Ethical and responsible tourism: a tool for promoting values and social justice. Two case studies of Sicily, Italy

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Abstract

In recent decades, an ethical and responsible tourism has become increasingly important in the context of a general orientation to promote sustainable development models in the world. The recognition of the negative impacts of mass tourism has led to a profound reflection on tourism and its contribution to the development of a territory. The debate has highlighted the importance of promoting a sustainable and responsible tourism development that brings economic, social and environmental benefits to the local community and its members. The importance of promoting an ethic of tourism for the progress of society has been equally emphasized. Values must not be forgotten in leisure time as they contribute to the civil growth of territories and people. Today, even the tourists are more informed and aware, often interested in traveling responsibly and having significant experiences that satisfy social needs. Studies have also highlighted a widespread need for authenticity and a greater sensitivity of consumers to the ethical aspects of a travel. Organizing ethical and responsible tourism activities means to embrace these principles and to consider these tourists' expectations. This paper emphasizes and explores the role of tourism in promoting values that favor the development of territories and visitors (such as those of legality, justice and honesty), as well as its aptitude to foster an economic and social redemption of the local community. To this end, we present two case studies concerning innovative forms of ethical and responsible tourism recently established in Southern Italy in a more favorable institutional and cultural context. These are initiatives characterized by a strong ethical profile, being related to the fight against organized crime in Sicily. The analysis shows how the emergence of ethical tourist practices that exploit opportunities and the potential of a disadvantaged area generate various positive effects (economic, social, cultural and symbolic) on the territory, on the local community and tourists, also thanks to a full enhancement of the educational function of the travelling. The cases highlight that: i) human values have a central role both in the development of the entrepreneurial idea and in the contribution to the personal growth of visitors; ii) tourism can be a tool for promoting social and economic justice in a local community with specific problems.

Introduction

In the tourism sector, there is the tendency of some professional operators and local actors, particularly sensitive to the ethical aspects of tourism and its impacts on the territory, to organize forms of "ethical" and "responsible" tourism for travellers equally sensitive, and interested in a holiday characterized by a strong interaction with the local community. These practices have gradually emerged in the last decades as a different way of conceiving and organizing the travel

(on the demand and supply side) compared to mass forms that have generated significant negative effects in tourist destinations differently from initial expectations. Despite some criticisms of the relevance and effectiveness of these practices, there is evidence of a growing number of stakeholders who recognize the need for an ethical approach to travel and tourism (Weeden & Boluk, 2014).

The recognition of the negative impacts of mass tourism (Archer et al., 2005; Mokoena, 2019) has led to a movement of denunciation in various countries of the world and determined a profound reflection on tourism and its contribution to the economic and social development of a territory (Goodwin, 2011b). The first criticisms were religious voices: in 1970 the first International Consultation on Tourism promoted by the *World Council of Churches* took place in Germany. In 1987, the World Tourism Organization (OMT) introduced the concept of «sustainable tourism» and in 1999 the *World Code of Ethics of Tourism* was elaborated with the aim of promoting a fair, responsible and sustainable world tourism system, whose benefits should be shared by all sectors of society. In 2000, Tearfund[1] published "Don't Forget Your Ethics", stating that tourism is an ethical issue since traveling and coming into contact with people raise ethical questions (Goodwin, 2003).

Since then, there have been many social forums and international conferences aimed at raising awareness of the issues of sustainability, solidarity and responsibility in tourism in all countries and among the actors involved. Strong criticism to some forms of mass tourism are also present in the Messages of the Pope on the occasion of the *World Day of Tourism* (Giovanni Paolo II, 2001). Some messages are very significant because they shed light on the attitudes and potential of a tourism that, respecting shared values, is able to generate benefits for all territories and peoples, encouraging their development.

The paper does not intend to propose a literature review on ethical and responsible tourism, but only some relevant contributions will be recalled for the theoretical framework of some practices deemed worthy of scientific interest. It is important to disseminate cases of good practice in sustainable tourism as in this way responsible behaviour may pervade the provision and consumption of tourism and encourage a more correct tourism development (Archer at al., 2005; Nicolaides, 2014). Given this perspective, the research purpose is to present innovative forms of ethical and responsible tourism recently established in Southern Italy, with significant repercussions for tourists, the local community and the territory from the human, economic and social point of view, in order to highlight how tourist activities can be a tool to promote and spread human values and economic and social justice.

Therefore, the research focuses on the "ethical" dimension of the tourist activity, object of increasing attention in the literature in recent years, especially considering the critical role of tourism for the progress of the society by virtue of the different profiles (economic, social, cultural, civil, etc.) involved in the organization and enjoyment of a holiday. Among the various aspects, the scientific debate highlighted the importance of promoting "sustainable" and "responsible" tourism development (Krippendorf, 1987; Hultsman, 1995; Goodwin, 2011a) that

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[1] A UK Christian relief and development agency. Advocacy (influencing government policy and practice) and campaigning are a major part of Tearfund's current work. Https://en.wikipedia.org/wiki/Tearfund

brings economic, social and/or environmental benefits to the local community and its members, respecting and encouraging decision-making rights (Simpson, 2008); to favor, in this perspective, also tourism practices that explicitly contemplate participation and support for the local community (Giampiccoli & Sayman, 2018); and again, to encourage practices capable of generating strong positive impacts such as, for example, poverty reduction (Giampiccoli & Sayman, 2017) and the promotion of peace, especially as they can strengthen the destination image and support the strategic destination marketing (Mohanty et al., 2019). In addition, various studies have highlighted the interest and greater sensitivity of consumers to the ethical aspects of a holiday (ABTA, 2010; Goodwin, 2003, 2011; Weeden, 2002) and, more in general, a growing interest in ethical consumption (Caton, 2012; Friedl, 2017).

In this context, the paper analyzes with a qualitative approach two entrepreneurial initiatives - which invest the issues of legality and the fight against organized crime in Sicily - concerning ethical and responsible tourism practices. Therefore, the *multiple case studies* method is adopted, especially considering that the possibility of acquiring a deep understanding of the social impact of tourism on visitors and the community with quantitative methods is more limited (Deery et al., 2012). These two cases seem to us particularly interesting because they are two tourist practices (quite similar) characterized by a strong ethical profile, beyond a simple "attention" to the ethical aspects of a travel. The paper illustrates the tourism offer of both businesses, with an emphasis on values and responsible planning of the travel, as well as the institutional context from which they originated. The positive repercussions of these forms of tourism on the territory, for the local host community (which is also actively involved in supplying the offer), as well as for travellers in a development perspective are discussed.

The analysis can offer useful elements of reflection for the diffusion in other contexts of tourism products and ethical travel behavior, also originating from certain economic/social problems of a community with significant tourism potential. For this reason, it also sheds light on the main factors that have influenced the emergence of these tourist practices. The paper is structured as follows. Next section shows relevant literature on ethical and responsible tourism, also from an Italian perspective. Then, the two case studies and the research context are presented, preceded by some methodological notes. Finally, the last section of the paper includes a discussion and concluding remarks.

