

CULTURAL TOURISM AND THE NEW ECONOMY OF HERITAGE

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Abstract

In the context of the economy of cultural tourism and the tourism of nature, we focused our analysis in the process of value generation and how capital gains are produced, questioning their gestation and the way how they emerge in the value chains of tourist activity, supporting that hermeneutic reflection on three issues: The form and essence of tourist resource. Value added and creation of commodities (products). The reproduction of capital invested in tourism.

To attempted the concept of their externalities, which is fundamental to understanding the specific character of the tourism economy, productivity and competitiveness. On this basis, conceptual and methodological, we have drawn up the Route and Tourist Circuit concepts, based on a scientific methodology inter-and multidisciplinary, to organize and guide the visit to tourism destinations, which allows to read, interpret and enjoy their cultural landscapes.

Finally, we seek to establish uniform and consistent conceptual criteria to identify and distinguish the different typological categories of tourism, confronting them with the matrix of TSA, in an international context where different paradigms emerge, namely the rising of the cultural tourism and tourism of nature (environmental tourism).

Keywords: Value. Externalities. Aesthetic. Ethics. Landscape. Categories. Heritage

FROM THE RESOURCE TO THE PRODUCT

The concept of tourist industry has led to search for local resources - biological and geological, livestock and forestry, etc. as their basic material. In fact the first are used and processed by other industries, and in many cases require its conservation. And as for the second, its consumption is shared between residents and travellers.

What constitutes a tourist resource is a humanized "cultural landscape". Reading and interpretation of the cultural landscape is the basis for the creation of the tourist product and its first metamorphosis of value.

It's the ecology of the landscape (material heritage) and its metaphysics (immaterial heritage), which constitute the essence of tourist resource, but only when their interpretation and reading gives it a new increase in cultural and economic value.

The landscape is not an open book, intelligible empirically. The transformation into a tourist product goes through its readability, which gives it a used value; it's a metamorphosis that generates economy value, and it's also a process of cultural literacy, mediated by the construction of a language for tourist communication; the result of this process changes the shape and the essence of traditional concepts of resources and tourist products.

What are the skills to transform a potential touristic resource into a product of Cultural tourism or tourism of nature or tourism in rural space?

The Natural History, served by the Earth Sciences, Geology and Geomorphology in particular, reveals the diversity of geological heritage and its natural monuments.

Life sciences, especially biology and botany, teach us the size and value of biodiversity, and also the value of new biotopes created by the humanization of the landscape.

Social History in its archaeological and artistic valences, and ethnography, allow us to take advantage of the built heritage, works of art and literature, as well as ethnographic objects.

Sciences of Heritage and Museology build the organic structures of the cultural tourism, Museums and Monuments. Cathedrals and churches, chapels and sanctuaries, are too organic structures of the cultural tourism, a branch of tourism of nature, religious tourism. Sciences of Architecture of Landscape and Agrarian Sciences transform wilderness in cultural landscapes, they preserve cultural landscape and wilderness creating Natural Parks and Reserves and their Centres of Interpretation, which are the organic structures of the tourism of nature. And we think that SPAs are also organic structures of the tourism of nature, a branch of tourism of nature, health tourism. Agrarian Sciences and Sciences of Heritage adapt farms and village residences, rural hotels, to accept tourists and are the organic structures of tourism in rural space.

And when we discuss these, we can't forget their immaterial dimension, esthetical and ethical which can be found in the erudite and popular imagination and in their creative expressions in literature, dance, music, philosophy...

The expansion of the human species by all regions of the globe and its adaptation to the diversity of habitats in the modern age has spawned a new relationship between humanity and nature: it ceased to exist as pure natural countryside and the whole landscape has become what it is by direct or indirect influence of human activity, producing either unspeakable destruction or new cultural landscapes, urban landscapes and rural landscapes.

Immaterial heritage of landscape represents the domain of aesthetic emotions and feelings, ethical principles and their cultural representations.

Landscape Aesthetic Categories

Concerning the concept of *beautiful* on the landscape, we want to mean the vision of harmony of colors and shapes, the balance in the diversity, the absence of visible assaults to their natural and cultural heritage, the permanence of scents and perfumes, the movement of crops and trees, therefore, values

that arouse all senses and appeal to other moral values.

About the *sublime* on the landscape, we understand the association of the beautiful with a sense of respect and even a certain fear, imposed by natural landscape framework, or predominantly natural, such as the grandeur of a mountain covered with snow or the roominess of the landscape that can be seen.

Fig. 1 The geodiversity and the revelation of the sublime and mysterious: it was the passage of the glacier below the granitic mass of Cântaro Magro (Potted Thin), that lifted them over the landscape and opened the glacial Valley of Loriga. Portugal, Serra da Estrela (Star Mountain). (PM)



Our definition of the *wonderful* on landscape, it is the beautiful ascend to a

superior exponent, with some, or all of the senses stimulated by a higher emotion.

Fig. 2 The wonderful, geodiversity and the revelation of the mysterious: monumental Valley of Manteigas (Butter's Valley) shaped like a U, for being of glacial origin. . Portugal, Serra da Estrela (Star Mountain). (PM)



With the concept of the *mysterious* on the landscape, we want to represent the surprise and fascination, shapes, colors and

particular environments, we don't understand spontaneously.

Fig.3 The geodiversity and the History reveal the sublime and mysterious. Fraga da Pena: "Castro" (village fortified) from the Bronze age. Castle Koppie, Inselberg with orthogonal diaclasses. Tor, granitic Tower, with the blocks in situ. Situated in the Serra da Estrela (Star Mountain), in Queiriz, Fornos de Algodres.(PM)



The *monumental* concept on the landscape, signifies the recognition of the transformation of the landscape for his

humanization through work-wide human, creating the beautiful in a large dimension, a monumental dimension.

Fig. 4 Monumental and epic landscape of Loriga: Terraces and glacial Valley of Loriga (PM)



The definition of *epic* on landscape: when we recognize in this effort of humanization of landscape, their transformation into cultural landscape, an

exceptionally and continuous effort, during centuries or millenarian presence of the man, frequently associated with the use of animals, creating new biotopes by its own action.

