

TOURISM MANAGEMENT OF HUMAN HERITAGE ON A NEW PARADIGM OF ENVIRONMENTAL TOURISM

António dos Santos Queirós¹

Abstract

This short essay discusses three fundamental concepts of the new paradigm of tourism_ the cultural tourism and the tourism of nature, which we define conceptually as environmental tourism:

The common conceptual framework to design the identity (conceptual category) of Cultural Tourism and their subdivision in multiple segments have the consensus of academy and is adequate to represent the phenomenology of cultural tourism?

The concepts of Route and Circuit are indeterminate or must be building on the basis on a matrix of interdisciplinary science, economical sustainability, ethical and esthetical intersection?

The economy of tourism is a new field of traditional market economy or the products of Cultural Tourism and Tourism of Nature in the market competition have a strange behavior, announcing then rising of an autonomous and distinctive branch of economy?

We finish our theoretical exercise applying those concepts, on a critical perspective, to the case study of Cordoba destination of Human Heritage, restructuring tourism for more competitiveness and productivity (and sustainability).

Keywords: Paradigm. Categories (Types) of tourism. Cultural Management. Route and Circuit. Human heritage.

¹ Centro de Filosofia. Faculdade de Letras da Universidade de Lisboa. Alameda da Universidade 1600-214, Lisboa Portugal. adsqueiros@gmail.com

1. INTRODUCTION

Environmental tourism

The modern social “taste” of the middle class includes new moral and ethical values face nature, heritage, environment and landscape, by influence of the Environmental Philosophy in every scientific domain and development process.

The economic paradigm of traditional tourism, based in the “tourism industry” concept, can ignore this revolution.

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 the categories of "taste" and travelling “motivation”. In Spain, that was until 2008 the second market in the world, 87.8% of international tourists had a level of income classified among the middle class and upper middle class, 46.5% was female tourists, 50.7% of tourists had higher studies and 42.3% was older than 45 years.

Well, why can the “tourism industry” ignore the moral issues? Firstly, for economic and pragmatic reasons: The prosperity of a region-destination must be based on rising the target audience of middle-middle class and upper middle class, considering their economic relevance and social influence capacity, as well as its role as a "social consumption model". The young people of middle class are spreading the new paradigms of cultural tourism and tourism of nature in society. And their teachers are the first vehicle for information, training their social taste, and the most important “informal tourism agents”, when they promote and organize the school trips, every year.

Rehabilitation of the heritage and the conservation of nature and cultural objects has become an important issue for business tourism. It helps strengthen their traditional chains of value, taking into account the new motivations and preferences of the middle class, who are now interested in what cultural tourism and tourism of nature have to offer. Thus, the ecological assessment of the economy becomes an imperative of the tourism economy imposed by their evolution to a paradigm that includes preferential consumption of products from the cultural tourism and tourism of nature. If not, the traditional tourist destinations risk losing gradually the middle class public and turning to a downward curves (Butler, 1980). But through this we can also anticipate the renewal cycle of the tourist destinations.

Finally, the relevance of moral issues in Tourism is supported by the Global Code of Ethics for Tourism (1999), which represents an epochal cultural representation. There is probably a revolution underway, changing the “motivations” and “preferences/taste” of the middle class, on an international scale, generating vast changes in the tourist market, leading to the coexistence of various paradigms, with the clear rise of cultural tourism and natural tourism.

The representation of nature and the Environment category, concept and meaning

It should be noted that, in our opinion, the concept of “environment” emerge and acquires a "modern" connotation when ceases to mean only conservation of nature and opposition from city to countryside, improving new meanings: the connotative values of the social conscience to the dangers of massive industrialization and urbanization and the civic response

to the problems of public health and moreover the survival of humanity and life, increased by widespread pollution and the destruction of finite natural resources.

Discussing the concept of Ecology, created by the German biologist Ernest Haeckel, in 1869, and critically analyzed in the Antero work, particularly on the book *Philosophy of Nature*, we must remember some passages of Eugene P. Odum, cited from his monumental work, *Foundations of Ecology*:

"The word ecology is derived from the Greek word *oikos*, which means 'House' or 'where you live'. In a literal sense is the study of organisms 'at home'. Usually we define ecology as studying of relationships between organisms or groups of organisms with their environment, or the science of interrelationship that connect the living organisms to their environment.

Once the ecology concerning especially biology *groups* of organisms and functional *processes* on land, at sea and on fresh water, today is more conforming the modern meaning set the ecology as the study of the structure and functioning of nature, where humanity is a part of her...

In a long view the best definition for the domain of a broad matter is probably the short. If are thinking about definitions. To understand the domain and the importance of ecology, this matter must be considered in relation to other branches of biology and with global science in general." (Odum, 2001:4).

And far way:

"the best way to delimit the modern ecology maybe consider thrir in terms of the concept of levels of organization, sighting as a kind of 'biological spectrum'...Ecology focused on the right side of the spectrum, what means, on the levels of organization of organisms in ecosystems." (Odum, 2001: 5,6).

But in our philosophical approach, Ecology incorporates, progressively, a scientific and plural dimension, not only the traditional Ecology concept as a science of the relationship between beings and their environment, but also a wide range of other scientific domains: Geography and History when studying the humanization of natural frameworks; Biology that reveals the importance of diversity of living beings; Geology which leads to the recognition of environmental conditions generating cycles of extinction and expansion of biodiversity; Math creating models of evaluation and management of ecological systems Pphysics and Chemistry involved in the analysis of the phenomena of pollution and climate change...Because ceased to exist the natural countryside and the whole landscape is shaped by direct or indirect influence of human activity, producing either unspeakable destruction or new cultural landscapes, the moral and ethical thinking emerges from those issues, evolving the concept of Ecology.

This new vision of the landscape, multi and interdisciplinary, which it is at the same time an instrument operating their hermeneutics and a category in the field of Environmental Philosophy, we choose to define as "Landscape ecology (humanized).

Our definition represents a structural and systemic view that encompasses the natural landscape, characterized and differentiated not only by the various fields of science (environmental sciences and exact sciences), but including all the historical changing created by the Human being effort: remember that the farmers and shepherds are the first landscape architects. And, for this reason, we must consider the contribution of history and arts to the

landscape ecology, encompassing the knowledge of landscape that coming from literature and fine arts.

The expansion of the human species by all regions of the globe and their adaptation to the diversity of habitats in the modern age produce a new relationship between humanity and nature.

So, from now, we will use only the concept of "cultural landscape", or "landscape", understood as humanization of natural and primitive landscape.

