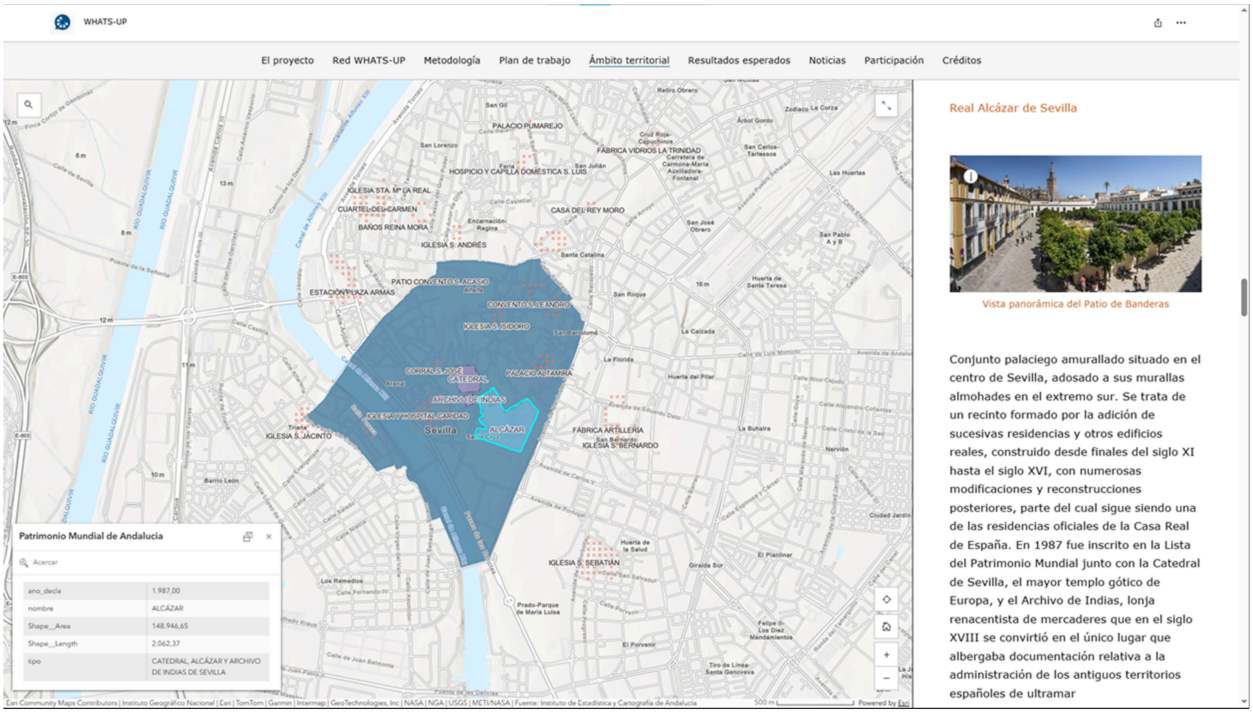


Figure 5. Capture of the WHATS-UP Project Geovisor: showing the geographical area of the Alcázar of Seville.