Fig. 5 Monumental and epic landscape of Loriga: Terraces built by the human's arm and composted by "the ass of the sheep".(AQ)



The *tragic* (and *dramatic*), when we observe the process of abandonment of the cultural landscapes, total or partial when he left

behind the ruins of a farmer, an old mill, a broken wheel, that are the lost signs of the presence of human communities.

Fig. 6 The beautiful and the tragic explained by the History and the Ethnography: Casal do Rei (Couple of King). The mill and the shale bridge (PM)



These categories can be found simultaneously in the same landscape framework.

But we must consider the negative categories: the ugly; the horrible; the repugnant; the disgusting; the repulsive; the hideous...

The management of tourism destiny, public administration strategy and touristic enterprises, must consider those esthetical values, esthetical values that carry on moral values.

Arnold Berleant's (2004) approach to environmental aesthetics considers the human being as an active contributor in a context where it is a continuous participant, distancing himself from the Kantian perspective of a contemplative subject and a contemplative object. A person is the perceptual centre, both as an individual and as a member of a socio-cultural group, of his or her life-world, whose horizons are shaped by geographical and cultural factors. (Queirós, 2013)

In their aesthetical perspective, the concept of landscape can be reduced to a visual direction and includes several dimensions: admiring the landscape embraces the tactile appeal, the kinesthetic pleasure, the natural songs, the taste... These rich dimensions are forsaken when admiring the landscape and are relevant to cultural tourism and nature tourism.

The concept of landscape has had to be stretched in many directions: from an object to an area, from a visual experience to a multi-sensory one, from natural scenery to the whole range of human-made transformations of nature. This expansion of the idea of landscape is further complicated by the fact that landscapes are never stationary but are constantly in transition. (Berleant, 2011)

Re-thinking landscape on the tourism context means that every landscape is a human artifact: the historical human presence brings value to the landscape, not only the positive categories of the beauty experiences in nature but also the negative sublime, to recognize "if

such practices also offend our sensibility; that is, they have aesthetic as well as moral consequences". (Berleant, 2011)

Parallel –Aesthetic Categories

We can reference in the landscape a set of categories that we call "parallel-aesthetics", carrying an intrinsic moral value and touristic attraction capacity: "the unique", setting this concept as susceptible to express the landscape attributes of an uncommon Place. "The single" defining the own identity of a common landscape object. "The authentic" attribute applicable to the conservation of objects and original landscape contexts. "The genuine and rare", objects and Places of Humanized landscape, that in its process of evolution tend to the disappearance or corruption...

And differentiate them from "Systemic Parallel-Aesthetics Categories".

The discontinuity of forest stands and the sustainability of agro-forestry "Mosaic" are supported by mountain terraces, with an amazing hydrological systematization: erosion control, drainage and reduced dispersion of full tips. Here we can find the use of the traditional culture and the simplified use of the land: the polyculture and permanent pasture, terraces with trench irrigation and drainage ditches, the walls supporting the land, winning against the slopes. Also, this is helped by the use of the sheep's herding and the use of manure from their beds to fertilize the fields

"Prados de lima", the drought irrigation system in the winter, with pressure refills of aquifers and summer irrigation.

"The Bocage landscape ", concept shaped from the French "Bois", a continuous hedge. With woods at the top of the slope, live fences and lines of trees linking plaids and armed pasture wisely under the slope lines, without supporting walls.

"The Oak and the river forest", that preserving the traditional agriculture, it is a

privileged place to avifauna observation.

"The Water Gardens", landscape places covering rivers and streams beds.

"Moss- Gardens": micro-flora and micro-fauna.

All this categories are from the philosophy and Esthetical domains.

RESTRUCTURING TOURISM FOR MORE COMPETITIVENESS AND PRODUCTIVITY (AND SUSTAINABILITY)

Offers in Cultural Landscapes - Circuits and Route products

The growth of competitiveness in the tourism economy will be sought particularly through the ability to integrate Circuits and Routes in all patrimonies, which gradually will link the current urban attraction poles to dynamic regional visits, inter-regional and even cross-border. With these Routes and Circuits we can promote the upgrading of the economic status of excursionist to the status of tourist, increasing the time spent in certain places and the desire or need to return to them. This will help surpass the seasonality and promote a quality consumption, which will increase productivity.

The Routes and Circuits will be integrated in their destinations. These destinations will generate the main profit, but they will not be the structures that organise these Routes and Circuits (the museums, monuments and parks) to collect the greatest profit; the profit from tourism will come from the aforementioned external Chains of Value (Accommodation for visitors, restaurants, transports and so one). The misunderstanding of this economic paradox is the cause of the historical conflict between tourism and

development, but is also at the same time the key to overcome it. This is important particularly in our time, in which a new paradigm of tourism is emerging - environmental tourism, which means cultural tourism, nature tourism, and rural tourism, with their specific products and renewed environmental sustainability requirements, for all other tourist products. (Queirós, 2009)

Nowadays, ecology and landscape aesthetics depend even more from the labour of farmers and peasants, if we aspire to a full conservation of the landscape ecology and its aesthetic; with more and more people leaving the countryside, innumerable biotopes, which are the result from the interaction of human action with the original biodiversity, will be lost. With its ruin and emigration, the risk of it disappearing from many cultural landscapes can become a reality.

On another plan, we must stop the destruction process of the heritage of historical urban centres. This is why the rehabilitation of heritage and the conservation of nature and cultural objects has become a vital issue for business tourism and for the reinforcement of its traditional value chains.

See below how the existence of an environmental heritage recognized by the contribution of the different sciences leads us to the concept of "landscape ecology" and, simultaneously, the recognition of another intangible heritage translates into "metaphysics of landscape", two concepts that are extremely important to define the Nature Tourism and Cultural Tourism and to organize the products they have to offer in Circuits and Routes.

This new vision of the landscape, multi and interdisciplinary, which is at the same time an instrument operating its hermeneutics and a category in the field of Philosophy of Nature, is named:

Ecology of Landscape. In our definition it represents a structural and systemic view that encompasses the large natural landscape, characterized and differentiated not only by

the various fields of science (environmental sciences and exact sciences), but also but also social sciences because it was created with the help of Man in his daily effort as a farmer, a shepherd and a landscape architect. (Queirós, 2003:22)

But the interpretation of the landscape, from the perspective of the philosophy of nature and the environment philosophy, would be incomplete without the use of another category of elements, which we define as:

Metaphysics of landscape. It represents the domain of the "spirituality", "soul" of things, the categories of aesthetic emotions and feelings, "beauty" and "beautiful", the "sublime", "wonderful" and "mysterious", "monumental", "epic" and "tragic." (Queirós, 2003:23)

Including the negative categories: the disgusting, the ugly, the repulsive, the abhorrent...