Remembering, for this purpose, the thinking of Francisco Caldeira Cabral about the subject of "cultural landscape", in the scope of the definition mission and objective of landscape architecture:

"... their subject is the humanized landscape, that is modeled for primary needs of Human being. This means that their final propose are the Human being, in their material and spiritual complexity, for those seeks try to find material purposes satisfaction, but without forgetting aspects of order, beauty and balance. Searching performs a summary of human aspirations in this world, and so, it's an art, one of the fine arts. "(Cabral, 1993:46)

Afterward, pursues Caldeira Cabral:

"in the countries of old Europe nothing remains intact on the nature ...Here the intervention of landscape architect, that defending nature defends the man, is not only necessary but imperative "(Cabral, 1993:47)

Following, develops their methodologies of cooperation and work, multidisciplinary and interdisciplinary, combining art, science and technique, laborers and farmers, the ecology and biology with the physical-mathematical sciences, history and aesthetics, anyway, citing St. Thomas, "an art cooperating with nature ".

But the knowledge of the landscape humanization, 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". That 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."

All this categories can be linked with wilderness but also with the human labour in the land. Including the negative categories: the disgusting, the ugly, the repulsive, the abhorrent.

We can even, in their application to the tourism activity, consider the aptness of parallel-aesthetic categories, attractive and capable to create emotion, as the "rare", the "singular" and the "single".

We believe that metaphysics associated with the landscape are appropriate concepts, considering their genesis and plural meanings in the history of philosophy. The editor of Aristotle, Andronicus of Rhodes (60 BC) ordered their works first by the Physics and then by "treaties after the physical treatises", criterion also used by Scholastics, creating the expression *transphysica*, with a new sense, "the science of what is beyond the physical".

The concepts of metaphysics arise, in the context of the study of ontology and epistemology, inquiring the problems of being and reality and their relationship with human knowledge.

The metaphysics of landscape concept allow carrying out also the essay and the poetic text and the Visual Arts, especially painting, cinema and multimedia.

2. CULTURAL TOURISM

Cultural activities occupy more than half of the total of international tourists in Spain. This new phenomenon has a great social and economic importance. Consulting the statistical data 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; frequent returns, 79,6% and more than 10 times 30,5% (Source: IET 2011). Share of cultural tourism remains stable in the next years, growing in absolute numbers. The dominance of cultural tourism has a parallel with the fall down of traditional activities at the beach.

The French Louvre can be considered a great cosmological observatory of tourists and their metamorphosis market: Firstly, the growth of visitants, from 8,413 to 8,888 million (2010-2011). Secondly, in their origin: France (33%), USA (16%), Brazil (7%), Australia (7%), Italy (6%), China (6%), Spain (5%), Germany (5%), UK (4%) and Russia (4%). And finally in the age: <18 years old (19%), 18-25 (20%), 26-30 (11%), 31-45 (22%), 46-59 (16%) and >60 years old (12%).

The rise of a new middle class from Brazil, China and Russia is clear. India will come very soon. Prejudges about the uncultured young people vanished face the reality.

The increasing offer in museums in various countries and the development of the museum concept can also help to explain this change in the demand of 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 Statutes, 2007)

The above definition of a museum shall be applied without any limitation arising from the nature of the governing body, the territorial character, the functional structure or the orientation of the collections of the institution concerned. The scientific and technical revolution creates a dynamic of innovation in this sector with the development of the museums and science centres of 2nd and 3rd generation, designed for a participative and interactive audience. The new museums and the use of modern technologies of restoration, conservation, information and communication, allowed reducing the negative impacts of mass tourism.

There are no clear and accurate statistics concerning tourism of nature, but we can establish their relevance, for example, by taking into consideration the number of visitors of national parks, which represent only a fraction of the tourists who seek all the parks, reserves and the cultural landscapes of Spain: 3.526.602 in 1989; 10.864.738 in 2007; 14.429.535 in 2015.

We propose two conceptual criteria to establish different typologies of tourism: differentiation from the categories of tourism by their specific and organic structures and by those distinct products of tourism. (Queirós, 2007)

Thesis

1. Cultural Tourism, organic structures:

Museums and monuments and their material and immaterial heritage, are the fundamental organic structures of Cultural Tourism, but also animation and events occurring in those structures. Including sanctuaries and churches, which are the organic structures of “Tourism of Religion”.

Cultural Tourism, products:

The collections and exhibitions of museums, from the Louvre to the Prado, monuments and archaeological and historical sites, particularly those which are Human Heritage, festivals and celebrations with a value of identity, in the local, regional, national or international level, as the Theatre Classic Festival in Spain roman heritage, the celebration of Holy Week in *Castilla* or religious celebrations at Portuguese Fatima sanctuary. But also the architectural value of these structures and cultural landscapes, for instance, the Côa Valley Museum and Prehistoric Rock Art Sites in the Côa Valley and Siega Verde, the iconic attraction capacity of the architecture of Guggenheim Bilbao Museum or the monumental complex of the Alhambra in Granada.

Debate

Religion is a component of cultural heritage. And cathedrals and others churches are monuments. The motivation of the tourist can be different, to participate in religious ceremony or to admire religious art and architecture, but both are cultural activities developed in the same heritage places.

Thesis

2. Tourism of Nature, or Ecotourism, organic structures:

Tourism of Nature is structured with parks and reserves, paleontological and centres of interpretation of nature, in the context of cultural and “wild” landscapes, especially those who are classified by UNESCO as World Heritage. But also the Spa of “Health Tourism”.

Tourism of Nature, products:

Discovering geodiversity and biodiversity, and cultural landscape diversity, offering products as observation of the birds and protects species...

Including “Health Tourism” with Health Spa and some sports of nature, like walking, climbing, canoeing, caving...skiing and rackets... motorised journeys ... shared with Rural Tourism.

Debate

What constitutes a tourist resource is a 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;

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.

Active tourism is not a typology of tourism but yes an attribute (quality, characteristic) shared with several typologies.

These products are shared with Rural Tourism.

Integrating the Health Tourism in Tourism of Nature becomes an obvious choice when we realise that the network of Thermal Baths occurs in zones of geological faults, on a natural context, offering in complement of the baths the products of cultural landscape. 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.

Thesis

3. Rural (Space) Tourism, organic structures:

Rural Tourism is organized from farmers, villages and rural hotels.