Theoretical framework

In this section of the paper we will focus on the origins of ethical and responsible tourism in order to understand its fundamental principles. After clarifying how this type of tourism can also lead to a personal growth of travellers and an authentic knowledge of the places visited, we will summarize the Italian perspective on this phenomenon.

Ethical and responsible tourism and its origins

In recent decades the theme of ethical and responsible tourism has become increasingly important in the context of a general orientation to promote sustainable development models in the world. However, ethical tourism is a concept that goes beyond the three principles of

sustainability (social, environmental and economic), as it encompasses the needs of tourism's stakeholders (Weeden, 2002). Specifically, it refers to the fact that tourists and tourism providers take responsibility for their behavior and make choices directly related to moral issues. In this sense, Mokoena (2019) points out that purchasing decisions of tourists consumers will include an element of responsible consumption and that a positive impact of the travel on the destination visited represents a common element of many definitions. The terms "ethical" and "responsible" are not synonymous, although they are often used together as they are both linked to sustainable tourism. They are used jointly in this paper because they both qualify certain forms of tourism (as in the case studies presented), referring to specific characteristics of tourist practice and traveler behavior. In order to understand characters and principles that underpin these forms of tourism it is appropriate to examine its origins.

The negative economic, socio-cultural and environmental impacts of tourism are the reasons for the emergence of concepts such as ethical tourism, responsible tourism and sustainable tourism (Weeden, 2002; Mokoena, 2019). As known, some forms of mass tourism have generated significant negative effects in the destinations (pollution, depletion of environmental resources, commodification of cultures and indigenous people traditions, crowds and congestion in the cities, uncontrolled visitors numbers in national parks, etc.) (Anderek et al., 2005; Mason, 2015; Weeden & Boluk, 2014) or otherwise they have disappointed the expectations that have characterized their birth and expansion. Initially, the belief was that such tourism could contribute to the "development" of the economy - especially in the countries of the South of the World - creating new employment and favoring a more equitable distribution of global income due to tourism flows; in 1967 the United Nations proclaimed the "Year of tourism" inviting these countries to invest in this sector. Instead, the poorest countries have benefited less from the wealth generated by the tourism industry, while enduring the consumption of their natural resources. Moreover, as underlined by Giovanni Paolo II (2001), in some places mass tourism has generated a form of *sub-culture* to the detriment of tourists and the local community, exploiting typicalities and traditional rites for commercial purposes. More generally, certain forms of mass tourism have caused a folklorisation and commodification of culture and traditions to satisfy certain market needs and habits of the tourists' home countries, "falsely" representing some aspects to visitors (the so-called *staged authenticity*) (Cohen, 1979).

The recognition of the negative impacts of mass tourism generated a movement of denunciation in all countries of the world in the seventies of the last century, provoking a profound reflection on tourism and its contribution to the economic and social development of a territory. The first criticisms of mass tourism are religious voices: in 1970, the first International Tourism Consultation was held in Germany, promoted by the *World Council of Churches*. In 1975, the first tourist code of ethics was presented during the Asian Christian Conference in Malaysia. In 1982, the Ecumenical Coalition for Third World Tourism was born in Bangkok, which offers the possibility to the representatives of these countries to express their reflections on the negative impacts of mass tourism, indicating "good practices" to guarantee justice and human dignity.

Also in the North of the World there was a movement of reflection on tourism, paying attention to the consequences of a development model that puts at risk the heritage of resources to be handed down to future generations (and which favors only some countries to the detriment of others). In 1981, the *Tourism European Network* was born in Germany, joined by associations,

research centers, activists, intellectuals, journalists and writers; in 1986 *Tourism with Insight* was founded with the aim of developing a «responsible tourism» (Davolio and Meriani, 2011). In 1987 the World Tourism Organization (WTO) introduced the concept of «sustainable tourism»[2] and the well-known "Brundtland Report" of the same year highlighted the importance of sustainability for the future development of the world. In 1999, the *Global Code of Ethics for Tourism* was elaborated with the aim of promoting a fair, responsible and sustainable world tourism system, whose benefits are shared by all sectors of society. As underlined by Giovanni Paolo II (2001), this document is an important step forward in considering tourism not only as one of the many economic activities, but as a *privileged tool for individual and collective development* (our italics). Thanks to it the cultural heritage of humanity can be better used, favoring the dialogue between civilizations and the promotion of a stable peace. And again, the Pope observes that human values must not be absolutely forgotten in leisure time. On the contrary, it is necessary to promote an ethics of tourism. This moral principle is the right path to follow for the progress of society.

Even in Italy, there is a civil commitment and cultural awareness with various forums on these issues. The most significant step is the establishment in 1998 of the Italian Association of Responsible Tourism (AITR) by third sector operators. It elaborates a definition of «responsible tourism» that refers to a particular "way" of doing and experiencing tourism that aims to limit the negative impacts of mass tourism on the territory, offering pleasant holiday experiences to tourists through a better interaction with the local community (more authentic and sustainable) (Andreotti & Sacco, 2011).

During the 2000s many international social forums and conferences took place in the world to raise awareness of the issues of sustainability, solidarity and responsibility in tourism in the countries and among the actors involved. The Cape Town Declaration (2002) emphasizes the importance of enhancing the quality of life of local communities, creating sustainable economic opportunities and providing meaningful experiences for tourists. Moreover, Krippendorf (1987) had already pointed out that tourists are looking for the satisfaction of social needs in the holiday: knowledge, contact with other people and self-fulfillment through creative activities (Krippendorf, 1987). Organizing ethical and responsible tourism activities means to consider these tourists' expectations and to satisfy a widespread need for authenticity (CBI, 2008), without undermining the travel experience and distorting it in its meaning (Giovanni Paolo II, 2001).

In this way, it is possible to have a deep and real knowledge of the territory and its culture, as well as to foster relations with the locals. In this sense, it is important to remember what was affirmed by John Paul II (2003), namely that: the visit should be an opportunity for dialogue between people of equal dignity; a reason for greater knowledge of the locals and their history and culture; and again, a sincere openness to the understanding of the other, which results in solidarity actions. Also, Benedetto XVI (2009) hoped for a tourism capable of promoting true knowledge between people and cultures. He argues that international tourism often takes place

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[2] Sustainable tourism is a tourism that meets the needs of tourists and host countries, and at the same time protects and enhances opportunities for the future. It is declined in all its facets in the *Charter of Sustainable Tourism* (World Conference on Sustainable Tourism, Lanzarote, 1995).

in a consumerist and hedonistic way, as an escape and with typical rhythms of the countries of origin, not favoring a true meeting between people and cultures. "It is therefore necessary to think of a different tourism, capable of promoting true mutual knowledge, without renouncing relaxation and enjoyment: a tourism of this kind must be increased [...]".

In light of this, we can affirm that these forms of tourism refer to a mature approach to a holiday centered on the concepts of "ethics" and "responsibility" of human actions. A tourism characterized by a greater attention by all the actors to the consequences of their behavior, to the impact of tourism and travel on the territory, the local community and visitors. A tourism intended, therefore, as an *instrument to promote human and territorial growth*, not only an occasion for leisure and time in which human values are forgotten.