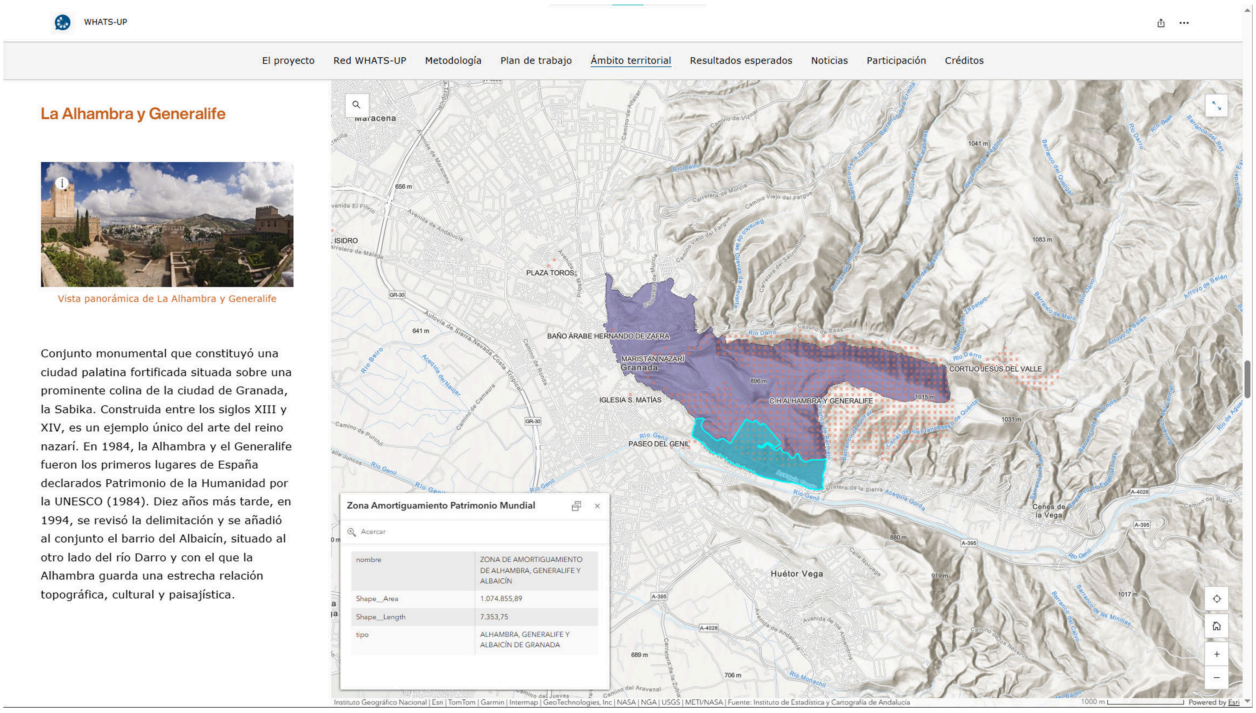


Figure 6. Capture of the WHATS-UP Project Geovisor: showing the geographical area of the Alhambra of Granada.

A subsequent phase in the development of the WHATS-UP Project will enable the incorporation of the Outstanding Universal Values (OUV) identified in geodata format, so that the geovisualiser can convey the research findings to the public in a dynamic and user-friendly manner.

The results of the WHATS-UP project presented here represent a turning point in how contemporary World Heritage is conceptualised and managed. By bringing together com-

munity participation, systematic analysis of values, rigorous impact assessment and the repositioning of heritage as a resource for social sustainability, the project responds to demands arising simultaneously from: international regulatory frameworks (Faro 2005, SDGs 2015, UNESCO Operational Guidelines), civic movements for greater democracy in decisions regarding territory and the city, and a growing academic recognition that local knowledge is essential for the effective management of cultural resources and heritage assets.

In this sense, WHATS-UP constitutes a valuable case study on how to integrate academic research with social intervention, using heritage as a platform to deepen community cohesion, reinforce plural identities and anchor urban development in endogenous values. The availability of participatory methodologies and documentation on specific cases enables other cities and heritage sites to develop similar approaches and analyses of World Heritage properties, not from an exclusive perspective but rather through a comprehensive, participatory and inclusive approach.

Based on these premises, the identification of values and risks in the case studies analysed (the Alhambra in Granada and the Real Alcázar in Seville) was defined through four workshops: two focused on the technical perspective, and the other two involving various groups and professionals linked, directly or indirectly, to the sites in question. The readings and debates, the perspectives and proposals, have charted a course in which the need to promote management shaped by participation prevails.

The methodology followed in the workshops began with a brief overview of the project and a subsequent visit to the Alhambra and the Real Alcázar. To gain a better understanding of the values perceived by those who took part in these workshops, the tours covered both the interior of the sites designated as World Heritage Sites and their surroundings. Divided into several groups, the participants were able to reveal their relationship with the heritage sites and with the other participants. Alongside staff working at the sites included in this case study, the workshops were attended by members of local cultural associations, tour guides, and—in the case of the Alhambra—residents living within the complex (known as 'alhambreños'), residents of neighbourhoods close to the sites under analysis, hospitality staff, taxi drivers, and primary and secondary school teachers.

During this meeting and walk, participants jotted down their individual observations so that the concerns of the various groups could later be shared and discussed (Figure 7). As the picture shows, one of the participating groups took a tour of the gardens of the Alhambra and the Generalife, accompanied by gardeners and staff responsible for the management of these sites. Their local knowledge and insights helped to highlight the significance of these places for the site as a whole.

Among all the contributions put forward by the various groups taking part in the workshops, we must highlight the emergence of common concerns, such as the risks posed by tourism and the impact this phenomenon is having not only on listed properties but also on their surroundings. To this we must add the negative perception that those who live near or pass through these areas are beginning to develop towards them. The disaffection this process is causing amongst the public indicates not only a feeling of detachment but also of alienation, in terms of a loss of appreciation for the site's value. This animosity is becoming widespread amongst the public and is taking hold as the transformation of the surrounding areas progresses and the link between residents and their local heritage is lost. The touristification of the cities where these heritage sites are located—Seville and Granada—has a significant impact on the areas surrounding them, creating a barrier and demarcating a space that ceases to be heritage-rich, familiar, identity-forming and cherished, and instead becomes a transit zone with no connection to the local population—a mere backdrop.