Rural (Space) Tourism, products:

The accommodation at traditional home but also the discovery of humanized landscapes (cultural landscapes, the French "*terroir*" concept) and/or participation in the agriculture work cycles, associated with the "active tourism": car rides, hikes, TT, horseback riding, hunting and fishing, and Golf Tourism... using the products of *terroir*, eating, chasing, fishing... offering several "sports of nature", like golf or rafting... equestrian activities or hang gliding... landscape promenades... and enjoying "functional food" (healthy food).

Debate

Unusually this typology is not applied to Golf, but, golf practice implies, as a rule, to create a cultural landscape in the rural space not in urban or virgins landscapes, which modify traditional landscape to news leisure functions. Golf, like tennis, will be gradually democratized and accessible to the middle class, for the reason of their social value, which attracts youth and promote fitness healthy and active ageing. The current breakdown among Golf and Rural Tourism is a problem of deficient integration of tourism products in the same destination.

Rural (Space Tourism) share products related with "Health Tourism", sharing fresh air activities and clean waters, woods and springs without pollution, the traditional and organic

food, but their products are very different from the Tourism of Nature: we observe the birds on the Tourism of Nature activities and we hunt them on the Rural Tourism.²

Those categories have in common several activities, but preserve their own identity, different organic structures and diverse products.

However, it is not easy to measure their impact in the Tourism Satellite Account.

The joint offering of Cultural Tourism and Tourism of Nature, which may include the products of Rural Tourism, can be called Environmental Tourism. It is a new paradigm of tourism that coexists with the "Sun and Sea", but rising over the old paradigm.

3. ROUTES AND CIRCUITS OF ENVIRONMENTAL TOURISM

Conceptual approach

Moniz Barreto apprehended the systemic concept of landscape during their labor as critique of Literature and, to interpret landscape, the necessity of exploit a new worldview, based on a scientific and aesthetic plurality. In the preface of *Portugal Contemporâneo*, from Oliveira Martins, develop the concept of landscape, using a synthetic and clear form:

"A landscape is a set of materials elements coordinated on a certain way in the space and reflected by a certain way in the spirit". Barreto, 1982: 28)

Distinguishing two types of landscape, that he calls descriptive and expressive, which documents then in Oliveira Martins work.

Orlando Ribeiro set Portugal in the framework of the Mediterranean and the Atlantic Ocean, looking at the Nature from the perspective of Earth and Life Sciences, examines ways of life and the history of the settlement, featuring natural influences and civilization influences, the economy and particularly the agrarian life, grazing and the forms of settlement, the relationship between nature and tradition, the Ocean as regulator of the climate and vegetation, the archaizing space of mountain, the revolution of the corn and the role of the vast waterfront and coastal line, finds the factors of unification of the country and their contrasts, justifies regional divisions and features three large landscaped frameworks: the North Atlantic, the North Trás-os-Montes (Behind-The-Mountains) and the South, of Portugal.

Defining those grounds:

"A geographic region is characterized by a certain identity of views commons to all territory. Not only the general conditions of climate and location, but still the particularities of nature and relief of the soil, the plant's mantle and the marks of the human presence, give to us the feeling of not getting out of the same land. " (Ribeiro, 1988: 140).

² See all typologies of tourism in Cultural tourism on a changing paradigm. In *International Journal of Scientific Management and Tourism*. iManagement and Tourism. Córdoba (Spain). Volume 2. Pages 183-185. 2015.

Orlando Ribeiro, still in the communication *Geografia e Reflexão Filosófica* (Geography and Philosophical Thinking), supported on Strabo Geography, put the emphasis on their *polimatia* (concept of multidisciplinary and interdisciplinary of the landscape).

"We think that geography is the subject of the philosopher (Strabo) awareness, if some other science it was, which now we propose to study ...The *polimatia* (multidisciplinary) which, in itself, can lead to this work term, does not exist in any man thinking who doesn't consider at the same time the divine and the human, to whose knowledge we call Philosophy." (Ribeiro, 1985:188)

Orlando Ribeiro affirm that geography is like a bridge create between nature and the past (Ritter) and, while scientific corpus (body) is a science of selective observation and significant description of landscape, which, because their complexity, you can't reduce to the computerized mathematical models and whose methodology, deductive and inductive, only allows us to 'touch the truth' (Henri Baulig). That was the thinking of Humboldt, naturalist and physicist, Ritter, historian and philosopher, Troll and Lautensach, geographers and explorers, Baulig and even Birot. So, and with a new view of the Earth from space, was building the «thickness» of geography and retaking the tradition of *polimatia*, creating new branches of science, but preserving the overall view integrating and connecting the knowledge, but conserving also ... "... the human landscape and the marks of the organisation of space." (Ribeiro, 1985:199)

Now we can establishes the level of gathering and fruitful sharing between science and philosophy.

"Epistemology that is the knowledge deriving from experience, Gnoseology, departing from the ideas and not from the facts, The Theory of Knowledge, which can put the reality into question. In the background the famous 'question of universals' or the relationship between the Particular and the General, crossing the medieval Christian philosophy and probably never will be resolved.

Like Humboldt, Goethe or Einstein I firmly believe in the 'internal harmony of our world', logical as a condition of intelligibility; as Jacques Monod I believe "in the basic postulate of the scientific method: namely that nature is objective and not projective". Without ignoring that, behind the clarity that the reason make glittering, remains the mystery that the philosophical intends to penetrate by different ways sometimes contradictories. Contemporaries of Newton, which crowns a century of research into the structure of the intelligible Universe, are the realism of Locke: «*Nihil est in intellectu quod prius non fuerit in sensu*» in perfect concordance with the scientific development of our era; and the idealism of Berkeley: 'not being knowledge's subject or object knowable cannot assign to the matter any kind of existence'; he moves, as in Schopenhauer, in the *O Mundo Como Vontade e Representação* (World as Will and Representation) _ expressive title of an idea that no scientist (remember the phrase of Monod cited above) can accept. ". (Ribeiro, 1985:200,201)

This just "touch the truth", those human marks in the landscape, this part of the mystery forever wanted, that Goethe speaks on *Conversações com Eckerman* (Conversations with Eckerman), are evoked by Orlando Ribeiro:

"... of many things we will never bring us more than a certain limit that nature always reserve, behind that can be accessible, something problematic..." (Ribeiro, 1985:201,202)

Concerning this matter, remember Goethe in another work, *Metamorphose das Plantas* (Metamorphosis of Plants):

"secret affinity between the various outside parts of the plant, such as leaves, the calyx, the corolla, the stamens, which been develop in succession and as each from the other ... be called metamorphosis of plants ...". (Goethe, 1993:35).

