

Original article

Memory Tourism and inventory of attractions in the destination Santiago de Cuba



Turismo de Memoria e inventario de atractivos en el destino Santiago de Cuba

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Received: 28/10/2022

Accepted: 28/11/2023

ABSTRACT

During the last few years, the phenomenon known as "memory boom" has manifested itself, even more so as a tourist modality. In Cuba, this modality has experienced a gradual development in recent years, although it has never been intentional or aimed at specific market niches. Given the objective of diversifying the tourist offer in the destination of Santiago de Cuba through the development of new proposals, this research analyzes the phenomenon of Memory Tourism, its development in Cuba and its possible exploitation in Santiago de Cuba through an inventory of attractions. The study adopts an exploratory qualitative approach and uses a documentary research strategy through the content analysis method in two stages: first, to identify the main characteristics of this modality and, second, to evaluate its development in Cuba through the exploitation of memory

sites, analyzed from consultations on the Tripadvisor website. Finally, an inventory is made of the main tourist attractions related to this modality in Santiago de Cuba. The results of the research revealed the interest of visitors in these sites. In addition, this study contributes to contextualize Memory Tourism and its manifestation in Cuba and constitutes an opportunity to propose products that revitalize the Santiago de Cuba destination, generate funds for the conservation of the related heritage and contribute to the development of local communities.

Keywords: heritage conservation; inventory of attractions; memory tourism.

RESUMEN

Durante los últimos años se ha manifestado el fenómeno conocido como "auge de la memoria", más aún como modalidad turística. En Cuba, esta modalidad ha experimentado un desarrollo gradual en los últimos años, aunque nunca ha sido intencionada ni dirigida a nichos de mercado específicos. Dado el objetivo de diversificar la oferta turística en el destino de Santiago de Cuba mediante el desarrollo de nuevas propuestas, esta investigación analiza el fenómeno del Turismo de Memoria, su desarrollo en Cuba y su posible explotación en Santiago de Cuba a través de un inventario de atractivos. El estudio adopta un enfoque cualitativo exploratorio y utiliza una estrategia de investigación documental a través del método de análisis de contenido en dos etapas: primero, para identificar las principales características de esta modalidad y, segundo, para evaluar su desarrollo en Cuba a través de la explotación de sitios de memoria, analizados a partir de consultas en el sitio web Tripadvisor. Finalmente, se realiza un inventario de los principales atractivos turísticos relacionados con esta modalidad en Santiago de Cuba. Los resultados de la investigación revelaron el interés de los visitantes por estos sitios. Además, este estudio contribuye a contextualizar el Turismo de Memoria y su manifestación en Cuba y constituye una oportunidad para proponer productos que revitalicen el destino Santiago de Cuba, generen fondos para la conservación del patrimonio relacionado y contribuyan al desarrollo de las comunidades locales.

Palabras clave: conservación del patrimonio; inventario de atractivos; turismo de memoria.

RESUMO

Nos últimos anos, o fenômeno conhecido como "boom da memória" tem se manifestado, mais ainda, como uma modalidade turística. Em Cuba, essa modalidade tem experimentado um desenvolvimento gradual nos últimos anos, embora nunca tenha sido intencional ou direcionada a nichos de mercado específicos. Com o objetivo de diversificar a oferta turística no destino Santiago de Cuba por meio do desenvolvimento de novas propostas, esta pesquisa analisa o fenômeno do Turismo de Memória, seu desenvolvimento em Cuba e sua possível exploração em Santiago de Cuba por meio de um inventário de atrativos. O estudo adota uma abordagem qualitativa exploratória e utiliza uma estratégia de pesquisa documental por meio do método de análise de conteúdo em duas etapas: primeiro, para identificar as principais características dessa modalidade e, segundo, para avaliar seu desenvolvimento em Cuba por meio da exploração de locais de memória, analisados a partir de consultas ao site Tripadvisor. Por fim, é feito um inventário das principais atrações turísticas relacionadas a essa modalidade em Santiago de Cuba. Os resultados da pesquisa revelaram o interesse dos visitantes por esses locais. Além disso, este estudo contribui para contextualizar o turismo de memória e sua manifestação em Cuba e constitui uma oportunidade para propor produtos que revitalizem o destino Santiago de Cuba, gerem fundos para a conservação do patrimônio relacionado e contribuam para o desenvolvimento das comunidades locais.