Ethical and responsible tourism in Italy

In Italy, many ethical tourism practices and numerous types of travel inspired by the principles of sustainability and responsibility (solidarity tourism, community tourism, ecotourism, fishing tourism, etc.) have become established in recent years (Davolio & Meriani, 2001)[3]. For greater clarity in terminology, the Italian Association of Responsible Tourism has elaborated the following definition of «responsible tourism»:

Responsible tourism is tourism carried out according to the principles of social and economic justice and respecting the environment and cultures. Responsible tourism recognizes the centrality of the local host community and its right to be the protagonist of sustainable and socially responsible development of its territory. It works by favoring the positive interaction between the tourism industry, local communities and travellers (www.aitr.org).

This definition is widely shared among operators in the sector and explains the distinctive elements of this form of tourism, namely social and economic equity, environmental sustainability, respect for cultures and identities of places. More than a specific type of tourism product, it refers to an *ethical and sustainable* way of traveling that consciously meets the destination country and its people, trying to capture its lesser-known facets, making the holiday an opportunity for knowledge and enrichment and not just an occasion for recreation. At the same time, the economic interest of the host community is pursued in the planning and organization of the trip, guaranteeing its wellbeing and protecting its local identity. The trips include visits to the most evocative places of the territory (historical, monumental, archaeological, naturalistic sites, etc.), without neglecting the moments dedicated to entertainment and shopping in free time. The main differences in this type of travel compared to the "traditional" ones concern:

- the preparation of the trip, as the tourist is invited first to read about the destination he will visit;
- the way to travel and visit the territory, using local facilities and transport, buying typical products, observing an appropriate and respectful behavior of a "good traveler" as highlighted in the *Carta d'Identità per Viaggi Sostenibili* e nel *Vademecum del turista responsabile*[4]

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[3] Maurizio Davolio is the President of the Italian Association of Responsible Tourism.

[4] In english: Identity Card for Sustainable Travel and Vademecum of the responsible tourist.

(Davolio & Meriani, 2011);

- the discovery and enhancement of the characteristic and traditional aspects of the destinations, discovering little known but strongly attractive places, visiting meeting places frequented by locals, or providing opportunities for meeting - and cultural exchange - with the local population to understand stories and problems.

The experiences of responsible tourism allow an authentic knowledge of the places visited and favor the natural interaction between travellers and inhabitants of the territory, making the journey an instrument of personal enrichment and development. The meeting with some members of the local community (historians, artists, artisans, small entrepreneurs, members of associations, etc.) is a fundamental part of the travel program and is one of the most significant moments: thanks to these meetings the tourist can dialogue with the locals and exchange opinions and experiences in an atmosphere of mutual respect and conviviality.

In the literature, several studies underline the importance of promoting tourism based on principles of ethics, suitable to foster sincere and meaningful relationships with the locals (Negri Zamagni et al., 2001; Ruisi, 2004; Nicolaides, 2015; Nicolaides & Witt, 2015; www.accademiaaidea.it/g-s-a-attivi). Furthermore, the Messages of the Popes mentioned above (Giovanni Paolo II, 2001; Benedetto XVI, 2009), recalled in various social contexts and studies, have led to a profound reflection on «ethical tourism» and on the need to promote ethical behavior in this important sector. To confirm this, in the country today there is a strong sensitivity, especially between people of medium-high socio-cultural level, towards the issues of respect for the environment, responsibility and social justice, as well as a general interest in responsible tourism (AA.VV., 2009).

Two cases of ethical and responsible tourism in Sicily, Italy

The ethical and responsible tourism conceived as an approach to vacation can take different forms and concretely originate various types of travel according to the initiative and creativity of the organizers in responding to the needs and expectations of tourists. In this study we examine some of its declinations based on "critical consumption" (the «Addiopizzo Travel» case) and on the "valorization of assets confiscated from the mafias" (case «Consorzio Libera Terra Mediterraneo»), closely connected to certain problems of the territory and local community due to the significant presence of organized crime. For this reason, after the methodological notes, the research context will be briefly outlined in order to understand the peculiarities and benefits of these ethical and responsible tourism practices.

Research methodology

In this section of the paper two case studies are presented with a qualitative approach that refers to specific forms of ethical and responsible tourism taking place in a specific territorial context (Sicily). This approach is appropriate for exploring a new thematic area (Eisenhardt, 1989) with a reference theory still emerging (Creswell, 2009). The case study method is particularly suitable for analyzing in depth a contemporary phenomenon in the real context in which it occurs (Yin, 2009). Considering our research objective - highlighting the role of tourism in promoting values and social justice - we have consistently chosen the *multiple case studies* method. In this

perspective, according to Yin (2009), two or three cases can be considered sufficient to identify similarities (literal replication). The cases were chosen according to the logic of «theoretical sampling», i.e. on the basis of theoretical and non-statistical reasons (Glaser & Strauss, 1967), and are particularly *representative* (Creswell, 2009) of these alternative forms of tourism, proposed by two associative realities belonging to the third sector.

The case of Libera Terra Mediterraneo is considered significant because it refers to the tourist activity of the Cooperative «Placido Rizzotto» (the first to welcome groups of visitors interested in the *Libera Terra* project). The case of Addiopizzo Travel is also to be considered *unique* in relation to the peculiarity, originality and innovation of this tourism product. Both realities propose a *path* and a *way* to live the tourist experience closely connected to the proposed places and its problems: throughout the world the mafia phenomenon is associated, even "psychologically", to the Sicilian territory. Moreover, Sicily presents a variety of resources (natural, artistic, cultural, historical, etc.) that make it particularly attractive for visitors, rich in elements to coordinate in thematic itineraries of ethical and responsible tourism.

The cases were developed by combining different methods of data collection (Eisenhardt, 1989) and drawing on a variety of primary and secondary information sources, in particular: a) personal and telephone interviews (semi-structured) to members of the companies; b) company documents; c) information available on institutional websites; d) public statements by members and collaborators; e) press and sector articles.

The analysis process was divided into two distinct phases: i) analysis of each single case (*within-case analysis*) in order to elaborate a description of the different aspects investigated on the basis of the conceptual framework presented (Miles & Huberman, 1994). In doing so, we have shed light on the distinctive elements of each case by developing a certain familiarity for the next phase (Eisenhardt, 1989); ii) cross-case analysis in order to identify any similarities in the tourist offer and its impact on individuals and the local community (*cross-case pattern search*).

The procedures adopted to ensure the reliability of the research (Creswell, 2009; Shenton, 2004), its internal and external validity, have been the following: a) multiple methods of data collection; b) triangulation of data from different information sources; c) interviews with key actors of the companies[5]; d) transcript of the interviews; d) member checking. The dialogue with the key actors (including the founding members) made it possible to clarify the ethical and responsible tourism approach of the proposed offer, checking the correctness of our interpretation.