The concepts of Tourist Circuits and Routes are based on the need to use a scientific methodology, based on an inter- and multi-discipline, to interpret and organise the visit to the territory, which allows the tourists to read and interpret their cultural landscapes.

The first key of this reading and interpretation landscape is the Natural history, Earth Sciences, geology and geomorphology. The second key is the Life sciences, revealing the splendour of biodiversity. And the third key is social and artistic History, associated to Ethnography and Anthropology. But Geography is probably the science, in their scientific work methodology, closer to tourism studies. (Queirós, 2009)

With this scientific perspective, the essence of the methodology of scientific work in tourist information and guidelines consists in 'describing and interpreting' the Earth and the Human Beings who live in their midst, but by different ways given accessibility to different audience segments, and by this red line pass the frontier from Geography object study and the tourism research, including the

making of their products.

This conception lead to a philosophy born in the observation and reading of the landscape and from the synthesis of Earth and Human Being that dwells and transforms the 'cultural landscape', but at the same time threatening to degrade or destroy. That contradiction justifies the need for an ethics of tourism, built from the new Environmental Ethics and based on the critic of anthropocentrism and ethnocentrism.

Global Code of Ethics for Tourism

The Global Code of Ethics for Tourism, adopted in 1999 by the General Assembly of the World Tourism Organization, its acknowledgement by the United Nations two years later clearly encouraged the Organization to promote effective follow-up of its provisions. Although not legally binding, the Code features a voluntary implementation mechanism through its recognition of the role of the World Committee on Tourism Ethics (WCTE), to which stakeholders may refer matters concerning the application and interpretation of the document. (UNWTO, 2012)

In the field of philosophy, the relationship between tourism and ethics is engaged by two central concepts: ontology and epistemology. However, it is also associated to the Ethics and Aesthetics values, virtue and good practices.

This axiom is supported by the fact that tourism creates innumerable negatives costs (impacts) that stem from the pursuit of primarily hedonistic ends.

The position of tourism research from an ethical standpoint, especially in the light of a better understanding of human nature, might open up new possibilities for better grounding and many new forms of alternative or responsible tourism (Fennell, 2011).

But in the heat of the dispute, some

authors led to raise controversy “against” the ethics of tourism (Butcher, 2011), particularly emphasizing the contradictions between mass tourism and ecotourism. We think that cannot reduce the debate to these issues.

In this period emerged a new ethical framework, environmental ethics:

For approximately a quarter of a century, moral reflection has turned to a new object: the environment. Environmental ethics has emerged primarily in the United States out of considerations on Nature in the wild state - the wilderness - and the duty to preserve it. As such, it divides into two trends. The first seeks to develop a general theory of moral value, an abstract, universal principle qualifying individual entities, such that the intrinsic value of living entities deserves our respect. The second, first formulated by an American forester, Aldo Leopold, is an ethics of the biotic community: how Nature can be a community of which we are members, and in within which it is possible for us to conduct ourselves well. (Larrère, 2006:0)

Utilitarian ethics

Utilitarian ethics from Jeremy Bentham (18th-19th centuries) and Stuart Mill (19th century), assume that not only the individual action, but also all the Government measures enhance well-being and reduce suffering. This creates a distance from the primacy of Aristotelian duty (eudainomia), which justifies the morality of action based on benefits for the subject and/or on the principle of less suffering caused to “another”.

The hedonistic vision inspired by Jeremy Bentham, identifying the profile of the contemporary tourist with the individual freedom and pleasure

In the Kantian categorical imperative, this is an end in itself and cannot be used/annihilated as a means to benefit other people, even if to achieve a higher benefit, which in this case is to reduce casualties.

Concerning the tremendous influence of the modern technique the nature, Hans Jonas, a German Jew that immigrated to Canada and the USA, in “The Imperative of Responsibility In Search of an Ethic for the Technological Age” (1979), formulates a new categorical imperative for human action, beyond the Kantian imperative ethic of the conformation of individual acts with the principle of a universal law (Kant, 1789). He designs a new ethical framework, which is a result of the need to configure the human conduct within the limits that safeguard the continuity of life and its diversity:

Act so that the effects of your action are compatible with the permanence of genuine human life. (Jonas, 1979)

Amongst this ethical principle we are at the border of the humanism, but still remain at the frontier of anthropocentrism.

Enlarging the concepts of Community and Person

The new categorical imperatives of Environmental Ethics emerge from this framework:

Nature shall be included in our field of moral reflection - our duties, before limited to human beings, shall be extended to other natural beings.

Waters, like soil, is part of the energy circuit. Industry, by polluting waters or obstructing them with dams, may exclude the plants and animals necessary to keep energy in circulation...The image commonly employed in conservation education is «the balance of nature»...this figure of speech fails to describe accurately what little we know about the land mechanism. A much true image is the one employed in ecology: the biotic pyramid...Poundage or tonnage is no measure of the food-value of farm corps; the products of fertile soil may be qualitatively as well quantitatively superior... (Leopold, 1949:251-255)

In name of the principle of equality, Singer and Regan refused the concept of the superiority of the human species that is compared to racism, for violating the censoring principle of human non-recognition, the capacity of feeling and suffering of animals. In their work, they claim that animals are subjects of interest in not suffering and also as Regan adds, are subjects of law, by which they are entitled to a life experience that has intrinsic value.

Their main propose is the expansion of the concept of person:

I propose the use of 'person', to be rational and self-conscious, to incorporate the elements of the popular sense of human being that are not covered by member of species Homo Sapiens. (Singer, 1980)

A planetary community: The principles of a “common house” and “loyalty”

The feeling of need for help and defense, developed throughout the process of natural selection, spawned the concept of the Community, which is the basis of the ethic.

In our historical and environmental context, humanity is confronted for the first time with the danger of its own extinction, either as a result of an environmental disaster, or as the tragic outcome of a nuclear or biological war, as well as a pandemic financial crisis on multiple continents.