We must therefore identify these and other risks and bring them to the table for discussion. We must propose safeguard measures that focus on the future of the protected assets

and their role within their local environments, and propose an integrated management approach that includes processes enabling dialogue between specialists and the public.



Figure 7. A tour of the Alhambra. Interactive workshop as part of the WHATS-UP project.

3.2. Tourism Activities, Impacts and Public Participation in WHATS-UP

The implementation of a participatory methodology within the framework of the WHATS-UP project, and the use of various tools such as workshops with key stakeholders and experts, has provided us with a series of insights centred on three key themes: identified tensions, emerging consensus and proposals for action.

Several issues emerge from the analysis of this collaborative approach. On the one hand, the importance of the social dimension in safeguarding the two heritage sites analysed; and on the other, the recognition of certain tensions that are causing a disconnect between the local population and these places. In both workshops, at the Alhambra and the Real Alcázar, participants agreed that tourism poses a risk to the sustainability of these spaces and their surrounding neighbourhoods.

The commercial exploitation of these heritage sites is beginning to create barriers that sever emotional ties, alienating the public and limiting their use. In parallel with this process, we observe the transformation of the areas surrounding these sites and the development of business models that exacerbate this estrangement between the site and its neighbours. In this situation, during the workshops, the participants incorporated solutions and ideas related to the implementation of sustainable tourism in response to the aspect of "what the tourist does not see." They thus highlight the need to highlight aspects of heritage—spaces, nature, and culture—that may escape the visitor's perception and that contribute to the fundamental values (tangible and intangible) of the heritage assets under study. They also proposed creating a management model different from the existing one, where not only institutions but also local communities are represented and where decisions are made by consensus. The workshops helped identify relevant heritage elements that are not part of standard tourist itineraries, including local cultural practices, personal memories, and local spaces that form part of residents' daily lives.

With the proposals aimed at more sustainable tourism, participants expressed the need to create a management model different from the existing one—a participatory model

where not only institutions but also local communities are involved, and where decisions are made by consensus. Furthermore, the lack of processes to ensure such participation was highlighted, as well as the need to develop a perspective on these heritage sites that brings to light values previously overlooked. (collective identity, everyday life, social use of spaces, etc.) (Figure 8).

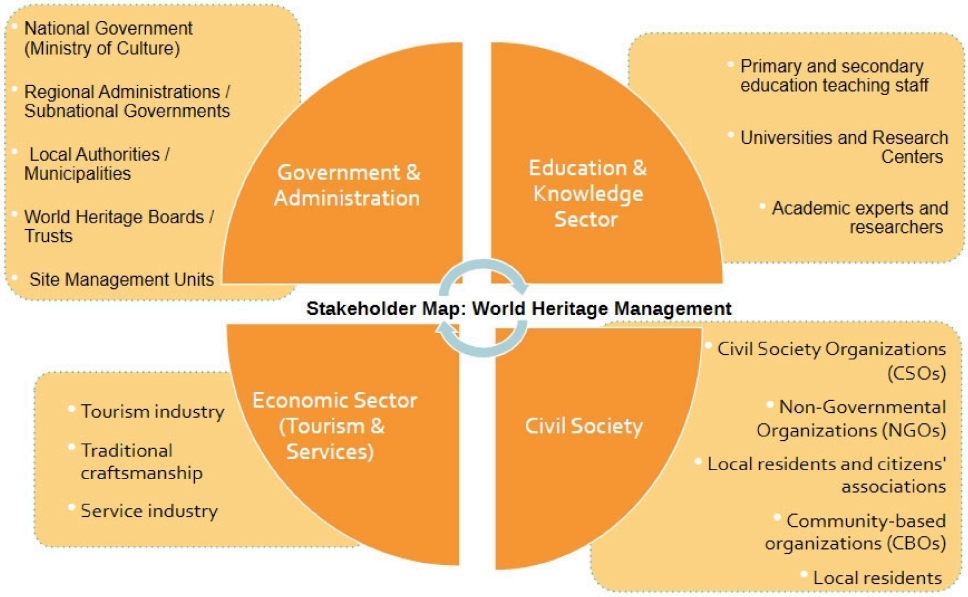


Figure 8. Stakeholder Map: World Heritage Management.

The impact that tourism is having both on the analyzed World Heritage sites (the Alhambra and the Reales Alcázares) and on the cities where they are located is beginning to generate tensions that affect the sustainability of the sites and their significance to the local population. One such example can be found in the Albayzin neighbourhood, near the Alhambra (Figure 9). The values identified by the public are beginning to undergo changes and lead to widespread disengagement. Even though we know that this and other impacts are not a direct consequence of the management of these sites, it would be worthwhile to interpret these tensions and seek solutions from within, supporting the demands of those who view these spaces as cultural heritage and not solely as an economic resource.