Research context

The south of Italy is not very industrialized and is an economically backward territory. Its productive system has a structural fragility due to a set of industry problems (among which: small firm size, production of traditional goods and specialization in sectors of medium or low technology) (SVIMEZ, 2013). The efficiency and quality of public services (e.g. justice and local transport) are inadequate (Carmignani & Giacomelli, 2009) and running a business is more

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[5] They were interviewed: a founding member of the AddioPizzo Travel Association; the CEO and the Head of the Tourism Division of the Libera Terra Mediterraneo Consortium.

expensive and complex than in central or northern Italy (Franco, 2010).

Large criminal organizations are still active and central to the economy in southern Italy, where they exert control (SVIMEZ, 2013). In particular, they intimidate and extort periodic payments from legitimate enterprises. The imposition of the *pizzo* is one of the main mafia crimes (Gambetta & Reuter, 1995). It is considered by many people as an unavoidable "event" inextricably linked to the Sicilian context, or a "tax" that an entrepreneur has to pay to live and work without the inconvenience of extortion demands[6]. The extortion racket is so widespread and deeply rooted in Sicily that some entrepreneurs have even anticipated the request of *pizzo*, engaging with local bosses to pay the amounts due before they are demanded (Scaglione, 2008). The fear of reprisals against entrepreneurs, their families, and firms is the main reason an entrepreneur pays *pizzo* (Comitato Addiopizzo, 2008). There are, however, several other reasons - also of a cultural nature - behind this entrepreneurial behavior discussed in the study of La Rosa, Paternostro and Picciotto (2017). This research highlights how this behaviour stems from a sense of inevitability and resignation to extortion, but sometimes also from a tendency to accept the culture and power of the mafia. This criminal organization has a strong ability to control the Sicilian society and to align the local society's values to its own (Vaccaro & Palazzo, 2015).

With regard to the institutional context, in the last two decades the Italian State has been exercising stronger action against the mafia, arresting many members of its clans, and reinforcing legislation and repressive measures. The action of the institutions has been strengthened and encouraged by the emergence of an anti-mafia movement involving civil society in the early nineties of the last century[7]. In particular, it is important to mention the foundation of «Libera. Associazioni, nomi e numeri contro le mafie»([8]) in 1995, the first and most important anti-mafia association in Italy engaged in the promotion of legality and justice.

The association inaugurates its activity with an extraordinary initiative: the collection of one million signatures for a law proposal on the *reuse for social purposes* of assets confiscated from organized crime. The meaning of the proposal was to use these assets in favor of the local community, enhancing their potential and exalting the symbolic value. Furthermore, the assets (real property and companies) are rather significant even in economic and quantitative terms[9]. Thanks to the commitment of association Libera, the law n. 109 was introduced in 1996; it expressly provides for the possibility of assigning some assets to *social cooperatives*[10] (one of

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[6] The *pizzo* is aimed at ensuring a regular flow of income and guaranteeing capillary control of the territory (Sciarrone, 2002).

[7] Everything stems from the widespread and spontaneous movement of rebellion against the Mafia of civil society to the occurrence of the terrible slaughters of 1992, in which the judges Falcone and Borsellino were killed.

[8] In english: Libera. Associations, names and numbers against the mafias.

[9] According to data from the National Agency responsible for their management (ANBSC), the confiscated assets in September 2019 are about 17.000 (www.benisequestraticonfiscati.it); they are mostly concentrated in Southern Italy (around 80%), mainly in Sicily, Calabria, Campania and Puglia. Their prudential assessment would attest to the overall value to about 20 billion euro (Di Maggio, 2012).

[10] The social cooperatives are one of the first examples of social enterprise developed in Western Europe (Defourny and Nyssens, 2010). Italy, in particular, is characterized by a strong cooperative tradition. Article 1 of the law n. 381 states that social cooperatives aim to pursue the general interest of the community to

the specifically identified subjects). Thus, many entrepreneurial initiatives were born in the Regions of Southern Italy in the following years, with positive effects for the local communities and for some categories of disadvantaged people (Fondazione Libera Informazione, 2009; Picciotto, 2015). One of these is the social cooperative «Placido Rizzotto», founded in Sicily, the subject of the first case study for tourist visits originating from the interest in the project "Libera Terra" (eng: Free Land) (see table 1).

Today in southern Italy, and particularly in Sicily, there are also several anti-racket associations that provide human, legal, and bureaucratic support to entrepreneurs helping them to deal with extortion, and that promote awareness of the phenomenon in society. Among these associations, there is «AddioPizzo»[11], an anti-bribery association founded in Palermo in 2004 by a group of young volunteers and successfully engaged in the fight against the Mafia (see Vaccaro, 2012)[12]. It has played a crucial role within the anti-mafia social movement and is considered one of the most relevant examples of successful social initiatives against organized crime (Vaccaro & Palazzo, 2015). Through an appropriate legitimization and communication strategy (Vaccaro, 2012) Addiopizzo has contributed to increasing the awareness of entrepreneurs, favoring and supporting their reaction to the mafia extortion. Today, the organization has more than 1,000 affiliated firms, which have pledged not to pay *pizzo*. It has the certified brand «Addiopizzo» and periodically check the ethical obligations of the firms in the list (public and available online)[13]. The second case study «Addiopizzo Travel» refers to the activity of some volunteers of the Addiopizzo association in the tourism sector.

In Sicily, there is a dense network of associations operating in different fields, which range from opposition to the *pizzo* to anti-mafia communication and propaganda in schools and society. In addition, a few years ago, professional associations of business, commerce, and arts took the radical decision to expel firms that continue to pay *pizzo*.

The tourism practices examined in this study must therefore be framed in this changed socio-institutional context and cultural climate.

The case of «Libera Terra Mediterraneo»

This case study concerns the responsible tourism activities promoted by «Libera. Associations, Names and Numbers against the Mafias» with the aim of enhancing the assets confiscated from the mafia organizations managed by the social cooperatives of the project "Libera Terra" (see table 1) and the territories in which they are located.

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promote human and social integration of citizen through: a) the management of health and social services and educational services ("A-type social cooperatives"); b) the carrying out of different activities – agricultural, industrial, commercial or services – aimed at providing employment for disadvantaged people ("B-type social cooperatives").

[11] Literally in english: Goodbye Lace (*pizzo*, extortion).

[12] Since 2008 Addiopizzo had spread to other southern Italian cities.

[13] The *Addiopizzo list* contain firms from any part of Sicily which have signed a document to join the association in which they state not to pay the *pizzo* (slang term for extortion), formally committing themselves not to pay it in the future (www.addiopizzo.org).

Table 1: The Project «Libera Terra»

The *Libera Terra* project, promoted by the association Libera, was launched in 2001 thanks to the Prefecture of Palermo and a Consortium of Municipalities of Palermo (named "Development and Legality"), with the publication of a call for the selection of 15 young unemployed in order to establish a cooperative for the management of lands confiscated from the mafia organizations. After a period of training (three months), the young people selected constitute the social cooperative «Placido Rizzotto». In July 2002, with great sacrifices and overcoming many difficulties, the first wheat harvest took place (the "Grain of hope") in the presence of Italian and foreign journalists given its symbolic importance. Since then, the cultivation of confiscated lands ensures various agricultural and wine productions (including biological ones), marketed under the brand of quality and legality «Libera Terra» in specific channels of distribution. The cooperative has also received the «Portella della Ginestra» agritourism farm, with an equestrian center dedicated to Giuseppe Di Matteo (son of a collaborator of justice who was brutally killed), making its presence on the territory more active.

