

UNIVERSITY OF SEVILLE
FACULTY OF TOURISM AND FINANCE



Doctoral Thesis

**TOURISM AND INDUSTRIAL HERITAGE:
Between local authenticity and community appropriation - The case of
S. João da Madeira, Portugal**

Tânia Marina Ferreira Guerra

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PhD in Tourism: Tourism in Regional Economic Analysis

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**TOURISM AND INDUSTRIAL HERITAGE:
Between local authenticity and community appropriation - The case of
S. João da Madeira, Portugal**

Tânia Marina Ferreira Guerra

Thesis supervised by Professor Maria Pilar Moreno Pacheco, of the Faculty of Tourism and Finance, University of Seville and co-supervised by Professor António Sérgio Araújo de Almeida, of the School of Tourism and Maritime Technology, Polytechnic of Leiria

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To my daughter, Maria Leonor!

"Everything is considered impossible until it happens"

Nelson Mandela

“Para ser grande, sê inteiro: nada
Teu exagera ou exclui.
Sê todo em cada coisa. Põe quanto és
No mínimo que fazes.”

Ricardo Reis, in "Odes"
Heterónimo de Fernando Pessoa

Dedication

To my daughter, Maria Leonor, and my husband, Ricardo Ferreira, I am eternally grateful for their companionship, motivation, strength, dedication and patience in this demanding and challenging period. My sincere thanks!

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Publications and conferences

During the execution of this research several international communications were delivered within the scope of the theme under study, some of them with papers written for submission to the proceedings book or to scientific journals, as detailed below.

Article publications

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- Peniche, 29th - 30th November. <https://www.ipleiria.pt/estm/itc17-ix-international-tourism-congress/>
- Guerra, T., Moreno, P., & Almeida, A.S.A. (2019). "Industrial tourism as a tool for identity assumption and its contribution to the differentiation of a tourist destination", X Postgraduate Conference, Management, Hospitality & Tourism, ESGHT.ISCAL, Lisbon, 5th July. <https://esght.ualg.pt/x-postgraduate-conference-esght-iscal-2019>
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- Guerra, T., Moreno, P., & Almeida, A.S.A. (2020). "From industry to tourism attraction: territory restructuring and opportunity for local development - São João da Madeira case study", ITC'20 - XII International Tourism Congress|The image and sustainability of Tourism Destinations, Universidade Feevale, 27th - 28th October (virtual). <https://itc.citur-tourismresearch.com/>
- Guerra, T., Moreno, P., & Almeida, A.S.A. (2021). "Residents' Insights of Industrial Tourism Growth Opportunity: São João da Madeira Case Study", MTCON'21 - Conference on Managing Tourism Across Continents, Turkey (virtual) - 1st -3rd April. <https://mtcon.org/>
- Guerra, T., Moreno, P., & Almeida, A.S.A. (2021). "Creating value in industrial heritage tourism: from symbolism to reality", 5th International Conference Industrial Heritage - Conservation, Cultural Promotion and Intelligent Reuse, Bucharest, Romania (virtual) - 23rd - 24th September. <https://www.cicadit.ro/en/news.html>

Abstract

This doctoral research, within the framework of cultural tourism, focuses on the industrial heritage in the context of an industrialized territory and explores the perceptions of both the local community and the stakeholders that are involved in the planning and implementation of tourism programs.

The main goal of this study is to highlight the importance of industrial heritage for tourism, so it analyzes this resource for tourism usage considering the perceptions of authenticity by the local community, particularly the historical and current endogenous resources associated with the industry. To this end, aiming a richer understanding of the research context, a case study approach was used in the municipality of São João da Madeira, northern Portugal, a pioneer destination in the implementation of industrial tourism circuits in national territory, focusing these circuits on heritage, active industry and technology centres.

The present research aims to fill the gap of empirical research in cultural and heritage tourism context, specifically industrial heritage tourism, and concerning the community perceptions about their own resource's authenticity, namely: heritage values, place identity and future behavioural intentions, using both a qualitative and quantitative approaches. The intention is also to explore and understand the key concept of the contribution of industrial tourism circuits to the development and competitiveness of an industrial territory according the stakeholders' perspective.

With this purpose, the main objectives were defined to understand the contribution of industrial tourism circuits to the development and competitiveness of an industrial territory, and to analyse the relationship between industrial heritage values and place identity as antecedents of authenticity perceived by the local community, resulting in community participation ideals and support for tourism development in São João da Madeira. These two objectives have originated four specific goals: 1) to understand the contribution and the role of industrial tourism circuits to the enhancement, value creation, differentiation and development of an industrial territory; 2) to identify the identity elements (tangible and intangible) associated with industry and industrial heritage, those capable of promoting a holistic tourism experience and potentially implemented by the destination; 3) to analyse the

role of heritage values and place identity in the authenticity perceived by the local community; and 4) to analyse the importance of authenticity perceived by the local community towards their participation ideals and their support for tourism development.

In order to meet these objectives, a mixed methodology was adopted with quantitative and qualitative data collection, these data being analysed, integrated, compared and discussed. This allowed taking advantages of the complementary of using both methodologies, thus improving the validity of the results and successfully addresses the central research questions. For this purpose, in the qualitative methodology, in-depth interviews were applied with 10 direct stakeholders in industrial tourism circuits. As quantitative methodology, online and face-to-face questionnaires were applied to a sample of 389 individuals permanently living in the municipality of São João da Madeira.

To answer the first specific objective, it was performed an interpretative analysis based on the interviews transcripts using the Webqda software. The other three specific objectives were also addressed through a quantitative analysis. A conceptual model was tested through the structural equation technique using SPSS Statistics and AMOS.

From the interviews analysis it was concluded that the industrial tourism circuits stakeholders try to bring local community and the industrial tourism programmes closer, allowing the resident to participate in tourism activities whenever, due to the activity specificities, it is feasible. However, it was found that the local community has no active voice in the planning and structuring of the programmes, being called only as a consultant of the process. It should also be noted that, in the context of community interpretation, mainly in places of industrial heritage and industry open to visitors, authenticity is an essential element to be considered. It was identified that the residents understand the transformations in their heritage and are interested in preserving both its tangible and intangible elements. It was also found that a diversified tourism offer, based on differentiated industrial resources, promotes local culture and traditions, creates value for the territory, improves the image and encourages the destination sustainability while fostering, albeit indirectly, territorial development.

The analysis of the results obtained, established from the eight hypotheses formulated, lead to the conclusion that heritage values and place identity, based on endogenous industrial resources, influence the residents' understanding of their territory as a tourist destination, namely when objective and existential authenticity are considered. Similarly, the results of perceived objective and perceived existential authenticity are positively and significantly correlated with community participation ideals. Also, the

perceived objective authenticity proved to have a positive impact on the perception of tourism development, whereas perceived existential authenticity in tourism development perception of proved to be negative and therefore not statistically significant.

Based on the results obtained through multiple methods, this research concludes that local people have the capacity, through identity assumption, to confer authenticity to endogenous resources of their territory and can play a crucial role in the decision-making process towards a sustainable tourism development.

It is expected that the results of this study contribute to a better understanding of industrial tourism in Portugal with useful practical and theoretical suggestions. The discussion section highlights that the results that contribute theoretically to the deepening of the authenticity concept from the resident's perspective while, in practice, they enable planning and development strategies in industrial tourism destinations, which may, at the same time, be applicable to other community-based cultural contexts.

Keywords: industrial heritage; industrial tourism; perceived authenticity; place identity; local community; tourism development.

Resumen

Esta investigación doctoral dentro de la temática del turismo cultural, se centra en el patrimonio industrial en el contexto de un territorio industrializado, y explora las percepciones tanto de la comunidad local como de los agentes implicados en la planificación y ejecución de los programas turísticos.

El objetivo principal de este estudio es destacar la importancia del patrimonio industrial para el turismo, por lo que se analiza este recurso para el uso turístico teniendo en cuenta las percepciones de autenticidad por parte de la comunidad local, en particular los recursos endógenos históricos y actuales asociados a la industria. Para ello, con el objetivo de comprender mejor el contexto de la investigación, se utilizó un estudio de caso en el municipio de São João da Madeira, al norte de Portugal, pionero en la implantación de circuitos de turismo industrial en el territorio nacional, sustentados en el patrimonio, la industria activa y los centros tecnológicos.

La presente investigación pretende suplir la falta de investigación empírica en el contexto del turismo cultural y patrimonial, más concretamente del turismo de patrimonio industrial, en particular en lo que respecta a las percepciones de una comunidad sobre la autenticidad de sus recursos, a saber: los valores patrimoniales, la identidad del lugar y las futuras intenciones de comportamiento desde un enfoque cualitativo y cuantitativo. También se pretende explorar y comprender un concepto clave que es la contribución de los circuitos de turismo industrial al desarrollo y a la competitividad de un territorio industrial desde la perspectiva de las partes interesadas.

Con este fin, se definieron en cuanto a objetivos generales comprender la contribución de los circuitos de turismo industrial al desarrollo y la competitividad de un territorio industrial, y analizar la relación de los valores del patrimonio industrial y de la identidad del lugar como antecedentes de la autenticidad percibida por la comunidad local, teniendo como consecuencia los ideales comunitarios de participación y apoyo al desarrollo del turismo en São João da Madeira. Estos dos objetivos dieron lugar a cuatro objetivos específicos, en particular: 1) comprender la contribución y el papel de los circuitos de turismo industrial en la valorización, la creación de valor, la diferenciación y en el desarrollo de un territorio industrial; 2) identificar los elementos de identidad (tangibles e intangibles)

asociados al patrimonio industrial y a la industria, capaces de promover una experiencia turística holística y potencialmente implementada por el destino; 3) analizar el papel del valor patrimonial y de la identidad del lugar en la autenticidad percibida por la comunidad local; 4) analizar la importancia de la autenticidad percibida por la comunidad local en sus ideales comunitarios de participación y en su apoyo al desarrollo turístico.

Para cumplir estos objetivos, se adoptó una metodología mixta con la recogida de datos cuantitativos y cualitativos, los datos fueron analizados, integrados, comparados y discutidos. Esto permitió aprovechar la complementariedad del uso de ambas metodologías, mejorando así la validez de los resultados y expone con éxito las preguntas centrales de la investigación. Para ello, en la metodología cualitativa, se aplicaron entrevistas en profundidad a 10 agentes directos de los circuitos de turismo industrial. Como metodología cuantitativa, se aplicaron cuestionarios *online* y presenciales a una muestra de 389 individuos que residen permanentemente en el municipio de São João da Madeira.

Para responder al primer objetivo específico, se realizó realizamos un análisis interpretativo basado en los discursos transcritos de las entrevistas utilizando el programa informático Webqda. También se respondió a los demás tres objetivos específicos mediante un análisis cuantitativo. El modelo conceptual se probó mediante la técnica de ecuaciones estructurales utilizando SPSS Statistics y AMOS.

Del análisis de las entrevistas se concluyó que los actores de los circuitos de turismo industrial promueven, en general, un acercamiento entre la comunidad local y los programas de turismo industrial, permitiendo que el residente participe en las actividades turísticas siempre que, por las características de la actividad, sea factible. Sin embargo, se comprobó que la comunidad local no tiene una voz activa en la planificación y estructuración de los programas, siendo llamada sólo como consultora del proceso. También hay que señalar que, en el contexto de la interpretación comunitaria, concretamente en los lugares del patrimonio industrial y de la industria abierta a los visitantes, la autenticidad es un elemento clave que hay que tener en cuenta. Se ha comprobado que los residentes comprenden las transformaciones de su patrimonio y están interesados en preservar tanto el patrimonio material como el inmaterial. Se comprobó que una oferta turística diversificada y basada en recursos industriales diferenciados impulsa la cultura y las tradiciones locales, crea valor para el territorio, mejora la imagen y promueve la sostenibilidad del destino, mientras fomenta, aunque sea indirectamente, el desarrollo territorial.

El análisis de los resultados obtenidos, sobre las ocho hipótesis formuladas, permite concluir que los valores patrimoniales y la identidad del lugar, basados en los recursos

industriales endógenos, influyen en la percepción que los residentes se forman de su territorio como destino turístico, concretamente cuando se considera la autenticidad objetiva y existencial. De igual modo, los resultados de la percepción de la autenticidad objetiva y existencial están correlacionados positiva y significativamente con los ideales comunitarios de participación. Asimismo, la percepción de la autenticidad objetiva también resultó tener un impacto positivo en la percepción del desarrollo turístico, mientras que la autenticidad existencial en la percepción del desarrollo turístico resultó ser negativa y, por lo tanto, no significativa estadísticamente.

Con los resultados obtenidos mediante múltiples métodos, esta investigación concluye que la población local tiene el poder, a través de la asunción de la identidad, de conferir autenticidad a los recursos endógenos de su territorio y puede desempeñar un papel crucial en el proceso de toma de decisiones hacia un desarrollo turístico sostenible.

Se espera que los resultados de este estudio contribuyan a una mejor comprensión del turismo industrial en Portugal con sugerencias prácticas y teóricas útiles. El tópico de la discusión destaca resultados que contribuyen teóricamente a la profundización del concepto de autenticidad desde la perspectiva del residente, así como también, en la práctica, posibilitan estrategias de planificación y desarrollo en destinos turísticos industriales, que pueden ser, en paralelo, aplicables a otros contextos culturales de base comunitaria.

Palabras-clave: patrimonio industrial; turismo industrial; autenticidad percibida; identidad del lugar; comunidad local; desarrollo turístico.

Resumo

A presente investigação de doutoramento, inserida na temática do turismo cultural, versa o património industrial em contexto de um território industrializado e explora as perceções, quer da comunidade local, quer dos *stakeholders* envolvidos no planeamento e execução dos programas turísticos.

O principal objetivo deste estudo consiste em evidenciar a importância do património industrial para o turismo, pelo que se analisa esse recurso para usufruto turístico perspetivando as perceções de autenticidade por parte da comunidade local, em particular dos recursos endógenos históricos e atuais associados à indústria. Para tal, objetivando uma compreensão mais rica do contexto da investigação, empregou-se uma abordagem de estudo de caso no município de São João da Madeira, norte de Portugal, local pioneiro na implementação de circuitos de turismo industrial em território nacional, circuitos sustentados no património, na indústria ativa e nos centros tecnológicos.

A presente investigação pretende colmatar a carência de investigação empírica em contexto de turismo cultural e patrimonial, mais especificamente na área do turismo de património industrial, em particular no que se refere às perceções de uma comunidade sobre autenticidade dos seus recursos, nomeadamente: os valores patrimoniais, a identidade do lugar e as intenções futuras de comportamento a partir de uma abordagem qualitativa e quantitativa. Também é intenção explorar e compreender um conceito-chave que é o contributo dos circuitos de turismo industrial para o desenvolvimento e competitividade de um território industrial, tendo por base a perspetiva dos *stakeholders*.

Com essa finalidade, definiram-se como objetivos gerais compreender o contributo dos circuitos de turismo industrial para o desenvolvimento e competitividade de um território industrial, e analisar a relação dos valores patrimoniais industriais e da identidade do lugar como antecedentes da autenticidade percebida pela comunidade local, tendo como consequência os ideais comunitários de participação e o apoio ao desenvolvimento turístico em São João da Madeira. Estes dois objetivos originaram em quatro objetivos específicos, nomeadamente: 1) compreender o contributo e o papel dos circuitos de turismo industrial para a valorização, criação de valor, diferenciação e desenvolvimento de um território industrial; 2) Identificar os elementos da identidade (materiais e imateriais) associados ao património industrial e à indústria, capazes de promover uma experiência turística holística e potencialmente implementada pelo destino; 3) analisar o papel do valor patrimonial e da

identidade do lugar na autenticidade percebida pela comunidade local; e, 4) Analisar a importância da autenticidade percebida pela comunidade local nos seus ideais comunitários de participação e no seu apoio ao desenvolvimento turístico.

Para cumprir com os objetivos adotou-se uma metodologia mista com recolha de dados quantitativos e qualitativos, estes analisados, integrados, comparados e discutidos. Isto permitiu retirar proveito da complementaridade de recorrer a ambas metodologias, e como tal melhorando a validade dos resultados e expondo com sucesso as questões centrais da investigação. Para o efeito, aplicaram-se, na metodologia qualitativa, entrevistas em profundidade junto de 10 intervenientes diretos nos circuitos de turismo industrial. Como metodologia quantitativa foram aplicados questionário *online* e de forma presencial a uma amostra de 389 indivíduos residentes permanentes no município de São João da Madeira.

Para dar resposta ao primeiro objetivo específico, efetuou-se uma análise interpretativa com base nos discursos transcritos das entrevistas recorrendo ao *software* Webqda. Os restantes três objetivos específicos foram, ainda, respondidos com a análise quantitativa. O modelo conceitual sido testado por meio da técnica de equações estruturais com recurso ao SPSS *Statistics* e ao AMOS.

Da análise das entrevistas, conclui-se que os *stakeholders* dos circuitos de turismo industrial promovem, na generalidade, uma aproximação entre a comunidade local e os programas de turismo industrial, possibilitando ao residente a participação em atividades turísticas sempre que, pelas especificidades próprias da atividade, seja viável. Contudo, aferiu-se que a comunidade local não tem voz ativa no planeamento e na estruturação dos programas, sendo apenas chamada para o processo enquanto consultora. De referir ainda que, no contexto de interpretação comunitária, especificamente em lugares de património industrial e de indústria aberta a visitantes, a autenticidade é um elemento essencial a considerar, tendo sido identificado que os residentes percebem as transformações no seu património, quer tangível, quer intangível, enquanto relevante para a sua preservação. Verificou-se que uma oferta turística diversificada, assente em recursos industriais diferenciados, promove a cultura e as tradições locais, cria valor para o território, melhora a imagem e promove a sustentabilidade do destino, ao mesmo tempo que fomenta, ainda que por via indireta, o desenvolvimento territorial.

A análise dos resultados obtidos, partindo de oito hipóteses formuladas, permitem concluir que os valores patrimoniais e a identidade do lugar, fundamentados nos recursos industriais endógenos, influenciam a perceção que os residentes formam do seu território enquanto destino turístico, nomeadamente quando consideradas a autenticidade objetiva e a

existencial. À semelhança, os resultados da perceção da autenticidade objetiva e existencial estão positiva e significativamente correlacionados com os ideais comunitários de participação. De igual forma, a perceção da autenticidade objetiva revelou ainda ter impacto positivo na perceção do desenvolvimento turístico, já a autenticidade existencial na perceção do desenvolvimento turístico revelou ser negativo, pelo que não significativo estatisticamente.

Com base nos resultados obtidos através de múltiplos métodos, esta investigação conclui que a população local tem poder, por meio da assunção identitária, para conferir autenticidade aos recursos endógenos do seu território e pode desempenhar um papel crucial no processo de tomada de decisão com vista a um desenvolvimento turístico sustentável.

Espera-se que os resultados deste estudo contribuam para um melhor entendimento do turismo industrial em Portugal com sugestões práticas e teóricas úteis. O capítulo da discussão evidencia resultados que contribuem teoricamente para o aprofundamento do conceito de autenticidade na ótica do residente, ao mesmo tempo que, na prática, possibilitam estratégias de planeamento e desenvolvimento em destinos de turismo industrial, que poderão em paralelo ser aplicáveis a outros contextos culturais de base comunitária.

Palavras-chave: património industrial; turismo industrial; autenticidade percebida; identidade do lugar; comunidade local; desenvolvimento turístico

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List of acronyms and abbreviations

APPI	Associação Portuguesa para o Património Industrial (Portuguese Association for Industrial Heritage)
EC	European Commission
ERIH	European Route of Industrial Heritage
ETC	European Travel Commission (ETC)
ICOMOS	International Council on Monuments and Sites
INE	National Statistical Institute
OECD	Organisation for Economic Co-operation and Development
UN	United Nations Organisation
WTO	World Tourism Organization
PGDL	District Attorney General of Lisbon
SEM	Structural Equation Modeling
SET	Social Exchange Theory
SJM	São João da Madeira
EU	European Union
TICCIH	The International Committee for the Conservation of Industrial Heritage
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNWTO	United Nations World Tourism Organization / World Tourism Organization
UNSTAT	United Nations Statistical Commission
WHL	World Heritage List
WTO	World Trade Organization

INTRODUCTION

INTRODUCTION

This topic briefly introduces the developed study and justifies its relevance in the tourism current context. The present research, entitled "Tourism and Industrial Heritage: Between local authenticity and community appropriation - The case of S. João da Madeira, Portugal", materialized through a case study in a Portuguese territory, the city of São João da Madeira, which promotes industrial circuits, has as its first objective to answer the following research questions:

- **How can industry and tourism create value and contribute to the competitiveness of an industrial heritage tourism territory?**
- **What factors precede the perception of an industrial territory's authenticity, which drive intentions and shape perceptions of a local community?**

The chosen research topic is justified mainly by the state of reduced research on industrial tourism, highlighted by researchers in the area, as well as by the relevance of the topics. The growing interest in this tourism area is highlighted, with favourable developments regarding the tourist usage of the heritage and resources of industrialised territories, leading to the Portuguese governmental entity "Turismo de Portugal" announcement, in January 2019, of the creation of an Industrial Tourism network in Portugal. Also the Secretary of State for Tourism, Dr. Rita Marques, in the opening session of the 3rd Webinar of Industrial Tourism in Portugal, held in February 2021, stressed the importance of considering industrial tourism in Portugal as a priority in national tourism.

Considering the progressive international recognition of this tourism segment it was considered pertinent to carry out a research that approaches industrial tourism from the supply perspective, identifying the endogenous resources of São João da Madeira, an industrialized territory, by evaluating the perception of the community and the local agents.

It is therefore hoped that the results achieved can contribute to complement and improve the theoretical concepts under analysis and also to a better understanding and planning of industrial tourism circuits, both in the case study undertaken and in future industrial tourism projects.

I. Framework

The generic area of the present research is tourism, and, in particular, it is studied the industrial heritage, this categorized within the cultural tourism. The study highlights the perception of authenticity by the residents, based on the place identity, the heritage values through the intentions of future behaviour of the community of São João da Madeira. At the same time, it will be highlighted the enhancement, development and competitiveness of a territory that intends to affirm itself as a destination for industrial tourism. Therefore, a brief theoretical framework of the topics under study will follow.

Tourism has acquired such importance that it has become the main sector of economic activity in many countries. In times of crisis it has proved to be one of the sectors that best withstands economic adversity, while at the same time supports other activities.

The World Tourism Organization (WTO, 2015) predicted in 2015 and for the following years, a considerable growth of the tourism activity. In fact, according to WTO forecasts, between 2010 and 2030 an annual increase of 43 million tourists in the market was estimated (WTO, 2013). The WTO (2018) Annual report considered the year 2017 as a unique year for international tourism, since, for the eighth consecutive year, the arrival of international tourists grew. Also, according to the OECD's Organisation for Tourism Trends and Policies 2020 report, tourism is one of the world's most important economic sectors with six decades of consistent growth. It is a fact that in the last two years (2020, 2021), with reflection into the present, we have experienced an unprecedented situation and, according to the UN Secretary of State, António Guterres, there has been a decrease of around 80% in revenues from tourism, but the reconstruction of the tourism sector is primordial (United Nations, 2020), and it is known that tourism stands out as a sector capable of withstanding adverse conditions, so much that a gradual upturn in activity in the tourism sector is already in prospect.

Currently, it is accepted that tourism is a complex and an interdisciplinary system, which in addition to not being linear is also difficult to predict, and as such complex to conceptualise, so there are different definitions, some attending to the supply side, and others to the demand side.

In recent times, tourism activity has proved to be one of the most important at global level, which is why developing countries pay particular attention to the progress it may bring to their local economies. With this in mind, cultural richness asserts itself as a competitive

advantage of recognition in different countries providing the visitor a differentiated tourist experience.

Despite the profound changes that the world economy is going through, tourism, according to Buhalis and Costa (2006), is one of the fastest growing industries at global level and plays an extremely important role in the economic and social development of most countries, being the activity that generates most employment. Its services are countless and range from travel, accommodation, catering, cultural and traditional activities, events, among others.

This work aims to contribute to the study of tourism by generating knowledge about industrial tourism, a subgroup categorised within cultural tourism, and to focus on the benefits that this product can offer to a territory if planned effectively in an integrated perspective, and with the involvement of various stakeholders.

One of the reasons for choosing this sub-theme is, first of all, because it is a differentiating theme that has, over the last few years, come to occupy a prominent role in international studies and research. In Portugal, its development as a tourism product is quite recent, but increasingly prioritised. At the beginning of this study, the topic of industrial tourism was little acknowledged, both in the academic community and in the local population, and in Portugal it was taking its first steps towards implementation.

Vargas-Sánchez (2015) mentions that there are already some studies based on the experience recreation in industrial tourism grounded on heritage revitalization, but that research is not at all exhausted and there is plenty of potential in this matter, mainly, in the approach to the industrial tourism as an holistic concept that deals with industry visits to companies in labour and that are conducting industrial processes, and not just substantiated in the industrial heritage. This theme appears as "an area with significant potential growth within industrial tourism, especially where there is a clear heritage connection, is concerned with visits to factories that are still operational" (Vargas-Sánchez, 2015, p. 228). At the same time, the most common studies that focus the perception of authenticity usually do so on the demand side, forgetting the supply side, namely, the resident population.

Therefore, this project explores industrial tourism from a supply-side perspective, focusing on the creation of value for the territory and, consequently, for territorial development, considering the identity assumption, the perception of heritage values and place identity, the perception of authenticity, the community participation ideals, and the perception towards tourism development in a territory that promotes industrial tourism and heritage.

Tourism is considered as a social, cultural as well as economic phenomenon that interferes in a society, so one of the vectors that mobilizes it passes, undoubtedly, by the culture and acquisition of knowledge through cultural dynamics that reflect the local identity. That said, and although people have always travelled not only for leisure, rest or entertainment, it is considered that today, and increasingly, the tourist seeks to reconcile the entertainment and leisure with personal or professional knowledge, therefore contributing directly or indirectly to the parallel tourism activities growth of the destination visited. In this way several tourism niches have developed from the pre-existing culture and industry in a region, among them industrial tourism, a subgroup of cultural tourism. Alongside this, the importance of authenticity has been debated for decades, and industrial tourism is delivered based on the everyday life of a community that belongs to an industrial territory, so in light of the various conceptualisations of authenticity, it will tend to provide the tourist with an authentic experience. This research focuses on the importance of considering material and immaterial identity, providing interconnected authentic experiences based on objective and existential authenticity (Wang, 1999), consolidating the industrial tourism product and thus differentiating the destination.

Firstly, it was chosen the major area of study, industrial tourism, then it was chosen the geographical space to carry out the empirical study. Although the classic option was considered according to the geographical proximity of the researcher, it was soon recognized, that the region where the researcher was inserted, despite the potential in industrial tourism, resulted in a very incipient implementation of this type of tourism. The most viable option was the region of Portugal where the industrial tourism circuits had first been implemented, São João da Madeira. This choice was based on the need to focus the study on a more prominent destination, where the program was structured in a centralised perspective, and from where valuable considerations could be drawn, either for the destination in question (in an important consolidation stage), or for other destinations wishing to promote the industrial resources of their territory. Another selection factor came from the desire to obtain a higher level of significance and, therefore, better singularity in the research.

One issue that proved to be problematic was the technical and, above all, the economic feasibility. The lack of knowledge of the region and the physical distance led to a lengthy and costly preliminary field study. Nevertheless, the effort was largely compensated by the relevance and contribution of the data obtained for both the qualitative and quantitative research.

As for the single case study, this was a decision taken from the non-existence in Portugal of two minimally comparable cases, as well as the wish to privilege more precise and detailed information, considering that, as Pearce, Moscardo and Ross (1996) argue, it is necessary to carry out investigations of a few locations, but explored in depth and thus avoid a too superficial vision regarding residents' attitudes.

The present study was designed on the basis of the above synthesis and the variables considered are territorial development, identity elements, heritage values, place identity, objective authenticity perception, and existential authenticity perception, community participation ideals and tourism development perception.

II. Research aim and objectives

The main aim of this research is to highlight the importance of allowing local community opinion in tourism development, particularly in an industrial heritage tourism destination. To this end, it was sought to understand how industrial tourism programmes, activities and/or routes are being structured in order to promote place identity, local development, and community participation, while renewing and diversifying, through industry, the tourism of a region, and by envisioning the opinion of managers and of the local community. The expectation of contributing in theory and practice to knowledge legitimizes the following **two general objectives**:

1. To understand the contribution of industrial tourism circuits to the development and competitiveness of an industrial territory.
2. To analyse the relationship between industrial heritage values and place identity as antecedents of authenticity perceived by the local community, resulting in community participation ideals and support for tourism development in São João da Madeira.

The following four **specific** objectives were outlined as a result of the main **objectives**:

- To understand the contribution and the role of industrial tourism circuits to the enhancement, value creation, differentiation and development of an industrial territory;

- To identify the identity elements (tangible and intangible) associated with industry and industrial heritage, those capable of promoting a holistic tourism experience and potentially implemented by the destination;
- To analyse the role of heritage values and place identity in the authenticity perceived by the local community;
- To analyse the importance of authenticity perceived by the local community towards their participation ideals and their support for tourism development.

III. Structure of the work

This research paper is organised into six chapters, which are divided into sub-chapters.

As previously mentioned, it is intended to generate knowledge through a conceptual model explaining the perceptions of an industrial community that uses this resource to promote tourism. To this end, after the introduction, this study is organised into two components, one theoretical and the other empirical: the theoretical part comprises the literature review and the conceptual model proposal, which is integrated into the first, the second, the third and the fourth chapters; the empirical part, which includes the qualitative and quantitative analyses, and sets forth the corresponding results discussion, is in the fifth and sixth chapters.

The chapters, whose purpose is described below, have the following designation:

- Chapter I - Tourism, culture and heritage as a study object of social sciences
- Chapter II - Industrial tourism and industrial heritage
- Chapter III - Authenticity in heritage and tourism
- Chapter IV - Community and identity
- Chapter V - Research Methodology
- Chapter VI - Analysis and results discussion

Therefore, after the **introduction**, in which the framework of the topic and the research objectives are introduced, a literature review sustained on theoretical concepts and aiming at exploring the state-of-the-art of the research is carried out. This review is undertaken in the first four chapters. The **first chapter** concerns the conceptualisation and evolution of tourism, also addressing cultural tourism and heritage. The **second chapter** of

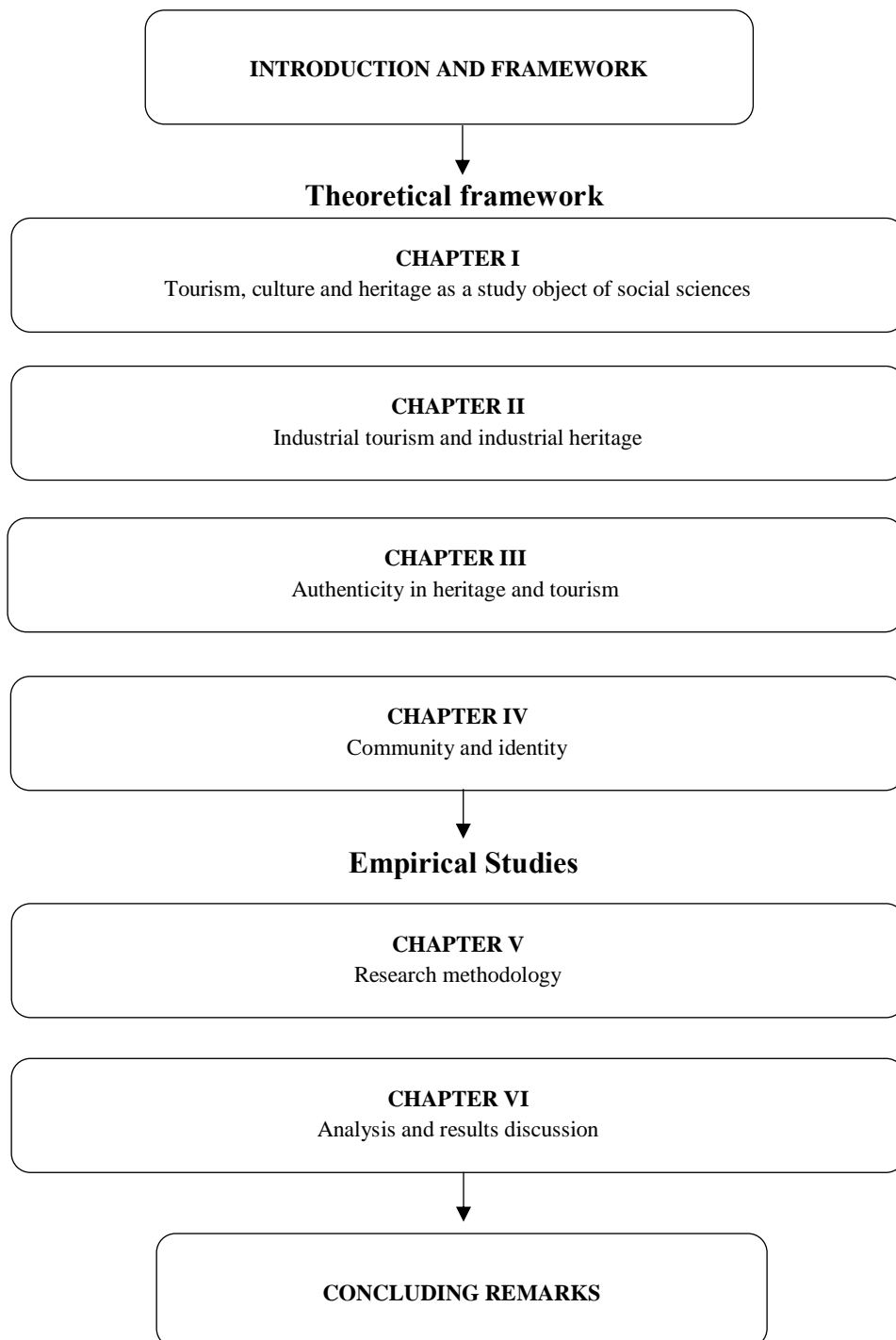
the literature review focuses on the role of industrial tourism. It begins by supporting the theme from the industrial archaeology, referring to its evolution, which currently results in the usage of industrial heritage as a tourism resource. This chapter also includes a brief overview of industrial tourism in Portugal. The **third chapter** of the literature review focuses on authenticity, starting with an approach to the evolution of the concept and its use in tourism experience, and refers to the various typologies of authenticity in tourism.

The **fourth** and final **chapter** of the literature review looks at the autochthonous community and highlights its contribution to tourism, reinforcing the importance of the local's participation in tourism planning and development. This chapter also highlights the concepts of identity and place identity, the basis for the identification of a community with its endogenous resources.

Then, the fifth chapter comprises the empirical approach which refers to the methodology adopted, the sequence of the study and the method of data collection and analysis. It also portrays the place to be studied, namely São João da Madeira, highlighting its importance for industrial tourism in Portugal. Subsequently, the sixth chapter determines the empirical data from the qualitative and quantitative analysis, leading to the discussion of the results obtained. This study concludes by revealing the limitations and suggestions for future research.

Below Figure 1 illustrates the structure of the research.

Figure 1
Structure of the research



CHAPTER I

**TOURISM, CULTURE AND HERITAGE AS A STUDY
OBJECT OF SOCIAL SCIENCES**

Chapter I

Tourism, culture and heritage as a study object of social sciences

This chapter will put forward a general conceptualisation of tourism and its relationship with the Social Sciences. To this end, first a literature review is carried out, highlighting the main paradigms on which research in tourism has been developed by the Social Sciences, based on its origin, evolution and growth, when referring to the importance and influence in today's society.

Subsequently, it will be discussed the evolution of the concept of culture, focusing on the relationship between tourism, culture and heritage. In this topic, the various conceptualisations will be analysed together with the evolution of the concepts.

In short, this chapter is considered necessary to approach tourism in a multidisciplinary and holistic system. From these notions we give way, in the following chapters, to industrial heritage concept, the main subject of this study, and the way it is represented in the culture and identity of a place.

1.1. Tourism as a social system and its evolution

Since the 20th century, the tourism sector has evolved along with society and it is a phenomenon that involves millions of journeys, allowing a development of the regions where it occurs, this so significant that its effects are reflected in the economy, society, education, culture and environment of the territory.

In order to briefly trace the evolution of tourism over time, we will try to list below some contexts that have marked its history (Goeldner, 2002; Oliveira, 2002). Man has always needed to move around (Cunha & Abrantes, 2013), however, it is thought that the first journeys date back to a few centuries before Christ, with visits to the tombs of the pharaohs in the Nile valley. The Olympic Games of 776 BC were the first international tourism event, which led people travelling from several countries to be able to attend the event. Later, with the building of roads during the heyday of the Roman Empire, religious trips began in which people visited cathedrals, shrines or other sacred places.

Gradually, more and more people began to seek out travels. From the 17th and 18th centuries onwards, the English nobility started travelling for educational purposes. An essential part of the education of young English knights was to make journeys within the European continent with the specific functional purpose of education and learning. This phenomenon was called Grand Tour and represents the birth of the tourism concept, along with the rise of the designation of tourists for the people who travelled.

Nevertheless it was with the transports development that the tourism industry really took off. Steamboats crossed the English Channel, and railways took people to the civilised world. As soon as the first railways were built in the 1830s, Thomas Cook, a great revolutionary in tourism, began to exploit, from England, the potential of railways to organise excursions. With itineraries across continental Europe, hotels and *resorts were* built to meet the needs of those seeking the pleasures of travel, and traveller's cheques and hotel vouchers were introduced, thus the tourism industry emerged in its modern form with the concept of the package tour. By the end of the 19th century, the middle classes had joined the tourist classes, and mass tourism was a reality. The post-war years witnessed the maturing of mass tourism as, soon after the end of the World War II, paid holidays became normal in Britain and in many other countries. People had more disposable income to spend on leisure time, and travel and tourism were now affordable for many. The holiday package abroad started to appear in the 1950s, but it was with the introduction of the first commercial jet planes that the idea of holidays away from one's own country really took off. Tourism thus became the main economic support of several people (Goeldner, 2002; Oliveira, 2002).

Tourism has come a long way since its humble beginnings and is currently driven by the demand for tourist experiences and niche markets, including cultural tourism. McKercher and du Cros (2002) state that it was after the fractionation of the mass market in the 1990s that cultural tourism became evident as an activity capable of satisfying tourist demand. Leiper (1979) believes that the foundations of tourism have Greek origins, and also states that it was at the time of the Grand Tour, around the 17th century, that what we now call tourism emerged. However, only after World War II, in the mid-twentieth century, an exponential growth of this activity was detected (Costa, 1996), and from this came the need of this phenomenon conceptualization.

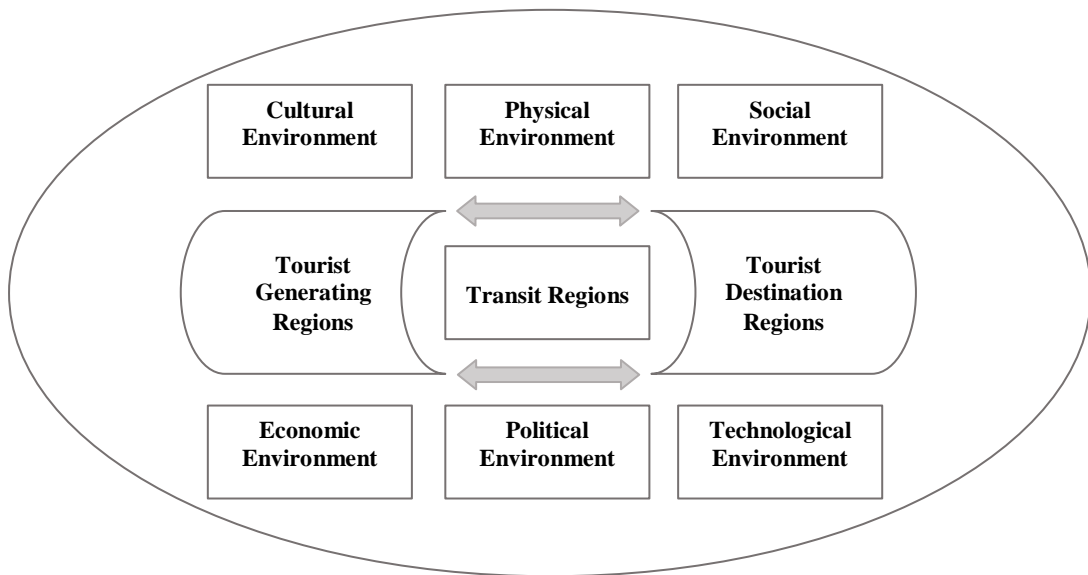
Currently tourism is a widely discussed activity, being an inter and multidisciplinary concept that produces various definitions and approaches and with a preponderant economic weight. Perhaps due to this multidisciplinary there is no consensual and universally accepted definition, so defining tourism can be a difficult task (Costa, 1996; Gunn & Var, 2002;

Leiper, 1979; Mill & Morrison, 1992; Smith, 1988). In this context, some authors (Gunn, 1972; Leiper, 1990; Mill & Morrison, 1992) were led to propose models capable of systematizing the concept of tourism.

Leiper's (1979) model is believed to be one of the oldest. The author represents it through circles that reflect the key components of tourism, as illustrated in Figure 2.

Figure 2

Tourism system according to Leiper. Source: Leiper (1979)



Leiper introduces tourism as a system through a model with a multidisciplinary and interdisciplinary approach that highlights the various components of tourism and their relationships within the tourism system. According to this model, the elements of the system are "tourists, generating regions, transit routes, destination regions and a tourist industry. These five elements are arranged in spatial and functional connections. Having the characteristics of an open system, the organization of five elements operates within broader environments: physical, cultural, social, economic, political, technological with which it interacts" (Leiper, 1979, pp. 403-404).

Costa (2005) refers that tourism was only approached from a demand perspective until the end of the 20th century. One of the recognised definitions is that of the World Tourism Organisation (WTO, 1999) which states that "tourism comprises the activities of persons traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes". This definition also includes a clear distinction between those who stay overnight (tourists) and those who travel only for

a day without staying overnight (excursionists). Another definition is provided by Neil Leiper (1979) stating that tourism comprises " the system involving the discretionary travel and temporary stay of persons away from their usual place of residence for one or more nights, excepting tours made for the primary purpose of earning remuneration from points en route. The elements of the system are tourists, generating regions, transit routes, destination regions and a tourist industry. These five elements are arranged in spatial and functional connections." (pp. 403-404). Following this concept, Middleton (2002) refers that in 1979 The Tourism Society defines tourism as "the temporary, short-term movement of people to destination outside the places where they normally live and work and their activities during the stay at each destination. It includes movements for all purposes." (p. 3).

Another definition of tourism is that of Peter Murphy, who conceptualises tourism from the demand side by referring to tourism as an activity related to the movement of people out of their usual areas of residence, provided that such movement does not lead to a definitive stay in the area visited (Murphy, 1985).

In turn, Mathieson and Wall (1982), similarly to the previous authors, defend tourism as the temporary movement of people to places outside the area of usual residence and work, but they add to this definition the activities performed during the stay and the facilities created to welcome and entertain tourists. This definition is complemented by the concept of the impact that tourists generate in destination areas at the environmental, economic and socio-cultural levels. This approach places the issues of heritage and socio-cultural resource assessment, as well as environmental and economic issues, at the centre of the tourism planning process, adding new ideas and new concerns to the previous definitions.

However, it should be noted that in these definitions of tourism from the demand side there are some limitations, one of which is that no distinction is made between tourism and the tourist, which makes it difficult to delimit the tourism sector and, although demand is essential to tourism, definition from this perspective alone appears incomplete, as in these definitions tourism emerges primarily as a sociological phenomenon and not as an economic one.

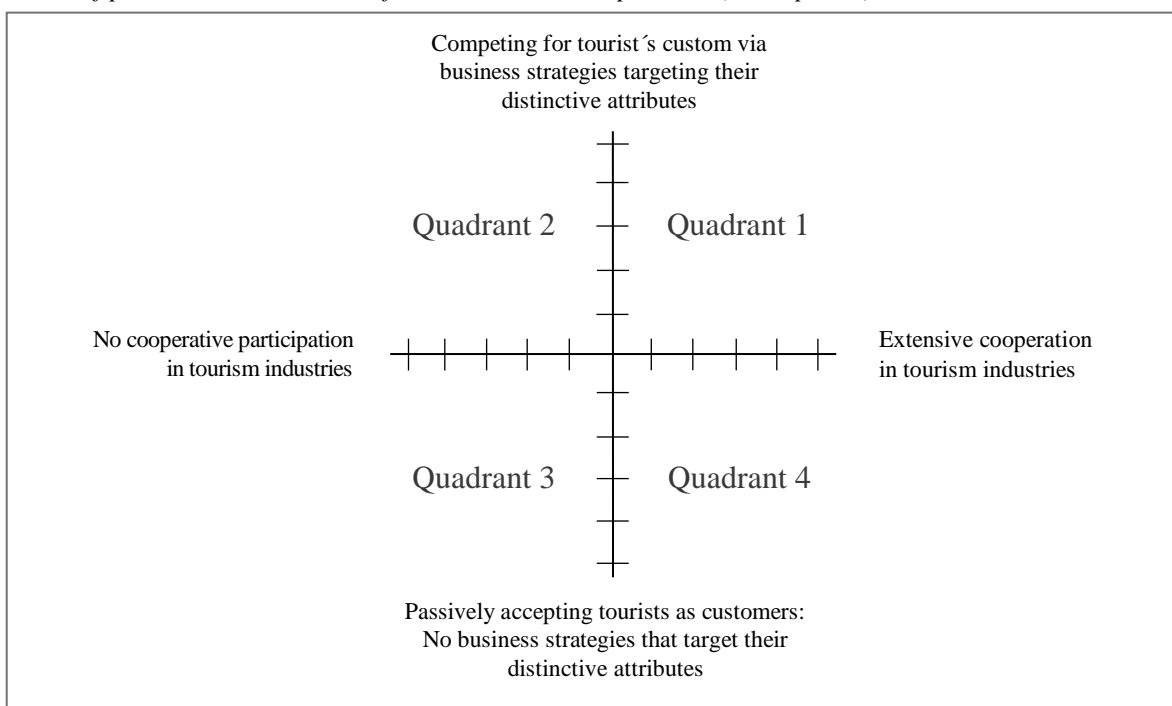
Smith (1988) made a crucial contribution by presenting a definition focused on the supply side in which he underlined the importance of services that exist in a destination and that are geared to meet the needs of tourists as well as other activities that may, in addition to being essential for the tourist, also meet the needs of residents. This author states that tourism is composed of an aggregate of business activities which, directly or indirectly, provide goods or services that support leisure and business activities undertaken by people

outside their usual places of work and residence (Smith, 1988). The author divided these activities into two groups: a first group representing the goods and services provided almost entirely to tourists, the second group refers to goods or services provided simultaneously for tourism and non-tourism activities. Thereby, tourism includes a set of businesses that also benefit the local community. Culture and the creation of cultural and industrial experiences fall into the last group, as they favour both the tourist and the resident. From this reading it outcomes the fact that the two widely known perspectives, on the supply or demand side, are complementary rather than antagonistic, making tourism a transversal and multidisciplinary sector. At the same time, McIntosh et al. (1995) also emphasise that tourism is the set of relationships arising from the interaction between tourists, stakeholders, governments and host communities.

As a complement to this idea of businesses focused exclusively on tourism activity versus businesses with dual purpose, tourists and residents, and because it is believed that tourism is a phenomenon not entirely industrialised, Leiper et al. (2008) clarify the initial idea of Leiper (1979) of the partial industrialisation of tourism. The authors argue that the model illustrated below (Figure 4) is the perfect representation of the tourism reality.

Figure 3

Model of partial industrialisation of tourism. Source: Leiper et al. (2008, p. 215)



Measuring the industrialisation of tourism becomes difficult because it is an activity that consists mostly of services, so this model is shown as a way to explain that tourism is a sector in which there are only a few companies that are geared solely towards tourists.

The poles represent the presence or absence of business strategies aimed at the tourist, and each of the quadrants represents its degree of industrialization. The authors believe that from this model one can adopt strategic planning and understand where there will be a greater need to apply cooperation strategies between public and private agents and the local community which, according to the authors, are a condition for businesses and destinations to function as a tourism whole.

Currently, the global economic panorama is transforming, both in the implementation of products and services innovation, and in the growth of new tourist segments through changes in habits and customs. In this context, it becomes essential to understand these new audiences and adapt the offer. To this end, there is a clear need to have intelligent management and planning organisational systems in the tourism sector.

Mathieson and Wall (1982) argue that tourism supply is constituted by a set of resources and particularities intrinsic to a tourist destination and, as such, the evolution of paradigms and models of tourism development have moved towards taking advantage of the potential of this range of resources and characteristics, bearing in mind the economic evolution that is increasingly interconnected and dependent on various actors. Costa (2001a), in a perspective of evolution and tourism planning, argues that bottom-up models and organizational networks are central to the future of tourism, thus, tourism planning is essential and should consider the particular internal characteristics of each territory, which, similarly to the idea of Mathieson and Wall (1982) when conceptualizing the tourism offer, are identified as: primary resources, tourism facilities, economic, social and political structures, geography and environment, infrastructure and accessibility. This planning should be supported by governance and organisational structure.

Leiper (1979) states that tourism should be understood in an integrated way in terms of the "spaces" that constitute it. Following this idea, Costa (2001b) mentions that tourism development should take into account the territorial specificities, but points out that it cannot just concern the territory. The author suggests that the tourism sector should be structured according to a product-space perspective, by managing tourism in its space, but thinking in an integrated perspective through the public and private agents' involvement. In the same line of thought, the author states that there is a need to go back to the past in order to understand how the future should be repositioned through a bottom-up perspective while it

is necessary that there are interactive relationships between all stakeholders in the sector, in order to promote networks (Costa, 2011).

Also according to this author (Costa, 2011) tourism planning should be governed, firstly, by the knowledge of the physical territory, through the inventory of local resources and attractions as well as the evaluation of the dynamics and existing conditions, in order to attract partners interested in the same goals so that, subsequently, the surrounding space is reorganized and conditions for tourism are met. The active nature of this process, together with the constant need to invest in new and differentiated products, in order to promote destinations and consumer satisfaction, including emerging realities, is confirmed by new trends and motivations (Costa, 2001a; Buhalis & Costa, 2006b).

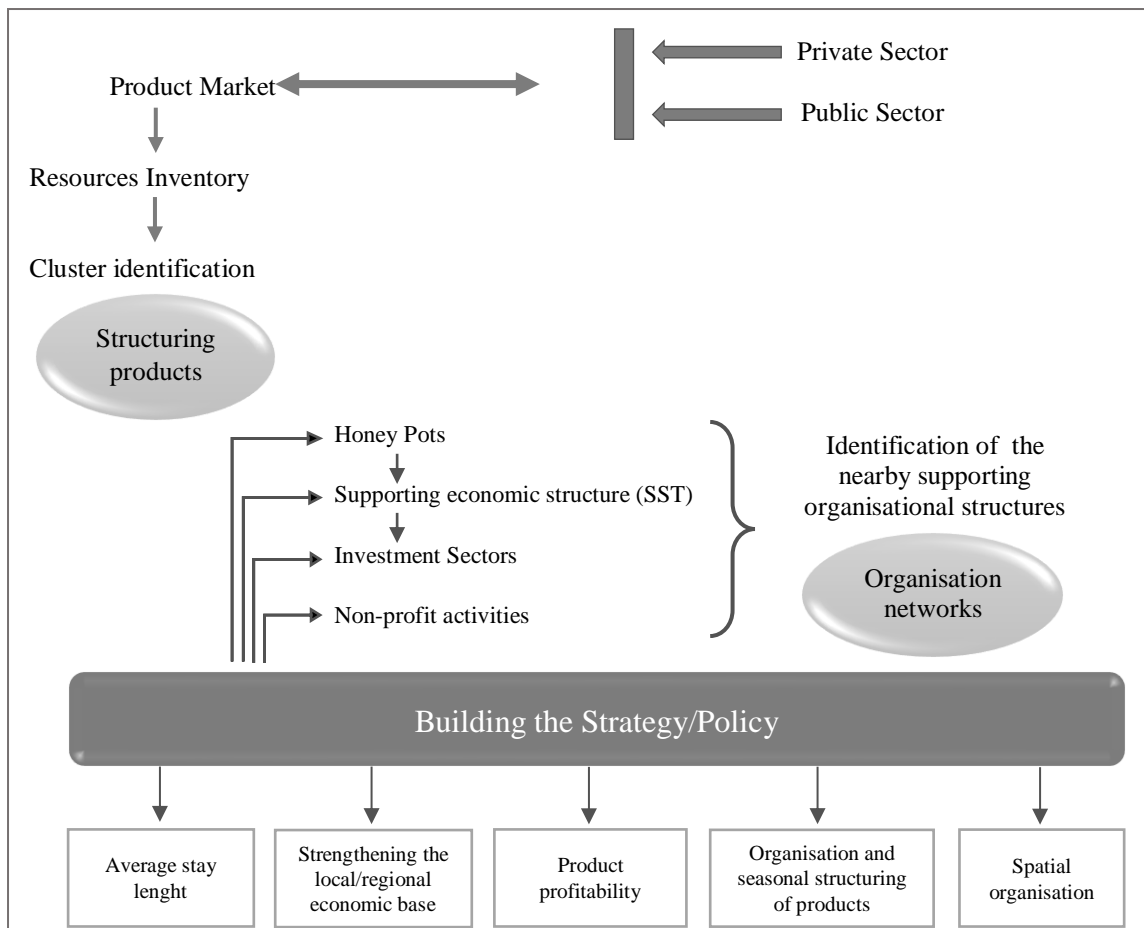
Tourism strategy and policy has been guided by a product-space approach, in which players associate themselves because they have common interests and not because of the products. However, the new emerging models advocate the need for the opposite association, the product-space approach, in which the interest is in spaces that associate because they are different and have critical mass. There is then the need to look at the territory, identify the structuring product of each place and recognise the clusters associated with the territory (Costa, 2001b).

Through the model (Figure 4) suggested by Costa (2001b) for a new restructuring of the tourism sector, tourist destinations should be planned and have the ability to design distinctive products to offer in a product-space logic, seeking to define the existing honey-pots, or the structuring products, which should define and strengthen the brand image of a destination.

This model shows us that in addition to having a product it is essential to know the area where the product will be applied. Also it is important to understand how a given product can interconnect with others and how the areas can be associated by the product. As structural elements for tourism, the private sector should be strengthened at the same time as the product is identified and clarified in order to subsequently implement a system.

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Figure 4
Product-Space model for destination development. Source: Costa (2001b)



According to Buhalis and Costa (2006a), the transformations in tourism are huge and constant. This sector will continue to expand, largely due to new transformations in markets, both on the demand and supply sides. Current trends focus essentially on emerging markets, new niches, new consumers and new or renewed products. The authors highlight the idea that one of the current propensities is the extension of tourism to new territories (Buhalis & Costa, 2006a) which until then would not be considered as tourism, but which may bring some differentiation at the level of a destination. In this case, the culture and cultural identity of a destination may play a decisive role. Since tourism is considered a transversal and multidisciplinary sector, culture is directly related to tourism and it constitutes a central element that cannot be dissociated; therefore, it is complementary and serves as a reuse of the differentiation of a space.

Cooper et al. (2006) support the idea that new markets suitable for new consumers' lifestyle are emerging, and cultural tourism is part of one of these tourism segmentation niches. In turn, markets are increasingly complex and competitive and require the

involvement and cooperation of public and private entities in order to focus attention on the competitive tourism potential of each individual region or place. Similarly, Buhalis and Costa (2006) also argue that destinations should be planned to ensure the supply of unique, modern and differentiated products. Therefore, according to the authors, what will guide tourism trends are essentially new products along with new consumers.

According to Richards (2001), one of the main trends in tourism development is to create growing synergies between tourism and culture. These two areas cannot be dissociated, and tourism destinations increasingly want to distinguish themselves from their competitors by focusing on culture as a means of differentiation through innovation.

The need to renew and diversify the products and tourist supply converts the industrial tourism into an opportunity for diversity by redesigning new tourist attractions based on differentiating and characteristic products of the culture of the region. Industrial tourism, although not a new phenomenon, is currently of renewed importance and its study is considered relevant and appropriate, both on the supply and on the demand sides. It is important to highlight that this type of differentiating tourist offer, based on what embodies the identity of a region, will provide the visitor a unique experience as it will foster the culture and the place identity, while helping a destination to maximize its territory. However, it should be noted that each tourist destination has a unique combination of characteristics, determined by its location, attractions, culture and history, and it is therefore essential to develop plans, strategies and models tailored to each of these destinations with the possibility of creating cooperation networks between several territories.

1.2. Culture and cultural tourism

This topic aims to address the different conceptualizations of cultural tourism based on studies of culture and heritage through literature review of recognized authors. The aim is to briefly discuss the concepts of culture and heritage, framing the theme of tourism. Reports of international organisations attesting to the importance of culture, cultural tourism and heritage will also be used.

Culture associated with tourism has been, over time, a factor that drives the movement of people, so to better understand the concept of cultural tourism, it is essential to start by addressing the concept of culture, hence we must first define culture. Such a task

is not easy, since the word culture has a wide scope and can be considered from different points of view that have changed throughout history, which means that there is no universally accepted definition (Richards, 2006).

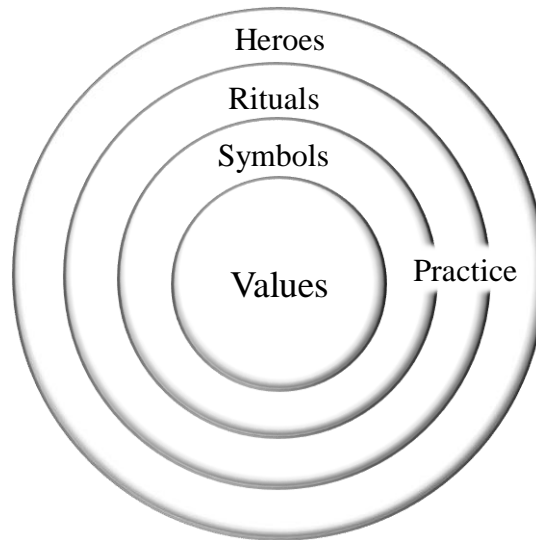
For anthropologists and other behavioural scientists, culture consists of a series of patterns of human behaviour learned in the course of experiences. One of the first definitions of culture, from the point of view of anthropology, associates the concept with everything that refers to human behaviour. The anthropologist Edward B. Tylor, one of the first scholars to try to conceptualise culture, in 1871, defines culture as a "complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society." (Tylor, 1871, quoted in Bernardi, 1974, p. 24). Since Tylor, the concept of culture has become the central focus of anthropology, and it is currently studied in the human sciences from a diversity of perspectives and approaches, since it is recognised, by several authors, the complexity of defining the concept. The extension of Tylor's definition, as an agglutinating concept, opens up possibilities for a diverse range of other disciplines and for the investigation of culture interconnected with other areas. One of these areas is tourism, which is assumed as one of the main expressions of contemporary life, cultural tourism being the highest exponent of cultural postmodernism (Prieto et al., 2002). The latter, as a form of cultural consumption, has been a particularly important theme for sociological studies in the area.

At the World Conference on Cultural Policies (held in Mexico City), UNESCO (1982) put forward the following definition of culture: "[...] the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, that encompasses, not only art and literature, but lifestyles, ways of living together, value systems, traditions and beliefs " (p. 1).

From a later perspective, it is evidenced the definition of Hofstede (1997) which states that "Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving" (Hofstede, 1997, cited in Csapó, 2012, p. 202). In Figure 5, Hofstede proposes the core of a culture as being formed by the values that, in turn, will be the basis of a destination's tourist attraction.

Figure 5

Manifestation of culture at different levels of depth. Source: Hofstede (1997) in Csapó (2012, p. 202)



Thus, we can observe culture in a group's way of life, behaviours and practices. This notion focuses on an inner vision and is grounded in both tangible and intangible elements.

In Richards' (1996) conceptualisation, culture is seen as a process or as a product of an individual or group activity; thus, this is a learned way of life that is transferred from generation to generation. In this case, culture is the intrinsic characteristics of a particular group of people, such as language, religion, cuisine, social habits, music and the arts (Richards, 1996). Similarly, also Littrell (1997), in a research that deals with cultural marketing, introduces a definition of culture divided in three senses. The first is related to what people think (attitudes, beliefs, ideas and values), the second with the actions that people take (normative behaviour patterns, ways of life) and finally what people produce (works of art, artefacts, and cultural products).

It should be highlighted that "with the affirmation of the illuminism, the term 'culture' undergoes a widening of its meaning, integrating the universal heritage of knowledge and formative values accumulated throughout the history of humanity, as a deposit of collective memory, open to all, a constant source of enrichment of experience" (Costa, 2007, p. 39).

According to Ivanovic (2008), when the culture of a group remains stable over a long period of time, it creates a cultural uniformity and group cohesion called tradition, and this term can refer to language, knowledge and customs. Moreover, "tradition increases cultural identity and group pride, which are, when looking at the cultural tourism side, significant elements of cultural tourism" (Ivanovic, 2008, p. 14).

In the light of the various definitions of culture and its associated resources mentioned above, it is relevant to assume that this offer cannot be understood as limited to heritage alone (tangible or intangible), but should be considered encompassing also tourism activities related to contemporary local creativity, including cultural industries and activities based on tourist destinations.

1.2.1. Cultural tourism

Cooper et al. (2008) argue that culture is considered by several authors as a foundation of tourism activity, which is called cultural tourism. This concept began to be recognised as a specific tourism product in the late 1970s, when field tourism researchers concluded that some people travelled with the intention of knowing the culture or heritage of a particular destination (McKercher & du Cros, 2003). Consequently, in the 1980s, the term cultural tourism began to be frequently used via a growing and significant influx of international tourists visiting important sites and attractions (Richards, 2018). At its emergence, cultural tourism was labelled a niche market, as such it was seen as positive for the tourism market considering that it stimulates the economy and contributes to the preservation of cultural heritage in destinations (Richards, 2018). Consequently, in the 1980s and 1990s, cultural tourism started to attract the attention of many researchers. This segment was being restructured and developed as an option to traditional tourism models, based on mass tourism associated with beaches and large cities. As a result, over the course of the last few years, cultural tourism has arguably become one of the largest and fastest growing tourism markets, accounting for about 39% of all tourism activities (Richards, 2018). The number of cultural tourists in Europe has doubled, cultural tourism has become increasingly important and is evolving with the potential to improve economies in different regions of the world (Kay, 2009).

The International Cultural Tourism Charter (ICOMOS, 1999), adopted by the General Assembly of ICOMOS at its 12th session in October 1999, has enhanced the value of cultural tourism by representing a standardisation instrument that recognises the importance of properly managing tourism in important heritage sites, highlighting the need for their conservation for the enjoyment of both local communities and visitors.

The International Charter on Cultural Tourism (ICOMOS, 1999) is grounded on the following six principles:

"1 - Since domestic and international tourism is among the foremost vehicles for cultural exchange, conservation should provide responsible and well managed opportunities for members of the host community and visitors to experience and understand that community's heritage and culture at first hand.

2 - The relationship between Heritage Places and Tourism is dynamic and may involve conflicting values. It should be managed in a sustainable way for present and future generations.

3 - Conservation and Tourism Planning for Heritage Places should ensure that the Visitor Experience will be worthwhile, satisfying and enjoyable.

4 - Host communities and autochthonous peoples should be involved in planning for conservation and tourism.

5 - Tourism and conservation activities should benefit the host community.

6 - Tourism promotion programmes should protect and enhance Natural and Cultural Heritage characteristics."

Thus, cultural tourism, if managed according to these principles, is a form of local development beneficial to the host community that provides means of preserving its heritage and cultural practices, while at the same time, as Richards (2010) suggests, it is through culture, tourism and leisure that economic growth can be conveyed and the image of a destination can be enhanced.

Cultural tourism is not only about visiting places and monuments, which tends to be the traditional view of cultural tourism, but also involves the consumption of the way of life of the visited areas (Richards, 2003). Cities which become large and successful in the tourism sector have their core values underpinned by cultural and economic aspects (Alfrey & Putnam, 1992), constituting one of the main types of tourist destinations worldwide (Richards, 2008). Cultural tourism is seen here as a positive force, capable of leading to benefits associated with heritage conservation and, therefore, economic advantages benefiting the local community.

McKercher and du Cros (2015, p. 186) highlight the "value of the cultural resource whether for the significance of its historical, aesthetic, scientific or spiritual aspects, or in the tangible or intangible dimensions of the same heritage", but it differs from other types of tourism by placing man at the heart of its concerns (UNESCO, 2005, p. 7) responding to an increasingly differentiated and high demand.

Urban renewal via spaces for cultural supply in cities is structured on the basis of heritage, the tourist consumption of heritage assets, whether tangible or intangible, and promotes the creation of different types of cultural tourism (OECD, 2009).

Referring to a relevant study about urban cultural tourism, it is stated that there are a large number of meanings of cultural tourism, resulting in different definitions to be used in tourism-related research studies and in the field of cultural tourism (OMT, 2005).

Richards (2003), in turn, refers that, due to the fact that cultural tourism (sometimes also called heritage tourism and ethnic tourism) is a phenomenon of a comprehensive nature, numerous definitions, serving different purposes, of different authors have emerged over the years. Some of these definitions were collected and subjected to a systematisation which is presented in Table 1 below.

Table 1

Definitions of cultural tourism. Source: own from various authors

Definition of cultural tourism	Source
Cultural tourism is any form of tourism to another place, which involves the visitor experiencing all the "cultural" aspects of that place: lifestyles, food, topography, environment, towns and villages, as well as many of its historical sites and cultural performances.	ICOMOS (1976)
Cultural tourism is that form of tourism which aims, among other things, at getting to know monuments and historic-artistic sites. It exerts a really positive effect on destinations as much as it contributes - to meet its own ends - to their maintenance and protection.	
Cultural tourism is every situation in which the role of culture is contextual, namely it serves to shape the tourist experience in a general way, without a particular focus on the uniqueness of a specific cultural identity.	Wood (1984)
In the narrow sense: Cultural tourism is the movement of people with primarily cultural motivations, such as study visits, performing and cultural arts, travel to festivals and other cultural events, visits to sites and monuments, travel to study nature, folklore or art, and pilgrimages.	OMT (1985)
In the broad sense: All movements of people can be included in the definition of cultural tourism because they satisfy the human need for diversity, tending to raise the cultural level of the individual and giving rise to new knowledge, experiences and encounters.	
Cultural tourism always encompasses people (tourists and the community visited), places (tangible cultural heritage assets such as museums, historical sites and festivals) and cultural heritage (intangible forms of culture, which include traditions, social values, customs, religion and language, among other aspects of the community visited).	Zeppel and Hall (1992)
Cultural tourism is a form of special interest and experiential tourism based on seeking or participating in new and profound cultural experiences of an aesthetic, intellectual, emotional or psychological nature.	Reisinger (1994)

Definition of cultural tourism	Source
Cultural tourism is visits by people outside the host community who are motivated wholly or partly by the historical and cultural or scientific interest, lifestyle or heritage that a community, region, group or institution has to offer.	Silberberg (1995)
Cultural tourism focuses on culture and cultural environments, including the destination's landscapes, values and lifestyles, heritage, visual and performing arts, industries, traditions and leisure activities of the local population or host community.	ATLAS, quoted in Richards (1996)
Cultural tourism is the movement of people towards specific cultural attractions, such as heritage sites, artistic and cultural events, arts and drama, outside their normal place of residence, with the intention of gathering new information and experiences to satisfy their cultural needs.	Richards (1996)
Cultural tourism implies not only the consumption of a cultural past, of a historical product, but also of those products which include the contemporary and cultural way of life of the people and/or region. Cultural tourism can therefore be considered to encompass both heritage tourism and art tourism.	Richard (2001)
Cultural tourism is constructed, offered and consumed explicitly or implicitly as a cultural appreciation, either as an experience or as a knowledge gain.	Prentice (2001)
They provide various definitions of cultural tourism segmented between: derived definitions of tourism, motivational definitions, experiential or aspirational definitions and operational definitions. Cultural tourism is a form of tourism that is based on the cultural assets of a destination and transforms them into products for tourist consumption.	McKercher and du Cros (2002)
Cultural tourism is a process of commodification, a nostalgia for heritage and the past, a psychological experience, a process of learning and curiosity, a modern form of pilgrimage, as an industry representing cultural values and as a specific form of cultural consumption."	Pereiro (2002)
Cultural tourism is a type of special interest travel where the culture of a host country is an important factor in attracting tourists to a destination. The culture of a host country is presented through its material (art, music, handicrafts, etc.) and non-material (hospitality, customs, history, religion) elements.	Reisinger (2009)
Cultural tourism is visiting or participating in living cultures (elements of everyday life), contemporary art and music or other elements of modern culture.	Timothy (2011)
Cultural tourism is when a tourist travels away from his residence, looks at what he visits in a systematic way, in an attempt to structure what he sees, supported by a set of cultural values, which allow him to experience what he sees.	Petroman (2013)
Cultural tourism is travel prompted by the desire to see new things, to increase knowledge, to get to know the peculiarities and habits of other peoples, to get to know different civilisations and cultures, past and present, or to satisfy spiritual needs.	Cunha and Abrantes (2013)
Cultural tourism is characterised by the tourist's motivation to get to know and experience places based on the history of a particular society.	Marujo et al. (2013)
Cultural tourism is a form of tourism that relies on the cultural heritage of a destination and transforms it into products that can be consumed by tourists.	McKercher and du Cros (2015)
Cultural tourism implies a passive, active and interactive involvement with the heritage, arts and cultures of communities, through which the visitor gains new experiences of an educational, creative and/or entertaining nature.	Smith (2016)
Cultural tourism translates into the affluence of tourists to receiving centres which offer as an essential product the legacy of Man in different eras, represented from the heritage and the cultural collection.	Carvalho (2017)

Definition of cultural tourism	Source
Cultural tourism is a type of tourist activity in which the visitor's essential motivation is to learn about, discover, experience and consume the tangible and intangible cultural attractions or products in a destination. These attractions and products are related to a set of material, intellectual, spiritual and emotional characteristics of a society encompassing arts and architecture, historical and cultural heritage, culinary heritage, literature, music, creative industries and people with their lifestyle, value systems, beliefs and traditions.	UNWTO (2018)

Also Ashworth (1995) has categorised not one, but three definitions of culture-related tourism. The first definition is called "art tourism" and corresponds to the simplest form of marketing culture through tourism. This is generally associated with art, artistic products and performances, such as theatre, ballet, concerts, festivals, museums and opera performances. The second definition mentioned is "heritage tourism" and consists of a type of tourism related to preserved buildings, conservation of urban landscapes, places associated with historical events and personalities. The last and most general of the three definitions is mentioned by Ashworth as "site-specific tourism", meaning that tourism is associated with a set of values, attitudes and behaviours of a social group with cultural value.