Figure 9. Anti-tourism protests in the Albayzín neighborhood.

4. Discussion

These results suggest that participatory methodologies can help broaden the interpretation of heritage and develop models of cultural tourism that are more responsive to the social values of the local area. The findings from the WHATS-UP project highlight the need to rethink governance models applied to World Heritage sites located in urban contexts. Although UNESCO's World Heritage system has played a fundamental role in the protection and international recognition of numerous cultural properties, its conceptual framework has historically been built around the identification and conservation of so-called Outstanding Universal Value.

This approach, focused primarily on material attributes, has proved effective in ensuring the physical conservation of numerous heritage sites but has shown significant limitations when these sites are situated within dynamic historic cities, where multiple uses, interests, and social actors coexist. In these situations, tourism pressure, urban transformation processes, and real estate dynamics generate tensions that affect both heritage conservation and the quality of life of local communities [60–62].

Several studies have shown that the inscription of a site on the World Heritage List can serve as a powerful driver of social and territorial development, but it can also contribute to increasingly pressing processes of touristification and the commodification of heritage. In many cases, these processes lead to a gradual disconnect between heritage sites and the communities that have historically coexisted with them, causing these communities to increasingly feel a sense of detachment from these heritage-designated elements.

This situation relates to what Laurajane Smith has termed the authoritative discourse of heritage [7], an interpretive framework that prioritizes expert knowledge and heritage institutions over the perceptions and meanings that communities attribute to cultural properties. Under this paradigm, heritage is conceived primarily as an object of conservation, while the social, identity-related, and symbolic dimensions that communities associate with heritage sites tend to play a secondary role.

The implementation of participatory methodologies (such as social mapping, participatory assessment, or community inventories) allows for the documentation of the intangible dimension of physical space. These processes facilitate the resolution of conflicts between tourism and daily life, ensuring that the protection of the site does not lead to gentrification or "museumification" that displaces the bearers of traditions.

Measuring social value in heritage tourism allows us to understand how cultural assets influence the lives of communities beyond their economic performance as a driver of wealth and employment for local economies [63] by integrating dimensions related to quality of life, the strengthening of collective identity, and a sense of belonging [64]. Furthermore, these dynamics help generate new educational opportunities and reinforce heritage conservation as an intergenerational resource, demonstrating how the tourism-based use of heritage sites can function as an educational and cultural tool when properly managed [65–67]. Benefits related to the improvement of the urban environment and the perception of safety are also observed, especially in destinations where heritage interventions create new public spaces and revitalise degraded areas.

However, the conversion of heritage resources into tourism products also generates profound transformations in the social structure, reflected in tensions such as cultural commodification, the loss of community autonomy, or the displacement of residents [68]. Recent decades have seen a growing trend toward community-based initiatives and the creation of collaborative management platforms, such as public councils, which allow citizens to propose improvements to their well-being and environment [69]. However, this growth is not uniform; while some projects promote empowerment and community-based

heritage management, other processes have led to a loss of local influence in decision-making [65].

The community views coexistence with visitors with ambivalence; although it values the economic benefits and prestige that tourism brings, it often faces a decline in its quality of life due to the uncontrolled growth in visitor numbers [70]. In high-traffic destinations, authorities have been forced to implement strict limits on visitor numbers to mitigate overcrowding [71]. The increase in tourism generates unwanted changes, such as gentrification and the loss of the original social function of heritage, leading in some cases to emotional detachment and a deep sense of nostalgia due to the breakdown of traditions [68]. On the other hand, although heritage activities have the potential to be drivers of social cohesion, their capacity for inclusion depends on the governance model applied [72].

5. Conclusions

The participatory discussions revealed that local stakeholders view the relationship between heritage and tourism as complex. For many participants, heritage sites are not merely tourist destinations but spaces that are woven into daily life, associated with personal memories, social practices, and professional experiences. Likewise, the workshops helped identify dimensions of heritage that are typically left out of conventional tourist itineraries—"what the tourist does not see"—including collective memories, social uses of the environment, and less visible heritage elements.

This study highlights that the integration of participatory methodologies into the management of properties inscribed on the World Heritage List can significantly contribute to improving the identification and understanding of the social values associated with cultural heritage in urban contexts under tourism pressure. Based on the experience gained within the framework of the WHATS-UP project, it is demonstrated that tools such as stakeholder mapping, participatory workshops, collaborative mapping, and the use of Geographic Information Systems enable the establishment of an effective dialogue between expert, institutional, and community knowledge, fostering more inclusive and sustainable models of heritage governance. The results reveal that incorporating the perceptions and experiences of local communities not only broadens the interpretation of heritage beyond its material attributes but also helps strengthen the social bond with heritage sites and identify emerging risks associated with the intensification of tourism. In this regard, the proposed methodological approach offers an operational foundation for advancing toward World Heritage management strategies that integrate the social dimension of heritage and promote more participatory decision-making processes.

