Reflections On Visits to the Megalithic Temples
The Megalithic Temples

Tarxien Temples

Ġgantija
The Megalithic Temples

Mnajdra

Haġar Qim
The Megalithic Temples

Ta’ Haġrat

Skorba
The Megalithic Temples

Kordin

Borg in-Nadur
The Megalithic Temples
Limits of Acceptable Change...

- All visitors leave an impact
- Impact also depends on the nature of the site

TASK: Identify changes; mitigate impacts to acceptable limits.
Audiences...

- Coach groups
- Individual visitors
- School visits & language schools
- Maltese families
- Organized groups/activities
‘Spiritual visitors’ at the temples
what makes a place ‘sacred’?

- **Behaviour** – places where spiritual/religious activities take place

- **Emotion-Anchored** – emotional experience arising from people’s interactions with the place

- **Place-Anchored** – meanings associated with a place

Levi & Kocher 2012
Main detractors from the perception of sacredness were also behavioural.

- Emotion-anchored perceptions of sacredness, i.e., experience of awe, serenity, and respect, were related to characteristics of the places.
Visitor needs/wishes...

- Silence
- Privacy – no intrusions
- Intimate connection with the temples – being physically close to the temple structure
- Access to restricted areas
- Possibility to perform rituals within the site/s
Challenges...

- Allowing the space to be shared by different groups with different interests
- Balance between the increasing numbers and the search for intimacy and private encounter
- Heritage management is about protecting what makes a site significant to people who visit/engage with it.
“The central challenge for today’s sacred sites is therefore not the conflict between tourism and pilgrimage, or between religious and secular usage, but managing an escalation in the numbers of those seeking a sense of the numinous, by whatever means that act of pilgrimage is achieved.”

Myra Shackley, 2001