According to Rodzi et al. (2013), cultural tourism comprises four elements. These include tourism, tourists, cultural heritage assets and the consumption of experiences and/or products. Let us look next at the typologies of tourists in the context of cultural tourism.

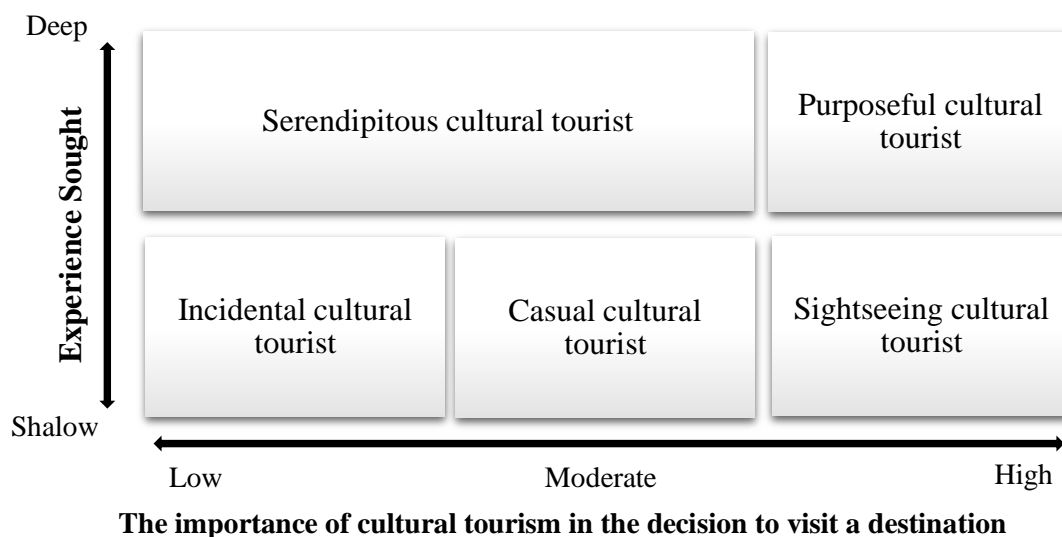
1.2.2. Cultural tourists typology

To affirm the importance of cultural tourism in the decision to visit a destination McKercher (2002) proposed a model (see Figure 6) with the classification of cultural tourists that segments "the cultural tourism market according to two dimensions: (i) the importance of cultural reasons in the decision to visit a destination and (ii) the depth of the experience" (McKercher, 2002, p. 29).

The typology of cultural tourists provided by McKercher serves as a resource for both academics (Richards, 2007; Smith, 2003; Smith et al., 2010) and international tourism organisations (ETC, 2005; UNWTO, 2005).

Figure 6

Types of the cultural tourist by McKercher. Source: McKercher (2002)



The main characteristics of each type of tourist with regard to their attitudes towards cultural tourism are summarised in Table 2, presented below. Cultural tourist

Table 2

Types of cultural tourists by McKercher. Source: McKercher (2002)

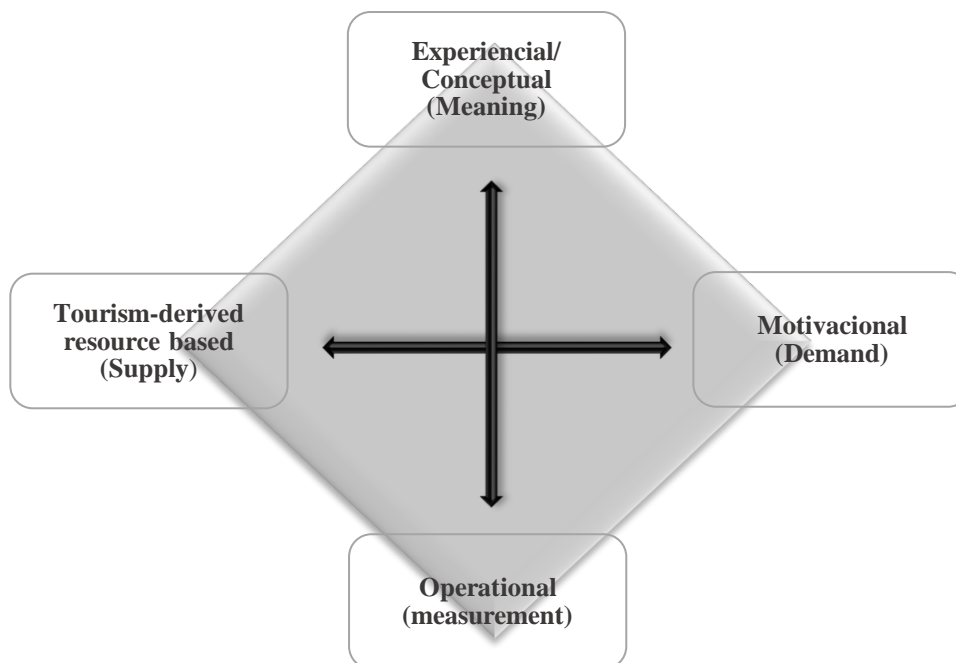
Type of cultural tourist	Brief characterization
Purposeful cultural tourist	Cultural tourism is the main motivation for visiting a destination and the tourist has a very deep and elaborate cultural experience.
Sightseeing cultural tourist	Cultural tourism is one of the main reasons for visiting a destination, but the experience is less profound and elaborate.
Serendipitous cultural tourist	A tourist who does not travel for cultural reasons, but who, after participating in some cultural activity, ends up having a profound cultural tourism experience.
Casual cultural tourist	Cultural tourism is a poor reason to travel and the resulting experience is shallow.
Incidental cultural tourist	This tourist does not travel for cultural reasons, however participates in some activities and has shallow experiences.

With this table it can be seen the distinction and extent of tourist involvement in cultural tourism. The first three groups are connected to the demand side and manifest that the cultural travel decision and cultural tourism play an important role for the tourist, while the fourth and fifth groups refer to tourists who are only casually and incidentally involved in the cultural part of tourism. The tourists who are most involved in cultural tourism are

those who belong to the first group (Csapó, 2012). These cultural tourists have a great interest in the culture, history and heritage of the destination and become deeply involved with the tourist-cultural attractions visited (McKercher & du Cros, 2002; Richards, 1996). From this content it is highlighted that culture can be an element of motivation for cultural tourists, but it will not always be the main one (Smith, 2009).

McKercher and du Cros (2002) proposed an approach to define cultural tourism. The four main themes that McKercher and du Cros (2002, p. 3) described have been integrated into the conceptual framework (Figure 7) of cultural tourism of the European Travel Commission (ETC, 2005, p. 2). The framework consists of two axes: the vertical axis shows the conceptual approach and the horizontal axis shows the operational approach for defining cultural tourism.

Figure 7
Theoretical approaches to cultural tourism. Source: Adapted from ETC (2005, p. 2)



This division proves useful in defining cultural tourism by facilitating an integration, on the one hand, of the main issues related to the motivation and measurement of tourist activities and experiences, and on the other hand, through the association with the authenticity of the tourist experience.

The vertical axis represents an approach to defining cultural tourism by measuring meaning. "On the vertical axis the experiential/conceptual definitions indicate the nature of the cultural tourism experience in conceptual terms. [...] At the opposite end the operational definition is used to identify the cultural tourist and often used to measure the scale or scope of cultural tourism activity. The vertical axis is therefore the measurement - meaning axis. In other words the ends of the axes are differentiated by understanding the nature of cultural tourism and its meaning and by counting the number of cultural tourists" (ETC, 2005, p. 2).

The horizontal axis represents the operational approach to defining cultural tourism, this "has at one end the tourism-derived definitions looking at cultural tourism from the perspective of the tourism industry or the tourism system. At the opposite end the primary focus for motivational definitions are the tourists themselves and their reasons for travel. So this axis deals with supply and demand in relation to cultural tourism as a segment of the tourism industry and the demands of the cultural tourist" (ETC, 2005, p. 2).

Most definitions of cultural tourism are positioned at the two ends of the horizontal axis. If, on the one hand, the descriptive definitions fall on the supply side, by referring to the (authentic) nature of cultural resources (heritage), on the other hand the conceptual definitions fall on the demand side, as they mention the tourist motivations for seeking cultural resources.

McKercher's model (Figure 8) shows what kind of expectations tourists have and what kind of cultural activities they seek, and can result in guidance about the type of activities that should be offered in a destination to make it more attractive. Of note, according to Richards (2018), the most recent tourism trends have been marked by the fragmentation of cultural tourism into several emerging niches, such as heritage tourism, art tourism, gastronomic tourism, film tourism and creative tourism. Here also cultural heritage, connected to artefacts of the past and art tourism, is related to contemporary cultural production (Richards, 2007). Thus, space opens up for new segments of cultural tourism such as those structured from industrial heritage that is widely regarded as an integral part of culture, consciously chosen, explicitly valued and shared with the public (Xie, 2015).

As a conclusion of the present topic, it can be said that culture and cultural heritage of a tourist destination attract different types of tourists who visit places for numerous reasons. Some cultural tourists purposely visit tourist destinations in search of deep cultural experiences, others visit destinations to know the spaces of those places, the tangible heritage. Nowadays many tourists visit places without cultural intention, however they end up having deep cultural experiences, and they are called serendipitous cultural tourists

(Rodzi et al., 2013). On the other hand, some tourists eventually visit tourist destinations just for fun, so they have shallow cultural experiences. Incidental cultural tourists are those who do not visit a destination with the main purpose of a cultural experience, but end up engaging in the cultural practices of those places.

Any of these five typologies of tourists may be initially influenced by the tangible and intangible heritage and uniqueness of their tourist destinations.

1.3. Heritage and cultural heritage tourism

Since leisure travel emerged, the tourism industry has become the world's largest industry (Timothy & Boyd, 2003). For Timothy (2011), cultural tourism and heritage tourism complement each other; as such, in this section, the dimensions of heritage and its role in the tourism sector will be explored.

1.3.1. Heritage concept

The word "heritage" originates from the Latin word "*patrimoniu*" and is synonymous with paternal inheritance, family property, property necessary to ordain an ecclesiastic (Silva, 2000). Pérez (2003) defines heritage as inherited goods, a legacy, which includes movable and immovable goods or capital, public or private. Also Timothy and Boyd (2003) iterate that cultural heritage can refer to: tangible immovable resources, such as buildings, rivers, natural areas; tangible movable resources, such as objects in museums and documents in archives; intangible resources, such as, values, customs, ceremonies, lifestyles, or even experiences, such as festivals and other cultural and artistic events.

It is consensual when defining heritage that it is a legacy inherited from the past and transmitted to future generations (Becerra, 1997; Moreira, 2006; Nuryanti, 1996; Pérez, 2003; Richards, 1996; Silva, 2000; Timothy & Boyd, 2003). However, not all traces of the past will be considered as heritage, since this is not only about heritage, but also about what a group wishes to preserve for the future and to pass from generation to generation (Moreira, 2006; Silva, 2000); preservation which is not automatic, but rather supposes an intentional choice of the elements a society wishes to keep from its past (Silva, 2000) and, therefore, cultural heritage is object of a selective process (Timothy & Boyd, 2003). Moreira (2006) also adds that cultural heritage lies in the basic identity elements belonging to a group that

distinguishes itself from other groups and is "a social construction" (Silva, 2000, p. 218), grounded by the cultural legacy and the consequent identity assumption that "under certain conditions can result in sustainable tourism and differentiated offers" (Almeida, 2010, p. 40).

Heritage emerges from the value that a social group gives to the material and immaterial legacy of the past, which "is no more than a journey through history, revisited and materialized in the present by the material legacy, particular symbols that reinforce the collective feeling of identity and that feed in the human being the comforting feeling of permanence in time" (Silva, 2000, p. 219). The enhancement of this legacy makes it promoted by public or private actors and triggers direct and indirect economic flows (Audrerie, 1997).

Considering the importance of preserving the mentioned values, policies and guidelines for heritage conservation and management emerge from international organisms, through letters, conventions and decrees. Let us now put forward the concept of heritage and its evolution, evident in several documents.

After the World War II, as a way of combating the illicit trafficking of cultural goods, protecting tangible and intangible heritage and promoting culture, the first non-governmental world organisation was born, the *International Council of Museums - I.C.O.M.* (ICOM, n.d.).

Subsequently, UNESCO, in 1954, in the Hague Convention, designated as the Convention for the Protection of Cultural Property in the Event of Armed Conflict, provides, in Article 1, the definition of cultural property founded on heritage, which came into effect in 1956 and is listed in the following three points:

- "(a) movable or immovable property of great importance to the cultural heritage of every people, such as monuments of architecture, art or history, whether religious or secular; archaeological sites; groups of buildings which, as a whole, are of historical or artistic interest; works of art; manuscripts, books and other objects of artistic, historical or archaeological interest; as well as scientific collections and important collections of books or archives or of reproductions of the property defined above;
- (b) buildings whose main and effective purpose is to preserve or exhibit the movable cultural property defined in sub-paragraph (a) such as museums, large libraries and depositories of archives, and refuges intended to shelter, in the event of armed conflict, the movable cultural property defined in sub-paragraph (a)

(c) centres containing a large amount of cultural property as defined in subparagraphs (a) and (b), to be known as 'centres containing monuments'." (UNESCO, 1954, p. 3).

In 1964, at the Second International Conference for the Conservation of Historic Monuments, the Venice Charter also provides a definition of the concept of heritage and the importance of its conservation, set out in three articles:

"Article 1

The concept of a historic monument embraces not only the single architectural work but also the urban or rural setting in which is found the evidence of a particular civilization, a significant development or a historic event. This applies not only to great works of art but also to more modest works of the past which have acquired cultural significance with the passing of time.

Article 2

The conservation and restoration of monuments must have recourse to all the sciences and techniques which can contribute to the study and safeguarding of the architectural heritage.

Article 3

The intention in conserving and restoring monuments is to safeguard them no less as works of art than as historical evidence." (ICOMOS, 1965, pp. 1-2)

Later, in 1972, the Convention concerning the Protection of the World Cultural and Natural Heritage also recognises and protects this heritage of universal value and, alongside the recognition of the importance of cultural properties, also legitimises the inestimable importance of natural properties. Because of its relevance, the most widely accepted definition of "cultural and natural heritage" will be as set out below:

"Monuments: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science;

Groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science;

Sites: works of man or the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view" (UNESCO, 1972, p. 3).

In Article 2, natural heritage is also defined in three categories:

"Natural monuments consisting of physical and biological formations or groups of such formations, which are of outstanding universal value from an aesthetic or scientific point of view;

Geological and physiographical formations and precisely delineated areas which constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science or conservation;

Natural sites or precisely delineated natural areas of outstanding universal value from the point of view of science, conservation or natural beauty ". (UNESCO, 1972, p. 3).

In 1991, Portugal adhered to the Convention for the Protection of the Architectural Heritage of Europe, drawn up in 1985, in which the concept of architectural heritage is detailed: "For the purposes of this Convention, the expression "architectural heritage" shall be considered to comprise the following permanent properties:

- Monuments: all buildings and structures of conspicuous historical, archaeological, artistic, scientific, social or technical interest, including their fixtures and fittings;
- Groups of buildings: homogeneous groups of urban or rural buildings conspicuous for their historical, archaeological, artistic, scientific, social or technical interest which are sufficiently coherent to form topographically definable units;
- Sites: the combined works of man and nature, being areas which are partially built upon and sufficiently distinctive and homogeneous to be topographically definable and are of conspicuous historical, archaeological, artistic, scientific, social or technical interest." (Council of Europe, 1985, p. 2).

It should also be noted that in Portugal, in 2001, the Law for the Protection and Enhancement of Cultural Heritage - Law no. 107/ 2001, of 8 September, which replaced Law no. 13/ 85 of 6 July 1985 - was created. The law briefly sets out the concept of cultural heritage, referring to its political components, as well as the forms of protection. This law of cultural heritage includes "all the assets which, being testimonies with a value of civilisation or culture bearing relevant cultural interest, must be the object of special protection and enhancement" (PGDL (2001, article 2, point 1 of Law no. 107/ 01 of 8 September 2001). The law broadens the notion of cultural heritage, integrating what has been called "new" heritage, conceptualizing the cultural heritage as "the relevant cultural interest, namely historical, paleontological, archaeological, architectural, linguistic, documental, artistic,

ethnographic, scientific, social, industrial or technical, of the assets which integrate the cultural heritage shall reflect values of memory, antiquity, authenticity, originality, rarity, singularity or exemplarity". It should also be noted that, within this scope, "the intangible assets which constitute structuring parcels of Portuguese identity and collective memory also form part of the cultural heritage". (PGDL, 2001, article 2, point 3 and point 4 of Law no. 107/ 01 of 8 September 2001).

Thus, the law identifies two classes of property (movable and immovable) which are classified into three hierarchical categories: those of national interest, those of public interest and those of municipal interest.

The international documents referred to have been at the origin of the interest in heritage conservation and preservation practices and have contributed to the evolution of the heritage concept, broadening its interpretation. At the same time to these charters, international conventions and laws, some academics also reiterate the importance of properly defining the concept of heritage and identify the processes, with the purpose of safeguarding it and under which heritage planning should be governed. In this context, McKercher and du Cros (2015) highlight four important processes in heritage planning:

1. Identification, classification and documentation of heritage assets and their components;
2. Evaluation of cultural values;
3. Analysis of the opportunities and constraints that will influence conservation production and management policies;
4. Implementation of decisions and recommendations, including ongoing monitoring or a detailed record prior to removal or conservation works.

1.3.2. Link between heritage and tourism

It is well known that tourism depends to a large extent on heritage resources. Tourism can boost the conservation of heritage culture and traditions. It can also be useful in the creation of new cultural practices, without historical tradition, which are soon converted and implemented as traditions, in order to market them as tourism products (Pérez, 2009), and thus cultural heritage tourism resources are born. In this context, the World Tourism Organization (WTO) recognizes that heritage and culture have constituted an important element in almost 40% of international trips made (Timothy & Boyd, 2003). It is clear that

heritage has contributed significantly to the growth and tourism development and is expected to continue to do so. However, Costa (2005) emphasises that cultural and heritage resources are not being properly valued by tourism and its agents. The author highlights the importance of these cultural and heritage resources for tourism by stating that "the new definitions of tourism come to give a renewed value to the area of culture and heritage, since these start to be analysed Simultaneously with the business activity" (Costa, 2005, p. 285). That said, the conservation of cultural heritage is assumed as a way to enhance the identity and cultural diversity, but also to promote the economic development of a place.

In view of the growth of tourism activity, with special emphasis on the second half of the twentieth century, the need to protect the natural and cultural heritage emerged (Audrerie, 1997). According to Boyd (2002), tourism based on cultural heritage prevails in the European context, as a considerable wealth of built heritage prevails, especially monuments, castles, palaces, museum houses, among similar ones.

Timothy and Boyd (2003) reinforce the idea that the concept of heritage includes tangible and intangible, cultural and natural elements, elements from the past which are used in modernity. Boyd (2002) refers that the concept of cultural heritage is complex and commonly confused with that of history. Perhaps because of this, many definitions of cultural heritage tourism are ambiguous, leading to a concept that is more often described than defined. From the many attempts at definition, the concept of heritage emerges as a common denominator in many definitions that focus cultural heritage. In its broad sense, heritage refers to a transfer of historical values from the past to future generations (Nuryanti, 1996, p. 249). The term inheritance commonly referred only to the cultural heritage, however natural resources have also come to be considered as heritage, hence the need to include both resources in the term heritage. Heritage demonstrates a transfer of historical values from generations, thus embodying the objective authentic value "or a perception of it" (Chhabra et al., 2003, p. 703).

Several authors started to make use of the term cultural heritage tourism (Nyaupane et al., 2006; McIntosh & Prentice, 1999; Richards, 1996, 2003, 2007; Ritchie et al., 2003) to differentiate cultural heritage from natural heritage. However the discussion in academia has led other authors to consider the term cultural redundant (Garrod & Fyall, 2001; Jamal & Kim, 2005; Prentice et al., 1998), as heritage is associated with history, it will be cultural by definition.

In the current topic we make use of the term cultural heritage tourism as proposed by Richards (1996, p. 262, 2011, p. 15) and accepted by ATLAS (2001, 2003) and ETC (2005).

Similarly, the definition of the *International Council on Monuments and Sites* (ICOMOS, 1999) also portrays cultural heritage as an expression of a community's way of life that is passed down from generation to generation, including customs, practices, places, objects, artistic expressions and values, these often expressed as intangible or tangible cultural heritage.

For Poria et al. (2003), tourism based on cultural heritage is more related to the demand than to the artefacts demonstrated. The authors emphasize the relationship between the perception that the tourist has of the place and the characteristics of this cultural heritage, in other words, heritage tourism will be a phenomenon created by the perceptions of a specific place (Poria et al., 2001). Consequently, and as it is an interactive process, different tourists will have different interpretations and behaviours (Poria et al., 2003).

As far as tourism is concerned, the use of cultural heritage implies following the World Tourism Global Code of Ethics of the WTO (2006), namely respecting Article 4, which states:

"1) Tourism resources belong to the common heritage of mankind; the communities in whose territories they are situated have particular rights and obligations to them; 2) Tourism policies and activities should be conducted with respect for the artistic, archaeological and cultural heritage, which they should protect and pass on to future generations; particular care should be devoted to preserving and upgrading monuments, shrines and museums as well as archaeological and historic sites [...]" (OMT, 2006, p. 5).

At present, the most common definitions associated with cultural heritage tourism mention that it is a visit to a type of cultural heritage attraction that could range from heritage theme parks to cultural heritage routes. On the other hand, demand-centred definitions describe cultural heritage tourism as "tourists visiting heritage sites" (Poria et al., 2004, p. 21) in order to satisfy their cultural needs (Witt & Wright, 1994). Also Moscardo (2001) argues that it is the need to respond to tourists' motivations that leads people to seek heritage sites. It is therefore important to "better understand the supply side of heritage tourism, including how resources are 'branded' as heritage sites in different cultures and also to understand the unique management challenges and solutions in different heritage settings" (Timothy & Boyd, 2006, p. 2).

In this regard, the context of the visit mentioned by Timothy and Boyd (2003) must be safeguarded, as in Europe visits to cultural heritage are usually made through visits to

cities, to the urban space and to historic centres, however, in the USA, these visits are more associated to natural parks, theme parks and museums.

Hall and Zeppel (1990) suggest the relationship between cultural and heritage tourism, highlighting the differences by stressing that the first is experiential tourism based on the involvement being stimulated by performing arts, visual arts and festivals. On the other hand, the authors mention that heritage tourism, whether in the form of visiting favourite landscapes, historical sites, buildings or monuments, is also experiential tourism that is based upon the search for an encounter with nature or the feeling of belonging to the history of a place. In this conceptualisation, although the experiential aspects are present in both cases, there is a clear differentiation between cultural tourism which is related to more ephemeral elements (such as shows) and heritage tourism which is more associated with the history of the place. Swarbrooke (1994) states that heritage tourism is based on heritage, this being the core of the product that is offered, so it will be one of the main motivating factors for the consumer.

The author demonstrates in Figure 8 the essential elements of heritage tourism including aspects of special interest, ranging from the experience of the physical remains of the past and natural landscapes, to local cultural traditions (e.g. folk traditions, arts and crafts, ethno history, social customs and cultural celebrations).

The same author, Swarbrooke (1994), highlights the emergence of new forms of heritage products, including themed heritage centres based on the local history of a particular place; interpretation of the living history of historic settings by actors; performances and musical performances in historic settings; representations of the industrial heritage and social history of ordinary people; opening the workplaces of traditional industries to visits by the public and themed tours and itineraries. These elements reflect the growing trend of experience-based demonstration of history.

Figure 8
 Elements of heritage tourism. Source: adapted from Swarbrooke (1994)



Given the scope of cultural heritage, it has become an increasingly predominant element in contemporary tourism practices (Cunha, 2003; Richards, 1996; Vieira, 2004). As mentioned above, this analysis will focus on the importance of cultural heritage in tourism with regard to tangible and intangible aspects and their connection to heritage values.

Apostolakis (2003) noted that tourism from cultural heritage was saturated, nevertheless, the demand for alternative tourism destinations based on the heritage and history of a territory has been growing. Proof of this is UNESCO's continuous promotion of cultural tourism as a way of preserving the heritage of mankind.

Although objective authenticity is the underlying principle for the development of cultural heritage tourism resources, as it signifies the unique qualities of cultural heritage

resources inherited from the past (Cohen, 1988), heritage sites and tangible cultural assets are no longer the only points of interest for visitors. Rather, traditional and contemporary cultural ways of life, including intangible cultural elements, have been rapidly increasing in importance as tourists have become more interested in the symbolic and sensory consumption of the images and ideas associated with particular destinations (OECD, 2009), and there is increasing concern in cities about multiculturalism, diversity, and the lifestyles of local people and heritages of different people. Thus, it becomes a challenge to generalize the urban heritage in multicultural societies resulting from migration. With all these transformations, new ways to disseminate culture emerge, based on new tourism products and "heritage that was previously little known, or even undervalued, began, little by little, to be appreciated by tourist audiences" (Carvalho, 2017, p. 357). It is imperative that tourism and heritage move towards a common goal through the development of cultural tourism, providing experiences for both tourists and residents (Timothy & Boyd, 2015).

Alongside this, and unlike other types of leisure travel, cultural heritage tourism has proven to be an effective strategy for reducing seasonality and maximising the geographical spread of tourism (Richards, 1996) through emerging activities, among them cultural heritage routes (Briedenhann & Wickens, 2004).

It should be noted that in Portuguese tourism development guidelines priorities were set within the Tourism Strategy 2027, with a focus on heritage and networks through community involvement. It is under axes i) and iv) that the most explicit references to heritage resources and networks appear, referring as follows: (i) "enhancing the territory, allowing the enjoyment of the historical and cultural heritage and preserving its authenticity; urban regeneration; the economic enhancement of the natural and rural heritage, the affirmation of tourism in the economy of the sea, the structuring of the tourism offer to better meet demand" and (iv) "generating networks and connectivity, through the strengthening of air routes throughout the year and territory mobility; in the promotion of "tourism for all", from an inclusive perspective; the society involvement in the tourism development process and co-creation; networking and joint promotion between the various sectors" (Tourism Strategy, 2027, 2017, p. 4). The same document also mentions as a potential in Portugal the "Diversity and high value of the historical, cultural and natural heritage" (Estratégia Turismo, 2027, 2017, p. 35).

In the light of the above definitions, cultural heritage tourism is not only understood as tangible and intangible heritage, but encompassing all tourism activities related to the culture of a tourist destination, meaning that heritage is just one aspect of culture and the

result of past and present "human artistic productivity" (Ashworth, 2010, p. 281). Cultural heritage can generate broad economic benefits for tourism destinations (Garrod & Fyall, 2000, p. 683), serving as a tool for regional economic development, both in terms of income and job creation (Towse, 2011). Whereas, on the one hand, it lies in a strategy of urban renewal and, on the other, of economic growth for cities (Ashworth & Tunbridge, 2000; Middleton, 2007; Richards, 1996; Smith, 2003). It is therefore highlighted that heritage and cultural tourists entail an economic advantage for the tourism industry, as they are, as a rule, considered as well-educated and affluent (Richards, 2007; Timothy & Boyd, 2003).

Casanelles and Longunov (2003) refer to historical heritage also as the remains of industrial culture, social, technological, architectural, scientific and historical value, so the preservation of industrial heritage as a competitiveness strategy (Crouch & Ritchie, 2005) "allows not only the conservation of buildings - and often industrial machinery -, but their reuse, creating new activities, which partially replace the disappeared economic activity" (Carvalho, 2017, p. 358). These remains can consist of machinery and buildings from workshops, factories and mills, transport, energy-generating facilities, and social places such as schools and places of worship (Perry et al., 2020).

The International Committee for the Conservation of the Industrial Heritage (TICCIH, 2003) describes industrial heritage as the existing evidence of activities that have long been associated with historical consequences, a heritage that still holds that evidence. Furthermore, the reason for protecting industrial heritage should be based on the universal value of that evidence and not just the uniqueness of sites. These factors have led many public authorities to perceive industrial heritage tourism as the solution for deteriorated industrial towns and old centres as a way of revitalising the economy.

1.4. Culture and heritage values

The cultural heritage of tourist destinations and its authenticity are the main driving forces behind the expansion of tourism, as most tourists seek to have exceptional cultural experiences, whether tangible or intangible. Heritage can be recognised as "the contemporary purposes of the past" or "the part of the past that we select in the present for contemporary purposes, whether economic, cultural, political or social" (Graham et al., cited in Loulanski, 2006, p. 212). This should be conserved, so experts need to identify and select

what is valuable or not, and what might result in tourist activity. This type of activity qualifies as cultural tourism, conveying to tourists an exceptional experience based on attractions of cultural traditions, architectural buildings, and values, such as religious practices, folk traditions, and specific social customs of communities or ethnic groups (Petronela, 2016). One of the meanings of cultural heritage in tourism, in relation to its heritage value, is to provide a learning environment through interaction and engagement (Boyd, 2002). Generally, much of the tourism experience will consist of learning about something of a territory's past while profiting from the present. This is usually more achievable through detailed interpretation rather than simple contemplation of the place. Therefore, exhibitions, tourist centres, re-enactments, guided tours, among others, facilitate positive economic and social results, as well as strengthen the place identity.

The learning dimension is therefore a key distinction between cultural heritage tourism and other types of tourism; however, cultural attraction sites should not be limited to a tangible resource, they can also be based on experiences arising from personal and emotional relationships with heritage (Timothy, 1997), and the desire for individual involvement, the main motive of cultural tourism (Chen & Rahman, 2018). Soon, the importance of cultural heritage in tourism can be observed from the efforts of the government and different organisations to preserve tangible and intangible cultures in order to protect heritage values. All tourism involves the consumption of products and experiences influenced by the culture of the place visited. However, for cultural heritage assets to be consumed by tourists, they have to be reconstructed into cultural tourism products (Oliveira et al., 2020). Adaptive reuse seems to be a valid and sustainable strategy capable of giving new use to heritage while preserving its cultural value; for this, there will be a need to ground it in cultural or heritage value, in an attempt to find a balance between the values related to a specific heritage. In heritage tourism planning, social actors pass through both citizens and government entities, and each will have their own interests and ideas of participation in heritage tourism development (Fouseki & Sakka, 2013; Mydland & Grahn, 2012; Smith, 2009). The heritage value they attach to it can be heterogeneous, allowing them to show the personal and community connotations attributed to heritage resources (Dillon et al., 2014).

Although values are an essential element in the conceptualization of heritage, Mason (2002, p. 10) recognizes that finding a "common nomenclature of heritage values" is complex. For this reason, the articulation of cultural heritage values becomes crucial in order to achieve a global and shared vision that facilitates the discussion of those values (Mason, 2002).

Table 3, based on Mason (2002), refers to some elements considered by various authors with a view to a representation of heritage values.

Table 3
Heritage values. Source: Adapted from Mason (2002)

Reigl (1902)	Frey (1997)	Burra Charter (1999 - 2013)	Mason (2002)
Age	Monetary	Aesthetics	Sociocultural
Historical	Optional	Historical	(historical, cultural-symbolic,
Commemorative	Existence	Scientific	social, spiritual-religious,
Use	Bequest	Social	aesthetic)
Art	Prestige	Spiritual	Economic (use and non-use)
Novelty	Educational		

Reigl (1902), at the beginning of the last century, tried to establish a system for the protection of values associated with cultural heritage, arguing that heritage requires public intervention. Frey (1997) listed the elements associated with cultural heritage values which tend to be more supported from an economic perspective, however for the author the focus lies essentially on the intrinsic motivation and satisfaction which individuals acquire from the enjoyment of heritage (Frey, 1997). The author, however, makes no mention of intrinsic qualities of heritage.

In fact, "the protection of cultural heritage assets has been mainly a matter of object-based conservation or restoration of monuments" and focused on a tangible and instrumental dimension of heritage (Pereira Roders, 2013, p. 1). Yet, nowadays, the emphasis on conservation and protection of aspects of cultural heritage for tourism purposes is positioned within the protection of the rights of host communities' culture and the rights of different ethnic groups. This means that there will be a need to secure the opinions of these groups by imposing on the community "owning" the cultural asset collective decisions about how the heritage (tangible and intangible) should be accessible. This focus on conservation and promotion based on the host community safeguards selective components of the past and preserves traditional and hereditary characteristics.

The definition of the Burra Charter (ICOMOS, Australia, 2013) highlights in Article 1 that "cultural significance is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related to places and related objects" (ICOMOS, Australia, 2013, p. 2). The Charter also highlights that, depending on the place, the values that the individual or group attach to it may differ.

The intrinsic qualities of heritage are manifested in the elements mentioned by Mason (2002), listing the main socio-cultural qualities related to cultural heritage and also referring to its economic value.

In 1902, Alois Riegl (quoted in Pérez, 2003) referred to the values normally associated with cultural heritage, listing them in six points:

1. Historical value, associated with the memory of a past era.
2. Aesthetic or artistic value, associated not only with beauty but also with utility, related to political and socio-economic profitability.
3. Value of antiquity, considered as a subjective value, which highlights the pleasure and current experience of what is old.
4. Current or contemporary value, associated with the cultural heritage that meets the needs of today.
5. Documentary value, related to the documentary records in order to be preserved.
6. Ethnographic value (ethnological or anthropological), manifested through the cultural representation of past and present ways of life and also through cultural identities.

Although these values are directed to monuments recognized as something tangible, they can be observed in a logic of intangible heritage, namely regarding past and present experiences, social representations and the place identity. In this context, identity can be interpreted as the "essence" of a community and heritage as the manifestation of that same community, which endures in time and whose fundamental existence is preserved (Peralta & Anico, 2006).

An important component in the enjoyment of cultural heritage by tourism is the conservation and protection of existing resources (Boyd, 2002). These resources are used for the enjoyment of both cultural heritage tourists and non-tourist users of a given region. As a result, and knowing that today there is a certain variety of understandings and uses of the concept of community in relation to heritage (Mydland & Grahn, 2012), it is necessary to implement an integrative approach based primarily on heritage values perceived by the community.

Labadi (2013), through reading the information in the World Heritage nominations, refers that "values" maintain the consideration of inherent or intrinsic values to heritage sites, being a value considered from the perspective of the tangible. Mason (2002), in turn, in a wider division, distinguishes two meanings of the term: first, values are understood as the principles "that serve as guides to (individual or collective) action"; second, as "the qualities

and characteristics seen in things, particularly positive characteristics" (Mason, 2002, p. 7). In other words, the author views heritage values as socially constructed meanings and as the actual or potential qualities attributed to heritage resources. The second definition associates intrinsic values that can be extended to cultural assets that concern the unique value of the heritage itself, while in the first definition the values cover the more intangible aspects. These two meanings of the term, once associated, can be related to industrial heritage, as there are values "intrinsic to the industrial sites themselves" conferred by the community and "intangible values contained in the memory of men and their traditions" (TICCIH, 2003).

As mentioned above, Mason (2002) distinguishes between "value" as a moral action or guiding principle and "value" as a quality referred to a particular object. However, these two approaches cannot be dissociated because if heritage value is a social construction dependent on context and people, associated with traditions and memories, the tangible qualities of a specific object reflect this context and the principles of the people who evaluate it.

In this same sense, Duranti et al. (2016) refer that, in contexts of exhibitions and museums, tangible interactions in cultural heritage shape intangible contents. Tangibility considers the touch that derives from the materialization of the experience. Thus, tangible aspects relate to experiences that promote a strong involvement of the physical as the person interacts with the different tourist sites and resources. Duranti et al. (2016) further note that interactions based on gestures and objects can multiply the narrative levels, thus making tourists' visits memorable. Consequently, interaction will give the materiality to intangible values (Su et al., 2020). Having this in mind, tangible interaction acts as an approach that allows the audience to experience rituals and practices associated with the contents, as well as the representation of intangible values embodied in the assets. Therefore, this provides an excellent explanation of the significance of tangible interaction in promoting the intangible values of a region's cultural heritage, in that both form part of the memory and experiences of cultural heritage, as well as the making of industrial heritage and industrial identity.

Similarly, industrial heritage is also based on the promotion of cultural values of regional character (Pardo Abad, 2014), intrinsic to industries and based on industrial traditions, which emerge from the memories and experiences existing in the heritage and industry, by reflecting their evolution and rebirth through revitalization for cultural enjoyment. Industrial heritage tourism is also faced with challenges, such as the need to connect culture with the past, the representation of the object as authentic, the appealing

presentation of the product to tourists, the experience to relive history, and sustainability to involve stakeholder participation (Xie, 2015).

It becomes obvious that the industrial values approach will improve both community involvement in inclusive planning and communication and planning in participatory governance. From here we make way to explore in the next chapter, more in depth the concept of industrial heritage and industrial tourism.

CHAPTER II

INDUSTRIAL TOURISM AND INDUSTRIAL HERITAGE

Chapter II

Industrial tourism and industrial heritage

The aim of this chapter is to convey the concepts of industrial tourism and industrial heritage, thus contributing to the clarification of the importance of industry within tourism. Having said that, this topic will begin with a bibliographical review of the concept of industrial heritage, while addressing the industrial archaeology, then it will explore the concepts associated with the type of industrial tourism, referring briefly to the main motivations in industrial tourism and its role in the general tourism context. The importance of this concept for the dynamization of the territory will also be addressed.

2.1. From industrial heritage to industrial tourism

As mentioned in the previous chapter, cultural heritage can be considered as the set of tangible or intangible assets originating from human activity. This heritage, properly used and valued, has the potential to be the main tourist resource of a territory. Taking into account the situation of decline of some industrialized territories, a large number of agents have outlined strategies for the revitalization of the space based on industrial heritage, considering the heritage of industry, so the conceptualization of industrial tourism emerges.

Industrial tourism, as a visit to revitalised heritage for the enjoyment of the community and visitors is not something new because, as an object of study arising from industrial archaeology, industrial heritage is already quite ancient (Hudson, 1979; Otgaar, Van den Berg et al., 2008; Otgaar, 2010; Periañez et al., 2012).

Industrial heritage also falls within the study area of archaeology and sometimes the concepts may overlap. According to Mendes (1990), archaeology refers to ancient history, related to the Greco-Roman world, and it was only in the 17th century that this concept began to acquire the essence that predominates to this day as a subject that studies, with the intention of knowing, the material remains. Later, in the mid-twentieth century, and after the consolidation of the concept, new paradigms began to emerge and the industrial archaeology arose from the study of the evolution of techniques and equipment related to

industrialisation, also called archaeology of the modern and contemporary world (Mendes, 1990). Still, until the mid-twentieth century, the industrial heritage aroused little attention.

A turning point occurred with the post-World War II changes when the importance and need to preserve the heritage left by the industrial revolution was recognised. Consequently, it arised in England, from the 50s of the last century, due to the destruction of many factories, caused during the Second World War, the movement in favour of the industrial legacy (Mendes, 1990; Pardo Abad, 2008; Direcção-Geral do Património Cultural, s.d.) which led to several actions to safeguard this type of heritage (Pardo Abad, 2008). The industrialisation process was very selective and did not affect the different territories equally (Pardo Abad, 2004), so it was only years later that the industrial revitalisation actions were endorsed by other European countries such as France, Germany and Belgium, where the effects of deindustrialisation were also felt and from where the need to preserve the vestiges left by the industrial revolution emerged alongside the need for economic prosperity (Gratton & Richards, 1996; Pardo Abad, 2008). Therefore, and according to Buchanan (1974), industrial archaeology as an object of research of industrial heritage in Great Britain, emerged spontaneously with the population concern to safeguard their industrial heritage and manifested itself either through the tangible or the intangible elements.

The second half of the 20th century was noticeable by the challenge that former industrial cities, in many developed countries, faced with a huge economic decline due to deindustrialisation (Liu et al., 2018). As a result, the state of degradation and abandonment of a large part of industrial spaces, occasioning from the decrease in the number of industries existing in the territory (Otgaar, 2010), and the intention of its preservation inherent to its study of industrial archaeology, whose object is industrial heritage, induced the emergence of studies in this heritage typology.

Considering that both the industrial past and its archaeological study are marked by territorial differences within Europe, it was only later, in the late 1970s and early 1980s, that concerns with the industrial world emerged in Portugal and the first steps were taken towards the dissemination and scientific research of industrial archaeology: textile, glass, ceramic, metallurgical or foundry, chemical, paper, food, extractive - the mines, in addition to public works, transport, commercial and port infrastructures, workers' housing, etc." (Direcção-Geral do Património Cultural, n.d.).

According to Mendes (1990), as a result of this growing trend, in addition to the material traces of heritage, the human and social factors also stand out. It is imperative to preserve and transmit "the technique of certain professions, that know-how which has made

it possible to execute not only objects of common use, of the greatest utility, but also authentic works of art" (Mendes, 1990, pp. 117-118). It should be noted that industrial archaeology, like other branches of archaeology, is the encounter between the past and the present (Karki et al., 2006).

According to Baines (2012), the closure of industries led to the decline of the territories and the cultural and social rupture, leaving only the remains of this heritage and leading to uncertainties regarding the future of these ruined spaces. This deindustrialization, along with the relocation of industry to peripheral areas, has resulted in the appearance of abandoned industrial spaces (Benito del Pozo, 2002), and with the closure of many traditional factories, public strategies, to help rebuild economically and demographically depressed territories, have multiplied (Benito del Pozo, 2002), unfortunately, in the course, several industrial buildings that have fallen into disuse, have ended up totally destroyed, with no possibility of reuse (Pardo Abad, 2004).

Some authors focus their studies only on the industrial heritage arising from the Industrial Revolution (Benito del Pozo, 2002; Hidalgo Giralt, 2011), however, more recently, others extend the concept to different historical moments (Ortuñez et al., 2010; Pardo Abad, 2008). The earliest periods of human history are defined through the archaeological remains that witnessed fundamental changes in the processes of manufacturing objects of everyday life, and the importance of the conservation and study of the testimonies of these changes is universally accepted (TICCIH, 2003, p. 1).

Industrial tourism emerged, as a structured tourism product, based on routes and circuits associated with cultural tourism, in 1987 with the European Commission "European Cultural Itineraries" programme, highlighted by the sericulture activity circuit that explored the industrial heritage of the silk industry (Cordeiro, 2012). One of the main objectives "was to facilitate the rapprochement between the different people and cultures of Europe in the respective thematic area" (Cordeiro, 2012, p. 1). It should be noted that one of the main examples of tourist routes, according to Cardoso (2012) and Pardo Abad (2011), is the Route der Industriekultur - Industrial Heritage Route - in the Ruhr region of Germany. Britain was a pioneer in the promotion and dissemination of factory visits within the scope of Industrial Tourism with the launch, in 1988, of the Confederation of British Industry's "See industry at work" programme (Cordeiro, 2012), and successful examples include "visits to whisky distilleries in Scotland, the Cadbury chocolate factory in England, the Big Pit coal mine in Wales" (Mota & Costa, 2013, p. 10).

Industrial heritage was first considered as 'industrial archaeology' in the 1950s and early 1960s (Venice Charter, 1964), later in the 1970s it was redefined as 'industrial monuments', and was officially included as a significant heritage type after the creation of the Nizhny Tagil Charter in 2003 (Douet, 2013; Hudson, 2014).

In 1973, from the first international conference on industrial heritage, which took place in Ironbridge, emerged the International Committee for the Conservation of Industrial Heritage (TICCIH), which, since then, has become the reference association for other national and local organizations (Pardo Abad, 2004). From this moment there was a growing cultural recognition of the industrial heritage as a witness of a past of the 19th and 20th centuries (Pardo Abad, 2004), and associations with the purpose of defending the industrial heritage emerged, both nationally (Portugal) and internationally (Mendes, 2000). In 1978, UNESCO included the first industrial area in the World Heritage List (WHL). It is worth mentioning the meetings promoted by the TICCIH among researchers from several countries that have disseminated the activities concerning the industrial heritage. As a result, from the mid-1980s, old industrial establishments, recent industries and scientific industrial sites started to call for visitors' attention (Capel, 1996).

Following this, a more comprehensive approach to industrial heritage was adopted, valuing not only individual and specific buildings, but also the industrial landscape as a whole (Pardo Abad, 2004), later, by the Nizhny Tagil Charter - The Nizhny Tagil Charter for the Industrial Heritage -, a document presented in Moscow in 2003, on the industrial heritage of the TICCIH (2003), a broad definition of industrial heritage emerges. This charter is underpinned by seven fundamental topics for the defence, promotion and dissemination of industrial heritage, where the importance for the society, history and culture of a place is highlighted. According to this document, industrial archaeology "consist of buildings and machinery, workshops, mills and factories, mines and sites for processing and refining, warehouses and stores, places where energy is generated, transmitted and used, transport and all its infrastructure, as well as places used for social activities related to industry such as housing, religious worship or education. Industrial archaeology is an interdisciplinary method of studying all the evidence, material and immaterial, of documents, artefacts, stratigraphy and structures, human settlements and natural and urban landscapes, created for or by industrial processes. It makes use of those methods of investigation that are most suitable to increase understanding of the industrial past and present. The historical period of principal interest extends forward from the beginning of the Industrial Revolution in the second half of the eighteenth century up to and including the present day, while also

examining its earlier pre-industrial and proto-industrial roots. In addition it draws on the study of work and working techniques encompassed by the history of technology” (TICCIH, 2003, p. 1).

In this charter four fundamental values are inherent to the industrial heritage:

"i. The industrial heritage is the evidence of activities which had and continue to have profound historical consequences. The motives for protecting the industrial heritage are based on the universal value of this evidence, rather than on the singularity of unique sites.

ii. The industrial heritage is of social value as part of the record of the lives of ordinary men and women, and as such it provides an important sense of identity. It is of technological and scientific value in the history of manufacturing, engineering, construction, and it may have considerable aesthetic value for the quality of its architecture, design or planning.

iii. These values are intrinsic to the site itself, its fabric, components, machinery and setting, in the industrial landscape, in written documentation, and also in the intangible records of industry contained in human memories and customs.

iv. Rarity, in terms of the survival of particular processes, site typologies or landscapes, adds particular value and should be carefully assessed. Early or pioneering examples are of especial value." (pp. 1-2).

Also according to the Nizhny Tagil Charter (TICCIH, 2003), industrial heritage encompasses two perspectives, one of testimony of the past and the other of education and learning. It alludes to buildings, materials/tools and other components that integrate industrial activity as important to the history of a community and highlights the importance of their inventorying, conservation and of transmitting the associated history and meanings to society.

Considering this conceptualisation and these values, we can state that, as Pardo Abad (2008) postulates, industrial heritage can be classified into tangible (real estate such as factories, mines, industrial sites, etc.; and also as movable assets, such as documentary and photographic archives, machinery and tools) and intangible (ways of life, customs and tradition).

Subsequently, TICCIH, which is dedicated to the study of industrial heritage, and ICOMOS, which is dedicated to the study of cultural heritage, jointly adopted, following their 17th general assembly held on 28 November 2011, a series of preconditions through a memorandum of understanding to support the conservation of industrial heritage, sites,

structures, areas and landscapes, a document called the Dublin Principles. The document also provides, following the previously mentioned Nizhny Tagil Charter, a definition of industrial heritage and mentions that, besides tangible heritage, there is also intangible heritage that can be materialized in memories, in the social life of workers and their communities. These principles highlight the industrialisation process of the previous centuries by referring to the importance of human history in the contemporary world and aim to underline the importance of conservation and preservation of industrial heritage that has an influence on social, physical and environmental factors of development.

According to the Dublin Principles, industrial heritage emerges from the testimony of man's industrial activity, and in many industrial places this activity is still occurring, therefore it gives a sense of historical continuity compared to other places where this heritage results only from archaeological remains and technologies of past times. Hence, many industrial buildings across Europe have monument status and naturally the due protection is granted (Pardo Abad, 2004). These ICOMOS and TICCIH documents focus their concerns on industrial heritage, they do not allude to the importance and value of working industry and, consequently, there is no institutional recognition for this characterisation.

In Portugal's situation, the first associations with the aim of studying and protecting this heritage emerged in the early 1980s, alongside the concern for industrial heritage. Of particular note are the Industrial Archaeology Association of the Region of Lisbon (Cordeiro, 2007) and the Portuguese Association for Urban Rehabilitation and Heritage Protection (APRUPP) which, together with the Portuguese Association for Industrial Heritage (APPI), have joined forces to promote and disseminate the potential of this heritage, the latter (APPI) founded in 1997 in the city of Porto and is the representative of TICCIH in Portugal (Ramos, 2011; Serrano, 2010).

Industrial tourism, as a form of cultural tourism, aims to disseminate the industrial heritage, both old and current (Cordeiro, 2012). Pardo Abad (2004) refers to industrial heritage as the most recent heritage, when exposing that it is represented by structures, parts and machines with uses, in many cases, quite recent, and in industrialized countries maintaining a diverse offer of industrial remains that, according to the Nizhny Tagil Charter (TICCIH, 2003, p. 8), "should be seen as an integral part of the cultural heritage in general."

Industrial heritage has its roots in the United Kingdom associated with the Industrial revolution, the first country in Europe to face the decline of manufacturing units (Hospers, 2002). However, the emergence of industrial tourism based on visits to active factories (living industry), in a leisure or tourist context, had its genesis in France, with visits to

chocolate and wine factories (Frew, 2000). If, on the one hand, in Europe there is the example of France with chocolates, and Holland, with the visit to cheese production, on the other hand, in the United States industrial tourism has also been around for many years. One example is the "Jack Daniels" whisky factory in Lynchburg, Tennessee, which has been visited since 1866, the year the company started operating (Otgaar et al., 2008; Frew, 2000).

According to Cordeiro (2012), in Europe this trend took hold in France with the first companies, Peugeot in Sochaux and the Kronenbourg brewery in Strasbourg, which opened their doors to the public to show off their facilities to tourists. In Portugal, there was also a growing interest in heritage as a tourist resource and as a means of local and regional development, where we highlight the case of S. João da Madeira, analysed in this research, as one of the pioneering and most relevant examples in Portugal.

In the 1980s, factory visits started to be organized as a restructuring strategy and the concept of industrial heritage tourism proliferated (Cardoso, 2012; Cordeiro, 2012). However, Cordeiro (2012) refers that "the visit to factories in operation constitutes a reality that was already put into practice even before its inclusion in the scope of industrial tourism (...)" (p. 12). Thus, several destinations found in the industry segment a growing tourist interest, in some of which there were already visits to industrial sites and museums, so the concept of industrial tourism was born, a by-product of cultural tourism (Cordeiro, 2012).

When defining the concept, academics diverge, mainly by considering in the conceptualisation only visits to operating companies, or only visits to industrial heritage and some focus on complementarity (Mota & Costa, 2013). In reality, we can assume that we are facing two matching and inseparable tourism segments, the industrial heritage and the industries in operation.

Internationally, the European Route of Industrial Heritage (ERIH) stands out as the largest European network for the dissemination and promotion of industrial heritage tourism, which brings together and promotes over 1700 industrial sites and museums in 52 European countries. Its origins date back to 1999 and the main objective is to raise awareness of cultural, heritage and architectural values, highlighting resources for sustainable development and promoting the protection and preservation of industrial heritage (ERIH, n.d.). The constitution was based on places of great industrial importance and attractiveness, those called anchor points, and subsequently other places that met this criterion were included. In São João da Madeira this inclusion occurred in 2017 and the municipality received the certificate of first Portuguese anchor point of the European Route of Industrial

Heritage - ERIH (Câmara Municipal São João da Madeira, 2017). Currently, ERIH includes 3 anchor points in Portugal (ERIH, n.d.).

In Portugal, work is already underway to set up the Portuguese Industrial Tourism Network, through the launch of the Industrial Tourism - Supply Structuring Programme 2020, published by Turismo de Portugal on 17 January 2020. This programme is being developed by the Portuguese Industrial Tourism Network Facilitator Group, which has undertaken various initiatives to this end. This same entity, Turismo de Portugal, has already established and published the Portuguese standard (4556) of industrial tourism services with guidelines that support the creation of industrial tourism products based on resources associated with living industry and industrial heritage.

2.2. Industrial tourism

Frew (2000) defines industrial tourism as a typology involving visits by tourists to operational industrial sites, in which the main activity of the site is not oriented towards tourism. The author assumes that the industrial tourism offer is available from operating companies. However, this definition is somewhat limiting in that many current industrial tourism programmes also look at spaces that are no longer operational. Otgaar et al. (2008) share a broader definition by describing industrial tourism as a typology which includes visits to operational and non-operational companies, and which allows the visitor an experience related to the product, the production process, the applications and the historical background of a particular industry.

Despite the considerable interest in industrial heritage tourism, the terms that serve its description are often confusing (Xie, 2015), so it cannot be claimed that there is a comprehensive and consensually accepted definition (Mota & Costa, 2013) that considers all points of view. From this non-conformity there are a variety of terms used in the tourism literature to describe this phenomenon of "bourgeois" tourism (Xie, 2015, p. 40). Otgaar et al. (2008) and Xie (2015) provide us some designations, such as "industrial tourism", "factory tourism", "factory visits", "company visits", "technical visits" or "industrial archaeology". Consequently, several authors have contributed with their ideas along with the evolution of the theme. Given this, Table 4 compiles some definitions of industrial tourism, according to the most referenced authors.

Table 4

Definitions of industrial tourism. Source: own from various authors

Definition	Author(s)
Form of cultural tourism whose main objective is the dissemination of industrial heritage (old and new) closely related to technology and work characteristic of a place. It includes all those trips motivated by interest in industrial companies, agro-food industries, craft workshops, museums and interpretation centres related to the industrial activity of a given territory.	OMT (2005)
It refers to visits to industrial centres (factories, workshops, warehouses) to complete the tourist's culture, as a way to expand and learn about the economic activity of cities.	Calabuig and Ministral (1995)
Industrial heritage tourism which concerns the tourism development activities related to industries in man-made locations, such as buildings and landscapes that originate from industrial processes of ancestor times.	Edwards and Llurdés i Coit (1996)
It includes visits to old industrial plants, large industrial plants and scientific establishments.	Capel (1996)
1) Industrial tourism involves visits by tourists to operational industrial sites whose core activity is not tourism-oriented, thus the tourism component is secondary. 2) Industrial heritage tourism refers to visits to non-operational industrial sites; sites where the industrial operations for which the site was originally built, are no longer in operation.	Frew (2000)
Industrial tourism is the sum total of all tourism practices where the motive for travel is the discovery of the past, present or future "world of work", namely work-related places, techniques, organisations and cultures.	Cuvelier (2001, cited in Mota & Costa, 2013)
Industrial tourism makes it possible to discover the whole of the industrial past and highlight the succession of different productive and technical changes. It is a specific type of tourism which seeks to discover something different, focusing both on the vestiges of the last two centuries and on visits to industries still in operation, where the manufacture of a particular product is explained.	Pardo Abad (2004)
Industrial heritage themes encompass the material remains of industry. Industrial heritage tourism is defined as an industrial area, past or present, evolving for new purposes (Llurdés, 2001, quoted in Xie, 2006, p. 1322), and reuses may include a change or expansion in the function of the site from industrial to a tourist attraction or to a new functional purpose distinct from its original and/or current use.	Xie (2006)
(Industrial) heritage tourism is the area where there is a clear convergence of heritage, tourism, identity and community.	Ballesteros and Ramírez (2007)
It is a type of tourism that involves visits to operational or non-operational companies, whose core business is not tourism activity, and which offers visitors an experience related to the product, the production process, the applications and the historical background.	Otgaar et al. (2008)
Tourism product defined by companies or destinations, usually consolidated in traditional production sectors, which strive to increase the value of tourism facilities.	Mancebo (2010)
Industrial tourism comprises visits to sites that allow visitors to learn about past, present and future economic activities.	Otgaar (2010)
Tourism practised around industries with two typologies depending on what is visited: the first is industrial factory or production type tourism; the second is of the heritage or historical type and represents visits to abandoned factories which are reused as museums or as artistic or interpretative centres.	Pardo Abad (2011)
Knowledge of old industrial sites that have fallen into disuse.	Hidalgo Giralt (2011)
Industrial heritage includes sites, structures, complexes, territories and landscapes, as well as related equipment, objects or documents, that bear witness to past or current industrial production processes, the extraction and processing of raw materials, and the related energy or transport infrastructure. Industrial heritage reveals a deep connection between the surrounding cultural and natural environment, while industrial processes, whether ancient or modern, depend on natural resources, energy and transport networks to produce and distribute products to broad markets.	Dublin Principles (2011)
Tourism activities carried out on man-made sites that have their origins in the industrial processes of past or present times. Use and enjoyment of heritage, whether historical, newly created or even intangible.	Vargas-Sánchez et al. (2011)

Definition	Author(s)
To complete the traveller's culture, giving them the opportunity to learn about the economic reality and history of a territory in a playful and enriching way, through the generation of experiences based on the industrial, scientific and technical activity of the past. Visits to companies and industrial heritage.	Díaz (2012)
Visits to old and modern factories to show visitors the production processes.	Millán (2012)
Industrial heritage tourism should be properly defined as industrial sites, functional and no longer functional, that participate in tourism activities, offering the kind of coherent image and convenience that is needed to produce the tourism experience.	Xie (2015)

Taking into account the previous definitions, it can be seen that they are mainly based on two types of tourism in industrial context, the first refers to visits to industrial heritage, and the second to visits to operational companies, however, there may be a combination of both typologies. The definitions show two mutual ideas centred essentially in the tourist activity and in the visitor experience, and in some of them the heritage and territorial valuing is implicit.

From this table it is clear that, in an initial period, industrial tourism was exclusively related to visits to the industrial historical heritage (Edwards & Llurdés, 1996; Hidalgo-Giralt, 2011), contemplating the inactive industrial spaces rebuilt or in a state of degradation. Later, the conceptualizations evolved to include also the industry in operation, recognizing the active heritage as tourism use (Calabuig & Ministrál, 1995; Capel, 1996; Frew, 2008; Mancebo, 2010; Millán, 2012; Otgaar et al, 2010; Pardo Abad, 2004; Szromek et al., 2021; Vargas-Sánchez et al., 2011), so they began to also consider "visits to industries still in activity where the company facilities and the manufacture of a particular product are shown. In which the interest is essentially technical where the machines in operation become a special attraction" (Pardo Abad, 2011, p. 18).

Otgaar et al. (2008) emphasise that in the Anglo-Saxon literature the distinction between industrial tourism, as visits to operational companies, and industrial heritage tourism is highlighted and that this categorisation differs according to the country. As examples in Europe, in Germany, industrial tourism (*Industrietourismus*) is commonly associated with visits to industrial heritage; on the other hand, in France, where operational companies are favoured, industrial tourism is associated with visits to living industry (Otgaar et al, 2008), which is evident in its name, "*Tourisme de la découverte économique*" (economic discovery tourism), an activity that has been promoted for many years and refers to not only two but three features, also mentioning scientific tourism as another complementary pole of industrial tourism (Pierre, 2005). Although many definitions focus essentially on the heritage aspect, other conceptualisations, such as Frew's (2010), focus

only on the living industry, highlighting that the core business can be either the production of goods/services oriented solely to visitors, or it can be the production of goods and services not exclusively oriented to visitors, but with infrastructure and products for tourists (Frew, 2000). She also adds, making a clear distinction between 'industrial tourism' and 'industrial heritage tourism', that the former involves visits by tourists to operational industrial sites where the core activity of the site is non-tourism, while the latter refers to visits to non-operational industrial sites (Frew, 2000). However, attempting to distinguish between both operations-based and functionality-based terms poses a theoretical challenge in that the same industrial sites may be operational and non-operational in different periods (Xie, 2015). Xie (2015) introduces us several examples related to this mutability, such as Kodak and Nokia which have consolidated as a living industry and perpetuate in the present day as heritage (tangible or intangible). Therefore, the reasoning of functionality does not seem to be the most prudent considering the vicissitudes of industrial transformation (Xie, 2015).

The definition of Otgaar et al. (2008) is more complete and, similarly to Xie (2015), also defends the complementarity of the concept. For Otgaar et al. (2008), this typology involves visits to operational and/or non-operational companies, whose core business is not related to tourism; "industrial tourism offers visitors an experience taking into account the products, the production processes, their applications and their historical past" (Otgaar et al., 2008, p. 1). The same author, Otgaar et al. (2008), referring to factory visits, highlights that the purpose will be to learn more about a culture and production processes and, if we consider visits to "French vineyards and chocolate factories, Greek and Maltese lace, Dutch cheese factories and flower markets" (p. 1), this aspect of industrial tourism has been around for several centuries. This definition is close on the one hand, to Frew's narrower definition, considering the concept of visiting companies, on the other hand, it refers to the historical past making the link to industrial heritage and bridging the gap between the two conceptualisations. This complementarity is shared by several authors (Hospers, 2002; Otgaar, 2010; Szromek et al., 2021; Xie, 2015) who consider that the term industrial tourism has different meanings and ramifications, and also argue that industrial tourism is not limited to visits to industrial enterprises, but also to other sectors, so that the planning of industrial tourism programmes will have, in the first instance to pass through classifying the typologies associated with the space. Following on from this, Zhang et al. (2021) provide three categories associated with industrial tourism and these are: Industrial Heritage Landscape, this lies in the relationships between industrial production facilities such as machinery, architecture and nature; Post-Industrial Landscape, when there is a transformation or

improvement of the old industrial facilities; and Industrial Tourism Landscape, in these the factories and industrial facilities have progressively evolved into tourism products and started to have dual economic benefits optimising the industrial structure of the city. Despite several categorizations and a growing interest in this segment, it is perceived that there is still a lack of clear definitions (Otgaar, 2010) about the concept of industrial tourism considering a more comprehensive and holistic perspective.

According to the World Tourism Organization (WTO, 2005), industrial tourism is recognized as a branch of cultural tourism that observes the factory buildings as basilar in what concerns the culture of a destination. Therefore, coming from culture, industrial heritage tourism is sometimes also called "industrial culture" when it refers to the "tourism development activities and industries in artificial sites, buildings and landscapes that originated with industrial processes of previous periods" (Edwards & Llundés, 1996, p. 342). The same entity (WTO, 2005), conceptualises industrial tourism as visits to heritage sites related to industrial archaeology and industries in operation, also considering the intangible heritage. According to this WTO (2005), the main motivation of the tourist is related with the interest in knowing and visiting the companies, their installations, elaboration process, thematic museums or interpretation centres.

Taking into account the framework and evolution presented, as well as tourism demand, and recognising that different publics will have different interests, the existence of two contexts of industrial tourism visits stands out, and can encompass either visits to industrial heritage or visits "to still active industries that show the company's facilities and the manufacture of a given product. The interest is basically technical and the machinery in use becomes a special attraction" (Pardo Abad, 2011, p. 18). There can also be a combination of these typologies that "combine visits to more modern sites with more traditional sites, which allows to obtain a general notion of the industrial history of the area" (Pardo Abad, 2011, p. 19), and tourists can choose according to their interest (Pardo Abad, 2011) from isolated visits to circuits already planned.

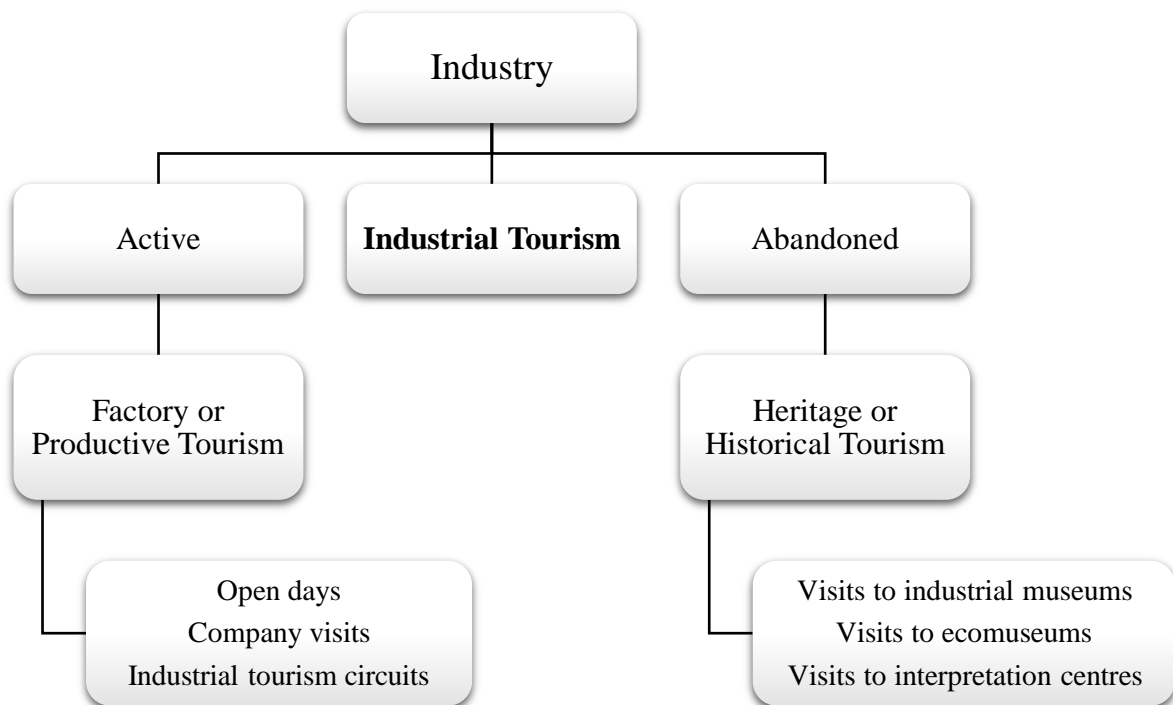
Pardo Abad, in his 2004 study, conceptualises industrial heritage by stating that it "refers to material remains from past eras and its study is an approximation to the economic, social and technological characteristics of other moments in history". Similarly, also Edwards and Lurdes (1996) report the industrial archaeology as the tourism development activities and industries in places built by man, such as buildings and landscapes arising from past industrial processes (Pardo Abad, 2004), there is no clear reference to industrial tourism

as operational, however, the author adds that this heritage comprises several tourist potentialities, so it started to arouse the interest of society (Pardo Abad, 2004).

In fact, industrial tourism that is identified only with past industry has been giving rise to an increasingly comprehensive and organized tourism concept (Szromek et al., 2021), playing an important role in urban landscape planning and heritage protection (Zhang et al., 2021). Pardo Abad in 2011 extended the conceptualisation by demonstrating two different types of tourism from industry. The first refers to industrial tourism based on visiting factories in operation "industrial tourism of factory or production type" (Pardo Abad, 2011, p. 18) and the second consolidated on industrial heritage, "industrial tourism of heritage or historical type." (Pardo Abad, 2011, p. 19). The author contributes to knowledge with these typologies and refers to what each one encompasses at the level of visits in a scheme illustrated in Figure 9.