Author Contributions: Conceptualization, G.C.D., L.R.N., A.D.M. and V.R.D.; methodology, G.C.D., A.D.M. and V.R.D.; formal analysis, L.R.N., G.C.D., A.D.M. and V.R.D.; investigation, L.R.N., G.C.D., A.D.M. and V.R.D.; writing—original draft preparation, L.R.N., G.C.D., A.D.M. and V.R.D.; writing—review and editing, L.R.N., G.C.D. and V.R.D.; visualisation, L.R.N., G.C.D., A.D.M. and V.R.D.; project administration and funding acquisition, L.R.N., G.C.D., A.D.M. and V.R.D. All authors have read and agreed to the published version of the manuscript.

Funding: This article is part of the R&D&I project World Heritage: An Approach To Social sustainability while UPgrading cultural values (WHATS-UP), PID2022-140917OA-I00, funded by MICIU/AEI/10.13039/501100011033 and by ERDF/EU. This article was developed under contract JDC2023-050617-I, funded by MCIU/AEI/10.13039/501100011033 and by the ESF+ of one of the authors.

Institutional Review Board Statement: Not applicable.

Informed Consent Statement: Not applicable.

Data Availability Statement: The original contributions presented in this study are included in the article. Further inquiries can be directed to the corresponding author.

Acknowledgments: The authors would like to warmly thank the reviewers for their thorough work, whose careful observations and insightful comments have greatly contributed to improving and clarifying this article.

Conflicts of Interest: The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest. The funders had no role in the design of the study, in the collection, analyses or interpretation of data; in the writing of the manuscript; or in the decision to publish the results. The authors declare no conflicts of interest.

References

1. UNESCO. *Convention Concerning the Protection of the World Cultural and Natural Heritage*; UNESCO: Paris, France, 1972.
2. Harrison, R. *Heritage: Critical Approaches*; Routledge: London, UK, 2013.
3. UNESCO. *Convention for the Safeguarding of the Intangible Cultural Heritage*; UNESCO: Paris, France, 2003.
4. Castellano, B.; Torres García, M. La valoración patrimonial en el IAPH: Recorrido y retos para la tutela del patrimonio urbano. In *Buenas Prácticas en Patrimonio Cultural*; Junta de Andalucía: Sevilla, Spain, 2024.
5. Council of Europe. *Framework Convention on the Value of Cultural Heritage for Society (Faro Convention)*; Council of Europe: Faro, Portugal, 2005.
6. Jokilehto, J. Significance and values of cultural heritage. In *Conservation of Cultural Heritage*; ICCROM: Rome, Italy, 2015.
7. Smith, L. *Uses of Heritage*; Routledge: London, UK, 2006.
8. Carrera Díaz, G. (Coord.); *La Salvaguarda del Patrimonio Inmaterial como Acuerdo Social: Propuesta Metodológica para la Elaboración de Planes Colaborativos de Salvaguarda del PCI*; Consejería de Cultura y Patrimonio Histórico, Junta de Andalucía/Instituto Andaluz del Patrimonio Histórico: Sevilla, Spain, 2022.
9. Ashworth, G.J.; Tunbridge, J.E. *The Tourist-Historic City: Retrospect and Prospect of Managing the Heritage City*; Elsevier: Oxford, UK, 2000.
10. Russo, A.P. The "vicious circle" of tourism development in heritage cities. *Ann. Tour. Res.* **2002**, *29*, 165–182. [CrossRef]
11. Quintero Morón, V. El patrimonio pertenece a todos. De la universalidad a la identidad. In *Legitimaciones Sociales de las Políticas Patrimoniales y Museísticas*; Arrieta, I., Ed.; Universidad del País Vasco: Bilbao, Spain, 2011.
12. Sánchez-Carretero, C. (Ed.) *El Imperativo de la Participación en la Gestión Patrimonial*; Consejo Superior de Investigaciones Científicas (CSIC): Madrid, Spain, 2019.
13. Del Espino Hidalgo, B.; Royo Naranjo, L.; González Arques, S.; Lozano Romero, S.; Monar Alvarado, R. *Turismo, Identidad y Ciudades Patrimonio Mundial. Córdoba y Sevilla a Debate In ICOMOS 2024 Scientific Symposium Proceedings*; Even3: Recife, Brazil, 2025; Available online: https://hdl.handle.net/11441/181468 (accessed on 20 February 2026).
14. Suárez, M. Interrelación entre la identidad de barrio y la identidad personal. Un estudio a través de la memoria. *Zainak* **2003**, *24*, 787–802.
15. Marín, G. Turismo: Espacios y culturas en transformación. *Desacatos* **2015**, *47*, 6–15.
16. ICOMOS. *International Cultural Tourism Charter: Managing Tourism at Places of Heritage Significance*; ICOMOS: Paris, France, 1999.
17. ICOMOS; World Tourism Organization. *Tourism at World Heritage Cultural Sites: The Site Manager's Handbook*; UNESCO: Paris, France, 1993.
18. World Tourism Organization. *Tourism Congestion Management at Natural and Cultural Sites: A Handbook*; UNWTO: Madrid, Spain, 2005.
19. Franzoni, S. Measuring the sustainability performance of the tourism sector. *Tour. Manag. Perspect.* **2015**, *16*, 22–27. [CrossRef]
20. Gascón, J. Turismo rural comunitario y pobreza: Un balance crítico. *Rev. Econ. Mund.* **2011**, *27*, 123–144.
21. Rasoolimanesh, S.M.; Ramakrishna, S.; Hall, C.M.; Esfandiar, K.; Seyfi, S. A systematic scoping review of sustainable tourism indicators in relation to the sustainable development goals. *J. Sustain. Tour.* **2020**, *31*, 1497–1517. [CrossRef]
22. Boluk, K.A.; Cavaliere, C.T.; Higgins-Desbiolles, F. A critical framework for interrogating the United Nations Sustainable Development Goals 2030 Agenda in tourism. *J. Sustain. Tour.* **2019**, *27*, 847–864. [CrossRef]
23. Li, J.; Krishnamurthy, S.; Roders, A.P.; Van Wesemael, P. Informing or consulting? Exploring community participation within urban heritage management in China. *Habitat Int.* **2020**, *105*, 102268. [CrossRef]
24. Grcheva, O.; Oktay Vehbi, B. From public participation to co-creation in the cultural heritage management decision-making process. *Sustainability* **2021**, *13*, 9321. [CrossRef]
25. Dormaels, M. Participatory Ahedomanagement of an urban World Heritage site: The Table de Concertation du Vieux-Québec. *J. Cult. Herit. Manag. Sustain. Dev.* **2016**, *6*, 14–33. [CrossRef]