New principles emerged from the first United Nations environmental conference, held in Stockholm in 1972: one of them was the principle of a “common house”:

... man has two homelands, his own and planet Earth. (Dubos, R and Ward, B., 1972)

But also the principle of “loyalty”, a planetary community and solidarity, founders of a new international order (an ethical order) and the principle of defending the intrinsic value of Life on the planet and their biodiversity.

...Today, we can only expect to survive if our precious diversity is intact and has the conditions to generate a fundamental loyalty towards our planet Earth, this unique planet, so beautiful and so vulnerable. (Dubos, R and Ward, B., 1972)

Those principles created a first rupture line with the cultural and political perspective of ethnocentrism and anthropocentrism. The critique of environmental philosophy queries our civilization mode, in the perspective of environmental reason. Nature shall be included in our field of moral reflection. Our duties, before limited to human beings, must be expanded to the domains of the “Land Ethic” and “Animal Ethics”.

The imperative of perpetual peace

...everything is lost where peace is lost, and first of all freedom is lost.

(Sena, J., 1984)

In this historical and environmental context, humanity is confronted for the first time with the danger of its own extinction, either as a result of environmental disaster, or as the tragic outcome of a nuclear or biological war and pandemic financial crises on multiple continents.

And it is here that a new categorical imperative of Environmental Ethics arises: The imperative of perpetual peace.

A new scientific paradigm for science and civilization and the significance of the new environmental ethics

The scientific and technical contemporary progress erupted in the interface of traditional disciplines. We believe that is from this matrix of science and moral intersection which made the scientific foundations of environmental consciousness in its varied hues emerge: biology, history, physics and chemistry, literature and the

natural sciences, communication sciences, earth and life sciences, etc., are making the environmental crisis visible.

But we aren't saying that the modern environmentalist philosophy represents the triumph of consciousness and the ethics of life against the indifference and the horror of our time. We're trying to say that it is against the amorality, barbarism and indolent social that such awareness emerges: Refusing death, the nonsensical and the night of our civilization, and penetrating all domains of human thought and culture (s). The philosophy of environment obliges the reinterpretation of the more conservative books, the sacred books of all religions and the traditional way of understanding their doctrines. Let us question the most important political paradigms from nineteenth century, the main ideologies offered to our century, the Marxism and the Liberalism.

Is time to conclude that the Code perspectives, based in the Aristotelian paradigm of virtue ethics, *eudaimonia*; the Kantian paradigm of the categorical imperative respect for the person and the paradigm of the utilitarian ethics considering the greatest good (Jamal and Menzel, 2011), don't have the same view as the environmental philosophy and their environmental ethics. The environmental ethics perspective is systemic; the Human being doesn't remain at the center of their concept of value, as an absolute and discretionary master of nature. According to environmental ethics perspective, every human activity, including the tourism activities, must subordinate itself to the respect and conservation of the biotic community and non biotic community. The principles of Land Ethics and Animal Ethics with their own values, in the philosophical, ethical and aesthetic sense, must be considered in the moral conduct of the human societies and tourism activities.

This matrix of interdisciplinary science and moral intersection is applied to the new concepts of Circuit and Tour:

We define

tourist Circuit as a road integrating all heritage products, short-lived (should not exceed one day/night), accessible to all audiences but segmented in an autonomous and distinctive identity, organized in the context of discovery and enjoyment of the landscape ecology (in the sense of interdisciplinary contribution to reading the landscape) and the metaphysics of landscape (immaterial heritage, imaginary erudite and popular), and using the communication/emotional principle of "montage of attractions", created to sustain and develop value chains of tourist activity.(Queirós, 2009:54)

We define

tourist Route as an organized set of Circuits to discover and enjoy all heritages, with a unique identity, based on ecology and landscape metaphysics, accessible to all audiences but with different products according their segments, organized to serve the development of tourist activity and their value chains. (Queirós, 2009:54)

Although there are common elements among the Circuits (for example, churches of the same era, gourmet dishes, the same flora) the mixture of their heritage should produce a single offer and identity. And it is in this matter that the activity of tourism differs from other scientific fields, because selection and value are determined by the differentiation of the tourism products, not from scientific criteria values.

This new concept is built upon the conceptual contributions of geography, selective observation and significant description of the cultural landscape - its historical, natural, ethnographic heritage; the philosophy of nature and the philosophy of the environment, "ecology and metaphysics of landscape"; communication sciences, involving the psychology of feels and the cinema (the montage of attractions is a concept from Eisenstein); economy, "value chains". And its methodological construction consists in recycle traditionally concepts used in

another scientific fields and reprocess them to a new subject of study.

The reproduction of touristic capital:
Externalities and Competition

The Routes and Circuits (including the offer of the cultural heritage and the natural heritage) will be integrated in their destinations. These cultural and natural products will generate the main profit, but they will not be the structures that organize these Routes and Circuits (the museums, monuments and parks) to collect the greatest profit; the profit from tourism will come from the aforementioned external Value Chains (accommodation, catering, merchandising, animation, transport, guides and agencies).

Chains Values of tourism needs to incorporate new products and even other values and what its historical relationship with the heritage (s)?

For many years hotels was the main from tourism attraction. What's changed since then?

Taken a as the variable of the accommodation and p the variable which represents the patrimony (cultural heritage and natural heritage). In the past $p=f(a)$... Currently $a = f(p)$. (Queirós, 2015:198-199)

The misunderstanding of this economic paradox is the cause of the historical conflict between tourism and sustainable development, but is also at the same time the key to overcome it. This is important particularly in our time, in which a new paradigm of tourism is emerging - environmental tourism, which means cultural tourism, nature tourism, and rural tourism, with their specific products and renewed environmental sustainability requirements, for all other tourist products.

To achieve the “Environmental tourism”, the new paradigm of tourism, we need to apply a new ethical perspective to the economical and financial issues, and to the political governance.

The new tourist products, from Cultural Tourism and Tourism of Nature, as merchandise that they are, have an added value and an exchange value, comparable to common goods. However, the products of Cultural Tourism and Tourism of Nature in the market competition have a strange behavior. This competition, for differentiation, generates complementary and cooperative networks, without exclusion of the competitor.