Palavras-chave: conservação do patrimônio; inventário de atrações; turismo de memória.

INTRODUCTION

The development achieved by tourism in terms of the potential of tourism resources in many countries has made it an important area of the economy, both as a source of foreign exchange earnings and for its potential to boost other activities of the national economy (Tokhirovich, 2021).

Throughout the last third of the 20th century, the phenomenon known as the "memory boom" progressively manifested itself, where those elements of the recent past, more or less traumatic, are becoming a matter of topicality (Magnani, 2011); since the search for places of the past (representatives of an official and authoritative version of history) satisfies for educational purposes the need to learn without repeating the same mistakes in the future, as well as the need to re-establish contact with a place that can recreate a sense of territorial or national belonging and the

connection with one's own past, which by awakening memories produce a sense of comfort and familiarity (Iliev, 2021; Kerr et al., 2022; Zou et al., 2021).

This growing trend to travel to sites related to painful or traumatic memories created the opportunity to carry out a long-term sustainable development that has turned it, in more than one case, into first level tourist attractions (Min et al., 2021). This consolidates the modality known as Memory Tourism, of French origin, and which is increasingly spreading to nations around the world (Allier Montaño, 2018).

In Cuba, this modality has experienced a gradual development in recent years, but it has never been intentional or aimed at specific market niches. Given the need to diversify the tourist offer in the destination through the development of new proposals, this research analyzes the phenomenon of Memory Tourism and its development in Cuba, as well as its possible exploitation in the destination of Santiago de Cuba through an inventory of attractions.

The present study adopts an exploratory qualitative approach since it is intended to describe and understand the phenomenon of Memory Tourism through an inductive logic from the general to the particular, for which the documentary research technique was used through the content analysis method. The content analysis was used in two stages: first, to be able to identify the main characteristics of the Memory Tourism modality and second, to be able to establish its development in Cuba through the enjoyment of memory sites analyzed through the Tripadvisor website. Finally, an inventory is made of the main tourist attractions for this modality in Santiago de Cuba, through the adaptation of several methodologies.

MATERIALS AND METHODS

The development of this research adopts an exploratory qualitative approach, largely due to the fact that previous research on the subject of memory and tourism in Cuba is insufficient, for which the documentary research strategy was used through the content analysis method. Theoretical methods such as: Historical-Logical, Content Analysis and Critical-Documentary Study were used.

The content analysis as a qualitative method was used in a first moment where, through the documentary study, the main characteristics of Memory Tourism in the world, its importance and the risks it faces were stated. In a second moment, it was used to establish its development in Cuba as a tourist modality. In a third moment, by means of the Critical-Documentary Study, an inventory of

tourist attractions for the modality of Memory Tourism in the destination Santiago de Cuba was established with the objective of identifying the places of tourist interest and inventorying them in order to select those considered a priority. First of all, official documents and studies of the city of Santiago de Cuba were analyzed, in addition to field work to verify the state of the same, which allowed establishing those sites that constituted memory to then identify the tourist attractions. These attractions were classified into focal and complementary ones and the focal ones were identified by means of tourist attraction cards to facilitate the subsequent elaboration and development of tourism programs.

RESULTS AND DISCUSSION

Literature review

Emergence and development of Memory Tourism

Memory Tourism is directly linked to the category of heritage tourism or as a subset of it (Light, 2017; Mionel, 2020). In the 1980s, French historian Pierre Nora coined the term "place of memory" in his work "Les Lieux de mémoire". The analysis of these places of memory implies an exploration of the past in the present (Allier Montaño, 2018; Schmieder, 2021). This is why, Memory Tourism intends, as a process, to motivate the public to explore aspects of heritage in search of civic and cultural development, using references from the past (Allier Montaño, 2018).

For Prats (1997), cited by Palou Rubio (2019), this type of tourism constitutes a cultural experience that transcends the economic and territorial development objectives associated with tourism and that highlights the premise that no heritage activation is neutral. This modality currently occupies an important place within tourism worldwide, integrating two aspects: economic and educational (Min et al., 2021). This is because its implementation can represent an opportunity for the diversification of the tourist offer of a destination and, at the same time, a possibility to reflect, know and criticize the past, emerging as a pole of tourist action and a place of reconstruction and co-creation of memory (Palou Rubio, 2019).