Figure 9

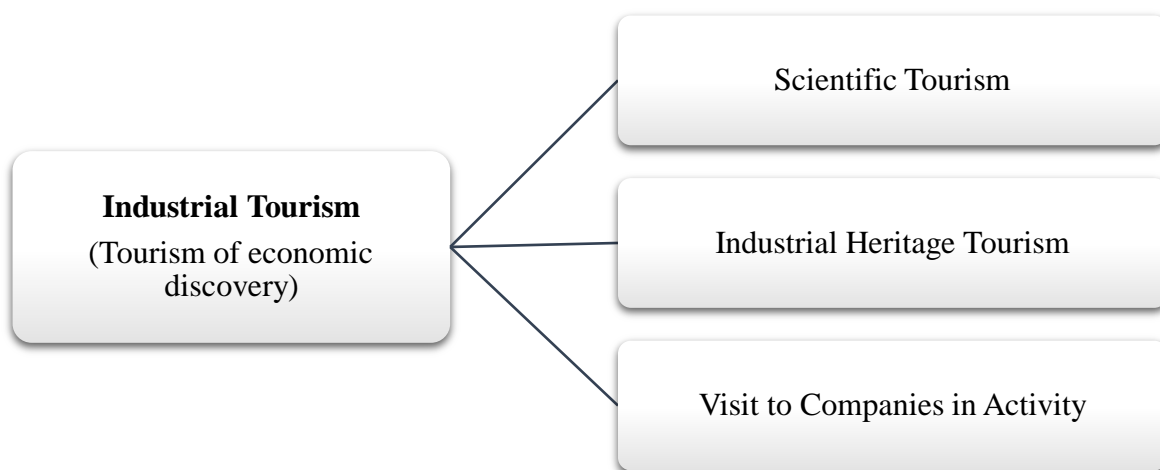
Types and forms of industrial tourism. Source: Adapted from Pardo Abad (2011)



Other authors consolidate this same division of, on the one hand, industrial heritage, and company visits on the other (Bregman, 2011; Zárata-Martín, 2011) which, despite the specificities of each of the typologies, cannot be dissociated and are linked to industry as a

common element. It should be noted that the meaning is not considered the same in all countries, including the Anglo-Saxon, in which the definition of industrial tourism is limited, according to some authors (Otgaar, 2010; Frew, 2000), to visiting active companies or to industrial heritage. France, as mentioned above, put forward another conceptual approach by categorising industrial tourism in three sections, favouring the name "economic discovery tourism" (*Tourisme de Découverte Économique*), instead of the simplified term "Industrial Tourism" (*Tourisme industrielle*). In this context, the proposed division is into visits to companies that are in operation, visits to industrial heritage such as museums or other heritage spaces, and a third axis that refers to visits to scientific and technological spaces, in other words., it brings together the component of science, technology and research, the so-called scientific tourism. This conceptualization arising from the French approach is stated in the Datar Report (Rapport pour la DATAR, 1998, *in* Pierre, 2005) and, as represented in Figure 10, divides industrial tourism into three axes.

Figure 10
Types and forms of industrial tourism according to the Datar Report. Source: Adapted from Pierre (2005)



It is worth highlighting the different names adopted by various countries when referring to visits to companies in operation, in France it is called "*Tourisme de la découverte économique*"; in Italy it is called "*Turismo d'impresa*"; and in the USA "*Living industry*" (Savoja, 2011).

Edwards and Llurdés (1996), when studying mining attractions and quarries, propose the classification of industrial heritage tourist attractions into four categories, these are: (1) manufacturing attractions: these are sources of raw materials that have visible marks on the

landscapes; (2) process attractions: these represent traditional techniques in "site service" spaces, such as smelting works, crushing areas, etc.; (3) transport attractions: represent the distribution of raw materials and processed materials, such as railways; and (4) socio-cultural attractions: these are housing districts, resource towns and villages, and shops related to industry and community life.

Also Falser (2001, cited in Xie, 2015), categorises industrial assets into 10 items: "(1) extractive industries; (2) bulk products industries; (3) manufacturing industries; (4) utilities; (5) power sources and prime movers; (6) transportation; (7) communication; (8) bridges, trestles, aqueducts; (9) building technology; and (10) specialized structures/objects." (p. 44). Lane et al. (2013, cited in Xie, 2015) added three complementary categorisations: "(1) industrial heritage complexes that include a factory or factories complete with worker accommodation and related buildings and infrastructure; [...] (2) industrial museums; [...] and (3) a special category of industrial museums that attempt to replicate industrial heritage complexes rather than being conventional museums." (p. 44)

For Timothy (2011), all items related to the industrial process are part of industrial heritage tourism and catalogue industrial sites typologies with examples (Table 5).

Table 5

Types and examples of industrial sites. Source: Timothy (2011, p. 369)

Type of industrial sites	Examples
Manufacturing and processing	Factories, assembly plants, foundries, mills, glass-blowing factories, textile mills, leather factories, breweries, wineries, mints, printing presses, potteries and kilns, diamond workshops, fish and animal processing plants
Resource extraction	Open-cast mines, underground mines, quarries, timber yards and sawmills
Navigation and transport	Railways, canals, aqueducts, bridges, shipyards, docks, warehouses, transport museums
Engineering	Bridges, dams, aerospace installations
Energy production	Hydroelectric power plants, nuclear power stations, dams, windmills
Disposal systems	Sewage systems, landfills, incinerators
Other related attractions	Waterfronts, industrial areas, industrial museums

All these typologies, included in industrial tourism serve to preserve the identity of a territory and promote local development. Considering this broad scope of industrial sites, Prat Forga (2012) highlights the growing interest in industrial tourism as a development option for socially and economically weakened industrial regions (by the closure and abandonment of productive activity) or also enabling a complementary offer to other more

traditional and massified sectors, such as sun and beach tourism (Prat Forga, 2012). On the other hand, Hospers (2002) divides the resources or vestiges around which industrial tourism is developed into three categories:

1. Industrial traces of the sphere of production and work processes: mines, work installations, quays, etc.
2. Remains related to transport: roads, railways, bridges, canals, etc.
3. Socio-cultural attractions related to the industrial past of a particular region: workers' housing, leisure areas, etc.

Assuming that, currently, the term industrial tourism is often used as a reference, either to companies in activity, or to industrial facilities or spaces that have fallen into disuse and were reconverted to serve as a resource for tourism, or to science and technology, based on innovation and scientific research, In the scope of this research, the study will focus on these three aspects and will consider the definition provided by Otgaar (2010) for being more comprehensive in places that can be visited, such as factories still in activity, museums, industrial sites in ruins, or other places that allow visitors to learn about the activities developed at the site. In this respect, it is important to highlight that this thesis underpinned by the conceptualization of industrial tourism which also encompasses the industrial heritage, which is constituted by all the industrial resources of the past and the present.

In short, the concept of industrial tourism, from a holistic perspective, can be defined as a segment, within cultural tourism, based on industrial heritage, industry in operation and Technological Centres, the latter two complementary to industrial activities, being a culture assumed as representative of all tangible or intangible assets that, in an interconnected way, structure the industrial activity and enable, through isolated or organized visits, a visitor experience based on the archaeological and industrial history and/or knowledge of production processes and know-how of the place visited.

2.3. Typology of tourists and motivations

Industrial tourism is based on the formative and heritage interest of technological culture and aims to convey not only to tourists, but also to society the production processes developed in the region (Moral-Moral & Fernández-Alles, 2019). Pardo Abad (2004), suggests that it is a journey of curiosity, thus allowing different contexts and varied motivations for one to visit a company, midst them leisure, education, knowledge exchange, among others (Otgaar et al., 2008). The same author, Otgaar (2010), highlights the

importance of learning about the products, the production process, the applications and the history itself, that is, an educational aspect. At the same time, Pardo Abad (2008) stresses that many museums have been opened in former industrial spaces, with a primary objective, in addition to conservation, of focusing on the educational dissemination of the vestiges and industrial processes, capable of transmitting knowledge about the economic and industrial activities of other times. Although initially industrial tourism was more related to educational projects, nowadays industrial tourism programmes are able to meet the need for authentic and real experiences (Otgaar, 2010).

As for the type of tourists that can be attracted by industrial tourism, Hoppers (2002), distinguishes two types. The first relates to people who seek out their former workplaces, which after reconversion become home to museums or interpretation centres, or because they have worked in that company they are interested in learning about its evolution. The second type refers to generations interested in the history and knowledge of the business world and are attracted by curiosity about the production process as well as knowledge about the past and their ancestors. Also Frew (2000), in relation to the main motivations of visits to industries states that these are related to the intention of acquiring knowledge of production processes as well as the acquisition of the products produced. Similarly, Garai and Saratxaga (2012, pp. 70-71) refer that "tourists want to develop new skills, put into practice their artistic potential, perform crafts and interact with the different actors of the destination" that lead them to distinctive, authentic and more interactive experiences with the local culture and population (Garai & Saratxaga, 2012; Moral & Martín, 2017; Richards, 2003).

For Soyez (1986), the classification of visitors is represented in three ways: educational visitors, business visitors and other visitors. This last category comprises tourists and excursionist visitors, including participants in tours related to business motives.

In any case, and according to Lee (2015), the offer and the different types of industrial tourism should be characterized by offering a real physical experience that allows the visitor to learn how a product is made or what is the history and tradition behind that company and its industrial heritage, allowing, whenever possible, the interaction with employees or staff. Thus, and given that the choice of a destination by tourists can arise from different motivations, it is possible to combine visits to current industrial sites with other traditional ones in order to acquire knowledge of the industrial route of a place (Pardo Abad, 2011), not forgetting that the tourist's behaviour in the host community does not always reflect the initial motivations of travel (Wall & Mathieson, 2006).

2.4. The role of industrial tourism in tourism

Currently, in addition to tourism based on the exposure of industrial historical heritage, there is also tourism based on planned visits to active industrial sites, the so-called living industries, so there is an emerging overlap of industrial tourism in tourism activity that translates into visits and participation in various activities of representative industrial sites of the past and present, those associated with the culture of a productive system (Portela et al., 2015; Prat & Cànoves, 2012). It will then be important to understand the role of this segment in the general context of tourism. According to Edwards and Llurdés (1996), referring to mining heritage, industrial spaces should be analysed taking into account the surroundings and the landscape that surrounds them, not only with regard to monuments or buildings, but also as part of a set of remains that represent the process of change that is the result of the inevitable interaction of human activities with the environment. This raw industrial landscape mirrors society and manifests the effects of human actions on nature and is viewed in different ways by different stakeholders (Xie, 2015). The concept of industrial landscape, according to Mansfeld (1992), refers to former undesirable industrial areas transformed into zones that become home to industrial activities in an environment compatible with tourism, and also refers to tourist attractions structured in industrial facilities that become obsolete through relocation or abandonment. This revitalization changes the image of the space from negative to positive, a key element for a positive development of the place (Mansfeld, 1992).

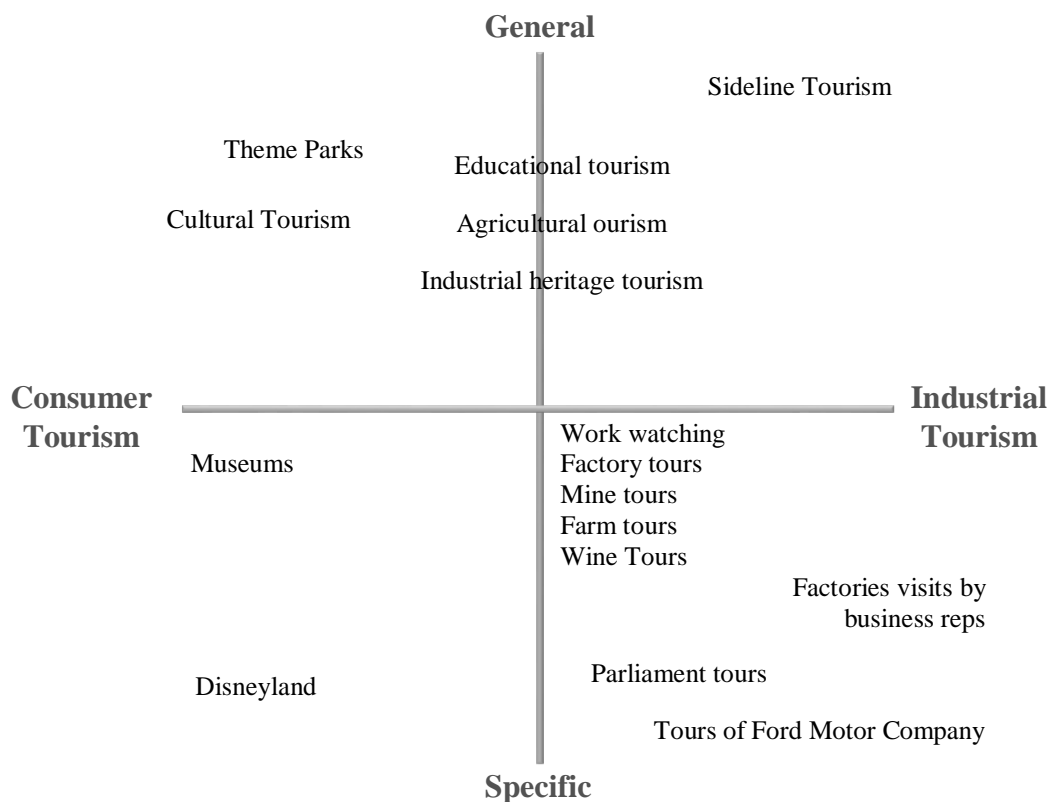
When categorising industrial resources, Mota and Costa (2013) do so in two approaches, one large-scale and another small-scale. In the first are considered the product, the processes and production procedures as well as the associated techniques, the origin, adaptations and organizations of the companies. In the second approach, the authors refer to the industrial landscape as a small-scale primary resource. Both resources enable the development of industrial tourism.

Frew (2000), in his study of industrial tourism, makes associations with three major sectors: i) educational tourism; ii) cultural tourism; iii) agro tourism; and also integrates heritage tourism (subclass of cultural tourism) and wine tourism (subclass of agro tourism). However, the author argues that the concepts should not be used individually when talking about industrial tourism, as they only refer to specific types that can be categorised in the sphere of industrial tourism and do not comprise the set of businesses.

Figure 11 represents Frew's (2000) illustration of the role of industrial tourism within the overall tourism sector. As can be seen, this encompasses general tourism, but also specific tourist attractions such as tours to particular companies, here factory tours are categorised in industrial tourism, however, museums are oriented towards consumer tourism.

Figure 11

Four components of industrial tourism. Source: Frew (2000)



This conceptualisation illustrated in Frew (2000) is relevant to position industrial tourism in relation to other types of tourism. In this case, Frew (2000) places industrial tourism in a relationship with educational tourism, and with cultural and heritage tourism, the latter incorporating industrial heritage, agro-tourism and wine tourism.

For Frew (2000), there is an overlap between industrial tourism and educational tourism when visiting a site that produces non-tourist goods and or services, with the visitor's motivation being acquiring a learning experience based on the history of the industry (Lee, 2015). Educational tourism at an industrial site can occur as a compulsory part of a formal

learning programme (such as a study tour of a factory), or it can occur in a non-formal, non-compulsory way and not as part of a structured learning programme.

Industrial tourism is related to cultural tourism when the visitor is in front of other cultures and places and is subjected to the experiences, lifestyle, heritage, arts and creative industries (ETC, 2005), representatives of the legitimacy of these cultures in their historical contexts (Frew, 2000). This encounter occurs when tourists visit an operational place through participation in tourist routes and itineraries in a "set of places - industrial sites, museums, factories in operation, heritage related, in general, to the theme of industry -, organized in network within a given territory, so as to deliver a manifest tourist interest" (Cordeiro, 2012, p. 14).

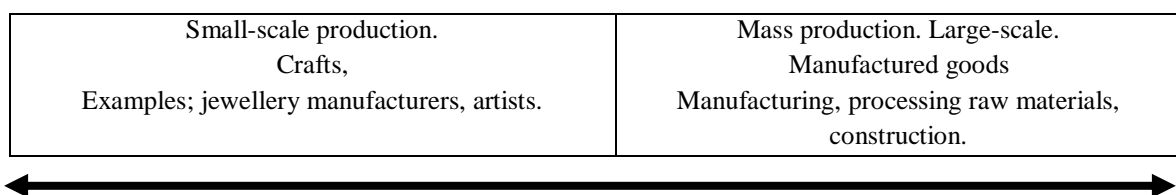
Industrial tourism can also contain elements of agro tourism, commonly existing in rural areas. An example of agro tourism would be a pineapple factory where pineapples are grown and processed on the same site (Frew, 2000). At the same time, wine tourism, being a subclass of agro tourism, is also envisaged, according to Frew, in the sphere of industrial tourism. This can include visits to vineyards, wineries, festivals and wine fairs, also associated with a tourist experience of visiting the vineyard and the place where the grapes are produced, as well as the space (winery) where the wine is produced, bottled and stored enabling an industrial tourism experience (Frew, 2000).

Considering that industrial tourism activities also differ according to the company, Frew (2008) devised an instrument to facilitate understanding of these differences considering the type of visits. This instrument mentions three variables, namely: the degree of automation of the industry, the degree of tangibility of the process to be observed and the degree of involvement of the visitor.

The figures representing these three variables are presented below:

Figure 12

Industrial tourism characterised by extent of automation in industry. Source: Frew (2000)

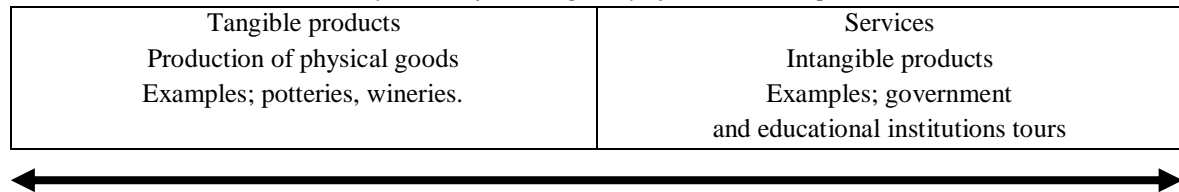


According to Frew (2000), the term 'industrial' means work that is done or something that is produced within a company, and can be related to industry or services. Frew argues

that the term 'industrial tourism' was chosen because it is based on the standard industrial classification of 'industry'. In this assumption, alongside the extent of automation (Figure 12), also the extent of tangibility of the observed process, demonstrated in Figure 13, has an important contribution. The type of company hosting visitors can be classified according to the tangibility (product) or intangibility (service) of the observed process.

Figure 13

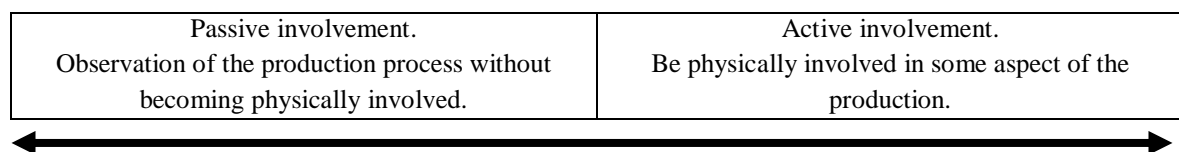
Industrial tourism characterised by extent of the tangibility of the observed process. Source: Frew (2000)



Industrial tourism can also be characterised by the visitor's involvement in the production of goods or services (Figure 14). On the one hand, visitors are passively involved in the activity and are limited to observe the processes not having an active role in the product or service development, on the other hand, there are industrial tourist attractions that involve the visitor into an active participation in the production process, either through the execution of the task or the involvement with the workers (Frew, 2000).

Figure 14

Industrial tourism characterised by visitor involvement. Source: Frew (2000)

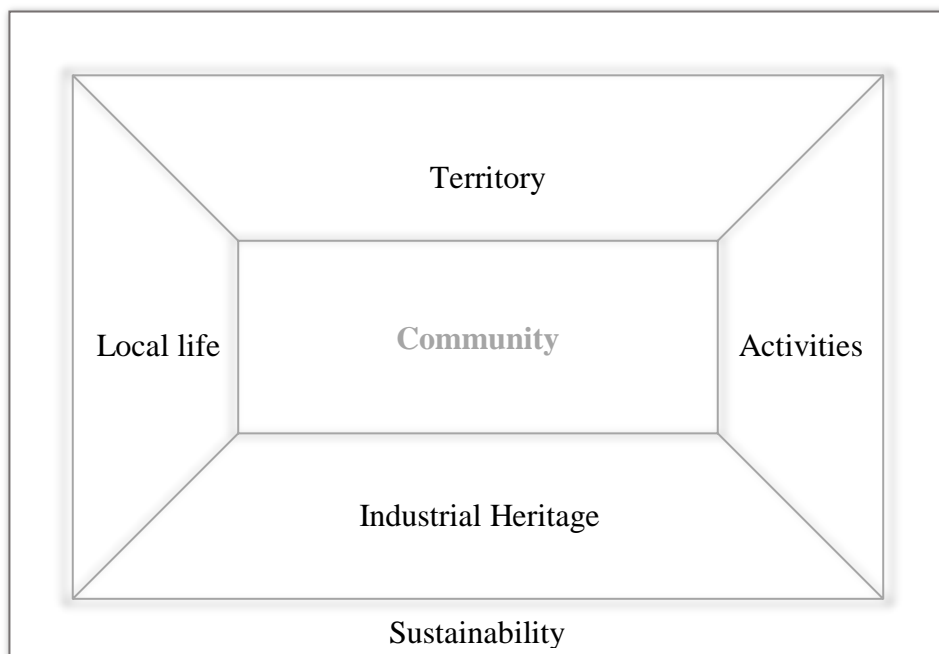


Also according to Frew (2000), sometimes visitor involvement is not possible because many production processes are complex and require knowledge and skills for a quality product result. At the same time, security is a concern for the visitor, which probably conditions the degree of involvement of many visitors, this being a major difference between companies totally oriented towards tourism and those which, not being oriented towards tourism, open their doors to receive visitors. In this assumption we find, on the one hand, companies that produce goods or provide services only for the market to which they are directed, on the other hand there are companies that are geared solely to the tourism industry,

and in industrial tourism there is a combination of the two previous directing industry and services to tourist attractions for the benefit of the tourist (Frew, 2010), and oriented also to the local community. There is, therefore, a clear difference in economic orientation, namely purely market oriented; purely tourism oriented or a combination of both.

The above distinctions enable a better understanding of the overlap between consumer and industrial tourism, with businesses needing to be categorised according to the services or products offered (Frew, 2000), highlighting the difference of industrial tourism sites not primarily intended for tourists (as their main product is different), but which are adapted for subsequent tourist visits (Frew, 2008), compared to sites solely for tourist enjoyment. Frew (2008), also mentions that some sites, where the main business is not tourism, incorporate facilities for tourists. Still, although there are facilities to receive tourists, and work is not being separated from leisure (Richards, 2001), the main activity of the industrial tourist attraction is still the production of non-tourist goods and/or services (Frew, 2008). It is highlighted, therefore, that industrial tourism is not the substitute of industry production, but an effective way to promote industrial production, spread the local culture, as well as create better conditions for business development, improve the economy and bring added value to the community.

Figure 15
Conceptual scheme of industrial tourism. Source: Prat and Cànovas (2012)



Therefore, industrial tourism comprises a set of interrelated elements represented (Miller, 2010, Prat & Cànovas, 2012) in Figure 15. These are the territory, the industrial heritage and the tasks and customs of local life, as well as all the activities directly involved with the heritage and the sustainability of the destination. It is presented below, in Table 6, according to Prat Forga (2013), the discriminative of what the author considers within each element.

Table 6
Items of industrial tourism elements. Source: Prat Forga (2013)

Territory	Local life	Communities
Landscape	Gastronomy	Visitors
Climate	Handicrafts	Residents
Natural resources	Folklore	Entrepreneurs
Road network	Local events	Workers
Railway network	Shops	Public administrations
Hospitality	Bars and restaurants	
Industrial Heritage	Activities	Sustainability
	Visits	
Museums	Routes	Environment
Ecomuseums	Exhibitions	Social
Buildings	Seminars	Economic
Facilities	Conferences	Cultural
Routes	Workshops	Territorial
Living industry	Videos	
	Guides	

The scheme shows how demand is generated in the emitting space, thanks to the motivations and demands of tourists, differentiated by their different experiences, needs and availability, both economic and of free time; while in the receiving space, according to Palhares (2002, cited in Prat Forga, 2013), the main destination is differentiated from other secondary destinations, considering the former as the basic reason for travel, and the latter, as a complement to enjoy the time spent visiting the destination (Prat Forga, 2012).

Commonly trade, industrial culture and industrial heritage are being promoted as industrial tourism with a cultural emphasis on modernism and nationalism, however, the social changes, needed to turn industry into industrial tourism that is creative, are enormous. No less important would be the reduction of the separation between leisure and work as, for many, industrial tourism can be seen as an extension of work.

In the previous framework, industrial tourism is seen as a desirable market by many countries and regions considering that, associated and integrated with culture, it is perceived as a market of great added value that comprises, along with cultural tourism, highly educated

individuals who stimulate cultural activity in the destination (Richards, 2007; Timothy & Boyd, 2003), and the ideas and experiences of a production industry can be applied to the development of industrial tourism, meeting the needs of tourists and territories, while protecting and increasing opportunities for the future enabling a sustainable tourism development (WTO, 2008).

2.5. Industry and tourism as a strategy to territory development

The increase in cultural supply and the emergence of new technologies encourage the search for enriching experiences, which makes tourism a privileged vehicle for the enrichment of knowledge. Also, culture-based tourism is a tourist trend that fights mass tourism such as sun and beach (Pardo Abad, 2004). This fact legitimises and demonstrates Europe's unanimity with regard to taking advantage of the industrial past from areas in industrial decline (Hospers, 2002). Deindustrialisation in post-industrial cities in Europe and North America has considerably reduced the workforce and in turn contributed to stagnating economic growth due to socio-economic problems (Kollmeyer, 2009). Since the 1970s, abandoned industrial landscapes have become one of the most powerful resources available for urban development, as modernisation discourses have encouraged the conversion of industrial heritage sites into consumer spaces (Severcan & Barlas, 2007, cited in Xie, 2015), so many regions have recognised industrial tourism as a development strategy in their tourism and/or industrial policies (Otgaar & Klijs, 2010).

In the current post-modern society, tourists' demands are increasingly more noticeable, they have greater experience, more purchasing power and free time, making them great consumers of goods and services, so there have been considerable changes in the tourism paradigm (Garay & Cànoves, 2009). The existence of ancestral traditions grounded in industrial architectural and archaeological heritage represents a potential for tourism exploitation for territories poorly endowed with tourism resources by facilitating the renovation of old industries, promoting culture and the conservation of abandoned industrial remains by "transforming old abandoned industrial areas into centres of tourism consumption" (Richards, 1996, p. 18). Despite the importance of industrial heritage, the tourism development poses a challenge to urban conservation and planning. Considering that industrial tourism emerged from the need to restructure degraded historical industrial areas in order to combat deindustrialisation, this tourism typology is increasingly seen as an advantageous tool for regional rehabilitation (Edwards & Llurdés, 1996; Goodall, 1994;

Harris, 1989; Mansfeld, 1992; Zhang et al., 2021) based on the social and natural characteristics of regional resources (Zhang et al., 2021).

Being subject to reuse, this type of tourism is seen as being sustainable by enabling greater speed in the exploitation of existing attractions, helping to reduce urban pressure (Cardoso, 2012; Garai & Saratxaga, 2012). However it is highlighted that industrial heritage is a complex issue to be interpreted and understood in a broad social context (Xie, 2015). Structuring a city through the industrial landscape or transforming an industrial site can be an asset for any declining industrial territory (Pardo Abad, 2017), however, a revitalisation is a complex process that consumes a lot of resources (Szromek et al., 2021) and is not a guarantee of success, so a thorough assessment of the city's potential to attract tourists becomes necessary (Mansfeld, 1992). It should therefore not be forgotten that the interpretation of industrial heritage is subject to several challenges, including (1) the lack of public awareness; (2) the lack of economic measures; and (3) the spatial and regional complexities, challenges highlighted by Xie (2015). The author, Xie (2015), adds that it will be perhaps the most obvious challenge, to adapt the product to an industrial experience that meets the preferences of tourists, based on social change, facilitating an 'authentic' historical experience alongside commodification. Depending on the level of visitor involvement in the production of goods and services (Frew, 2008) this tourism segment provides an excellent opportunity for tourists to learn about the company's basic manufacturing processes in a detailed approach (Moral-Moral & Fernández-Alles, 2019), while at the same time creating a special and interesting experience to satisfy the sensory and mental needs of consumers (Jing, 2012). Therefore, this rehabilitation, based on the reuse of industrial heritage for tourism, entertainment and educational purposes in line with the use of the industry of yesteryear, increasingly serves to affirm the identity of the local community (Benito del Pozo, 2012), and highlights the different stages of its historical evolution, technological processes, forms of work and socioeconomic changes that have occurred in a space over time (Fernández & Guzmán, 2005).

The expressiveness that this phenomenon has acquired has led to the interest of public responsible bodies (Benito del Pozo, 2002), and in 2013 the European Parliament, betting on the importance of differentiation of territories, prepared a study based on the contribution that industrial heritage and agro-tourism can bring to declining territories. This study highlights the sustainability of the destination through tourism as a tool for regeneration and conversation of rural and urban areas, while also highlighting that industrial heritage could

be a source of direct and indirect revenue, with development opportunities for the territories and avoiding the degradation and deterioration of resources (Pardo Abad, 2017).

Otgaar and Klijs (2010) had already mentioned that industrial tourism can lead to direct economic benefits for the region of implementation, taking into consideration, however, that the profitability of this product will hardly be made by the economic value of the visits (Frew, 2000; Otgaar, 2010), and short-term profitability cannot be a priority (Pardo Abad, 2014), but it will bring great indirect benefits, among them the improvement of the image for the region and its industries (Moral-Moral & Fernández-Alles, 2019; Otgaar & Klijs, 2010).

Similarly, Otgaar (2010) states that for cities based on industry, industrial tourism represents attractive possibilities to strengthen the economic structure (direct and indirect employment) while increasing the supply of tourism products (Otgaar, 2010) and, consequently, offers opportunities for the participant companies, for the territories and also for the local community, however, considering the factory visits, the integration in industrial tourism may not be financially advantageous (Otgaar et al .,2008), on the other hand it can be advantageous at the level of business strategy and destination development (Otgaar, 2010). Frew (2000) also highlights the profit generated by the secondary activity through the sale of the goods produced, facilitating the stock outflow as advantages for companies.

According to Garai and Saratxaga (2012) the visit to operational companies is evidence of synergies between tourism and business, two worlds apparently opposite, so although the main objective of production companies is not to contribute to the tourist experience, they may provide it when associating a productive activity to tourist visits. Another crucial aspect highlighted by Frew (2000) is the importance of the workers' recognition favouring their self-esteem due to the interest shown towards the industry, goods or services and towards the workers' own functions, while also favouring the image of the industry.

Also Garai and Saratxaga (2012), point out that this union itself can be considered as innovative, and that the company contemplates itself as a place worth visiting by a public increasingly thirsty for knowledge of the cultural and industrial specificities of a place, and it is also an opportunity for communication and dissemination of its productive activity (Moral & Martín, 2017), by representing an occasion of sale without intermediaries, favoured by the exposure of the manufactured products, in generally with advantageous economic conditions, if the nature of the products so allows (Pardo Abad, 2011).

As such, many cities started the urban regeneration to counteract the deindustrialization and attract new investments that could stimulate their economies (Jones & Evans, 2008). At the same time the society starts to value as heritage an industrial legacy used by the society itself (Casanelles & Fernández 1994). In this context, the industrial city, with the intention of benefiting communities, environments, companies and tourists (Xie, 2015), also adopts a new role by representing a territory capable of creating and promoting new industrial spaces or services due to the potential for urban development and the ability to generate externalities, leading to the creation of new resources such as ecomuseums, museums and routes, for the best use of the existing heritage (Fernández & Ramos, 2004; Pardo Abad, 2011). Thus, past and present industrial resources are used, resulting in a profitable differentiation that fosters the creation of potentially distinctive and memorable experiences (Vargas-Sánchez, 2015), being important that the heritage and history of the site are valued and incorporated into plans that benefit its new function (Xie, 2105).

Within industrial tourism, the tourist routes that connect existing resources such as industrial sites, museums, heritage/remains and factories in operation, with considerable acceptance, stand out. These facilitate the knowledge of the industrial and heritage history, either in the same territory, or together with other nearby and complementary territories (Cordeiro, 2012; Pardo Abad, 2011). For Pardo Abad (2011) the creation of new resources such as eco-museums, museums and routes and the better use of the heritage set lead to urban progress. For Mota and Costa (2013), the work environments may consist of material cultural references, such as buildings, materials, machinery, tools, means of transport, among others, and of immaterial cultural references, represented by the interpretation that is made of these materials in a particular environment characterized by the social and cultural environment. It is from the "surrounding territory that proceed the primary elements to the economic and social characterization of industrialization" (Pardo Abad, 2011, p. 20), having the industrial heritage some unique characteristics that distinguish it, with the most evident difference in its deployment and impact in a particular place (Casanelles, 2003).

Regarding the reuse of spaces, they can change their function from an industrial space to a tourist attraction, or even have a different purpose than their original use (Szromek et al., 2021; Xie, 2015). This has been a bid to differentiate many territories by taking advantage of local industrial resources. However, the evaluation of industrial heritage is often contested when adapted to the political, economic and cultural needs of other periods (Xie, 2015).

Still, the development of industrial heritage, from urban and architectural planning perspectives, is a reality (Xie, 2015), so this type of tourism is commonly seen as a sustainable tourism, reusing already existing spaces, allowing the reduction of urban tension (Cardoso, 2012; Garai & Saratxaga, 2012; Moral-Moral & Fernández-Alles, 2019) and, taking into account that many industrial cities convey a negative image to both tourists and the resident population (Franco, 2011), thus this development promotes a new image of the place, keeping the local culture and identity alive (Xie, 2015). Edwards and Llurdés (1996) refer that workplaces are not only that, they are also places of communication towards the concentration and sharing of beliefs and cultures, considered by many as a differentiated and original offer, promoting the strengthening and creation of relationships between different stakeholders (Otgaar, 2010; Pardo Abad, 2008).

In view of these potentialities, it is pertinent to list, according to Frew (2000), the benefits of companies investing in an industrial product.

- 1 - An effective form of public relations. It is suggested that through the visit there is a link between the visitor and the product and the industry, favouring the dissemination and recruitment of new clients, also reinforcing brand loyalty to existing clients.
- 2 - A cost-effective means, if appropriate, of selling, in addition to standard products, surpluses or products with slight imperfections that occurred during manufacture, helping to solve stock problems.
- 3 - To reinforce the morale and motivation of the workers, considering that the interest in the industry and the goods and or services they produce underlines the importance of their activity and consequently reinforcing the feeling of pride towards the company.
- 4 - Possible job opportunities arising from increased demand and interest in the product, and also the need for tour guides, as well as shop assistants if it is possible to sell the product to visitors.
- 5 - Improving the company's image by publicising its facilities and the way it works.
- 6 - Introduce new products that are not yet known in the market and thus incite their subsequent purchase, causing a greater number of sales and therefore a greater number of revenues.

Overall this bet can offer benefits to a company and there is no doubt that economic, social and territorial advantages can arise from this typology of projects (Frew, 2000; Garai & Saratxaga, 2012; Moral-Moral & Fernández-Alles, 2019; Otgaar et al, 2008; Pardo Abad,

2014), however, for a correct planning it is necessary to consider also the possible disadvantages, still, all companies have the latent potential to become industrial tourism attraction, as the potential is available by simply undertaking efforts in the development of infrastructures capable of receiving visitors (Frew, 2000), serving as a resource for a business strategy for the company itself and as an element of development for the destination (Otgaar, 2010; Zhang et al, 2021), focusing on the industries and heritage valuing while suppressing the negative image of industrial territories betting on the reaffirmation of the territory's industrial identity and culture, which not only attest the local history, but also contribute significantly to the place identity (Kisiel, 2020).

In this context, Ballesteros and Ramírez (2007) recommend two considerations in the planning of this type of tourism when identity is considered, the first being the use of participative methodologies in management and planning that lead to knowledge of the tourism context, and the second is related to the need to know beforehand the collective identity based on a community's heritage, a heritage to be converted into a tourism resource.

Taking into account the potential of industry, and as Otgaar (2010), and even the European Union itself, point out, industrial tourism not only benefits the companies but also the city where the activity takes place, also serving as an important tool to raise people's awareness of the heritage and industrial resources value, while promoting knowledge and conservation (Capel, 1996), and combating seasonality by being a product sought throughout the year (Richards, 1996). In fact, industrial tourism visits can serve as a business strategy for the company itself, but will always serve as an element of development and cultural dissemination of a destination, contributing to a general economic development and a diversification of the existing offer (Xie, 2015; Frew, 2000; Mota & Costa, 2013; Xie, 2015). In short, Otgaar (2010) highlights that the demand for industrial tourism has been growing mainly in visitors who seek to combine leisure with knowledge, hence arises the need to increase services such as hotel, restaurant and local trade, along with the implementation of museums or related space that will create economic value with the need to increase human resources, contributing to the overall development of the territory.

Concluding, the development of industrial heritage has become an economic means for the community, using the authenticity of a former industrial site to educate or best fulfil its mission (Prentice, 1993b), focused on the revitalization of urban areas through renovation or replacement of dilapidated buildings with new public infrastructure (Birdsall et al, 2021), being clear that the tourism development activities is a concern of owners or managers of companies or industrial heritage spaces when they decide to open their doors to the public

(Mota & Costa, 2013), nevertheless it stands out as a tourism typology with potential for gradual and global growth (Jing, 2012; Moral-Moral & Fernández-Alles, 2019).

CHAPTER III

AUTHENTICITY IN HERITAGE AND TOURISM

Chapter III

Authenticity in heritage and tourism

The issue of authenticity has been discussed in different contexts, dimensions and perspectives, so the aim of this chapter is to systematize the development of the concept of authenticity and perceived authenticity by referring to the various conceptualizations. We first propose a holistic approach to the concept by exploring the different perspectives as well as the studies that show its evolution in the context of heritage tourism.

This section develops an analysis of the different approaches to the term authenticity carried out by several authors in order to deepen the concept as an object of study, so, to understand the authenticity, we will look at the concept from different perspectives. Considering the main theme of the research, an association will be made, whenever justified, to heritage, industrial heritage and industrial tourism when addressing the relationship between heritage and authenticity. In this chapter, and considering that this research is about the interpretations of the local community, the state of the art concerning the perception of authenticity by the residents or hosts is also approached.

3.1. Authenticity

Authenticity is an interdisciplinary concept, so its interpretation and meaning have generated numerous discussions and, consequently, it has occupied a central position in tourism studies in recent decades (Belhassen et al., 2008; Buchmann et al., 2010; Chhabra, 2005; Cohen & Cohen, 2012; Garau-Vadell et al., 2021; Kontogeorgopoulos, 2017; MacCannell, 1973, 1976, 1999; Olsen, 2002; Reisinger & Steiner, 2006; Rickly-Boyd, 2009, 2012; Robinson & Clifford, 2012; Taylor, 2001; Tung & Ritchie, 2011; Wang, 1999), so it has been analysed from various perspectives (Chhabra, 2005; MacCannell, 1976, 1999; Kolar & Zabkar, 2010) and has commonly been viewed as a universal value that motivates tourist demand (Cohen, 1988; Kolar & Zabkar, 2010; Rickly-Boyd, 2012; Steiner & Reisinger, 2006; Wang, 1999).

According to MacCannell (1973), after the introduction of the term authenticity into the heart of the tourism industry, it eventually became a motivating concept of research for

scholars in the field of sociology. The growing interest in exploring the concept of authenticity further facilitated attempts to explain the term in the field of tourism (MacCannell, 1973). Despite its obvious importance, the complexity of defining the term authenticity (Terziyska, 2012) makes the concept problematic and under-explored (Wang, 1999). Many scholars (Chhabra, 2008; Cole, 2007; Wang, 2007) place the genesis of this discussion in MacCannell (1973), who appears to establish the basis for an objective truth on which the concept of authenticity is founded - this being a self-explanatory concept related to what is genuine and trustworthy, leading to a tourist experience of authenticity that is, somehow, staged. The first notion of authenticity has as its reference in a museum (Trilling, 1972) relating to art objects observed by people and which are, or appear to be, or are claimed to be 'original'.

In view of the above, it becomes necessary to understand the contributions of authenticity in heritage. Likewise, the impacts of the different types of authenticity will be explored with the help of bibliographic support, regarding tourism and heritage, along with the perception of hosts and residents regarding this concept.

3.1.1. Authenticity and heritage

Heritage is a set of resources designed and preserved by their bearers, resources that are part of their history and are an essential complement to the distinctive tourism development; therefore, one of the attractions for tourists today is the enjoyment of a unique heritage. Consequently, it is impossible to see authenticity separated from heritage (Asplet & Cooper, 2000; DeLyser, 1999; Martin, 2003), being the heritage of a destination, unequivocally, and an effective attraction in the creation of authentic offers.

The World Cultural Heritage Management Manual, through the criteria attributing universal value, states that the attributes of a heritage are key elements in understanding the authenticity of a historic site, as well as the preservation and conservation of that same heritage, and further highlights that authenticity will have implications for its management (UNESCO, 2013).

Following on from this, some authors refer the perception of authenticity as one of the most relevant attributes in heritage tourism (Guzman Vilar, 2013; Xu et al. , 2014; Yi et al., 2018) and that plays a leading role in the interpretation of tourism based on several types of heritage (Yeoman et al., 2007). It is highlighted that for many others, authenticity depends on one's imagination or interpretation (Cohen, 1988; Chhabra, 2005; Chhabra et al., 2003;

MacCannell, 1976; Park et al., 2019; Taylor, 2001; Waitt, 2000; Wang, 1999; Xie et al., 2007; Xie & Wall, 2002), so the issue of subjectivity carries significant weight and is at the heart of the contextual debate of industrial heritage tourism (Xie, 2015). As authenticity is an essentially exponential object or phenomenon for travel organisations as well as tourists, this topic aims to elaborate the authenticity concept evolution and the ways in which it has taken place and appeared in tourism.

The concept of authenticity entered the academia referring to historic preservation from the second half of the 20th century onwards (Starn, 2002). Since then, the concept has come to the forefront and has been subject of constant reflection with regard to heritage preservation (Barthel, 1996; Moe & Wilkie, 1997), with UNESCO contributing to its growing importance by providing the World Cultural Heritage Management Handbook. This underlines that, on the one hand, authenticity is one of the resources for measuring the exceptional universal value of a heritage, being this value compromised if traditions fall into disuse and that, on the other hand, in archaeological sites, authenticity is dependent on the "ability of archaeological remains to convey their meaning truthfully" (Unesco, 2013, p. 42).

Similarly to the above, authenticity and cultural heritage coexist by means of a series of regulations and derivations around the subject. Simultaneously to the study of authenticity by academics, bodies and entities also legitimise the importance of authenticity by means of international documents - among them the Venice Charter, the Nara Document and the San Antonio Declaration - which deal with the concern for preservation, conservation and management, providing definitions of authenticity and its importance in the enhancement of heritage.

One of the first documents to be disseminated was the Venice Charter in 1964, from which the concept of authenticity in heritage started to have international projection. Later, UNESCO, in 1972, began to consider the World Heritage List based on authenticity, the theme acquiring a prominent position in what concerns heritage conservation. The concept was discussed at the 1994 Nara Conference in Japan, which resulted in the Nara Document on Authenticity (1994), this became the basis for reviewing applications for inscription on the World Heritage List. Later, in 1996, at a meeting hosted by ICOMOS in San Antonio, Texas, the notion of authenticity in the Nara Document was discussed.

These documents are addressed in more detail below.

3.1.1.1. Venice Charter

The Venice Charter (1964) - Venice Charter for the Conservation and Restoration of Monuments and Sites - is a treaty that provides an international framework for the protection, revaluation and reuse of historic remains (ICOMOS, 1976). In the preamble of the document, it is highlighted that "people are becoming more and more conscious of the unity of human values and regard ancient monuments as a common heritage. The common responsibility to safeguard them for future generations is recognized. It is our duty to hand them on in the full richness of their authenticity." (ICOMOS, 1965, p. 1), and advocates the protection of cultural heritage and historic and monumental buildings by placing emphasis on the duty of communities to preserve heritage, with all the richness of its authenticity.

In the third article of the Charter, authenticity is stated as follows: "The intention in conserving and restoring monuments is to safeguard them no less as works of art than as historical evidence." (ICOMOS, 1965, p. 2); from what is said, it is perceived the evidence of authenticity mainly from the perspective of the "object" (Starn, 2002).

3.1.1.2. Nara document

Following the Venice Charter, the Nara Document on Authenticity emerged from the Nara Conference on Authenticity, held between 1 and 6 November 1994 (ICOMOS, 1994). On this occasion, UNESCO clarifies the term authenticity, in relation to the restricted scope of the conceptualization of the previous document, and addresses complex issues associated with its definition and evaluation. This approach emerges as a paradigm shift and broadens the conceptual framework, insofar as it recognises multiculturalism based on living traditions and states that "all cultures and societies are rooted in the particular forms and means of tangible and intangible expression which constitute their heritage, and these should be respected" (ICOMOS, 1994, p. 1). According to this, emphasis is placed on cultural diversity and the need to measure authenticity in relation to the values inherent in a culture is underlined.

The Nara Conference on Authenticity also noted that "Conservation of cultural heritage in all its forms and historical periods is rooted in the values attributed to the heritage. Our ability to understand these values depends, in part, on the degree to which information sources about these values may be understood as credible or truthful. Knowledge and understanding of these sources of information, in relation to original and subsequent

characteristics of the cultural heritage, and their meaning, is a requisite basis for assessing all aspects of authenticity". (ICOMOS, 1994, p. 3). Such considerations respond to other important concerns within cultural heritage.

When referring to the parameters that should be taken into account with regard to the assessment of the authenticity of the object, the document specifically mentions:

- "Form and design;
- Materials and substance;
- Use and function;
- Traditions and techniques;
- Location and setting;
- Spirit and feeling;
- Other internal and external factors" (ICOMOS, 1994, p. 3).

Here the cultural context and the evolution of each of the heritage sites play a relevant role, allowing the interpretation of cultural heritage from its artistic, historical, social and scientific dimensions (ICOMOS, 1994).

The outcome of the document is consensual with the idea that authenticity is an essential element in the definition, evaluation and monitoring of cultural heritage, and pays particular attention to exploring the diversity of cultures and expressions of this diversity, whether through monuments and sites, or cultural landscapes, and even intangible heritage.

One of the main messages of the Nara Document lies in the enormous diversity of cultures and cultural heritages that must be respected.

3.1.1.3. The Declaration of San Antonio

In 1996, ICOMOS met in San Antonio, Texas, to discuss the notion of authenticity contained in the Nara Document, to affirm that a site's use, function and identity are integral components in determining authenticity. From the ICOMOS Declaration of San Antonio (1996), built on the Nara Document (1994), seven fundamental criteria (ICOMOS, 1996) have emerged for the application of this concept:

- i) "Authenticity and Identity: The authenticity of our cultural heritage is directly related to our cultural identity. [...]"
- ii) "Authenticity and History: An understanding of the history and significance of a site over time are crucial elements in the identification of its authenticity. [...]"

- iii) Authenticity and Materials: The material fabric of a cultural site can be a principal component of its authenticity. [...]
- iv) Authenticity and Social Value: Beyond the material evidence, heritage sites can carry a deep spiritual message that sustains communal life, linking it to the ancestral past [...] manifested through customs and traditions such as settlement patterns, land use practices, and religious beliefs. [...]
- v) Authenticity in Dynamic Sites and Static Sites: The heritage [...] includes dynamic cultural sites that continue to be actively used by society, as well as static sites, such as archaeological sites no longer used by the descendants of their builders. [...]
- vi) Authenticity and Stewardship: The heritage [...] is characterised by very heterogeneous patterns of ownership and stewardship. While many sites are properly protected by their stewards, at times some sites are under the jurisdiction of local authorities that lack the ability to determine properly the comprehensive value of the sites or the appropriate treatments for their conservation. [...]
- vii) Authenticity and Economics: The authenticity of heritage sites lies intrinsically in their physical fabric, and extrinsically on the values assigned to them by those communities who have a stake in them. " (pp. 3-6)

Based on this clarification, authenticity in heritage lies in the criteria of identity, history, sites, materials, values, administration and economy, assuming as an elementary requirement the integrity of a place, an object or an activity from its originality.

The guidelines suggested by some of these heritage documents are useful for understanding authenticity as a scientific study area fundamental to the appreciation of cultural heritage, as well as for a correct conservation and restoration planning, and, above all, in the procedures required for inscription on World Heritage Lists and other cultural heritage inventories.

In addition to tangible heritage, pointed out by the preservation of original material, the enhancement of intangible cultural heritage - such as local customs, skills and traditions – it is also perceived as fundamental to a culture's authenticity.

3.1.2. Authenticity, heritage and industrial heritage

Guzmán and García (2010) recognize that authenticity has an "objective component and a subjective component" (p. 46) and point to the need in identifying the origins of heritage, synonymous with uniqueness. The authors also highlight the diversity of

experiences due to the differences between the various groups that make up humanity and the tourists who visit a destination. These scholars also emphasize that heritage is an essential resource or attraction to create authentic offers in a destination, and serve as a stimulus for visitors' involvement with the host community.

It will be relevant to consider the concept of authenticity and its application concerning industrial heritage, since it is set in a cultural context with specific characteristics, so it is essential to show it and recognise it according to the context itself, by promoting the values it carries sustained in the authentic experience.

Authenticity in heritage tourism is based on tourists' appreciation and is also related to all tourism experiences and cultural backgrounds (Dai et al., 2021), with authenticity also being an important attribute in determining the vitality of industrial heritage tourism (Cohen, 1988; Leary & Sholes, 2000). However, assessing authenticity from an industrial heritage destination raises a number of issues with regard to the planning of that heritage (Xie, 2005), adaptive reuse being one of them, particularly when faced with the question between emphasising style or substance (Xie, 2005).

In the Burra Charter, Article 1.9, adaptation means to modify a site to suit the existing or proposed use of the site (ICOMOS, 1999); in this context, many industrial town spaces are recycled for new uses and tourist attractions, however, such re-use of individual heritage should be motivated by conservation concerns, taking into account the multiple aspects of industrial culture (Alfrey & Putnam, 1992), among them authenticity. While old industrial sites can be adapted, copied and interpreted to portray the past, tensions can arise when community members perceive a dissonance between the tourist attraction and the historical and cultural meanings of the original site (Xie, 2015).

Industrial heritage has become a primary element of the landscape and culture of an industrialised territory, relating the elements by reassessing the material remains of industrialisation in their spatial context (Benito del Pozo, 2012). This type of heritage consists of a segment of cultural and landscape tourism (Prentice, 1993a), which uses the authenticity of a former industrial site to transmit knowledge and information (Prentice, 1993b), so the basic attributes contained in the international documents that use the concept of authenticity as a criterion for conservation, reconstruction and heritage management prevail.

In this framework, the Nizhny Tagil Charter on industrial heritage, Article 3 of which highlights in paragraph viii that "The value of significant sites should be defined and guidelines for future interventions established. Any legal, administrative and financial

measures that are necessary to maintain their value should be put in place." (TICCIH, 2003, p. 2). The same document also stresses that heritage sites "should be fully protected" and that "no interventions allowed that compromise their historical integrity or the authenticity of their fabric." (TICCIH, 2003, p. 3), also making mention of the loss of authenticity by cautioning that "the value and authenticity of an industrial site can be greatly reduced if machinery or components are removed, or if subsidiary elements which form part of the whole site are destroyed" (TICCIH, 2003, p. 3).

Xie (2015) refers to a case of successful industrial heritage based on the experiential authenticity of heritage. At the Ford Rouge Center in Dearborn, Michigan, sponsored by Ford Motor Company, visitors can be part of the assembly line by standing on the floor while watching trucks being built. According to Xie, "the Ford Rouge Center challenges the conventional boundaries between museum and the built environment by integrating industrial production and visual interpretation." (Xie, 2015, pp. 91-92), and is ideal for eliciting values of belonging, in addition to conveying valid and authentic experiences. As Mathisen (2013) advocates, emotions and cognition are influenced by active participation in the experience, and this typology of participation unites existential authenticity and the perception of personal value. Consequently, existential authenticity stands out as a determining factor of the experiences associated with industrial heritage (Xie, 2006).

When referring to a heritage property, its authenticity exist in history and reflects the different important stages of its construction, so "another debate about authenticity in tourism centres on whether to conserve heritage in situ or to create ex situ attractions" (Xie, 2015, p. 91), Likewise, Zwart (2007) warns that interventions to rehabilitate, convert, adapt or reuse industrial buildings can create a clash between preservation practice and authenticity criteria.

Authenticity is not equivalent to antiquity, it is equivalent to living in the present without renouncing the past or past roots, so at a deeper level, the authenticity of industrial heritage is a matter of "aesthetic appreciation, as industrial ruins are increasingly seen as retrochic" (Xie, 2015, p. 92). Although it may seem paradoxical, it is all too important to strike a harmonious balance between the traditional and the modern, something that is permanently displayed in industrial cities, and, as Chhabra et al. (2003) point out, authenticity is perhaps the key principle in aesthetic decision-making by stakeholders of industrial heritage tourism sites. Deindustrialisation has bestowed the condition of authenticity, so generally authenticity is no longer objective, but a process of social construction (Edwards & Llurdés, 1996).

Industrial cities go through various stages of gentrification and generally reshape the landscape and social fabric of a city. This process poses a challenge for projects that aim to preserve the originality of a place (Xie, 2015). When redeveloping cultural and industrial heritage, authenticity should be considered as an essential component to preserve the places of that heritage in the collective memory (Berg, 2011). Moreover, authenticity is supported in preserving an absolute standard of urbanity or cosmopolitanism by individuals belonging to a destination, these encouraged to judge the individual's characters separately, regardless of personal history or social relations (Zukin, 2008).

In this context, it is assumed in the development process that authenticity is not unintentionally constructed, rather it undergoes the intervention of various mediators through the negotiation of different actors (Xie, 2011).

3.1.3. Approaches to authenticity

The dictionary definition of authenticity in Portuguese lists four meanings: i) character of the act or document that conforms to the law; ii) quality of a work that is proven to belong to the author to whom it is attributed; iii) quality of what conforms to the truth; veracity; iv) manifestation of sincerity or naturalness (Porto Editora, 2021). This definition is in agreement with the idea that authenticity is seen as the quality of being 'authentic' and 'real' or 'real and genuine' (Chhabra, 2005; Frisvoll, 2013), refers to the qualities of genuineness, truthfulness and reality (Grayson & Martinec, 2004; Rose & Wood, 2005), and can be used as a qualifier of tourism objects, places and experiences (Kolar & Zabkar, 2010), so it is not a concept arising from tourism activity, but was imported by it, *a posteriori*, to conceptualize the notion of genuine tourism experiences and products.

Daniel Boorstin (1964) was one of the pioneering researchers to carry the significance of authenticity into tourism. His work mainly focused on the changing motivation and role of pre-modern travellers as they became modern tourists (Cohen, 1995, p. 12). This concept of authenticity was first coined in economic environments related to a product being a 'genuine copy' (Boyle, 2003), and was initially positioned in the context of museology (MacCannell, 1973; Wang et al., 2015), from which it was adapted to other tourism areas (Wang, 1999) and was introduced into tourism after MacCannell (1973) studied tourists' motivations and experiences. Therefore, the first mediated concept in tourism research is "staged authenticity" (MacCannell, 1973). The author, MacCannell (1973, 1976), developed this concept to illustrate that tourists often receive experiences or

performances that are purposefully simulated or orchestrated in order to meet their expectations, and theorised the concept of tourism based on the idea that tourists seek authentic experiences in times and places outside their everyday lives, introducing this notion as a response to increasingly popular cases of commodification of local culture.

However, what tourists experience are not authentic places, but manufactured realities for the purpose; this is the 'staged authenticity' of tourist places as a product of the social relations built around visitors who want to visually consume 'authentic' places and people (Dai et al., 2021; Urry & Crawshaw, 1995).

Reisinger and Steiner (2006) state that authenticity is too unstable to be defined and so we must use other words, which are "more explicit and less pretentious" (p. 67), but these words are no more stable than any others, and a word cannot in itself be pretentious.

Types of authenticity can be diverse due to an individual's ability to respond to triggering pressures, thus finding their individuality, spirit or character. Authenticity requires an individual to be true and genuine to his or her personality, despite external obstacles. This interpretation of authenticity is further aligned with perspectives on the connection between the person and society as a whole. Authors who have prominently provided the most potential basis for authenticity studies, along with several debates over a century, include Kierkegaard, Sartre and Heidegger. MacCannell's view has been proclaimed as relevant in conceptualising the concept of authenticity in tourism by highlighting the crucial developments in authenticity approaches. In this concern, MacCannell used Goffman's Stage Approach to describe the emerging concept of authenticity, stating that every tourist has the propensity and ability to perceive authenticity.

In terms of determining the impacts of authenticity, as well as clarifying the emergence of authenticity in tourists' experiences, the essentiality of the existential approach along with the objectivist and constructivist approaches is revealed.

Wang (1999) summarises the approaches into three perspectives: objectivist or modernist, constructivist or symbolic, and the third perspective is the existential. The first two (objectivist and constructivist) are more related to objects and the third is more aligned with the activity of tourism. For Wang, the existential has more explanatory power when we refer to the experiences of tourists, however the author states that these approaches can coexist.

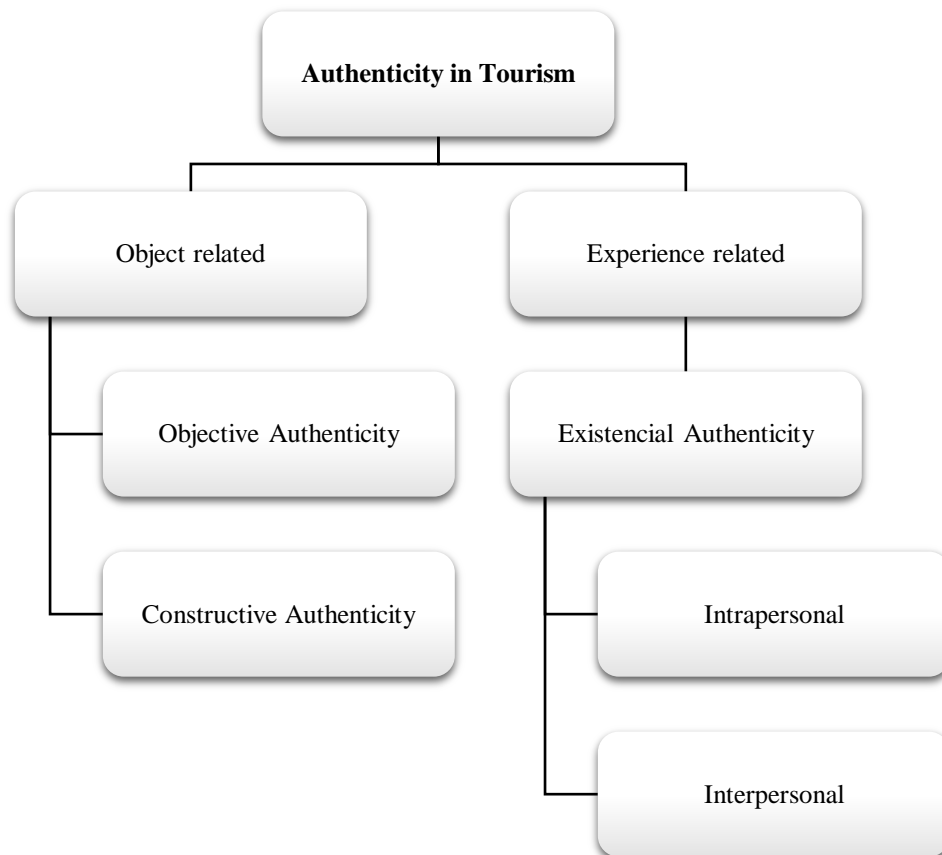
Reisinger and Steiner (2006), in addition to the three types of authenticity already listed by Wang, include a fourth approach which is a postmodernist. This approach looks authenticity as totally irrelevant to tourists in that it has no value and they see it as an artificial

concept, constructed only for commercial purposes. However, Wang, when referring to the postmodernist approach, states that it tends towards abandonment and paves the way for existential consideration.

The objectivist approach assumes that authenticity comes from the originality of what is visited, be it a place, an attraction or an object (Belhassen & Caton, 2006; Reisinger & Steiner, 2006). The constructivist perspective highlights the different ways tourists perceive authenticity, which may sometimes be related to their personal interpretations (Wang, 1999). The existential approach has a link with the constructivist, to move away from the idea of the object and focus on the individual, here we refer to the authenticity of the tourist experience supported by Wang (1999) (see also: Belhassen, Caton & Stewart, 2008; Kim & Jamal, 2007; MacCannell, 1973; Rickly-Boyd, 2012; Steiner & Reisinger, 2006).

Figure 16

Authenticity in Tourism. Source: adapted from Wang (1999)



The concept of objective, existential and constructive authenticity discussed by Wang (1999) is widely employed and cited by other authors in their publications (Chhabra et al., 2003; Kim & Jamal, 2007), and remains an important and complementary trilogy in understanding the concept. The characteristics of these three typologies of authenticity, illustrated in Figure 16, can be judged by physical objects, relying on the object, or by the environment, relying on the experience. Let us then move on to highlight each of these approaches.

3.1.3.1. Objective authenticity

The authenticity of the objects visited has been addressed in the literature as materialization of the original, real and genuine (Hampp & Schwan, 2014; McGhie, 2009; Timothy & Prideaux, 2004; Wang, 1999). This specifies that the objects or the location to which they belong are genuine or real (Trilling, 1972), and authenticity can be found or perceived by the tourist (MacCannell, 1973), so objective authenticity lies in the objects that are considered authentic because they were created and built from the cultural beliefs of the destination (Steiner & Reisinger, 2006; Wang, 1999), along with events that are also considered real and genuine (Steiner & Reisinger, 2006). In this perspective, we recognize the more practical use of the concept of authenticity adopted by UNESCO and ICOMOS, considering the tangible aspects are displayed in much of the heritage as well as in its conservation.

In the demonstrated context, objective authenticity assumes that there is an undistorted pattern for determining what is or is not genuine (authentic), a search for "originals" or the "truths" underlying the logic of modernity (Kim & Jamal, 2007, p. 183). This type of authenticity is united with the first interpretation of authenticity based on museums and the original objects visited (MacCannell, 1973), this being an absolute and objective criterion for measuring authenticity (Wang, 1999).

Reisinger and Steiner (2006) also analyse the concept of "object authenticity" which is applied to things in terms of establishing the "genuineness of artefacts and events". This approach refers to the authenticity of original objects that provide tourists with authentic experiences grounded on knowledge, which is compared to an epistemological experience of the authenticity of the originals (Wang, 1999).

Cohen (2012) also contributed to qualify the essence of objective authenticity by explaining the concept of polysemy. According to this concept, tourism authenticity is based

on judgments about the objective characteristics of the industry, including production methods or use of traditional or usual methods, and existing or new forms modernized by entities certification. According to Cohen (2012), the application of innovations and tacit ways of demonstrating characteristics and attracting customers can help in the fulfilment of tourists' demands.

However, at a later stage, many researchers started to consider authenticity not as the property of an object (as something immovable and attached to an object or a situation), but as a negotiated attribute with multiple dimensions whose status is estimated by evaluators (Xie, 2003).

Reisinger and Steiner (2006) argue that object-based authenticity should be set aside, claiming in their defence that there are several contradictory definitions, so it should be replaced by meanings based on the genuine, real, accurate and truth; however, object-based authenticity continues to persist whether viewed by tourists, residents or professionals (Belhassen & Caton, 2006).

In industrial tourism, objective authenticity can be found in industrial and archaeological heritage or in something that corresponds to the true representation and judicious notion of the character of the product.

3.1.3.2. Constructive authenticity

Authenticity being a difficult concept to interpret, it should be considered that different people will have different interpretations of authenticity, so authenticity from a constructivist approach states that it cannot be defined objectively (Ebster & Guist, 2004), rather it confers legitimacy on how tourists perceive it, so it refers to personal interpretations, from a set of elements based on social understandings.

The study by Tian et al. (2020) further elaborated on the idea that whenever tourism objects are constructed by society, they can be identified as a case of constructive authenticity where the focus is remarkably on the tourist destinations rather than the tourist. In terms of assessing tourists' satisfaction, constructive authenticity values the attractions of destinations constructed by residents. Thus, for constructivists, authenticity cannot be defined on the basis of a single object, but as being objectively determined and perceived by a series of rationales, and is not an interpretation of the authentic with an absolute character, since it is dependent on the context itself (Cohen, 1995). The tourist may assume as authentic

what is constructed to be so, namely, what MacCannel (1997) refers to as "staged" or represented authenticity.

The constructive authenticity refers, therefore, to the authenticity projected by tourists in the visited objects or tourism products and is supported by the images, expectations, preferences, beliefs and culture of the visitor, which result from a social construction and demonstrates that the objects seem authentic, not because they are real or true, but because they are constructed according to the culture and beliefs of the destination, hence there are several versions of authenticity relating to the same objects (Wang, 1999). In this context, objective authenticity is symbolic authenticity, in contrast to constructive authenticity which results from a social construction, and the quality of what is visited is not measurable in an objective way (Wang, 1999).

For tourism, constructive authenticity aligns with the concepts of the objective one, as these are not intrinsically authentic, but can be "Tradition Invention" as stated by Zhu (2012). In other words, constructive authenticity was simply generated by the negotiation of interpretation between the host and visitors. Within this framework, Zhu (2012) stated that "the constructive approach to authenticity is not an ontological condition, but a label or perceived status determined according to socially constructed criteria" (p. 1497). In fact, constructive authenticity is the attractive outcome of combining the symbols and signs normally envisaged by society, so it is relative and negotiable (Cohen, 1988) and constructed by society through time (Cohen, 1988; Hughes, 1995; Waitt, 2000).

In short, the concept of constructive authenticity results from social construction, so objects are considered authentic not because they are genuine, but because they are designed to conform to the cultural beliefs that are to be conveyed. This approach too is grounded in objects, but privileges the visitor's interpretation. Cultural representations in relation to a single product may differ and, from a constructivist point of view, contexts may be accepted as authentic in their own way. This reality is quite present when referring to industrial heritage, as many of the heritage buildings or spaces have been altered as a result of the evolution and contemporaneity, so that it is difficult to establish a clear demarcation between what is and what is not authentic.

3.1.3.3. *Existential authenticity*

According to Wang (1999, p. 352), there are several approaches to authenticity concerning the same objects, existential being one of them. The existential approach is about

the subject rather than the object visited (Belhassen et al. 2008; Brown, 2013; Kim & Jamal, 2007; MacCannell, 1973; Rickly-Boyd, 2012; Steiner & Reisinger, 2006; Wang, 1999), therefore each person feels authenticity in an individual way, as a result of his/her value system, falling, the interpretation, on the subject and not on the object. Having this in mind, it is possible to find in this appreciation of the subject a parallel with constructivist authenticity.

Authenticity of tourism experience relates to how emotional responses provoke 'authentic experiences' in audiences according to the tourism environment (Jones, 2009; Wang 1999; Chronis & Hampton, 2008), thus existential authenticity refers to a potential state of existence that is intensified by the tourism activities. Consequently, authentic experiences in tourism serve to achieve this existential state when one is within the basic process of tourism. Therefore, existential authenticity may not be at all related to the authenticity of the objects visited and, as Wang (1999) suggests, rather than assessing whether or not something is authentic, it will be more appropriate to question tourists about what they value as authentic and whether inauthenticity will be a problem.

This debate is then extended by Wang's (1999) study, that discusses the concept of existential authenticity, in which authenticity in terms of experience is defined from within the individual (see also: Brown, 2013; Hughes, 1995; McIntosh & Prentice, 1999; 1999; Shepherd, 2015; Steiner & Reisinger, 2006; Taylor, 2001; Wang, 1997). This perspective suggests that there is nothing inherently authentic, that authenticity is an individual understanding, and that a visitor may see a heritage site as authentic, but this does not mean that everyone will have the same interpretation.