Indeed, the tourist consumer of Cultural Tourism and Tourism of Nature products tends to visit all the museums and monuments, different protected areas and cultural landscapes and not to settle unique a product, or icon or mark. (Queirós, 2015:202)

If municipality wants to become a pole of attraction integrate in a new touristic destination, must consider the cooperation with all the neighbors to create scale in the competition with the consolidated tourism destinations. They need to organize common Routes and Circuits justifying at least a journey visit (a day and one night) and several journeys crossing the territory unified, on the context of a Route of environmental tourism.

What are cultural tourism and tourism of nature? Organization and products

We propose the following definition to the cultural tourism:

An organic and productive branch of tourism incorporating levels of design, organization and promotion, contents and materials from the domain of culture and scientific culture, particularly in the essence of cultural tourism, Museum and Heritage Sciences. (Queirós, 2009:109)

And in the core of the Nature Tourism, you can find other contents and materials from Environmental Sciences. However, when adjusted to the dynamics and the objectives of the tourism economy, in the framework of the management of their value chains, we can distinguish clearly these concepts looking into their different organic structures and products.

Cultural Tourism only exists if it's present the network of museums, monuments and archaeological and historical sites and centres, particularly those which are World Heritage, cultural festivals and celebrations. Museums, in the largest definition of ICOM (International Council of Museum), are the major organic structures of Cultural Tourism.

The products offered by Cultural Tourism, are the collections display at museums (permanent or temporary), from the Louvre to the Prado, monuments, and archaeological and historical sites and centres (particularly those which are Human Heritage), festivals and celebrations with a value of identity, local matter, at regional, national or international levels, like the Holy Week celebrations in Castilla or the Fátima Sanctuary celebrations, in Portugal. Cultural Tourism also offers the architectural value of patrimony structures, like the iconic Guggenheim Museum in Bilbao or the monumental complex of Alhambra in Granada, Spain.

All these organic structures of Cultural Tourism (museums, monuments, science centres...) are operating today as interpretation centres to their diverse audience segments (the tourists surpass the segment of the public school) and temporary events also require an organizational structure itself, even if assembled for a limited period, which increasingly tends to set in partial but permanent forms of memory and event promotion. This is the case with the creation of museums of the Holy Week in Spain or of the apparitions in Fatima, Portugal, or in Lourdes, France, that complement the Sanctuaries. And these temples are evolving in the complexity of products and as a standing offer, in addition to the dates of pilgrimages.

Therefore, the concept of cultural tourism must naturally integrate religious tourism, because that concept is larger than the second and the religious phenomenon is one of humanity's cultural expressions.

The idea of Cultural tourism based on built heritage, views and lifestyle, as well as events and happenings, proposed by

Swarbrooke (2002), gives us a rough overview of the diversity of contexts and products of cultural tourism. It should be connected to the specific function of tourism economy and, in this context, should lead us to study how today it constitutes and can reproduce the tourist capital, based on its relationship with the culture industry, and most of all to recognise the extension of the cultural penetration into the tourist activity, which may have led to profound changes in the traditional paradigm of tourism.

The major structures of Nature Tourism are the Parks and Natural Reserves, paleontological, and nature interpretation Centres, and their landscape - humanized landscape (cultural landscape or "terroir"), with a special focus on those classified as World Heritage. The products offered by Nature Tourism or Ecological Tourism, structured within this network in the context of cultural and natural landscapes, offer the discovery of nature diversity, observation of species, small and large pedestrian routes, and the pleasure of a human re-approach to nature, with all the sensations. We include Health Tourism to the above mentioned: Thermal and water pleasures (SPA), the French thalassotherapy (sea station), mountain stations, wellness, the functional (healthy) food tours and itineraries offered by Circuits. And we also include Sports in Nature as part of Active Tourism: hiking, walking, climbing, canoeing, skiing or motorized vehicles. These products are shared with Rural Tourism. Integrating the health aspect with Nature Tourism becomes an obvious choice when we realise that the network of Thermal Baths occurs in zones of geological faults and dating back to at least the Romanization period of the Iberian Peninsula and Europe. And even more when we adopt the current formula of the World Health Organization (WHO) to establish its content:

The WHO defines health as "a State of complete physical, mental and social well-being, which is not merely the absence of disease or infirmity". This approach amplifies the biological concept of health, because it includes the psychological and social

components of the human being and an ethical dimension. The functional food and the conditions surrounding the conservation of nature are now inextricably linked to the modern Spas, just as they already were connected to the Baths of classical civilizations.

The products offered by Rural Tourism include accommodation in traditional homes as well as the discovery of humanized landscapes (cultural landscapes, the French "terroir" concept) and/or participating in the agriculture work cycles, associated to Active Tourism: road trips, hikes, TT, horseback riding, hunting and fishing, and Golf Tourism. Usually this typological framework does not apply to golf, but, golf normally implies the creation of a cultural landscape in the rural space not in urban or virgin landscapes, which adapt traditional landscapes to new functions while keeping the landscape setting. Golf, like tennis, will be gradually democratized and accessible to the middle class. Their social value, can attract a younger crowd and promote fitness and an active ageing. The current breakdown between Golf and Rural Tourism, is the issue of deficient integration of tourist products in the same destination.

Other activities that relay rural tourism to Health tourism include outdoor hiking, a demand for air and water in pollution free woods and springs, and traditional, biological and healthy food.

The joint offering of Cultural Tourism and Nature Tourism, which may include the products of Rural Tourism, can be called Environmental Tourism.

Mass tourism versus ecotourism, the controversy

The debate among ecotourism and its critics (Butcher, 2011), has initially been focused on opposing mass tourism to ecotourism identified as a small niche of customers, with limited financial size and market needs. Another argument, a moral and

politic argument, it was the option of local people, not for preserve old techniques and natural heritage, but to choose new productive technologies, infrastructures, jobs and commodities...the Spanish example of Torremolinos, a poor fishing community that was transformed into a prosperous resort, and the impact of tourism revenues from the 1960s in Spain's economic modernization, for instance.

Ecotourism, environmental philosophy and ethics of tourism, they are accused to be

...anti-modern, and likely to take sides against any desire for substantial development, even in economically poor societies. (Butcher, 2011:255).