Over time the cooperative Placido Rizzotto becomes a successful business model for its ability to combine social instances, economic activity and commitment to the legality, that is why this experience is being replicated in other regions of the South Italy[14]. And so, in the following years new *Libera Terra* cooperatives were born in Sicily, Calabria, Campania, Puglia and Lazio.

Source: our elaboration.

The tourist activity originated from the interest for the *Libera Terra* project and then gradually developed. After the start of the agricultural activity, the Placido Rizzotto Cooperative began to receive requests for visits from people close to the Association Libera, interested in the social aspect of the entrepreneurial initiative. Between 2004 and 2005, the first visits began. The cooperative members welcomed the visitors amicably. In 2006, they organized tourist accommodation in a more structured way, becoming protagonists of the travel experience as cultural mediators; the first educational itineraries for schools that included visits to cooperatives were also developed. In 2009, with the growth of visitors, the tourism division of the «Libera Terra Mediterraneo» Consortium[15] (belonging to the network of Association Libera) was created - calling it *Libera Il G(i)usto di Viaggiare* - specifically responsible for organizing and managing tourist activity. The name wants to highlight both the context in which this activity takes place ("Libera" with its initiatives) and the ethical value of a journey characterized by the discovery of tastes and local cuisine ("Il G(i)usto di Viaggiare") without losing the pleasure of the holiday.

The objectives pursued are: to promote the *Libera Terra* project; to enhance the hospitality companies managed by the cooperatives of the Libera Terra Mediterraneo Consortium; to favor the healthy and legal economy of the territory; to create a network of associations, cooperatives

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[14] The project for the creation of the social cooperative «Placido Rizzotto» has become "Pilot Project" of the Ministry of the Interior. For details on the project and its impact on the territory see Picciotto (2015).

[15] The Consortium belongs to the network of Association Libera. It brings together the cooperatives, a tour operator and other actors operating in various areas of intervention including «Banca Etica» (an important Italian cooperative bank operating in the field of ethical finance for the sustainable development of the territory and respecting people).

and actors that work in synergy; to communicate to the travellers another face of Sicily, Puglia and the other southern regions of Italy; to promote the territory; to communicate the high added value of the tourist offer; to propose a new form of responsible tourism; to offer the highest quality of service.

This type of tourism clearly has a strong *anti-mafia* characterization linked to the productive and social function of the business activity of the social cooperative. This represents his distinctive trait. More generally, it is based on the principles of social and economic justice, respect for the environment and local culture, in order to contribute to the sustainable and responsible development of the territory. The "key" to understanding the territory is also that of *taste* and it is discovered through its flavors and its traditional productions (agricultural and wine). Tourists have the opportunity to meet the members of the cooperatives and understand the environmental sustainability of their activity, to know the network of relations between the associations, to learn "live" the meaning and implications of the social reuse of confiscated assets. The tourist itinerary is enriched with visits to historical sites symbolizing the mafia power (such as the Portella della Ginestra Memorial), with meetings with the survivors of the mafia massacres to reflect on the values of legality.

Naturally, the travellers most sensitive to social issues and legality represent the most significant part of the demand. In many cases, people make this journey by virtue of their knowledge of "Libera Terra" brand products. Tourists are mainly the schools and the subjects of the associationist (anti-mafia) and cooperative world. Specifically, the tourist offer is divided into three types of travel proposals:

- *Viaggiando si cresce*. Travel and thematic daily itineraries for schools (the main target). It is the most consolidated proposal that provides itineraries for school trips focusing on legality, historical-artistic and/or cultural experiences (different according to type of institution, age of the participants and contents favored by the teacher).
- *Scoperta*. Itineraries for adults who want a travel experience with a strong social connotation, knowing the experience of social cooperatives and meeting people from the local community for a deeper understanding of the Sicilian territory. The itineraries include the visit of little known and evocative places.
- *Excellence*. Personalized and even more characteristic itineraries that reflect the typical features of Sicilian culture. The basic idea is to propose researched travel experiences based on the enhancement of some territorial excellences. It is a more recent proposal that involves small groups of visitors (about 15 people) focused on the enogastronomic aspect given the typical Sicilian wine production and the opportunity to collaborate with Slow Food and other local farms with their own productions.

The tourist offer is developed thanks to a dense *relational network* because the actors of the territory involved in the visits are many and different according to the type of itinerary. Their involvement depends on the contents (historical, cultural, social, legality, gastronomic, etc.) of each visit; in any case, these are people who are committed to the sustainable development of the territory and to the promotion of a culture of legality. In addition to the "internal" subjects belonging to association Libera (agricultural cooperatives, agritouristic companies and wine-making, etc.), there are significant "external" actors including: the survivors of the Mafia

massacres, the magistrates engaged in the fight against organized crime, scholars of the phenomenon, associations and study centers (such as CIDMA[16]), members of the association AddioPizzo of Palermo and honest accommodation companies. A cultural mediator[17] act as *trait d'union* between actors and tourists, encouraging the meeting and a deep knowledge of the territory, its history and local culture.

The selected suppliers share the human values of the association Libera and operate according to criteria of quality, ethics and legality. A constant analysis of the quality of tourism services, reliability and professionalism of the companies involved is also carried out through questionnaires filled out by travellers.

These trips have attracted an increasing number of visitors over time (over 13,000 in the first three years). The typical activity of social cooperatives is agriculture and tourism contributes, although marginally, to revenues earned by the Libera Terra Mediterraneo Consortium. Its economic impact is destined to strengthen in the future considering the growing interest in ethical and responsible tourism in Italy (AA.VV., 2009), the notoriety of the initiative thanks to the significant presence of the association Libera in the country and the collaboration with important national eco-tourism associations such as «Trekking Italia».

The case of the «Addiopizzo Travel» Association

Addiopizzo Travel is a cultural association born in Palermo from the common ideas of three friends and volunteers of «Addiopizzo» to apply the "critical consumption" campaign carried out by the committee to the tourism sector to support the Sicilian companies that oppose the mafia by refusing to pay the *pizzo*. In line with this policy against the mafia, particularly effective for its impact on civil society (Vaccaro, 2012), in 2009 the "Addiopizzo Travel" project was launched in order to promote ethical and responsible tourism by combining the attractiveness of destinations with the civil commitment of those who oppose the mafia. Today Addiopizzo Travel has the legal form of social cooperative and is tour operator for a better organization of the tours[18].

The tourist offer aims, on the one hand, to enhance the valuable heritage of resources (natural, artistic, cultural, gastronomic, etc.) of Sicily and, on the other hand, to communicate to travellers less known aspects based on stories and testimonies, symbolic places of the mafia and of the antimafia, and the activity of people who have courageously accepted the values of *legality*. Therefore, emotions and awareness characterize this type of travel. This is "pizzo-free" tourism, which is a *tool for the participation of the responsible traveller* interested in contributing with his purchase choices to the promotion of a legal economy circuit. In this way, he becomes an active protagonist of his holiday in a path of economic development and social redemption of the territory visited. To this end, the association proposes (or organizes on request) itineraries and

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[16] Acronym of the International Documentation Center on the Mafia and the Anti-Mafia Movement.