26. Carrera Díaz, G. Atlas del patrimonio inmaterial de Andalucía: Puntos de partida, objetivos y criterios técnicos y metodológicos. *Rev. PH* **2009**, *71*, 19–41. [CrossRef]
27. Carrera Díaz, G. La elaboración de planes de salvaguardia con participación ciudadana para el patrimonio inmaterial agropecuario y pesquero. *Rev. PH* **2016**, *90*, 2–9. [CrossRef]
28. Carrera Díaz, G. Una antropología patrimonial de las ausencias: ¿salvaguardar el patrimonio inmaterial como acuerdo social a partir del "diálogo de saberes"? *Rev. Andal. Antropol.* **2021**, *20*, 37–62.
29. Fernández-Baca Casares, R.; Fernández Cacho, S.; Ortega Palomo, G.; Salmerón Escobar, P. *La Gestión del Paisaje Histórico Urbano en Ciudades Patrimonio Mundial: Metodología de Análisis, Seguimiento y Evaluación*; Instituto Andaluz del Patrimonio Histórico (IAPH), Junta de Andalucía: Sevilla, Spain, 2011; Available online: https://juntadeandalucia.es/organismos/iaph/servicios/publicaciones/detalle/78718.html (accessed on 1 February 2026).
30. García de Casasola Gómez, M.; Del Espino Hidalgo, B. El proyecto de investigación WHATS-UP propone innovación metodológica para la evaluación del impacto en bienes patrimonio mundial. *Rev. PH* **2024**, *112*, 17–19. [CrossRef]
31. Florido Del Corral, D. Todas las voces. La elaboración de mapas de actores para la salvaguarda del patrimonio cultural inmaterial. In *La Salvaguarda del Patrimonio Inmaterial Como Acuerdo Social: Propuesta Metodológica Para la Elaboración de Planes Colaborativos de Salvaguarda del PCI*; Consejería de Cultura y Patrimonio Histórico, Junta de Andalucía/Instituto Andaluz del Patrimonio Histórico: Sevilla, Spain, 2022.
32. Quintero Sánchez, V.; Sánchez-Carretero, C. La salvaguarda del PCI: Trenzando acompañamiento etnográfico y procesos participativos. In *La Salvaguarda del Patrimonio Inmaterial Como Acuerdo Social: Propuesta Metodológica Para la Elaboración de Planes Colaborativos de Salvaguarda del PCI*; Consejería de Cultura y Patrimonio Histórico, Junta de Andalucía/Instituto Andaluz del Patrimonio Histórico: Sevilla, Spain, 2022.
33. Palacio Buendía, A.V.; Pérez Albert, M.Y.; Serrano Giné, D. PPGIS and Public Use in Protected Areas: A Case Study in the Ebro Delta Natural Park, Spain. *ISPRS Int. J. Geo-Inf.* **2019**, *8*, 244. [CrossRef]
34. Observatorio Ciudadano de la Sequía. Available online: https://observasequia.com (accessed on 3 March 2026).
35. EJAtlas: Global Atlas of Environmental Justice. Available online: https://ejatlas.org/?translate=es (accessed on 3 March 2026).
36. Proyecto Conoce Tus Fuentes. Available online: https://www.conocetusfuentes.com/home.php (accessed on 3 March 2026).
37. Sevilla. Available online: https://play.google.com/store/apps/details?id=com.radmas.iyc.sevillatuciudad&pcampaignid=web_share (accessed on 3 March 2026).