The same author identifies the advocacy of ethical tourism with the adjectives small, local and participatory, and most associate it with sustainability. And concludes:

This serves to accentuate the limiting philosophy of "small is beautiful" and deny the many benefits of large scale development. (Butcher, 2011:249).

The democratization and socialization of education and culture, as well as the evolution of big markets around the world solved some of the opposing issues: Cultural Tourism has become a mass tourism. such as Tourism of nature, in America, Europe and Asia. This new reality became clear when the research on the "motivations" of tourism travelling was completed with the research of the real activities carried out by tourists. Spanish tourism data (Spain was the 2th international destiny and remains the 2th in the ranking of income) gives a complete statistical evaluation about tourist activities, which clearly explains this evolution:

Consulting the data of "Movimientos Turísticos en Fronteras (IET) _ 2008", the statistics about cultural tourism reveal that they represent 55% (30.665 from 55.762 thousand) of all international tourists activities and those tourists correspond to 60% of tourism rent; they stayed about 10,3 days, a number that

exceeds the national average; return frequently, 79,6% and more than 10 times 30,5%. (Source: IET. International border travelling. International Tourists Activities. 2007 and 2008. Tourism Studies Institute Spain). The dominance of cultural tourism has a parallel with the fall down of traditional activities in the beach.

In the next years, the dominant tendency to prefer cultural tourism activities - visiting museums and monuments, cultural events assistance and others - is confirmed and consolidated: 2009: 53,5 % of international tourists; 2010, 51,3% Growing again 10% in 2011 and 5% in 2012, to 54% (Source: IET_EGATUR).

The French Louvre can be considered the great cosmologic observatory of tourism and tourists and their metamorphosis market:

First. The growth of visitors, 8 413 000 in 2010 to 9.330.000 at 2013 (and 2014). 70% are international tourists. 68% pay their ticket entrance.

Second. Origin: 30% France, 70% from other countries: USA, 13%. Italy 5% and China 5% (China grow to 6% and takes the second place in 2014). Spain 5% and Germany 4%, Brazil 4%, UK 4% and Russian 4%...Australia 3%...

Age: 50% young people under 30 old.

Over 14.000.000 on Louvre web site. Loading 480.000 audio guide and 103.000 mobile application charged. (Source, Louvre, 2015)

A new middle class emerges from China, Brasil and Russian is patent.

The growth of the museum offer, in all the countries and the development of the museum concept can also explain this change in the demand from the middle class:

A museum is a non-profit, permanent institution in the service of society and its development, open to the public, which

acquires, conserves, researches, communicates and exhibits the tangible and intangible heritage of humanity and its environment for the purposes of education, study and enjoyment. (ICOM, 2007)

The scientific-technical revolution creates a dynamic of innovation in this sector, with the development of the museums and science centers of 2nd and 3rd generation, design under the sign of participation and interaction of their audiences.

The new museums and the use of modern technologies of restoration, conservation, information and communication, could reduce the negative impacts of mass tourism.

About the tourism of nature or ecotourism, there are no clear and accurate statistics, but we can establish their relevance, for example, by considering the number of visitors of Spanish national parks (and take note that several national parks not have visitors date) , which represent only a fraction of the tourists who seek all the parks, reserves and the cultural landscapes of Spain: more than 10.618.284, in 2007! And more of 12.252.000 in 2010!

In the 2009 Conference Ecotourism and Sustainable Tourism, sponsored by the International Ecotourism Society, most of the discussions at the conference focused on how to define environmental tourism practices and how to create appropriate guidelines and implementation strategies, especially when the practices are motivated by the interests of tourists and tourism operators from outside those communities.

The new challenge is how thinking a new mass tourism in an ethical perspective: the ecotourisme.

However we need to build a consensus about these concepts. We propose the definition of Cultural Tourism as the tourism based in the cultural structures, namely museums and monuments and their material and immaterial heritage; Tourism of Nature (

in the nature - wilderness and mixed wilderness/cultural landscapes) organized by the parks and reserves; and distinguish them from Rural Tourism (in the humanized landscape, landscape in the sense of the Greek *oikoumenê gê*, the French *terroir*, the “cultural landscape”) organized by the rural farmers and hotels.

The weight of this middle class and its instruction and cultural level, in parallel with the emancipation of the working woman, a contemporary youth increasingly educated and the anticipation of an active retirement in segments of the middle class, generated a change in the social weight of this class and in those preferences or “taste”: The modern social taste of the middle class includes a new global concept about Art and Aesthetics. New moral and ethic values face nature, heritage, environment and landscape, by influence of the Environmental Philosophy in every scientific

domain and development process.

The case study of Portugal: some notes

We can make the synthesis of tendencies of cultural changes in the demand of Portuguese leisure, balance the visitors of museums, monuments and galleries, with the spectators of football stadiums. The main National Football League closed 2013 with the balance, in the 30 rounds of the competition, attracting 2.343.284 fans to the stadiums, 11% less than the total recorded in 2011-12 (2.629.950). The national score of museums visitors in the year of 2011 was 13.495.187: zoological gardens (zoos), botanic gardens and aquariums representing 3.317.790 visitors and the museums 10.177.397. It's a value growing every year, despite the crises. International tourists represent 3.351.144 and teachers and students in school groups 2.111.452.

Table 1. Visitants of museums, zoological gardens (zoos), botanic gardens and aquariums.

2011		Unidade: nº.			
Tipologia	Museus, jardins zoológicos, botânicos e aquários	Visitantes			
		Total	Inseridos em grupos escolares	Estrangeiros	Com entrada gratuita
Total	397	13 495 187	2 477 354	4 246 255	4 314 643
Total dos Museus	377	10 177 397	2 111 452	3 351 144	4 043 315
Museus de Arte	78	3 057 676	483 207	1 075 886	1 837 241
Museus de Arqueologia	36	498 653	100 845	135 959	213 860
Museus de Ciências Naturais e de História Natural	10	256 446	82 996	8 323	72 984
Museus de Ciências e de Técnica	33	878 317	371 825	53 854	299 552
Museus de Etnografia e de Antropologia	56	300 107	63 852	23 023	154 846
Museus Especializados	41	1 348 341	505 707	228 421	240 406
Museus de História	37	2 686 272	266 209	1 685 130	629 785
Museus Mistos e Pluridisciplinares	71	811 100	166 908	104 372	426 298
Museus de Território	11	311 847	68 072	32 876	150 182
Outros Museus	4	28 638	1 831	3 300	18 161
Total dos Jardins Zoológicos Botânicos e Aquários	20	3 317 790	365 902	895 111	271 328
Jardins Zoológicos, Botânicos e Aquários	20	3 317 790	365 902	895 111	271 328

Source: INE. National Institute of Statistic, 2011

Art museums are in the top with 3.057.678 visitants; museums of history in the second place, with 2.686.272 visitants and in the third place the specialized museums with 1.348.341 visitors.