Wang (1999) suggests that many visitors look for their 'authentic self' rather than an authentic place. Also Hsu (2017), while categorising authenticity, mentions that there are two main interrelated concepts which are the authentic self and the authentic object. The authentic self is a perception in which human existence relates to the ontological programme that can be analysed considering national, individual and group perspectives. On the other hand, the authentic object implies an epistemological elaboration that finds its characteristics in historical origins (Hsu, 2017).

Similarly, authentic experiences in tourism and the authenticity of the objects visited are essential to each other. Thus, existential authenticity is in fact a symbolic authenticity, understood as temporary enjoyment of an "authentic good time" associated with the activity and not influenced by the object (Brown, 1996).

Besides stating that existential authenticity is centered on the existential state of mind within a touristic process, Wang (1999) also classifies the concept of existential authenticity through two subcategories: interpersonal and intrapersonal. The author believes that this concept may facilitate the explanation of tourist experiences more than the concept of objective authenticity, the latter with limitations, because, for the author, the objects or places visited do not need to be catalogued as authentic (Wang, 1999).

The existential experience involves personal or subjective feelings activated by tourism, in which individuals feel more authentic and express themselves more freely than in their daily lives, not because they consider the objects visited as authentic, but because they are involved in a different activity, without the daily constraints (Wang, 1999).

In this context, Steiner and Reisinger (2006) especially highlight the impact of existential authenticity in tourism which explores the relationship between human nature and the essence of human individuality. Existential authenticity includes a wide diversity of tourism experiences and ultimately explains the descriptive strength of the authenticity-oriented model in tourism, especially due to the limitations of the objectivist approach. Steiner and Reisinger (2006) also highlight the fact that the industry creates opportunities for alignment with the authentic self, which leads to the emergence of the modernised conceptual frameworks for existential authenticity or inauthenticity, originating from the philosopher Martin Heidegger.

In line with the concept Heidegger et al. (2006) explain existential authenticity with the idea that it "is not a product of tourism research" (p. 300), but is part of a long philosophical tradition concerned with what it means to be human, what it means to be happy, and what it means to be oneself. From the point of view of tourism, existential authenticity is related to the activities that are relevant for tourists and for the host, considering that it will be, in the first instance, the community to evidence its own authenticity by assuming its identity (Malheiros et al., 2016) that persists existentially through its intensity (Heidegger et al., 2006) and through the very intensification of the experience (Almeida, 2018).

As mentioned above, Wang (1999) divides existential authenticity into two types: intrapersonal and interpersonal. The intrapersonal dimension of existential authenticity is related to bodily sensations, such as relaxation, fun, excitement, pleasures, and entertainment - aspects existing in the tourism context. Tourist experiences of intrapersonal authenticity are related to self-realisation or one's own identity. Many individuals seek self-realisation as an escape from their work and daily obligations. Jamal and Hill (2002) share this

classification of personal authenticity which they refer to as emotional, psychological, personal meaning and identity aspects. Interpersonal authenticity corresponds to family ties. According to Wang (1999), family tourism is a typical example of an experience where interpersonal authenticity can be found. For many tourists, travelling is an opportunity to reinforce the feeling of group unity and togetherness and to strengthen the relationship that unites them. Thus, tourism also offers an opportunity to experience authenticity as a group. Both perspectives can be achieved through tourism. This dual dimension of existential authenticity, intra- and interpersonal, is also considered in the work of Kim and Jamal (2007).

It should be noted that these typologies of authenticity do not exclude each other and when different types of authenticity are combined, there will be a greater propensity for sustainable development of cultural heritage tourism (Zhang & Yin, 2020). Objective authenticity and existential authenticity can both be sought by the same tourists on their holidays, it depends solely on the tourist himself and what he is looking for as a tourism experience, so the idea that authentic experiences in tourism and the authenticity of the objects visited are essential and complementary is reinforced. Authenticity is not a monolithic and unquestionable concept, on the contrary, it can be interpreted and perceived instinctively by different people (Xie, 2015). However, both the objective and existential strands of authenticity in tourism focus on tourists as the unit of analysis, neglecting residents as important actors in the appreciation of authenticity.

3.2. Authenticity and tourism

It has already been mentioned that authenticity has been one of the central themes in tourism research (Belhassen et al., 2008; Balaskas, 2021; Dai et al., 2021; Cohen & Cohen, 2012; Kontogeorgopoulos, 2017; Olsen, 2002; Rickly-Boyd, 2012; Robinson & Clifford, 2012; Taylor, 2001; Tung & Ritchie, 2011; Xiao et al. , 2013), and, as stated above, since MacCannell (1973) the term authenticity is generally associated with the sense of genuine, true or real aspects, and has been, as a characteristic of tourism consumption, considered a prominent attribute (Richards, 2003).

Some authors, such as MacCannell (1992), approach existentialism by stating that authenticity is seen as an agreed and objectively defined entity that can be obtained but hardly demonstrated in its purest sense. Other authors, such as Chhabra (2005), have placed authenticity in the context of the ideologies of constructivism and existentialism, already

referred to in the previous section. On the other hand, according to Martín (2003), to assess authenticity, it is necessary to analyse the different elements that make up a society, its historical readings in time and space, so it is important to highlight the different perspectives in the study of authenticity. The same author (Martín, 2003) argues that there is nothing less authentic than meaning, given that culture, society and the city are essentially polysemic, and meanings are as many as the people who read them. Literature generally highlights the unique attributes of a society, based on language, collective behaviour, and ways of life and traditions, which are considered authentic to a culture. Thus, in the words of Lehman et al. (2018), authenticity can be interpreted as the "(1) consistency between an entity's internal values and its external expressions, (2) conformity of an entity to the norms of its social category, and (3) connection between an entity and a person, place, or time as claimed" (p. 2).

Also Cohen (1979) proposes a classification of authenticity, illustrated in Table 7, based on different situations of tourist experience.

Table 7

Types of authenticity in tourist situations. Source: Cohen (1979, p. 26)

Nature of the scene	Tourist's impression of experience scene is real	Tourist's impression of experience scene is staged
The situation observed is real	1. authentic experience	3. Denial of authenticity (suspected staging)
The situation observed is staged	2. Staged authenticity (covert tourist space)	4. Contrived authenticity (overt tourism space)

The first typology refers to authentic tourism experiences in which the context is objectively real and accepted by tourists as such. The second typology corresponds to staged authenticity situations, in which the context is purposely created for tourists in order for them to perceive it as real, and tourists do not differentiate between a real or non-real situation. The third corresponds to a real situation in which the tourist does not perceive it as such and therefore refuses or denies its authenticity. The fourth typology corresponds to a tourist representation or staging and tourists perceive it as such. Cohen (1979) points out that these situations are contextually dynamic, so that, over time, situation one could become situation two and, subsequently, this could become situation four, thus underlining authenticity as evolving.

Authenticity generally facilitates a systematic process, but the question of whether an attribution of authenticity is relevant to imply the uniqueness of the process requires active expert oversight and findings. To describe authenticity from the perception of an entity, all its external expressions should be analysed alongside its internal values and beliefs. From the perspective of the tourism industry, authenticity is understood as the modern expeditions that are intended to be adopted by individuals, activities, or departments belonging to the industry in question. This can include travel, restaurants, hospitality, among others, not forgetting that most Western tourists prefer the sense of authenticity in the context of travel and tourism. This is because they are not exposed to authentic activities in their normal lives. However, the idea of authenticity is based on the adaptation of modernised forms to create existing experiences in detail (Kotkamp & Mandemakers, 2010). As the authenticity of buildings has existed since their construction (Stovel, 2007), this concept has become an important topic of discussion in cultural and heritage tourism (Taylor, 2000; Waitt, 2000).

3.2.1. Authenticity in the cultural tourism experience

The concept of authenticity and its influence on tourism has been expanded, developed and evolved into a more holistic interpretation (Dai et al., 2021; Cohen, 1995, 2002; Cohen & Cohen, 2012; Robinson & Clifford, 2012; Wang, 1999; Wang et al., 2015; Xie & Lane, 2006), which fosters and strengthens endogenous tourism development. Nowadays, the authentic largely relates to the experiences that people or consumers seek, so several scholars discuss the tourism experience around authenticity, based on how emotional responses incite "authentic experiences" in audiences who are subjected to tourism environments (Chronis & Hampton, 2008; Dai et al, 2021; Jones, 2009; Wang 1999) with authenticity in heritage tourism being closely related to each visitor's memory, experience and cultural background (Dai et al., 2021).

MacCannell (1976), one of the first scholars to discuss authenticity in tourism, argued that a central aspect of modernity is the demand for authentic experiences. However, he found that even though modern tourists seek authenticity, they do not always experience it due to manipulation by the tourism industry. Still, it is a fact that tourists increasingly want to be involved in new experiences and not just a simple contact with cultures, people, places or landscapes (Urry, 1990). Romero Moragas (2001) states that this type of tourist is

increasingly an expert and likes to appreciate what is behind the cultural heritage, namely conservation and revitalization issues.

Authenticity has been associated with an individual's experiences or perceptions of a particular attraction or destination (Dai et al., 2021; Apostolakis, 2003), who seeks genuine cultural experiences (Marujo, 2015). Authenticity in cultural tourism tends to be seen as an expression of cultures that preserve their foundations in the past and tradition, emerging from the belief that these cultures hold all the qualities that the West has lost (Cohen, 1988a; MacCannell, 1973, 1976; Meethan, 2001; Mowforth & Munt, 1998; Waitt, 2000).

Tourism products such as festivals, customs, clothing, etc., are commonly reported as authentic or inauthentic, depending on whether or not the elaboration is in accordance with the cultural traditions of the local population (MacCannell, 1976). In this framework, authenticity connotes traditional culture as genuine (Chhabra et al., 2003). On the other hand, Martín (2003), although also considering cultural identity as a categorical element of authenticity, limits this genuineness to "the production of scenes and manifestations which help to provide us with historical verisimilitude". In fact, "the concept of authenticity cannot be the same for different types of cultural heritage" (Martín, 2003, p. 24), it must therefore adjust to the concept of what is "genuine" for each individual (Martín, 2003).

Authenticity is considered as a key factor in tourist motivation and in the image that serves as attraction to a destination (Apostolakis, 2003; Romero, 2001), not forgetting that one of the many tourist motivations is related to the search for an authentic experience. In this assumption, many tourists are avoiding institutionalized tourist experiences (tourist representations and reconstructions of cultures) and seek to be fully immersed in places to experience what is yet to be discovered, what is still invisible to the rest of the world (MacCannell, 2001), so the construction of the tourist space and the value of its authenticity are irrelevant, since the important thing is to feel and live different and pleasant experiences (Cohen & Andrade, 2004).

3.2.2. Authenticity and commoditization

Since tourism covers a multitude of areas of life in a community, the term commodification is closely related to tourism, which is still considered under the dimensions of economic relations, and is thus manipulated by market exchange criteria. The various cultures and rituals preserved by local communities in different regions can be the basic instance of commodification. In detail, it has been stated that ““colourful” local costumes

and customs, rituals and feasts, and folk and ethnic arts become touristic services or commodities, as they come to be performed or produced for touristic consumption" (Cohen, 1988, p. 372). Here, it should be understood that the role of cultural commodification is significant in several areas of the developing world. For example, the concept of indigenous art has been converted into functional forms of traditional art. Similarly, commercial products are used for the tourism market (Cohen, 1988). The commodification of culture is therefore of central importance in tourism studies, especially industrial tourism, which considers authenticity a central element.

Cultural tourists will thus become unwitting pioneers of the introduction of mass tourism into previously untouched areas, resulting in more covert and insidious forms of staged authenticity compared to those typical of mass tourism (Cohen, 1989). The author further states that this development occurs precisely because the main commodity on offer is authenticity. Cohen (1988) made it clear long ago that commodification does not necessarily end with authenticity, for, over time, both culture and authenticity evolve and come to be viewed from other approaches to what it is to be authentic.

Chhabra (2005) suggests that authenticity has traditionally been defined either from the supplier side or the tourist side. However, the distinctions between the two sides do not seem to be consistent with a clear and concise definition of authenticity. Knowing that authenticity also depends on mobility that allows an individual to analyse the differences between creation and originality, Zukin (2008) poses the question from the residents' side, that is when the inhabitants, or the people involved, do not participate themselves in assessing the authenticity of their cultural environment. Residents are able to observe a space in its original form at the same time as they can determine to what extent external dimensions should be accepted. Already the Burra Charter had suggested that groups and individuals with associations to the site, as well as those involved in its management, should be given the opportunity to contribute and participate in identifying and understanding the cultural significance of the destination. Where appropriate, residents should also have the opportunity to participate in its conservation and management (ICOMOS, 2013). Following this principle, the tourist experiences an authenticity that is put into practice through the host's actions. This refers back to Smith's (1977) discussions on the relationship between the self with the other. A theme also developed by Cohen (1988; 2001; 2007) when analysing how authenticity can emerge as a result of this interaction, grouping the various perceptions of authenticity under a unifying model.

In this context, it is important to discuss the perspective of authenticity based on the host and/or resident.

3.3. Residents' perspectives on authenticity

Authenticity as perceived by the resident or host who will host the tourist, sometimes referred to as "*host authenticity*", is a very recent research trend. The few studies on this subject that are known state that residents of a tourist place may express their perception of what for them constitutes the authenticity of their community, also called host authenticity (Zhou et al. , 2015).

According to Hsu (2017), despite the acceptance of authenticity as the leading concept in tourism in recent decades, it still lacks as areas of analysis the contribution of host authenticity. Almeida (2012) advises that interpretations of authenticity should consider both the benefits of the local community and the tourism experience as a construct. Some studies in recent dates have highlighted the impacts of authenticity preserved by residents or the host community in the forms of culture, tradition, or rituals of a tourist destination. Based on the existence of authenticity cultivated by the local community of a destination, the tourism authenticity of that place is maintained. This concept is further recognised as host authenticity, as it "is about self-judgment, and that local residents are free to define themselves and respond to the demands from the tourist side" (Hsu, 2017, p. 54). The study also explains product sustainability in tourism, arguing that if a tourist destination can preserve its authenticity without being influenced by the tourism industry, it can be classified in the sustainable product category (Hsu, 2017).

Chhabra (2007) conducted an interesting survey aimed at understanding how museum curators or managers of an attraction perceive authenticity. He found that curators understand authenticity as representations of the past, faithful to the original object, of documented history and the actual period. This information is important as the curator introduces the history or knowledge to visitors. The perception of the level of authenticity is controlled partly by the media and partly by people themselves (Chhabra et al., 2003).

In order to understand the perceptions of authenticity from the residents' point of view, Cole (2007) studied the various perspectives of authenticity, among them the perception of the local inhabitants, and showed that, when confronted with authenticity and commodification, they denied the existence of a conflict between tradition and modernization. They accept that tourists participate in the rituals, but refuse to stage the

rituals for tourist purposes. The locals are proud of their handicrafts and heritage and perceive tourism as a way to strengthen cultural values. Similarly, also in Chambers' (2010) study, it is highlighted that authenticity in a village can only be found when the local population or community has control over the village affairs and plays an active role in determining its social environment.

Although the perception of authenticity by residents and hosts has been neglected, several authors have already addressed the importance of bringing the concept closer to the residents of a tourism and heritage site. Steiner and Reisinger (2006) explain that host authenticity is related to self-assessment, and that local residents are free to define themselves and respond to the demands of the tourism side (Hsu, 2018).

Zhou et al. (2015), in one of the pioneer studies on this subject, states that authenticity is significant for all modern people, including hosts, and they have the right to make their own interpretation of authenticity. Similarly, also Almeida (2010, p. 42) underlines the importance of the community in valuing authenticity, highlighting that "in a world where differences are extremely valued, it is up to communities to gather the best conditions in order to assume and promote their natural and cultural values".

Adams (1996), cited in Reisinger and Steiner (2006), states that authenticity and culture are constructed by both tourists and local people in their interactions, in which the locals try to mirror the tourists' desires and vice versa. The author adds that the genuine exist in the eye of the beholder and that the authentic experience can happen even if experts have a contrary opinion. In this context, residents also demonstrate and experience authenticity, either as heirs or as interpreters of their own heritage (Zhou et al., 2015). Therefore, authenticity is an interpretation common to human beings constructed based on the ideals and experiences of each subject. This approach, grounded also in Steiner and Reisinger's (2006) study, states that the host community authenticity is related to self-evaluation, and to the fact that residents are considered free to define themselves and respond to the demands of the tourist side. The same authors, Steiner and Reisinger (2006), suggest that the expression of host authenticity works through places defining their own identity and responding to the world in their own way, rather than meeting the expectations of others. Also in the context of adaptive reuse, in which the function of heritage can be altered, how residents perceive the authenticity of the building can influence the perceived authenticity of other people.

Many researchers do not understand the perception of host authenticity as they believe that only tourists perceive authenticity, and it can only relate to tourism activity;

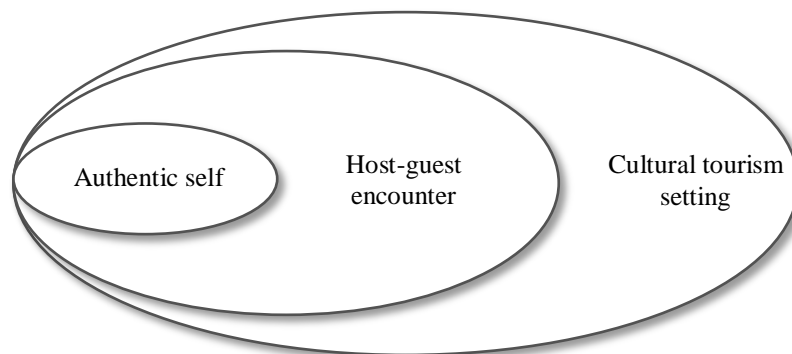
however, the concept of authenticity, as mentioned earlier, does not come from tourism. "Authenticity is important but it is significant for all modern peoples, not just the category of tourists. The search for authenticity may lead people to travel but it may be found just as easily at home. Authenticity lies in connections, not in separation and distance" (Hall, 2007, p. 1140).

Zhou et al. (2015) argues that the experience of authenticity is not only a privilege of the tourist and that simultaneously the host also actively maintains its own perception of authenticity. Also the author, Zhu (2012), in a study on community rituals, specifically a wedding ceremony in China, found that the rituals perceived and performed by the host community of a tourist site have a great impact and implications for the perception of authenticity of a tourist destination.

To this end, the significance of host authenticity has to be aligned with the strength preserved by the host community, and following this Hsu (2018) demonstrates three levels of authenticity analysis from the host's perspective, levels that most of the time cannot be dissociated, so they are represented in concentric ellipses, illustrated through Figure 17.

Figure 17

Host authenticity exposed to the three levels of analysis. Source: Hsu (2018)



This perspective starts with the first level of analysis revealing the authentic self which forms identity and gives it meaning. At this level, individuals are constantly positioning their own identity (authentic self) while tackling changes. At the second level, the encounter of the host community with the visitor is implied, with hosts identifying and displaying their authentic selves within what is touristically marketed. In this context, there is an adjustment to the main object of tourism which is economic income from tourists by

fulfilling their demands. This will ultimately also facilitate the demands of the industry and foster the economy. The third level represents the setting of cultural tourism, this being the projection of authenticity onto the physical settings. Regarding the nature of physical objects or scenarios (authentic objects), the authenticity or inauthenticity of tourism scenarios can be divided, according to Hsu (2018), into three practices that confer different typologies of authenticity. The first is referred to as the co-location of work, in which traditional work is privileged as authentic over that performed only for tourism purposes, valuing intangible practices over tangible ones. The second practice refers to a valuation of traditional work in relation to that which is structured with the aim of demonstrating to tourists. And the last one lies in what the hosts (as workers and tourist receivers) prepare only with the intention of showing the tourist (Hsu, 2018). All these practices can be performed together and come from the authenticity that the host gives them. Considering these three levels, the authentic self will influence both the host community encounters and the tourist settings (Hsu, 2018).

The main factors that need to be considered to structure host authenticity may include the distinct characteristics of demographics, along with host attitudes towards culture. Depending on the personal interests of the local community, residents' attitudes towards authenticity change, and these will be an integral part of tourism (Hsu, 2018).

Given that the practice of industrial tourism involves workers and hosts, we can assume that these three levels will be present in the community of an industrial territory as a tourism destination. The benefits are extremely in agreement with the preferences of all stakeholders and with the benefits to the community, and as Hsu (2018) emphasises, these approaches of considering host authenticity will also be a way of ensuring the sustainability of a tourism destination (Hsu, 2018).

Therefore, it can be said that tourism is deliberately exploring the ways of being dependent on authenticity as one of the crucial perspectives of cultural change. Reclaiming authenticity through tourism is the movement of human interaction that is driven from front to back and largely reflects the desires of tourists and consumers (Zhu, 2012). Based on the existence of authenticity cultivated by the local community of a destination, the tourism authenticity of that place can be preserved.

Compared to other catalysts leading to personal benefits, the role of attitudes has been considered as a more prominent and effective concept. Several areas of experimental study have already explored the idea that attitude is an essential characteristic for analysing and interpreting perception and behaviour. Moreover, tourism-related behaviour has proved

that attitudes towards traditional culture have a positive impact on authentic perception (Zhou et al., 2015).

The industrial culture and the traditions around the industry that translate the wealth of industrialized regions, through the perception of these traditions as authentic by the local community, may contain a high degree of authenticity and also be assumed by the tourist as authentic. In this assumption it is considered that the concept of authenticity from the perspectives of both tourists and residents can be transversal and even complementary.

Analysing the aforementioned contexts, it can be summarised that since the tourism industry is largely dependent on relevance, accuracy and veracity, authenticity is essential for all modern individuals and industries, especially for the tourism and hospitality sectors. Furthermore, residents' attitudes towards the authenticity of a specific tourist destination have a significant philosophical basis in a commercialised atmosphere that entirely structures the tourism characteristics of a region. Therefore, this topic serves as an exemplary instance to measure the extent of authenticity in tourism, which is further related to the reliability of economic development. It was also found that being a major player in the tourism industry, the host can individually make his interpretation of authenticity. Ultimately, the main intention is to strengthen economic and emotional interests through the social structure of authenticity.

CHAPTER IV

COMMUNITY AND IDENTITY

Chapter IV

Community and identity

Chapter IV aims to analyse the role of the local community and the importance of its identity in the context of industrial tourism, so firstly we focused on the literature review from the numerous academic works of several authors regarding identity and place identity. The role of place identity in tourism, heritage and culture was highlighted when considering the local community as the holder of identity, comparing and contrasting the purposes of various authors on the subject.

Next in this chapter, is an attempt to describe how the autochthonous community may be affected by tourism development in their region. This analysis was carried out through the literature review of the concepts of community tourism development perception, community support for tourism and community intention to participate or engage in tourism.

4.1. Identity, place identity and tourism

From the concept of identity endless connotations emerge, however a common denominator is to refer the concept to the distinctive characteristics of an individual or groups in a society (Bauman, 2005; Castells, 1999; Geertz, 1988; Hogg & Abrams 1988; Jenkins, 1996; Liu & Cheng, 2016), consequently, the research perspectives will also be numerous, including through areas such as philosophy, psychology, sociology, anthropology, among others.

Liu and Cheng (2016) address the concept of identity related to contexts of integration of people in a social space and the way they seek to differentiate themselves in a defined space, considering that identity is strongly linked to the relationship between the self and the community, and consequently lies in the relationship between people and the group to which they belong.

In academia the subjectivity of the concept of identity is widely discussed, however, there is a common perception that it is associated with beliefs and values that distinguish a person or a group. Through social categorization there is a division of the world into "us"

and "them", and the feeling of belonging to a group happens when individuals feel identical to other members of the same group, behaving identically (Cuhadar & Dayton, 2011), thus fostering their self-esteem (Korpela, 1989). Based on categorization, people tend to view their group favourably, discriminating the outside group (Akbaş, 2010), and this classification, as members of a group, allows, among other things, to establish self-identity and social identity (Brewer, 1991; Liu & Cheng, 2016). However, the essence of identity is in continuous evolution and therefore it is also a concept that is constantly changing (Bauman, 2010; Dubet, 1989).

For Castells (1999), identity cannot be dissociated from the meaning and experience of a people, so, in an attempt to conceptualise the term, the author states that identity is "the process of constructing meaning on the basis of a cultural attribute or a set of related attributes, or a set of interrelated cultural attributes, which prevails over other sources of meaning" (p. 22).

The same author (Castells, 1999) stands out from other approaches by highlighting three processes through which identity can be constructed. The (i) legitimating identity, introduced by dominant institutions, which seeks to expand and rationalise their dominance in social actors. The (ii) resistance identity, related to actors who may be in undervalued positions, and associated with the survival instinct, based on principles different from those governing the institutions of society. Finally, the (iii) project identity which is constructed when the social actors seek a new identity, this one enabling the redefinition of their position in society, through cultural material within reach and having as its object the transformation of the social structure.

If on the one hand Castells' (1999) approach to the concept of identity is based on the experience and meaning originating from a people, on the other hand Bauman (2005) privileges the concept as evolutionary by stating that identity is the fruit of society's evolution, therefore in continuous development.

For Bauman (2005) an identity emerges from the concept of community, the author highlights two typologies, the first refers to life and destiny, assuming that the members of this community "live together in an absolute connection", the second typology of community refers that these are "merged only by ideas or by a variety of principles" (Bauman, 2005, p. 17). The author argues that the concept of identity arises when "communities of individuals who believe" in ideals, which emerge in a social or cultural context, take them on and develop them from their own choices (Bauman, 2005, p. 17). Thus, identity can be described as a process of social construction of meanings which relies on cultural attributes (Richards,

2006). Similarly, Berger and Luckmann (2004) had also stated that what underlies the constitution and preservation of identities are social processes determined by social structures. However, considering that the essence of identity is constantly evolving, its concept is also changeable (Bauman, 2010; Dubet, 1989). Overall the essence of identity lies in the evolution of a society in which both groups and individuals of a place can influence each other, evolving, changing and adapting their own identity and consequently also the place identity.

The identity process theory (originating in social psychology), which has been used as the basis for several research studies of identity and place attachment, proposes four guiding principles that can be applied to different contexts. These are i) self-esteem, ii) continuity, iii) distinctiveness and iv) self-efficacy (Breakwell, 1986, 1993; D. Rogers, 2013; Twigger-Ross & Uzzell, 1996). Breakwell (1993) points out that the first principle of identity is self-esteem, which concerns a person's feelings of personal and social worth. The author (Breakwell, 1986) suggests that the first principle of identity is grounded in a sense of personal uniqueness. Similarly Garret (1998) uses the term self as associated with the construction of a social identity anchored in the individual.

The second principle, continuity, relates to the need for continuity in time and context, where an individual aims for what Erikson refers to as "persistent similarity with oneself" (Breakwell, 1993, p. 8). Continuity allows for evolution and change as part of the developmental process, with the assumption that change is subjectively congruent within the same identity (Breakwell, 1993). The third identity principle is distinctiveness, in which an individual strives for uniqueness and personal differentiation. The principle suggests an urge for difference, but not for total distinctiveness (Breakwell, 1993). The fourth principle of identity is self-efficacy, which concerns the individual's perceived competencies, where the individual believes in his/her abilities to meet situational demands. This one can be related to Bandura's social learning theory (1977).

As noted in identity process theory, individuals will seek to achieve and maintain positive self-esteem and self-efficacy, and this desire is a basic tenet of all identity theories (Myers, 2010; Oyserman et al., 2012; Twigger-Ross & Uzzell, 1996).

These four principles are directly associated with place identity, considering that self-esteem is essential to feel the place as one's own and belonging to one's identity, continuity is associated with place as a consistent reference point, namely a specific setting and location with emotional meaning coming from past experiences and actions, in such a way that one

maintains a sense of "coherence and continuity in one's own conceptions" (Korpela, 1989, p. 251; Twigger-Ross & Uzzell, 1996, p. 207).

Distinctiveness manifests itself as identification with a particular neighbourhood or place, suggesting that individuals consider specific attributes associated with place identification or as a means of conveying social status (Twigger-Ross & Uzzell, 1996). In relation to self-efficacy place identity refers to an individual's ability to carry out and direct their daily activities effectively by "judging whether an environment supports their goals and purposes" (Winkel, cited in Twigger-Ross & Uzzell, 1996, p. 208) in a particular place.

According to Liu and Cheng (2016), people can also unite through the desire to preserve the architectural and ecological characteristics of a place, promoting local pride and identity. From this perspective, destinations with an industrial dimension build place identity around industry and work, so the place identity cannot be dissociated from the identity of the group. It is important, then, to underline that identity, besides referring to a singular feeling, also brings together a mutual feeling associated with the social group where the "I" belongs. In other words, if on the one hand there is the feeling of the individual "I", on the other hand there is the feeling of belonging to a group that lives and feels the same. In Proshansky's (1978) theory of place identity, which pioneered the explanation of the relationship between place and identity, the aspects of identity linked to place can be described as place identity. It is in this context that the industrial heritage, tangible and intangible, constitutes a valuable element for the identity of an industrialized region anchoring its regeneration in memory and narratives.

4.1.1. Place identity

The aspects of identity that are specifically linked to place are referred to as place identity, which refers to the identification of a person with a place being this based on affective ties and feelings towards that place (Fabian & Kaminoff, 1983; Kyle et al., 2004; Proshansky et al., 2013), and serves as a characteriser of spaces as sources of identification and origin of individuals, associating them with certain spaces. In the productivist perspective the notion of "space" has replaced the notion of "place" through the dissolution of the elements that make up territorial complexity and identity (Choay, 2000), and so, in the context of tourism, it is this identification that adds value to the tourist visit (Proshansky, 1978; Williams & Kaltenborn, 1999).

Recent studies of social identity theory highlight the role of place in identity (Haslam et al., 2010), however, in many studies, place identity is seen as a subset of the social identity theory, a substructure of social identity (Twigger-Ross & Uzzel, 1996). In the light of this theory, social identity factors can be underpinned by certain denominators, among them nationality or place of residence, as it is assumed to be a branch of individuals' personal and social identity that is grounded in the social, cultural and physical characteristics that are bestowed upon places. However, Proshansky et al. (1983) argue that "the subjective sense of self is defined and expressed not merely by one's relationship with other people, but also by one's relationship with the several physical environments that define and structure people's everyday lives" (p. 58).

There is a broad assent among scholars that place identity is related to group size, race, history, place and ownership, among other factors, so that when people share custom, minority group membership, or history, place identity will be easily established (Xiang et al., 2015). Having a strong place identity, an individual can get what they need from the group relationship and develop their self-identity, which will make the bond between the individual and the group stronger. Since place identity is a kind of group identity, it cannot exist without the existence of an outside group. Indeed, according to Simon et al. (1995), in-group homogeneity is particularly strong in the absence of forces that motivate the individual to distinguish himself from others within his group.

From another point of view, several authors associate place identity with an emotional link (Giuliani & Feldman, 1993; Hidalgo & Hernández, 2001; Shamai, 1991; Williams & Vaske, 2003) arising from the symbolic importance of the place and that serves as an archive of emotions and significant relationships (Giuliani & Feldman, 1993; Shamai, 1991) where psychological involvement with the place prevails, and tends to increase (Giuliani & Feldman 1993). Likewise, Baloglu and McCleary (1999), in their study of destination image, refer that the image of a place is observed from the perceptual/cognitive and affective perspectives. The first is related to beliefs or knowledge about the attributes of a destination and the second to feelings and attachment to the place. In this regard, place can be seen as a criterion to identify a group with individuals from a given space, individuals who will tend to feel a stronger connection to places they can identify with or are proud to be part of (Scannell & Gifford, 2010) and that will shape their behaviour in a place (Pretty et al., 2003). With this approach we follow into the field of place attachment, broadly understood as the attachment that individuals share with specific places (Scannell & Gifford, 2010). This concept is identified and distinguished in the literature in different dimensions

such as, place identity (Kyle et al., 2004; Vaske & Kobrin, 2001), place dependence (Vaske & Kobrin, 2001; Williams et al., 1992), social place attachment (Scannell & Gifford, 2010) and place affection (Ramkissoon et al., 2013).

"Place attachment involves positively experienced bonds, sometimes occurring without awareness, that are developed over time from the behavioural, affective, and cognitive ties between individuals and/or groups and their sociophysical environment. These bonds provide a framework for both individual and communal aspects of identity and have both stabilizing and dynamic features" (Brown & Perkins, 1992, p. 284). In the present study we highlight place identity as "a cognitive mechanism, a component of self-concept and/or personal identity in relation to the place to which one belongs" (Hernández et al., 2010, p. 281). These feelings of belonging or belongingness to a socio-physical environment influence the identity an individual has towards place (Proshansky et al., 1983) as well as their identity principles (Twigger-Ross & Uzzell, 1996).

Thus, the concepts of identity and place identity are considered a critical component of urban development and play a significant role in the culture of a territory. As an example we refer to the study by Twigger-Ross and Uzzell (1996) in which the identity processes theory was applied to study urban renewal in the residential district of Docklands in London, here changes were developing in the social, environmental and economic setting. Ballesteros and Ramírez (2007), in their study on the role of social identities analysing the development of mining industrial heritage tourism, highlighted the importance of identity and community as a high and determining factor that should be explored as a conditioning factor in the planning, management and sustainability of industrial tourism.

The traditional characteristics and traditional heritage of a region facilitate the place identity, thus, this identity is the basis to preserve the traditions of local communities and to allow development continuity. Furthermore, identity is a production process that mutates with the surrounding factors, including tourism, which will impact on the identity of communities and the way it is represented.

Anholt (2009) uses the expression "sense of place" to highlight the components that make a place unique and memorable and refers that this "sense of place" comes from three fundamental elements, the (i) place (physical and cultural environment) the (ii) products and (iii) people, the set of these elements is assumed as the "DNA of a place", being these elements essential to the creation of an emotional bond with a destination from the stories and people ("actors" of these stories), these elements, transposed to the place identity. Similarly, Jarratt et al. (2018) identify that tangible and intangible elements contribute

expressively to the image of a destination by converting a memorable and unique place. It is manifest that these characteristics will be the same as those that underpin the formation of identity towards a place, and as a result, the destination identity represented by places is grounded on elements of involvement and attachment to the destination.

4.1.2. Effects of tourism on place identity

Tourism impacts on the identity of communities and on how it is represented, and is essential for territorial development, however, place identity is not just manifested as any particular experience with place (Proshansky et al., 1983). Liu and Cheng (2016) discussed the effects of tourism on identity and the interaction between identity and societal development and highlighted that tourism also plays an imperative role in determining a community's place identity. Social identity theory suggests that people make comparisons by contrasting their group with others after they themselves have been categorised into groups. In this regard, the individual's opinions may be limited by group membership. Foroudi et al. (2020) and Liu and Cheng (2016) are aligned with the concept of social identity theory, where individuals define themselves by differentiation to other groups and group membership. Related to this, social identity theory suggests that through tourism, local communities can highlight the difference between members of the same group and other groups through differentiation of speech styles, beliefs, values, and behavioural norms as there is a gradual increase in tourism. Which leads Bajtin (1982), to note that heritage too can facilitate the formation of different identities for both tourists and their consignees. It is evidenced that tourism leads different people to a place that is also different, exposing them to other cultures, views and behavioural norms, which lead to the formation of a number of groups, with increasingly clear differentiations between them (Xiang et al., 2015). On this assumption, Smith and Smith (1989) considered, in some cases, tourism as the main cause for the establishment of place identity. In this sequence, tourism represents an opportunity for the development and strengthening of place identity. Similarly, the study of Bres and Davis (2001) clarified that tourism contributed to a positive self-identity for the local group. In an attempt to explain this relationship, Jamison (1999) equates that tourism catalyses how identity is reinterpreted among local group members who are affected by or dependent on the tourism industry.

A pertinent question, underlying these positions of a city identity, refers to its spaces and public places that inevitably lead tourists to seek characteristics that distinguish it from

other spaces, such as its physical forms and functions that are expressed in its cultural, spiritual or symbolic context (Mihelic & Pollak, 2010). Therefore, there is a need to perspective the industrial heritage context, in which there is a strong relationship between place identity and industry, the latter rooted within the communities (Xie, 2015).

Kuo et al. (2021) conceptualize place identity as people's strong emotional attachment to certain environments and places. This definition is similar to Wang and Chen's (2015) definition as it illustrates a person's sense of belonging to a place. In addition, both authors agree on the association of place identity with physical space and the affective perception of such feelings. It is evidenced that cultural heritage, manifested by traditions, customs, arts, among others, may be a catalyst that serves as a "pretext for identity assumption through practices, materializing a symbolic appropriation of reality" (Malheiros et al., 2016). With regard to tourism, festivals can be a facilitating example of cultural practices through a public display of civic ritual and celebrations. According to Kuo et al. (2021), local community festivals build the character of local people through intangible heritage that facilitates competitive advantage in tourism development, and this is fostered in the course of traditional festivals that facilitate place identity to residents. However, similar to what Ballesteros and Ramirez (2007) suggest, local communities will only continue with tourism attraction practices if they benefit from the festivals. The authors reinforce that sustainable tourism is interrelated with valuing local stakeholders and considering them as partners in the tourism industry. Furthermore, Belanche et al. (2021) add that communities living in a shared local environment can develop relationships between members, including social and solidarity networks. The feature is facilitated by the fact that each community is rooted in shared content in the historical, social, cultural, political and environmental domains that create rules, concrete meaning and values for local communities, therefore, destinations are assumed to value their identity, and avoid replicas on behalf of visitor increments, otherwise they become more identical (Fernández, 2010).

According to Ballesteros and Ramírez (2007), tourism can be understood as a communicational scenario that facilitates the relationship between the resident population and the people who visit the place, this time possessing an inherent dimension related to identity. The author limits his concept to industrial heritage tourism and suggests that local heritage often mediates the relations between host community, visitors and tourism activities, and considers (industrial) heritage tourism as a segment in which there is a clear convergence of heritage, tourism, identity and community. Furthermore, local heritage acts as a key component in building community identity and also functions as the central focus

of tourism activity. Ballesteros and Ramírez (2007) and Liu and Cheng (2016) share views with regard to identity and tourism. Both authors acknowledge that tourism significantly affects the representation of community and identities with visible transformations over time in host identities. However, Ballesteros and Ramírez (2007) identify a research gap on the basis that most approaches focus on the influence of tourism on identities. In contrast, the effects of identity on tourism are neglected. According to the author, a different analytical approach is motivated by a recursive consideration of cause and effect relationships together with an open view of identity and community. In this regard, community perception, which forms the basis of successful tourism development, depends on shared models of community and identity (Reida et al., 2020).

Also in the study of Ballesteros and Ramírez (2007), on mining industrial heritage tourism, the authors highlight the role of social identities in territorial development and underline the importance of identity and community as primary and decisive, so it should be explored as a major element in the planning, management and sustainability of industrial tourism. In this context, some industrial elements have come to be considered as a tourist opportunity, being consumed as spaces and leisure areas, uniting the industrial, natural, social and cultural heritage, in this way avoiding the disappearance of the industrial heritage and reaffirming the identity of the community (Álvarez, 2007). Based on the above, and considering the industrial tourism, Ballesteros and Ramírez (2007) provided two basic recommendations. The first refers to the use of participatory methodologies for the planning and management of industrial tourism, since this pattern enables the knowledge of local specificities, and appears as appropriate to enhance tourism, and the second refers to the need to assess which identity elements belonging to the population holding the heritage should be reconverted into tourist attraction, these crucial to the process of industrial tourism development (Ballesteros & Ramírez, 2007). It is also evident that heritage can facilitate different emergences of identity, both for tourists and for its holders (Bajtín, 1982). The ecomuseums are an example that reinforce the collective memory and identity of the local community and act as an instrument of cohesion and territorial development (Guzmán & Fernández, 2003; Pardo Abad, 2002), facilitating the active participation of the population.

Knowing that industrial tourism is based on the tourism enhancement of old and current industries, through the reactivation of industrial areas in decline or in complementing the tourism offer (Prat Forga, 2013), industrial heritage tourism cannot be dissociated from a semiotic approach to identity and place attachment (Xie, 2015), leading to a perception of authentic heritage as representative of the place identity, as perceived by the community.

4.1.3. Cultural identity and tourism

According to Collier and Thomas (1988), in the theory of cultural identity negotiation, cultural identities affect interpretations and meanings, this theory is related to the communication that exists between people who hold different cultural identities. Urošević (2012) bases his discussion of cultural identity and cultural tourism on the relationship between local communities in a region in relation to global tourism. The author suggests that in today's society, tourism and cultural identity are closely linked.

Cultural identity is dynamic and grounded in interaction with others, often with other cultures (Reisinger, 2009). Moreover, values being unified, social, economic and dramatic political changes are now a commonplace, with tourism remaining the main opportunity for cultural and social interaction. For Hall (2006) individuals adopt different identities according to the moment, and cultural identity and the values that sustain it come from their history. In this context, globalization, along with cultural trends, has demanded the need to assert local cultural identities, existing in cultural tourism and sought by tourists. This identity plays a capital role in facilitating the tourism objectives of a place. Through unique cultural practices, place identity helps reconfirm the importance of culture.

For Richards and Pereiro (2006), the key factors responsible for the emergence of identity in cultural tourism are; i) The need of regions to distinguish themselves; ii) The search for new forms of community; iii) The need to value culture; iv) The shift to experiential tourism; and v) Postmodern/postcolonial reification of identity. Based on these elements it can be evidenced the identity issue as a relevant piece of cultural tourism, assumed as essential, both for cultural tourists and for the hosts of the receiving community, community that reflects place identity.

Kuo et al. (2021) endorse Urošević (2012) regarding the vital nature of cultural tourism in a specific region, which fosters the identity of place and the identity of local communities. Furthermore, Urošević (2012) recognises that local communities in areas of interest have already actively identified and developed intangible and tangible cultural assets. The aim is primarily to develop a competitive advantage in cultural tourism, thus strengthening the place identity of the community surrounding the space.

Also Castells (2000) provide three essential types of identity that make it possible to understand their role in cultural tourism (Table 8).

Table 8
Three basic types of identity. Source: Castells (2000)

Legitimizing Identity	Resistente Identity	Projectual Identity
Created by dominant institutions to legitimise their power over other social actors	A claim of social actors in low social positions who are stigmatised by dominant groups. It is a construction of alternative social principles of organisation, is more communitarian and represents a defensive identity against exclusion and domination.	Where social actors manipulate their culture and construct a new identity that redefines their position in a society and transforms the social structure

Here a holistic notion of identity is assumed, connected to a place, to its traditions, landscapes and to its community, crucial elements in the construction and reconstruction of identity on behalf of tourism culture and consumption.

However, local communities do not always recognise the place, and the place identity, as tourism attributes, so Palmer et al. (2013) focus tourism support on communities' social identity and subsequent engagement, which is why the active support of the host community is imperative to ensure successful tourism development (Belanche et al. 2021; Palmer et al., 2013). Simultaneously, residents who have a sense of place identity and positively identify with the tourism attraction of their place have a high chance of becoming ambassadors, thus enhancing visits. Palmer et al. (2013) agree with Twigger-Ross and Uzell (1996) regarding the connection of identity with self-esteem that provides a person with a sense of belonging to a community.

The authors relate the identity of local people to sociology, through social identity, as part of an individual's self-interpretation, through their knowledge and their belonging to a social group. The local community acquires identity by reference to other members of the community, considering the similarities that the community shares.

Often, tourists look to the community for a social identity that embraces tourism and provides a conciliatory environment enabling the spread of cultural tourism, with cultural identity being enhanced through active interaction with the identity origin (Palmer et al., 2013). Therefore, the local communities will be considered as credible sources that disseminate information about the uniqueness of a local tourist attraction.

4.1.4. Identity of rural and urban places

Belanche et al. (2021) describe place identity as the self-awareness of a person's belonging to a particular community that is affected by a place, including its evaluative and emotional meaning. As do Palmer et al. (2013), who acknowledge that social and place ties largely contribute to the construction, within local community members, of place identity. However, Belanche et al. (2021) add that studies ignore the difference in relationships with the physical environment between rural and urban settlers, thus the identity of local communities is mutable. Wang and Chen (2015) and Belanche et al. (2021) disagree on place identity, and on the outcome of sense of belonging, as the variation in the level of belonging does not apply to all residents. The authors, Wang and Chen (2015) suggest that residents of local communities may have an evaluative place identity, or an affective place identity, or a cognitive place identity, not necessarily distinguishing the relationship with rural or urban. Urban communities are characterised by people who are self-interested and competitive with respect to rural identities. Conversely, rural communities know each other, attributing to their primary interactions feeling-centred relationships.

Nevertheless, Peng et al. (2020) suggest that rural regions experience other challenges not existing in urban areas, such as geographic isolation, deprivation of services, youth migration, and urbanization. On the other hand, Belanche et al. (2021) disagree with Peng et al. (2020) in considering that rural regions provide a lifestyle that offers unique opportunities that facilitate the development of identities of a place that are made meaningful through numerous recreational activities in a natural environment. Urban identities are disconnected from local communities and are therefore deficient in developing cultural attributes that attract tourists.

Koenig-Lewis and Jones (2013) reinforce Belanche et al.'s (2021) contention about social identity by highlighting that it is more significant in rural regions than in urban ones; thus, these connections and interactions are more able to foster tourism. However, Xie (2015) stresses, in an industrial heritage context, that in urban areas also the value of both the past and the present, evidenced by tourism, can strengthen the identity of residents. Likewise, in the study of Benito del Pozo & Gonzalez (2012), it was found that in Spain also tourism transforms the old factories, arising from the industrial revolution of urban regions in places of tourist attraction, commercializing their industrial heritage. Here industrial tourism is depicted as a form of social identity associated with the place, whether rural or urban, which promotes its past and current culture where often arises the incorporation of

personal experiences of former workers (Troitiño, 2003) as a way to promote the place identity, adding value to tourist experiences through learning, where the visitor uses his creativity to interact (Richards, 2009).

Also Almeida (2012) discusses the theme of the identity of a community, stating that the involvement and sharing of local values result from place identity and identification with the place, which the author calls identity assumption, local communities are put forward to sustainability challenges to be considered as opportunities to promote autochthonous communities as well as environmental and cultural legacies.

Whether in urban or rural areas industrial heritage has become a basic element of a territory's landscape and culture, relating both elements by reassessing the material remains of industrialisation in their territorial context (Benito del Pozo, 2002; 2012). Physical industrial buildings, objects and past events, together with their interpretative markers, create a distinctive identity, while the preservation of physical relics and ruins of the past serve to preserve their messages (Xie, 2015). Although some old industrial sites are adapted, copied and interpreted to portray the past (Xie, 2015), when tourism projects are implemented, local communities reveal concern about how their tradition and heritage are portrayed to tourists (Gonzalez, 2008) and tensions can emerge from community perceptions if they are in disagreement with the interpretation of the tourist attraction considering the original historical and cultural meanings of the site (Xie, 2015).

With regard to the identity of places, whether rural or urban, the emergence of industrial tourism has been considered as an asset to the host community. The community is perhaps, along with the individual, the main reference point for the recreation of identities (Ballesteros & Ramírez, 2007). However, sometimes in practice, benefits and costs coexist and may result in conflicting interpretations related to the experience of living memory and ideological conflicts when using industrial heritage to promote tourism (Xie, 2015), making it essential to understand the local community's support for urban and/or rural restructuring of their surrounding territory.

4.2. Tourism and the autochthonous community

This topic aims to explore what perceptions communities may develop regarding the tourism development in their territory and how these will influence residents' attitudes. Some theories widely recognised in previous studies are contextualised and the factors associated with residents' perceptions and attitudes are highlighted.

4.2.1. Tourism development community perception

The expressive tourism development has eventually led to tourism activity as an economic driver of regions and as a leading industry worldwide, while providing ample employment opportunities and considerable source of the gross domestic product (GDP) of countries, where all stakeholders play an important role, including members of the local community (Getz, 1994; Harvel, 1996). On this assumption the economic development of certain regions is commonly driven by tourism, while trying to meet the demands of local communities or inhabitants (Moyle et al, 2010), consequently host attitudes towards tourism and tourists are an extremely important research topic as "understanding the antecedents of local residents' support for tourism development is crucial for local governments, policy makers and businesses, because the success and sustainability of any development depends on the active support of local people" (Gursoy & Rutherford, 2004, p. 495)

Frequently used theories include social exchange theory (Gursoy & Rutherford, 2004) and social representations theory (Fredline & Faulkner, 2000). Social exchange theory suggests that human relationships are managed using a cost-benefit assessment compared to alternatives. This theory proposes that residents are likely to support development to the extent that they believe the benefits are expected to outweigh the costs. The theory has been of wide applicability in tourism as it provides the basis for identification and definition used in measuring residents' perceptions (Gursoy & Rutherford, 2004).

The theory of social representations establishes that social representation is a form of knowledge itself, whose function is the expansion of behaviours and communication between individuals (Mora, 2002). This theory is grounded on the understanding of common knowledge and how it is employed by individuals to understand the world in which they live and, therefore, guide their actions and decisions (Pearce et al., 1996).

These studies reflect Doxey's suggestion that as the industry increases, residents' reactions become increasingly negative, moving from euphoria to boredom, apathy, and then to antagonism (Doxey, 1975). This idea has been adopted by other researchers, notably Butler (1980), who proposes a resource cycle that passes through several stages, namely discovery, involvement or participation, development, consolidation, stagnation, decline and/or rejuvenation. It is alluded that the increasing number of tourists and their typologies cause the mutations along this cycle and may lead to negative perceptions by the residents. These theories are limited to the assumption that homogeneity is a characteristic of the

community, yet residents' opinions tend to be mixed with distinct and heterogeneous feelings.

4.2.1.1. Social exchange theory vs. social representations theory

Several researchers in the field of tourism studies have used Social Exchange Theory as a theoretical basis in their studies on perceptions of tourism and its impacts on communities (Ap, 1992).

Gursoy and Rutherford (2004), when analysing the attitudes of a community in a coastal destination, mention the aforementioned theory, this, developed by Jurowski et al. in 1997, which helps determine the integral factors to which the tourism industry of any region is most vulnerable, this is used to assess community perceptions of tourism (Gursoy & Rutherford, 2004). In other words, the theory is based on the assumption that tourism development brings economic benefits in exchange for social and environmental impacts. The model illustrates that the elements, related to the capacity of a region (economic, social, cultural or environmental), which are necessary for the subsequent development of the industry, result from tourism exchange, a direct relationship between cost and benefit, so the theory focuses on understanding the exchange between individuals and groups in interaction situations (Ap, 1992; McGehee & Andereck, 2004).

Assessing the complex nature of exchange allows for a better understanding of residents' attitudes, both positive and negative (Ap, 1992), so community support is considered as the absolute dependent variable for tourism industry development, considering that "residents are likely to support development as long as they believe that the expected benefits exceed the costs" (Gursoy & Rutherford, 2004, p. 497). The theory means that the community, which benefits from tourism, is likely to perceive the industry as positive and would therefore support the industry, while those who perceive it as having costs as a result of tourism development would demonstrate negative attitudes, thus opposing to tourism development. In the words of Zhang et al. (2006) social exchange theory views community attitudes towards tourism development as a trade-off between the benefits and costs perceived by community members. Ap (1992, p. 668) similarly focused on SET theory, considering the model as "a general sociological theory concerned with understanding the exchange of resources between individuals and groups in an interacting situation". Also Nunkoo and Ramkissoon (2011) when considering SET envisioned community satisfaction as a crucial element to be considered when analysing community perceptions and attitudes

towards the tourism industry and also devised a useful model to analyse community attitudes towards tourism. According to Nunkoo and Ramkissoon (2011), the measurement model was one of the models that help determine the degree of trust in the tourism industry, as trust and reliability are the keys to sustainability of these types of industries.

However, Pearce et al. (1996) criticise Ap's theory arguing that it is inappropriate as it fails to recognise the reality of the people studied. They further state that this concept centres on isolated individuals and with equal influence on policy and planning, which they argue is an unrealistic assumption. Similarly, Fredline and Faulkner (2000) note that this theory has some shortcomings in its conceptualisation, including the assumption that individuals' knowledge is "socially derived, rather than the result of direct experience" (p. 767), that it is based on given circumstances such as the formation of people within a social and historical context, which, according to the authors, do not necessarily need to be the case, and also on the assumption that humans are "systematic processors of information" (Fredline & Faulkner, 2000, p. 767). Alternatively the authors refer to the theory of social representations as a valid conceptualisation. This theory is defined as a system of ideas, images and values with its own cultural meaning, which is independent of individuals' experience (Fredline & Faulkner, 2000). According to Fredline and Faulkner (2000), there are three groups recognised as the sources of social representations: (1) direct experience, (2) social interaction, and (3) the media. Direct experience and interaction with tourists are the basis of residents' perceptions, and identifying the links between residents' perceptions is important in determining social representations within communities (Fredline & Faulkner, 2000). Pearce et al. (1996) also refer to social representations theory as a resource that concisely attempts to understand how people think in their everyday lives, and in particular, how wider social reality influences these thoughts. This concept is especially important when explaining social conflicts or reactions to relevant issues within a community, as thus the various social representations are more likely to emerge (Pearce et al., 1996).

4.2.1.2. Residents' attitudes towards tourism

Attitudes can be defined as the "enduring predisposition towards a particular aspect of the environment reflected in the way one thinks, feels and behaves towards that aspect" (Carmichael, 2000, p. 603). Attitudes of individuals can be classified into three dimensions: cognitive (beliefs, knowledge, perceptions), affective (likes and dislikes), and behavioural (action taken or expressed) (Carmichael, 2000). Any of the above-mentioned attitude

dimensions may underlie the attitudes of a destination's residents towards tourism development.

The impacts of tourism on host communities in general have been investigated from a range of perspectives and in a variety of contexts, so different models have been used by various academics to explain the impacts generated by tourism on a community's perceptions and attitudes (Getz 1994; King et al., 1993; Lankford & Howard, 1994), revealing the positive and negative impacts of tourism (Brunnt & Courtney, 1999; Jurowski, et al., 1997; Perdue et al., 1990; Pizam, 1978). These negative and positive attitudes of host communities towards tourism are mainly addressed in environmental, socio-cultural, and economic impact dimensions (Almeida et al., 2015; Çelik & Rasoolimanesh, 2021, Gunn, 1988; Gursoy et al., 2002; Murphy, 1985). Similarly many studies focus on how residents evaluate the benefits and costs of tourism development (Yoon et al., 1999), however, residents' attitudes may be influenced by non-economic values (Wang & Pfister, 2008). In this context it is highlighted a plethora of analysed perspectives regarding residents' attitudes towards tourism, some studies focus on a more comprehensive approach assessing residents' attitude towards tourism (Andereck & Vogt, 2000; Gursoy & Rutherford, 2004; Vargas-Sánchez et al, 2011), others, a more specific approach that assess residents' attitude towards the effects of tourism (Andereck et al., 2007; Ap, 1992; Carneiro et al., 2018), and another perspective focuses on the study of residents' attitudes towards tourism development (Akis et al., 1996; Andriotis & Vaughan, 2003; Rasoolimanesh & Jaafar, 2016; Stylidis, 2018), all of them are relevant and, although distinct, are complementary. Of note, that the main theoretical frameworks of residents' perceptions have in common the dynamic and progressive nature of changes in host community perceptions as tourism development and its impacts increase. Since the tourism segment of this study, industrial tourism, and tourism programming in the locality under study, are relatively recent an approach that focuses on residents' support for tourism development is favoured.

According to social exchange theory (SET), residents are more likely to have a positive attitude towards tourism activities if they perceive greater economic gains from tourism in their communities or if they perceive personal benefits (Lankford & Howard, 1994). Also Rasoolimanesh et al. (2016) report that positive perceptions affect tourism development support positively and negative perceptions affect it negatively. Frleta and Jurdana (2020) add in their study that respondents consider economic and socio-cultural impacts as positive, while environmental impacts are considered negative.

Some research shows that perceptions and attitudes can change over time (Butler, 1980, Doxey, 1975), one of the best known models for analysing residents' attitudes is the Irridex Model (Doxey, 1975). This model clarifies, through four stages related to the reactions of a resident community to increased visitor numbers and tourism development, that as tourism increases, residents' reactions become increasingly negative, starting in euphoria, a first moment of tourism development, moving to apathy, where the tourist is seen as the source of profit and more commercial dynamics are adopted in the visitor/visited interaction, evolving to boredom, a stage in which the resident feels saturated with the tourist flow, culminating in antagonism between resident and tourist and among residents themselves (Doxey, 1975). Similarly Butler (1980), as mentioned above, also adopted this evolutionary notion by proposing a resource cycle which suggests that tourist areas go through different stages according to the degree of development that is generated.

On the other hand, there are a number of other factors to take into consideration when studying these residents' perceptions of the tourism impact, these may differ according to some key elements such as demographic characteristics, degree of connection with the community, enjoyment of tourism resources, involvement or employment within the tourism industry, and also personal benefits originating from tourism (Butler, 1980; McGehee & Andereck, 2004) and even their identity can be considered (Hernandez, et al., 1996, Nunkoo & Gursoy, 2012).

When residents feel that tourism development threatens their identity, they are more likely to develop less favourable or even hostile attitudes, and mixed feelings towards tourism can often occur (Haralambopolous & Pizam, 1996; Hernández et al., 1996). Simultaneously Capenerhurst (1994) argues that residents' concerns about tourism development arise when tourism is seen as a threat to the status quo, community identity, or local culture. Given this diversity of factors influencing residents' attitudes towards tourism development, it is evident that the consequences of tourism are complex and contradictory, often manifesting themselves in subtle and unexpected ways (Mathieson & Wall, 1982).

4.2.1.3. Main factors associated with residents' perceptions and attitudes

When considering tourism residents' perceptions many analyses are carried out using socio-demographic variables such as age (McGehee & Andereck, 2004; Pappas, 2008), gender, length of residence and income (Harrill, 2004). In this context, and according to Harrill (2004), women may be more opposed to tourism due to differences in salary and

occupational category. As for length of residence, Lankford and Howard (1994) and Harrill (2004) suggest that the longer residents live in a destination the more they oppose tourism development. Place of birth can also influence attitudes and perceptions towards tourism development (Brougham & Butler, 1981). However Perdue et al. (1990) suggest that little variation in residents' attitudes is explained by these variables. Perdue et al. (1990) developed a model that examines residents' perceptions and possible relationships between "perceived impacts and residents' support for additional tourism development and specific development policies" (p. 595), concluding that residents who benefit directly and personally from tourism are more likely to support further tourism development and that residents' perceptions of tourism impacts are unrelated to characteristics such as age, gender and years of residence. The model further concluded that even if personal benefits are controlled for, "support for additional tourism development would be positively related to the perceived positive impacts of tourism and negatively related to the perceived negative impacts" (p. 597).

Still age seems to be the variable with the best explanatory weight suggesting that older residents are less likely to agree with "statements concerning the negative impacts of tourism" (McGehee & Andereck 2004, p.136), similarly to Tomljenovic and Faulkner (2000) who concluded that older residents are more tolerant of the presence of international tourists than younger residents.

Other approaches favour analysis based on residents' involvement with tourism (Akis et al, 1996; Dai et al, 2021; Smith & Krannich, 1998), or their level of contact with tourists (Balaskas, 2021; Cavus & Tanrisevdi, 2002; Dai et al, 2021; Huh & Vogt, 2008; McGehee & Andereck, 2004; Tomljenovic & Faulkner, 2000), or the level of tourism (Gursoy et al., 2002) and economic development of different geographical areas belonging to a community (Vargas-Sánchez et al., 2009) or even based on resident and place identity (Nunkoo & Gursoy, 2012).

Despite many contradictory results, it has generally been concluded that the more a community depends on tourism earnings, the more positive are its attitudes towards tourism development (Gursoy et al., 2009). These results are evidenced when residents' livelihoods depend on tourism (Haralambopoulos & Pizam, 1996) or when community members benefit from tourism through investment or tourism-related establishments (Fredline & Faulkner, 2000) being more likely to form positive attitudes towards tourism development than residents who do not directly benefit from tourism. As expected, when people or the community do not receive economic benefits associated with tourism, they tend not to support future tourism development (McGuire & Allen, 1998). On the other hand, not all

studies are consensual, Smith and Krannich (1998) demonstrated in their research that residents of tourism-dependent communities prefer less tourism development and perceive tourism impacts more negatively than those where their economic development is more dependent on another activity. Given that the level of community knowledge and participation about tourism is an important factor for the region's economy (Gursoy & Rutherford, 2004), economic dependence has been pursued in research in an attempt to explain or predict attitudes supported by economic benefits (Harrill, 2004).

Spatial factors are also considered and seek to analyse the influences on resident's attitude based on their "physical" contact or interaction with tourists (Devine et al., 2009; Vargas-Sánchez et al., 2009). Living at a greater or lesser distance from places of tourist enjoyment will positively or negatively influence residents' attitudes. Likewise, in recent decades, in addition to studying economic impacts, researchers have begun to look at community interests in the dimension of community attachment (Lankford & Howard, 1994; McCool & Martin, 1994) as an explanatory variable of their support for tourism. Harrill (2004) suggests that residents who are more attached to the community are less likely to have positive perceptions regarding tourism impact. However, these results cannot be generalised as some research has found the opposite relationship in their studies (McGehee & Andereck, 2004, p. 133) and, as Harrill (2004) noted, almost all altitudinal studies were measured after the tourism industry was well established in the area and residents had already become familiar with the phenomenon. Suggestively it is important to take a detailed and comprehensive comparative look at community attitudes at different stages of tourism development.

4.2.1.4. Interactions between the host community and tourists

Community attitudes and interactions with visitors are crucial to successful and sustainable tourism development. Understanding these community attitudes and how their perceptions are formed provides valuable knowledge for public and private decision-makers. In terms of explaining the long-term sustainability of the tourism industry Diedrich and García'a-Buades (2009, p. 512) stated that "understanding and assessing the impacts of tourism on communities is important to maintain the long-term sustainability and success of the tourism industry" leading to a win-win scenario for both the community and tourists as a situation where both the community and the tourism industry benefit (Singh et al., 2003). This scenario can also be referred to as community tourism, "where the community supports

tourism, participates in and benefits from it and where tourism ensures that the community's own resource base is maintained" (p. 26). Identifying the attitudes of local people, therefore, can return plans to minimise friction between tourists and residents (Zhang et al., 2006).

Having this in mind, the attitude of local communities towards tourism is categorical, since friendly interactions between tourists and residents of a region, besides significantly affecting tourist satisfaction, if positive, can change residents' perspectives towards tourism from negative to positive perceptions (Pizam et al., 2000).

Residents' reactions towards tourists are affected by a mixture of extrinsic and intrinsic factors (Faulkner & Tideswell, 1997), among them the extent to which the host population and tourists differ from each other with respect to elements such as racial characteristics, cultural background and socio-economic status (Faulkner & Tideswell, 1997, p. 7). However, a possible conflict that emerges between local communities and tourists can be mitigated when the principles of place identity are respected, including i) self-esteem, ii) continuity, iii) distinctiveness and iv) self-efficacy (Wang & Chen, 2015; Twigger-Ross & Uzell, 1996). In this context, Gursoy and Rutherford (2004) mention that "it is crucial for local governments, policy makers and businesses to understand the antecedents of local residents' support for tourism development, because the success and sustainability of any development depends on the support of local people" (p. 495), and residents' sense of self-esteem attached to place can be nurtured and enhanced by forming a favourable perception of place distinctiveness (Wang, 2016).

The industrial tourism segment takes us to a cultural space where a lot of action is projected with different community stakeholders and with the involvement of different actors, therefore, it will also be relevant to estimate "what industrial values, as opposed to financial and commercial values, shape community decisions?" (Xie, 2015, p. 71). In this framework, heritage is a cultural process (Smith, 2006), and local understanding of industrial heritage becomes a social process, a context that meets Waterton and Smith's (2010) arguments about the need for greater democratisation of heritage practices. The involvement of a community's residents in cultural heritage tourism is one of the key principles of sustainable development that is often discussed in the literature (Landorf, 2009).

4.3. Community participation ideals

This section aims to highlight the concepts of community participation when considering communities' participation in tourism development. The typologies of

community participation in tourism are explained together with the concept of community involvement in tourism planning, particularly in heritage tourism.

4.3.1. Community participation ideals and involvement in tourism development

In the context of tourism destinations Murphy (1988), conceptualizes community as "groups of people living in the same region with common interests and identity" and reinforces the role of identity also highlighting its uniqueness by highlighting that communities "represent a bond of people and place, which creates its own distinctive character and force of survival" (p. 96). Similarly, local communities are more commonly defined as groups of people living in the same destination, or as populations sharing the same origins, interests or collective identities (Aas et al., 2005; Atalay, 2010; Jamal & Getz, 1995; Selman, 2004). Hillery (1995) summarises the concept into three main components related to the term community: 1) area, 2) common bonds and, 3) social interactions.

In this chapter, in addressing the notion of participation by communities, it is emphasised that the potential social benefits can only be held by a transparent and community-oriented approach that understands the local image and sees tourism as a destination resource (Murphy, 1985).

Nowadays, the importance of involving the local community in every step of the tourism development process is increasingly called for, in order to avoid exploitation and to prevent local people and culture from becoming objects and commodities (Gori et al., 2021; Murphy, 1983). Considering this, several researchers have noted the need for further analysis in the field of residents' perceptions, as the results show many contrasting indications of the life quality of host communities as well as their willingness to participate (Doxey, 1975; King et al., 1993; Lankford & Howard, 1994; McCool & Martin, 1994; Murphy, 1985; Simmons, 1994; Williamson & Lawson, 2001), therefore community participation has been discussed within various researches concerning sustainable tourism development (Prentice, 1993b; Jamal & Getz 1995; Joppe 1996; Li, 2006; Okazaki, 2008; Simmons, 1994).

In this respect community participation has become a common element in many tourism development initiatives and with this the involvement of a community's residents in cultural heritage tourism has become one of the key principles of sustainable development (Landorf, 2009), such community-based programmes, assume participatory methods informed by the community attitudes held by a group of people that can determine the relative success of tourism development (Xie, 2015).

Tosun and Timothy (2003) are reference authors in the context of community participation, for them the community is considered an instrument and not an end in itself, so participation will differ according to the development of the destination in question, based on socio-cultural and political conditions.

The assumption that members of a community are willing and able to participate on an equal footing (Hall, 1995) has been an ongoing debate in empirical studies and an issue within community development studies, which focus mainly on developing countries (Li, 2004, 2006; Timothy, 1999; Tosun, 1999).

4.3.2. Types of community participation

Tosun (1999) argues that a participatory approach is directly reflected by the existing community situation and has limitations when it comes to the social, economic and cultural structure within the community. The author notes that community participation is not a simple matter as it involves among others, different beliefs, ideologies and political forces. As such, the author reinforces the need to develop specific strategies to deal with the various constraints (Tosun, 1999). Furthermore, a participatory approach requires the decentralisation of public administration (Tosun, 1999).

Various academics have attempted to develop useful models that conceptualise community participation in a general context, not focusing on any particular economic sector (Pretty, 1995; Tosun, 2006, 1999), after realising the difficulties to operationalising the concept, Tosun (1999) appraised community participation with regard to tourism and developed a model that can be applied specifically to the tourism industry. The model based on the models of Pretty (1995) and Arnstein (1971) suggests three specific typologies of participation for the tourism industry, which demonstrate different levels of involvement ranging from expert patronage to citizen autonomy, these are: spontaneous community participation, coercive community participation and induced community participation (Tosun, 2006, p. 494), each of the levels of community participation in the tourism industry are illustrated in Figure 18 , and are addressed in the subsequent paragraphs.

Figure 18

Typologies of community participation in tourism. Source: Tosun (2006, p. 494)

7. Self-mobilisation	8. Citizen control	Degrees of citizen power	Spontaneous: Bottom-up; active par.; direct participation; par. in decision making, authentic participation; self planning;
6. Interactive participation	7. Delegated power 6. Partnership		
5. Functional participation	5. Placation	Degree of citizenship Tokenism	Induced: Top-down; passive; formal; mostly indirect; degree of tokenism, manipulation; pseudo-participation; participation in implementation and sharing benefits; choice between proposed alternatives and feedback.
4. Participation for material incentives	4. Consultation		
3. Participation by consultation	3. Informing		
2. Passive participation	2. Therapy	Non-participation	Coercive Participation: Top-down, passive; mostly indirect, formal; participation in implementation, but not necessarily sharing benefits; choice between proposed limited alternatives or no choice; paternalism, non-participation, high degree of tokenism and manipulation.
1. Manipulative participation	1. Manipulation		
Pretty's (1995) typology of community participation	Arnstein's(1971) typology of community participation		Tosun's (1999) typology of community participation

Categories corresponding to each typology

For Tosun (2006) the level of participation is dependent on the power used by the different stakeholders.