38. Dirección General de Cultura y Patrimonio. *Guía Para el Desarrollo de Procesos de Valorización del Patrimonio Cultural Inmaterial*; Ministerio de Cultura: Madrid, Spain, 2023.
39. Ojeda Zújar, P.; Díaz Cuevas, P.; Álvarez Francoso, J.I.; Pérez Alcántara, J.P.; y Prieto Campos, A. Geoportales y geovisores web: Un nuevo entorno colaborativo para la producción, acceso y difusión de la información geográfica. In *Análisis Espacial y Representación Geográfica: Innovación y Aplicación*; De la Riva, J.R., Ibarra, P., Montorio, R., Rodrigues, M., Eds.; Universidad de Zaragoza: Zaragoza, Spain; AGE: Zaragoza, Spain, 2015; pp. 777–786. Available online: https://dialnet.unirioja.es/servlet/articulo?codigo=7386208 (accessed on 1 February 2026).
40. OECD. Directrices de la OCDE sobre Procesos de Participación Ciudadana. In *Estudios de la OCDE Sobre Gobernanza Pública*; OECD: Paris, Francia, 2023. [CrossRef]
41. Paneque Salgado, P.; Vargas Molina, J.; Lafuente Fernández, R.; Rodríguez Díaz, V. Geovisor colaborativo para la evaluación de la vulnerabilidad al riesgo de sequía. In *20 Años de Continuidad de una Nueva Cultura del Agua*; VV.AA.; Fundación Nueva Cultura del Agua: Zaragoza, Spain; Universidad de Coimbra: Coimbra, Portugal, 2018.
42. UNESCO World Heritage Interactive Map. Available online: https://whc.unesco.org/en/interactive-map (accessed on 20 February 2026).
43. Somos Patrimonio. Available online: http://www.somospatrimonio.es/patrimonio (accessed on 20 February 2026).
44. Sevilla, Patrimonio Mundial. Available online: https://sig.urbanismosevilla.org/InicioIDE.aspx (accessed on 20 February 2026).
45. Naturaleza, Cultura y Ocio. Available online: https://nco.ign.es/visorncoconmarco (accessed on 20 February 2026).
46. Geoportal de la Comunidad de Madrid. Available online: https://geoportal.madrid.es/IDEAM_WBGEOPORTAL/visor_din.iam?clave=VISOR_IDE&ArcGIS=https://sigma.madrid.es/hosted/rest/services/DESARROLLO_URBANO_ACTUALIZADO/BIC/MapServer (accessed on 9 March 2026).
47. Visor Geográfico de Bienes Culturales de Castilla y León. Available online: https://idecyl.jcyl.es/pacu (accessed on 9 March 2026).
48. Guía Digital del Patrimonio Cultural de Andalucía. Available online: https://guiadigital.iaph.es (accessed on 9 March 2026).
49. Bienes Protegidos de Andalucía. Available online: https://juntadeandalucia.es/organismos/culturaydeporte/areas/cultura/bienes-culturales/catalogo-pha/paginas/localizacion.html (accessed on 9 March 2026).
50. UNESCO Sites Navigator. Available online: https://whc.unesco.org/es/actividades/114/ (accessed on 1 February 2026).
51. Rutas Culturales de España. Cruce de Caminos. Available online: https://spainculturalroutes.com (accessed on 9 March 2026).
52. SIG Cáceres. Rutas Patrimonio de la Humanidad. Available online: https://sig.caceres.es/callejero/visores-de-rutas/visor-rutas-patrimino-la-humanidad/ (accessed on 9 March 2026).