From their introduction, remember Goethe again:"it is precisely at the intersection of the path of art, of knowledge and science that the morphology has their origins ...(cf. «Die eigeleitete Absicht», THERE are 13, page. 55) to ...

The form is a notion of the alchemical power and the medium value between being and appearing. The nature, the totality of forms, is themed from the outbreak of local epiphanies. «Form doctrine is the doctrine of transformation. The doctrine of metamorphosis is the key of all the signs of nature.» («Aufsätze, Shred, Studien. Zur Morphologia», LAI, 10. page 128).

It's about the meaning of landscape, which is not reducible to their scientific ecology, that we built the dual concept of "landscape ecology" and "metaphysics of landscape".

Now we put in value the work of Jorge Dias:

"Portugal, despite their 89,000 km² ... offers rare variety of natural and human landscapes _ not only outdoor or material landscape but also spiritual landscape reveals itself in numerous facets of the soul of their populations". (Dias, 1961: 159)

It is from this concept of "spiritual landscape" that the anthropologist analyzes the phenomenon of heterogeneity of regional cultures, inside the framework of the homogeneity of national culture, explaining by the history (the ethnological and political history), the geography and the affinity.

The principle of affinity is linked to a tendency to preserve the forms of culture and follow the man walking around the world, their capacity of assimilation and success is much better as more strong is preserved the affinity with the ancient homeland, been the opposite the cause of acculturation. And conclude: "the human and geographical reality that we can observe is the result of this secular and millenarian dialogue between the man and the Earth: the Earth humanized by the man's effort, the man modeled by demands and limitations of the telluric." (Dias, 1961: 162).

And, not least, their critique of ethnocentrism:

"Ethnocentrism is an attitude emotionally disabled that does consider and judge other societies by criteria originated by the own culture. It's easy to see that this attitude leads to dislike and hatred all ways of life that are different from that of the observer. " (Dias, 1961: 219)

Noting, finally, their premonitory consciousness of the risks of cultural rupture and vanishing of cultural heritage of the rural world, face the predominance of the dynamic element in contemporary culture, as a product of the scientific and technical revolution and modern communication, in parallel with an attitude of disdain "to the forms of rustic life" from the elites of agricultural countries. (Dias, 1961: 44)

The concepts of Routes and Circuits and 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, 2008)

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.

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)

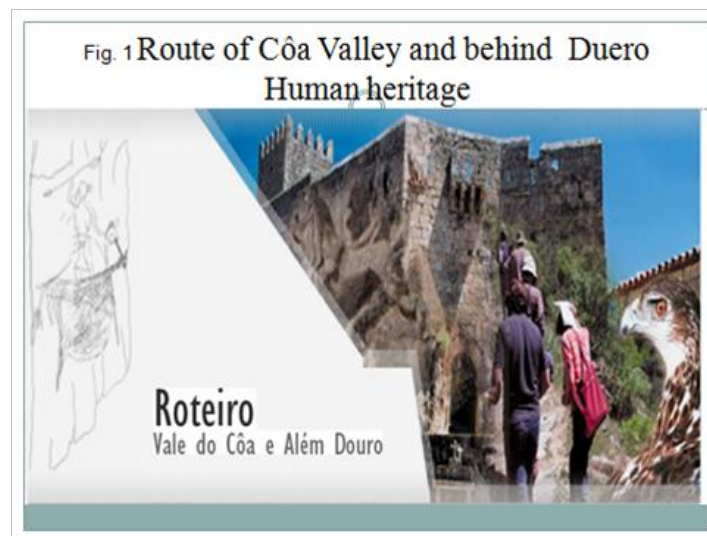
We define

“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.³

³ See online the Route of Cultural and Natural Heritage of Cõa Valley and behind Duero http://www.sitexplor.com/roteiro/index.php?obj=front&action=rub_index&rub_id=106



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.⁴

4. ECONOMY OF HERITAGE

Functional inversion of the relationship between Chains of Values and Heritage

Chains of Values of tourism_ accommodation, catering, merchandising, animation, transport, guides and agencies 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 **h** the variable which represents the **heritage** (cultural heritage and natural heritage). In the past **h=f(a)**.

The mathematic law is based on the correlation between **a** and **h**, univocal correspondence in the direction **a** → **h**. We say that the variable **p** is a function of the variable of **a** and we write symbolically **h = f (a)**, which mean that **a** is the independent variable and **h** the dependent variable.

In the field of mathematics, rigorously, each value of **h** corresponds one value of **a**; but, in the tourist market, the same monument, site or landscape is accessibility from the existence of several hotels, relatively close.

⁴ See Cultural tourism on a changing paradigm. In *International Journal of Scientific Management and Tourism. iManagement and Tourism*. Córdoba (Spain). Volume 2. Pages 179-216. 2015.

However, what result from the appearing of a new middle class cultured, from the emancipation of work women, a new young generation increasingly educated and the anticipation of active retire in growing segments of the middle class, is a change of taste and motivation in travel, resulting in a functional inversion in the variables $h=f(a)$.

Currently $a = f(h)$, the majority of hotel units, uniforms in those architecture and services, cease to be the center of tourism attraction, tending to become dependent in their functional market area from the existence of heritage values, well preserved, attractive and accessible.

This new relationship transform accommodation on a variable dependent from heritage and makes imperative the resolution of the conflict of interest between the construction of tourist infrastructures and the preservation of the natural heritage and cultural heritage.

A strange competition

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.

But the concentration of organic structures of Cultural Tourism and Tourism of Nature at a specific location, for example Paris, focus 80% of international tourism to the France capital. Louvre becomes a microcosm of the world tourism. The same phenomena in Madrid or London...

From the expansion of low-cost flights, all cultural destinations are competing among themselves and if a city or municipality wants to become a pole of attraction, must consider the cooperation with neighbors, cities and regions, 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 their territory.⁵

Definition of Tourism

This perspective, which is beyond the economy and the traditional definition of tourism, should leading to the study and research of the tourism phenomenon as a process of socio-cultural anthropology and also studying his historical-political conditions, their own economy, in the larger framework of the Philosophy of Nature, the Environment Philosophy and Environmental Ethics. Without depreciating the contributions of the economic theories that developed many aspects of tourism business network, demand and consumption, apparent transformation into industry, upgrading of natural resources in a sustainable tourist model...