Spontaneous community participation highlights full managerial responsibility and authority in the host community, overlapping the degrees of citizen power in Arnstein's model and with self-mobilisation and interactive participation in Pretty's model. This typology of participation describes the ideal form of participation, in which communities engage voluntarily and independently (Tosun, 2006).

In induced community participation in Tosun's model, the initiation and institutionalisation of participatory action exist in in the authority of government entities. It highlights the role of the host community as having a voice in the tourism development process through the opportunity to hear and be heard, it is similar to the symbolic degree of citizen in Arnstein's model and the functional participation by consultation or participation

for material incentives in Pretty's typology. In this type of participation, the community is partly involved in the decision-making process, but has no power to ensure that the residents' views are considered for implementation, especially by other interest groups such as government bodies, multinational companies, and international tour operators, among others, thus imposing a certain degree of symbolism as identified in Arnstein's typology. This approach implies a passive and indirect form of community participation (Tosun, 2006).

In coercive community participation, the host community is not as fully involved in the decision-making process as it is in induced participation, here involvement is centrally manipulated. However, in order to avoid problems with tourists and tourism development, some decisions are made specifically with the intention of meeting basic needs of host communities. This approach can be seen as a substitute for legitimate participation, but it only satisfies the needs of public and private decision-makers. Here it can be assessed a parallel with manipulative and therapeutic in Arnstein's model and passive and manipulative in Pretty's typology (Tosun, 2006). The model involves the notion of how tourism development occurs from the participation of local people (Tosun, 2000; Li, 2005). This means that community participation is inevitable and imperative for tourism development as most tourism attractions are found within or in the vicinity of local communities and in most cases coexist side by side with communities (Tosun, 2000).

At the same time, Tosun and Timothy (2003) list a set of fundamentals to foster community participation in tourism context which are: (i) contributing to sustained tourism development; (ii) improving the quality of the tourism experience; (iii) contributing to the development and implementation of plans by planners; (iv) equitable distribution of benefits and costs among community members; (v) meeting identified local needs; and (vi) strengthening the democratic process in tourism destinations. However, the authors caution against the operational, structural and cultural barriers that may arise when involving local communities in tourism development. Tosun (2000) had also identified some obstacles, among them the lack of recognition by public entities of the importance of local community participation in tourism development. It is imperative to reflect how important it is to highlight that the sustainability of a tourist destination, which is a pillar of tourism development, and cannot be achieved without the community support (Vincent & Thompson, 2002).

Also, in Selman's (2004) study of heritage, there is a division of community participation into i) minimal participation, which refers to one-way communication where participants provide information to professionals to help them identify local problems, but

without decisive power; ii) participation for material incentives, which describes community involvement through the provision of resources in exchange for gain; iii) interactive participation, this allows hosts to be involved in the constitution of activities and improves local control; and iv) self-mobilisation, which refers to the local community being able to take initiatives autonomously without the help of external agents.

These community-based typologies the degree of variation in involvement is a common denominator, which can range from consultation and advice to contribution and collaboration, where resources, risks and decision-making are shared among participants (Frank & Smith, 2000). It should be noted that there is not always a clear direct relationship between community participation and the benefits acquired, considering that there may be no such guarantee and there may be benefits that do not come from participation (Okazaki, 2008; Timothy, 1999; Tosun, 2006).

Not all authors focus on typologies, some prefer to mention that participation is a voluntary process that implies some kind of action with a common goal and expected results (Brodie et al., 2011). It should be noted that community involvement in tourism has transformed in recent decades, particularly with the rise of the private sector and the decline of the public sector leading to an increase in the private sector's connection to the community (Marais, 2011).

4.3.3. Rationale for community participation and involvement

When explaining the rationale for community participation, it is important to mention, in addition to "community participation", the terms "community involvement" and "community empowerment". These three broad terms do not limit their scope only to community-based tourism, but emphasize various forms of involvement and influence of local people on the tourism development that takes place in their communities.

The community involvement presented by Ashley and Roe (1998) can be categorized into different types of participation and can be an indirect involvement. As an example of this indirect involvement we can refer to traders of tourist souvenir articles, and a more direct example is when partnerships between community stakeholders and tourism planning bodies occur. The same authors, Ashley and Roe (1998), refer that community empowerment focuses mainly on a gradual process that varies from passive to active involvement, and may reach full participation in tourism development policies, and community participation in

decision making always requires a degree of empowerment (Scheyvens, 1999), participation that also translates into their involvement (Scheyvens, 1999; Timothy, 2007).

The recognition that communities can have some influence on tourism development has created a growing stream of literature on the creation of community-based tourism (Richards & Hall, 2000), however, there are no defined ways between government and community that aim to improve local people's participation in tourism (Tosun & Timothy, 2001).

In a conceptual framework McIntosh and Goeldner (1986) propose a model of public participation for tourism which comprises two perspectives of participation: the involvement of local people in decision making and the involvement of local people in the benefits of tourism. Involvement in decision-making refers to the empowerment of residents to determine their own development objectives and consultation on tourism development. In contrast, involvement in the benefits of tourism development refers to opportunities for community members to own businesses, or work in the tourism sector, and be provided with training to ensure that dependence on external agents is minimal while retaining maximum revenue in the community (Timothy, 1999). In the latter situation this would be considered participation based on the benefits, through involvement in tourism activities such as selling products or services to tourists (McIntosh & Goeldner, 1986). On the other hand, in McIntosh and Goeldner's (1986) model these benefits are also referred even if people are not involved in tourism, but indirectly receive collective benefits arising from tourism activity because they are part of the community and are inevitably affected by the impacts of tourism, whether positive or negative. It is essential to have a clear distinction between these two elements because, in fact, not all residents are interested in participating in activities associated with tourism.

In the current research the concept of "community participation" is preferred as it is more univocal and because it considers community participation in terms of the benefits granted to them, as stakeholders in the operation and management of tourism, as well as influencers in tourism planning and decision-making, however, reference will be made to community involvement as a synonym for participation in tourism activities. In this context, the term "participation" is defined as the process in which stakeholders, including local communities, influence and share control over development initiatives and the decisions and resources that affect them (Harvel, 1996), a participation which involves a mechanism for negotiating future collective actions related to the promotion and use of heritage resources for tourism enjoyment (Landorf, 2009).

Community participation is highly desirable and has long been recognised as a tool to balance power in decision-making and to spread the benefits of projects under development (Wang & Wall, 2005), so the need to appeal to the acceptance and support of local people (Tosun, 2000), particularly at an early stage, is highlighted, and it is through this paradigm that sustainable tourism and community participation come together. Furthermore, the involvement and participation of local people in the tourism industry serves to ensure the protection of tourism products and services through effective collaborative management of the industry centred on a community-driven planning approach that ensures better community support for successful tourism development (Tosun, 2000).

Another crucial aspect to consider is the willingness, or lack of it, of locals to participate, as well as their ability to develop practical and logical actions, associated with a lack of information about the benefits that tourism can bring them, and lack of knowledge of how to contribute to its development (Tosun, 2000; Tosun & Timothy, 2001). In fact, residents often require not only experience and resources, but in some cases also need to be interested in establishing successful tourism ventures (Scheyvens, 2002) which may derive from community members' lack of experience and knowledge of the dynamics of the industry (Timothy, 1999) or a failure to recognise the importance of protecting cultural and natural resources in the context of tourism (Timothy, 1999), a role that will ultimately fall to government entities and tourism stakeholders. In addition, the lack of direct benefits may dissuade a community from participating in projects (Bennett & Dearden, 2014), particularly at the planning stage where they have not yet reaped benefits, so the principle of local participation may be easy to promote, but in practice it is much more complex.

Allegedly local participation in decision making is a precondition for benefits to reach communities, the notion of the community will be more positive the greater the perception of possible benefits for residents, who tend to participate voluntarily in the decision making process when they identify economic benefits (Haley et al. , 2005). However, this is not always the case and, according to Li (2006), is not a necessary condition in all contexts.

In most situations, local populations of a tourism destination are often excluded from tourism development processes not only from planning, but also from decision making and project management in their areas (Mowforth & Munt, 2009; Teye et al, 2002), this being a recurrent practice coming from a top-down development model (Teye et al., 2002), contrary to the integration of the community in the planning of a tourism destination which will be a bottom up approach of planning that focuses on development in the community and not of

the community" (Hall, 2000 p.31). Undoubtedly, bottom up contribution simultaneously with top-down, is the best way to achieve coherent and sustainable development.

Against this background, Zamil (2011) suggested that the level of community contribution in tourism depends on a number of factors, such as knowledge about the sites, and collaboration between government and local people. This can be achieved by involving individuals in tourism areas and sites by offering them tourism-related jobs (Zamil, 2011). Similarly, Cater (1994) stresses that the local community should be involved in tourism planning and management. However, Lorenzo (2017) notes that residents participate in tourism activities when they benefit more than they lose and also recognises that how communities view tourism development tends to affect their positive perceptions and consequently their decision to participate or not in the process.

According to Taylor (2001), local participation does not work when it is promoted by the values of 'outside experts' or the powerful interest of elites. Instead, the outcome of an initiative needs to be represented by local interests and circumstances (Taylor, 2001). A key component of implementing sustainable development at the local level is having people come together to identify the needs of a community and then work towards collaborative solutions (Boyd & Singh, 2003).

Despite the lack of direct participation in decision making, communities could benefit indirectly from tourism development in the form of various opportunities, among them employment. Another indirect benefit is recognised by Wall (2007) when he states that for the benefit of tourism there will be an investment in improved transport, communication and sanitation facilities, as effective tourism requires adequate infrastructure, and therefore benefits the local community on the whole. Furthermore, communities can react in different ways, from complete resistance to total adoption to new developments (Lorenzo, 2017). Being aware of these benefits, the community will tend to participate voluntarily in environments where it is possible for them. Another indirect contribution to community well-being involves the promotion of other recreational activities that benefit both the tourist and the community. Small businesses in the community also benefit from increased spending on tourism activities. Hence, community-based tourism places a strong emphasis on the participation of local residents in the tourism activities planning and delivery (Saxena, 2005). The primary issue in understanding the community-tourism relationship focuses on how community members communicate and interact, how they are influenced in their opinions and how this dynamic process of influence can be successfully managed for sustainable tourism enterprises (Pearce et al., 1996).

4.3.4. *Relevant issues of community participation in tourism*

Sustainable tourism requires governments, local communities, businesses, organisations and individuals to work together to develop sustainable tourism opportunities that help local economies while minimising negative environmental and cultural impacts (UNWTO, 2014; Wall, 2007), within this framework, there is evidence of a growing interest in tourism that "takes into account the public sensitivities and concerns about the environment, communities, and sustainability" (Simpson, 2007, p. 186).

However, for residents to reap benefits from tourism development they must be given "sufficient opportunities to receive its benefits through employment at all levels, easy access to tourist facilities and attractions, and equity ownership of facilities and services" (Tosun, 1999, p. 124). Tosun (2000) also warns that in many developing countries, there are operational, structural and cultural limits to community participation in tourism development planning. At the same time, Shani and Pizam (2012) stress that community participation is a vital part of sustainable tourism development, but not recommendable in all situations, yet community involvement has been suggested as crucial by a plethora of studies (Carpenter & Miller, 2010; Simmons, 1994; Stem et al., 2003).

Inskip (1991) confirms this by adding that "planning is for the residents of an area, and they should be given the opportunity to participate in planning their future development and express their views on the kind of future community in which they want to live" (p. 27). The author highlights his opposition to situations where community involvement is not privileged.

In this domain Painter (1992) recognised three participatory forms within the community:

Information exchange. The outcome of the process is determined by the information available, for example through community opinion surveys, public enquiries and media representations.

2. Negotiation through face-to-face contacts and public discussions between a usually restricted number of individuals and public bodies.

3. Protest. In this situation, direct opposing actions occur, as opposed to cooperative actions. The forms of participation are in the form of rallies, strikes and barriers.

The same author, Painter (1992), in the context of public participation, also highlighted three types of participation: i) pseudo-participation, in which there is an attempt

to foster in the community a feeling of participation without this being reflected in practice, ii) partial, where the community is given some opportunities to influence the development process, with the final decisions being taken by the competent bodies, and iii) full, where each individual has equal influence on the outcome of the process.

The latter would be the ideal situation, considering that only through cooperation of businesses, citizens, local authorities and governmental and non-governmental entities, can balanced tourism development be achieved.

While studies prove that informed citizens are willing to participate in the development process and the future of their communities (Keogh, 1990), others suggest that many community members may lack specific knowledge or education and therefore their participation will be considered unnecessary (Shepherd & Bowler, 1997), a point also made by Pearce et al. (1996) when he highlights that some communities have limited knowledge of tourism development, and as a result, the tourism industry is often controlled by outsiders, especially during the foundation of tourism activities. In relation to this situation Simmons (1994) stresses that many tourism planning specialists rush to involve various stakeholders in their projects without first considering the support and means of local participation.

Nevertheless, it must always be questioned whether the participation of all community members is beneficial, as some of them may only be interested in their own benefits and not those of their community (Chesterman & Stone, 1992; Jenkins, 1993). However, participatory tourism planning tends to be seen as an approach to equalise and reconcile different values and interests, reduce conflict and increase trust between heritage experts, tourism professionals and destination hosts (Byrd, 2007; Chirikure et al., 2010; Yuksel et al., 1999).

While the need to get away from centralised government control may have been an encouraged in some studies, it is expressed that an analysis of the differences between traditional community economic development and community tourism development clearly shows that tourism continues to be driven by levels of government rather than community interests (Joppe, 1996). This becomes evident when there is a greater demand for costly administrative procedures (time, organisational skills and money), which in consequence will limit community participation in developing countries (Tosun, 2000), as there is a fear that community involvement may delay stipulated deadlines or impose revisions to projects (Jenkins, 1993).

Also Hall (2000) attributes to the governmental structure one of the problems that limits the incorporation of the community in tourism planning. The author stresses that the

nature of governance systems leads to difficulties in ensuring that tourism policies at different levels of government are properly coordinated, and that decisions and policies at one level are not in disagreement with decisions at another level. Community-based tourism will always be an effective way of ensuring sustainability in the tourism sector, promoting both the people's lives quality and the resources conservation (Scheyvens, 1999).

4.3.5. Community participation in heritage tourism

In recent years, there has been a growing discussion in the international literature on community engagement and the relationship between locals' and official authorities' understanding of heritage (Mydland & Grahn, 2012). However, it is recognised that participation when determining community heritage objectives in the decision-making process is often limited by formal bodies (Landorf, 2009), and practices associated with heritage resource management continue to privilege professionals and government agencies over non-expert citizens (Deacon & Smeets, 2013; Mitchel et al, 2013). Heritage experts hold dominance over the cultural resource management of destinations and are particularly reluctant to interact in equity with non-heritage experts (Waterton & Smith, 2010).

However, it is widely recognised in heritage and tourism studies that a key principle of sustainable development is the active involvement of multiple stakeholders in planning strategies (Aas et al., 2005; Currie et al., 2009; Hall, 2007; Jamal & Getz, 1999; Landorf, 2009; Mowforth & Munt, 2003) and that community participation can promote local culture, traditions, knowledge, skills and stimulate community pride (Lacy et al., 2002). In this assumption there is a broad consensus in academia for the prevalence of an integrated stakeholder approach in tourism, involving, in addition to government representatives, local destination communities such as citizens, local entrepreneurs and cultural groups, (Choi & Sirikaya, 2006; Cohen-Hatttab, 2013; Dodds, 2007; Farrell & Twining-Ward, 2005; Getz & Timur, 2005; Gursoy & Rutherford, 2004; Hardy et al, 2002; Marzuki et al., 2012; Nunkoo & Ramkinssoon, 2012; Reggers et al., 2016; Salazar, 2012).

Almeida (2012) states that the involvement will be greater the more the economic and social advantages associated with tourism activity are perceived by the autochthonous communities, highlighting that the tourism activity brings together elements capable of affirming their objective authenticity (Wang, 1999), leading the community to perceive more value and greater association with tourism and their heritage. Murphy (1985) recognizes that experts cannot judge the perceptions, preferences and priorities of host communities,

because, like heritage, these can also be seen as processes continuously in motion, reconstructed and redefined through their continuous experiences and relationships (Waterton & Smith, 2010).

Thus, it will be appropriate to call for community involvement in the process considering that a fundamental principle of sustainable development in heritage studies, and tourism in general, is the active participation of multiple stakeholders in planning strategies (Aas et al, 2005; Currie et al., 2009; Hall, 2007; Jamal & Getz, 1999; Landorf, 2009; Mowforth & Munt, 2003), and if community aspirations and fears are considered, the community will tend to decrease opposition to new tourism developments showing their input and consent (Ap, 1992). It should also be noted that "the involvement of the autochthonous population is fundamental to the differentiation of the destination, being essential that the community interprets it as a factor of its own emancipation" (Malheiros et al., 2016, p. 43).

With regard to industrial heritage, the literature seems to recognise that industrial communities have experienced social problems when gentrification and tourism occur in their areas (Xie, 2015), as there is no standard formula for successful revitalisation of industrial heritage. While industry is often a source of local prosperity, it has also historically been a source of oppression (Xie, 2015), so it is important that the approaches taken by stakeholders are also based in the local community (Murphy, 1985). From this perspective, communities need to be treated as partners who add value to the planning process (Cohen, 2002). This is particularly relevant to avoid the frequent political and social conflicts related to representation and interpretations of the past (Smith, 2009), which is why residents who are willing to volunteer for cultural heritage will not only do so to preserve heritage for the future, but will do so primarily to maintain place identity by establishing and maintaining social bodies in the community (Mydland & Grahn, 2012). They will use their own interpretive strategy, analysing and discussing what is presented to them (Xie, 2015). Consequently, heritage knowledge can be enhanced with local knowledge and professional practices can be better integrated by privileging the needs of non-experts (Perkin, 2010), thus avoiding conflicts of interest. These implications remind planners of the importance of involving community members even before tourism actions are taken, as well as the need to truly understand how residents feel about the industry (Xie, 2015), privileging a negotiation mechanism among stakeholders of future collective actions based on the promotion of heritage resources for tourism enjoyment (Landorf, 2009). More importantly, by recognising that heritage tourism activity is directly related to places that are invested with meanings and

notions of identity (Crooke, 2008; Davis et al., 2010; Graham, 2002; McDowell, 2008; Porter, 2008; Smith, 2006), the local community will also benefit from the commodification of its industrial heritage (Xie, 2015). Of note, when residents derive benefits from tourism they show a higher level of tolerance to tourism change and a more favourable attitude towards tourism development (Nunkoo & Ramkinsson, 2011; Su & Wall, 2014; Tosun, 2006; Vargas-Sánchez et al., 2011).

In this context, Rojas (2000, cited in Xie, 2015) describes three stages of heritage conservation impacting on communities. In the first stage, conservation is led by urban cultural elites with a strong focus on specific buildings. The second stage is marked by the more proactive role played by the public sector, which takes direct responsibility by legislating and investing in heritage preservation. In the third stage, conservation and preservation become the responsibility of a wider set of actors; in particular, the beneficiaries of preservation who are the local community, where they are required to bear a substantial part of the cost of preserving their area of residence.

Recall also that heritage properties must respond to market demand and must be viable (Cohen, 1988), therefore, along with their achievement, the involvement of host communities can develop a fertile ground to consider and articulate local perspectives with the strategic planning of sustainable heritage tourism (Nunkoo & Ramkissoon, 2011; Smith, 2009) leading to local capital investments, reducing conflicts between visitor and local interests, and contributing to community authenticity (Almeida, 2012, Ateljevic, 2010; Baptista, 2003; Haugland et al. 2011). That, as with heritage, they too can be seen as processes continually in motion, reconstructed and redefined through their experiences and relationships (Waterton & Smith, 2010).

McKercher (2001) in his study of heritage development in Australia suggests that the effectiveness of community involvement is fundamental to the decision-making process, particularly with regard to emotional attachment to the attraction, this, stimulating community attitudes. Heritage resources are shaped by the practices, customs, beliefs, values and traditions of the local community and can play a catalytic role in shaping unique tourism experiences. Moreover, a tourism project that fails to generate sufficient support and endorsement from the community may find its interpretation of local heritage challenged (Xie, 2015). In short, government intervention in heritage management needs to be integrated with community input (Crooke, 2008; Greer, 2010; Pacifico & Vogel, 2012; Selman, 2004), an importance that is growing and evidenced by two major conventions, the Council of Europe 2005 Faro Convention (Framework Convention on the Value of Cultural

Heritage for Society) of 2011, and the Council of Europe 2000 European Landscape Convention of 2004, which have deemed local participation crucial with respect to heritage (Mydland & Grahn, 2012), resulting from these the increasing attention to community involvement in heritage, also emphasising local participation in decision-making processes (Mydland & Grahn, 2012).

CHAPTER V

RESEARCH METHODOLOGY

Chapter V

RESEARCH METHODOLOGY

After presenting the theoretical framework of the various topics under study, we will move on to the research methodology chapter, which is a key element of the research, since it is where the adopted methodology is explained and framed, the analysis model is defined, and the explanation and sequence of the research process is explained. It is also in the methodology chapter that the hypotheses to be tested are established. The chapter aims to contextualise the geographical area on which the case study was based.

This chapter intends to describe the research design and methodology that was adopted and applied in this research study. Each component underpinning the research design and the paradigm on which they are based is described more in depth below. The empirical study is then broken down into the following structures: planning of the research process, the objectives and research questions, the theoretical model and the research hypotheses, the conceptual model, São João da Madeira case study description, the qualitative methodology and the quantitative methodology. Within the methodology it was defined, for each approach, the type of study adopted, the research instruments used, the sample, and the method of empirical analysis employed.

5.1. Planning the research process

According to Fortin (2009), the research process is the main foundation for the systematic scientific development that builds new knowledge based on the best evidence. It is composed of several stages and begins with the problem formulation of which serves as the research guideline. The following steps lead the researcher to choose the study, select the methods of information and sample collection, and evolving to data collection, their interpretation and finally the preparation and elaboration of the research.

In this research, the four stages of the research process presented by Fortin (2009) were followed, namely; i) the conceptual stage, which consists of the collection of information on a given topic, in order to obtain an objective statement and a clear conceptualisation of the problem; ii) the methodological stage, which comprises the research

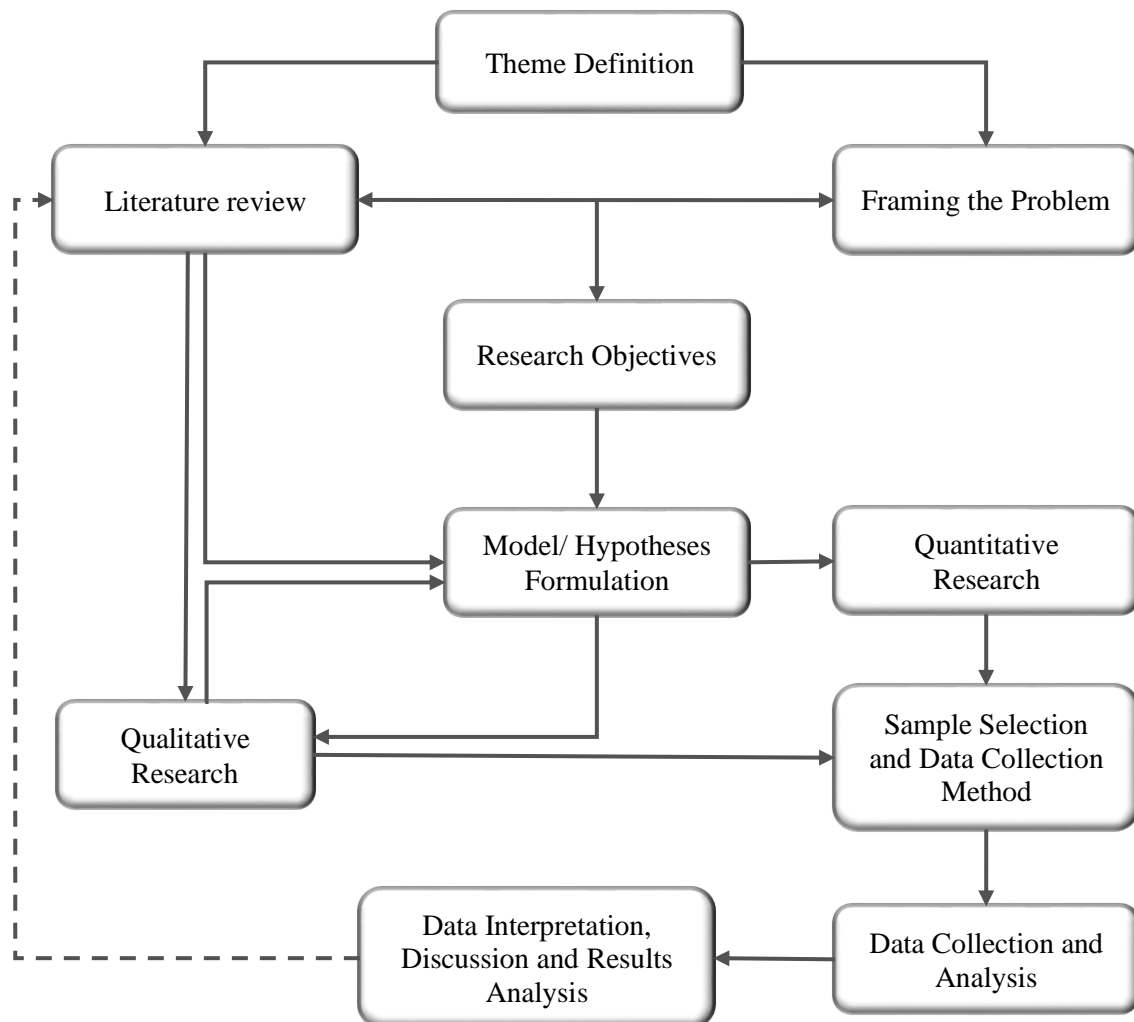
planning; iii) the empirical stage, in which data collection and analysis take place; iv) and the interpretation and dissemination stage, which corresponds to the last part and in which the researcher interprets and communicates the results.

Following the case study design, the thesis adopted an approach involving a detailed analysis of a single case study (São João da Madeira, Portugal) and its community. To achieve the research objectives, this study used a mixed model (quantitative and qualitative) since, according to Carmo and Ferreira (2008), methodological triangulation facilitates a deeper understanding of phenomena. Based on this assumption and using methodological procedures common to empirical research, the study was preceded by a conceptual research and document analysis, which, according to Fortin (1999), is "a process based on an inventory and critical analysis of publications relevant to the research domain" (p. 74). This literature review focused on bibliographic research, integrated and/or isolated, on topics related to industrial tourism, cultural tourism, and also on the concepts of authenticity, identity and place identity, and also community support and participation considering tourism development. In this review of the state of the art studies about the local communities that receive tourism were favoured.

The sources of information considered in the first stage were essentially through the scientific databases Scopus and Web of Science, as well as thematic books and complementary scientific papers. It was also necessary to consult some national and international doctoral theses that had studied relevant themes for this research.

Then, a field research was conducted through technical visits, to observe the dynamics and the type of programme proposed in each of the spaces, to the sites integrating the industrial tourism circuits. Subsequently, the agents, involved in the programming and in the decision process of the industrial tourism implementation, together with the companies participating in the planning and/or implementation of the industrial tourism circuits, were interviewed. Simultaneously, questionnaire surveys were applied to the local community. The final step of the research consisted in the analysis and treatment of the data from the questionnaire surveys and interviews and the interpretation of the results with the respective conclusions extraction (Figure 19).

Figure 19
Research methodology design



It should be noted that this research study follows the guidelines of Tashakkori and Teddlie (1998) and Creswell and Plano Clark (2007), in which the authors argue that the mixed model is best suited for research in which a deeper understanding of the research questions is sought. As such, it becomes necessary to articulate quantitative methodologies with others of a qualitative nature using, for this purpose, a diverse set of techniques that will complement each other. The same authors, Tashakkori and Teddlie (1998), consider that, according to the research requirements of some studies, it is more appropriate to combine the two methods, since complementarity between them is strengthened and, through triangulation of the results obtained (qualitative and quantitative), results of crucial importance to answer the research questions may be found.

5.2. Objectives and research question

It is a fundamental part of a research the definition of its objectives. Having said that, based on the theoretical background mentioned above, and trying to fill some research gaps on the concepts addressed above, one of the general objectives of this thesis aims to contribute to a deeper knowledge about the dynamics of industrial tourism, namely, how local entities and institutions operate and interact with each other enabling the development of the territory. This way, having as a first intention to answer the objectives of this study, below are displayed two research questions:

The first research question is expressed as follows:

How can industry and tourism create value and contribute to the competitiveness of an industrial heritage tourism territory?

Given that the aim is to gain further knowledge regarding the factors that underpin a community's intention to engage, and its perception towards tourism development, the second research question is formulated as follows:

What factors precede the perception of an industrial territory's authenticity, which drive intentions and shape perceptions of a local community?

In line with these two questions, two main objectives are also defined:

- To understand the contribution of industrial tourism circuits to the development and competitiveness of an industrial area.
- To analyse the relationship between industrial heritage values and place identity as antecedents of authenticity perceived by the local community, resulting in participation ideals and support for tourism development in São João da Madeira.

However, as these objectives are particularly broad, they will be divided into the following specific objectives:

- To understand the contribution and the role of industrial tourism circuits to the enhancement, value creation, differentiation and development of an industrial territory.
- To identify the identity elements (tangible and intangible) associated with industry and industrial heritage, those capable of promoting a holistic tourism experience and potentially implemented by the destination;

- To analyse the role of heritage values and place identity in the authenticity perceived by the local community.
- To analyse the importance of authenticity perceived by the local community towards their participation ideals and their support for tourism development.

To achieve these objectives, this research has as geographical space São João da Madeira, an industrialized municipality that since 2012 has implemented industrial tourism visits through circuits.

The first specific objective was analysed through in-depth interviews with tourism agents, managers of industrial tourism circuits and companies involved in the process. To materialize the remaining specific objectives, in addition to the analysis of the interviews, it was also used the quantitative methodology through the application of questionnaire surveys addressed to the local population.

Table 9 demonstrates the two research questions from which the general and specific objectives were structured, as well as the analysis methodology to be employed for each..

Table 9
Research questions and objectives

Research issue	1. How can industry and tourism create value and contribute to the competitiveness of an industrial heritage tourism territory?		2. What factors precede the perception of an industrial territory's authenticity, which drive intentions and shape perceptions of a local community?	
General objective	To understand the contribution of industrial tourism circuits to the development and competitiveness of an industrial area		To analyse the relationship between industrial heritage values and place identity as antecedents of authenticity perceived by the local community, resulting in participation ideals and support for tourism development in São João da Madeira.	
Specific objective	To understand the contribution and the role of industrial tourism circuits to the enhancement, value creation, differentiation and development of an industrial territory.	To identify the identity elements (tangible and intangible) associated with industry and industrial heritage, those capable of promoting a holistic tourism experience and potentially implemented by the destination.	To analyse the role of heritage values and place identity in the authenticity perceived by the local	To analyse the importance of authenticity perceived by the local community towards their participation ideals and their support for tourism development.
Methodology	Qualitative methodology	Qualitative and quantitative methodology	Qualitative and quantitative methodology	

The theoretical model and research hypotheses presented in the following topic were formulated on the basis of quantitative methodology.

5.3. Theoretical model and research hypotheses

Hypotheses are effective instruments of scientific research (Pizam, 2005), so this topic introduces the rationale of the concepts previously exposed, which enable the hypotheses formulation and the construction of the conceptual model.

Kerlinger (2000) highlights that one of the research questions is to query how the variables are related. Therefore, below a set of hypotheses that allow the testing of the causal relationships proposed in the model is described, whose objective is to analyse community interpretations and to explain the behavioural intentions of the community based on their perceptions of industrial tourism development.

Several authors have consistently worked on the theme of industrial tourism as a tool capable of restructuring territories (Castillo et al., 2010; Edwards & Llurdés, 1996; Hospers, 2002; Otgaar et al., 2010). Based on the assumption that the culture of an industrial territory lies in its heritage and identity, we considered for the empirical study, represented in the conceptual model, the industrial heritage values and the place identity as independent variables, the perceived authenticity (objective and existential) as dependent variable in relation to the previous ones and, in turn, the latter also independent of the community ideals and the support for tourism development, these dependent on the previous one.

5.3.1. Hypotheses associated to industrial heritage values

Considering the increasing relevance attributed to industrial tourism, a segment with its own characteristics in terms of territory and resources, which makes use of an industrial fabric and its heritage, it is relevant to evaluate heritage values from a community perspective. It is expected to assume that the essence of heritage values and the degree to which a destination community recognises them as relevant, can have an impact on their appreciation and therefore lead the resident to a greater propensity to participate in the development of industrial tourism.

Industrial heritage is a branch of heritage that includes equally tangible aspects such as sites, buildings, landscapes, and intangible ones such as cultural practices, traditions, memory and knowledge (McKercher & du Cros, 2002; TICCIH, 2003; Timothy, 2011). Given the importance that cultural heritage has in the economic development of society,

some studies have focused on its interpretation, planning and management as a tourism resource (Nuryanti, 1996). This heritage, through the attributes of local culture and its conservation, constitutes a valuable tourist attraction (Murphy, 1985). Likewise, also, and more recently, the heritage of industrialization has begun to be valued (Arocena, 2004; Pardo, 2008) and, although this heritage was often associated with a negative destination image, it is now considered as a tourist attraction after its rehabilitation (Benito del Pozo, 2002; Díaz & Martínez, 2002; Álvarez Areces, 2003), privileging in this revitalization the architectural heritage and industrial archaeology authenticity preservation.

The Nara Document on Authenticity states that “Conservation of cultural heritage in all its forms and historical periods is rooted in the values attributed to the heritage. Our ability to understand these values depends, in part, on the degree to which information sources about these values may be understood as credible or truthful. Knowledge and understanding of these sources of information, in relation to original and subsequent characteristics of the cultural heritage, and their meaning, is a requisite basis for assessing all aspects of authenticity” (Nara Document on Authenticity, 1994, pp. 46-47). The same document further states that "authenticity, considered in this way and affirmed in the Charter of Venice, appears as the essential qualifying factor concerning values" (Nara Document on Authenticity, 1994, p. 47). Considering this principle, heritage represents value for a community, essentially as an identity element and as an exemplar of its culture and traditions, being the latter intangible heritage, it needs the traditional culture holders to give it life (McKercher & Du Cros, 2002), in particular the community, which is also connected to the heritage resources, since the residents are the ones who have coexisted with the historical and heritage value of the resource.

According to Frost (2006), heritage and its authenticity are fundamental in shaping the image of tourist destinations. Similarly, Yi et al. (2018) state that, in the context of heritage tourism, the authenticity of objects and some aspects of the personal perspectives of tourists and residents should be considered in order to clearly explain heritage-related authenticity, as well as highlight existential authenticity. In the field of community perception, there is a lack of studies to understand these behaviours, especially regarding the value of industrial heritage exploited as a way to prevent the conflict between protection and reconstruction (Liu et al., 2018), therefore, it is important to assess the authenticity perceived by residents as a consequence of the industrial heritage values understood by a community.

It was assumed, when adjusting the hypotheses, that the values that a community attributes to heritage, whether "intrinsic to the [industrial] sites itself (...) or "intangible

records of industry contained in human memories and customs" (TICCIH, 2003, p. 2), has a positive influence on both existential and objective authenticity.

From here two hypotheses supported by the theory and in the two dimensions presented were formulated, so the following hypotheses are proposed, regarding an industrial tourism destination:

Hypothesis 1: Heritage values have a positive effect on the perceived objective authenticity.

Hypothesis 2: Heritage values have a positive effect on the perceived existential authenticity

5.3.2. Hypotheses associated to place identity

Industrial tourism is a tourism segment that allows to raise awareness of heritage closely related to the history of the place and to its identity (Benito del Pozo, 2002; Capel, 1996; Cardoso, 2012; Pardo Abad, 2004). Graham and Howard (2008) ask themselves "to what extent are heritage and identity interconnected with place and its territory?" (p. 5). The authors assume that place identity is extremely important, but a complex concept. Despite this complexity, the concepts of identity and place identity are considered an essential component of tourism development and play a significant role in authenticity.

According to Ivanovic (2014), the historical past, when materialized in cultural heritage, expresses a heritage as a symbolic representation of national identity or of a group. It is known, therefore, that the place identity is not dissociated from the physical space and includes the tangible and intangible elements that identify that space, and belong to it (Marine-Roig, 2015). This space and its population have their own identity based on their reality, be it an objective or symbolic reality.

Ivanovic (2014) states that authentic properties of cultural heritage, which generate a sense of place, are the main source of authentic tourist experience and assume a leading role in the reaffirmation of cultural and national identity. This cultural identity can be the basis of the authenticity perceived by the community, namely, what a resident considers or judges as authentic can be grounded on the elements that are identified in his/her space and based on his/her (industrial) heritage, this a facilitator of the different identities formation, both for tourists and for its holders (Bajtin, 1982). In this framework, it is imperative "to observe which mechanisms can be triggered in tourism systems to give rise to new collective

attitudes towards the identity assumption, which somehow can result in sustainable tourism and differentiated offers, thus reflecting the concentrated diversity of the territory (...)" (Almeida, 2010, p. 40), and influencing the construction of the identity that residents, as holders of an inheritance of industrial heritage, attribute to the place.

Aligned with place identity, perceived authenticity is, undoubtedly, also one of the most important attributes in heritage (Xu et al., 2014; Yi, et al., 2018) as it plays a major role in heritage tourism (Yeoman et al., 2007). However, like identity, authenticity, according to Chhabra (2005), is not a tangible element, it is guided by a value judgment concerning a place or product. The same author (Chhabra, 2005) states that authenticity is not only judged or perceived by tourists, but also by sellers, producers and, in this line of thought, it is a social construction (Cohen, 1993). Reisinger and Steiner (2006) add the local population to the equation, highlighting that they also have their own concept of authenticity, hence evidence of different notions of authenticity perceived by different audiences.

It is very important to know what the different agents and local population think about authenticity in order to meet the demand expectations, since such concept "will influence (although not fully determine) the identity or representation of the image of the selected place" (Marine-Roiga, 2015. p. 8). Similarly, the authors, Reisinger and Steiner (2006), underline that the topic of who is responsible for the meaning of authenticity (tourism scholars, industry professionals, tourists, or the local population) has been increasingly debated.

The place identity associated with its uniqueness and the individual identity of the resident population may be complementary or similar to the local authenticity perceived by the community itself.

Based on this assumption and on the above referential, the following hypotheses were formulated which, in addition to providing theoretical development, aim to contribute to a contextual and empirical gap:

Hypothesis 3: Place identity has a positive effect on the perceived objective authenticity.

Hypothesis 4: Place identity has a positive effect on the perceived existential authenticity.

5.3.3. Hypotheses associated to authenticity perceived by local community

Authenticity has been studied both as a consequence of the tourist experience and as an antecedent (Grayson & Martinec, 2004; Kolar & Zabkar, 2010; Poria et al., 2003; Yeoman, et al., 2007), but rarely from the host's perspective (Zhou et al., 2015).

Several authors who focus their study on authenticity (Kolar & Zabkar, 2010; Wang, 1999) expose the conceptualization and differentiation of object-based, constructive and existential authenticity. For MacCannell (1976) the concept of authenticity is grounded in the "real" authenticity of the object, a genuine and absolute authenticity independent of human beings. Identically, in the conceptualization of Wang (1999) the objective authenticity is real and intrinsic to places and objects, however the author also exposes the conceptualization of constructive authenticity, this relates to something that can be built or something associated with a social recognition as authentic, however, emphasizes the existential authenticity as opposed to objective, referring to the existential as a state of existence of the special being in which individuals are true to themselves (Wang, 1999). In the present study, perceptions of authenticity were considered based on these two typologies (objectivist and existential) proposed by Wang (1999). These approaches refer basically to the perception of the tourist, a fundamental object of study to understand the motivation and the tourist experience (Cohen, 2004), however, it should not be ignored that, according to Woosnam et al. (2009), there is a close relationship between residents and tourists. In a more delimited perspective, a study by Steiner and Reisinger (2006) on the effects of tourism on authenticity states that authenticity concerns two groups of people: hosts and tourists. Though, Cole (2007) points out that tourists and villagers have different interpretations of the same local culture. That said, it will primarily be the residents who are empowered to determine what constitutes as authentic in a host community (Steiner & Reisinger, 2006). Earlier, Cole (2004) had referred, in her study of mining industrial heritage, to the importance of collecting miners' life stories as an effective way of representing authentic knowledge of the past. The same author (Cole, 2007) later adds that community involvement is essential for the self-image formation, and to enhance the rigour attached to the authenticity of an industrial heritage site.

In the study by Bryce et al. (2015), although from a tourist perspective, it was established that heritage behaviour is directly related to existential authenticity. The authors also found that sense of place attachment or self-connexion had positive relation with object-based authenticity, engagement, and existential authenticity, and demonstrated that place

attachment has an increasing influence on objective authenticity. Therefore, hosts, as heritage holders, and possessing an attachment to the territory, will also be able to interpret both objective and existential authenticity (Zhou et al., 2015). Likewise, the literature has been consensual in highlighting the importance of understanding community attitudes and perceptions (Andereck et al., 2007; Choi & Murray, 2010) and it is acknowledged that understanding how these perceptions are constituted in relation to tourism development may be crucial for public and private decision-makers to the extent that "the success and sustainability of any development depends on the active support of the local population" (Gursoy & Rutherford, 2004, p. 495).

Similarly, Diedrich and Garcia-Buades (2009) highlight the importance of evaluating the local communities view, because these perceptions will be the main drivers of the acceptance, or not, of a territory as a tourist destination, as such, the behaviour that residents exhibit towards tourism will dictate their support to the industry (Mackay & Campbell, 2004). In industrial heritage circumstance, due to the direct link with the communities, it is assumed that locals want to support the preservation of this heritage and are interested in the dissemination of their industry, however, if the changes that may exist to this heritage, arising from tourism, are considered as damaging to the authenticity and if the place comes to be considered as an inauthentic setting (MacCannell, 1976), the resident may oppose tourism activities. Following this, it is important to understand how residents perceive authenticity, its background, and whether this perception of authenticity would affect their behavioural intentions, regarding the intent to participate in planning and tourism activities.

Therefore, it is necessary some clarification on the perspective of authenticity by the community and, with the hypotheses proposed below, it is intended to contribute by adding value to these conceptualizations. In view of the above, and supported by the literature review, the following hypotheses are indicated:

Hypothesis 5: Perceived objective authenticity has a positive effect on community participation ideals

Hypothesis 6: Perceived existential authenticity has a positive effect on community participation ideals

The community is unquestionably an essential part of tourism, and residents' attitude towards industrial tourism may be positively or negatively affected by tourism planning and development (Zhang et al., 2006). Assuming that there might be a correlation between residents' behavioural intention and their support towards tourism development, it will be

important to establish, based on the criterion of the previous hypotheses, whether there is a causal relationship between the perceived objective authenticity and the perceived existential authenticity regarding tourism support. Most researches about residents' support in tourism destination planning are about factors that might influence residents' perceived impacts towards tourism and towards its future development (Besculides et al., 2002; Fredline & Faulkner, 2000; Gursoy et al., 2002; Williams & Lawson, 2001). According to Wang (2015), tourism planning managers and decision-makers should indeed be well informed about what attracts tourists, but they should also not forget that tourism development improves residents' sense of self-esteem and self-efficacy. In the context of industrial tourism, Vargas-Sánchez et al. (2007) highlight resident perception as a core element for industrial tourism planning, based on perceived tourism impacts and residents' support for the development and transformation of industrial heritage into a tourism resource.

Similarly to some studies mentioned above, the hypotheses developed for this research, and clarified in this point, also intend to assess the relationship of the perception that residents have about tourism development, namely whether the community supports tourism having as antecedents the perception of objective and existential authenticity. Therefore, in the light of the previous review, the following hypotheses are proposed:

Hypothesis 7: Perceived objective authenticity has a positive effect on the tourism development perception.

Hypothesis 8: Perceived existential authenticity has a positive effect on the tourism development perception.

5.4. Conceptual model

The hypotheses formulated reflect the conceptual model illustrated in Figure 20 in which the existing relationships between the variables are represented: heritage values and place identity as direct antecedents of the perceived objective and existential authenticity, and community participation ideals and the tourism development perception, as consequences.

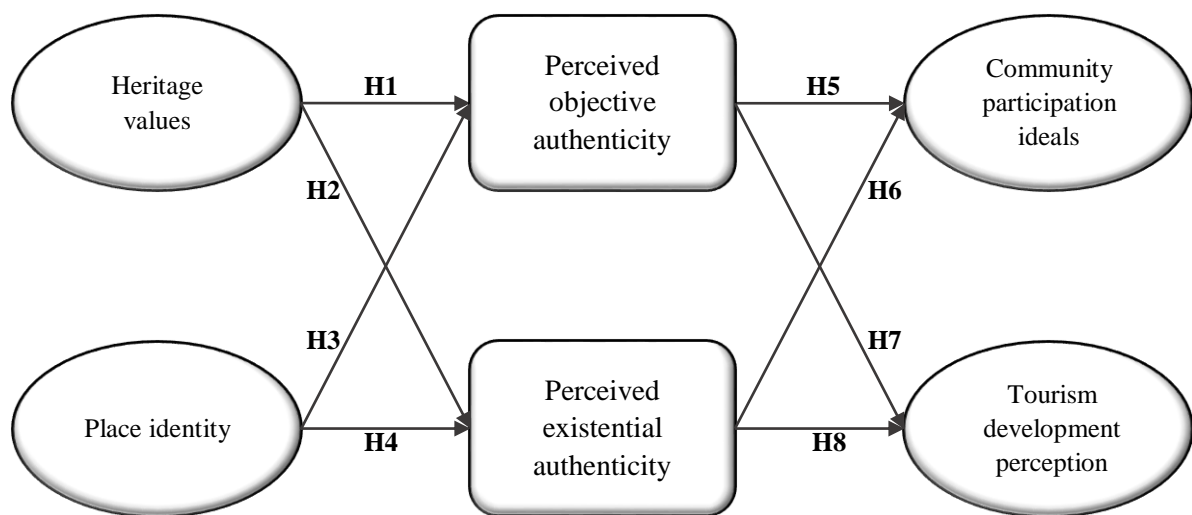
The model is based, illustrating its relationship, on the rationale that heritage values associated with industry and with an industrial territory, as well as with place identity, have a positive effect on the perceived authenticity by a territory's community, which is reflected in the perception that the community has towards tourism and its role as a participant in the planning and activities of tourism and industrial heritage. It is recognized in the literature

that the variable of authenticity as interpreted by the local community has been little explored (Zhou et al., 2015), either in isolation or in relation to other variables, so it was considered appropriate to deepen these two constructs (perceived objective authenticity and perceived existential authenticity).

Figure 20 below illustrates the proposed conceptual model based on the theoretical framework in order to relate six variables.

Figure 20

Proposed conceptual model. Source: own



5.5. Case study: Industrial tourism in São João Da Madeira¹

São João da Madeira is a city that has always been associated with work and industry and where there is currently a reuse of industrial heritage and its archaeology through public intervention in order to distinguish the city for its industry and industrial heritage.

¹ The information in this section was collected and structured from, both the online pages of São João da Madeira's Industrial Tourism website, the Municipality and local museums, and from informal conversations with tourism officials and attending lectures and conferences given by representatives of São João da Madeira's Industrial Tourism and Municipality.

5.5.1. Municipality characterisation

São João da Madeira city belongs to the Aveiro district, and is located in the North of Portugal, it has a strategic geographical location as it is very close to the metropolitan area of Porto (Figure 21). According to data from INE (2018) the population density of São João da Madeira in 2017 was 21,713 inhabitants, and this number is indicative of a high population density, given that the municipality has only 8.11 km² of area, therefore it is the smallest in Portugal. Since 1926, S. João da Madeira has been a municipality with only one parish, the date on which it acquired its administrative autonomy from Oliveira de Azeméis municipality. (Câmara Municipal São João da Madeira, 2018). This separation was based on the significant weight of the industrial activity of the former parish, particularly with regard to the hat-making industry, which at that time accounted for approximately 200 small industries in the sector. As a result, after emancipation, the municipality became the "most important industrial centre of Aveiro district" (Câmara Municipal São João da Madeira, 2018).

The city faces the municipality of Santa Maria da Feira to the North and West and Oliveira de Azeméis to the South and East, territories also considered as industrial poles. Despite its small area, it is a city in continuous development, with several commercial areas and three industrial poles which are the engine of the local and regional economy. All this contributes to the continuous improvement of the quality of life of the population, proof of which was the recognition in 2010 in which the municipality of São João da Madeira was considered the best place to live (Câmara Municipal São João da Madeira, 2018). The municipality has also bet on culture, where the Hat Museum is highlighted (unique on the Iberian Peninsula), the Shoe Museum, the Oliva Art Centre, the Paços da Cultura and also the Casa da Criatividade (these last two historical buildings belonging to the Municipality), these last two serve another cultural purpose than the integration in the industrial tourism circuits.

Figure 21

Location of São João da Madeira in Portugal. Source: Viver S. João (n.d.)



As an essential complement to local industry, the city also stands out for its industrial creativity and innovation, housing technological and research centres that are recognised nationally and internationally, such as the Footwear Technological Centre (Centro Tecnológico do Calçado).

The city has been differentiated throughout the years by its high industrial fabric, with an identity related to its strong industrial tradition, however, the industry was also subject to the market oscillations and saw itself, like so many other industrial destinations, affected by economic crises leading to the closure of some of the industrial units and the revitalization of the remaining heritage.

5.5.2. Industrial tourism in São João da Madeira

São João da Madeira currently stands out, not only for the considerable number of industries in activity, but also for the project of industrial tourism circuits, structured in a unique way in the country, even so, the main economic activity continues to be the industry.

The visibility of S. João da Madeira's industrial era appeared in the 19th century when it became one of the country's major centres of industrial development, namely the hat and shoe industries. Since then, this town has become known under the slogan "City of Work".

The hat was the anchor product of the city, with the first factory having been installed in 1802, followed by many others related and complementary to the hat sector, which made the city known as "Hat Capital". However, in the 30's, after World War II, the wearing of the hat was no longer considered "almost" compulsory in society, which led to an unprecedented crisis. There was a business adjustment on the part of local entrepreneurs who knew how to innovate and, based on their knowledge of products and machinery, they started to produce cloth hats and shoes, keeping active the Empresa Industrial de Chapelaria (EICHAP) founded in 1914 by António José Oliveira Júnior. However, in 1995, the space came to an end as a building designated to house the working activity.

Subsequently, the S. João da Madeira Municipality, in order to highlight the historical, architectural, heritage, technological and social value of the space and the hat-making sector, which had not been able to resist economic and social transformations, projected the transformation of a part of the facilities of the Empresa Industrial de Chapelaria (EICHAP), also known as "New Factory", which was still built, to house a museum. Therefore, after the rehabilitation of this space, EICHAP, and as a tribute to the workers of the most important industry of the municipality's history, in June 2005, the Hat Museum opened its doors, obtaining the identity recognition of being the only hat making museum in the Iberian Peninsula.

The municipality also acquired the "industrial spoils resulting from the closure of several factories related to the hat making industry" (Hat Museum, 2016-2018) to integrate the museum's permanent exhibition.

This heritage revitalisation was the first step towards what was to become the industrial tourism circuits project and, since then, the region has been committed to revitalising industrial heritage buildings, as well as preserving intangible heritage, disseminating the knowledge and stories of former employees and craftsmen as a form of tourist resource.

In addition to the hat industry, São João da Madeira has also evolved and stood out in the footwear sector as one of the largest producers of footwear in Portugal, so that, currently, the city is known by the slogan "Shoe Capital". Along with this importance also came the need to enhance the material goods and traditional knowledge associated with the footwear and thus arose the Shoe Museum, implemented in the Torre da Oliva (Oliva Tower). This serves to enhance the identity of the municipality, and aims to show the history, the evolution of the sector and industry design, as well as the archaeology and the handmade production processes that use skilled craftsmen.

Simultaneously, Torre da Oliva, one of the most historical and emblematic industrial heritage buildings of S. João da Madeira, was also requalified to become the Welcome Center, the organic unit that functions as a municipal tourist office coordinated by the Head of Tourism Division, Dr. Alexandra Alves, who reports directly to the municipal body, currently under the person of Dr. Jorge Vultos Sequeira. This space, in addition to acting as the municipality's tourist office, also serves as a base and support for the planning and structuring of industrial tourism circuits. It should be noted that all visits must be booked here, where all necessary information is provided to any visitor, whether about Tourism in S. João da Madeira and Industrial Heritage Circuits, or about cultural and educational activities. Following this opportunity, from a small town full of industry, a pioneer project of industrial tourism in Portugal flourishes, based on heritage, traditional industries in operation and Technological Centres. Below we detail the inventory of the resources.

The Portuguese project was also the pioneer in integrating the European Industrial Tourism Network, an agreement signed in São João da Madeira, together with the signatures of representatives of industrial tourism routes in Spain, France, the United Kingdom, the Netherlands, Germany, the Czech Republic and Italy.

5.5.2.1. Inventory and diagnosis of industrial heritage resources

S. João da Madeira emerges, then, in the context of industrial tourism, with a differentiator project developing and planning circuits of industrial tourism since 2012, so, given the importance, mentioned in the Charter of Nizhny Tagil on Industrial Heritage (TICCIH, 2003), of the identification and inventory of resources, is displayed below, from the information on the São João da Madeira Industrial Tourism website, this inventory. It should be noted that this offer is managed and organized by the municipality with the management of all bookings, both for isolated visits and for circuits.

In 2012, when the project started, according to Cardoso (2012), only eight companies and institutions were part of the project (Table 10). Later, at the beginning of this study in 2018, there were 16 premises to be visited. Among the partners were nine companies in operation, Cortadoria, Evereste, Fepsa; Heliotextil, Helsar, Viarco, Bulhosas, Flexitex and Molaflex, and museology was represented by the Hat Museum and the Shoe Museum, along with the industrial heritage complex, which aggregates the Oliva Tower, and the Oliva Creative Factory, in the latter is the Oliva Art Centre. The project also included the Technology Industry covering the business incubator present in the Oliva Creative Factory, the Sanjotec Technological centre, the Design and Shoe Academy and the Footwear Technological Centre. From 2012 to 2018 a rapid growth was noticeable, being a clear indicator of the visibility of the industrial tourism project and the appreciation of industry and industrial heritage.

Table 10

Systematization of industrial tourism resources at the start of SJM project. Source: Cardoso (2012)

	FOOTWEAR	HAT	PENCIL	TEXTILE
Companies	<ul style="list-style-type: none"> • Helsar - Women's Shoe factory • Evereste - Men's Shoe factory 	<ul style="list-style-type: none"> • Cortadoria Nacional de Pêlo (Fur trimmings) • Fepsa - Feltros de Portugal 	<ul style="list-style-type: none"> • Viarco Pencil Factory 	<ul style="list-style-type: none"> • Heliotextil - Labels and trimmings
Institutions	<ul style="list-style-type: none"> • Professional Centre of the Footwear Industry • Portuguese Footwear Technological Centre 	<ul style="list-style-type: none"> • Hat Museum 		

The table 11 below demonstrates the inventory carried out during this research. Currently, this project facilitates the visits to 7 companies in operation, 3 technological centres, 2 old Oliva factory buildings that have been rebuilt and house an incubator for innovative projects (Oliva Creative Factory), and the Oliva Art Centre is also present in this space. The project also has two museums (the Shoe Museum and the Hat Museum) and a visitor reception centre (Welcome Center), which is also industrial heritage (Torre da Oliva) and, as such, integrated in the local heritage circuits.

Table 11

Systematization of the industrial tourist resources of São João da Madeira. Source: own

<i>Company/institution</i>	<i>Typology</i>	<i>Product</i>
Oliva Creative Factory	Industrial Heritage and Living Industry	Iron circuit / Incubator of creative industries
Oliva Tower	Industrial Heritage	Iron circuit (exhibition)
Oliva Art Centre	Industrial Heritage	Exhibition Centre
Shoe Museum	Industrial Heritage	Exhibitions
Hat Museum	Industrial Heritage	Exhibitions
Flexitex	Living Industry	Textile Industry
Molaflex*	Living Industry	Mattress factory
Bulbosas	Living Industry	Paper labels and stickers
Heliotextil	Living Industry	Labels and Trimmings
Cortadoria Nacional do Pelo	Living Industry	Fur Transformation
Fepsa - Feltros de Portugal	Living Industry	Felt Factory
Everest*	Living Industry	Men's Footwear Industry
Helsar*	Living Industry	Women's Footwear Industry
Project ID	Living Industry	Footwear Industry
Viarco	Living Industry and Industrial Heritage	Pencil Factory
Design and Shoe Academy	Institution/Technological Centre	Design and Shoe Academy
Portuguese Footwear Technological Centre	Institution/Technological Centre	Footwear industry centre
Sanjotec	Institution/Technological Centre	Technological Centre

*Companies no longer belonging to the industrial tourism circuits by 2020

It should be noted that during this investigation some companies ceased to belong to the circuits. The company Molaflex moved to a neighbouring municipality and, according to the rule adopted by the municipality, in which only companies from the municipality are included, it can no longer join the circuits. At the end of 2019, one of the footwear companies, Helsar, was forced to close down due to the unfavourable economic situations, and the same happened to Evereste in early 2020, another footwear company. At the same time Project ID, also a footwear production company, was integrated.

The visits organisation includes industrial tourism in its three features, the first one based on industrial heritage, the second one on active industry and the last one, considered as a third axis, in the research and technological centres. At the beginning of the current research, the visits included 13 thematic circuits and the visitor could opt for an organized

visit circuit already pre-established, or for individual visits to one or several spaces according to his/her motivations. The circuits provided were the following (Table 12):

Table 12

SJM Thematic circuits (start of research). Source: own

Thematic Tours	
Pencils and Passementerie	Viarco and Heliotextil
Hat, Pencil and Trimmings	Viarco, Heliotextil and Hat Museum
Hat and Pencil	Viarco and Hat Museum
Felt and Shoe	Fepsa and Helsar or Evereste
Hat Making - From Coat to Hat	Fepsa, Cortadoria Nacional and Hat Museum
Hat Making - From Fur to Felt	Fepsa and Cortadoria Nacional
Shoe	Helsar and Everest
Iron Circuit	Oliva Tower, Oliva Creative Factory and Oliva Art Centre
Shoe And CFPIC	Helsar or Evereste and Design and Shoe Academy
Total Shoe	Helsar or Evereste, Shoe Technological Centre and Design and Shoe Academy
Labels	Bulhosas and Heliotextil

Currently, and according to the website of São João da Madeira Industrial Tourism (2021), the visits comprise the following possibilities and the visitor may choose one or more options (Table 13).

Table 13

SJM Thematic Circuits (2021)

Factories to Visit	Institutions to Visit
Cortadoria	Design and Shoe Academy
Fepsa	Footwear Technological Centre
Heliotextil	Hat Museum
Bulhosas	Shoe Museum
Flexitex	Oliva Art Centre
Viarco	
Oliva Creative Factory and Oliva Art Centre	
Torre Da Oliva (Oliva Tower and Oliva Art Centre)	
Iron Circuit (Oliva Tower, Oliva Creative Factory and Oliva Art Centre)	
Project Id	

We will then break down, based on the Industrial Tourism online page referred to above, each of the members currently belonging to the industrial tourism project.

Oliva Creative Factory

Oliva Creative Factory is located inside the former industrial complex of Oliva factory, rehabilitated to serve as an incubator for creative businesses, it also provides the Oliva Art Centre (a museum of contemporary art), commercial spaces and spaces for creative and artistic development such as a dance school.

Fábrica Oliva (Oliva Factory) is part of Portuguese industrial history and for many years had a crucial importance in the affirmation and socio-economic development of S. João da Madeira (Oliva Creative Factory, s.d).

Museu do Chapéu

The hat sector was remarkable for the development of São João da Madeira city, therefore the Hat Museum is an icon for the city and for its people.

The first hat factory of São João da Madeira was established in 1802, and later, in 1914, the Empresa Industrial de Chapelaria, Lda. was founded, which manufactured hats, this pioneer in the manufacture of wool hats, and at the same time, it was also known for the production of the "Sanjo" brand trainers. The company worked for approximately 80 years and closed in 1996.

The space currently houses the hat museum, which opened on 22 June 2005. It has permanent and temporary exhibitions with the objective of disclosing and preserving the memory of the hat making industry, with a collection of machinery, tools and testimonials, representative of the memory and industrial identity of the territory, showing the production processes of the time and paying due homage to the former workers of the hat making industry (Museu da Chapelaria, s.d.).

Cortadoria Nacional do Pêlo

Cortadoria Nacional de Pêlo, S.A. the national fur trimming, was founded in 1943. This company processes textile fibres, namely rabbit, hare and beaver fur so that they can be processed by the hat, wool and felt industries. This company is currently the market leader in the sector. (Cortadoria, n.d.).

The processing of the raw material is carried out in order to obtain high quality fur for the manufacture of felted and non-felted textiles. The implementation of Cortadoria in São João da Madeira led many hat manufacturing companies to start activity in the city, so that the municipality became an important national hat manufacturing centre. (S. João da Madeira - Industrial Tourism, 2021).

Fepsa - Feltros Portugueses S.A

Fepsa - Feltros Portugueses S.A is a company from São João da Madeira founded in 1969 by six national hat makers, who came together to build a unique production unit for hat felts (Fepsa, 2012-2021).

Fepsa is the only company in Portugal manufacturing felt (the base of the hat) and is the world leader in the manufacture of quality felt for hats, with a market share of a quarter of the global market. The felt production is based on wool, rabbit, hare or beaver fur supplied by Cortadoria Nacional, a company also represented on the circuits.

Flexitex

The company Flexitex was founded in 1964 by António Leite de Castro. It is a company producing knitted coverings, especially Jacquard fabric, for bedding, being a pioneer in the production of fabrics and knitwear with increasingly innovative processes. Flexitex is distinguished by the quality of its products, obeying various quality standards and constantly investing in innovation and training of its employees. During the visit one can get to know the whole production process, starting from the preparation of the threads to the final product (Flexitex, 2021; S. João da Madeira - Industrial Tourism, 2021).

Bulhosas

Founded in 1935 in São João da Madeira by Alberto Rodrigues Bulhosa, the company Bulhosas [Irmãos], S.A. has been adapting to the changes in society. It is currently in the third generation of the family, run by two brothers, and is dedicated to the development, from design to manufacture, of self-adhesive labels in sheet and reel, paper, cardboard and self-adhesive paper and film, labels and back labels. Currently, it also injects diversified plastic parts (S. João da Madeira - Industrial Tourism, 2021).

With the visit to the company you get to know the history, this begins in the museum room, which includes the evolution of machinery, through the visit to the factory to learn about the production process and the operation of the various machines. Bulhosas [Irmãos], S.A. produces for renowned brands, being a reference in national and international markets (S. João da Madeira - Turismo Industrial, 2021).

Project ID

Project ID is the most recent integration in the industrial tourism circuits. This company develops innovative and creative solutions in the footwear sector that include the physical creation of prototypes, as well as product production and finalisation.

For its creative role, it has its premises in the Oliva Creative Factory. Here visitors have access to an exhibition that portrays the footwear industry, as well as the live production process (S. João da Madeira - Industrial Tourism, 2021).

Viarco - Portuguese Pencil Factory

Viarco, formerly known as "Portugália - Fábrica Portuguesa de Lápis", was founded in 1907, initially based in Vila do Conde, later bought by Manoel Vieira Araújo, an experienced industrialist in the hat making industry, in 1931. It moved to S. João da Madeira in 1941, where it is to this day the only pencil factory in Portugal. Viarco evolved along with the society, keeping the production of pencils for the final consumer market, and also meeting the needs of creative companies and young artists. Despite this evolution, the company maintains many of the traditional production processes and machinery, which makes the visit a maximum exponent of industrial archaeology, demonstrating both industrial heritage and living industry. (S. João da Madeira - Industrial Tourism, 2021).

Heliotextil - Etiquetas e Passamanarias, S.A

Heliotextil is a company dedicated to the production of fabric labels and trimmings, founded in 1964 under the name Bulhosas e Aguiar Lda. Later, in 1972, it changed the name to the current one. The company creates, develops, produces and sells labels, transfers, ribbons, elastics, among other accessories. Heliotextil is characterized for being a modern and complete industrial unit in the manufacture of textile accessories, being possible, through visits, to get to know the different stages of production of its products. (S. João da Madeira - Industrial Tourism, 2021).

Torre da Oliva

Torre da Oliva – Oliva Tower - is one of the spaces belonging to the former Oliva factory, a metallurgy company, founded in 1925 by António José Pinto de Oliveira. The Oliva brand was a reference in national and international industry with the production of the well-known Oliva sewing machines, along with other metallurgical products such as bath

tubs, taps, and pipes, among others. It became known as the Iron Empire for being an unavoidable icon in Portuguese industrial history.

The visit to Oliva Tower is part of the iron circuit, where it begins, in which the visitor has the first approach to the old company history and is allowed to go up to the emblematic Tower. This circuit continues with a visit to another former Oliva facility, the Oliva Creative Factory (S. João da Madeira - Industrial Tourism, 2021).

Sanjotec

Sanjotec works as an industrial park and business incubator and "comes to strengthen the capacity of job creation in S. João da Madeira, besides strengthening the local economy" (S. João da Madeira - Industrial Tourism, 2021), aiming the technical and scientific support to the local and regional business community. Sanjotec has several institutional and academic partners that allow, during some visits, technological and training demonstrations. (S. João da Madeira - Industrial Tourism, 2021).

Academia de Design do calçado (CFPIC)

Design and Shoe Academy (CFPIC) was founded in 1965, with the name of Centro de Formação Profissional da Indústria de Calçado (Footwear Industry Vocational Training Centre), it had the purpose of qualifying workers for the footwear industrial sector through courses in the area of footwear sewing, modelling and cutting. Later, in order to respond to the technological needs and the growth of the industry, several training poles were opened. They adapted to the global market and to date have a preponderant role in the education of professionals of the footwear sector, with a teaching of quality. When visiting the centre it is possible to see a permanent exhibition of materials resulting from scientific research, as well as the operation of the space (S. João da Madeira - Industrial Tourism, 2021).

Centro Tecnológico de Calçado de Portugal (CTCP)

The Portuguese Footwear Technological Centre (CTCP) was founded in 1986 by the industry association of the sector (APICCAPS) and by two institutes of the Ministry of Economy dedicated to innovation support - IAPMEI and INETI, being a non-profit organization. It is complementary to the footwear sector companies and favours proximity, having as main objective to provide support and consultancy to these same companies.

Some of the services provided are: industrial organization and management; quality control (chemical and physical tests); IT and management systems; certification of

companies and products; preparation and monitoring of industrial projects; training and professional qualification; production of technical documentation (audio-visuals, brochure, manuals, and newsletter); environment; hygiene and safety at work; design and multimedia; industrial property. During the visit it is possible to see the whole space with the tests, which are taking place at the time of the visit (S. João da Madeira - Turismo Industrial, 2021).

Museu do Calçado

The Shoe Museum is in Torre da Oliva and arises from the need to portray the memory and historical importance of the shoe production industry in S. João da Madeira along with the evolution of design and technology associated with the footwear production in Portugal. The visitor will find a permanent exhibition that illustrates the evolution of artefacts and machinery accompanied by testimonies of former workers in the sector, together with avant-garde temporary exhibitions (Shoe Museum, n.d.; S. João da Madeira - Industrial Tourism, 2021).

In short, regardless of the location, the visits and circuits offer the visitor a set of experiences based on shared experiences and interaction between locals and tourists, providing the opportunity to live the daily life of a markedly industrial municipality (S. João da Madeira - Industrial Tourism, 2021).

São João da Madeira stands out, according to the São João da Madeira Industrial Tourism website, in the promotion of an important Industrial Archaeological Heritage, not forgetting Religious, Architectural and Cultural heritage. These cultural spaces interpret an industrial past, through exhibitions of industrial archaeology, where the machinery in use and production processes in real context are also highlighted (S. João da Madeira - Industrial Tourism, 2021).

5.6. Qualitative methodology

5.6.1. Objectives

Qualitative research belongs to the naturalistic, interpretive paradigm. It focuses on the subjects and relates to a holistic conception of the study of human beings and, as such, is employed in a variety of social science investigations. This paradigm considers that there is a dynamic relationship between the real world and the subject, an inextricable link between the objective world and the subjectivity of the subject, which does not translate into numbers

(Vilelas, 2017). Fortin (2009) considers that qualitative studies encapsulate the belief that there are several realities, each reality is based on individuals' perceptions and changeable over time.