53. Mapa 3D de Alhambra. Available online: https://www.alhambra.org/mapa-virtual-alhambra.html (accessed on 9 March 2026).
54. Viajes del Patrimonio Mundial UNESCO. Available online: www.visiteuworldheritage.com (accessed on 1 May 2026).
55. Jardín Real Alcazar. Available online: https://alcazar.nomadgarden.org/ (accessed on 9 March 2026).
56. Del Espino Hidalgo, B.; Rodríguez Díaz, V. Collaborative Mapping as a Tool for Citizen Participation: A Case of Cultural Heritage Management in Rural Areas. *Architecture* **2023**, *3*, 658–670. [CrossRef]
57. Carrera Díaz, G.; Fernández Cacho, S.; Díaz Iglesias, J.M.; Rodrigo Cámara, J.M. PACTO: Paisajes culturales, conocimientos tradicionales y cambio climático. *Rev. PH* **2024**, *32*, 248–261. [CrossRef]
58. Fernández Cacho, S.; Carrera Díaz, G.; Venegas Moreno, C. PACTO trasciende el diagnóstico para proponer medidas en las políticas públicas que combatan el cambio climático. *Rev. PH* **2025**, *116*, 2–5. [CrossRef]
59. PACTO Paisajes Culturales, Conocimientos Tradicionales y Cambio Climático. Espacio Web de Participación y Difusión. Available online: https://www.iaph.es/paisajes-culturales-conocimientos-tradicionales-cambio-climatico/ (accessed on 11 March 2026).
60. Royo, L. Conflictos y derivaciones de un proceso de "turistización" en el centro histórico de Málaga. *Rev. PH* **2019**, *98*, 282–285. [CrossRef]
61. Royo, L.; Laguna, A.; Gómez, I. Turismo y centros históricos. *Rev. Atlántida* **2021**, *12*, 181–196. [CrossRef]
62. Sokka, S.; Badia, F.; Kangas, A.; Donato, F. Problematic issues in constructing the common space of "knowledge societies": Resources of international cooperation in the field of culture. *Eur. J. Cult. Manag. Policy* **2021**, *11*, 4–19. [CrossRef]
63. Abeal Vázquez, J.P. Modelización del Impacto del Sector Turístico a Través de la Metodología SROI. Doctoral Dissertation, Universidad Loyola Andalucía, Sevilla, Spain, 2020.
64. Jones, S.; Leech, S. *Valuing the Historic Environment: A Critical Review of Existing Approaches to Social Value*; AHRC Cultural Value Report; University of Manchester: Manchester, UK, 2015.
65. Barreiro, D.; Criado-Boado, F. Analizando el valor social de Altamira. *Rev. PH* **2015**, *87*, 108–127. [CrossRef]
66. López-Mera, A.; de Castro-Martín, P.; Fontal-Merillas, O. La educación y la participación ciudadana como herramientas estratégicas en la conservación del patrimonio cultural en España: Revisión del estado actual de la normativa estatal y autonómica. *Arte Individuo Soc.* **2025**, *37*, 779–791. [CrossRef]
67. Parga-Dans, E.; González, P.A.; Enríquez, R.O. The social value of heritage: Balancing the promotion-preservation relationship in the Altamira World Heritage Site, Spain. *J. Destin. Mark. Manag.* **2020**, *18*, 100499. [CrossRef]
68. Gao, Q. Archaeological tourism, world heritage and social value: A comparative study in China. *Herit. Soc.* **2023**, *16*, 157–181. [CrossRef]
69. Galiano, M. La evolución del valor social del patrimonio, el ejemplo de Carteia. *Almoraima Rev. Estud. Campogibraltareños* **2006**, *33*, 323–335.
70. Liang, X.; Coscia, C.; Dellapiana, E.; Martin, J.; Zhang, Y. Complex social value-based approach for decision-making and valorization process in Chinese world cultural heritage site: The case of Kulangsu (China). *Land* **2022**, *11*, 614. [CrossRef]
71. Checchinato, F.; Cunico, P.; Finotto, V. Pursuing authenticity: Tourists' and residents' perceptions of the impact of overtourism in Venice. In *Proceedings XXII SIM Conference 2025–The Marketing–Innovation Nexus: Past Insights for Future Challenge*; Società Italiana Marketing: Verona, Italy, 2025.
72. da Costa, R.A.; Almeida, L.F.; Chim-Miki, A.F.; Brandao, F. Identifying social value in tourism: The role of sociocultural indicators. *J. Hosp. Tour. Manag.* **2025**, *62*, 148–162. [CrossRef]

Disclaimer/Publisher's Note: The statements, opinions and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of MDPI and/or the editor(s). MDPI and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.