It is not enough applying the methods of economics' science to the economy of tourism, but researching and conceptualizing as touristic merchandise is produced, the process how is

⁵ See, Cultural tourism and the new economy of heritage, in International Journal of Scientific Management and Tourism. iManagement and Tourism. Córdoba (Spain). Volume 2. Number 1. Pages 229-252. 2016.

shaped their value, price and concurrence, what is the nature and economic essence of tourism activity, questioning traditional concepts of “service sector” and “tourism industry”.

Is time to rethink the theories about tourism face the different scientific fields and reviewing these older definitions in the context of technical-scientific revolution that challenged them, when emerging the paradigms of indeterminacy, relativity, chaos, interdisciplinary and multidisciplinary, pluridisciplinary and transdisciplinary.

In this context was born the environmental philosophy and the environmental ethics. We want to mean “environmental” in the sense of “nature and culture”, reintegrating the human being in the nature without any domain, privilege or providential destiny.

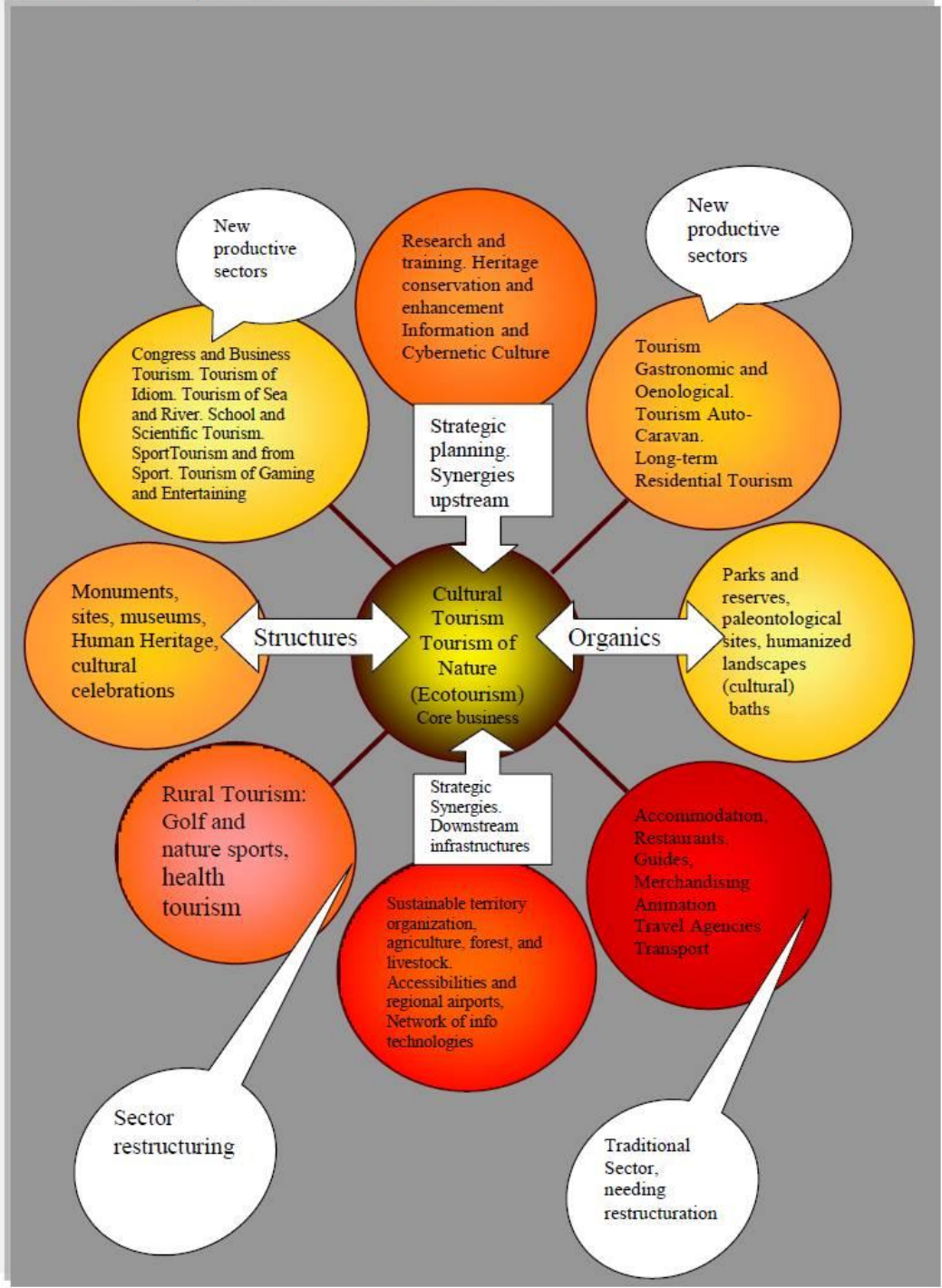
Tourism is not only and essentially an economic activity, and, perhaps, their growing economic importance, is inseparable from some of the most profound political and sociological changes that have marked the 20th century: the growth of the middle class and the institutionalization of the democratic rights of citizens, and a even more radical change, the repositioning of the human being in yhe framework of the Philosophy of Nature, the Environment Philosophy and those Environmental Ethics; if tourism understand it or not, blinded by the appearance of economic forms and uninterrupted success of these activities during the last fifty years, marked by the empiricism and the concept of tourism as a single economic activity of services. Indeed it is an economical activity, but faraway the traditional business.

The dialectical relationship between the scientific *corpus* of tourist studies and their social function configures this *corpus* as the modern Ecology: The best way to delimit the modern tourism maybe considering tourism in terms of the concept of *levels of organization*, view as a kind of 'spectrum of cultural tourism and tourism of nature'... on the central part of the spectrum are the products of cultural tourism and tourism of nature, rounded and linked to the levels of organization and autonomous tourism ecosystems: economical, socio-cultural, political-historical and anthropical, (however with the man set in the new context of the Philosophy of Nature and the Environmental Philosophy); that center «spectrum of cultural tourism and tourism of nature» irradiating a new synergistic energy (see Figure 2).

From that diagram, we can disclose that “...the 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 others scientific object study and the tourism research, including the making of their products.”

And understand “why 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”.

Figure 2: The new paradigm: Environmental Tourism



Source: Author

5. CORDOBA ROUTE AND CIRCUITS, ON THE LIGHT OF ENVIRONMENTAL TOURISM

How building in Cordoba several “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” ?

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.