[17] The mediator can be a tour guide, a member of the associations, an entrepreneur, an activist or an exponent of the local community.

[18] Technical direction was originally entrusted to the Cooperative A.L.I. (Environment, Legality, Interculture) of Palermo, engaged in the promotion of activities related for the environment, the promotion of the legality culture and the affirmation of human rights.

tours of one or more days for individuals or groups that provide accommodation and catering in companies that do not pay the *pizzo* or use services provided by companies on the Addiopizzo list. The itineraries also include a meeting with representatives of the anti-Mafia movement and people actively engaged in the redemption of the territory. Where desired, the tour also includes visits to companies operating on land and assets confiscated from the mafia. A share of the trip is always devolved to the voluntary associations and organizations involved in the tour in order to support their social commitment.

Trips can be a holiday of relaxation, entertainment or culture or have a distinctly social and/or educational connotation. In the latter case, the experience gained by Addiopizzo in schools has been enhanced to develop tourist packages for study or education trips, conceived as a path of civic education to be integrated with the culture, art and nature of Palermo and neighboring places. Schools and universities are one of the main targets, considering the intrinsic nature of the itineraries and the growing educational demand on the legality of schools and universities. Tourists are Italian but also English, American and German. For the latter, particularly sensitive to the themes of anti-mafia, in 2010 the first tourist map "Addiopizzo" of Palermo was printed thanks to the active commitment of the German Embassy[19]. Recently, groups of Dutch, Norwegian and Danish have also composed tourist demand, plausibly for the European visibility achieved by the Addiopizzo Committee; as well as small groups of French for the promotional action on their market by a collaborator of the association.

As pointed out by the founders in some interviews[20], initially they were non-Sicilian citizens and travellers who, knowing the activity of the Addiopizzo Committee, requested information and advice on hotels and restaurants of the pizzo-free list so as "not to leave, even indirectly, money to the mafia". Addiopizzo Travel has represented the response organized to this need, enhancing the work done by the Addiopizzo Committee and creating a tourist network of anti-mafia business activities, which are also supported in their choice. Among the more than 1,000 *pizzo-free companies*, those belonging to the tourism sector are hundreds (considering accommodation companies, travel agencies and tour operators, catering companies, companies offering cultural, recreational services, etc.)[21].

The three founders are assisted in the activity by some collaborators (including cultural mediators, tour guides and other professionals) who offer their contribution mainly on a voluntary basis. Then there are entrepreneurs who also actively support this economic circuit, offering competitive prices to the association (especially for school trips) or participating in the design of new itineraries with suggestions and ideas.

As stated by the founders, the tourist who chooses a *pizzo*-free trip decides to contribute to the

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[19] The Embassy financed the first edition of the map, involving some German tour operators as sponsors and inviting publishers to report it in their travel guides and travel reports (www.siciliainternazionale.it).

[20] *Addiopizzo Travel: al via in Sicilia i viaggi targati etica e legalità*, 15/11/2009, www.turismoefinanza.it; *Addiopizzo Travel e il turismo etico in Sicilia: intervista a Francesca Vannini Parenti*, 21/05/2013, www.addiopizzotravel.it

[21] In the Addiopizzo list there are the following categories of companies in the tourist sector: Trips and holidays (about 150); Drinking and tasting; Leisure time (about 50). Data updated to 31/07/2019. www.addiopizzo.org

development of a legal economy circuit and to support the voluntary organizations working in the social sphere with a donation. In fact, the trip includes a solidarity quota destined to these organizations, as well as to those actively involved in the tours.

> We support through donations the non-profit associations involved in the social and actively involved in our tours: the Addiopizzo Onlus Committee, Casa Memoria Peppino and Felicia Impastato in Cinisi, Libera, the San Francesco Saverio Social Center, the Sicilian Documentation Center «Giuseppe Impastato». In particular, the funds allocated to Addiopizzo are used to spread the campaign against the pizzo, reinforce the network of shops and companies that have said no to the mafia and contribute to the realization of social, cultural and recreational activities for children and young people of Piazza Magione (www.addiopizzotravel.it).

Over time, the *pizzo-free* journey has become an instrument of knowledge and reinforcement of the idea of economic and social redemption carried out by the founders, in some cases indirectly affecting the civil growth of the tourists home countries. In fact, tourists sometimes stay in touch with members of Addiopizzo Travel and ask them for advice on how to organize similar initiatives against illegality on their territory.

An ethical and responsible tourism aimed at promoting values and social justice

The proposed cases show that *human values* have a decisive role in these tourist activities and that tourism can be a *tool for promoting social and economic justice* in a local community with specific problems. With regard to the first aspect, human values play a central role both in the development of the entrepreneurial idea and in the contribution to the personal growth of tourists. In particular, the values of legality and justice (social and economic) are the basis of both entrepreneurial initiatives: they have determined their birth and represent a fundamental element of their identity and activity on the market. The tourist activity of the Placido Rizzotto cooperative engages in the characteristic agricultural activity and enhances it through visits, contributing to the affirmation of a successful entrepreneurial model in which social instances, economic activity and commitment to legality are harmoniously pursued (Picciotti, 2013; Picciotto, 2015). The activity of AddioPizzo Travel can be considered an innovative solution in the tourism sector for a complex and persistent social problem (the mafia and its economic and social control over the territory), a form of social entrepreneurship that successfully uses a business model (Peredo & McLean, 2006; Zahra et al., 2009).

With regard to the second aspect, the promotion of human values and the affirmation of ethical behaviors represent a specific purpose of these entrepreneurial initiatives the human growth of tourists being important for both firms. In the case of the Placido Rizzotto cooperative, the meeting with the founding members allows tourists to learn about the «Libera Terra» project and to reflect on the values of legality and social and economic justice. Specifically, tourists have the opportunity to meet the members of the cooperative and understand the environmental sustainability of its activity, to know the relational network of associations, to learn the meaning and implications of the social reuse of confiscated assets. In this way they can understand the importance of solidarity and cooperation for the development of a

disadvantaged territory. Furthermore, the tourist itinerary is enriched with visits to historical sites symbolizing the mafia power (such as the Portella della Ginestra Memorial) and meetings with the survivors of the mafia massacres. The stories, testimonies and experiences of all these people aim to awaken the consciences of visitors, helping them to reflect on ethical behaviors and important human values in everyday life. Therefore, they have a strong symbolic and educational value, especially considering that the values of justice, legality, respect and honesty are recalled in the World Code of Ethics of Tourism (Organizzazione Mondiale del turismo, 1999).