In addition, its practice contributes to the improvement of strategies to highlight the value of heritage in memory spaces, while at the same time it dynamizes the territorial economy. (Min et al., 2021). However, it is important to emphasize that this practice must be based on the transmission of educational values (Iliev, 2021; Min et al., 2021) to ensure that future generations know and

understand the conflicts experienced in previous centuries, with the purpose of avoiding their repetition.

Throughout history, various forms of this trend have emerged, all of them linked to the notion of returning: going back to battlefields, exploring war cemeteries and beaches of famous landings, touring disused mines and railroads turned into tourist attractions, as well as factories preserved as testimonies of labor effort, and returning to places of origin, following migration routes (Gentileschi, 2013). Due to this, various forms of tourism are associated with this modality such as Dark Tourism, Thanatourism, Roots Tourism (Roots, Diaspora or Ancestral Tourism) among others (Allier Montaño, 2018; Zou et al., 2021).

Today, tourism destinations dedicated to Memory Tourism not only focus on allowing tourists to independently visit sites and places of memory, but also include projects for the design of tourism routes; one of the most mentioned, despite not having arisen for that purpose, is the Slave Route. The Slave Route: Resistance, Freedom, Heritage, was launched in 1994 in Ouidah (Benin) by the United Nations Educational, Scientific and Cultural Organization (UNESCO) and involves destinations such as the Dominican Republic, Aruba, Haiti and Cuba (Guanche, 2010). However, in the case of Cuba, Slave Route has not been successfully realized as a tourism product, although efforts have been made in this direction since 2018.

When analyzing the most relevant cases of Memory Tourism development as a country, the most recognized case for its originality and success is the French model, which established the Chemins de Mémoire network in the middle of the 21st century; this initiative integrated various memory spaces with the purpose of promoting historical awareness and repositioning a local region (Palou Rubio, 2019). For its part, in Catalonia, Memory Tourism is related to a historical narrative that can be described as democratic Memory Tourism, highlighting the heritage of the Civil War as its maximum exponent (González Vázquez et al., 2021).

Other sites that have witnessed massive devastation and human loss due to historical events are now highly relevant tourist destinations such as the Hiroshima Memorial, Ground Zero in New York, Pearl Harbor in Hawaii, the Auschwitz-Birkenau Nazi concentration camp in Poland, and Chernobyl, the well-known site of the nuclear disaster (Min et al., 2021; Palou Rubio, 2019). These places reflect the growing attraction of Memory Tourism in its different manifestations today, as people seek to understand and commemorate historical events of great impact.

In analyzing the development of Memory Tourism, it is reaffirmed that it is an exceptional manifestation of how humanity seeks to understand, remember and learn from its past. By exploring spaces of memory, whether by visiting ancient battlefields or monuments that recall historical disasters, tourists not only satisfy their historical curiosity, but also participate in an act of reflection and commemoration. This has allowed this modality to occupy a significant position in the global tourism industry and to contribute both to the economic growth of destinations and to the education of the public. To the extent that more destinations join this trend, this form of tourism can be an essential tool for mutual understanding and ensures the transmission of educational values to prevent past conflicts, hence the importance of developing it.

Main sub-modalities of Memory Tourism

As mentioned above, Memory Tourism encompasses a set of sub-modalities or sub-categories. Depending on their relevance and degree of development, it will be analyzed those known as: Dark Tourism, Thanatourism and Roots Tourism (Diaspora or Ancestral Tourism).

Foley and Lennon introduced the term "Dark Tourism" into the academic lexicon in 1996, which they expanded in 2000 in the book *Dark Tourism: The Attraction of Death and Disaster*" (Iliev, 2021; Mionel, 2020). This concept has become a contemporary tourism research paradigm, experiencing exponential growth in recent years (Light, 2017).