Monuments, like palaces, convents and monasteries, towers, which are too, as the museums, organic structures of cultural tourism, haven't in Portugal a global data base concerning their visitors. But we can estimate that number, departing from objective criterion and exact records.

The World Heritage List of UNESCO

Cultural:

Alto Douro Wine Region (2001)

Central Zone of the Town of Angra do Heroísmo in the Azores (1983)

Convent of Christ in Tomar (1983)

Cultural Landscape of Sintra (1995)

Garrison Border Town of Elvas and its

Fortifications (2012)

Historic Centre of Évora (1986)

Historic Centre of Guimarães (2001)

Historic Centre of Oporto (1996)

Landscape of the Pico Island Vineyard Culture (2004)

Monastery of Alcobaça (1989)

Monastery of Batalha (1983)

Monastery of the Hieronymites and Tower of Belém in Lisbon (1983)

Prehistoric Rock Art Sites in the Côa Valley and Siega Verde (1998)

University of Coimbra – Alta and Sofia (2013)

Natural

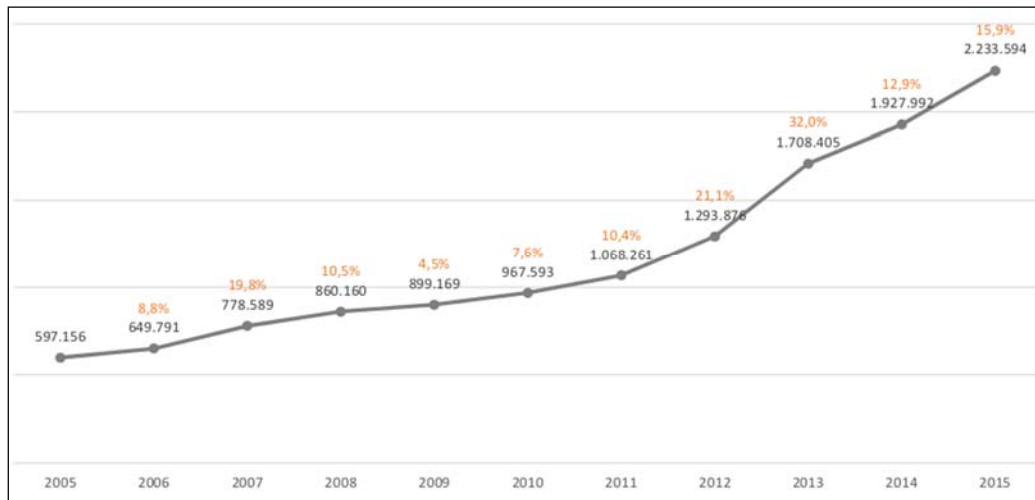
Laurisilva of Madeira (1999)

Table 2. Visitors of the national monuments. A short list

Palácio Nacional da Ajuda		53.534
Palácio Nacional de Mafra		274.255
Panteão Nacional		89.629
Total		417.418
World Heritage List of UNESCO		
Convento de Cristo	Convent of Christ in Tomar	209.294
Mosteiro de Alcobaça	Monastery of Alcobaça	187.499
Mosteiro da Batalha	Monastery of Batalha	300.565
Mosteiro dos Jerónimos	Monastery of the Hieronymites	807.845
Torre de Belém	Tower of Belém	530.903
Total		2.036.106

Source: DGPC. National Board of Cultural Heritage, 2014

Table 3. Visitor of Palaces and Monuments of Sintra, in the context of Cultural Landscape of Sintra (UNESCO, World Heritage)



Source: Parques de Sintra-Monte da Lua S.A. (PSML), Visitors Statistics, 2015

In the city of Oporto, the second town of Portugal, with the Historic Centre of Oporto classified as World Heritage, the famous monument Palácio da Bolsa (Palace of the Bourse) incorporate 288.705 guiding visits. Another group of monuments classified by UNESCO, in the center of Portugal, University of Coimbra – Alta and Sofia, recorded 355.000 visitors from 60 different countries. In the same city of Coimbra, the thematic park for kids, on the subject of national monuments and architecture of the colonial Portuguese empire,

the Portugal dos Pequenitos (Portugal of the little kids), recorded 228.000 visitors in 2014.

The main organic structures of Tourism of Religion, a branch of the cultural tourism offer, are the sanctuaries; religious services celebrate on the Santuário de Fátima in the year 2014 represent 3.209.000 pilgrims.

At least, Art Galleries and others cultural spaces of exhibition, which are too, organic structures of cultural tourism, recorded 8.834.971 visitors.

Table 4. Visitors of Art Galleries and others cultural spaces of exhibition

2011	Âmbito geográfico	Galerias de arte e outros espaços	Exposições realizadas			Objetos expostos	Autores representados	Visitantes
			Total	Individuais	Coletivas			
			Unidade: nº¹					
Portugal	887	7 304	4 273	3 031	297 836	53 961	8 834 971	
Continente	843	6 969	4 125	2 844	286 889	51 585	8 612 740	
Norte	285	2 591	1 531	1 060	101 216	16 254	3 047 136	
Centro	185	1 604	934	670	74 067	18 197	1 058 180	
Lisboa	253	1 933	1 138	795	75 854	11 326	3 895 498	
Alentejo	91	656	407	249	25 802	4 407	298 217	
Algarve	29	185	115	70	9 950	1 401	313 709	
Região Autónoma dos Açores	19	137	76	61	5 294	474	98 528	
Região Autónoma da Madeira	25	198	72	126	5 653	1 902	123 703	