In the case of AddioPizzo Travel, the "pizzo-free" tourism is a *tool for the participation of the responsible traveller* interested in contributing with his purchase choices to the promotion of a legal economy circuit. It contributes to the formation of a conscience ("critical consumption") oriented towards legality (Ruisi & Picciotto, 2013). This is particularly important especially considering that sometimes tourists may have little understanding of the social and environmental impacts of tourism, and a limited imagination of how their own behavior could improve the situation (Miller et al., 2010). Furthermore, as hedonistic motivations are often a priority, ethical consumption puts additional pressure on travellers to make appropriate decisions (Weeden & Boluk, 2014). Instead, in this case the reflection on the value of legality is absolutely central and guides the choice of the destination, the tour operator and its itineraries. The tourist chooses to visit Sicily supporting tourism and accommodation companies certified by the AddioPizzo association, actively engaging with consumption (Forno, 2006) in the development of an economy based on the values of legality, solidarity and collaboration. The transparency of the communication by the tour operator - as evidenced by the accurate description on the official website of the tourist packages and itineraries, as well as the destination of the solidarity quota - probably favors this process and represents an ethical business practice (Goodwin, 2003; Friedl, 2017). Thus, it emerges that this tour operator is absolutely aware of its ethical responsibilities (Weeden, 2002) originating from the social, environmental and economic dimensions of sustainable tourism.

The tours usually include the meeting with the young volunteers of the Addiopizzo association; in this way travellers have the opportunity to understand their civil commitment and reflect on the values of legality and social and economic justice of their activity. Tourists sometimes stay in touch with members of Addiopizzo Travel and ask for their advice about organizing similar initiatives against illegality on their territory: a tangible sign of how the travel experience can contribute to the maturation of a sense of responsibility in the traveler. The trips of AddioPizzo Travel are conceived as a "path of civic education" enhancing the cultural and pedagogical dimension of the holiday. In this sense, we can say that "pizzo-free" tourism aims to be a tool to become adults, responsible and mature as originally happened for the *grand tour* in the eighteenth century.

This type of holiday allows you to visit Sicily and know it from the perspective of *those who fight against the Mafia*, actively engaging in the dissemination of a set of better values. This is especially important for the younger generation and students are just one of the main targets and beneficiaries. Travelling is an opportunity for civil growth for tourists because it highlights both the success of the State in the repression of criminal behaviours, and the willingness and ability of the community to refuse such behaviours by embarking on a virtuous path. In this

perspective we can say that this type of tourism practices can help reconcile the «tension» between personal interest and the right choice for others (Caton, 2012)[22].

It is also important to highlight that the activity of the two social cooperatives favors the *authentic representation of the Sicilian territory* and its peculiarities. The tourist itineraries are designed in such a way as to make the productions, traditions and local culture known, to taste typical foods (sometimes meeting the producers), and again, they include visits to historic and/or suggestive places, as well as meetings with people representative of the local community. In this sense, each actor involved in the itineraries contributes, with his participation or testimony, to the authentic representation of the territory and of the (anti-) mafia phenomenon. Therefore, a deep knowledge of the culture, history and problems of the community is possible, as well as creating a cordial relationship between guest and host (Mohanty et al., 2019). By interacting with society and the local microeconomics visitors and visited communities are thus enriched (Davolio & Meriani, 2011; Nicolaides, 2015). In summary, thanks to these forms of ethical and responsible tourism it is possible to make the travel an unforgettable life experience (Tung & Ritchie, 2011), an opportunity for reflection and knowledge of other peoples and cultures, an opportunity for human growth as well as of leisure.

In the two cases analyzed, it also emerges what has been stated by Nagarjuna (2015: 16), namely that community participation also "helps in conservation of the environment and culture of the local community". In fact, tourism activities: i) help to enhance the land confiscated from the Mafia and avoid situations of abandonment (Placido Rizzotto cooperative); ii) help to preserve the "right" cultural values that animate the anti-mafia movement in Sicily.

We can affirm that these forms of tourism can concretely realize the auspices of the Cape Town Declaration (2002) to improve the places where people live and improve the places visited by people, favoring a greater awareness and dissemination of ethical values and behaviours in the territories involved.

With reference to the second aspect initially mentioned, tourism activities of the two social cooperatives enhance the peculiarities of their entrepreneurial form and contribute to making tourism an *instrument of economic and social redemption* of the local community and particular disadvantaged citizens. Friedl (2017) pointed out that "product quality" is an important attribute of ethical business. It includes the levels to which the business serves and interacts with the community. Indeed, such initiatives allow young and disadvantaged people to do business in their territories, preventing or eliminating states of unemployment and social distress aggravated by the strong presence of the Mafia.

In particular, the «Placido Rizzotto» is a B-type social cooperative which employs people with disabilities. Thanks to its activities a significant amount of resources can be re-inserted in the circuit of legal economy and be placed at the service of local communities. In this regard, we

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[22] The scholar underlines the difficulty of making moral actions in tourism as many of the major motivations to travel are centered on personal needs and desires (relaxation, pleasure, escape, etc.).

quote the words of Don Luigi Ciotti (2012) (founder of association Libera):

Those goods are not only a slap to criminal organizations, a tool to weaken what makes them strong: the illicit accumulation of capital. They are job opportunities, opportunities for a healthy and transparent economy and even before cultural change. (*Our translation*)

The tourism activity of «AddioPizzo Travel» promotes a healthy economy and the redemption of local entrepreneurs from the economic, social and cultural control exercised by mafia organizations. Moreover, through the solidarity quota, also the social redemption of some degraded areas of the city is actively supported.

The close ties with the local community characterizing social enterprises (Borzaga & Zandonai, 2009) are particularly evident in the two case studies and are significantly enhanced in the tourist itineraries. Through the *organized network* of tourist services it is possible to distribute the value generated by tourist flows among the many suppliers and actors involved in tourist visits. In this way, a cardinal principle of responsible tourism - the centrality of the host community - (Davolio & Meriani, 2011; Goodwin, 2003) is concretely affirmed in the Sicilian territory. The choice of tourists for these particular itineraries supports the legality and the right of the local community to achieve benefits from its own resources despite the presence of the Mafia. The commitment of the locals in the tourism sector makes them active protagonists of territorial development and protectors of its cultural and social identity. In this sense, these social cooperatives create employment and enhancing civil public involvement (Smallbone et al., 2001; Cornelius et al., 2008). They combat social exclusion (Borzaga & Santuari, 2001) and revitalize deprived areas oppressed by mafia control.

We can therefore state that these social cooperatives undoubtedly improve the quality of life of the territorial system to which they belong (Flora, 2010).

Main support factors for tourism initiatives

The forms of ethical and responsible tourism objects of this study are intimately connected to the Sicilian territory and its problems. The knowledge of the factors that influenced the emergence of these entrepreneurial initiatives could be useful in a comparative perspective as well as in the perspective of favoring the affirmation in other territorial contexts of tourist practices and activities with a strong ethical dimension.

In addition to the natural role of some internal factors (the will and tenacity of the founding members, their moral values, creativity and willingness to welcome tourists) (see also Barbieri, 2005), two main external factors have favoured these tourist practices in Italy, namely: i) the civil commitment of the anti-mafia associations; ii) the evolution of the institutional context.