Its definition focuses on visiting sites associated with death, suffering, atrocities, tragedies, or crimes, with the goal of confronting emotions and sensations that can range from the macabre to the commemorative and is used as an umbrella term for many forms of tourism (Iliev, 2021; Light, 2017; Mionel, 2020). Often, these dark places serve as points of commemoration, memory, education, and entertainment, playing a crucial role in promoting cultural identity, teaching historical lessons, and promoting human rights (Kerr et al., 2022). Motivations for engaging in this type of tourism can vary widely depending on culture and individual perceptions of death (Min et al., 2021). However, it has become evident that dark tourism provides a unique platform for exploring and understanding the past, fostering empathy and learning (Iliev, 2021).

Parallel to the categorization of dark tourism, Thanatourism was developed, a term introduced to academia by Seaton in 1996 (Mionel, 2020). Both Dark Tourism and Thanatourism are used in a complementary way by the academic world due to the lack of clarity between their differences (Light, 2017; Mionel, 2020). However, Light (2017, p. 277) considers Thanatourism a more niche and

specific form of tourism, and defines it as "long-standing travel practices motivated by a specific desire for an encounter with death."

Roots Tourism is also known as Diaspora, Ancestral or Nostalgia Tourism, but regardless of its terminology it is based on returning to the ancestral land in search of origins for the purpose of building identity, cultivating ties, seeking spiritual renewal and discovering cultures (Zou et al., 2021). Diaspora tourism tends to be supportive of local development and heritage conservation (Zou et al., 2021), which is relevant to sustainable tourism development.

Risks and ethical conflicts faced by Memory Tourism

Many of the attractions of Memorial Tourism are related to death; its introduction into the realm of consumption raises controversy, debate and moral questions, especially in how places related to death and suffering are presented to their visitors (Sharma, 2020). However, it is important to highlight that Dark Tourism focuses on where and when past incidents occurred, but it is also related to knowing how these incidents are relevant in the present and how they can raise awareness and educate (Iliev, 2021; Light, 2017).

On the other hand, the exploitation and use of places of memory as tourism products makes them extremely fragile, falling victim to transgressive tourism behaviors such as the vandalization of sacred monuments (Sharma, 2020). Memory itself is fragile; on the one hand, it could dissipate if it is not supported by initiatives that include tourism and on the other hand, it could be compromised or mystified if it is incorrectly commemorated (Magnani, 2011).

Development of the modality in Cuba

In Cuba, the Memory Tourism modality has not intentionally evolved or focused on specific market segments. However, in order to evaluate the attractiveness of places related to Memory Tourism among visitors, a data analysis was carried out using the world's largest travel website, Tripadvisor, in August 2021. This review encompassed places of interest of historical, cultural and heritage character, linked to Memory Tourism and its subcategories, according to travelers' preferences. It was proceeded to select those that were among the 20 most popular places in four of the most important city destinations in the country: Havana, Trinidad, Camagüey and Santiago de Cuba. The results revealed the presence of 6 prominent cemeteries promoted as attractions, 25 churches and

sites of religious relevance, as well as 10 places related to battles, imprisonment and slavery. As for the city destinations analyzed, the following were found in the top 20 attractions:

Destination Havana: San Carlos de la Cabaña Fortress (position 7), Colon Cemetery (position 18) and Havana Cathedral (position 19).

Destination Trinidad: Ingenios Valley (position 3), Los Iznaga Tower (position 5), Ingenio San Isidro de los Destiladeros Sugarmill Ruines (position 8) and La Santísima Trinidad Church (position 19).

Destination Camagüey: Nuestra Señora de la Soledad Church (position 11), Nuestra Señora de las Mercedes Church (position 12), Santa Ana Church (position 13), Candelaria Cathedral (position 17) and San Juan de Dios Church (position 18).

Destination Santiago de Cuba: Santa Ifigenia Cemetery (position 1), San Pedro de la Roca Castle (position 3), Cathedral of Our Lady of The Assumption (position 6), Moncada Barracks (position 7), Loma de San Juan (position 14) and Cimarrón Monument (position 20).

These data illustrate the remarkable interest aroused by these sites among visitors, some of which are included in the prestigious UNESCOs list as components of the Slave Route (Guanche, 2010). However, when exploring the catalogs of receptive travel agencies, it becomes evident that, although these attractions are part of circuits and excursions, these experiences are not specifically designed with the Memory Tourism modality in mind, nor are they oriented towards the market that such a modality would attract. As a result, the discourse and *marketing* approach around these places do not seek to promote either Memorial Tourism or Religious Cultural Tourism. This phenomenon highlights the fact that this aspect of tourism is not being effectively exploited. It is particularly noteworthy that in the eastern region of the country, which is home to 11 of the 18 attractions mentioned above, there is no tourism product specifically designed to take advantage of these places under the concept of Memory Tourism.