Advances in qualitative approaches in tourism research help us to understand "the human dimensions of society, which in tourism include its social and cultural implications" (Phillimore & Goodson 2004, p. 4). Vilelas (2017) highlights the flexibility of qualitative techniques that allow for more detailed and in-depth data. Thus, a broader study is intended by contributing to a greater understanding of the variables through a qualitative approach applied to tourism research, whose core is deeply marked by the intangibility that differentiates this sector of economic activity.

As the thesis is partly based on a qualitative strategy in the form of qualitative interviews, the approach can be described with an inductive logic, in other words, the researcher develops concepts and ideas from patterns found in the data and considers an exploratory and interpretive analysis. This means that firstly, research findings are collected and secondly, a theory is formulated.

Based on this framework, secondary research on the destination was conducted and interview topics were determined, and then the interviews were conducted. The period of secondary and primary research related to the case study was sequential, therefore secondary research, in the form of collecting destination-related information, was conducted prior to the interviews. These interviews and the destination information gathered through the secondary research were in line with the literature review and also constituted the basis for the conclusion of the thesis and for future recommendations.

5.6.2. Data collection instrument

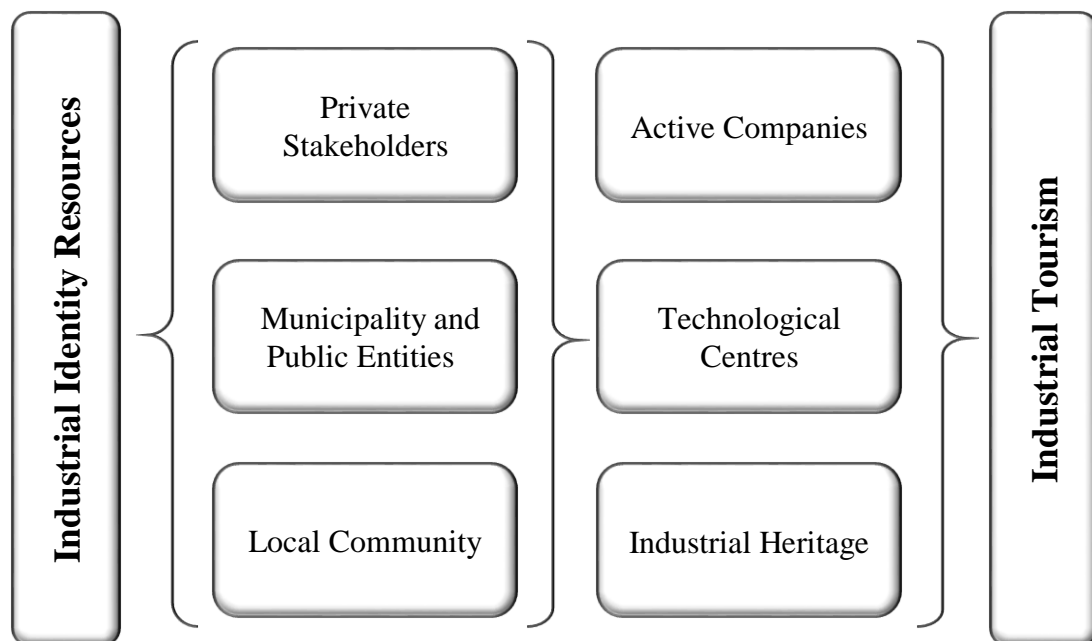
The research followed an inductive approach that aimed to obtain the perception of the direct stakeholders regarding the local industrial heritage and industrial tourism. It intended to understand the circuits structuring and the implications for tourism development in the area, while exploring the relationships between the different stakeholders formed by public and private entities and also the local community.

The research started with direct observation, with the presence of the researcher at the investigated destination, through observation, participation, and by having informal conversations with some stakeholders (e.g. tourism stakeholders, restaurant owners, other tourists), and photographic recording, where allowed.

Following on from this, and as the interest lies in community-based participatory approaches, the mapping of stakeholders to be considered and the subsequent selection of interviewees was limited to local intervenients. Prior to the interviews, desk research, direct observation and fieldwork integrating visits of the industrial tourism circuits, as well as informal discussions with members of the municipality and community, helped to establish the scope of groups to be interviewed and were identified the potential groups that may influence and/or be influenced by the development of industrial tourism in São João da Madeira. Figure 22 graphically illustrates the main parts and elements identified in the systemic organization leading to product implementation.

Figure 22

Systemic organisation elements model - qualitative methodology. Source: own



Ten qualitative, semi-structured interviews were conducted. The choice of interviews with stakeholders was based on the reasoning that these actors would be the people involved in the decision-making process in what relates to heritage and industrial tourism. Considering that this is an exploratory research, the questionnaire technique with open questions was used in order to obtain the respondents' opinions, wishes, thoughts, attitudes and expectations which, given its nature, is almost impossible to observe from outside (Vilelas, 2017). Simultaneously, the semi-structured nature of the interviews provided flexibility in capturing the participants' opinions, while addressing specific issues.

The first interview was scheduled with the Head of Tourism Division of São João da Madeira City Council at an early stage of the research (October 2019) to serve as an indication of the feasibility of the topic and to assess her receptiveness to collaborate. This first interview also served to guide the research and understand the need for direct observation. Here note-taking happened and the interview was neither recorded nor used in the subsequent analysis, but served as a guideline in the research.

From here, and since the author was not familiar with the destination, secondary data collection was done. Much of the general information about the history, tourism sector and industrial heritage of São João da Madeira municipality, the case study, was available through secondary data. This includes brochures, newspaper articles and information available online. In addition, some personal observations about the destination were also included, based on direct observation, through stays in the municipality and visits to museums and companies in the industrial tourism circuits. This observation took place between October 2019 and March 2020.

Subsequently, after this fieldwork, and the consequent choice of questions and preparation of interviews, the ten interviews were applied, from June to October 2020, to three distinct groups and interconnected by the industrial tourism circuits' project in São João da Madeira. All interviews were semi-structured, meaning that they were based on an interview script that included structuring topics related to the research questions. The interviews were conducted to collect both facts and opinions from the interviewees. Although collecting opinions means that the information is not aprioristically presented in an objective way and cannot be retrieved without proper framing and caveats for interpretation by a larger population, they do produce an important picture of how stakeholders and decision-makers are dealing with industrial heritage and tourism in the destination. The questionnaire, with three central themes (Industrial Tourism and Identity; Industrial Tourism and Local Community and Industrial Tourism and Local Development), contained some questions adapted to the typology of each group, and were structured as presented in Table 14. Thanks to the structure applied, the interviewees were able to determine the theme and added considerable information from their own perspective.

Table 14
Interviews Structure

Group 1: Local Authorities and Municipal Technicians (MUN)
Interviews with the Head of Tourism Division
Industrial Tourism and Identity - 8 open questions;
Industrial Tourism and Local Community: 5 open questions;
Industrial Tourism and Local Development; 10 open questions.
Interviews with museum and Oliva Creative Factory personnel
Industrial Tourism and Identity - 6 open questions;
Industrial Tourism and Local Community: 5 open questions;
Industrial Tourism and Local Development; 6 open questions.
Group 2: Companies/Factories in the circuits (FAB)
Industrial Tourism and Identity - 6 open questions;
Industrial Tourism and Local Community: 5 open questions;
Industrial Tourism and Local Development; 6 open questions.
Group 3: Institutions/Technological Centres (TC)
Industrial Tourism and Identity - 6 open questions;
Industrial Tourism and Local Community: 5 open questions;
Industrial Tourism and Local Development; 6 open questions.

In the case of group 1 there was a subdivision, because it was sought to obtain more detailed information from the person with a leading role in the planning, development and organization of the circuits, so that she would also be able to give a greater contribution to qualitative research. Due to the interviewees' different professions and involvement with industrial heritage and tourism, they were not always able to develop all the topics, so some were not covered in depth during the interviews. The interview script, previously created with topics, was used merely as a guideline to ensure that relevant themes were discussed. The information collected was reorganised by topic and presented in the same order in each interview to facilitate subsequent analysis. The interview script can be found in Appendix I.

In Table 15 information is shown that represents the synthesis of the main themes addressed to the three groups of questions previously established.

Table 15

Interviews script: Issues addressed

Subjects Covered
INDUSTRIAL TOURISM AND IDENTITY
Description of São João da Madeira;
Territorial identity;
Identity elements of industrial heritage (material and immaterial);
The visits provide an authentic experience;
Rehabilitation and revaluation of the local industrial heritage (Tangible);
Rehabilitation of customs or traditions (Intangible).
INDUSTRIAL TOURISM AND LOCAL COMMUNITY
General attitude of the local population towards tourism development;
Joining of forces between local people, companies and institutions in order to carry out joint actions;
Participation of the local community in the planning of tourism circuits;
Attachment and Emotional involvement (pride, sense of belonging, connection) with the industry.
INDUSTRIAL TOURISM AND LOCAL DEVELOPMENT
Promotion of the territory;
Improved quality of life for residents;
Improved destination's image;
What are the advantages and disadvantages of integration in industrial tourism circuits;
What improvements can be considered in programming;
What are the future trends and next steps for industrial tourism.

5.6.3. Sample definition

According to Fortin (1999), sampling is the procedure in which a group of people or a representative percentage of the population (sample) is chosen. The main purpose is to draw clear conclusions about a given population, considering a more restricted group of individuals. For this particular methodology, and in order to achieve the proposed objectives, an intentional sample was chosen.

Purposeful sampling seeks to select individuals with some characteristics for each unit, so they are not entirely arbitrary and is a frequent option in qualitative studies (Vilelas, 2017).

Considering that we wanted to analyse the perception of the direct stakeholders and partners of the industrial tourism circuits about the impacts and tourism development in the municipality, we tried to apply interviews to individuals responsible for tourism, within the spaces that incorporate the programme and receive visitors integrated in the industrial

tourism circuits, whether public and/or private entities. Thus, based on the inventory of stakeholders, and after some visits to companies and museums, were contacted, through the person responsible for planning and development of industrial circuits, Head of Tourism Division, all companies, museums, technological centres via email (Appendix III) sending a draft of the questions to ask and requesting a meeting by videoconference or a written response to the questions attached. The scheduling of the interviews was time-consuming, considering the non-response rate to the first contact and the unavailability of some of those contacted, even though some of the collaboration requests were immediately answered, others did not return a reply. Despite new direct insistence via email, many contacts did not show receptivity, so, in due time, we opted for telephone contact to appeal for participation, by then already showing availability for a face-to-face interview. Following this, face-to-face interviews were scheduled, as well as interviews via videoconference (Zoom and Skype platforms). Some of those intervening stated that they would reply in writing (but not all of them replied), others stated that it was inopportune and to be contacted later, there were also contacts who refused to participate in the study and contacts who never returned an answer to the various emails and could not be contacted by telephone. Subsequent contacts were also made, but all proved unsuccessful. Considering that the sampling took place in the middle of the pandemics (Covid19) we believe that there was an influence on the motivation to collaborate in the study, a fact that led to not being able to get interviews from all stakeholders in the industrial tourism circuits.

Given that there are not many concerns regarding sample size in qualitative research, which, according to Guerra (2006) "it is considered that it does not make much sense to talk about sampling, since we do not seek statistical representativeness, but rather "social representativeness" (...)" (p. 42), and given that each group was already representative, the collection of interviews was concluded in October 2020. Furthermore, the conclusions were only transmitted after their confirmation by means of subsequent studies with a larger sample size. It should be noted that the companies, open to the circuits in greater numbers, were the least receptive to collaboration in the study, which can be considered as an indicator of less connection and commitment to tourism. On the other hand, the interviewees belonging to the municipality were the most receptive and contributed considerably more, both quantitatively and qualitatively.

The first interview considered in group 1 was conducted with the Head of Tourism Division of São João da Madeira, and from here, with the support of the mentioned

intervener, the remaining interviews were also conducted. The characterization of the Interviewees is detailed below:

Group 1: Local Authorities and Municipal Technicians

- 1 interview with the Head of Tourism Division of São João da Madeira (previously mentioned)
- 1 interview to the technician responsible for the Shoe Museum
- 1 interview with the technician in charge of the Museu do Chapelaria
- 1 interview to the Director of the Shoe and Hat Museums
- 1 interview with the Municipal Superior Technician responsible for the Oliva Creative Factory (business incubator and heritage cultural space)

Group 2: Companies/Factories in the circuits

- 1 interview with the circuit manager of Flexitex (note that the audio file of the interview was corrupted before transcription, and could not be recovered, so only the notes taken during the interview were used)
- 1 interview with the person in charge of circuits of the company Cortadoria Nacional
- 1 interview with the circuit manager of Project ID

Group 3: Institutions/Technological Centres

- 1 interview to the person in charge of circuits in the Portuguese Footwear Technological Centre
- 1 interview to the person in charge of SANJOTEC - Science and Technology Park of S. João da Madeira

Counting, this way, ten interviews in a total of fifteen contacts considered. To limit distraction during the interviews, due to excessive note-taking, and to minimise the author's bias in notes and memories, the interviews were audio-recorded, with due permission. The possibility of using direct quotes was also considered an advantage of using interview recordings to process information. The main interest of the author was in the information that the speakers had to expose on various topics related to tourism and industrial heritage, therefore transcriptions were necessary. It was not intended to analyse any side conversations or discourse analysis, so the way people said something and 'off the cuff' conversations were not considered relevant to the current research and were ignored. For the above, all interviews were recorded with appropriate permission and later transcribed. All interviewees

agreed to audio recordings on the condition that the recordings would not be published and would only be used for the purpose of the research, so they will be used for the analysis, but will remain confidential. Due to technical problems one of the interviews was not transcribed. The interview scripts are provided in Appendix I.

5.6.4. Summary of methodological aspects

The table 16 demonstrates a summary of the methodological aspects of the qualitative analysis carried out. The interpretation and discussion of these results are in Chapter VI.

Table 16
Summary of methodological aspects of qualitative analysis

Type of Study	
1 - Concerning the approach	1 - Qualitative
2 - Concerning the general objective	2 - Exploratory
3 - Concerning the technical procedure	3 - Cross-Section
Sample Characteristics	
1 - Group 1	1 - Local Authorities and Municipal Technicians
2 - Group 2	2 - Companies/Factories in the circuits
3 - Group 3	3 - Institutions/Technological Centres
Sample Size	
1 - Group 1	5
2 - Group 2	3
3 - Group 3	2
Data Collection	Videoconference, face-to-face meeting and written reply by email
Date of Data Collection	From June to October 2020

5.7. Quantitative methodology

5.7.1. Objectives

In the second stage of this study, of quantitative nature, we propose to empirically test the conceptual model developed. More specifically, we intend to analyse the relationship between place identity and heritage values perception as variables that precede the objective and existential authenticity perception by the local community. In turn, the community participation ideals and the perception of what the local community holds about tourism

development as a consequence of the perception of objective and existential authenticity are also analysed.

Quantitative approaches aim at the presentation and numerical manipulation of observations with a view to describing and explaining the phenomenon on which the observations fall (Vilelas, 2017). Statistical techniques are used to test, accept or refute, the hypotheses formulated by seeking numerical patterns that can be extrapolated to the population. Quantitative research proves to be appropriate insofar as it is possible to use quantifiable measures of variables and inferences from the sample of a population. According to Davis (2000) quantitative techniques can measure specific characteristics by collecting structured data from a representative sample so that the result can be projected to the entire population. Thus, research seeks to understand and control variables by eliminating confounding factors, seeking to achieve theoretical generalisations and prioritising validity and reliability.

Listed below are the research characteristics cited by Myers (1997) and inherent to this study:

- 1) Collecting data to testify pre-established theories, hypotheses and models;
- 2) Presence of numerical measures and statistical analyses to test constructs and hypotheses;
- 3) Be a systematic method that deals with objective information;
- 4) Association with confirmatory positivist studies.

Commonly, the data collection technique used in quantitative methods is the questionnaire, this consists of closed and coded questions, which facilitates and simplifies data collection and processing (Vilelas, 2017).

5.7.2. Data collection instrument

Since the purpose of a questionnaire is to obtain, in a systematic and ordered way, information about the population under study (Vilelas, 2017), as a research strategy, and given the exploratory nature of the study, a structured questionnaire survey was preferred as an assessment instrument.

In a first stage, the questionnaire was made available electronically through the online application LimeSurvey. The use of an online questionnaire offers some advantages over the face-to-face application, including, and most decisively, the storage of the collected information, allowing for the automatic export of data to statistical analysis programs

(SPSS). The low cost, the application to a large number of respondents and the anonymity (Fortin, 2009) were other advantages considered in the choice.

In a second stage, and after perceiving the disadvantages of online surveys, among them the low response rate and the non-completion of the questionnaire by respondents, the surveys were applied face-to-face on paper.

Fortin (2009) warns about the steps to be considered when designing a questionnaire. It should begin with a literature search to discover measurement instruments to measure the variables under study. Subsequently, the process of questionnaire construction begins, and six steps are considered essential in its construction: 1) delimiting the relevant information to be collected, 2) formulating questions, 3) establishing a sequence of questions and their format, 4) reviewing the questionnaire outline, 5) pre-testing the questionnaire, and, 6) writing the introduction and guidelines.

The questionnaire was applied to the resident population through the dissemination of the link in Social and Professional Networks, by email to local companies and associations, by the Communication Office of the School of Tourism and Maritime Technology, and also through a paid advertisement in the local newspaper, Labor (Appendix IV). This dissemination constituted the first stage of sample collection. The second stage consisted of face-to-face data collection. The researcher travelled several times to São João da Madeira and approached passers-by residents and people in several commercial establishments during working hours explaining the purpose of the study and asking for collaboration. Collaboration was also requested in this dissemination when the interview surveys were applied and two of the people interviewed for this study were willing to receive some questionnaires to apply within their company/institution. External collaboration was also necessary and, alongside the researcher's collection, some residents in the municipality and surrounding areas were also contacted so that they could distribute the surveys to their network of family, social and/or professional contacts. It should be noted that this collaboration was paid for and each participant received €1.5 per questionnaire delivered and completed in full.

The dissemination of the online questionnaire began, on the 08th of April 2020, through sharing on social networks (Facebook) with special incidence on resident groups and on the Professional networks (LinkedIn) by sending a message. Subsequently, an advertising space was purchased by means of a banner on the website of the local newspaper, Labor (Appendix IV), with dissemination also on the newspaper's social networks.

Later, on the 21st of August 2020, the face-to-face application began, requiring several trips, ending on the 9th of October 2020. Data collection was followed by the electronic recording of questionnaires collected in person using SPSS software, which were sequentially numbered from the last number of those collected online for controllability and to filter potential errors.

Table 17 presents a summary of the main topics addressed and respective measurement scales according to Pestana and Gageiro (2005, p. 36).

Table 17

Variables and types of scale used in the questionnaire

Variable	Measurement Scale
Profile of involvement in Industrial Tourism	Nominal
Age	Ratio
Academic Qualifications	Ordinal
Gender	Nominal
Employment situation	Nominal
Profession	Nominal
Identity elements	Ordinal*
Place identity	Ordinal*
Industrial Heritage Identity Resources	Ordinal*
Industrial Heritage values	Ordinal*
Perceived Objective and Existential Authenticity	Ordinal*
Tourism development perception	Ordinal*
Community participation ideals	Ordinal*

*translated on a Likert scale

The construction of the questionnaire was based on the literature review, namely scientific papers and on published and unpublished theses, the consultation of experts in the field of tourism, as well as the consultation with the Head of Tourism Division of São João da Madeira. It was also of crucial importance, and directly resulting from several visits to the city and guided tours to companies and museums integrating the industrial tourism circuits, the direct observation to obtain a broader understanding of the case study and for the selection of variables. Subsequently, after elaborating the conceptual model, questions already used and validated by other researchers in doctoral theses and peer-reviewed scientific papers were adapted, for such, studies that analyse the variables considered for the proposed conceptual model of this study were privileged.

Thus, the questionnaire for the empirical study was based, in addition to peer-reviewed scientific papers, on the following doctoral research papers as indicated below for each of the scales developed.

- Alshboul, K. (2016). Assessing Local Community Involvement in Tourism Development around a Proposed World Heritage Site in Jerash, Jordan. PhD Thesis, University of Waterloo. Waterloo, Ontario, Canada.
- Dragouni, M. (2017). Sustainable heritage tourism: Towards a community-led approach. PhD Thesis, UCL (University College London).
- Hamimi, O. (2013). The Development of Sustainable Cultural Heritage Tourism in Malaysia: Implication for Planning and Management. PhD Thesis, Newcastle University.
- Paiva, O. (2016). Authenticity and World Heritage Historic Centres. Contribution to explaining redundancy - a multigroup approach. PhD Thesis. University of Coimbra.

The questionnaire designed for this study includes, on the cover page, a text explaining the study objectives, requesting collaboration and, in compliance with the General Regime for Data Protection (RGDP), reinforcing the respondents' confidentiality and anonymity. Only permanent residents were included in the study. The study is organised into six parts. The first part is the introduction and aims to obtain information on the respondent's characterisation as well as to understand the relation of respondents to the municipality with "yes" or "no" answers. In this first part it was also assessed which identity elements were recognised as most important for each of the respondents and the level of agreement was requested with a selection of identity elements collected in direct observation by means of a seven-point Likert scale.

The second part focuses on the relationship of the industrial heritage with the place identity and the third part deals with the perception that residents have of the industrial heritage value. The fourth part seeks to obtain information about the community perceptions towards tourism, this subdivided into two categories, the first to gauge the perception regarding the potential for tourism development, and the second to verify the perception that the community has about the role and importance as a possible participation in tourism planning. The fifth refers to the perceived objective and existential authenticity of the local community. From the second to the fifth part several statements were listed for which the level of agreement was requested by means of a seven-point Likert scale. The last, and sixth

part, ends with the request for information regarding the respondent's socio-demographic data.

5.7.3. Sample definition

To achieve the objectives, individuals were selected according to their availability (Vilelas, 2017), so a convenience sample, also known as accidental or random non-probability (Marôco, 2018), was considered. The natural or permanent resident population of São João da Madeira aged over 18 years old was conveniently selected. The accidental sample stems from a random collection from individuals who are in a particular place, at a specific time, so easily accessible (Fortin, 2009; Marôco, 2018) and, not existing a preconceived plan of collection, resulting in units collected from accidental circumstances (Vilelas, 2017). Based on the population density of São João da Madeira, 21,713 inhabitants, a degree of confidence of 95% and a margin of error of 5% were estimated obtaining a result for sample size of 378 respondents.

The application of the online survey obtained a total of 289 answers, however 127 of these were incomplete and not submitted, so they were withdrawn and 162 questionnaires were considered valid for analysis. The application of the face-to-face surveys resulted in a total of 227 valid surveys. A total of 389 questionnaires were used for analysis.

5.7.4. Operationalisation and measurement of variables

When theoretical approaches are used, concepts may contain different dimensions or meanings. Therefore, and considering that the measurement error decreases when the number of items increases (Nunnally & Bernstein, 1994), its operationalisation becomes crucial when using measures with multiple items that allow for an increase in the composite reliability.

In this research, as Nunnally and Bernstein (1994) recommend, and as mentioned above, scales were used to measure pre-established constructs developed and tested by other authors. However, items from scales proposed by different authors, but measuring the same variable, were combined. The choice fell on Portuguese and English literature that highlighted the topics to be addressed: heritage values, place identity, perception of objective and existential authenticity, tourism development perception potential and the Community participation ideals based on their intentions to participate. From this, a questionnaire was

developed as a measurement instrument. The scales to be measured were subsequently discussed with experts in the field.

The measurement scale used in almost all the questionnaire was a Likert scale of 1 to 7 points, where 1 is not important/strongly disagree and 7 is extremely important/strongly agree. The 1 to 7 scale was preferred to the 1 to 5 scale because, according to Derek and Tanniru (2000), the 1 to 7 scale provides a greater distribution around the mean, enabling greater discrimination and involvement of covariance, so that determining the covariance between two variables with dispersion around the mean becomes easier.

The variables defined for this research are represented in the conceptual model shown above. In the following subchapters, based on the literature review, the selected measures that integrated the final questionnaire will be presented.

5.7.4.1. Identity elements

This construct, not being part of the conceptual model, was intended to identify the most relevant elements as assumed the most important for the local community identity and to answer the first research question, so the variable was treated separately in the analysis of the interviews. This scale was drawn up on the basis of direct observation during visits to the municipality, museums and companies. The elements identified came, in a first moment, from the first informal conversation with the Head of Tourism Division of São João da Madeira, the person in charge of industrial tourism circuits, where notes were taken of the most important information. A second moment of elements collection for this scale was based on several visits to the city and informal conversations with collaborators and stakeholders in the industrial tourism circuits' project.

Finally, after the selection of the elements as considered part of the resident's identity (material and immaterial), a validation was requested from the Head of the São João da Madeira Industrial Tourism Division. According to the expert, the list was judicious and all the elements were relevant. At this point, by indication of the expert, there was a need to include an identity element that had not been perceived, the Local Sports Association. From this point onwards, the scale for the identity elements of São João da Madeira was considered validated and could not be considered valid for other territories. The final elements will be demonstrated at the time of their empirical analysis. A seven point Likert scale was used whereby seven is very important and one is not important at all.

5.7.4.2. Identity resources of industrial heritage

Similarly to the previous topic, this construct was not included in the conceptual model. This construct aimed to answer the first research question and fulfil the first proposed objective. Here we intended to select the resources that were at the time integrated in the industrial tourism circuits and receiving visits. Therefore all the companies, institutions and museums involved in industrial tourism programmes were considered. One of the companies, after the beginning of the research, moved to another municipality and stopped integrating the circuits, and two other companies, during, and at an intermediate stage of the research, due to economic constraints, closed down. None of them withdrew from the questionnaire and there was even the need to add a company that joined the programme when the research had already begun. The main purpose of this scale was to assess which of the players was considered to be of greater identity for the local community. The contemplated resources will be catalogued below in the course of the empirical analysis. This scale was assessed using a seven-point Likert scale from very important to not at all important

5.7.4.3. Industrial heritage values

To measure the heritage values construct, and based on the theoretical framework, the concepts that came closest to expressing this variable would be the item of cultural or heritage values in their general sense.

In order to substantiate the industrial heritage values variable and with a view to selecting the best measures to be used, we then resorted to the analysis of scientific papers and doctoral theses relevant to the topic. From the various papers and studies analysed, it was decided to adapt only the most relevant items and dimensions for this study that form the heritage values scale existing in Dragouni's PhD thesis (2017), with due adaptation to the case study under analysis and considering industrial tourism and heritage.

Table 18 is representative of this selection with the corresponding adaptation. The questionnaire was developed with a seven-point Likert scale where 1 is equivalent to strongly disagree and 7 to strongly agree.

Table 18
Heritage value measurement scales

Concept	Author	Items	Adapted items
Industrial Heritage values	Dragouni, M. (2017)	<p>Kastoria is rich in archaeological remains that are subject to scientific research.</p> <p>It is beneficial when archaeological excavations are conducted in the area as they reveal local history.</p> <p>The Byzantine monuments of Kastoria have international cultural significance and we must protect them.</p> <p>The Byzantine and post-Byzantine artwork of Kastoria is of unique artistic value.</p> <p>The traditional architecture of Kastoria documents local creativity and culture.</p> <p>It is important to protect cultural heritage so that we can bequest it to future generations.</p> <p>The conservation of listed buildings provides benefits to local community as a whole.</p> <p>Kastoria has high potential for tourism development because it is rich in monuments and heritage resources.</p> <p>If access to the Byzantine churches is improved, more tourists will be attracted to the area.</p>	<p>SJM is rich in industrial archaeology subject to scientific investigation.</p> <p>It is beneficial when businesses open their doors to visitors as it reveals local history and identity.</p> <p>SJM's businesses and monuments are of significant cultural interest and should be protected.</p> <p>The industry and the knowledge of the production processes are of unique value.</p> <p>São João da Madeira's industrial heritage documents local culture and identity.</p> <p>It is important to protect industrial heritage so that we can bequest it to future generations</p> <p>The conservation of industrial buildings provides benefits to local community.</p> <p>SJM has high potential for tourism development due to its rich industrial heritage.</p> <p>Access to businesses will attract more tourists.</p>
		<p>Local fur craftsmanship is part of the common cultural identity of Kastoria people.</p> <p>It is important to establish a local museum that will narrate the history and evolution of fur manufacturing.</p> <p>The mud-brick houses of Kastoria villages are monuments that witness place history and civil war memory.</p> <p>Traditional customs, such as the local carnival, can act as an attraction pole for tourists.</p> <p>Traditional customs provide opportunities for community gatherings and collective recreation.</p> <p>We need to protect the Ottoman monuments of Kastoria as they form part of the history of the place.</p> <p>In their majority, traditional or neoclassical houses are more beautiful than contemporary ones.</p> <p>It is not important to have educational activities that relate to archaeological and heritage work at Kastoria.</p>	<p>Local traditional industries are part of the cultural identity of Sanjoanenses.</p> <p>It is important to have local museums that narrate the history and evolution of SJM industry.</p> <p>The company buildings and traditional architecture bear witness to the history of the place and the memory of other times.</p> <p>Local customs or industry-related events can act as an attraction for tourists.</p> <p>Local customs or industry-related events promote community unity and collective recreation.</p> <p>We need to protect the industrial heritage as it is part of the history of the place.</p> <p>In their majority, traditional company buildings are more interesting than contemporary ones.</p> <p>It is not important to have educational activities related to industrial archaeology and heritage.</p>

5.7.4.4. *Place identity*

For the concept of place identity, we chose the scale developed by Williams and Vaske (2003) and applied in Portugal by Paiva (2016) in her PhD thesis. This scale focuses on the concept of place attachment using the dimensions of place identity and space dependence. In the present study, we only used the scale related to the construct place identity, as presented in Table 19, introduced in the final questionnaire and measured through a seven-point Likert-type scale of agreement/disagreement.

Table 19
Place identity measurement scales

Concept	Authors	Items	Adapted items
Place Identity	Williams & Vaske (2003)	I feel "X" is a part of me. "X" is very special to me. I identify strongly with "X". I am very attached to "X". Visiting "X" says a lot about who I am. "X" means a lot to me.	I feel the industrial heritage of SJM as part of me. SJM's industrial heritage is very special to me. I strongly identify with SJM's industrial heritage.
	Paiva, O. (2016)	I feel that this Historic Centre is part of me This Historic Centre is very special for me I strongly identify with this Historic Centre I am very attached to this Historic Centre Visiting this Historic Centre says a lot about who I am This Historic Centre means a lot to me	I am very attached to the industry and industrial heritage of São João da Madeira. São João da Madeira's industry and industrial heritage say a lot about who I am. São João da Madeira's industry and industrial heritage means a lot to me

5.7.4.5. *Perceived objective and existential authenticity*

The variable perception of authenticity, being a very subjective concept, has been difficult to apply, so there was an initial difficulty in incorporating it into the questionnaire that deals with residents' perceptions.

To measure this construct, we searched on scientific papers with the purpose of finding a coherent adaptation. Both in existential authenticity and in objective authenticity, Wang (1999) and Kolar and Zabkar (2010) were the main theorists consulted for the purpose and from which the assumptions of inclusion of this variable in the model were conjectured.

Given that the research is planned on the supply side, the underlying idea would be to analyse the importance of authenticity perceived by the resident/host, so, based on the concepts of the authors previously mentioned, we arrived at Zhou et al. (2015), and based on the constructs used in a study on objective and existential authenticity that highlighted the host community, the respective adaptation was made for the industrial tourism theme and for the case study under analysis (Table 20).

Thus, we chose to measure the items representing existential authenticity and objective authenticity on a seven-point scale where 1 represents strongly disagree and 7 represents strongly agree.

Table 20
Perceived authenticity measurement scales

Concept	Authors	Items	Adapted items
Objective Authenticity		We wear local costumes daily (OBJ1)	I use locally produced items in my daily life (e.g. shoes, hats, pencils).
		The decoration or repair of local houses (residential, hibiscus, etc.) retains the traditional ethnic customs (OBJ2)	The factories and the industrial architectural heritage of SJM, although with recoveries, preserve the traditional façade and architecture.
		Historical relics such as pagodas and Lama Temple retain their traditional style (OBJ3)	The historical industrial heritage and industrial archaeology (machinery) present in the museums preserve traditional features.
		Locals retain traditional handicrafts manufacturing skills (OBJ4).	Sites maintain traditional factory production processes.
Existential Authenticity	Zhou, et al. (2015)	I can feel a long history and traditional culture of Jiuzhai Valley inherited from my ancestors (EXI1)	I can feel the immense history of SJM industries and industrial heritage inherited from my ancestors.
		I can feel Buddha's stateliness and obtain spiritual peace and tranquillity everywhere in Jiuzhai Valley (EXI2)	I can feel the richness of industry and industrial heritage and feel pride, confidence and appreciation anywhere in SJM.
		We and the next generation can inherit and carry forward the culture of our ancestors (EXI3)	We, the locals of SJM, and the next generation have managed to inherit and continue the legacy of industrial culture from our ancestors.
		I immerse in the local atmosphere with local cultural characteristics and feel pride (EXI4).	I immerse in the industrial atmosphere of the city through the local industries and industrial heritage and I feel pride.

5.7.4.6. Tourism development perception

The variable tourism development perception was analysed, in Dragouni's PhD thesis (2017), a scale relied on. Scientific papers that study residents' attitudes towards tourism (Ap, 1992, Gursoy, 2004, Gursoy & Rutherford, 2004, Nunkoo & Ramkissoon, 2011) were also analysed. Based on these literature references, the constructs were adapted, bringing them closer to the reality of the study under analysis. This adaptation also took into account the comments of research participants during the direct observation and field study.

The items were measured with a seven-point Likert agreement/disagreement scale, as presented in Table 21.

Table 21

Tourism development perception measurement scales

Concept	Author	Items	Adapted items
Tourism development perception	Dragouni, M. (2017)	<p>Tourism development should be a priority in the local government agenda.</p> <p>Tourism development should be directly linked to cultural heritage</p> <p>The linking of tourism with heritage will create incentives for the protection and promotion of the latter</p> <p>The development of heritage tourism will contribute to the development of the local economy</p> <p>The development of heritage tourism will incentivize the local community to learn more about their heritage</p> <p>Tourism development will lead to infrastructure and services development for the local community.</p>	<p>Tourism development should be a priority for local government.</p> <p>Tourism development in SJM should continue to be linked to industrial heritage.</p> <p>Linking tourism with industry will create incentives for the protection and promotion of that industry.</p> <p>The development of industrial tourism will contribute to the development of the local economy.</p> <p>The development of industrial tourism will encourage the local community to learn more about their industrial heritage.</p> <p>Tourism development will lead to the development of infrastructure and services for the local community.</p>
	Dragouni, M. (2017)	<p>An increase of tourists will be detrimental to the authenticity of the local carnival and other traditional customs.</p> <p>Tourism development in Kastoria will lead to the degradation of its urban environment.</p> <p>The increase of tourism in Kastoria will not lead to the degradation of the natural environment</p>	<p>An increase in tourists will be detrimental to the authenticity of local businesses and other traditional customs.</p> <p>The tourism development in São João da Madeira will lead to the degradation of the urban environment.</p> <p>Increased tourism in SJM will not lead to degradation of the natural environment.</p>
	Dragouni, M. (2017); Hamimi, O. (2013); Alshboul, K. (2016)	<p>Kastoria has limited potential for tourism development because it is not a seaside destination.</p> <p>Heritage tourism is not the best solution for Kastoria as there are already other popular heritage tourism destinations in Greece (e.g. Delphi, Ancient Olympia) to compete with.</p> <p>Tourism development will contribute to unemployment reduction</p> <p>The heritage attraction provides jobs for local people</p> <p>The heritage attraction encourages leisure and cultural activities</p> <p>Tourism provides economic benefits only to those who engage with it directly (e.g. hoteliers, restaurant owners).</p>	<p>SJM has limited tourism potential because it is not a beach destination.</p> <p>Industrial heritage tourism is not the best solution for SJM as there are other destinations with more interesting heritage.</p> <p>The tourism development will contribute to unemployment reduction.</p> <p>Industrial tourism contributes to the increase and improvement of local commerce.</p> <p>Industrial tourism encourages the improvement of leisure and cultural activities.</p> <p>Tourism provides economic benefits only to those directly involved (e.g. hoteliers, restaurant owners).</p>

5.7.4.7. Community participation ideals

Measuring the variable community participation ideals proved challenging. The most common scales refer to the role of the community in participation and not specifically to the ideals considered in the intention to participate by locals.

It was then sought to use direct scales that assessed the intention to participate in something related to tourism and/or culture and at the time of the literature review some studies on community involvement or participation emerged (Mak et al., 2017; Timothy, 1999; Tosun, 2006). It was also found that Dragouni (2017), author used in former items, had in the analysis a scale for community ideals highlighting statements that attributed value to community participation, a scale which was in part adapted. Based on these theoretical references it was decided to use scales of various authors, combining the items described below, which could represent the intention to participate of the local community through their community participation ideals and their perception regarding the possibility of having an active role in tourism planning.

A seven-point scale of agreement/disagreement was used, as illustrated in Table 22.

Table 22
Participation ideals measurement scales

Concept	Author	Items	Adapted items
Participation ideals	Dragouni, M. (2017)	It is important that citizens participate in the protection and promotion of cultural heritage	It is important that residents participate in the protection and promotion of industrial heritage.
		The design of heritage tourism in Kastoria should be done in collaboration with all interested stakeholders	The design of heritage tourism in SJM should be done in collaboration with all stakeholders.
		Citizen participation in heritage tourism planning would reinforce social ties among the local community	Community participation in industrial tourism planning strengthens social ties among the local community.
		Citizen participation in heritage tourism planning would help participants to gain skills and experience	Community participation in industrial tourism planning helps participants to gain knowledge and skills.
		Citizen participation in heritage tourism planning would contribute to experts' work in heritage and tourism matters	Community participation in industrial tourism planning contributes to the work of heritage and tourism specialists.
		Citizen participation in heritage tourism would safeguard that decisions made are commonly beneficial	Community participation in industrial tourism planning safeguards win-win decision-making.
		I believe that collective local interests are more important than individual interests	I believe that collective local interests are more important than individual interests.
		I personally feel deeply connected to Kastoria	Personally I feel deeply connected to São João da Madeira.
		I would like to help Kastoria and contribute to its development	I would like to help SJM and contribute to its development.
		Participation ideals	Alshboul, K. (2016) & Tosun, C. (2006)
Citizen participation in heritage tourism planning would have little impact due to the political status quo	Community participation in industrial tourism planning has little impact due to political current affairs.		
The protection of heritage monuments is the exclusive responsibility of state agents (e.g. Ephorate of Antiquities)	The protection of industrial heritage is the responsibility of government agents.		
Local community can play important role in setting up plans and projects in Jerash.	The local community can play an important role in establishing plans and projects in industrial tourism.		
Local community representatives should have a voice in making decisions about tourism development in Jerash	The local community can play an active role in making decisions about industrial tourism development.		
Local community contributes to addressing tourism development challenges	The local community contributes to addressing tourism development challenges.		
Tai O residents should have a voice in the decision-making process of local tourism development.	The local community can play an active role in making decisions about industrial tourism development.		
Tai O residents should be consulted but the final decision on tourism development should be made by formal bodies	Residents should be consulted, but the final decision on tourism development should be made by formal bodies.		
Tai O residents should not participate by any means	The local community should not be involved in tourism development by any means.		
Participation ideals	Hamimi, O. (2013)		

5.7.5. Summary of methodological aspects

Table 23 demonstrates a summary of the methodological aspects of the quantitative analysis carried out. The interpretation and discussion of the results of this analysis will be carried out in Chapter VII.

Table 23
Summary of methodological aspects of the quantitative analysis

Type of Study	
1 - Concerning the approach	1 - Quantitative
2 - Concerning the general objective	2 - Exploratory
3 - Concerning the technical procedure	3 - Cross-Section
Sample Characteristics	Incidental sample
Sample Size, of which:	389
Residents for less than 5 years	27
Residents between 5 and 10 years	30
Residents aged 11 to 20	44
Residents aged between 21 and 30	49
Residents aged 31 to 40	33
Residents for over 40 years	44
They have always resided	162
Data Collection	Online and face-to-face questionnaire
Date of Data Collection	From April to October 2020

5.8. Data analysis Method

In order to test the proposed conceptual model and meet the established objectives, it is necessary to use statistics. Thus, descriptive statistics were first used to draw conclusions on the participants who composed the sample. Subsequently, the variables not included in the conceptual model were descriptively analysed. Finally, a structural equation analysis was used to test the hypotheses model.

These analyses were performed using SPSS Statistics (v. 27, IBM SPSS, Chicago, IL) and the structural equation analysis software used was AMOS (v. 21, SPPS, IBM Company, Chicago, IL).

The following topics explain the analyses in detail.

5.8.1. Structural equation analysis

The Structural Equation Modeling (SEM) is one of the statistical models that aims to explain the relationships between multiple variables (Hair et al., 2010). This statistic can be seen as a combination of the techniques of Factor Analysis (which defines a measurement model operationalised through the latent variables (unobserved variables) and Linear Regression Analysis (which establishes in the structural model the relationships between the different variables of the study) (Marôco, 2010). It serves a generalised modelling methodological approach, applied to test the validity of theoretical models that explain structural, causal, hypothetical relationships between variables. These relationships are represented by hypothesis that indicate the magnitude of the effect that the so-called independent variables have on the dependent variables, in a composite set of hypotheses concerning the patterns of associations between the variables in the model (Marôco, 2010).

According to this author, a particular latent variable causes (directly or indirectly) changes in other latent variables in the model (Marôco, 2018). The structural model manifests these dependency relationships between variables.

This model is based on the theoretical framework from which the researcher establishes the variables to be analysed in order to confirm or not the theory. The intention is then to test a theory, which is called confirmatory analysis. To this end, a structural equation analysis is used, which consists of testing the measurement model and the structural theory that links the various constructs in a logical and meaningful way (Hair et al., 2010; Marôco, 2010).

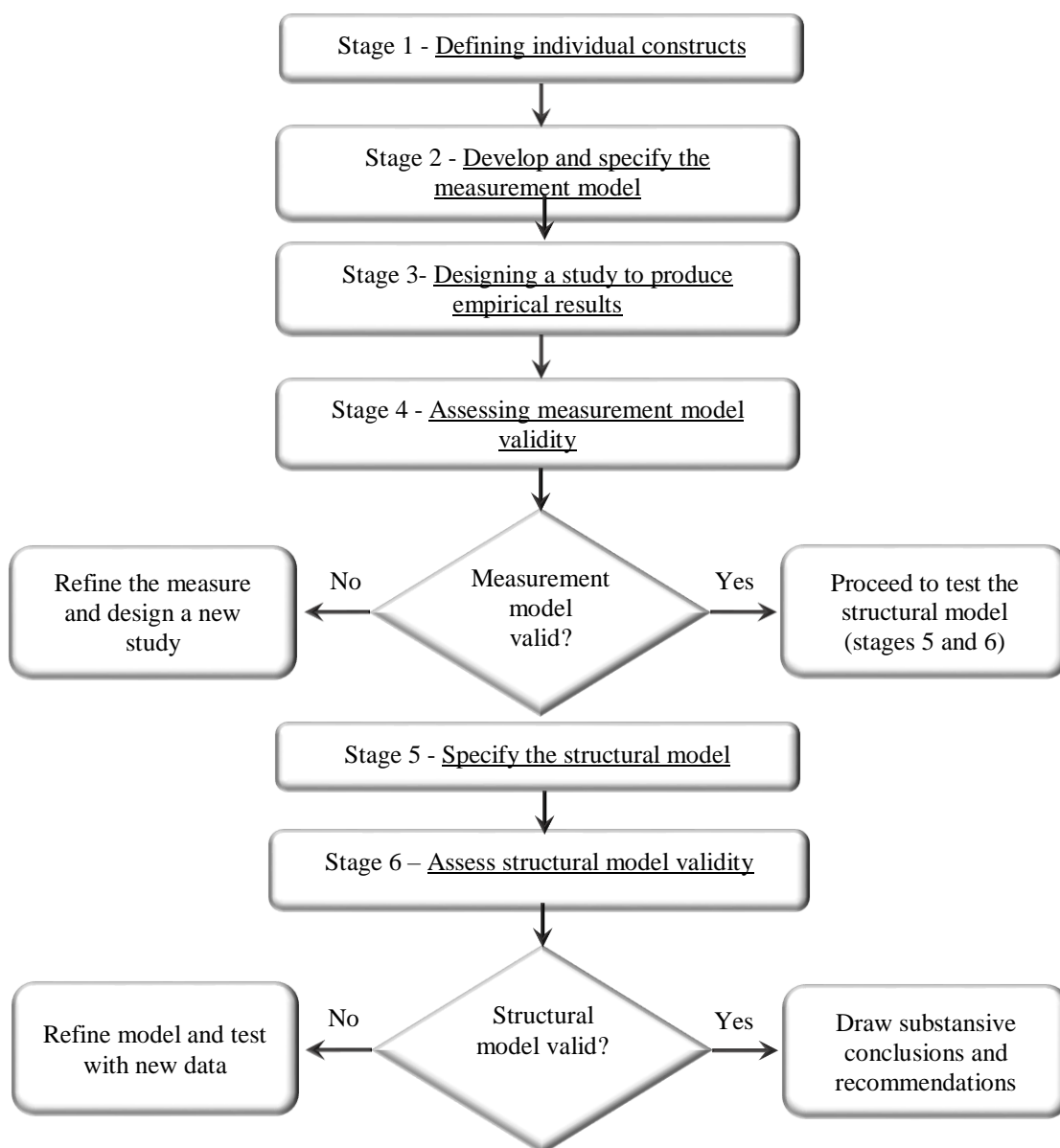
The use of structural equations as a multivariate technique, based on a set of relationships, with dependent and independent variables, has advantages over other techniques because it "manages to combine psychometric and econometric analyses in such a way as to exploit the full potential of both" (Fornell & Larcker, 1981, p. 39). This method of analysis also allows "purging the "errors-in-variables" by means of the measurement models and structural models that "decontaminate" the variables from their measurement errors when estimating the model parameters (Marôco, 2010, p. 6). Considering this, the use of SEM substantiates the application in the social sciences for its ability to establish relationships between unobservable constructs or latent variables, of observable variables (Hancock, 2015), which justifies the fact that many researchers in the areas of Social Sciences and Humanities favour structural equation analysis. Also in the area of tourism, and in the last decade, the application of this modelling has been used in a considerable

number of investigations which are measured by multiple observed variables, being recognised in leading scientific journals such as Tourism Management.

Considering that it is intended to verify the formulated hypotheses, the strategy to be used in this research will be a two-step approach. The first step will be the verification of the measurement model adjustment through a confirmatory factor analysis followed by the adjustment of the structural model as a second step (Marôco, 2010). Hair et al. (2010) suggest the stages to be followed in the data analysis by means of structural equation model, Figure 23, from which this research was conducted.

Figure 23

Structural equation modeling stages. Source: Hair et al. (2010, p. 628)



The first step is the conceptualisation of the model. One should define and operationalise the constructs, selecting the items of the measurement scale and the type of scale. During this stage, the model is developed according to theory and empirical results. All constructs in the model must demonstrate adequate validity to also obtain adequate results in the SEM. The second step deals with specifying the measurement model.

This stage addresses validity and unidimensionality and refers to the process of identifying the number of indicators per construct. In this stage, each latent construct to be included in the model is identified and the measured indicator variables (items) are assigned to the latent constructs. Although this identification and assignment can be represented by equations, it is easier to represent the process with a diagram. The next step, stage three, requires that the study be designed and executed to collect data to test the measurement model. Issues such as research design and model estimation are considered. The research design included the type of data analysed, by means of covariances or correlations, missing data, and sample size; while the model estimation included the model structure, estimation techniques, considering maximum likelihood as the most common procedure is the estimation technique that has shown valid and stable results, this technique has been shown to be efficient even in data normality violation and is sensitive to sample size. Then the model by means of computer software is executed. The fourth stage assesses the validity of the measurement model by verifying the adequacy of the model through acceptable levels of goodness-of-fit (GOF) that were previously established for the measurement model and the recognition of concrete evidence of construct validity.

Goodness-of-fit indicates whether or not an estimated covariance matrix (theory) in models is similar to the observed covariance matrix (reality). The closer these matrices are, the better the model fit is (Sarmiento, 2011). The GOF, as a particular construct, is an essential component in the SEM process as it determines the validity of the measurement model (Hair et al, 2010).

According to Marôco (2018), adjustment quality indices can be traditionally classified into five major families: a) absolute indices; b) relative indices; c) parsimony indices; d) population discrepancy indices and e) indices based on information theory.

Absolute indices evaluate the quality of the model itself, each model is evaluated independently without comparison to other models and the most common indices are the $\chi^2/g^2.l.$, which makes it possible to conclude that if H_0 of the χ^2 test of the fit is true, the expected value of the degrees of freedom is equal to the expected value of the test statistic. As a rule, the fit is considered good if $\chi^2/g^2.l.<2$, acceptable if $\chi^2/g^2.l.<5$ and unacceptable for

values higher than 5. Within the absolute indices one should also observe the RMR (Root Mean Square Residual), the square root of the error matrix divided by degrees of freedom. The adjustment will be the better the lower the RMR. Hair et al. (2010) recommend analysing the standardized Root Mean Residual (SRMR) value for standardization. The SMRS values should be between 0 and 0.08 whenever the number of observed variables is higher than 12 and the CFI (Comparative Fit Index) is above 0.92. Also in absolute indices we find the GFI (Goodness of Fit Index) which explains the proportion of the observed covariance between the manifest variables. GFI values above 0.9 are recommended, however, values above 0.85 are considered an acceptable adjustment, and a GFI >0.95 is an indicator of a good adjustment.

Relative indices, according to Hair et al. (2010), differ from absolute indices in that they assess the quality of adjustment of the estimated model in relation to an alternative baseline model or null (independent) model, in which all observed variables are considered to be uncorrelated. Therefore, they assess the quality of the model compared to the model with the worst possible adjustment and/or the model with the best possible adjustment (Marôco, 2018). The NFI (Normed Fit Index), CFI (Comparative Fit Index), RFI (Relative Fit Index) and the TLI (Tucker-Lewis Index) are also demonstrated. The NFI compares the chi-square for the model tested with the chi-square for the baseline model (the worst possible model), assuming that the variables measured are totally independent. Ideal values are considered to be above 0.90. The CFI is identical to the NFI and aims to rectify the underestimation that occurs when the NFI is used with small samples. Values greater than 0.90 are also recommended. The TLI, known as the Bentler-Bonnet non-formed fit index (NNFI) is similar to the CFI.

The Parsimony Indices are obtained from the correction of the relative indices with a penalty factor associated with the model complexity (Marôco, 2018). It aims to compensate for the "artificial" improvement of the model by including more free parameters bringing the model closer to the saturated model (Marôco, 2018). The indices often applied are; the PCFI (Parsimony CFI), PGFI (Parsimony GFI) and the PNFI (Parsimony NFI). The reference values for the above indices are represented in Table 24.

Table 24

Statistics and indices of quality adjustment. Source: Vitorino (2013) adapted from Marôco (2010b) and Hair et al. (2010).

Statistics	Reference Value
Absolute Indices	
χ^2 (Chi-Square) and ρ -value	The smaller the better; ρ -value > 0.05
χ^2 / gl (Normed chi-square)	> 5 - Bad adjustment 2 ; 5] - Poor adjustment 1 ; 2] - Good fit ~ 1 - Very good fit
GFI (Goodness of Fit Index)	< 0.8 - Bad adjustment [0,8; 0,9[- Poor adjustment [0,9; 0,95[- Good fit ≥ 0,95 - Very good fit
RMSEA (Root Mean Square Error of Approximation)	> 0,10 - Unacceptable adjustment 0,05; 0,10] - Good fit ≤ 0,05 - Very good fit ρ -value ≥ 0,05
RMR (Root Mean Square Residual) SRMR (Standardized Root Mean Residual)	The smaller the RMR, the better the adjustment RMR = 0, perfect adjustment SRMR < 0.4 - good
Incremental Indices	
TLI (Tucker-Lewis Index) CFI (Comparative Fit Index) NFI (Normed Fit Index)	< 0.8 - Bad adjustment [0,8; 0,9[- Poor adjustment [0,9; 0,95[- Good fit ≥ 0,95 - Very good fit
Parsimony Ratios	
AGFI (Adjusted Goodness of Fit Index)	Values greater than 0.9 are desirable
PNFI (Parsimony Normed Fit Index) PCFI (Parsimony Comparative Fit Index) PGFI (Parsimony Goodness Fit Index)	< 0.6 - Poor Adjustment 0.6; 0.8] - Reasonable fit > 0,8 - Good Fit

Hair et al. (2010) suggest that three or four statistics from different indices should be used to provide sufficient information and draw conclusions about the model fit. The population discrepancy indices, according to Marôco (2018), make the comparison of the model fit obtained between sample means and variances with what would eventually be obtained by the population. The measures introduced in these indices are: i) Non-Centrality Parameter (NCP) that estimates the distance of the expected value of the χ^2 -statistic², under the validity of H₀, from the true value of χ^2 , the smaller it is, the better the adjustment; ii) the F-statistic that the closer to 0, the better; iii) the RMSEA (Root Mean Square Error of Approximation), a measure that tends to favour more complex models. Table 25 demonstrates the reference values for RMSEA.

Table 25
RMSEA statistics and quality of fit indices. Source: own

Statistics	Reference Value
RMSEA	>0,10 - Inappropriate Adjustment [0.08; 0.19] - Poor adjustment [0,05;0,08[- Good fit <0,05 - Very good fit

In reference to indices based on information theory, these are based on the χ -statistic² and penalise the model according to its complexity. These indices are convenient if it is necessary to compare several alternative models that also fit the data. These indices will not be applied in the evaluation of the measurement model proposed in this study.

It is also recommended to analyse the standardised residuals and assess the individual and composite reliability of the manifest variables. According to Marôco (2018), considering large samples, residuals with an absolute value above 2 indicate observations that are very disparate from the remaining observations with 95% confidence. Hair et al. (2010) claims that residuals lower than |2.5| do not imply problems and higher than |4.0| are unacceptable.

Construct validity indicates whether the observable indicators reveal the theoretical construct to be measured. This analysis is performed through the factor, convergent and discriminant validities (Marôco, 2010). According to the author, "factor validity occurs when the specification of the items of a given construct is correct (that is, the items measure the latent factor that one intends to measure). Convergent validity is demonstrated when a construct correlates positively and significantly with other constructs that are theoretically parallel and when the items that constitute the construct show positive and high correlations among themselves. Finally, discriminant validity occurs when the construct under study is not correlated with constructs that operationalise different factors" (Marôco, 2010, p. 175).

Standard factor validity is measured by the standardised factor weights ($\lambda_{i,j}$). It is assumed that if all $\lambda_{i,j}$ are greater than 0.5, the factor has factor validity (Marôco, 2010). The $\lambda_{i,j}^2$ manifests the reliability of the individual item, which corresponds to the fraction of the item's total variability explained by the factor of which the item represents a manifestation (Marôco, 2010). This concept is similar to that of R^2 in linear regression. It is then considered that, as a rule, R^2 values below 0.25 allow identifying potential local adjustment problems with the variable. In addition to the analysis of the reliability of each item, it is also important

to check the reliability of the construct, i.e. the composite reliability. According to Fornell and Larcker (1981), for a factor j donor with k items, the composite reliability is defined by:

$$FC_j = \frac{\sum_{i=1}^k \lambda_{ij}^2}{\sum_{i=1}^k \lambda_{ij}^2 + \sum_{i=1}^k \epsilon_{ij}}$$

It is generally stipulated that $FC \geq 0,7$ is an indicator that the composite reliability is adequate, however, for exploratory research, Hair et al. (2010) consider values between 0.6 and 0.7 as acceptable.

Convergent validity analyses if the items' behaviour is fundamentally explained by that factor, so it is usual to use the measure of average variance extracted (AVE) suggested by Fornell and Larcker (1981). Thus, when considering a given factor j with k items, the average variance extracted may be estimated by means of:

$VEM = \frac{\sum_{i=1}^k \lambda_{ij}^2}{\sum_{i=1}^k \lambda_{ij}^2 + \sum_{i=1}^k \epsilon_{ij}}$, where:

- $\sum_{i=1}^k \lambda_{ij}^2$ represents the standardised coefficients²
- $\sum_{i=1}^k \epsilon_{ij}$ represents the measurement errors

For convergent validity to be considered adequate, the AVE indicator must be equal to or greater than 0.5.

Discriminant validity verifies whether the defined items are differentiated, that is, whether they are not correlated with other factors. According to Fornell and Larcker (1981), in order to assess this validity, it may be verified whether the AVE of the constructs are higher than the square of their correlation.

After ascertaining the assumptions in the previous stages, comes the fifth stage, which involves the specification of the structural model through the attribution of relations from one construct to another based on the theoretical model proposed. Here the structural hypotheses of the theoretical model are presented, the hypothetical dependency relations between the various constructs are identified. Each hypothesis represents a particular relation that must be discriminated. Although at this stage the aim is the structural estimation of the model, the measurement specifications must also be understood.

In the last step (step 6), the structural model and the hypotheses initially formulated are tested and the validation or not of the structural model is concluded. To this end, the indices, results referred to in step 4, are analysed and it is verified whether the final adjustment values are good.

The statistical software AMOS (v. 21, SPSS Inc.) will be used to estimate the measurement model.

CHAPTER VI

ANALYSIS AND RESULTS DISCUSSION

Chapter VI

ANALYSIS AND RESULTS DISCUSSION

This chapter demonstrates the results of the empirical research with regard to the qualitative analysis and the quantitative analysis conducted for this study. Considering the objectives of this work, this chapter will start with the analysis and discussion of the qualitative empirical study, this carried out by means of interviews with the stakeholders inventoried in the industrial tourism circuits, followed by the analysis and discussion of the quantitative empirical study, based on the opinions collected from the residents by means of a questionnaire survey.

6.1. Study 1: Qualitative analysis

This topic sets out the results of the qualitative empirical research adopted in relation to content analysis, this, preceded a non-participant observation and previous information gathering about the municipality.

According to Bardin (2009), content analysis is a set of techniques that allows analysing the communication through systemic and objective processes of content description in the messages leading to the inference of knowledge concerning the conditions that led to the production of that message.

In this section, for the purpose of this analysis, the results that emerged from the ten interviews were described by categorising relevant themes detected from the outcome of the interviews, these were intended to gain a deeper understanding of stakeholders's point of view about the industrial tourism programme.

According to Creswell (2007), data analysis follows several steps which include:

- a) organisation and preparation of data for analysis;
- b) identification of the main categories for data analysis;
- c) coding of the main themes;
- d) representation of the main themes in a qualitative narrative; and
- e) interpretation of data based on literature or theories.

Following these guidelines, the transcription of the recorded interviews was carried out. Considering the average duration of the interviews of approximately 1 hour, and although some interviews were not subject to transcription, this was a time-consuming process. Then, based on a careful reading, the information was organised and analysed according to general topics with their respective subtopics, that is, the main categories and subcategories were identified, selecting the recognized data which were classified as relevant (Vala, 1986) using the Webqda software. This operation was, in a first stage, based on the deductive method, by creating categories according to the literature review of the topics under study which led to the construction of the questionnaire, and, in a second stage, on the inductive method, whose categories resulted from the interviewees' discourse (Creswell, 2009; Gibbs, 2002). In the speech observation, the results of the several interviews were compared with the goal of assessing discourse patterns, this was preceded by an individual analysis of the respective communications (Creswell, 2009). In the final stage, the researcher interpreted the quotes, associating them with the thematic blocks under study, relating them to new units of meaning.

During the analysis and discussion of the results, the interviewees were not referred to by name, unless absolutely necessary, using instead a coding system for each interviewee. The numerous statements were summarised and reformulated on the basis of the interview transcripts and quotes that referred to the themes under analysis were grouped into thematic tables.

As a result of the first general objective, proposed for the first part of this study, the qualitative data analysis was conducted.

6.1.1. Sample

Group A relates to the public stakeholders who participated in this qualitative study through an interview survey. They are characterized by being, essentially, Municipal Senior Technicians, all female. They perform functions in the field of industrial heritage and/or tourism, with prominent positions in the planning or organization of industrial tourism circuits, and manage or work at the museums and/or industrial heritage sites. The professional categories of the interviewed participants are described next. A chief responsible for the planning and direct intervention in the industrial tourism circuits management, who reports directly to the city Mayor. A director of the two museums with public management, the Shoe Museum and the Hat Museum, also reporting to the city

Mayor, two senior technicians responsible for the collections and visits of each of the municipal museums, respectively, referred. And, also, a municipal Senior Technician responsible for the Business Incubator existing in Oliva Creative Factory complex, a building of industrial heritage that receives visits and also houses an art centre with temporary and permanent exhibitions.

Group B corresponds to companies in operation which receive programmed visits from the "Welcome Center", the municipal tourism office. Here we interviewed those responsible for planning the circuit and the industrial tourism visit within the respective company. Two male and one female interviewees were questioned.

Group C represents the Technological and Research Centres which provide support services to companies in technological innovation, research and design areas, as well as training to the local industrial fabric. Here, as in the previous ones, those responsible for planning the circuit and the industrial tourism visit within the technological centre were interviewed. One of the interviewees is himself responsible and tour guide. They are all female and residents of the municipality.

A coding system was developed, presented in Table 26 to assist in the demonstration of the interview results, facilitate reading, and, despite the acceptance of all interviewees to disclose personal data, an attempt was made to guarantee their anonymity.

Table 26
Coding system and group profile of the exploratory interviews. Source: own

Code	Category	Position
MUN_1	Municipality	Head of Tourism Division of São João da Madeira Municipality
MUN_2	Municipality	Senior Technician (responsible for Oliva Creative Factory and the circuits in the business Incubator)
MUN_3	Municipality	Shoe and Hat Museums Director
MUN_4	Municipality	Senior Technician in Heritage Management (Hat Museum)
MUN_5	Municipality	Senior Technician (Shoe Museum)
FAB_1	Companies/Factories	Flexitex
FAB_2	Companies/Factories	Cortadoria Nacional
FAB_3	Companies/Factories	Project ID
CT_1	Technological Centre	Footwear Technological Centre
CT_2	Technological Centre	Sanjotec

The sample consists of ten interviewees, four of whom have functions associated with tourism as stakeholders in municipalities, three are responsible for circuits in companies and two in technological centres. The interviews applied exploratory questions in order to

obtain testimonies that reflect the interviewees' awareness about industrial tourism, their perception about the place identity, the heritage, the participation and involvement of the community, and the perception about the territory development potential and destination image. Socio-demographic data of the interviewees were not collected as it was not considered relevant to the analysis in question.

Although the interviews were initially based on predetermined categories, an inductive data analysis was conducted for each interview, based on the referential underlying the themes to be addressed. In this analysis, the data is reduced by grouping it into first order categories. The categories are then grouped as second-order themes and eventually extracted as theoretical dimensions (Charmaz, 2006). In order to ensure the reliability of the results, the most relevant data were extracted and dynamically organised into meaningful subjects with the help of WebQda (Web Qualitative Data Analysis) software. This software follows the methodology of the most recognized qualitative data analysis programs, such as Nvivo or MaxQDA, having the advantage of enabling collaborative and real-time online work (Souza et al., 2001). According to Lage (2011), the use of computer tools to support data analysis in qualitative research is the researcher's decision, so, for the purpose of organisation, analysis and reliable results, the referred software (WebQda) was used.

6.1.2. Data collection

From the submission of the interviewees' discourse to a categorization process, three thematic blocks emerged and a set of categories were identified grouped into twelve specific sub-themes reflecting their own content: (i) Place identity, (ii) Identity Elements, (iii) Heritage and Heritage Values (iv) Authenticity and Authentic Experience, (v) Place attachment and Support for Tourism, (vi) Community Participation and Involvement (stakeholder perceptions), (vii) Territorial Promotion and Development, (viii) Destination Image, (ix) Perception of Advantages (x) Perception of Disadvantages, (xi) Programming Improvements, and (xii) Future Trends. These resulted from three general themes and grouped together in order to answer the research questions. Table 27 illustrates the categories treated by identifying the themes addressed in the interviews with the respective sources number and references extracted number.

Table 27

Themes recognised in blocks of significance from the interviews analysis

General topics	Categorisation	Sources	References
INDUSTRIAL TOURISM AND IDENTITY	Place identity	10	80
	Identity elements	10	77
	Authenticity and authentic experience	9	36
	Heritage and heritage values	10	66
INDUSTRIAL TOURISM AND LOCAL COMMUNITY	Place attachment and support for tourism	9	39
	Community participation and involvement	10	85
INDUSTRIAL TOURISM AND LOCAL DEVELOPMENT	Territorial promotion and development	9	67
	Destination image	9	29
	Perception of advantages	10	23
	Perception of disadvantages	9	17
	Programming improvements	10	34
	Future trends	7	32

The themes emerged through the analysis of the interview data and Table 27 exhibits their respective sources number and references.

From the total of the references a selection considered as most relevant was carried out, which was presented in individual tables for each of the categories. After this second sorting, some quotes were extracted to corroborate the analysis and discussion of the results.

6.1.3. Content analysis: Key words identification

In order to identify the basic elements of the analysis or to identify the relevant expressions, the WebQda software was used to search the most commonly used words in the interviews, and those which appeared more frequently in the interview transcriptions were identified. To this end, a filter was applied in the search to make only words with 4 or more characters eligible, and to exclude connector words and sentence linking elements, such as "like", "times", "because", among others. This analysis resulted in approximately 3 most used words, which were gathered in the keywords matrix, as illustrated in the word cloud below (Figure 24). The words are displayed in Portuguese as the interviews were not integral translated.

Figure 24

Cloud of words most used in the interviews. Source: own from Webqda



This first step was preponderant for a pre-establishment of the main topics in the creation of categories and to assess whether these would be in accordance with the themes elected in the previously formulated questions, these based on the literature review and direct observation.

The three highlighted words, "tourism-", "industrial" and "museum", refer to the association of the past with the current industry and the basis of industrial tourism circuits. This analysis proved that the answers to the interviews met the previously formulated questions, these considered in three main axes: Tourism, Industry and Industrial Heritage.

6.1.4. Industrial tourism and identity

The first group of questions asked to those involved in the programming of industrial tourism circuits aimed to understand their appreciation about place identity in close relation to the embodied identity elements of the territory, as well as whether this would lead to an authentic product. In addition, we sought to assess the perception that the interviewees have

of heritage values, and therefore the references to heritage were noted. These initial questions allowed for a first approach to the territory, which, as anticipated, is markedly industrial.

Regarding the perceived identity attributes, four categories were distinguished. Based on this first group of questions, and following the content analysis technique detailed above, the first thematic block (A) was established.

The categories below (Table 28) result from the analysis in context of the interviews of the common elements found in the empirical research.

Thematic block A - Identity and heritage values

Table 28
Identified categories of identity and heritage values

Categories
Place identity
Identity elements
Heritage and heritage values
Authenticity and authentic experience

6.1.4.1. Place identity

From the interviews, it can be seen that the first theme identified reflects the representation of the industry in the place identity. Place identity, coming from the concept of place attachment, is considered by Proshansky (1978) as a unique relationship between the physical environment and the person, contributing for the individual to maintain his/her "self", directly related to the emotional meaning (Williams & Vaske, 2003).

The interviewees valued similar cultural constructions and identified their heritage as authentic, based on industry and tradition. They also mentioned that a significant element in projecting the place identity are the attitudes and behaviour of the community that lives from the industry and for the industry. This link with industry reflects the relationship between the self and the industrial space based on memories, values, beliefs, attitudes, meaning and interpretations of the territory, as well as feelings of emotional attachment and belonging to the place (Proshansky et al., 1983).

Below, in Table 29 parts of the most significant speeches associated with place identity are displayed.