Source: INE. National Institute of Statistic, 2011

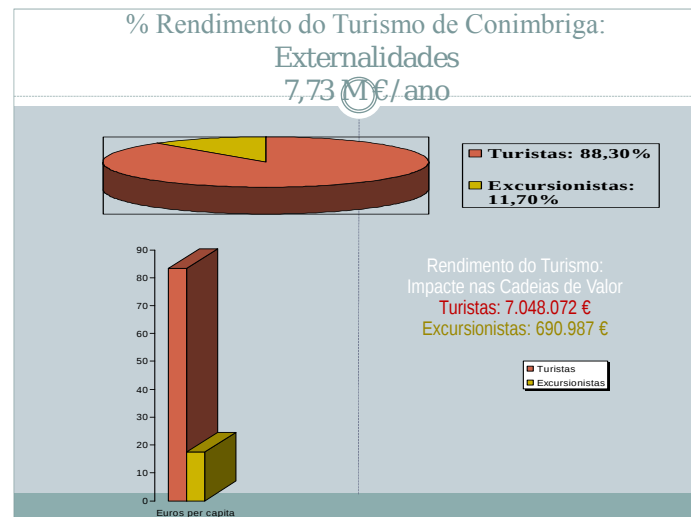
Only in this very incomplete list we can find 13.495.187 visitors of museums, zoological gardens (zoos), botanic gardens and aquariums; 8.479.118 visitors of the monuments with a ticket entrance_ a total of 21.974.305. However, we must consider almost 50% of other visitors that access only to the open spaces of the museums and monuments. Galleries recorded 8.834.971 visitors_ a new total of 30.809.276 visitors.

The management of these monuments involves their restoration, requalification, revitalisation, conservation, research, publicity

and operation, opening them to public fruition and enhancing their touristic valour.

What represents this global value to the national economy? We must confine our study on the context of a sample article, but we can give an example about what means “enhancing their touristic valour”, reveling the last values of the Museu of Conimbriga long study of tourism impact on the Chains of Valor of tourism. This museum represents the micro cosmos of Portuguese tourism: visitors came for all Portuguese regions and from all the countries, on a correct balance of social levels, gender and age, face the national tourism data.

Table 5. Externalities of Museum of Conimbriga visitors



Source: Cefop.Conimbriga (I&D) research data, 2014

In the last fifteen years, the centre of research Cefop.Conimbriga (I&D), located at the Museu Monográfico de Conimbriga, an archeological site near Coimbra, that includes a museum and the ruins of the old roman town of Conimbriga, inquires every year direct and personally the visitors. Covering all types of visitors, crossing the four seasons, the questionnaire record hundred of replies and every year the sample must to accomplish 1.200/1.500 peoples, from all the countries, in

a universe of 100.000 visitors/year average. Tourists are 88,30% and excursionist 11,70%. Tourists spend on the Chains of Value more than 7.000.000 €/year. The impact of excursionist is near 700.000 €. Subventions of government to the budget of the museum can be in the range from 400.000 to 500.000 € per year.

As well in the next figure, concerning a global study for United King market, investing in cultural heritage is investing in success.

Table 6. Heritage and the UK tourism economy



Source: Heritage Lottery Fund, Report, 2010

CONCLUSIONS: PARADIGME ET HERMÉNEUTIQUE DU TOURISME

A new theory of tourism must be the first consequence of the changing of paradigm and a new hermeneutic emerges from that conceptual framework.

This article, discussing those issues, formulates four key problems and a double heuristic, negative and positive:

I.

— The State of research in tourism: what are the developments of the themes of research over the past decades in the field of tourism?

In our opinion the ecotourism or

environmental tourism and the Global Code of Ethics for Tourism must be at the centre of the debate.

This controversy requires the analyze of the philosophical sources adopted by the advocate of ecotourism against the hedonistic philosophy and the approach of the new philosophical paradigm, the philosophy of the environment (and the environmental ethics); but also the critical study of the evolution of the market and the resolutions of the equations tourism cultural-tourism of masses, economy of heritage-economy of tourism, development sustainable-participation-sharing.

II.

— How are structured advanced research and applied research?

To give an answer, he must make another question: using the traditional method of the science_ dialogue between observation and mathematical concepts, basic research and applied research were able to interrogate the globalization of tourism and to provide the means to construct a unified theory of tourism?

The research of a new paradigm comply a new definition of the area of research; among others: new products and services, as those of ecotourism, affecting the reliability of the (CST) Tourism Satellite Account, what means updating the conceptualization of new categories or types of tourism...

We propose two conceptual criteria to establish the types of tourism: differentiation of the categories of tourism by their organic structures and for its distinctive products.

About the nature of the market demand the concept of 'motivation' is consensual to understand and explain the nature of tourism demand, but it is not enough. We need to expand the hermeneutics of tourism with the notion of 'taste' (preferences)...

III.

_ Methodologies are frozen?

Without ignore the economics dimension of tourism activities and the progress of economical theory to understand the nature of their business and its apparent transformation in 'tourism industry', our perspective considers that the economy of tourism, especially the economy of the cultural tourism and of tourism of nature (environmental tourism), manifest singularities and dissonances on the traditional market: incomes are generate by the organic structures of cultural tourism and by the organic structures of the tourism of nature, however profits are made on the Values Chains, a phenomena of externalities represented by the new function $a = f(p)$; the products of cultural tourism and the products of tourism of nature entering in competition on the market don't excluded each other; people

that visit a museum want to visit all the museums, a market singularity that could promote environmental Routes and Circuits between different municipalities, regions, border territories and countries;

a second dimension of modern tourism is anthropological and socio-cultural, were the relevance of the social taste (preferences) of medium classes is crucial, conducing to a third dimension, historical and political, were the ethical imperatives are critical, namely the imperative of perpetual peace. Those dimensions are inseparable on the tourism hermeneutic.

However, the new paradigm of tourism is configured to a four dimension, the reintegration of the human being in Nature without any privilege, providential destiny and supremacy, under the critical cosmovision from the environment philosophy and the environmental ethics, with intrinsic morals values and aesthetic values.

IV.

_ The specificity of tourism as object of research, with diverse paradigms generate by the globalization and differentiation of markets, means to break with an ethnocentric vision and an anthropocentric vision?

This short essay has concluded for the coexistence of different paradigms in global and domestic markets, with the rise of cultural tourism and tourism of nature (environmental tourism).

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