Inventory of sites of interest for Memory Tourism in the destination Santiago de Cuba

The city of Santiago de Cuba, with its distinguished history and traditions, holds honorary titles such as Hero City of the Republic of Cuba and the Order of Antonio Maceo. (Leyva & Vivar, 2021) due to its outstanding contribution to the struggles for independence. This city, which is the second most important in the country, is characterized by its unique idiosyncrasy, influenced by diverse cultures

that have enriched the region over time, including Spanish, French and African (Soria Leyva & Mariño Vivar, 2021). In this context, Santiago de Cuba stands as a fundamental destination for the development of Memory Tourism in Cuba, since it is a place where diverse cultures left their mark and, therefore, harbors part of the roots and idiosyncrasies of those cultures.

The identification of tourist attractions related to Memory Tourism in Santiago de Cuba was carried out through a multi-criteria approach. Initially, the six attractions that ranked at the top of the categories of interest from the Tripadvisor search were taken into account. Then, fieldwork and a content analysis of the existing literature on the city and its history and of the proposed inventory for the "UNESCO Slave Route" were carried out. In addition, it was applied the criteria adapted from Min et al. (2021) on the types of Dark Tourism providers and the characteristics inherent to each subcategory related to Memory Tourism. This involved the exploration of places linked to war or conflict events, prisons, spaces related to genocides, sites linked to slavery, cemeteries, religious or pilgrimage sites, and the intangible imprint of past cultures.

The attractions identified were divided into two main categories: focal and complementary. Focal attractions represent the unique elements of the natural and cultural heritage that distinctively characterize the site and constitute the main reason why tourists wish to visit it (Ramón Puebla et al., 2020). In contrast, complementary attractions are those elements of the natural and cultural heritage that are reasons for additional interest and constitute added value for the tourist (Ramón Puebla et al., 2020). The classification of these attractions was based on six criteria that include their uniqueness, state of conservation, temporality (seasonality of the tourist use of the resource), accessibility, fragility and the possibilities of intervention in their development (several factors are considered such as the ownership of the resource, the cost of a given project, funding possibilities, etc.) (Goris Dunet et al., 2019).

Overall, this process made it possible to identify a total of 29 tourist attractions distributed in seven major cultural landscapes and oral heritages covering historical and cultural events of great importance and interest for different market segments of importance for the development of tourism in Cuba, as listed below:

- 1. Associative landscape of the San Pedro de la Roca del Morro Castle and its defensive system** (declared a World Heritage Site in 1997). It is a landscape that is part of the system of fortifications of Santiago de Cuba during the colonial domination, it had as mission the

protection of the narrow entrance of the bay of Santiago de Cuba, given its essential role in the protection of the city. The fundamental piece is constituted by the site Castillo San Pedro de la Roca, also integrated by the fortress La Estrella, the forts of the outpost 1 and 2, the Santa Catalina System, the Casamata of communications and the high and low batteries of the Socapa, all interconnected by its architecture, homogeneity and functional essence that makes it a cultural historical park (National Council of Cultural Heritage of Cuba, 2015). Its possible attractions are:

- San Pedro de la Roca Castle
- La Estrella Fortress
- Socapa Batteries
- Fortes de la Avanzada

2. Archeological landscape of the first coffee plantations in southeastern Cuba

(declared a World Heritage Site in 2000). Santiago de Cuba is fortunate to possess a unique archeological jewel, since hundreds of coffee plantations were built in its territory, which were the main settlements of the French emigrants and their slaves who arrived in Cuba from Haiti in 1791. Currently, these plantations make up an archaeological landscape of 171 ruins; of these, 32 in Guantánamo and 139 in Santiago de Cuba, declared National Monument in 1991 and proclaimed by UNESCO in 2000 "Cultural Heritage of Humanity in the category of Cultural Landscape" (National Council of Cultural Heritage of Cuba, 2015).