1. We must begin the first Circuit visiting The Botanical Gardens and the Calahorra Tower of Cordoba

“Historical, natural, ethnographic heritage” of Cordoba and Andalucía cultural landscapes can be reading and enjoyed departing from Botanical Gardens, namely the “ecology of landscape”. The tour starts off at the arboretum, and leads past the different greenhouses, the agricultural school, the rose garden, the main gardens and the Museum of Paleobotany, which give us considerable insight into the different plant species which have existed throughout history of the Andalucía. The Museum of Paleobotany has a permanent exhibition which illustrates, through a series of modules and instruments, the place of plants in society. Finally, the Museum of Water, part of the Martos Water Mill, shows us its own particular view of history through the perspective of local culture, water management and the traditional uses of plants, whether as a food source (flour from cereals), the dying of cloths and textiles, the tanning of animal skins or the manufacture of vegetable fibres. The garden looks out over the River Guadalquivir, with its water mills serving as look-out posts, which makes it all the easier for the visitor to appreciate and learn more about the plants and flowers of river banks and meadows.

At the southern end of the Roman Bridge stands the Calahorra Tower of Cordoba, with the Living Museum of Al-Andaluz, which celebrates, from the speeches of ancient philosophers’, the spirit of Al-Andaluz, when the Jewish, Christian and Muslim cultures lived in peaceful coexistence in the city, “the metaphysics of landscape”. The museum introduce the visitant in the history of European middle age, from a singular perspective, when the culture of orient find the culture of occident, creating the more advanced kingdom of Europe and north Africa, the Caliphate of Cordoba, the cradle of the first Renaissance. The museum program, multimedia information and models organize the "montage of attractions”, focused on the monuments, prepare the visit of Great Mosque of Cordoba, the royal residence of Medina Azahara outside the city wall and the palace of Alhambra, in the nearby town of Granada. From the terrace of the tower the visitant can see a large panoramic of the cultural landscape of the city, its monuments and gardens, a large view over the Mosque-Cathedral, with the river, the Gate of the Bridge and the Roman Bridge of Cordoba itself. Halfway along the railing on one side is a 16th century statue of San Rafael by Bernabé Gómez del Río.

An half of the day was gone, is time to lunch.

In the afternoon, the Mosque-Cathedral of Cordoba (World Heritage Site) is arguably the most significant monument in the whole of the western Moslem World and offers the complete evolution of the Omeyan style in Spain, as well as the Gothic, Renaissance and Baroque styles of the Christian part. The great Mosque is made up of two distinct areas, the courtyard or *sahn*, with its porticos where the minaret stands - nowadays, encased in the Renaissance tower, that also can be visited - and the prayer hall, or *haram*. The area inside is made up of a forest of columns with a harmonious color scheme of red and white arches. The five separate areas of the Mosque correspond to each of the five extensions carried out.

Near the Mosque we can find the famous Calle de las Flores and the Patios of Cordoba (World Heritage).

"The Museum of the Patios" is the Palacio de Viana, the Viana Palace, declared a National Historical and Artistic Landmark and Artistic Garden, with Its 12 stunning courtyards have given rise to its popular name; during the Festival of the Courtyards ("Patios") of Cordoba, held in the first half of May every year, all the owners participating in the contest open up their courtyards for the public to visit.

Handicraft shops selling leather goods, silverwork or pottery next to world-famous restaurants are here, in the old quarter, not far away from the more modern shops in the city centre.

First "tourist Circuit as a road integrating all heritage products, short-lived (should not exceed one day/night), is full. But we can suggest, after dinner, a new attraction: "The Alcazar of Cordoba Light of Cultures Show is a night-time tour through the history (for instance, we will find Cristobel Colombo audience with the catholic kings of Spain, discussing the sea travels that discovery America) and culture of Cordoba in the setting of the Castle of the Christian Monarchs gardens and supported by the most advanced techniques of lighting, projection and sound to accompany the water from the garden's fountains and ponds, with its graceful shapes and surprising effects that will accompany the visitor throughout the tour.

All the "value chains" of tourism economy were potentiated by this short-lived Circuit, which "not exceed one day/night". The visitant, returning to the hotel, is now a tourist!

2. The second Circuit is organized from Medina Azahara to The Alcazar of Cordoba

The history of Medina Azahara, the city palace which was built for Abd-al Rahman III at the foot of the Sierra Morena Mountains five miles from the city, is shrouded in myths and legends. According to popular belief, Abd al-Rahman III, after proclaiming himself Caliph in 929 A.D., after eight years in power, decide to build the city-palace in honor of his favorite, Azahara. However, recent research strongly suggests that the real reason for the Caliph founding Medina Azahara was to promote the new image of the recently-created independent western Caliphate as a one of the strongest, most powerful kingdoms in Medieval Europe.

The visit must begin assisting the film that revives the city, currently in ruin and be followed by a visit to the Museum. Using the 3D technology we could see the magnificent architecture of the city and understand their complex mechanism of power, and the daily life of its population.

The city was built on three terraces, surrounded by a city wall, with the Royal Castle situated on the highest and the middle levels. The lower level was reserved for living quarters

and the Mosque, which was built outside the walls: the Caliph would project the image of the new city like the flagship of the powerful kingdom he governed. Rich marbles of violet and red, gold and precious stones, as well as the skilled work of artisans from the best quarries and the now legendary Byzantine contributions, helped to make the palace take on its full glory. The visitant could see again the part of the Castle where the official visits took place. The High Hall, with five naves decorated with arches. Further down the Rich Hall: three naves with red and bluish marble arches, with the sides of the building closed, but open in the centre., decorate with the Ataurique style (carved plant motifs) and expensive materials, which also had baths and opened out onto the beautiful High Garden. This garden was divided into four parts, with a summer house in the middle and four ponds. Legend has it that the pond in front of the Rich Hall contained mercury and lit up the area with thousands of flashing colors. A series of steep, narrow streets leads us to the great eastern gate, where important foreign emissaries were received by the Caliph. In front of this gate is a large square where the troops were drilled and the ceremonial staff prepared for the new arrivals.

The site was completely destroyed by the succession of Civil Wars which ravaged al-Andalus at the turn of the 11th century, and Madinat al-Zahra is now in ruins. The immense effort taken to create this fantasy city was smashed to pieces after only seventy years: in the Museu we could find only a small collection of notable pieces and architectural remnants looted and scattered all over Spain and even Portugal! And can also consult a collection of panels that explains the historical context of the caliph's town.