As regards the first factor, the foundation of the two well-known anti-mafia associations in the country - «Libera» and «AddioPizzo» - represented a fundamental step: the tourist activities of AddioPizzo Travel and the Placido Rizzotto cooperative originate from the commitment and activities of these associations for the promotion of values of legality and justice in the country and, above all, in Sicily.

With regard to the second factor, in the last two decades the Italian State has been exercising stronger action against the mafia favoring the anti-mafia reaction of entrepreneurs (La Rosa, Paternostro & Picciotto, 2017). As a result, there has been a growing number of entrepreneurs offering tourist services who have joined the Addio pizzo list, making it possible to design and develop a network for tourist itineraries. Furthermore, the introduction of Law 109/1996 - expressly providing for the possibility to assign confiscated assets to social cooperatives for collective purposes - has allowed the birth of the Placido Rizzotto cooperative. This opportunity offered by the legislation has broaden the activities of social cooperatives (agricultural and wine production, tourist activity, education and promotion of legality) and has enriched their social mission, making their presence on the territory more active (Picciotto, 2015) and opening up new ways to contribute to the welfare of the community. Therefore, it has been a law with a strategic role that has fostered tourism for socio-economic growth and development (Mogale & Odeku, 2018). This also highlights the recognition by the Institutions of the potential of social enterprises to increase community capacity and quality of life (Defourny & Nyssens, 2010), encouraging and strengthening their activities in this field. In many countries there has been a significant development of specific public programs designed to promote social enterprise in the field of work integration (the so-called WISEs)[23].

In turn, these practices of ethical and responsible tourism support in various ways the action of Institutions and anti-mafia associations:

- contribute to giving visibility to Law 109/96 and its symbolic value, as well as to the activities of anti-mafia associations;
- affirm the presence of the State, its legitimate action and the credibility of the Institutions in the places involved in tourism initiatives (especially in Sicily);
- promote the values of legality, honesty, social and economic justice, raising the awareness of tourists before, during and after the holiday;
- demonstrate to travellers (and the local community) that there are virtuous alternative to Mafia control[24].

Finally, we highlight the active support of the local community and its significant actors. As discussed above, the participation in the planning or realization of the itinerary by the various actors involved allows: i) the authentic representation of the territory and the (anti-) mafia phenomenon; ii) and, more generally, the possibility of offering a responsible ethically product. As pointed out by Krippendorf (1987), a responsible tourism commitment is an added value which may favor additional bookings. A study of Malone et al. (2014) also highlights that emotionally charged experiences are powerful motivators of consumers' ethical choice. The meeting with the locals, the stories about the mafia massacres and the testimonies of the actors

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[23] As pointed out by Defourny and Nyssens (2010), the main objective of "work integration social enterprises" (WISEs) is to help low-qualified unemployed people, who are at risk of permanent exclusion from the labour market. Their mission is to integrate these people into work and society through a productive activity.

[24] In this sense, Gianluca Faraone, President of the Placido Rizzotto cooperative, has stated that the entrepreneurial experience of the cooperative demonstrate concretely that "it is possible to take away the riches of the Mafia and return them to the community" (www.liberaradio.it).

involved (survivors, activists, cooperative members, entrepreneurs who oppose the pizzo, etc.) generate emotions and instill hope in tourists.

The participation and involvement of important community organizations (such as AddioPizzo Committee and the local presidium of Libera association) can maximize the tourist satisfaction (Mohanty et al., 2019; Nicolaides, 2015). Furthermore, according to Gursoy et al. (2010), the involvement of the locals in the planning and operational stages can ensure that development will be socially and environmentally responsible and that resulting impacts will be perceived as appropriate by the host community. Tourism can affect the lifes of the local community in various ways (Nagarjuna, 2015), therefore, a careful involvement is essential in order to increase the benefits and minimize negative impacts (Giampiccoli & Saayman, 2018).

Implications and conclusive remarks

The tourism activity based on the principles of ethical and responsible tourism can significantly contribute to local development and be a valuable channel for raising awareness and spreading ethical consumption models. This paper highlights the critical role of human values in the realization of virtuous entrepreneurial initiatives and the presented cases demonstrate how it is possible to successfully pursue projects focused on the ethical dimension of tourist activity.

More than a competitive opportunity (Weeden, 2002), these entrepreneurial initiatives were born as an additional field in which to promote legal and anti-mafia behaviours, also responding to the curiosity and initial interest of visitors. They aim to enhance the tourist experience and propose better forms of tourism (Goodwin, 2011b), based on the assumption that travelling is an opportunity for cultural enrichment, comparison with the other and formation of personal identity. The analysis shows how the emergence of tourist practices that originate from certain problems of the local community (in this case the mafia control over the Sicilian territory) can generate important positive effects of an economic, social, cultural and symbolic nature, also thanks to a full enhancement of the «educational» function of travelling. It also underlines that tourism activity is a privileged tool to promote a shared set of values (such as those of legality, justice and honesty), as well as to promote processes of economic and social redemption in the local community. Specifically, the tourism activities examined here assume a significant role because: a) they promote fundamental human values and offer tourists positive travel experiences enhancing their personal growth; b) they offer tourists the opportunity to authentically know an area, its traditions and the local culture; c) they contribute to the local economy and to a sustainable and virtuous development that also involves young people and people at risk of social exclusion.

We believe that all business initiatives in the tourism sector should jointly pursue these objectives, trying to harmoniously combine the important dimensions that involve the different actors of a travel (primarily tourists, tourism companies and the local community). Ethical business principles and practices are essential conditions for sustainable development in the tourism business (Friedl, 2017; Giovanni Paolo II, 2001). Moreover, only in this way can an economy that focuses on the human person (Sen, 1987) concretely establish itself in the World.

A significant implication of this study is that the Government should implement measures that favor small tourism business, such as these social enterprises able to combine tourist activity and the community interest. Among the various factors that have favored these practices in Italy, a decisive role can be attributed to the legislative policy pursued in recent years in favor of companies with an explicit social mission. Further research could investigate the role of other possible factors for different initiatives, issues and territorial contexts. Also, the relational networks and their coordination mechanisms can be an interesting object of investigation, especially considering that the tourist offer needs the differentiated and synergic contribution of a multiplicity of actors. In addition to the not-generalizability of its observations (since only two cases have been analyzed), the present study presents another limitation. It does not consider in depth the economic dimension of these initiatives, not highlighting how this is combined with the ethical dimension. Actually, our research interest refers above all, to the ability to conceive and propose alternative forms of tourism in hostile contexts and how the educational function of travelling has been enhanced in both situations. Therefore, the original focus of the research invests the offer and its innovative profile.

Other research could focus on the demand (especially in terms of targets, characteristics, needs, purchasing behavior) in order to provide useful evidence to consolidate the affirmation of these practices on the market and the tourism industry. After all, the interest in ethical and responsible tourism practices is growing among tourists and operators (ABTA, 2010; Goodwin, 2011b; Mokoena, 2019; Weeden & Boluk, 2014). We believe, however, that the consideration of ethical principles should not be dependent and cannot be conditioned by the market demand as this would mean setting the reasoning by adopting the lens of "consumption" with the risk of obscuring other important dimensions (Caton, 2014) for the welfare of civil society.

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