- Fraternidad Coffee Plantation
- La Isabelica Coffee Plantation (Museum)
- Ruins of the Great Sophia
- Ruins of Santa Paulina
- Ruins of St. John of Scotland

3. Oral and intangible heritages

- French Tomb of Charity of the Orient (Masterpiece of Intangible Heritage since 2005)
- Santiago Carnival and its eight traditional cultural focal points
- Carnival Museum
- Festival of the Caribbean or Fiesta del Fuego: ideal space for the enjoyment and consolidation of the living traditions of this city
- Tivoli Neighborhood

4. Associative cultural landscape El Cobre: Mining, Religion and Cimarronaje. 20 km from the city of Santiago de Cuba, the settlement of El Cobre is located, a National Monument

in a peculiar geographical environment, on an undulating valley, surrounded by mountains of the homonymous mountain range. Its landscape and environment have a high patrimonial value associated with three fundamental components: slavery and cimarronaje¹ mining and religion. Its history, full of myths and legends, provides pages of independence, Cuban identity and spirituality (Guanche, 2010). Its possible attractions are:

- Sanctuary of the Virgin of Caridad del Cobre
- Cimarrón² Monument
- Santiago del Prado and Real Minas Landscape
- El Cobre Coffee Plantation and Village

5. Historic Urban Landscape. The historical urban center of Santiago de Cuba, declared National Monument in 1978, with 3.2 km² of extension, represents a living space that forms an indissoluble part of the existence of the Santiago settler, it is the place where diverse cultures of Spaniards, Africans and French converge. Its mixture has formed an extraordinary reservoir of the best cultural and popular traditions of the country and the Caribbean region, such as trova, son, carnival, pregón, theater, literature and visual arts (Red de oficinas del historiador y del conservador de las ciudades patrimoniales de Cuba, 2012). Within its urban area there are 18 particular sites, also considered as National Monuments. Its possible attractions are:

- 26 de Julio Monumental Complex comprising the Moncada Barracks, the Abel Santamaría Historical Complex and the Palace of Justice.
- Funerary cultural landscape Santa Ifigenia heritage cemetery
- Former San Basilio Magno Seminary La Salle College
- Museum of Historical Environment Antigua Casa de Diego Velázquez

6. Scenic landscapes of the Spanish-Cuban-American War. Set of commemorative monuments to mark the sites of the four main encounters of the Santiago de Cuba campaign in the Spanish-Cuban-American War.

- Submerged Cultural Landscape
- Loma de San Juan Memorial Historical Park (National Monument)
- Daiquiri
- Caney

¹ The constitution, during the slave period, of communities of free slaves.

² Slave fleeing plantation in American colonial period.

7. The neighborhood of Vista Alegre. Emerged at the dawn of the twentieth century in the city of Santiago de Cuba, it is a container of a great variety of architectural typologies that treasures unique exponents of a wide stylistic and housing repertoire, so it is a heritage of special significance within the cultural heritage of Santiago de Cuba. It is an urban site of great significance where high landscape and environmental values can be appreciated, together with the history that it has sheltered during one hundred years of existence.

- Pioneers Palace
- Headquarters Cuban Institute of Friendship with the Peoples (Icap in Spanish)
- René Valdés Gallery

After identifying the sites with potential for the development of Memory Tourism as a tourism modality, it was proceeded to classify them into three categories: Focal, Complementary and those requiring improvements for their exploitation, considering the current conditions observed in the field visits. As detailed previously, six criteria were used (Goris Dunet et al., 2019) to determine the appropriate category, either Focal, Complementary or pending improvements. The analysis revealed that, of the 29 attractions previously identified, 13 were categorized as Focal, 10 as Complementary and 6 required improvements for their exploitation (Table 1). Finally, a general characterization of the attractions categorized as Focal was carried out in order to facilitate the development of detailed technical sheets in the future.