Now the visitant complete your metamorphose in tourist, he could "read" the ruins that go to visit and, on the top of the Madinat al-Zahra, look to a beautiful panoramic of the countryside around Cordoba with most varied landscapes and the mountainous region known as the Sierra, acquiring the understand that exist a province of Cordoba to discovery, full of areas of countryside of remarkable esthetical and ecological interest and others towns with a rich artistic and historical patrimony that enlarging the touristic Circuits around the city.

Returning to Cordoba is time to lunch.

In the afternoon, visit the Alcázar (castle) of Cordoba, shaped with its long walls made of solid blocks of stone (*ashlars*) and four corner towers (the tower of the Lions, the main keep, the tower of the Inquisition and the tower of the Doves). served both as a fortress and a palace, is a perfect illustration of the development of Cordoban architecture through the ages. Roman and Visigoth ruins lie side by side with Arabic remains in this magnificent building, which was once the favorite residence of the different rulers of the city. However, when Cordoba was taken by Fernando III «the Saint» in 1236, the former Caliphal Palace was in a pitiful, ruinous state. Alfonso X «the Wise» began the restoration work, which was finished off during the reign of Alfonso XI. It has fulfilled many different functions over the years, such as Headquarters of the Inquisition, or a prison (first half of the 20th century). Inside, the different halls are distributed around courtyards with an exotic array of flowers, aromatic herbs and mature trees. Both rooms and corridors are covered by stone cupolas in Gothic style.

In one of the galleries leading to the halls, there is a Roman sarcophagus on display, a pagan work dating from the early 3rd Century, on the front of which there is a sculpture in relief depicting the journey of the dead to the underworld through a half-opened door.

The most interesting hall is the small Baroque chapel, the Hall of the Mosaics, where a series of Roman mosaics, discovered underneath the Corredera, are displayed around the

walls. It is a good introduction to search, after the visit, the roman heritage of Cordoba: Next to the Town Hall of Cordoba stands the Roman temple of provincial forum of Cordoba and Roman Mausoleums, located in Puerta Gallegos_ inside there is an Interpretation Centre for Funeral Monuments.

Below this hall are the baths, built in Arabic style, which are divided into three rooms with vaulted ceilings containing the familiar star-shaped openings. The boiler which provided water for the baths was situated below the Main Keep. Near the Royal Alcazar, the visit can be complemented with the Caliphal Baths, called *hammam*, situated next to what used to be the Omeyan Castle.

There are two courtyards, but the one in Mudejar style is by far the most attractive. The cool marble floors and the murmur of water, running down the channels and into the ponds, refreshes the hot summer air and soothes the weary visitor's spirits. The spacious gardens, stretching out to the west, give this Alcázar, or castle, an air of monumental palace.

From the Caliphal Baths we can walk to the Synagogue and the Chapel of San Bartolomé.

The Synagogue, situated in the heart of the Jewish Quarter of Cordoba, is unique in Andalusia and one of the three best preserved medieval synagogues in the whole of Spain. It was built between the years 1314 and 1315, and was in constant use right up until the Jews were finally expelled from Spain. A small courtyard leads to a narrow entrance hall. On the right, a staircase leads to the women's area and in front lies the main hall, which is rectangular in shape and decorated with Mudejar-style plant motifs. The wall supporting the women's tribune has three arches with exquisite decorative plasterwork. The Jews were expelled in 1492, and afterwards, the building was used first as a hospital, then as the Hermitage of San Crispin and finally, an infants' school. It was declared a National Monument at the end of the 19th century.

The Chapel of San Bartolomé (Bartholomew) is a splendid example of Mudejar architecture, now forms part of the Faculty of Philosophy and Arts, the former Cardinal Salazar hospital. It was built between the 14th and 15th centuries, and in the Baroque period was incorporated into the hospital and enriched with a altarpiece. The main entrance is covered by a portico with three arches. The interior is made up of a single nave with crossed vaulting on the ceiling, and features fine plasterwork and a tiled plinth. There are traces of former murals behind the altar.

The second day could be intense and full, but, after dinner the night can be complete with The Soul of Cordoba, night-time visit of the Mosque-Cathedral of Cordoba:

A new way to understanding this singular Temple and admiring its beauty, discovering aspects unknown until now, submerging us in experiences and transporting us, by way of new technologies, on a trip in Time, through art and spirituality that will lead us through the Monument's history, its artistic value and its cultural and religious importance.

The light that bathes us from the Cathedral of Cordoba is intense, penetrating, it lights the way and allows the dazzled visitor to discover the interior life that flows between its columns, its arches and its walls, it brings us closer to its mystery and makes us feel like direct protagonists of its history. The audacious technical solutions and the incommensurable artistic beauty in this monument subtly reflect the interpretation of the very soul of Cordoba, the essence of its spirituality. Is a clear representation concerning the cosmovision of "the

philosophy of nature and the philosophy of the environment, “ecology and metaphysics of landscape”.

The visit by night will be organized for groups of maximum of 80 people who will be guided through the different areas of the Monument, called by the light and the direction of the sound. The narration will be given simultaneously in 8 languages.

3. The third Circuit...

Cordoba city and province offers many others Circuits that can configure our concept of the Route of the Cultural Tourism and the Tourism of Nature of Cordoba, which can be enlarged to the neighbour's cities of Granada and Sevilha, partnership:

“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)

One single Circuit of Cultural Tourism and Tourism of Nature (and Rural Tourism)_ Environmental tourism represents four days and nights in the Tourist destination, because geodiversity, biodiversity, esthetical values of cultural landscape, changing during the four seasons of the year.

6. CONCLUSIONS

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 new tourism paradigm, the Environmental Tourism: Cultural Tourism and Tourism of Nature, with Rural Tourism, shaped in the cultural landscape.

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 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 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.