Table 29

Interview quotes coded as: Place identity

Respondent code	References
MUN_4	"S. João da Madeira is a municipality to visit for its uniqueness. It is the smallest municipality in the country whose territory stands out for its industry".
MUN_4	"The population recognises in the industry its most striking identity"
MUN_4	"It is a project that presents differentiating, identity companies and products of excellence, and contributes to the support of national production and to the (re)affirmation of these companies"
MUN_4	"Recording life stories of hat factory workers"
MUN_4	"It sees the Industrial Tourism project as an affirmation of this very identity"
MUN_4	"The Hat Museum, the fact of this being installed in what was one of the most important hat factories of S. João da Madeira and even of Portugal, the Empresa Industrial de Chapelaria, Lda., allowed this building to be revitalized and to perpetuate the memory of the community, both the hat makers and Sanjoanenses".
MUN_5	"Known as the City of Work, it is industry that defines its profile"
MUN_5	"The sections on shoemaking and industrial production, which are part of the museum's permanent exhibition, present the local history of these two themes: from traditional art to technological development, referring to places, institutions and important figures and thus telling and preserving history, identity and local memory".
MUN_3	"Starting obviously with the case of the hat industry and obviously then moving on to the specific case of the Shoe Museum, and that, in this regard, São João da Madeira is an industrial city, markedly industrial"
MUN_3	"In São João da Madeira case our brand and our identity is industry, whether in the past, in the present and looking very much into the future"
MUN_3	"The Hat Museum and the Shoe Museum are unique elements in the country"
FAB_1	"Nice, friendly, small town that knows how to receive and welcome"
CT_1	"We are known for the city of shoes and the city of hats and the identity will be that way"
CT_1	"S. João Madeira is the smallest city in Portugal"
CT_1	"We have some industrial tourism factories that are unique at a national level"
MUN_1	"A municipality that is particular for its size, for its industrial characteristic for its history as the creation of city"
MUN_1	"The very history of the city is very much associated with industry, with the will of the São João's people in working, in creating a city based on work"
MUN_1	"The fact that we have based in São João da Madeira the only companies related to the hat making industry, already in itself creates a very strong identity for our territory"
MUN_1	"I was saying that our identity is based on the hat manufactory"
MUN_1	"There is indeed an orientation towards industry and the whole tourism and cultural communication of the city is based on industry and hence we have the two museums of an industrial character and the industrial tourism project itself"
MUN_1	"We are proud to know that our shoemakers, which for a long time had a negative connotation, people were ashamed to say that they were shoemakers, today they already feel proud to say that they are shoemaker craftsmen, because industrial tourism..., the fact that it is promoted, publicised, valued, will give a new meaning to the word, a new meaning to the profession and, therefore, studying the past of these professions, these people, this life story".

Respondent code	References
MUN_1	"The fact that we have unique Industries was also important for the implementation of this tourism."
MUN_1	"It will take Viarco pencils because it is an identity of the territory"
FAB_3	"To make known an ancient art that has existed in this city for more than 100 years"
FAB_3	"A city that breathes industry through every corner of the city clearly with much organised entrepreneurial dynamics with a lot of quality of life so one can live."
MUN_2	"Involving what identifies us most, which is mainly the industry. I would say that to speak of São João da Madeira, very briefly, I would say that we are a land that initially promoted the hat industry and has grown a lot around these stories, moving on to the footwear industry and more recently, of course, broadening its horizons to the mould industry, to the metalworking industry, even growing to the technological incubators, thus creating an offer, let's say, complementary to what is traditional industry.
MUN_2	"At this moment it is not only industry that characterises and identifies São João da Madeira, at this moment it is its cultural base".
MUN_2	"He looked at his industry, his history, his heritage and turned it into his castle"
MUN_2	"A strong link with the factories"
FAB_2	"It has its own identity...that identity is reflected in the type of industry"
CT_2	"S. João da Madeira is a region marked by its industrial context".

According to Breakwell (1986), there are four fundamental components of place-identity, which should be considered when explaining place-based identity and its influence, namely distinctiveness, continuity, self-esteem and self-efficacy. In the course of the interviews it was possible to detect these four components. A common denominator, verified in the interviewees' answers, is the small size of the municipality as a remarkable attribute for the community and that characterises it as unique, being one of its distinction:

"S. João Madeira is the smallest city in Portugal" (CT_1).

The unique and differentiated specificity of the typology of companies existing in the city is also of a markedly identity reference:

"We have some industrial tourism factories that are unique at a national level" (CT_1)

These references are in line with Vignoles et al. (2000) when they state that distinction is a motive that leads to the establishment and maintenance of a sense of differentiation from others. Continuity is demonstrated through the idea of perpetuating the memory of past stories associated with the industry and people. This component is clearly mentioned by one of the interviewees:

"In São João da Madeira case our brand and our identity is industry, whether in the past, in the present and looking very much into the future" (MUN_3).

It can be assessed a motivation to maintain a "continuity across time and situation" within identity (Breakwell, 1986, p. 24),

In the speeches there are references to the emotional connection and positive feeling that the community has towards the industry, representing self-esteem and reflecting a positive evaluation of the interviewee himself with the group with which he is identifying. Self-efficacy, is targeted towards maintaining and reinforcing feelings of "competence and control" (Breakwell, 1993, p. 205), present here as a belief in the abilities of an individual or community to meet contextual demands, such as, when referring to evolution and growth, which is consistent with the statement:

"(...) initially promoted the hat industry and has grown a lot around these stories (...) even growing to the technological incubators, thus creating an offer, let's say, complementary to what is traditional industry." (MUN_2)

In practical terms, when asked about place identity and differentiation of the municipality, as it would be expected, people's attachment to industry was the consensual answer. Here, the expression place identity is used to capture the wide range of social relations that contribute to the construction of a sense of place, a sense that allows people to feel that they belong to a place, or that a place belongs to them. It is seen from the discourses that the industry theme, in the most diverse contexts, is a reason for reunion and contributes to cultural identity, coined by industrial traditions that seem to have a prominent place in the creation of community identity, and, as McGuire (1984) points out, people in a social context tend to identify with others, with whom they share characteristics that are relatively rare in that context, thus identity will be partially formed, maintained and transformed in relation to the characteristics and uses of the everyday environment" (Bonaiuto et al., 1996, p. 160). Places can be seen as an object to which values and meanings are attributed being industrial buildings witnesses of local history, and contribute significantly to place identity (Kisiel, 2020) which in turn helps define self-identity:

"We are proud to know that our shoemakers, which for a long time had a negative connotation, people were ashamed to say that they were shoemakers, today they already feel proud to say that they are shoemaker craftsmen, because industrial tourism..., the fact that it is promoted, publicised, valued, will give a new meaning to the word, a new meaning to the profession and, therefore, studying the past of these professions, these people, this life story". (MUN_1)

São João da Madeira's place identity is, therefore, represented by interests arising from tangible and intangible industrial values rooted in the self-identity of each individual belonging to the community. São João da Madeira's place identity has been (re)constructed in order to satisfy the tourist need through particular characteristics such as authenticity and tradition (Urry, 1990, 1995):

"The fact that we have based in São João da Madeira the only companies related to the hat making industry, already in itself creates a very strong identity for our territory" (MUN_1);

"The fact that we have unique Industries was also important for the implementation of this tourism." (MUN_1)

Moreover, with regard to the territory identity, the many actions are carried out in order to raise awareness among the local population and the visitor to the importance of the industry and productive processes, through the "identity assumption of local communities (incorporating the tourism offer itself) and the consequent materialization of their cultural and environmental legacy, namely through a participatory cultural tourism (integrating locals and tourists) " (Almeida & Pinto, 2017, p. 620).

In addition to knowledge about the processes or products of an industry, the way of working in a particular place is perceived as an aspect of regional identity and an important component of local quality of life (MacCannell, 2003):

"A city that breathes industry through every corner of the city clearly with much organised entrepreneurial dynamics with a lot of quality of life so one can live." (FAB_3)

It was possible to verify that the references shown in the interviews award the idea of a place associated with human experiences, relationships, emotions and thoughts based on a scenario to which meaning was given (Wang, 2015) through the industry and industrial collective memory:

"The Hat Museum, the fact of this being installed in what was one of the most important hat factories of S. João da Madeira and even of Portugal, the Empresa Industrial de Chapelaria, Lda., allowed this building to be revitalized and to perpetuate the memory of the community, both the hat makers and Sanjoanenses". (MUN_4)

In sum, several of the aforementioned statements leads to the belief that heritage, not formally recognised as tangible, plays a major role in place identity and sense of place, while also demonstrating the affective and cognitive links with tangible heritage.

6.1.4.2. Identity elements

Within the scope of the appreciation of local resources, in areas such as handicrafts, culture, local products, tangible and intangible heritage assets, elements were found that could be representative of the identity of the municipality analysed. People who tend to support and help cultural heritage sites usually do so for sentimental reasons, so they do not think of it as a tangible, marketable asset, but they are interested in preserving the heritage that gives them their identity.

From this assumption the identity elements that were most highlighted were selected, and the results inevitably favour factories and workers as the main elements.

Table 30 shows the most significant identity elements.

Table 30

Interview quotes coded as: Identity elements

Respondent code	References
CT_1	"We have the house of creativity, we have the Oliva Creative Factory nucleus, we have the. art nucleus, you can see that it is a city that bets on culture, it has industry, people live essentially from industry"
CT_1	"We have two museums, the Shoe Museum and the Hat Museum"
CT_1	"Some factories in the industrial tourism and that are unique at national level and that it is important to visit, we have the Footwear Technological Centre that is unique at national level"
CT_1	"I would highlight the industrial topic, the hats, the shoes and the pencils too, we have the pencil factory which is also unique"
MUN_4	"Our museums are dedicated to this theme or are located in buildings with an industrial character, such as the Industrial Hat Company (Hat Museum), the Oliva Tower (Shoe Museum) and the Oliva (Oliva Art Centre)."
MUN_4	"The architectural profile is also defined by industrial buildings, by tall chimneys... and we cannot fail to mention the much-famed roundabouts"
MUN_4	"The Hat Museum, the fact of being installed in what was one of the most important hat factories of S. João da Madeira and even of Portugal, the Empresa Industrial de Chapelaria, Lda., allowed this building to be rehabilitated and perpetuate the memory of the community, both hat makers and Sanjoanenses".
MUN_4	"Old Hatters"
MUN_4	"The museological centre", "Comendador António José de Oliveira Júnior. The visionary entrepreneur" and "Vieira Araújo. The man and the entrepreneur which demonstrates the life stories of two great city benefactors of our land".

Respondent code	References
MUN_4	"Black Nails"
CT_2	"...as in the case of FEPSA, linked to the hat and felt industry, as in more technological industries, as in the case of Flymaster, a leader in navigation instruments and electronics for free flight"
MUN_5	"I would also highlight its gardens and the hubs of technological development and creativity"
MUN_5	"The chimneys, which have been preserved, surprise visitors and give the city a stamp of uniqueness to the city"
MUN_5	"The Shoe Museum is located in the complex of the old Oliva factory, a bastion of the Portuguese metallurgical industry"
MUN_5	"The importance of the Oliva factory"
MUN_3	"The Hat Museum, the Shoe Museum, industrial tourism, the Oliva Art Centre and then obviously also the Oliva Creative Factory, which is not exactly in this context of culture and tourism, but is obviously also associated"
MUN_3	"Obviously design and creativity are also essential elements in the role of Museums"
FAB_2	"We are world leaders in the production of fur for hats"
FAB_3	"Origin of hand made as it was 50 years ago mixing technology to be more adaptable to new times also the physical space has kept what was the old olive looking old and old with some modern touches"
MUN_2	"Former Oliva factory, the so-called Zone 2" "Torre da Oliva" and, therefore, the museum dedicated to the history of Oliva now operates there"
MUN_2	"Oliva Creative Factory"
MUN_2	"Complex of creative and cultural industries"
MUN_2	"Businesses and designers and creatives"
MUN_2	"Exhibitions either temporary from private collections"
MUN_2	"Iron circuit"
MUN_2	"The House of Creativity, which was the recovery of the former Emperor theatre, has the Paços da Cultura"
MUN_2	"The furnace room itself"
FAB_1	"Mattresses (textiles)"
MUN_1	"Parks with the gardens"
MUN_1	"Felt hat production"
MUN_1	"Industrial building that is Oliva an art centre, the Oliva Art Centre which houses two private collections"
MUN_1	"Viarco is preponderant, I only talk about Viarco when we already have the circuits implemented"
MUN_1	"ADS, the city's sports group"

As pointed out by McKercher and du Cros (2002), greater importance is attributed to elements related to cultural aspects. In this study, in particular, this importance is attributed to the heritage aspect, together with the constitution of a differentiated tourist offer. There

are numerous references to the old Oliva Factory and the buildings belonging to it that were rehabilitated, to companies of historical nature and with heritage elements and industrial archaeology, as it is the case of Viarco.

However, other cultural elements relevant to the identity were also evidenced, among them the leisure spaces for the population's enjoyment, such as parks, gardens, cinema theatre, among others:

"I would also highlight its gardens and the hubs of technological development and creativity." (MUN_5)

Considering that the identity of a tourist destination is understood as the set of traits and characteristics that distinguish it from its peers (Boullón, 2009), the identity of São João da Madeira is essentially based on the past industrial values and its historical buildings (Kisiel, 2020):

"The museological centre", "Comendador António José de Oliveira Júnior. The visionary entrepreneur" and "Vieira Araújo. The man and the entrepreneur" (MUN_4),

These demonstrate the "life story of two great benefactors of our land" (MUN_4), and also exhibit in statements such as:

"I would highlight the industrial topic, the hats, the shoes and the pencils too, we have the pencil factory which is also unique" (CT_1)

"Obviously design and creativity are also essential elements in the role of Museums." (MUN_3)

Culture is represented, in a more holistic way, through references to cultural, sporting and leisure venues in quotes such as:

"The Casa da Criatividade which was the rehabilitation of the former Imperador cinema theatre, it has the Paços da Cultura" (MUN_2)

"Exhibitions either temporary from private collections". (MUN_2)

"ADS, the city's sports group". (MUN_1)

"Parks with the gardens". (MUN_1)

Identity is giving the territorial space, the expression of the cultural dimension that is accredited by heritage and witnessed through memory:

"The chimneys, which have been preserved, surprise visitors and give a stamp of uniqueness to the city". (MUN_5)

"The Hat Museum, the fact of being installed in what was one of the most important hat factories of S. João da Madeira and even of Portugal, the Empresa Industrial de Chapelaria, Lda., allowed this building to be rehabilitated and perpetuate the memory of the community, both hat makers and Sanjoanenses". (MUN_4)

These references come from the endogenous resources par excellence, promote and generate a sustainable development, and attract the desirable affluence through the local landscape and the corresponding activities (Mantero, 2010; Zhang et al., 2021). These identity elements arise based, as Bauman (2005, pp. 17-18) postulates, on a "symbolic tool present in the material or immaterial culture of this community", which provide visitors with authentic products (Shannon & Mitchell, 2012).

6.1.4.3. Heritage and heritage values

According to the interviewees, cultural heritage values were, and are, implicit in the decision to implement the industrial tourism circuits' project.

The interviewees, when asked about heritage requalification and enhancement, categorised heritage values based on heritage (present and past) alluding to industry and some of the industrial elements referred to above. Table 31 exhibits a selection of the most relevant extracts taken from the speeches of the interviewees that refer to an appreciation of tangible heritage, based on physical resources intrinsic, mostly, to industry, but also a recognition of the importance of intangible heritage embodied through tradition and memory, so in accordance with the Nizhny Tagil - TICCIH Charter (2003).

Table 31

Interview quotes coded as: Heritage and heritage values.

Respondent code	References
MUN_4	"Material goods, which tell the story of the hat making industry in the region, but also immaterial goods, such as the recording of oral testimonies of former hat makers, in order to preserve the memory of a know-how"
MUN_4	"As well as preserving material goods, the Hat Museum is dedicated to researching local history, and presents temporary exhibitions on the subject"
MUN_5	"This bet on the preservation of industrial heritage and its memory"
MUN_5	"The Museum gathers in its estate important pieces (machinery, tools, furniture, commemorative pieces, products, etc.), documents (business and personal documentation

Respondent code	References
	of footwear agents, local press, etc.) and immaterial registers (interviews to actors of the footwear area) of the tradition and local know-how".
MUN_5	"The contact with companies that are currently in production and the collection of parts and testimonies of their history, allow to create a living record and archive of a knowledge that could be lost"
FAB_1	"Unique machinery unknown to the general population"
FAB_1	"People become more aware of the material industrial heritage and the immaterial through the way it is worked and of the production process, in this way they value it more"
CT_1	"I would highlight the industrial part, the hats, the shoes and the pencils too, we have the pencil factory which is also unique"
MUN_1	"When we are talking on a tourist level, we are talking about a city that turned to industry as well, safeguarding in the heritage, in its first action, safeguarding a hat making company, which was the basis of the identity and also of this territory and safeguarding an important building and its estate to create the first museum this in 2005"
MUN_1	"Over the years buildings that were housing projects linked to the industry, both the Shoe Museum, the Welcome Center project of the industrial tourism that is, let's say also a project linked to the industry, the Oliva Creative Factory itself that was created within the industrial building"
MUN_1	"A spot we launched two years ago was "tourism with people inside" because we talk about factories, but we are talking about people and we are talking about life stories, so we are talking about the know-how of a profession and all this, this type of tourism project, also provides the visitor with these notions that sometimes go completely unnoticed"
MUN_1	"And we looked at our territory and in looking at the territory, what was our added value? It was industry, we went back to the same thing, industry, factories, products. So what can we do with this? Can we make some tourism?"
MUN_1	"We are proud to know that our Shoemakers, which for a long time had a negative connotation, people were ashamed to say that they were shoemakers, today they already feel proud to say that they are artisan Shoemakers, because of industrial tourism, the fact that it is promoted, publicised, valued, will give a new meaning to the word, a new meaning to the profession and, therefore, studying the past of these professions, these people, this life story"
MUN_1	"There is an awareness of what industrial heritage is, that is, people realised that industry reconverted into cultural or business spaces has its importance"
MUN_1	"it maintained the characteristics of this same architectural heritage, preserved, safeguarded, and gave it a new function, and from there arose the museums, the Hat Museum, the Shoe Museum, the industrial tourism, the Oliva Art centre and then obviously also the Oliva Creative Factory, which is not exactly implanted in this context of culture and tourism, but is obviously also associated".
FAB_3	"The city is full of many, many artisans in this industry and with a workforce rich in experience"
MUN_3	"This is one of the main missions of museums. It is precisely to preserve the cultural collections of the themes that are connected to it, in the case of hat making, obviously, it is not only the industry, but also the whole universe surrounding the industry and here we are talking for example about trade, accessories, in the case of footwear the same thing".
MUN_3	"Safeguarding the memory of that company by its elements, by collecting its elements that are essential"
FAB_2	"Cortadoria is a historic company, already 75 years old"

Respondent code	References
CT_2	"The city "of work", as it is known, still assumes itself as a national reference in Footwear, and has been increasingly robusting its ecosystem with highly innovative and technological companies, through SANJOTEC dynamization "
MUN_2	"Basically, what we want to transmit to visitors is that we safeguard this heritage, we requalify this heritage with the intention of giving it a new life, different from what it was"
MUN_2	"We always explore the two sides, both the material and the immaterial. For us it is very important, really, to safeguard both versions."
MUN_2	"Therefore, any movement may interfere with people's work who are installed in the Cowork. So, obviously, these people are very pleased to be here in Oliva, but they want to develop their work to be able to pay their bills, obviously, and therefore, we have to try not to interfere with their work..."

References to heritage and idea of cultural and heritage value are demonstrated in the discourse of several interviewees and assume the understanding of a common identity for a community. With regard to heritage values, the industry of yesteryear is perceived as a fundamental element of culture, so the term heritage was employed as something whose importance is derived from social, cultural and industrial value:

"There is an awareness of what industrial heritage is, that is, people realised that industry reconverted into cultural or business spaces has its importance." (MUN_1).

The participants highlighted the heritage values intrinsic to the industrial identity itself, materialized in hats, shoes, pencils, buildings, traditional industries and technological innovation and machinery. In addition, the preservation of cultural and traditional habits of the community's daily life is catalogued as crucial to the enhancement of heritage, with references to the importance of the community role in expressions such as: "the shoemakers", "the know-how", "people's life stories", "tourism with people inside", "craftsperson", "meaning to the profession", "the city of work", among others.

The safeguarding and preservation of history and the reversion and requalification of heritage and industry are primary premises in the execution of the industrial tourism circuits' project in São João da Madeira. This has industry as a structural pillar and emerges from identity elements, from the industrial heritage value and from a place identity. In fact, all respondents agreed that the choice to participate in the circuits, or establish the local industrial tourism programme was influenced by the intrinsic aesthetics, historical or architectural value of the site along with the importance of demonstrating traditional productive processes or those based on technological evolution and creative industry:

"And we looked at our territory and in looking at the territory, what was our added value? It was industry, we went back to the same thing, industry, factories, products. So what can we do with this? Can we make some tourism? (MUN_1).

In general, industrial heritage was defined by interviewees as something based on material and immaterial characteristics, which are maintained for different purposes, including historical, socio-cultural or economic, the latter associated with heritage values, referenced in relation to the past, present or as relevant for future generations. Within this scope, there were constant allusions to the importance of attracting young people to the industry and its preponderance as a territory enhancer, also through references to scientific research and technological innovation. Tangible heritage was referred to as visible and built or constructed environments, such as museums and factories, with references to the existing machinery, both in museums and in operating companies, while intangible heritage was addressed as non-constructed environments based on characteristics that result from human activities, such as the knowledge of productive processes, or the "know-how" of industry working class of yesteryear, knowledge passed on to the visitor as narratives and memory discourses, but which is neither visible nor tangible, still, the "elements are representative of local industry and valued due to the degree of cognitive representation of an individual" (Schultz, 2001, p. 336).

This result shows how adaptive reuse can give new meaning to heritage and become a meaningful social medium for people working within these projects (Loulanski, 2006), while preserving testimonies of productive activities with technological, scientific, historical or aesthetic value for a community, and promoting identity towards a community (Muehlebach, 2017).

It was assessed that the industry heritage values transmission, as well as other cultural values, is fulfilled through the project, mainly through educational methods, in six out of ten interviews there is reference to education and educational visits in school context. This result is in line with the idea that heritage has educational values (Frey, 1997, Xie, 2015), and that there should be a pedagogical role in relation to the execution of heritage values (Klamer, 2013; Xie, 2015). As for the accessibility of companies and institutions to the general public, this is referred to as a way to raise awareness of heritage values and to strengthen the identity of place, enhance the industry and the image of an industrial destination, and is the result of its residents' values. Similarly, it is found that place identity is the individual identity representation and can also be reflected in the physical environment where heritage values are represented. This means that different groups, within the same community, can develop

distinct individual and/or collective narratives regarding their understanding of what heritage is and what is its value for society, so meanings need to be assessed, considering that coherence and commitment should prevail in heritage evaluation for collective decision-making (Bessiere, 2013).

The uniqueness of the destination, from the interviewee's point of view, originates from the heritage capital and, specifically, the historical importance of traditional industries, such as, the hat making, the Oliva Factory and also the footwear industries, industrial buildings and industrial archaeological heritage related, above all, to the hat making and Oliva.

In fact, heritage capital has been one of the most benefited by tourism activity considering that, according to MUN_1, if:

"it maintained the characteristics of this same architectural heritage, preserved, safeguarded, and gave it a new function, and from there arose the museums, the Hat Museum, the Shoe Museum, the industrial tourism, the Oliva Art centre and then obviously also the Oliva Creative Factory, which is not exactly implanted in this context of culture and tourism, but is obviously also associated". (MUN_1)

And, in addition, it has been possible to preserve craft activities such as the pencils and shoes manufacturing. Heritage has been the resource that benefits most from tourism activity, as it has allowed actions to enhance the industrial heritage, as well as the conservation of traditional activities. Another important social value that bonds all interviewees' discourses relates to the reference of creating an important experience for both heritage visitors and companies operating visitors. Regarding the latter, it can be referred that in São João da Madeira case, the industrial sphere makes impossible some experiences that could have better repercussion in a place with a different cultural domain, and confirms the variability of heritage values and the appreciation of values according to different cultural contexts (Klamer, 2016):

"Therefore, any movement may interfere with people's work who are installed in the Cowork. So, obviously, these people are very pleased to be here in Oliva, but they want to develop their work to be able to pay their bills, obviously, and therefore, we have to try not to interfere with their work...". (MUN_2)

In summary, based on references from the interviews, it can be seen that heritage management in São João da Madeira is predominantly based on industry and local customs, both with emphasis on material (facilities, machinery, old technology) and non-material

values (ideas, tradition, history, habits) (Szromek et al, 2021), not only with an emphasis on the conservation of buildings and adaptive reuse, but also on the preservation of traditions and production processes associated with industry, so the values, positively contribute to the creation of a community culture that favours the protection of its heritage with a view to sustainable development (Szromek et al., 2021), and that can play a central role in participatory policy choices (Ostrom, 1990; Dragouni & Fouseki, 2018).

6.1.4.4. Authenticity and authentic experience

This category started from the assumption that authenticity and tourism experience cannot be dissociated (Tussyadiah & Zach, 2012), authenticity being considered as a preponderant antecedent of human activities and experiences (MacCannell, 1973) and is at the centre of the debate of industrial heritage tourism development (Ounanian, 2018). The academics of tourism science assume that the intrapersonal valuation of the tourism experience occurs from existential authenticity (Wang, 1999), considering that it is authentic to the extent that it is felt as such.

Regarding authentic characteristics, the interviewees' speeches (Table 32) allude to three notions of authenticity. These are: 1) objective authenticity; 2) constructive authenticity; and 3) existential authenticity. These three types of authenticity constitute and confirm the main concepts of authenticity and contribute to the experience materialization from the industrial space, being this "fundamental in the appreciation of the experience, as a tool for the tourists' personal development and in the appropriation of local resources as a basis for community development" (Almeida, 2018, pp. 417-418).

Table 32

Interview quotes coded as: Authenticity and authentic experience

Respondent code	References
CT_1	"a workshop where we teach how to produce footwear"
CT_1	"In the Fablab we sometimes do an experiment with visitors to produce a small sample of a shoe"
CT_1	"The tests that are done on the footwear. If it's an experiment that lasts a little longer, we have the possibility, in addition to the actual visit to the laboratory, to go to the Fablab and experiment and make a... of getting your hands dirty and making a leather piece".
CT_1	"They are already advertised as a unique experience. Come and make your shoe!"
CT_1	"If it's a visit just to get to know the space and what we do, they have the opportunity to see some physical and chemical tests. The tests that are done on footwear".

Respondent code	References
MUN_4	"The museum plans visits with live demonstrations by Ex hat workers"
MUN_4	"The guided tours we do on a daily basis, we don't just present the felt hat production process. We are much more than a museum of machines. We are also a museum of stories. Of life stories of people who passed through here. And visitors like to associate these stories with the many faces we have on display throughout the museum".
MUN_4	"A museum where it is possible to "see with the tip of your fingers". Feeling the raw materials, the textures and finishes make the visits to this museum a unique experience. It is also possible to try on hats during the course of the visit and take fun photographs, making this a "hats off to you!" experience."
MUN_4	"We end up taking them on a journey back in time, putting the machines to work in their imagination and having an interesting experience"
MUN_5	"In addition to the originality of the collections and museography, which sought from the outset to be interactive using new technologies, an option for which the institution was awarded, the Museum regularly organises guided tours with shoemakers. They share their life story and sometimes demonstrate the work to which they dedicated themselves. These special visits with shoemakers, who collaborate on a recurrent basis with the museum team, allow visitors a unique experience, having the feeling of participating in a "living history"".
MUN_3	"What is an authentic visit here at the museum? Is it the fact that a visitor can enter and immediately experience that he/she is in an industrial environment and have that feeling? Is it the fact where a visitor can come in and realise that being with people who have worked 10, 20, 30, 40 years on the same machine and hear from their mouths the stories of that machine and their connection to that machine? It's walking into the museum and smelling it?"
MUN_3	"The museum in the case of hat making, and ending a visit, many of them have the desire to try on a hat and even eventually buy a hat and they have that possibility. It ends up being another type of authenticity, after talking so much about a hat, in fact they have a symbolic element that they understand... "Ok, now I know how you're made, I know what you're worth, I understand why you cost what you cost and I want to have you because it's worth it, because it actually makes sense".
MUN_3	"The case of the Hat and Shoe Museums, the fact that we have the agents who worked here who tell their life stories first hand, who take visitors along a whole history, a whole operating chain of machines that don't speak, but end up speaking in their voices and in their hands."
MUN_3	"Here, we tell the story of São João da Madeira municipality, here we tell the story of the social fabric of São João da Madeira, the life stories of those who worked here, of those who dated here, of those who married here, of those who saw their children also work here and those who passed on their apprenticeship to their children here, of those who suffered here"
FAB_3	"It portrays the industry as it was a few years ago and so a normal visitor is more enlightened and most importantly, capturing young people to come back to love this industry"
MUN_2	"We make this connection with the stories that the former employees tell us and that enrich the visit, therefore, in the end, the visitors themselves, especially, of course, the adults, the older people, who already have a memory of what the factory was or eventually someone who worked here, a relative, or even someone who has nothing to do with the factory, but who has an Oliva sewing machine at home".
MUN_2	"To make the connection between what existed before and what exists now. What was the Oliva Creative Factory in spatial terms, what used to work here, what is now working"
FAB_1	"The visitor is subject to an authentic experience because everything happens naturally in order to be received"
MUN_1	"Well the programme is authentic, it is pure and hard. For our part we try to make the visit as authentic as possible, our intervention in the companies is as small as possible to implement some security measures and quality of the visit, but we try to make it real"

Respondent code	References
MUN_1	"I think that's what we want for people, that's the reality of a factory, that's the reality of production"
MUN_1	"At Bulhosas we have the screen printing which we are trying to complement, but for large groups it is not possible"
MUN_1	"Sometimes there are delays in groups and it coincides with employees' break time. There are companies that don't like visitors to be touring the company with employees, for example, on break time. So they ask employees to do a time swap. I don't agree with this, because I believe that the visitor has to understand that these breaks exist, this is even for the company a question of quality, it is a question of transparency of its operating method, of its relationship with the worker".

Authenticity was distinguished through its material heritage:

"a museum where it is possible to "see with the tip of your fingers". Feeling the raw materials, the textures and finishes, make the visits to this museum a unique experience" (MUN_4),

and immaterial:

"We are also a museum of stories. Of life stories of people who have passed through here. And visitors like to associate these stories with the many faces we have on display throughout the museum". (MUN_4)

When asked about authenticity and authentic experience, one of the interviewees focused on the word "originality":

"In addition to the originality of the collections and the museography, which sought from early on to be interactive using new technologies, an option for which the institution was awarded, the Museum regularly organises guided tours with shoemakers". (MUN_5)

It was perceived on an interviewee speech a deep desire to relate the meaning of originality to industrial tourism with emphasis on what is true, perhaps driven by the belief that the original must be better (Xie et al., 2020). The same interviewee also mentioned, in that context, words such as 'living history' and 'unique experience', in these three references a parallel is found with objective, constructive and existential authenticity.

It should be noted, however, as referred to in the literature (Nunes et al., 2021; Terziyska & Riski, 2012), a complexity in conceptualising the term by some interviewees:

"What is an authentic visit? For it is very subjective, I can say..." (...) what is an authentic visit here at the Museum? Is it the fact that a visitor can come in and

immediately experience that he/she is in an industrial environment and have that feeling? (MUN_3)

These references are in line with several authors who highlight the interdisciplinarity and the difficult conceptualization of the term authenticity (Nunes et al., 2021; MacCannell, 1973, 1976, 1999; Reisinger & Steiner, 2006; Rickly-Boyd, 2009; Wang, 1999). It is noteworthy that respondents, when asked about authentic experience, mostly answer with two approaches to authenticity: The reality of a factory as an object-based experience:

"I think that's what we want for people, that's the reality of a factory, that's the reality of production" (MUN_1),

and authentic experiences through storytelling and experimentation:

"The case of the Hat and Shoe Museums, the fact that we have the agents who worked here who tell their life stories first hand, who take visitors along a whole history, a whole operating chain of machines that don't speak, but end up speaking in their voices and in their hands." (MUN_3)

"we end up taking them on a journey back in time, putting the machines to work in their imagination and having an interesting experience". (MUN_4)

The emergence of tourism was seen as a way of materialising authenticity based on culture and industrial heritage, so the uniqueness of local industries and the non-existence of 'staging' (MacCannell, 1973) was referred to by various stakeholders to attest to an 'authentic visit':

"Sometimes there are delays in groups and it coincides with employees' break time. There are companies that don't like visitors to be touring the company with employees, for example, on break time. So they ask employees to do a time swap. I don't agree with this, because I believe that the visitor has to understand that these breaks exist, this is even for the company a question of quality, it is a question of transparency of its operating method, of its relationship with the worker". (MUN_1)

Another important social value, which unites all the interviewees, relates to the creation of an important experience for the people who visit or work at the site. However, in most of the spaces the experience is still related to educational objectives, where the visit is not very dynamic and very theoretical, in an effort to make the heritage more understandable and accessible to its visitors:

"To make the connection between what existed before and what exists now. What was the Oliva Creative Factory in spatial terms, what used to work here, what is now working". (MUN_2)

Even so, some of the visitable sites aim to provide an experience linked to other types of activities, such as hat decoration workshops, artistic workshops, screen printing experiences, shoe making, favouring a unique and authentic experience by giving people the opportunity to experience industrial heritage and industry in an unconventional way, oriented towards a more intimate relationship between the worker or factory employee and the visitor:

"In the Fablab we sometimes do an experiment with visitors to produce a small sample of a shoe." (CT_1)

"At Bulhosas we have the screen printing that we are trying to complement...". (MUN_1)

However, in some contexts and companies authenticity is described only as a visual experience and not as an interactive, in other words a passive experience. The authentic experience in production companies and technological centres has to do with the fact that nothing is "manufactured" or "staged" for tourist enjoyment. The visitor is facing a non-tourist reality, and there is, in many situations, a proximity to reality, but there is no involvement of the visitor with the tourism product:

"If it's a visit just to get to know the space and what we do, they have the opportunity to see some physical and chemical tests. The tests that are done on footwear". (CT_1)

The demand for authenticity in cultural heritage attractions, arises from the fact that tourists' awareness is driven by their desire for authentic experience, that is, the desire to want to understand the past through something real which is manifested through local community involvement (McCannell, 1973), as a consequence, it can be argued that in the cases of adaptive reuse, the projects were useful in creating the opportunity for people to experience and understand heritage:

"Here, we tell the story of São João da Madeira municipality, here we tell the story of the social fabric of São João da Madeira, the life stories of those who worked here, of those who dated here, of those who married here, of those who saw their children also work here and those who passed on their apprenticeship to their children here, of those who suffered here". (MUN_3)

But it is also used in order to create engagement with the community:

"These special visits with shoemakers, who collaborate on a recurrent basis with the museum team, allow visitors a unique experience, having the feeling of participation in a "living history"". (MUN_5)

From the above, it can be assessed that the development of industrial heritage in São João da Madeira resorts to the authenticity of old industrial sites to educate or best fulfil its mission (Prentice, 1993a). However, the evaluation of both residents and tourists should first be considered before determining resolutions on heritage (Mantecón & Huete, 2008).

6.1.5. Industrial tourism and the local community

Thematic block B - Interpretation of community perceptions

The categories below (Table 33) result from the analysis of the interpretation of community perceptions.

Table 33
Identified categories of interpretation of community perceptions

Categories
Place attachment and support for tourism
Community participation and involvement

6.1.5.1. *Place attachment and support for tourism*

This category groups together elements related to the perception that the interviewees hold about the feeling that the community have of attachment towards the place, a feeling that can be reflected in their support for tourism.

Throughout the interviews, participants, when asked about local people's view on industrial tourism, suggested emotional and innate community ties to the industry and tourism, so it was felt appropriate to create a category of place attachment and support for tourism together.

Table 34 summarises the sentences most exemplifying this association.

Table 34

Interview quotes coded as: Place attachment and support for tourism

Respondent code	References
MUN_4	"With pride they come to tell their family and friends their memories and stories of other times"
MUN_4	"The Hatters' meeting that involves the whole hatter community (former hatters, active hatters and families) that reinforces this sentimental bond and belonging to the institution."
MUN_4	"They consider the museum a place of belonging and pride and that it dignifies the difficult life of the Black Nails who worked here and of the Sanjoanenses themselves".
MUN_4	"All this make Sanjoanenses proud to live in this city, and this feeling of pride is inevitably reflected in their quality of life"
MUN_4	"It is regular the visit of Sanjoanenses that bring their guests to get to know the Museum"
MUN_4	"People who, autonomously, come to us for donations"
MUN_5	"The community is proud of its roots and finds in the museum and in industrial tourism, spaces for the preservation, protection and dissemination of the traditions of its community"
MUN_5	"The population recognises in industry its most striking identity and therefore finds in industrial tourism a way of spreading this heritage"
MUN_3	"So, there is a part of the social fabric of this community that doesn't connect as much with museums or eventually even with industrial tourism itself for these reasons, for the emotional reason, for the psychic trauma, the psychological trauma of feeling pain when you look at a building where you've worked for years on end and suddenly everything shuts down..."
MUN_3	"On the other hand, we have people who were in that phase and with the work that has been developed within the museum, they managed to, let's say, in some way heal emotionally and participate actively with the museum and industrial tourism activities."
MUN_3	"Some of them almost oblige people to come and see the museums or come and participate in the circuits precisely because they feel that they have become part of this industry again, that there has been a reconciliation here between their past and their present, and that in fact, these institutions and industrial tourism are also here to honour them"
MUN_3	"They end up feeling that they do, that they are (part of) it, that they have pride and that they belong"
MUN_3	"I think there is a strong sense of pride, of belonging, of showing that they are, that they belong to something, that they are valued and that they work not only in an industry, but they work in a county that values them and doesn't just see them as mere accessories or mere economic pawns to achieve a certain development"
MUN_3	"Then inherently the families of these workers also end up feeling a connection with the museums, with industrial tourism, with the very cultural policy that is being developed"
MUN_3	"In other words, we are no longer talking about the operative who just stops to listen, but we are talking about people who stop and who are creative agents"
FAB_2	"From the moment we become aware of it and like it and feel that it is part of the history of the municipality and that, in another way, it is linked to I don't know who works there or I don't know who is a friend of I think that makes it possible to create an affectionate, emotional connection to the industry.
FAB_2	"I think the older generations, the ones who are really locals, like our administrators who are locals. They know all the industries, they know the people, they know businessmen who know them from their childhood days, but the other generations after that, I notice that there is no longer this involvement, this connection, no"

Respondent code	References
MUN_2	"They feel a very great connection to these spaces that tell these stories. And there is above all a great pride, a connection. The bonds are visible, in my opinion."
MUN_2	"It was in the creation of the museums and industrial tourism itself that the connection continues, and as far as Oliva Creative Factory is concerned, I would say that there is above all an interest and curiosity in understanding what this new life is all about"
MUN_2	"A milestone in the history of Portuguese industry. It also serves to make this connection to happy times"
MUN_1	"I think the connection to the industry is already intrinsically made. If they have pride, I think they do too."
MUN_1	"We are proud to know that our shoemakers, which for a long time had a negative connotation, people were ashamed to say that they were shoemakers, today they already feel proud to say that they are artisan Shoemakers, because industrial tourism, the fact that it is promoted, publicised, valued, will give a new meaning to the word, a new meaning to the profession and, therefore, studying the past of these professions, these people, this life story"
FAB_1	"I feel there is pride from workers in doing what they do and showing how they do it"
FAB_3	"People are passionate about what they do and I think they take pride in this work"

Place attachment is defined as an affective bond between people and particular places, in which they live or which they visit (Mazumdar & Mazumdar, 1999), which depends on positive learnings related to the meaning of a specific place (Jack, 2010) and can be represented in sentences such as:

"The population recognises in industry its most striking identity and therefore finds in industrial tourism a way of spreading this heritage". (MUN_5)

In the course of the interviews, similar speeches were highlighting the link that the interviewees perceive to exist between the resident and the industry and/or industrial tourism, links that are materialised through concrete actions, such as:

"It is regular the visit of Sanjoanenses that bring their guests to get to know the Museum". (MUN_4)

"People who, autonomously, come to us for donations". (MUN_4)

The interviewees highlighted the pride that residents feel towards their industry-based identity, including cultural habits, namely in statements such as: "Sanjoanenses who bring their guests to visit the Museum" (MUN_4), in this way demonstrating the "affective ties with the local environment" (Fried, 2000, p. 194).

Several references refer to this affective bond of individuals associated with the significance of place (Giuliani & Feldman, 1993; Hidalgo & Hernández, 2001; Milligan, 1998; Xie et al., 2020), among them:

"All this make Sanjoanenses proud to live in this city, and this feeling of pride is inevitably reflected in their quality of life." (MUN_4)

"People are passionate about what they do and I think they take pride in this work." (FAB_3)

"the community is proud of its roots and finds in the museum and in industrial tourism, spaces for preservation, protection and dissemination of the traditions of its community". (MUN_5)

It is also worth mentioning that tourism can drastically affect the life of communities (Andereck et al., 2007), leading from negative behavioural changes:

"So, there is a part of the social fabric of this community that doesn't connect so much with museums or eventually even with industrial tourism itself for these reasons, for the emotional reason, for the psychic trauma, the psychological trauma of feeling pain when you look at a building where you have worked for years on end and suddenly everything shuts down" (MUN_3),

to positive:

"On the other hand, we have people who were in that phase and with the work that has been developed within the museum, they managed to, let's say, in some way heal emotionally and participate actively with the museum and industrial tourism activities." (MUN_3),

Leading also to socio-cultural, environmental and economic changes (Pizam, 1978).

Dogan (1989) suggested that traditions are often weakened under the influence of tourism, with a sense of loss of authenticity and cultural identity, contrary to what was detected in the discourse of the interviewees who experience the opposite situation:

"They feel a great connection to these spaces that tell these stories. And there is above all a great pride, a connection. The bonds are visible, in my opinion. (...) it was with the creation of the museums and industrial tourism itself that the connection continues, and as far as Oliva Creative Factory is concerned, I would say that there is above all an interest and curiosity in understanding what this new life is". (MUN_2)

This discourse is in line with Milligan (1998) who described place attachment as "the emotional bond formed by an individual to a physical site to which meaning has been given through interaction" (p. 2) and, considering that, industrial heritage tourism is related to the semiotic approach of place attachment (Xie et al., 2020), it is plausible to assume that the more values are recognised by a community, the greater the propensity for support in conserving that heritage:

"The Hatters' meeting that involves the whole hatter community (former hatters, active hatters and families) that reinforces this sentimental bond and belonging to the institution." (MUN_4)

However, literature suggests that place attachment alone does not increase social participation (Hays & Kogl, 2007; Wu, 2012) and that residents of a community must be willing to participate in the development process (Xie et al., 2020). However, this last quote denotes not only place attachment as a representation for the emotions people hold towards a place, but also association with cognitive meanings and dependent behavioural patterns (Low & Altman, 1992).

From the analysis of this category, a remarkable relevance between place attachment, structures of involvement and attitudes towards participation emerged:

"All this makes Sanjoanenses proud to live in this city, and this feeling of pride is inevitably reflected in their quality of life." (MUN_4)

Perhaps it is thanks to this sentimental component of a deeper connection to the place that it has been possible to promote and enhance the industrial structures of the past and the present. One explanation would be the fact that the resident has a more comprehensive understanding of the destination, based on his direct experiences (Jones, Patterson & Hammitt, 2000). This perspective, coupled with a sense of place, highlights an understanding of the subjective emotional and symbolic meanings associated with natural places and people's connection to these places (Williams & Vaske, 2003; Xie et al., 2020). This may explain that when supporting tourism are not only considered the costs and benefits, as postulated by Social Exchange Theory (Nunkoo et al., 2013), but the sense of place attachment, sense of place and associated emotions are also condition of the support a resident may or may not give to tourism.

These results are aligned with Oviedo-Garcia et al. (2008), who state that the greater the connection to the destination, the greater the residents' evaluation of the benefits of

tourism, thus leading to the protection and enhancement of the identity and sustainability of the territory and its population.

6.1.5.2. *Community participation and involvement*

The interviewees, when asked about community participation and involvement, mostly mentioned that residents were not part of the planning, but in many contexts they were involved and called to give their testimonies and input. This cooperation can fit into the induced community participation typology of Tosun's (2006) model, where the resident has an active role only as consultant and participant in the programming, and their participation in the planning is only symbolic. The product structuring and planning is the responsibility of the municipality in collaboration with other entities that receive visitors.

It is common to have various stages of involvement that can range from passive involvement to active involvement, and even reach full participation in tourism development policies, with community empowerment being a gradual process and these decisions ultimately affecting quality of life (Ashley & Roe, 1998).

Table 35 below illustrates a selection of the quotes considered most pertinent in this category.

Table 35
Interview quotes coded as: Community participation and involvement

Respondent code	References
CT_1	"I know that the people working in the factories were very motivated towards industrial tourism, they enjoyed receiving visitors and even told their friends about it. I confess I have no idea what the other public thinks"
CT_1	"I think that the population and especially the elderly could make a contribution to enriching the routes".
MUN_4	"They are proud of this project and the projection it is having at national and international level"
MUN_4	"Hatters' Meeting that involves the whole hatter community (former hatters, active hatters and families) that reinforces this sentimental bond and belonging to the institution"
MUN_4	"The Hat Museum has been actively working with and for these audiences, with events such as Hat Weekend - Hat Festival, Hatters' Meeting, O Último Turmo- European Night of Museums show, among others"
MUN_4	"The Sanjoanense school community is regularly involved
MUN_4	"People who come to us on their own to make donations".
MUN_4	"The factories (in the case of Chapelaria, Fepsa and Cortadoria Nacional do Pêlo) collaborate with the museum by lending materials, raw materials, among others."

Respondent code	References
MUN_5	"The community has actively participated in the different proposals put forward by the museum, either through interviews, participation in events, inaugurations etc."
MUN_5	"Concrete examples are: donors who return several times to the museum and bring other visitors they know; shoemakers and family members who are always available to collaborate in making videos to publicise the institutions; industrialists who bring national and international clients to visit the museum, etc."
MUN_5	"The programming is carried out providing for community involvement at various times"
MUN_5	"The Shoe Museum feeds on collaborations that involve the human universe of the footwear sector, from the worker to the employer, through the commercials, shopkeepers, consumers and designers"
MUN_5	"It is therefore a space in contact with its host community and which aims to make its being and its know-how known"
MUN_3	"I'm probably not so sure that they are perfectly aware of what industrial tourism is or what the full potential of Industrial Tourism is, it seems to me that this happens more abroad"
MUN_3	"I think more work is somehow needed with the community, I mean, let's see one thing, the work is done, because schools know about the Industrial Tourism project"
MUN_3	"So there is a part of the social fabric of this community that doesn't connect as much with museums or eventually even with industrial tourism itself for these reasons, for the emotional reason, for the psychic trauma, the psychological trauma of feeling pain when you look at a building where you have worked for years on end and suddenly everything shuts down"
MUN_3	"On the other hand, we have people who were in that time and with the work that has been developed with the museum they managed to, in some way, they healed emotionally and participate actively with the activities of the museum and industrial tourism as well"
MUN_3	"We try to make this happen, that this connection can happen not only with these workers, who, in the meantime, have left the Industry, but with the workers who are still linked to the industries, namely those belonging to industrial tourism, from companies that belong to industrial tourism"
MUN_3	"Somehow the local and external population can and should be involved in programming and planning the museum's activities, because we want to understand what they want, don't we, what they long for, what they need"
MUN_3	"I would really like to think that they would always like to be more involved, because that means they would be much more interested in wanting to be more direct actors, more intervening"
FAB_2	" I think that there is, among the population itself, there is a lack of knowledge, especially from the most recent generations"
FAB_2	"We get very involved in the one we work on, we get very involved in another one because we know someone. Everything else passes us by"
FAB_2	"From the moment we become aware of it and like it and feel that it is part of the history of the municipality and that in some other way it is linked to I don't know who works there or I don't know who is a friend of I think that makes it possible to create an affectionate, emotional connection to the industry".
FAB_2	"I think the older generations, the ones who are really local, like our administrators who are locals. They know all the industries, they know the people, they know the businessmen who know them from their childhood days, but the other generations that follow, I notice that there is no longer this involvement, this connection, no."
FAB_2	"And if there isn't this, this involvement, someone who can involve the people of the city I don't think there will ever really be much of a self-will and spontaneity of wanting to know."

Respondent code	References
FAB_3	"Very little interest from both the normal population and businesses"
FAB_3	"A part of the population I believe so and I have no doubt they will have much to give to this industrial tourism project both in footwear and hats"
MUN_2	"In the adult there are clearly affective bonds that can be created with the stories, storytelling, in a youth audience Oliva's contemporaneity works much better"
MUN_2	"It seems to me that there is an awareness, not only of industrial tourism, but of the various institutions built around it"
MUN_2	"Throughout this time we have been in contact with former workers, especially from Oliva, and there is always availability, availability to tell stories, what Oliva was, availability to collaborate in projects, availability to give opinions, ideas, they are people who like to have an active role".
MUN_2	"I believe that industrial tourism has a preponderant role here in what concerns heritage and history that describes São João da Madeira. Yes, there is unity with regard to the industry and its people"
FAB_1	"I think the population likes to be involved and participate both in the planning, as far as possible, and also to be part of the circuits"
MUN_1	"We have a project which is the decoration of Christmas roundabouts by associations and schools and sometimes also the theme that is chosen to decorate is industrial tourism or our partners"
MUN_1	"In planning, in planning it's like this, there was no planning directly from the community"
MUN_1	"We have already thought about even doing a survey, of asking "what would you like to see on the circuits?"
MUN_1	"Now, our role as a tourist office in itself is also a tourist office that tries to be close to the community and we often do this because we also have associated with our service the events organisation, and it is in the events organisation that we work more closely with the community"
MUN_1	"We have more that kind of approach, the community involvement in these areas of the planning of the circuits themselves is not at all, or it has not been the practise"
MUN_1	"We have a very participative population, it gets very involved (...)"
MUN_1	"With regard to the circuits planning, this is a very technical issue and I am afraid that by giving voice, "in inverted commas", by giving voice to the population, it may sometimes not be productive, that is, it will be the opposite, it will be counterproductive because perhaps we have sensitivity to certain things that have to be implemented in a strategic manner, we have a strategy, we have a guideline and people don't know what this guideline is, because it is not in their work and I am afraid that sometimes it may generate problems"
MUN_1	"There are things that maybe we involve the community a lot, there are so many other things... the question of the quality standard that has a series of restrictions, there, I think, but I don't know, this also awakens me to a greater challenge that is to try to find ways of involving the community more"
MUN_1	"So I think it's a bit... that is, when we challenge the population to participate in something, I think we already have to... I think we don't let them down and often we almost give them the turnkey package solution, which is like, we want you to do this, or, we need you in this, but we've already told them more or less what we want and we've made it a bit easier"
MUN_1	"But very often we get former industry employees that come here and talk a little bit"
MUN_1	"It is one of our functions, to give importance to the elders for them to pass us on, so that we can follow up on these, these memories"
MUN_1	"Maybe this awakens me for a bigger challenge which is to try to find ways to involve the community more".

According to the five interviewees belonging to the municipality, the implementation of tourism activity leads them to establish constant and direct contact with the local community. They perceive the role of intermediaries between the community, the tourist site and the activity/product to be developed. Through the quotes, the intention to involve the community in that community's own tourism product is evident. Therefore, the involvement of the local community extends the social dimension of the industrial tourism programme.

Considering that community participation can foster local culture, traditions, skills and stimulate pride in the community heritage (Lacy et al, 2002), the speeches, mainly of the interviewees belonging to the municipality, refer to an active role in community involvement, more evident in what concerns people with direct connection to the industry, highlighting the preponderant and very active role of the community, which fosters pride and safeguard culture and traditions, reinforcing the idea that participatory processes are not always inherent only to minority interests (Bevir, 2013; Irvin & Stansbury, 2004):

"I think that the population and especially the elderly could make a contribution to enrich the routes". (CT_1)

"Hatters' Meeting that involves the whole hatter community (former hatters, active hatters and families) that reinforces this sentimental bond and belonging to the institution". (MUN_4)

"The Sanjoanense school community is regularly involved". (MUN_4)

"The factories (in the case of Chapelaria, Fepsa and Cortadoria Nacional do Pêlo) collaborate with the museum, by lending materials, raw materials, among others." (MUN_4)

"The community has actively participated in the different proposals put forward by the museum, either through interviews, participation in events, inaugurations etc." (MUN_5)

On the other hand, some of the interviewees refer that, not having a clear idea, they believe that there is little involvement and participative intention of the community, even mentioning the idea of some unawareness on the part of the community not intervening in the industrial tourism circuits:

"I'm probably not so sure that they are perfectly aware of what industrial tourism is or what the full potential of industrial tourism is, it seems to me that this happens more abroad". (MUN_3)

"I think that there is, among the population itself, there is a lack of knowledge, especially from the most recent generations." (FAB_2)

There are references where it is said that first the product and the activity are structured and then the elements of the community are called to participate according to their relationship with the product or just as spectators.

"So I think it's a bit... that is, when we challenge the population to participate in something, I think we already have to... I think we don't let them down and often we almost give them the turnkey package solution, which is like, we want you to do this, or, we need you in this, but we've already told them more or less what we want and we've made it a bit easier". (MUN_1)

It is suggested by some of the interviewees that the community will not always be aware to participation and they will not know how to do it either, which follows Joppe's (1996) evidence in pointing out that often residents themselves do not even know where to start or how to get involved when it comes to participation.

"We get very involved in the one we work on, we get very involved in another one because we know someone. Everything else passes us by". (FAB_2)

"And if there isn't this, this involvement, someone who can involve the people of the city I don't think there will ever really be much of a self-will and spontaneity of wanting to know". (FAB_2)

Consequently, there is an effort need, on the part of those in charge of the circuits, to raise awareness among the entire population, as also evidenced in the quotes. This connection and participation are more visible in residents who are, or were, directly linked to the industry, as for example, when it is referred that former employees are called to talk about their memories. However, it was found that heritage values play a double role, if on the one hand there are residents who are available to participate when called upon, on the other hand there are obstacles to involvement arising from community identity and collective memory, such as the lack of interest of many residents in participating. Here, the feeling or place attachment generates negative emotions associated with the dissolute industry, referring to the heterogeneity of the perception of heritage values as dynamic and subjective as Smith (2009) suggests:

"So, there is a part of the social fabric of this community that doesn't connect so much with museums or eventually even with industrial tourism itself for these reasons, for the emotional reason, for the psychic trauma, the psychological trauma

of feeling pain when you look at a building where you have worked for years on end and suddenly everything shuts down". (MUN_3)

It should also be noted that sometimes tourism can be seen as negative for a community when the sharing and preservation of industrial heritage is seen with contradictory goals (Xie et al., 2020). Nevertheless, in addition to these factors related to personal circumstances, interviewees were highlighting the relaxing role of museums as contributors of changing a negative heritage attachment into a positive one:

"On the other hand, we have people who were in that time and with the work that has been developed with the museum they managed to, in some way, they healed emotionally and participate actively with the activities of the museum and industrial tourism as well". (MUN_3)

On this assumption, it is plausible to assume that the experience of engagement with heritage promotes both the functional and affective ties that individuals feel towards the place and increases support for tourism and attachment to that same place (Gross & Brown, 2006). Indeed, to make people engage in the heritage discourse, heritage sites must become a valuable place for the context and the community (Klamer, 2013).

Narratives, based on collective memory, have been the main driver of industrial tourism programmes and what leads to the most active participation of the population:

"Very often we get former industry employees coming here and talk a little bit". (MUN_1)

"It is one of our functions, to give importance to the elders for them to pass us on, so that we can follow up on these, these memories". (MUN_1)

In this context we are facing an involvement based on the attachment to the industry through actions leading to the recovery and reuse of the industrial heritage, in a sociocultural perspective alongside the economic and industrial perspective (Castillo et al., 1999). Moreover, for the respondents, the involvement in the industrial tourism project favours the construction of a commonplace identity and strong community relations:

"I believe that industrial tourism has a preponderant role here in what concerns heritage and history that describes São João da Madeira. Yes, there is unity with regard to the industry and its people". (MUN_2)

The interviewees indicate that even if many stories can be told, the whole story is always important. Recognising that identity is made up of tangible and intangible aspects,

the intangible aspects will become more important to preserve, as the people who know these stories are already old, and it is crucial to have a record of these memories and even a passing on to the next generation, so that these stories do not disappear in the coming years.

Although the clear examples of involvement are on the basis of collaboration rather than an active role in planning, there is recognition of this position and reference is made to a need to rethink this context:

"We have already thought about even doing a survey, of asking "what would you like to see on the circuits?" (MUN_1)

"Maybe this awakens me for a bigger challenge which is to try to find ways to involve the community more". (MUN_1)

With industry being so close to the community, there is a consensus that the potential that community participation can represent, through their knowledge and skills, is essential to the long-term success of industrial tourism programmes, and essential to any tourism development process.

It was noted in some answers that considering community involvement in planning is seen as difficult to manage, based on the principle that most residents are not always aware of what should be structured and planned in terms of tourism, which may lead to bureaucratic processes and slower decision-making:

"With regard to the circuits planning, this is a very technical issue and I am afraid that by giving voice, "in inverted commas", by giving voice to the population, it may sometimes not be productive, that is, it will be the opposite, it will be counterproductive because perhaps we have sensitivity to certain things that have to be implemented in a strategic manner, we have a strategy, we have a guideline and people don't know what this guideline is, because it is not in their work and I am afraid that sometimes it may generate problems". (MUN_1).

This notion is in line with Haywood (1988), when the author states that the costs of such a policy will be reflected in "executive burdens, such as the possible dilution of power, the lack of time to interact with citizens, the patience to educate others, the patience to be educated by outsiders, the determination to improve negotiating skills, the courage to risk some loss of control over matters previously internal to the industry, and ultimately the danger of failure and the pain of bad publicity" (p. 107). However, there are already many volunteers involved in participating in tourism, culture and industrial heritage activities, and

there is a clear ambition to continue to rely on the collaboration of residents, especially with regard to young people, considering that there is a need to "call" them into the industry.

As a summary, the inhabitants of the municipality, who participate and are involved with the heritage, are mostly as volunteers or have direct involvement because they are workers of the companies that receive tourists, therefore they will have contact with the visitor and will always be involved in the tourist experience. Their main motivations, according to the interviewees, are the interest for the industrial heritage, but mainly for the industry, essentially when they belonged to the industry that originated that industrial heritage. The sense of belonging to the community and social contact are also motivating factors for community involvement with the tourist. The inhabitants involved are not so interested in whether or not tourists participate in activities, considering that these will do so for the benefit of their own community, however, they perceive the importance of receiving people from outside the community and feel proud when this happens.

These perceptions confirm the relevance of having the community participating in the planning and tourism development and, highlight, once again, the need for community participation in the construction of strategies based on the resources of the territories (Costa, 2001b; Murphy, 1985; Vasquez Barquero, 2007). Industrial heritage tourism leads to the regeneration of spaces that is only possible with the residents who play a key role in reshaping the social fabric and in the gentrification process of a place (Xie et al., 2020).

In order to provide a greater participation in planning, it would be advisable, as suggested by Pierre (2010), that residents, who are not employees of the companies, can get to know them directly so that they can be involved in the structuring of the product or simply become tourism ambassadors, also aiming at strengthening the relationship between companies and the local community.

Although much of the literature on tourism refers to economic benefits as the main stimulus for community participation (Gursoy & Rutherford, 2004; Lankford & Howard, 1994; Vargas-Sánchez et al., 2009; Wang et al, 2010), as a general rule, the interviewees' statements lead to the conclusion that communities are mobilised in favour of heritage safeguarding in order to strengthen their values and community ties, as also highlighted by Mydland and Grahn (2012), however, there is still a long way to go for community members, not specialised in heritage or industry, to be considered in product structuring and planning (Wang & Wall, 2005).

For the future, the inhabitants are fundamental in the development of initiatives related to industrial heritage and industrial tourism, since the Municipality wants to involve

the inhabitants more and more in the economic activities (products and services) of prominence in the community, and there is a need to structure plans to stimulate the initiatives of the inhabitants.

6.1.6. Local development and destination competitiveness

In a third block of analysis the different indicators of local development are studied, the results of which, from the point of view of the interviewees, show a favourable contribution of industrial tourism to the territory. The responses identified regarding the growth and development of the territory through tourism were grouped into five domains presented in Table 36.

Thematic block C - Local development and destination competitiveness

Table 36
Identified categories of local development and destination competitiveness

Categories
Territorial promotion and development
Destination image
Perception of advantages and disadvantages
Programming improvements
Future trends

6.1.6.1. Territorial promotion and development

In terms of promotion and territorial development the interviewees mentioned, as elements to be distinguished, the adaptive rehabilitation of buildings for tourism use and the rehabilitation of public space, such as gardens and regeneration planned on the basis of environmental concern, both for the enjoyment of the community and visitors.

However, some participants were aware that the economic benefits for the community are not yet very visible, considering that they do not translate in a representative way into employment increase and there is no overnight stay of visitors. The fact that a large part of the visitors are students is also the main element of lack of economic return in what concerns commerce (restaurants and shopkeepers). Even so, the rehabilitation of public

spaces is identified as a beneficial socio-cultural contribution to improving the life quality of the community.

Table 37 below illustrates a selection of the quotes considered most pertinent in this category.

Table 37

Interview quotes coded as: Local development and destination competitiveness

Respondent code	References
CT_1	"The fact that we are networked it helps"
CT_1	"That part is not very worked on" (reference regarding the development of the region and improvement of the quality of life)"
CT_1	"The groups that come for example from far away go... they end up going to the circuits, but they don't enjoy the city very much, I think"
MUN_4	"The relationship between Tourism, factories (Industrial Tourism) and commerce (S. João Nosso) is already widely worked out"
MUN_4	"As for example the Hat Weekend, this relationship is strengthened, namely in what concerns local commerce, restaurants and accommodation"
MUN_4	"The museum also often acts as a point of contact between the public and businesses"
MUN_4	"Cultural itineraries that touch on other points of interest in the history of industry in the municipality and the region, and that broaden the scope of the visit to other themes, offering visitors a more refined and interesting view of the regional reality, contributing to its development. All this make Sanjoanenses proud to live in this city, and this feeling of pride is reflected, inevitably, in their quality of life"
MUN_4	"The various activities that have been developed by this service have enhanced the value of the working class and its "know-how".
MUN_4	"Through this project, visitors can programme a full day in S. João da Madeira, with diverse and distinct activities that they won't be able to do anywhere else"
CT_2	"Support for entrepreneurship and acceleration of technology and creative based projects... new product development"
CT_2	"Increase in the competitiveness of the business fabric and in the connection to the S&T System, promoting the dissemination of an innovation culture"
CT_2	"Yes, we have visitors who tell us that they had no idea of the existing potential, and that it should be further promoted, as there are reference business projects in São João da Madeira"
MUN_5	"All its development is based on industry"
MUN_5	"The Shoe Museum is an institution integrated in a wider plan (local, regional and national) of sorting the cultural, built, archaeological and industrial heritage, inserting itself in a network of institutions with common goals and completing other cultural itineraries that focus on points of interest in the industrial history of the municipality and of the region"
MUN_5	"The population quality of life improvement through the promotion of knowledge, in the demonstration of a diversified programme and a constantly updated educational service"
MUN_5	"Industrial Tourism and the Museum act as a focus for attracting visitors which results in the economic development of the community"
MUN_3	"In the case of industry, once again I must mention two large industries: the hat-making and footwear industries, which are absolutely structural in the development of the city, in urban development, in urban development itself, of the territory".

Respondent code	References
MUN_3	"It allowed not only young people to work on the issue of the county's history, the history of evolution, to understand what São João da Madeira is. Why they are in São João da Madeira and why there is a Hat Museum, a Shoe Museum. Why does it exist in industrial tourism, and also to make their families, not only reinforce their affective ties, their family ties, but to bring them to the cultural space. It was also a way of cultural accessibility, of cultural dynamization and of doing and making them proud of their history, isn't it?"
MUN_3	"Our visits also go towards educating audiences on sustainability, on the circular economy because this industry is essential in that"
MUN_3	"We are talking here about different actors that have their own action programmes, that have different missions, so obviously each one has to have its plan, its programming, its activities, its developments and its future objectives to achieve, but then we are talking about industrial tourism that basically encompasses all these elements and for which, obviously, we try to work and develop projects continuously with all of them".
MUN_3	"Trying to create synergies here between all the actors, always within, obviously, the possibilities of each institution, not only for the development of this programming, this union, this strength, but for greater promotion, enhancement of the municipality itself, its valences, its institutions and also creating here different synergies not only between the local community"
MUN_3	"The Hat Weekend, the hat festival, which takes place in July, a weekend entirely dedicated to the hat, an Urban festival that not only invites the visitor and tourist to come to São João da Madeira, but much more importantly, integrates the community itself in this celebration of its identity and obviously is a very successful festival"
MUN_3	"Museums and tourism work not only on the level of education, for example also obviously Culture, leisure, somehow a cultural laser, in pedagogy"
FAB_2	"The environmental issue, we are indeed very concerned about that issue"
FAB_2	"And in fact they go there to visit, when I get the list of visits it's half an hour in one, after half an hour it's already in another, it's already in another and then I don't know very well if lunches are scheduled in some local restaurants, if the groups stay here overnight. I don't know, but from what I see, I don't think there are any".
FAB_2	"We are the market leader, producing 40% of all hat making worldwide"
FAB_3	"Well done and well defined city infrastructure balanced with urban spaces and green spaces with a good road network, public transport and good pedestrian circulation network"
FAB_3	"If it's a visitor with business potential I think it can leverage new projects new brands or shopkeepers with different ways of being in business than ordinary"
FAB_3	"Increasingly the union, the synergies, and the partnerships are necessary to create global scale so that we can become more and more international."
MUN_2	"It came to contribute to a positive image. Not only for the recovery of this space, but also to give an image of dynamism, and also a vision of the future going not only through industry"
MUN_2	"It went to a completely abandoned, sad space and, in a way, people were a little bit away. From the moment we started to recover this space and give it a new life, to bring people, whether to work, to install companies, or to visit the art centre, even for the Dance conservatory, for the kids who come here to take classes that have articulated teaching"
MUN_2	"The audiences are very much geared towards schools, groups and our tourism audiences being very school-oriented, we are talking about mainly schools, or groups of adults who in an organised way come here to the city to, in essence, enjoy the tourism product"
MUN_2	"We still have some difficulty in getting the public to stay for a few days and thereby bring economic value to our hotels, and not only that, to our shops, in short"

Respondent code	References
MUN_2	"I think this has to do with the fact that tourism still works very much with the industrial product. Therefore, there is still work to be done to try to attract and capture a public that stays in the city for a few days, but I think that institutions like the Oliva Creative Factory and Industrial Tourism, but now going beyond the industrial sector, are trying to cover a different tourist capacity, then we can achieve this goal.
MUN_2	"In other words, the City Council wasn't able to rehabilitate all the immensity that was the Oliva factory, but it acquired lots, parts, which basically allowed for its requalification. And what happened? What happened was that private interest, private investment came right away. We had projects from companies that followed this initiative and, therefore, at this moment, this entire area, let's say the industrial area of the former Oliva factory is totally different, it has another life".
MUN_2	"I think there is still this difficulty. I think this is due to the fact that tourism still works very much on the industrial product. Therefore, there is still work to be done to try to attract and capture a public that stays in the city for a few days"
MUN_1	"We believe that industrial tourism is a pillar project and anchor for attracting audiences"
MUN_1	"The exchange, of the very, inside information that is obviously facilitated because we do the ice-breaker part between administrators and between managers and that's good, as far as more general level is concerned"
MUN_1	"Now we even have a park that has been renovated with a bread production circuit"
MUN_1	"I think there is this unity, this strength and because there is above all a greater knowledge of what the territory is. The simple fact that we know what our neighbours are doing creates added value.
MUN_1	"It has some impact, I think it still doesn't have the impact that I would like it to have which was namely to be able to bring added value to the population, as far as economic agents are concerned."
MUN_1	"We are mostly working with school public, and it is a public that does not consume so much in the territory and I would like us, in fact, to make this transition to a public that goes to the restaurant, that goes, maybe, to do shopping tourism"
MUN_1	"It is also information that we convey through our guides, that all the plants that people see in the city flowerbeds, and there are quite a few, are produced in-house by our environmental department, by our gardeners"
MUN_1	"Although we don't have overnight stays, our visitors move from one territory to another. They leave the territory to go to another".
MUN_1	"In addition to the fact that our city is very concerned about the environment"
MUN_1	"in addition to the cultural heritage, the city is also very environmentally oriented, since from very early on it was the target of applications, of projects within the scope of local agenda 21".

Several authors contributed with different paradigms of local development and, in this category, due to the information contained in the interviewees' speeches, we followed one of the explanatory theories of local development proposed by Vargas (2006): the modernization theory. This approach was based on the following assumptions: i) Development and growth are considered synonymous; ii) Science and technology appear as determinants in social evolution, iii) All societies converge towards modernity, and iv) Growth poles - peripheral areas (Vargas, 2006).