Table 1. Classification of attractions into focal and complementary attractions

Group	Focal	Complementary	Pending
1	San Pedro de la Roca Castle	Fortes of the Avanzada	La Estrella Fortress Socapa Batteries
2	Fraternity Coffee Plantation La Isabelica Coffee Plantation (Museum)	Ruins of Santa Paulina	Ruins of the Great Sophia Ruins of St. John of Scotland
3	French Tomb of Charity of the East Santiago Carnival Caribbean Festival	Carnival Museum	Tivoli Neighborhood

4	Sanctuary of the Virgin Cimarrón Monument Landscape of Santiago del Prado	Village and Plantations	
5	Heritage cemetery Former St. Basil's Seminary	26 de Julio Monumental Complex Museum of Historical Environment	
6	Submerged Cultural Landscape Loma de San Juan	Daiquiri	Caney
7		Icap Headquarters Pioneers Palace René Valdés Gallery	

Source: Own elaboration

Castillo San Pedro de la Roca: impressive military construction developed on four levels and erected at the entrance of the access channel to the bay. It is the most complete and best-preserved example of Spanish military architecture, based on Italian and Renaissance design principles.

Fraternidad and La Isabelica Coffee Plantations: The La Isabelica Coffee Plantation was restored in 1960 as a museum, as a living expression of a coffee plantation. Of the original complex, the house, the warehouse, the kitchen, the drying rooms, the tahona or pillar mill, the lime oven and the remains of the garage are preserved. The upper floor recreates the original dwelling, where various work tools used centuries ago by the slaves can be found. The Fraternidad Coffee Plantation, which is under restoration, shows a coffee system different from the one used in La Isabelica and has a manor house and a batardó (a dam used by the French to store water in the agro-industrial process). It is also possible to enjoy the landscape and the different views of the farm, as well as the Santa María del Loreto plateau.

La Caridad de Oriente French Tomb: Oral and Immaterial Patrimony that constitutes a potential attractiveness with medium exploitation. It is a recreational musical-dance cultural space, which has had different forms of manifestation, since its origin in the XVIII century. In this, the African slaves fused their rhythms with the French dances of the Caribbean, vocabulary, and even the master's

hierarchical organization and mode of dress. It arrived in Cuba from Haiti and appears in the coffee plantations of the eastern part of the island. One of the main values recognized is the preservation of authentic popular traditions for seven generations. It preserves genuine musical instruments, dances, music and songs of the ancestors, as well as culinary customs, statutes and original spiritual precepts.

Santiago Carnival: Popular Festival with medium exploitation. In colonial times it had its origin with the religious processions in honor of the patron saint Santiago Apostle, which toured the main arteries of the old Villa. It is famous for its overflowing and contagious joy that animates neighborhoods, streets and parks. For seven days to the rhythm of the good conga, joy and enjoyment share the Santiago settlers and foreigners in this city decorated to receive the rides, parades, floats and the well resounding Chinese trumpet. These traditional carnivals are closely linked to the events of July 26, 1953.

Festival of the Caribbean: International artistic, academic and community spaces event, with medium exploitation that takes place from July 3 to 9 in the city. This festival is one of the most important cultural events of all those organized by the Ministry of Culture of Cuba, together with the Casa del Caribe. In the same one can enjoy theoretical and cultural activities such as: exhibition of artistic movements, popular crafts and plastic arts, the parade of the snake; the traditional burning of the devil; exhibitions of Plastic Arts, Music Workshops and Poetry Encounters.

Sanctuary of the Virgin: Eclectic building finished in 1927. It treasures valuable documentary elements such as the parish books between the 18th century and the 21st century. Thousands of votive offerings and hundreds of other artistic objects of gold smithery, jewelry and ceramics are also found here. Two of the most important exponents related to the cult of the virgin are found here: the tablet where, according to tradition, the virgin appeared floating and the image of the Virgin of Charity, one of the main symbols of the symbolic capital of the Cuban nation.

Monument to the Cimarrón: Inaugurated in 1997, it is part of the UNESCO Slave Route project. It is a bronze sculpture, cast iron of 9.60 m, located in the Loma de los Chivos. It is the work of sculptor Alberto Lescaj. Its erection was made in this place to remember the great slave uprising of July 24, 1731 in El Cobre. The sculpture consists of two fundamental elements that maintain a harmonious balance between them: the cauldron or nganga (component of the popular religions of the zone) and the flame recreated in an artistic way through an image that reflects the idea of spiritual ascent.

Landscape of Santiago del Prado: The landscape of the unexploited mine from the tourist point of view is shown as a crater with a staggered terrace superimposed on various slopes and joined together by an embanked road previously used by mining equipment. At present there are still a considerable number of galleries and tunnels that reach considerable lengths and depths. Part of the mines is nowadays a mineral water lake with a kilometer long in its most extensive part.