REFERENCES

Papers

- Berleant, A. (2011) *Changing Landscapes*, Keynote lecture at "Transition Landscapes/ Paysages en Transition," International Conference, Lisbon, Portugal
- Berque, Augustin (1993). "L'écoumène, mesure terrestre de L'Homme, mesure humaine de la Terre: pour une problématique du monde ambiant", *L'espace géographique* 4. (pp. 299-305)
- Butler, R.W. (1980) The Concept of a Tourist Area Cycle of Evolution: Implication for management of resources, *Canadian Geographer*.
- Gil, F. (2007) *Algumas Reflexões Sobre Instituições Museais Científicas, Contributo Para O Debate Nacional Sobre Educação*, Visionarium_Vila da Feira, mc²p
- Queirós, A. (2013) Fields of Demeter: the impossibility of separating the science, ethics and aesthetics in the hermeneutics of the landscape. In *Revue Philosophica* nº 40. Department of Philosophy of FLUL
- Queirós, A. (2014). Cultural Tourism and Economy of the Heritage. In *Journal of Tourism and Development*. University of Aveiro. (pp. 107-117)
- Queirós, A. (2015). Cultural tourism on a changing paradigm. In *International Journal of Scientific Management and Tourism*. iManagement and Tourism. Córdoba (Spain). Volume 2. Pages 183-185
- Queirós, A. (2016). Cultural tourism and the new economy of heritage, in *International Journal of Scientific Management and Tourism*. iManagement and Tourism. Córdoba (Spain). Volume 2. Number 1. Pages 229-252

Books

- Action Plan for the Human Environment. B.5. Development and Environment. *United Nations Conference on the Human Environment A/CONF.48/14/Rev.1* -June 1972 Stockholm, Sweden.
- Berleant, A. (2004) *The Aesthetics of Natural Environments*. Co-edited with Allen Carlson Peterborough, Ontario: Broadview
- Cabral, F. (1993), *Fundamentos da Arquitectura Paisagista*. Lisboa: Instituto de Conservação da Natureza
- Caraça, B. (2003) *Conceitos Fundamentais da Matemática*. Lisboa, Gradiva
- Costa, C. (1996) *Towards the Improvement of the Efficiency and Effectiveness of Tourism Planning and Development at Regional Level: Planning, Organizations and Networks, The case of Portugal*. University of Surrey
- Dias, J. (1961) *Estudos de Antropologia, Volume I, Uma introdução histórica à etnografia portuguesa*. Lisboa: Imprensa Nacional-Casa da Moeda
- Dubos, R. (1973) *Les Dieux de l'écologie*, trad. fr.. Paris: Librairie Arthème Fayard.
- Espinosa, B. (1960) *Ética. Demonstrada à maneira dos géometras. Parte I. De Deus*. Introdução e Notas de Joaquim Carvalho. Atlântida Editora. Coimbra.

- Heidegger, M. (1977). *Der Ursprung des Kunstwerkes*, in Holzwege, "Gesamtausgabe", Band 5, Frankfurt am Main, Vittorio Klostermann
- Goethe (1993) *A Metamorfose das Plantas*. Tradução, Introdução, Notas e Apêndices de Maria Filomena Molder. Lisboa: Imprensa Nacional-Casa da Moeda
- Johannesburg Declaration on Sustainable Development. *World Summit on Sustainable Development A/CONF.199/20* September 2002 Johannesburg, South Africa
- Jonas, Hans (1984) *The Imperative of Responsibility. In Search of an Ethics for the technological Age*. Chicago. Chicago & London, The University of Chicago Press.
- Lakatos, Musgrave ed. (1970). *Criticism and the Growth of Knowledge*. Cambridge: Cambridge University Press.
- Leopold, A. (1949) *A Sand County Almanac*. New York: Oxford University Press.
- Kotler, N. and P. Kotler (1998) *Museum Strategy and Marketing*. San Francisco: Josey-Bass
- Kuhn, T.S. (1962) *The Structure of Scientific Revolutions*. Chicago: University of Chicago Press
- Martins, O. (1982). Barreto, G., Pref. *Portugal contemporâneo*. Mem Martins: Europa-América
- Odum, E. (2001) *Fundamentos da Ecologia*. Lisboa: Fundação Calouste Gulbenkian
- Spinoza, B. (1988) *Éthique*. Texte original et traduction nouvel par Bernard Pautrat. Paris: Éditions Seul
- Swarbrooke, (2002), *Sustainable Tourism Management*, New York: CABI Publishing.
- Ziffer, K.A. (1989) *Ecotourism: The Uneasy Alliance*. Washington DC: Conservation International

Book chapters

- Butcher, J. (2011) Against Ethical Tourism. *Philosophical Issues in Tourism*. Edited by John Tribe. Bristol: Channel View Publications. (pp. 244-260)
- Fennell, D. (2011) Ethics and Tourism. *Philosophical Issues in Tourism*, Edited by John Tribe. Bristol: Channel View Publications (pp. 211-226)
- Jamal and Menzel (2011). *Philosophical Issues in Tourism*. Edited by John Tribe. Bristol: Channel View Publications. (-0)
- Queirós, A. (2013a) "A new alliance, environmental tourism and cultural landscape". In *Landscape and Imagination, Towards a new baseline for education in a changing world. Paysage et Invention. Evolution des enseignements dans un monde en transition*. UNISCAPE. Bandecchi&Vivaldi, Florence (pp. 107-112).
- Queirós, A. (2013) *Manual of philosophy and Landscape Architecture. A handbook*. Coordination of Adriana Verissimo Serrão. "Landscape tourism". Edition CFUL. (pp. 177-187)

International Journal of Scientific Management and Tourism (2017) 3-4: 37-59, Queirós, A.: "TOURISM MANAGEMENT OF HUMAN HERITAGE ON A NEW PARADIGM OF ENVIRONMENTAL TOURISM"

Queirós, A. (2013) *The economy and ecology of heathlands*. "Cultural agents of change and the sunset of environmental services". And "Old farming mountain systems". Published by Alterra (Wageningen-UR (University and Research Centre). INBO (Belgium) KNNV Publishing. Neederland. Pages 49-50. (pp. 31-48)

Ribeiro, O. (1988) *Portugal, o Mediterrâneo e o Atlântico*. Lisboa: Livraria Sá da Costa,

Ribeiro, O. (1995) *Opúsculos Geográficos, IV Volume*. Lisboa: Fundação Calouste Gulbenkian

Internet reference

Internet Sources accessed in 03.02.2015

Encuesta de Gastos Turísticos (EGATUR), Instituto de Estudios Turísticos, www.iet.tourspain.es

Informação Estatística, www.ine.pt

ICOM, <http://archives.icom.museum/definition.html>

La fréquentation du musée du Louvre. Chiffres clés 2015 <http://www.louvre.fr/rapports>

La Gestión en la Red de Parques Nacionales. Ministerio de Medio Ambiente. <http://reddeparquesnacionales.mma.es>

EROSKI CONSUMER <http://parquesnaturales.consumer.es/>

Movimientos Turísticos de los Españoles (FAMILITUR), Instituto de Estudios Turísticos, www.iet.tourspain.es

<http://philoetichal.blogspot.pt/>

Statistics & Economic, Measurement of Tourism <http://www.world-tourism.org/>

www.iet.tourspain.es