Santa Ifigenia Heritage Cemetery: Valued as an open-air museum, the Santa Ifigenia Heritage Cemetery, a National Monument, founded in 1868, is an encounter with history and art. After more than a century and a half of existence, it accumulates a wide universe of tombs and pantheons where legends, traditions and customs of the funerary art are added, which in a strong embrace offer a solemn landscape and symbolic bearer of patriotism in Santiago de Cuba. This institution keeps the remains of José Martí, our National Hero, of the Commander in Chief Fidel Castro Ruz and of the founding fathers Carlos Manuel de Céspedes and Mariana Grajales.

Former Seminary San Basilio Magno Colegio La Salle: It is considered the oldest study center in the country. It was founded on April 14, 1722 as San Basilio Magno Seminary. A great number of personalities of our history passed through this institution, such as Juan Bautista Sagarra, Esteban Salas, José Antonio Saco, Laureano Fuentes, among others. The first printing press and the first library of the city were also located in this place. The "Francisco Prat Puig" Cultural Center is located in this place.

Submerged Cultural Landscape: The submerged heritage is related to the naval combat of the Spanish-Cuban-American War in the Santiago Bay. On July 3, 1898, the fleet of Admiral Pascual Cervera y Topete was sunk. This event meant for the Spanish empire the loss of its last possessions in America.

Loma de San Juan Historical Memorial Park: In this park, the visitor seems to be in the midst of the Spanish-Cuban-American War, which at the end of the 19th century put an end to the Spanish colonial empire and saw the rise of the imperialist power of the United States. In the open-air space stand out the monuments dedicated in gesture of respect and admiration to the glory of the triumphant mambí, the American participant in the struggle and the Spanish soldier. It also has forts, casemates, artillery pieces and ammunition, trenches opened in the heat of the combat, tombs and trails related to what happened and its protagonists. A monument reflects the effigy of Calixto Garcia

and the text of the letter he sent on July 17, 1898 to General Shafter, protesting the decision to prevent the entry of the worthy mambises to Santiago de Cuba.

The research contributes to the contextualization of Memory Tourism and how it manifests itself in Cuba. This study has enriched the existing literature on the development of Memory Tourism, both at the academic and practical levels, by providing a more complete picture of memory-related tourism attractions in Santiago de Cuba. The inventory of tourist attractions and the interest they arouse in visitors suggest a significant potential for the development of Memory Tourism in the region. However, despite their popularity among tourists, many of these sites are not being adequately exploited in terms of this tourism modality, which raises the need to design specific strategies that take advantage of the attractiveness of these places.

However, it is important to point out some limitations of the study, since the research focused mainly on the identification of attractions and their classification, without addressing deeper aspects such as management and promotion. Despite these limitations, the study lays the groundwork for future research and highlights the importance of developing specific strategies for Memory Tourism in Cuba. The transcendence of the research lies in its contribution to knowledge and potential positive impact on tourism development and heritage conservation in Santiago de Cuba.

This study provides a solid basis for further research in the field of Memory Tourism in Cuba. It is suggested to establish a comparative framework of Memory Tourism between Western and non-Western societies. Furthermore, as proposed by Iliev (2021) and Min et al. (2021), it is proposed to conduct in-depth quantitative studies on the motivation of this type of tourism, especially in developing countries such as Cuba. In addition, the authorities and tourism stakeholders in Cuba are urged to take advantage of the identified heritage resources. Exploiting these resources in an appropriate manner could not only attract more tourists, but also generate funds for the conservation of heritage linked to memory and contribute to the development of local communities.

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Conflict of interest

Authors declare that they have no conflicts of interest.

Authors' contribution

Yeilan Ivette González Odio designed the study and wrote the draft.

Yeilan Ivette González Odio and Joanna Tejera Mosquera carried out the field work and prospection tours of the attractions located. They also reviewed the contents of the existing bibliography for the analysis of the state of the art.

Eddy Soria Leyva and Víctor Matos Carballosa carried out the interpretation and analysis of the data as well as the critical review.

All the authors reviewed the writing of the manuscript and approve the version finally submitted.



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