It was verified that, the concern, on the part of the interviewees, is in accordance with the theory of sustainable development presented in the Brundtland Report (1987) of the United Nations World Commission on Environment and Development. According to this report, sustainable development is that which meets the needs of the present without compromising the ability of future generations to meet their own needs. In the particular case of São João da Madeira, the industrial tourism programme is trying to grow in order to bring advantages and satisfy the needs of the community, through the rehabilitation of the spaces, demonstrating a concern with sustainability and with the propagation of knowledge and traditions for future generations:

"Cultural itineraries that touch on other points of interest in the history of industry in the municipality and the region, and that broaden the scope of the visit to other themes, offering visitors a more refined and interesting view of the regional reality, contributing to its development. All this make Sanjoanenses proud to live in this city, and this feeling of pride is reflected, inevitably, in their quality of life". (MUN_4)

"In other words, the City Council wasn't able to rehabilitate all the immensity that was the Oliva factory, but it acquired lots, parts, which basically allowed for its requalification. And what happened? What happened was that private interest, private investment came right away. We had projects from companies that followed this initiative and, therefore, at this moment, this entire area, let's say the industrial area of the former Oliva factory is totally different, it has another life". (MUN_2)

"in addition to the cultural heritage, the city is also very environmentally oriented, since from very early on it was the target of applications, of projects within the scope of local agenda 21". (MUN_1)

"It came to contribute to a positive image. Not only for the recovery of this space, but also to give an image of dynamism, and also a vision of the future going not only through industry". (MUN_2)

"It allowed not only young people to work on the issue of the county's history, the history of evolution, to understand what São João da Madeira is. Why they are in São João da Madeira and why there is a Hat Museum, a Shoe Museum. Why does it exist in industrial tourism, and also to make their families, not only reinforce their affective ties, their family ties, but to bring them to the cultural space. It was also a way of cultural accessibility, of cultural dynamization and of doing and making them proud of their history, isn't it?" (MUN_3)

In other words, Franco (2000) refers to territorial development based on the individual improvement of people's quality of life, which can be called human development; if the improvement of life is extensive to all people, it is called social development; and if it

refers to the life of people who are now and who will come in the future, it is sustainable development. Industrial tourism is a modality that, under the perceptions of the resident, can be considered sustainable (Moral-Moral & Fernández-Alles, 2019), so in the interviews, there were several speeches leading to a direct association with social development alongside sustainable development.

"Industrial Tourism and the Museum act as a focus for attracting visitors which results in the economic development of the community." (MUN_5)

"The environmental issue, we are indeed very concerned about that issue". (FAB_2)

With regard to territorial development, the issue of networks and synergies fostered by the industrial tourism programme is mentioned as a relevant contribution to companies and, consequently, to the territory, and this link between companies, museums and communities is highlighted in the speeches.

"Trying to create synergies here between all the actors, always within, obviously, the possibilities of each institution, not only for the development of this programming, this union, this strength, but for greater promotion, enhancement of the municipality itself, its valences, its institutions and also creating here different synergies not only between the local community". (MUN_3)

A synergetic collaboration within the different organizations can lead to a practicable interaction towards territorial development. This evidence is in line with Garai and Saratxaga's (2012) reference of the importance of cooperation between operating businesses and tourism businesses which in turn favours the visitor experience.

"Increasingly the union, the synergies, and the partnerships are necessary to create global scale so that we can become more and more international." (FAB_3)

A development pillar is the industrial heritage, whether old or present, this is described by the interviewees as a strategic resource for territorial development focused on enhancement and protection, along with the dissemination of local industrial culture. The usefulness and benefits that the project brings to society, through the valuation of endogenous resources existing in the territory, is frequently evidenced in the interviews. Note that endogenous refers to the local, understanding the local as a variable and not predetermined dimension (Hernán & Holguín, 2001).

"Cultural itineraries that touch on other points of interest in the history of industry in the municipality and the region, and that broaden the scope of the visit to other

themes, offering visitors a more refined and interesting view of the regional reality, contributing to its development. All this makes Sanjoanense proud to live in this city, and this feeling of pride is reflected, inevitably, in their quality of life". (MUN_4)

Heritage has also benefited from tourism, particularly from a cultural point of view, as there was a concern for customs and traditions recovery that were interesting from a tourism point of view. The visions and objectives established were considered so as to be compatible with the nature of the product (Ho & McKercher, 2004).

"The various activities that have been developed by this service have enhanced the value of the working class and its know-how". (MUN_4)

Following what Cohen (1988) refers to, heritage assets have to respond to market demand and have to be viable. São João da Madeira moved from a society based mainly on the urbanization of factories to services and new technologies (Fernández & Guzmán, 2005).

"The Shoe Museum is an institution integrated in a wider plan (local, regional and national) of sorting the cultural, built, archaeological and industrial heritage, inserting itself in a network of institutions with common goals and completing other cultural itineraries that focus on points of interest in the industrial history of the municipality and of the region". (MUN_5)

For some interviewees local development can be related to both economic progress and endogenous potentials (Morales, 2006), being recognised that, at present, at economic level this development needs to be worked on.

"We still have some difficulty in getting the public to stay for a few days and thereby bring economic value to our hotels, and not only, to our shops, in short". (MUN_2)

"It has some impact, I think it still doesn't have the impact that I would like it to have which was namely to be able to bring added value to the population, as far as economic agents are concerned." (MUN_1)

"I think there is still this difficulty. I think this is due to the fact that tourism still works very much on the industrial product. Therefore, there is still work to be done to try to attract and capture a public that stays in the city for a few days". (MUN_2)

It was verified that the economic development resulting from tourism is still not being visibly reinforced, considering that, due to the short stay of visitors, the expenses made at the destination are low and, therefore, it does not yet translate into employment or other direct benefits. Condition mentioned as relevant for the improvement of the programming.

The evidence of this sustainable development, which takes into consideration the relationship between growth and equity, in order to preserve resources for future generations, is in line with the study by Vargas (2006).

It should be noted that, according to the statements, there are economic benefits for the territory, however, these will be noticed mainly in community events with or without the industry theme, and the quality of life is evidenced by the cultural and heritage activities and events that are promoted for the benefit of both the community and the visitor.

"The Hat Weekend, the hat festival, which takes place in July, a weekend entirely dedicated to the hat, an urban festival that not only invites the visitor and the tourist to come to São João da Madeira, but much more importantly, integrates the community itself in this celebration of its identity and obviously is a very successful festival". (MUN_3)

"As for example the Hat Weekend, this relationship is strengthened, namely in what concerns local commerce, restaurants and accommodation". (MUN_4)

In fact, tourism is not seen as a direct generator of improvements in access, transport, and health and/or safety infrastructures, among others, but it is referred to as an inherent attribute that promotes quality of life.

"Well done and well defined city infrastructure balanced with urban spaces and green spaces with a good road network, public transport and good pedestrian circulation network." (FAB_3)

It is perceived, then, that the local infrastructures are appealing and are prepared to satisfy the tourist, and that there is a continuous improvement of accessibility, of cultural and leisure spaces and of the destination's image.

"Now we even have a park that has been renovated with a bread production circuit". (MUN_1)

"It is also information that we convey through our guides, that all the plants that people see on the city flowerbeds, and there are quite a few, are produced in-house by our environmental department, by our gardeners." (MUN_1)

"We still have some difficulty in getting the public to stay for a few days and thereby bring economic value to our hotels, and not only that, to our shops, in short..." (MUN_2)

The promotion of pedagogy and education are also elements mentioned as important for a competitive territory and as a development enhancer.

"The population quality of life improvement through the promotion of knowledge, in the demonstration of a diversified programme and a constantly updated educational service." (MUN_5)

On the other hand, when in reference to the school public visits, the economic return will always be lower and in the long term, associated to the lack of stay of any of the visiting public, the so-called excursionists. Something evidenced as a future improvement.

With the quotes selected and exposed in Table 37, and throughout this discussion, clear references are understood, both direct and indirect, to the development of the territory through industrial tourism. For all the reasons given, the interviewees believe that, in addition to heritage improvements, the environment and sustainability are also recognised as elements of development.

""in addition to the cultural heritage, the city is also very environmentally oriented, since from very early on it was the target of applications, of projects within the scope of local agenda 21". (MUN_1)

From a different perspective, some interviewees refer to the issue of development as being linked to productive activity, highlighting the percentage of exports and its leadership in the market typology; however, they do not do so directly from industrial tourism.

A focus on technology, creativity and innovation as a means of territorial promotion and consequent destination development is also evident. At this point, industrial tourism will play a role as a disseminator of the industries that are positioned in these approaches.

"Support to entrepreneurship and acceleration of technology and creative based projects... new product development". (CT_2)

"Increase in the competitiveness of the business fabric and in the connection to the S&T System, promoting the dissemination of an innovation culture". (CT_2)

"Yes, we have visitors who tell us that they had no idea of the existing potential, and that it should be further promoted, as there are reference business projects in São João da Madeira". (CT_2)

As a result of the speeches, it is interpreted that the tourism activity was initially driven and financed by the public sector that, through a series of actions of inventory, enhancement, promotion and communication, managed to create and position the project, being tourism described as a source of modernization (Caro-González et al, 2015). Also the industrial tourism offers significant advantages arising from the tourism practice, both for the companies that implement it and for the environment where they are implemented,

helping to promote the products and improve the institution image (Moral-Moral & Fernández-Alles, 2019) while favouring local development and a continuous improvement of the quality of life (Dyer et al., 2007; Salcedo, 2005), the latter coming from the social development of the territory, the symbolic benefits and the infrastructures improvement.

Finally, all interviewees were aware and agreed on the importance of social values to establish peer relationships and knowledge exchange with internal colleagues and external partners. All interviewees are in agreement when referring to the future of heritage rehabilitation and revaluation, hinting that tourism will be one of the local forces, through endogenous resources, for the diffusion of a new development culture, based on collective memory and heritage. However, despite its economic importance, tourism will continue to be formally and mainly driven by the public sector and, given the industrial fabric, it is expected that industry, through its core activity, will continue to be the primary driver of the territory's development.

6.1.6.2. Destination image

In industrialized territories, as in so many others, culture is a strategic resource for creating products and improving the image of a destination, being tourism integrated into cultural development strategies supported by cultural heritage (Richards, 2009). Recognizing that the image that an individual has of a destination is in a constant process of construction and modification (Álvarez Sousa, 2015), in this particular case study, also tourism was a strategy of change and improvement of the destination image through the requalification of the industrial heritage and the active resources of the territory.

Table 38 shows the most representative quotes of the appreciation of the destination image.

Table 38
Interview quotes coded as: Destination image

Respondent code	References
CT_1	"They are not those factories of old times, ugly. Although industrial tourism has those two factories that were in fact old factories".
MUN_4	"Industrial tourism has demystified the oppressive charge with which the term "factory" is usually associated"
MUN_4	"In the case of the Hat Museum, the fact that it is installed in what was one of the most important hat factories of S. João da Madeira and even of Portugal, the Empresa Industrial

Respondent code	References
	de Chapelaria, Lda, allowed this building to be revitalised and perpetuate the memory of the community, both hat makers and Sanjoanenses".
CT_2	"Yes, showing all the existing potential. (referring to the question of image improvement)"
MUN_5	"Industrial Tourism in general, and particularly in S. João da Madeira, also has the function of demystifying the industry for the general public and for the communities that although living nearby, don't know it inside out"
MUN_5	"The traditional oppressive burden of industry and a devalued working class are revealed in a different light, one that values know-how"
MUN_5	"It has a broad tourism offer that extends from industrial tourism to "torna-viagem" architecture (expression associated with architecture of Brazilian emigrants returning to Portugal) "
MUN_5	"I would also highlight its gardens and the hubs of technological development and creativity"
MUN_5	"The uniqueness of the products, their differentiation and quality are widely publicised and promote the local and national industry"
MUN_3	"Precisely because there is that openness, because industrial tourism allows openness, the coming of people who are not associated with that industry to go and get to know them and to understand how they work"
MUN_3	"Aesthetically no, industrial areas are ugly by nature or at least they were ugly by nature, industrial tourism also came here to bring another sensibility to industrialists"
MUN_3	"Now I think that with the creation of the circuits, the possibility of people coming to know these industrial blocks, these industrial zones that are ugly by nature, because industries were not created to be beautiful, but to be functional"
FAB_2	"Above all to show what cities have and realise the importance of that industry in the local economy, in the national economy, for example the Cortadoria itself, we show the landmark it has globally"
FAB_2	"I think above all we have to show the reality of the industry"
FAB_2	"What I realise is that people have no notion. They have a completely wrong idea and it's very important to explain to people how a felt hat is born and to enlighten them, that's actually very interesting."
MUN_2	"People used to look at us just for the industry and the image has been reversed in recent years"
MUN_2	"There's an investment in culture, and that's also why the museums are there. It has also contributed to this positive image, since people don't just look at the vision that the municipality had in recovering the building, but are amazed and extremely pleased with what is developed inside.
MUN_2	"Not only for the recovery of this space, but also to give an image of dynamism, but also of a vision of the future of not only going through industry"
MUN_2	"We had an image of a not so good city, but that has improved in the last 15 years because extraordinary work has been done in the municipality, there is an investment in culture, and that is also why museums have emerged"
FAB_1	"Yes, it promotes the territory and industries, it gives some notoriety to companies in the region"
MUN_1	"I am sure. This is for the simple fact that, as I was saying, we bring people from outside our territory. From the moment we are a vehicle of communication. and then our city, despite not being a wonderful city on an architectural level it is a very neat city"

Respondent code	References
MUN_1	"I always thought that São João da Madeira was industrial, I thought it was just factories", but no, we have, despite everything, we have the industrial areas, which are well looked after and then we have our centre, beautiful or ugly, but we have a city centre".
MUN_1	"Despite everything, we have the industrial areas, which are fixed, cared for and then we have our centre, beautiful or ugly, but we have a city centre"
MUN_1	"I think our image has changed, because we went from being an industrialised city to being a tourist city"
MUN_1	"We communicated and we changed that image, I have no doubt that tourism is contributing to that. For all intents and purposes it is what brings more people to São João da Madeira, obviously the industry as well"

Most of the interviewees identify that, sometimes, industrialized cities convey a negative image, especially to those who do not know the destination, and this value judgment was also identified by Franco (2011) and Otgaar et al. (2010) when referring that the image of an industrial destination can influence the opinions of both tourists and the resident population, regarding the attractiveness of the destination. Otgaar et al. (2010) added that the past should not be denied, rather it should enable the transformation of a negative image into a strength of the destination.

In this assumption, the empirical research reveals the importance of demystifying the industry and the industrial areas as dark and visually unappealing spaces, highlighting the relevance that the industry has for the regional and national territory, and recognizing that the destination image influences the memorability of the visitor experiences (Rasoolimanesh et al., 2021). Considering that the perceived image can be divided into three types: *a priori*, *in situ* and *a posteriori* (Galí-Espelt & Donaire-Benito, 2006), it is evidenced, through references of the interviewees, the passage of a negative image (*a priori*) to a positive image (*a posteriori*).

"Industrial Tourism in general, and particularly in S. João da Madeira, also has the function of demystifying the industry for the general public and for the communities that although living nearby, don't know it inside out". (MUN_5)

"Industrial tourism has demystified the oppressive charge with which the term "factory" is usually associated". (MUN_4)

Although the image of industrial areas, through spaces often left to neglect, is not always positive, the rehabilitated industrial heritage, is considered a key element of the identity of industrial areas, to a greater or lesser extent, and is therefore recognised as part

of the history and culture of industrialised territories and, as such, a driver for changing the image of the place and returning to the starting point with its revitalisation and appreciation.

"It has a broad tourism offer that extends from industrial tourism to "torna-viagem" architecture (expression associated with architecture of Brazilian emigrants returning to Portugal) ". (MUN_5)

Industrial tourism and the rehabilitation of industrial heritage have helped to improve the destination image and the companies themselves, since it is an active industrial resource that positively affects the territory and its communities (Petruccelli et al., 2021). This positioning is mainly at regional level. The image promotion is carried out, from the public (local and regional) and private spheres, by different groups and/or associations that try to promote the destination and its resources.

"Yes, it promotes the territory and the industries, it gives some notoriety to the companies in the region". (FAB_1)

In reference to the importance in shaping the destination image the interviewee MUN_1 points out that the image of a tourist city is a key factor in developing the positive destination image.

"I think our image has changed, because we went from being an industrialised city to a tourist city". (MUN_1)

And, it is also pointed out that, the tourism development in the destination, besides being strongly driven by the preservation of the industrial identity, has incited the improvement of the city's image, creating a positive brand image that identifies the place (Petruccelli et al., 2021). The idea that a city can improve its image through tourism was reinforced.

"We communicated and we changed that image, I have no doubt that tourism is contributing to that. For all intents and purposes it is what brings more people to São João da Madeira, obviously the industry as well". (MUN_1).

Culture is also perceived as an essential value that has gradually and considerably improved the city's image.

"We had an image of a not so good city, but that has improved in the last 15 years because extraordinary work has been done in the municipality, there is an investment in culture, and that is also why museums have emerged". (MUN_2)

It is pertinent to add that tourism, along with activations of industrial heritage for its own benefit, is part of the contemporary construction and reconstruction of the city (Prats, 2008), enhancing a destination through the creation of a distinctive and, attractive image, a key component of the process of positioning a destination that leads to tourist satisfaction (Moreno et al., 2012), influencing the holistic impression of an experience (Zhang et al., 2018).

Moreover, if an industrial area can be promoted for tourism, through the enhancement of its heritage, it will contribute to the overall improvement of the image of the area and, of course, of the resource itself, the image of the territory. In fact, these structural changes in the destination reality or the perception of individuals can change the destination image (Anholt, 2009, 2010).

The references to image enhancing attributes go through the most common and functional attributes (Echtner & Ritchie, 1993, 2003), but that enable memorable tourism experiences for tourists, such as, technology, environment (Zhang et al., 2018), and are consistent with some quotes such as:

"Despite everything, we have the industrial areas, which are fixed, cared for and then we have our centre, beautiful or ugly, but we have a city centre". (MUN_1).

"I would also highlight its gardens and the hubs of technological development and creativity". (MUN_5)

But they also go undergo characteristics associated with something 'unique' (Echtner & Ritchie, 1993),

"The uniqueness of the products, their differentiation and quality are widely publicised and promote the local and national industry". (MUN_5).

It is these tangible and intangible characteristics, by converting a place memorable and distinctive, that significantly contribute to that destination image (Jarratt et al., 2018). In this framework, in industrial tourism example, the affective level of the image takes on special relevance because, although the negative image, which society perceives of industrial heritage, has led to an increase in the abandonment of this type of heritage (Benito del Pozo & González, 2012; Pardo, 2004), currently, visiting companies is still considered a new phenomenon capable of arousing visitors' enthusiasm, of helping to change the place image and of positioning the territory as a new tourist destination (Morice, 2010; Otgaar et al., 2010). This reuse has been rethought in conjunction with heritage evolution and regeneration

and boosted through the improvement of industrial spaces and social cohesion in order to strengthen the place's image and identity, based on the historical and industrial origins of the working class (Petruccelli et al., 2021), while maintaining the authenticity of the place.

"In the case of the Hat Museum, the fact that it is installed in what was one of the most important hat factories in S. João da Madeira and even in Portugal, the Empresa Industrial de Chapelaria, Lda., allowed this building to be revitalised and perpetuate the memory of the community, both hat makers and Sanjoanenses". MUN_4

These references highlight the value that heritage represents, that is to say the identity that is described as one of the main differentiating elements of the destination (Almeida, 2018) and will be all the more favourable as the cognitive attachment to the place and the connection to the destination (Prayag & Ryan, 2011). Similarly, also Jarratt et al. (2018) recognize that tangible and intangible characteristics, by converting a place into a memorable and distinctive space, contribute significantly to the image of that destination.

6.1.6.3. Perception of advantages and disadvantages

This category emerged divided into two topics, advantages and disadvantages, however, a joint analysis with subtopics will be made as it is considered appropriate to discuss them in the same topic.

It should be noted that, when interviewees were asked about what they perceived as advantages and disadvantages, there was a gain in quantity for the references associated with advantages, considering that few disadvantages were highlighted. Even so, during the analysis of the interviews, quotes were used, not directly arising from this question, but due to their content, coded as disadvantages or advantages.

6.1.6.3.1. Advantages

Table 39 shows the most representative quotes on the advantages of industrial tourism circuits.

Table 39

Interview quotes coded as: Advantages of industrial tourism circuits

Respondent code	References
CT_1	"The biggest advantage is the one I mentioned earlier, which is to show young people and show children, because children also come here, that footwear, the footwear industry has much to offer, so they may well choose a profession in the footwear area"
MUN_4	"As advantages, I point to the increase in general audiences"
MUN_4	"Fundamental project to build loyalty among specialist and technical audiences"
MUN_4	"Through this project, visitors can programme a full day in S. João da Madeira, with diverse and distinct activities that they won't be able to do anywhere else"
CT_2	"Greater visibility and making the existing facilities known to a wider public"
MUN_5	"The integration of the Museum into these industrial tourism circuits only brings advantages in that they share knowledge, experiences and of course visitors"
MUN_5	"Increase of specialized public in the footwear area"
MUN_3	"It also has the advantage of belonging to a larger project, a municipal project that also attracts different types of public, which also forces us to think integration strategies and work with these publics in a different way".
MUN_3	"It comes to reinforce more the role of appreciation, of preservation of the heritage, both material and immaterial"
MUN_3	"Obviously, not being part of the Tourism circuits reinforces the role of valuing and preserving the heritage, both tangible and intangible, which the museums had already been doing, in this case the Hat Museum had already been doing and would be doing if it were not integrated".
FAB_2	"In fact, show people, enlighten people what our industry is like because in fact people are not aware of it"
FAB_2	"Then for ourselves too... our employees being here and realising that there are people who are curious to know and that for them it makes them feel good, makes them feel that they work in an industry that is in demand, that people want to know and that makes them also feel motivated and feel that really the Cortadoria is valued and is well viewed by other people"
FAB_3	"Advantages of being proud (worker) to represent this industry and the city also giving exposure to an ancient art"
MUN_2	"The advantage is, right from the start, that we make the existence of this complex and its various aspects known to as many people as possible. Another advantage is the fact that we have managed to create links with our visitors, who ultimately end up enjoying the space in a leisure and culture context, or even in contact with the companies themselves".
MUN_2	"We help to publicise the companies that are based here, the projects that are based here and that also need to broaden their audiences and make themselves known"
MUN_2	"As it's obvious, so it is also available for the community at large, isn't it?... For schools, for associations to be able to develop their activities within this space"
FAB_1	"A clear advantage is that it promotes businesses and serves as a uniting factor for local people"
MUN_1	"For the positive it's the one we've just talked about, which is the image change. Another positive is the knowledge of our industry, so making our industry known to the outside"
MUN_1	"Safeguarding a hat-making company, which was also the basis of the identity of this territory and safeguarding an important building and its estate to create the first Museum this in 2005"

Respondent code	References
MUN_1	"In people we have an increase in self-esteem because we value their work, we have a greater awareness by companies of their social action towards their workers"
MUN_1	"The territory obviously creates greater synergies between different industries. There is a greater knowledge of the industrial mesh"
MUN_1	"At the level of industrial recovery I think we are also a good example at the national level of industrial recovery"

Some of the advantages mentioned by the interviewees are in line with the advantages listed by Pardo (2004, pp. 16-17) and translate into the following:

- The possibility of recovering a forgotten past and a landscape that serves as a support to identity.

"It comes to reinforce more the role of appreciation, of preservation of the heritage, both material and immaterial". (MUN_3)

"safeguarding a hat-making company, which was also the basis of the identity of this territory". (MUN_1)

- Recovering the aesthetics of deindustrialisation.

"At the level of industrial recovery I think we are also a good example at the national level of industrial recovery." (MUN_1)

- Growth of the heritage character of these cultural spaces.

"Another advantage is the fact that we have managed to create links with our visitors, who ultimately end up enjoying the space in a leisure and cultural context or even in contact with the companies themselves. (MUN_2)

- It allows public use for both visitors and the local community itself.

"As is obvious, so it is also available for the community in general, isn't it?... For schools, for associations to be able to develop their activities within this space." (MUN_2)

- To convert the personal experiences of former workers into a tourist resource, enabling a global experience linked to collective memory.

"Advantages of being a proud (worker) to represent this industry and the city also giving exposure to an ancient art." (FAB_3)

"In people we have an increase in self-esteem because we value their work...". (MUN_1)

- To make these territories more dynamic with a new development different from the traditional one, by making tourism one of the main sectors.

"Through this project, visitors can programme a full day in S. João da Madeira, with diverse and distinct activities that they won't be able to do anywhere else". (MUN_4)

- The possible application of numerous thematic keys and the importance in the didactic field.

"The biggest advantage is the one I mentioned earlier, which is to show young people and show children, because children also come here, that footwear, the footwear industry has a lot to offer, so they may well choose a profession in the footwear area". (CT_1)

Other main advantages highlighted were: the improvement of the companies' image in the eyes of the public which results in new customers for the companies; the motivation of employees was also highlighted as a strength promoting collective pride; the knowledge of the products and the visitors' awareness of the products or production; the recruitment of skilled labour facilitated by the effective connection with the community; and the creation of synergies conducive to the development of the territory where the company is located. These advantages are in line with the advantages presented by several authors in their studies (Cardoso, 2012; Millán, 2012; Morice, 2010; Otgaar et al., 2010; Pierre, 2010; Prat Forga, 2013).

One of the most positive aspects mentioned in relation to human capital was the valuing of specialised labour that favours self-esteem, particularly among industry employees (Frew, 2000), and in São João da Madeira case there is a strong link between technological centres and companies, which benefits young people's access to these two realities.

In this context, MUN_1 considers that tourism contributes to increasing collaboration and promotes synergies between businesses, institutions and the community, although it should be noted that from the speeches it was perceived that some private sector businesses do not get involved as much as those in the public sector, one reason may be that the main activity of the businesses is not tourism.

Another of the benefits most mentioned by the interviewees relates to the functions of the industry, based on the economic benefits for the territory, obtained through adaptive reuse, nevertheless, no economic advantages arising directly from the visits were mentioned, but the indirect promotion from these visits was mentioned.

It was perceived from the discourse that when there is a more specific reference to companies in operation, opening the doors to the public offers numerous advantages such as the positive reinforcement of the brand image, transparency with regard to the work and treatment of employees, and the reinforcement of the company's staff motivation while perceiving the importance they have in the dissemination of knowledge and intellectual wealth.

In short, the interviewees consider that tourism generates wealth both around the industrial spaces and in the region as a whole, thanks to the rich industrial heritage and the environmental and cultural landscapes.

6.1.6.3.2. *Disadvantages*

It can be observed in Table 40, the most representative quotes related to the disadvantages of tourism development.

Table 40

Interview quotes coded as: Disadvantages of industrial tourism circuits

Respondent code	References
CT_1	"Industrial tourism is basically during the week. It's difficult, factories are open is weekdays. I also don't see factories opening at the weekend just because of industrial tourism."
CT_1	"Sometimes the groups are a little bit big and it's hard to do (the visits)... these are more operational issues"
CT_1	"I don't find any disadvantages, honestly"
CT_1	"One catch is that then there aren't many shoes on sale in the... so what about where we can buy them?"
MUN_4	"As disadvantages - it is not even exactly a disadvantage, but something that we, technicians and guides, sometimes feel - I consider that sometimes visitors, after visits to the factories, with all their dynamics and life, end up considering, at first, the museum as a "stopped" space"
CT_2	"Disadvantages will be the time that has to be invested in the visits, and many of the companies have few resources to be able to spend on the visits, taking away "productive" time"
MUN_3	"The only disadvantage would have to do with some, this is already more of a bureaucratic issue, it has to do with the specifications for carrying out visits, for example the length of time the visit has to take place or the type of content that can be passed on during that visit"
FAB_2	"Disadvantages... well, the only disadvantage I can see is that it might cause some distraction, but I don't even think that happens. People just get on with doing their job."
FAB_3	"This tourism does not bring quick results and people want results very quickly."
FAB_3	"A disadvantage is to lose work rhythms in some of the visits, with kind of curious people who are not interested"
MUN_1	"I don't think I ever wondered about the negative impacts"

Respondent code	References
MUN_3	"The only disadvantage I see at the moment, and this is our greatest care, is what I have mentioned before which is the added care we have to take not to overload the bookings so as not to interfere with the business activity that is carried out in one of the most important spaces which is Cowork, which is the space of passage and where part of our visit is concentrated"
MUN_3	"The caution, we clearly have to be careful not to interfere because at some point we may be creating the reverse. Instead of us helping to publicise the companies we are creating an inconvenience for the company."

Most of the interviewees mentioned that they could not find any disadvantages, and that perhaps there were some issues specific to the programme, but not necessarily disadvantages. There are several reasons for not perceiving any disadvantages, including the satisfaction with the integration in the project or the fact that no less positive situations were detected during the visits.

In fact, far fewer disadvantages than advantages are also referenced in the literature, among the disadvantages that academics (Cardoso, 2012; Millán, 2012; Morice, 2010; Otgaar et al., 2010; Pierre, 2010; Prat Forga, 2013) expose are the following:

- Industrial espionage
- Investment needs (infrastructures, staff...)
- Possible lack of results
- Conditional access to certain areas of the company for security reasons.
- Discomfort for the people who work there

Of these points, *Industrial Espionage* present in the sentence was addressed in the interviews:

"Instead of us helping to publicise companies we are creating an inconvenience for the company." (MUN_1)

The *Need for Investment*:

"Disadvantages will be the time that has to be invested in the visits, and many of the companies have few resources to be able to spend on the visits, taking away "productive" time. (CT_2)

The *Possible Lack of Results* with reference to:

"This tourism does not bring quick results and people want very results quickly". (FAB_3)

And *Discomfort towards the people working there*, contained in the references:

"the only disadvantage I can see is that it might cause some distraction". (FAB_2)

"A disadvantage is to lose work rhythms in some of the visits, with kind of curious people who are not interested". (FAB_3)

Other disadvantages mentioned were the fact that, due to the typology of the product, visits to companies are only accessible during the week, which makes visits by the general public unfeasible; the lack of final products for sale to the public after the visit was mentioned both as a disadvantage and as a context for improving programming. It is known that there are types of companies that, due to the product they offer, do not benefit from the possibility of direct sale to the public (Frew, 2000; Pierre, 2010; Xie, 2015). Therefore, industrial tourism visits require a non-conventional procedure due to their structural characteristics and their ephemeral nature (Pardo Abad, 2004; Xie, 2015).

In short, it is perceived that the advantages far outweigh the disadvantages and stakeholders are satisfied with their integration into the industrial tourism circuits' project.

6.1.6.4. *Programming improvements*

Through the analysis of the interviews carried out, it was detected from the speeches the need to improve programming, namely in fundamental issues such as making the experience more interactive and, consequently, more authentic.

Table 41 records the most representative quotes of the improvements in programming.

Table 41
Interview quotes coded as: Programming improvements

Respondent code	References
CT_1	"Ideally there should be one person here dealing with just that"
MUN_4	"Regarding visitors in the context of free visits, the experience could be more enriching if there were: - subtitles in languages other than Portuguese; - brochures with defined route(s); - multimedia equipment (possibly interactive)"
MUN_4	"It would be important that all industrial tourism partners could have a shop with their products available to the public"
MUN_1	"They are here, they pass through here, they just don't sleep, they just don't sleep. This part has to be improved because otherwise we are not contemplated and it is not fair because they are tourists, they come, they leave their territory and come to ours, they are tourists, they just don't stay overnight".

Respondent code	References
MUN_1	"Having, for example, a factory that has a shop open to the public can also be a differentiation factor because we understand that, increasingly, the customer likes to have a final product to buy and I know that this is a weakness that we have because we have few companies that have a factory shop"
MUN_1	"We are always improving, namely the monitors, the stabilisation of human resources for me is fundamental"
MUN_1	"It is to have moments where the visitor can have a truer experience, that is, when I say experience I mean being able to touch things and get hands-on, but it is a situation that is difficult in some places and we will do it little by little"
CT_2	"Short, organised and incisive visits"
MUN_5	"The Shoe Museum still needs to find other ways to make its collection more interactive, through objects that can be manipulated, transmitting sensations of movement, action and sound"
MUN_5	"Some visitors would like it to be possible to buy products produced by the company itself in all factory spaces"
MUN_3	"Starting with wanting to have all my machines working here. It's one of the elements that, even visitors who are going to tour Fepesa, would like to see this machinery working here in the museum."
MUN_3	"The possibility of having touch screens with videos, with quotes of interviews or testimonies of the workers. In other words, there is another way in which we can have the voice of the worker telling the stories, telling how the machine works, and not only the face-to-face element".
MUN_3	"I would really like to be able to work the masterclasses in a much more in-depth way and that would require having here, when I say the masterclasses it is not the production of the hat in its traditional form"
FAB_2	"I think that it is very important, in fact, people should start here before going to Fepesa and should always come here, because only then will they understand the continuity of the process that then follows at Fepesa"
FAB_2	"it would be important that the visits to Cortadoria were always before those of Fepesa, it should have a sequence, Cortadoria - Fepesa"
FAB_3	"Making a more rigorous and assertive choice of visitor type"
MUN_2	"I would say that at the moment it is meeting expectations and there is not much we can do to improve this experience, especially with regard to the incubator part, exactly because of this difficulty that exists of trying not to interfere with the activity that is being developed by the companies"
MUN_2	"I think there's an awareness that we have to attract the public that needs to stay a few days in the city. I think that this is in line with what the municipality wants of broadening the interests of the city, namely in events and also broadening the cultural offer, the enjoyment of nature. And there also has to be a strategy thought out here with our neighbouring municipalities".

The ideas for improving the tourist experience, according to the respondents, are varied and range from pointing to a more dynamic product, through interactivity in the museum, and the association of various elements that combine the material and immaterial history, in order to enrich the experience, to being able to have the machines of yesteryear (industrial archaeology) in operation:

"Regarding visitors in the context of free visits, the experience could be more enriching if there were: - subtitles in languages other than Portuguese; - brochures with defined route(s); - multimedia equipment (possibly interactive)". (MUN_4)

"The Shoe Museum still needs to find other ways to make its collection more interactive, through objects that can be manipulated, transmitting sensations of movement, action and sound". (MUN_5)

"The possibility of having touch screens with videos, with quotes of interviews or testimonies of the workers. In other words, there is another way in which we can have the voice of the worker telling the stories, telling how the machine works, and not only the face-to-face element". (MUN_3)

"It is to have moments where the visitor can have a truer experience, that is, when I say experience I mean being able to touch things and get hands-on." (MUN_1)

Another improvement that was highlighted is related to the need of making a space available to the visitor where the products are sold to the public. This point was also mentioned above as a current disadvantage:

"It would be important that all industrial tourism partners could have a shop with their products available to the public". (MUN_4)

"Having, for example, a factory that has a shop open to the public can also be a differentiation factor because we understand that, increasingly, the customer likes to have a final product to buy and I know that this is a weakness that we have because we have few companies that have a factory shop." (MUN_1)

In any case, a small space for direct sales to the public can and should be created in order to receive an increase in income through guided tours, a secondary activity highlighted by Frew (2000), however, this improvement will not be able to take place in all companies, as many do not have the final product available for sale, considering that first the nature of the product will have to allow it (Pardo Abad, 2011; Xie, 2015).

Also worth mentioning is the improvement in the structuring of visits in logical and sequential order, according to the product. The example is given by Cortadoria, which prepares the fur to be used as raw material for Fepsa, the company that produces the hat:

"I think that it is very important, in fact, people should start here before going to Fepsa and should always come here, because only then will they understand the continuity of the process that then follows at Fepsa" (...) "it would be important that the visits to Cortadoria were always before those of Fepsa, it should have a sequence, Cortadoria - Fepsa". (FAB_2)

A notable improvement would be to promote strategies that enable visitors to stay, which could generate more economic benefit for the territory and the community:

"I think there's an awareness that we have to attract the public that needs to stay a few days in the city. I think that this is in line with what the municipality wants of broadening the interests of the city, namely in events and also broadening the cultural offer, the enjoyment of nature." (MUN_2)

"They are here, they pass through here, they just don't sleep, and they just don't sleep. This part has to be improved because otherwise we are not contemplated and it is not fair because they are tourists, they come, they leave their territory and come to ours, they are tourists, they just don't stay overnight". (MUN_1)

This topic for improvement had also been mentioned as a perceived disadvantage in current programming and is not an uncommon challenge in tourism, especially with regard to heritage issues.

Simultaneously, highlighting a necessary challenge for the destination to remain competitive in terms of tourism, the interviewee MUN_2 suggests an expansion of the cultural and tourist offer, either locally or in partnership with adjoining municipalities, in order to promote the stay in the place and bring advantages to the municipalities and the community:

"And there also has to be a strategy thought out here with our neighbouring municipalities." (MUN_2)

It will be pertinent to note that not all interviewees suggested the need for improvement.

"...and there is not much we can do to improve this experience, especially with regard to the incubator part, exactly because of this difficulty that exists of trying not to interfere with the activity that is being developed by the companies." (MUN_2)

It was also mentioned that the productive activity will continue to be the priority, which is why, for the most part, the presence of tourism is more complementary than indispensable (Morice, 2010).

The importance of human capital was also highlighted as a continuous and necessary improvement:

"Ideally there should be one person here dealing with just that." (CT_1)

"We are always improving, namely the monitors, the stabilisation of human resources for me is fundamental". (MUN_1)

Otgaar et al. (2010) also highlight the increase in human resources as an element that leads to the overall development of an industrial territory, so this improvement refers to a potential growth of tourism in the municipality.

In summary, it can be inferred that these continuous improvements may contribute to a better quality of life for the population, either indirectly, by the need to improve local infrastructures, or by the evolution of tourism infrastructures, or even directly. Overall, all interviewees believe that the destination will be improved and strengthened, mainly because there will be promotion efforts carried out, in particular, by the municipality.

6.1.6.5. *Future trends*

Similarly, in the discourse of all interviewees there is evidence suggesting positive evolution of the potential of industrial tourism in the municipality of São João da Madeira and in Portugal.

Table 42 records the most representative quotes about future trends.

Table 42

Interview quotes coded as: Future trends

Respondent code	References
CT_1	"We could take staff back within the constraints, smaller groups with the proper precautions" "That's it, in terms of the future I hope to get back to almost normality, that we keep getting visitors, I miss it already"
MUN_3	"At a time when there's talk that the economy is going down, and will suffer immensely, we have hat brands, go figure, being launched!"
MUN_3	"There was a drastic drop in the number of visitors, so it didn't make any sense, with the reopening of the museums that took place in May, to continue to demand minimum groups, because what was required was that there was no crowding of visitors. So we did the opposite, we started to make guided tours starting from one person".
MUN_3	"The opening of a museum, the resumption of culture in some way also refers to a sense of continuity"
MUN_3	"It's important that we continue to give, to give culture, to give people art"
MUN_3	"Future plans? It's to keep growing, keep working in this direction We have a set of community projects that have been absolutely put on hold because of Covid and it seems to me that now we will be able to get them off the ground."
FAB_2	"The environmental issue, we are indeed very concerned about that issue"
FAB_2	"We have every interest, we remain open doors, even more so now that we will soon be extending our visit, our new project, so we do that with great pleasure"

Respondent code	References
FAB_3	"The challenge is to attract new generations to believe in this industry, to bet on it and to be better prepared for the future and also to seduce current entrepreneurs with new physical ideas with more added value and more design"
FAB_3	"First the choice of the type of visitor with more potential as an investor or with business interests and with new projects for new brands or to boost business"
MUN_2	"At this moment I think it is meeting expectations and I would say that we do not have the capacity at the moment to increase the number of visits because we are entering a working space for companies".
MUN_2	"There is still some work to be done to try to attract and capture a public that stays in the city for a few days, but I think that institutions like the Oliva Creative Factory and Industrial Tourism, but now moving on to another side other than industrial, trying to cover another tourist capacity, then we can achieve this goal".
MUN_2	"We are waiting for the old buildings that are still dissolved... when we have this block all built up, then São João da Madeira will have its castle".
FAB_1	"The industrial tourism circuits already demonstrate in unity. Several companies and institutions participate in this project together and this could lead to other joint actions"
MUN_1	"From the statistics we see, from the public's choices, factories are the engine of attractiveness for our territory"
MUN_1	"With what we have at the moment we can keep working"
MUN_1	"If you ask me, "but are you going to do the same numbers as in previous years? No, obviously, firstly because we won't have people, but even if we did, we couldn't do it because we wouldn't have enough to distribute the public, but this doesn't mean that we can't".
MUN_1	"We are already designing a different type of circuit to be able to face this new reality. It's a different reality, but that doesn't preclude the possibility of continuity, which is also different. We have to adapt completely. We will no longer have large groups, we will work with small groups".
MUN_1	"This is the fundamental point, for people to visit us they have to feel safe. When I speak about safety I speak for the visitors and obviously for our partners, above all our partners are industrialists, they are workers"
MUN_1	"The second step will be to communicate, to communicate the product. To tell the world again that we are open, that we are alive, that we are here and we are ready to welcome you"
MUN_1	"Third step, which is not a step that comes third, because we are already working on it, but it is to discover new ways of acting. Smaller circuits, thinking about new partners, new approaches related to industry"

It was noted that the impact of the pandemic on tourist circuits, as in all other economic activities, was overwhelming, notwithstanding the fact that interviewees refer to very positive future trends with the reopening of visits (albeit with smaller groups and some restructuring) with a trend for growth and evolution. It is suggested by several interviewees a restructuring of circuits to increase and enhance industrial heritage tourism, and face the new reality, especially in pandemic context, so that safety was mentioned as a key principle for continuity:

"This is the fundamental point, for people to visit us they have to feel safe. When I speak about safety I speak for the visitors and obviously for our partners...".
(MUN_1)

The interviewees indicated that the future of tourism and new plans for tourism is determined both by the entrepreneurs of São João da Madeira, and by the municipality, which intends to convene new partners presenting and defining a joint strategy of (re)opening the company to the visitor. The interviewees representing the municipality mentioned that both, public and private entities, have influence in the implementation of tourism plans, but the management of company visits and circuits is limited to the municipality.

The industrial transformation and the introduction of new technologies, were, in part, what caused the abandonment of industrial facilities that are currently used as a resource to promote tourism (Bujok et al., 2015; Prat & Cánovas, 2012), so in São João da Madeira, it is perceived, by the statements, a trend for heritage and environmental continuing improvement, as well as the recovery of customs and traditions. The interviewees refer that, while there are still dissolute buildings, as it is the case of some spaces of the old Oliva factory, in the future, urban regeneration programs will continue to be developed, particularly associated with historic spaces, always in a sustainable perspective.

Undoubtedly, the continuous restructuring of de-industrialised spaces will be a priority, but it is still a complex process considering that it is a change that affects the social, cultural, environmental and economic structure. Moreover, a large part of the interviewees are confident that in the coming years the local industrial heritage (tangible and intangible) will continue to be recovered and valued.

The type of tourist has been mainly students (young people and teenagers), and although this is an important mission of the project, there is a feeling of an improvement need focused on the promotion of the circuits in order to attract new audiences.

The starting point is an industrial resource that is part of the place memory, therefore in destinations where industrial heritage is promoted for tourism it is essential to encourage the enhancement of the endogenous character of the product due to the intrinsic characteristics of the resource itself.

Evidence is given to industrial tourism as a driver of local development that, even in times of social and economic crisis, will be able to continue to grow. Statements such as: "First the choice of the type of visitor with more potential as an investor or with business interests and with new projects for new brands or to boost business" (FAB_3) and "Future

plans? It's to keep growing, keep working in this direction" (MUN_3), are representative of this.

In this follow-up, also the interviewee MUN_1, having a crucial role in tourism planning and development, is quite optimistic referring new partnerships and new products and believes that, despite in a different reality, the next years will bring a sustained and continuous growth with the recognition of industrial tourism as a territorial development engine.

As mentioned in the literature review (Otgaar et al., 2010; Xie, 2015), industrial tourism is one of the axes established in local and national development policies aimed at regions either in deindustrialisation processes or with industrial critical mass, in order to sustain the local economy through outsourcing.

Although there is consensus in stating that the results are very positive and that growth in recent years has been continuous, the interviewees determine a clear position on the little possibility of tourism becoming the main economic engine of the territory, but it can help to generate employment and improve the quality of life. In any case, and due to the increase in demand, the private sector is beginning to realise the need for training to empower human resources.

Naturally, all the interviewees agree in stating that the future of the destination begins with the need of collaboration between the different agents (companies, institutions, associations, among others), as they are aware of the importance of everyone's participation in the tourism planning and management process.

6.1.7. Conclusions

In short, the information from the interviewees who participated in the research was very fruitful for this doctoral thesis, since it allowed to understand in a holistic way the repercussion that industrial tourism is having, both for the territory and for the community. São João da Madeira is a municipality in which the development of the industrial tourism sector is relatively recent, dating back to the year 2012, prior to the preparation of a strategic plan for the municipality, so there is a great desire for recognition of the municipality as a unique destination for industrial tourism circuits. Currently, the industrial heritage, present in museums and companies, along with the productive processes demonstrated in factories in activity, technological institutions and the few attractions of cultural heritage (Oliva Art

Centre and Casa da Creatividade) and natural heritage (parks), are the attractions that shape the destination.

Following this analysis, it can be seen that heritage tourism planning is structured on the basis of heritage values and place identity, however the community could play a more relevant role in the future of industrial tourism in the municipality. In particular, it should be pointed to a progressive change of local policy where, although there is community involvement, it is still noted a strategy more directed to the top-down approach. Simultaneously, it could lead to the continuous improvement of community traditions, culture and, by extension, heritage with a view to a community that shares meanings (Hall, 1997).

The research has shown that there has been a growing popularity of industrial heritage tourism since its implementation, with a decrease in the last two years for being atypical (2020, 2021), but with a tendency of affirmation and growth in the next years. The municipality is well aware of the increased effort for the continuity and development of the industrial tourism circuits' project, but is embarking on greater efforts in its recovery, and it is expected that this will maintain the prominent role in national tourism policies leading to continued national and international recognition.

Industrial heritage and social processes, which often go hand in hand, have received more attention and people have started to cooperate more with each other, also with companies and other organisations, and also with the municipality. In recent years the municipality has stimulated the inhabitants to get involved with the industrial heritage, however, it recognises that there is still a considerable part of the population that does not have the proper knowledge of this typology of tourism. The focus of the municipality has been the appreciating of local industry, but, above all, the traditional knowledge associated with the workers and the community, so it develops the project based on a social process that involves the places, not considering only the artefacts and spaces, but reconciling people, by promoting the industrial heritage and the involvement of the community, being the improvement of the destination's image, internal and external, a very positive result of this process.

Based on the results of the interviews it is argued that a community analysis of heritage narratives is particularly useful for designing participatory strategies. Although the general findings, related to both heritage actors and citizens, indicate that the relations between the two parties are far from ideal, the analysis of the interviews revealed that government experts have a decisive role as the main advocates of cultural and industrial

heritage, essentially the material one. On the other hand, the community has the role of disseminating the immateriality of industrial and industrial heritage through its testimonies, narratives and events where local traditions are manifested, such as the "Hat Weekend" event, which is a good example of this.

Finally, it should be noted that all the interviewees, regardless of the sector in which they operate, share a common interest in the importance they attach to participation and collaboration in the planning and management of tourism between all parties, including the community, as well as continuity based on progressive improvement.

6.2. Study 2: Quantitative analysis

This topic encompasses the empirical study, which is quantitative in nature, and its primary objective is to empirically test the proposed research model. As previously mentioned, the SPSS 27 software program was used to analyse the data for descriptive statistics and internal consistency of the scales, and AMOS 21 for structural equation analysis. When preparing the analysis of structural equation models, the process described by Hair et al. (2010) was applied.

6.2.1. Sample

The results of this study were based on information regarding a sample of 389 individuals who were born or are permanently living in São João da Madeira municipality. Of this total, 27 individuals have been living there for less than 5 years, 30 between 5 and 10 years, 44 between 11 and 20 years, 49 between 21 and 30 years, 33 between 31 and 40 years, 44 for more than 40 years and 162 people (41.6%) said they have always lived in the municipality. Considering that almost half of the respondents have always lived in the municipality, this provides us with a good representation rate of the autochthonous community. The participants have an average age of 40.91 ($n=377$, with 12 missing answers) and standard deviation 13.108 years. The most representative age group corresponds to those between 34 and 40 years old and the second most representative group is aged between 18 and 33. The participants are mostly female (53.7% with $n=382$), in other words, women

proved to be more participative and more expressive. It is also verified that 47.3% have secondary school qualifications, followed by higher education - graduation (31.1%). These data are considered normal for an industrialised territory, given that the city lies in industrial companies and residents may not feel the need for higher education to have occupations in manufacturing, which often, despite being specialised, do not require more than secondary education. This information is in agreement with the employment situation, in which 64.8% of the participants in this sample are dependent employees. With regard to the monthly income of the household it was found that 28.5% of the residents earned between 1501€ and 2000€, 27.7% less than 1000€ and 21.7% from 1000€ to 1500€.

The characteristics of the respondents are displayed in Table 43 and the questionnaire is in Appendix II.

Table 43
Sample characterisation

	Frequency	Absolute Percentage	Accumulated Percentage
Gender			
Female	209	54,7%	54,7%
Male	173	45,3%	100%
Missing Value	7		
Total Answers	389	100%	
Years of residence in São João da Madeira			
Less than 5 years ago	27	6,9%	6,9%
Between 5 and 10 years	30	7,7%	14,7%
Between 11 and 20 years	44	11,3%	26%
Between 21 and 30 years	49	12,6%	38,6%
Between 31 and 40 years	33	8,5%	47%
More than 40 years	44	11,3%	58,4%
It has always resided	162	41,6%	100%
Total Answers	389	100%	
Academic Qualifications			
Basic Education	39	10,2%	10,2%
Secondary Education	184	48,3%	58,5%
Higher Education: Baccalaureate	14	3,7%	62,2%
Higher Education: Graduation	121	31,8%	94%
Master's Degree	17	4,5%	98,4%
PhD	6	1,6%	100%
Missing Value	8		
Total Answers	389	100%	
Employment Situation			
Retired	18	4,7%	4,7%
Domestic worker	5	1,3%	6%
Student	25	6,5%	12,5%

	Frequency	Absolute Percentage	Accumulated Percentage
Employee	252	65,8%	78,3%
Self-employed	59	15,4%	93,7%
Unemployed/Without occupation	22	5,7%	99,5%
Another	2	0,5%	100%
Missing Value	6		
Total Answers	389	100%	
Profession			
Director and/or manager	43	11,2%	11,2%
Specialist in intellectual and scientific activities (teachers; doctors; lawyers; artists)	63	16,4%	27,7%
Administrative staff (office workers, secretaries, customer service)	57	14,9%	42,6%
Workers in commerce	48	12,5%	55,1%
Skilled industrial workers	147	12,3%	67,4%
Unskilled industrial workers	31	8,1%	75,5%
Worker in the tourism sector	9	2,3%	77,8%
Military	1	0,3%	78,1%
Another	84	21,9%	100%
Missing Value	6		
Total Answers	389	100%	
Net Monthly Household Income			
Less than €1000	106	27,7%	27,7%
From €1000 to €1500	83	21,7%	49,3%
From €1501 to €2000	109	28,5%	77,8%
From €2001 to €2500	58	15,1%	93%
From €2501 to €3000	17	4,4%	97,4%
From €3001 to €3500	4	1%	98,4%
From €3501 to €4000	3	0,8%	99,2%
More than €4000	3	0,8%	100%
Missing Value	6		
Total Answers	389	100%	

6.2.1.1. Participatory profile in tourism

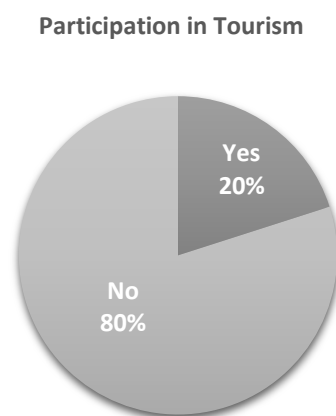
Regarding the participatory profile in tourism, according to Table 44, it is highlighted that only 20% of the respondents (Figure 25) is or has been involved in activities that actively promote tourism. This indicator is expected, given that the industrial tourism circuits are a relatively recent activity in the municipality (since 2012) and that the industry is the main activity of the municipality, tourism being only a complementary sector.

Table 44
Profile of residents surveyed

Profile of residents surveyed	Nr.	%
Participation in activities that promote local industrial tourism		
Yes	78	20,1%
No	311	79,9%
Occupation related to tourism or industrial heritage		
Yes	46	11,8%
No	343	88,2%
Occupation in a company that promotes industrial tourism circuits		
Yes	45	11,6%
No	344	88,4%
Participation in a local government body (regional/municipal)		
Yes	46	11,8%
No	343	88,2%
Intention to actively participate in São João da Madeira industrial tourism planning		
Yes	188	48%
No	201	52%

On the other hand, with this question being generic, referring to involvement in activities, not necessarily as a participant in planning, it would be predictable that more than 20% of residents had experienced some involvement in industrial tourism activities.

Figure 25
Involvement in tourism activities. Source: own

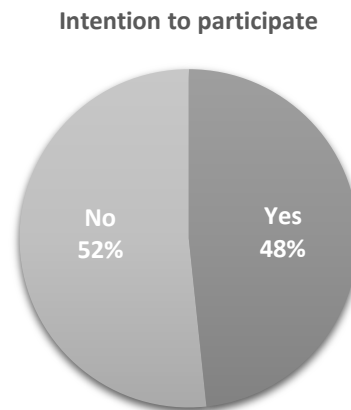


Regarding the question which assesses the intention to participate in industrial tourism planning it is relevant to underline that when asked "would you like to actively participate in São João da Madeira industrial tourism planning?" São João da Madeira

residents are not unanimous, therefore Yes and No consider very close percentages. According to Figure 26, the No obtained the highest percentage with 52%, the Yes was 48%.

Figure 26

Intention to participate in tourism planning. Source: own



Several authors have focused on community participation in their studies of sustainable development in tourism (Jamal & Getz 1995; Joppe 1996; Li 2006; Okazaki 2008; Prentice 1993b), based on the assumption that it is necessary to understand what drives residents to support local tourism development, as successful sustainability and development depend to a large extent on community support (Gursoy & Rutherford, 2004).

In the current study, the results show a clear division of intention to participate which leads to the conclusion that, in accordance with the studies of Ballesteros and Ramírez (2007) and Vargas-Sánchez et al. (2009), there is an urgent need to focus on community, taking into consideration their perception and attitudes towards this type of tourism. The opinion of residents, taking into account their willingness to participate and of developing practical actions together with other stakeholders, are highly crucial factors for local development and territory differentiation. The percentage of residents who would be willing to actively participate in the planning of industrial tourism in the municipality (48%) is a good indicator of their positive perception of the benefits of tourism and their willingness to get involved. On the other hand, considering that 52% have no intention of getting involved makes one rethink the strategy adopted by local managers. Residents themselves do not even know where to start or how to get involved when it comes to participation (Joppe, 1996), so to understand the potential benefits of tourism development for a community, it is important to analyse to what extent residents are informed and invited to participate in the tourism

planning process (Mak et al., 2017), and it is the role of decision-makers to find strategies to inform and motivate them to participate.

6.2.2. Variables

Table 45 demonstrates the variables used to test the proposed model as well as the hypotheses established. The number of answers, the maximum and minimum value, the mean and the standard deviation are shown in each one. Cronbach's alpha coefficient, which measures the degree of internal consistency and assesses the reliability between the various items, is also presented below (Hair et al., 2010).

The central limit theorem indicates that as the sample size increases, the frequency distribution of the sample mean tends to approach the normal distribution (Marôco, 2018; Pestana & Gageiro, 2005), considering that n is greater than 30 the normality of the data was not tested.

6.2.2.1. Identity elements

With regard to the items related to the identity elements scale (Table 45), it can be perceived that the highest averages are those related to the heritage elements Shoe (6.31) followed by Hats and Hat manufacturing (6.24) and immediately by Oliva Factory (6.15), very close to pencils (6.12). As Ujang (2012) mentions, the physical elements, the activity and the perceptual image form simultaneously the significant components of the place that influence the beneficiaries' attachment. In this case, the components considered as the main shapers of the identity and character of the place, according to these results, are those associated with shoe, hats, hat manufacturing, the Oliva factory and pencils, so the identifiable elements, as representative of the identity of Sanjoanenses (people living in São João da Madeira), are clearly associated with the tangible historical industrial resources. This industrial heritage appreciation may derive directly from the relationship with history and place identity and with the involvement and sharing of local values through the concept of identity assumption (Almeida, 2007, cited in Almeida, 2012) and through the feeling of attachment to the industrial heritage as attested in the qualitative methodology from the interviews.

Table 45
Identity elements characterisation (n=389)

Variables related to identity elements	Minimum	Maximum	Average	Standard Deviation
EI1 - Industrial heritage	1	7	5,97	1,145
EI2 - Industrial archaeology (machinery)	1	7	5,71	1,195
EI3 - Traditional architecture and architectural heritage	1	7	5,64	1,27
EI4 - Natural landscape	1	7	5,67	1,373
EI5 - Historic sites (statues, monuments)	1	7	5,42	1,358
EI6 - Historic buildings (palatial houses, palaces)	1	7	5,60	1,294
EI7 – Hats and Hat manufacturing	1	7	6,24	1,089
EI8 - Pencil	1	7	6,12	1,128
EI9 - Shoes	1	7	6,31	1,036
EI10 - Textile	1	7	5,72	1,180
EI11 - Oliva Sewing Machine	1	7	5,93	1,228
EI12 - Textile labels and trimmings	1	7	5,32	1,271
EI13 - Paper labels and tags	1	7	5,23	1,253
EI14 - Metallurgy and Iron	1	7	5,50	1,192
EI15 - Oliva Factory	1	7	6,15	1,135
EI16 - Sanjo Brand	1	7	6,04	1,086
EI17 - Physical objects from the past (documents, artefacts)	1	7	5,67	1,296
EI18 - Factory productions and factories	1	7	5,98	1,129
EI19 - Handcrafted production processes	1	7	5,73	1,207
EI20 - Local crafts	1	7	5,28	1,412
EI21 - Customs and traditions	1	7	5,54	1,359
EI22 - Representation of traditions and customs by locals	1	7	5,52	1,325
EI23 - Festivals, traditional festivities and events	1	7	5,67	1,262
EI24 - Local gastronomy	1	7	5,12	1,514
EI25 - Gastroformas	1	7	4,80	1,506
EI26 - Local songs (Oliva Hymn)	1	7	4,85	1,562
EI27 - Local dances.	1	7	4,59	1,523
EI28 - Myths and Legends	1	7	4,72	1,585
EI29 - Factory Workers	1	7	5,86	1,276
EI30 - Tales or stories told by factory workers	1	7	5,53	1,396
EI31 - Black Nails (The name for former Hat industry workers)	1	7	5,30	1,505
EI32 - Comendador António José Oliveira Júnior	1	7	5,39	1,382
EI33 - Manoel Vieira Araújo	1	7	5,44	1,371
EI34 – Sanjoanense Sports Association	1	7	5,49	1,406
EI35 - Technology, Innovation and Creativity	1	7	6	1,133
			Overall Average = 5.57	

The global average of the variable is 5.57, so it can be concluded that the sample respondents show a high interest in place identity elements. In terms of standard deviation,

it is the myths and legends, the local songs (Oliva Hymn) and the local dances that show the highest standard deviation (1.585, 1.562 and 1.523 respectively), leading to believe that they are the least representative elements of the place identity.

With regard to consistency, Cronbach's alpha indicates that the identity elements factor has very good internal consistency, as shown in Table 46.

Table 46
Internal consistency of identity elements variable

Groups	Cronbach's Alpha
<i>n=388</i>	0,968

6.2.2.2. *Place identity*

Regarding the items that constitute the São João da Madeira place identity factor (Table 47), it can be seen that the highest averages relate to the fact that Sanjoanenses consider industry and industrial heritage as very special (5.11). The lowest standard deviation (1.426) relates to the item where São João da Madeira residents state that they feel the local industry and industrial heritage is part of them and the highest standard deviation (1.777) relates to the association of São João da Madeira's industry and industrial heritage with the fact that industry can say a lot about who residents are.

In relation to the overall mean value of the place identity scale (4.79), it is concluded that participants identify with São João da Madeira in terms of identity, as they demonstrate a value above the mean (assuming that the mean value would be 4, i.e. the central value of the seven-point Likert scale, which is considered in the proposed scale). Place identity comes from the meanings people give to a place and it is dependent on the subject's level of involvement and perception of the environment (Ujang, 2012). Thus, being the manifestation of place identity slightly above the average, it is found that there is a meaning and a sense of involvement of the local community materialized by historical places and places with distinctive characteristics (Almeida, 2018), the identity of a city can be demonstrated in historical places or places that have certain characteristics, in the present case, associated with industrial heritage and industry.

Table 47
Place identity characterisation (n=385)

Variables related to place identity	Minimum	Maximum	Average	Standard Deviation
IL1 - I feel SJM's industry and industrial heritage as part of me.	1	7	5,01	1,426
IL2 - SJM's industry and industrial heritage are very special to me.	1	7	5,11	1,446
IL3 - I strongly identify with SJM's industry and industrial heritage.	1	7	4,97	1,483
IL4 - I am very attached to the industry and industrial heritage of SJM.	1	7	4,57	1,612
IL5 - SJM's industry and industrial heritage say a lot about who I am.	1	7	4,26	1,777
IL6 - SJM's industry and industrial heritage mean a lot to me.	1	7	4,82	1,642
			Overall Average=4.79	

Regarding the internal consistency of the place identity scale, it is quite good (with values above 90%), as shown in Table 48.

Table 48
Internal consistency of place identity variable

Groups	Cronbach's Alpha
n=381	0,948

6.2.2.3. Identity resources of industrial heritage

Regarding the variables related to identity resources of industrial heritage (Table 49), the variable which stands out by the highest valuation as the most important industrial heritage resource for the identity of São João da Madeira, is the Hat Museum (6.38), immediately followed by the Shoe Museum (6.29), and the Project ID company (5.11) stands out by the lowest valuation. With regard to the answers dispersion, the values are between 0.96 and 1.535. The overall average is 5.79, so the sample seems to be constituted by residents who consider the attractions of the industrial heritage circuits as important to their identity, therefore they value local resources and recognise in identity a crucial attribute for these players to remain in the industrial tourism circuits.

Table 49
Industrial heritage identity resources characterisation (n=385)

Variables related to the identity resources of industrial heritage	Minimum	Maximum	Average	Standard Deviation
REP1 - Shoe Museum.	1	7	6,29	1,016
REP2 - Hat Museum.	1	7	6,38	0,961
REP3 - Flexitex.	1	7	5,34	1,375
REP4 - Molaflex.	1	7	5,37	1,348
REP5 - Bulhosas.	1	7	5,38	1,36
REP6 - Heliotextil.	1	7	5,45	1,302
REP7 - Cortadoria Nacional do Pêlo.	1	7	5,78	1,245
REP8 - Fepsa - Feltros de Portugal.	1	7	5,89	1,168
REP9 - Everest.	1	7	5,24	1,528
REP10 - Helsar.	1	7	5,19	1,535
REP11 - Project ID.	1	7	5,11	1,453
REP12 - Viarco.	1	7	6,2	1,057
REP13 – Oliva Tower.	1	7	6,25	1,039
REP14 - Oliva Art Centre.	1	7	5,91	1,208
REP15 - Design and Shoe Academy.	1	7	6,14	1,093
REP16 - Portuguese Footwear Technological Centre.	1	7	6,19	1,086
REP17 - Sanjotec.	1	7	6,01	1,211
REP18 - Oliva Creative Factory.	1	7	6,19	1,128
			Overall average= 5.795	

The proposed scale shows very good internal consistency regarding the set of items that characterise it, as indicated by the Cronbach's alpha in Table 50.

Table 50
Internal consistency of industrial heritage identity resources variable

Groups	Cronbach's Alpha
n=385	0,956

6.2.2.4. *Heritage values*

As for the variables used to measure heritage values (Table 51), it can be seen that there is considerable dispersion in the valuation given to each of the statements, varying between the averages 6.37 and 2.44, however, this lower value refers to a negative valuation with the statement "It is not important to have educational activities related to industrial archaeology and heritage". That said, this dispersion will not be considered negative, but

rather means that residents perceive industrial heritage values consistently. In turn, the standard deviation varies between 0.853 and 1.873.

The Nizhny Tagil Charter on Industrial Heritage (TICCIH, 2003) highlights that industrial heritage, whether tangible or intangible, due to its specificity and unique value, deserves careful analysis and highlights the importance of assessing heritage values.

Table 51
Heritage values characterisation (n=383)

Variables related to heritage values	Minimum	Maximum	Average	Standard Deviation
VP1 - SJM is rich in industrial archaeology subject to scientific investigation.	1	7	5,43	1,322
VP2 - It is beneficial when businesses open their doors to visitors as it reveals local history and identity.	1	7	6,12	0,986
VP3 – SJM’s businesses and monuments are of significant cultural interest and should be protected	1	7	6,09	0,974
VP4 - The industry and the knowledge of the production processes are of unique value.	2	7	6,12	0,991
VP5 - São João da Madeira's industrial heritage documents local culture and identity.	1	7	6,18	1,009
VP6 - It is important to protect industrial heritage so that we can bequest it for future generations.	3	7	6,36	0,853
VP7 - The conservation of industrial buildings provides benefits to local community.	1	7	5,94	1,037
VP8 - SJM has high potential for tourism development due to its rich industrial heritage.	1	7	5,73	1,153
VP9 - Access to industries will attract more tourists.	1	7	5,63	1,246
VP10 - Local traditional industries are part of the cultural identity of Sanjoanenses.	1	7	6,19	0,937
VP11 - It is important to have local museums that narrate the history and evolution of SJM industry.	1	7	6,37	0,888
VP12 - The company buildings and traditional architecture bear witness to the history of the place and the memory of other times.	2	7	5,97	1,019
VP13 - Local customs or industry-related events can act as an attraction for tourists.	1	7	5,93	1,028
VP14 - Local customs or industry-related events promote community unity and collective recreation.	2	7	5,69	1,083
VP15 - We need to protect the industrial heritage as it is part of the history of the place.	1	7	6,26	0,954
VP16 – In the majority, traditional company buildings are more interesting than contemporary ones.	1	7	5,29	1,349
VP17 - It is not important to have educational activities related to industrial archaeology and heritage.	1	7	2,44	1,873
Overall Average=5.75				

As regards the internal consistency of the scale, it shows Cronbach's alpha values higher than 90%, as illustrated in Table 52, therefore it can be concluded that it is very good.

Table 52
Internal consistency of heritage values variable

Groups	Cronbach's Alpha
n=383	0,912

6.2.2.4. *Tourism development perception*

In this research, consistent with Ap's study (1992) the term 'perception' was favoured over 'attitude' to describe residents' positioning towards tourism.

As for the variables that make up the construct of the tourism development perception by the local community of São João da Madeira, it can be seen that the highest average is the one that points out that tourism development should continue to be linked to the industrial heritage (5.77), with several studies pointing out that the recognition of heritage as an element that contributed to the tourism development of a region (Ismagilova et al, 2015; Otgaar, 2010). Industrial heritage is considered a crucial element in spaces revitalisation, with industrial zones adapted to tourism serving as a tool for the economic development and restructuring of a region (Đorđević et al., 2014).

In turn, the lowest average relates to the idea that tourism development will lead to the degradation of the urban environment (2.77), in this case, these indices are contradictory with Soldić Frleta and Jurdana (2020), the authors evidenced in their study that respondents consider economic and socio-cultural impacts as positive, while environmental impacts are considered negative, in other words, the studied residents do not considered deterioration of the urban environment as a negative tourism impacts. Scholars suggests that regardless of the category in which the tourism impact falls (economic, socio-cultural or environmental), positive and negative effects are always differently considered and sometimes residents' attitude is contradictory (Almeida et al., 2015 Gunn, 1988; Gursoy et al., 2002; Murphy, 1985).

In terms of standard deviation, the item representing the limited tourism potential by the fact that the destination is not a beach destination is the one that exhibits the highest deviation (1.876). As to the overall average, this shows a value of 4.696 (Table 53).

Table 53
Tourism development perception characterisation (n=389)

Variables related to the tourism development perception	Minimum	Maximum	Average	Standard Deviation
DES1 - Tourism development should be a priority for local bodies.	1	7	5,11	1,471
DES2 - Tourism development in SJM should continue to be linked to industrial heritage.	1	7	5,77	1,075
DES3 - Linking tourism with industry will create incentives for the protection and promotion of that industry.	1	7	5,74	1,095
DES4 - The development of industrial tourism will contribute to the development of the local economy.	1	7	5,59	1,293
DES5 - The development of industrial tourism will encourage the local community to learn more about their industrial heritage.	1	7	5,59	1,266
DES6 - Tourism development will lead to the development of infrastructures and services for the local community.	1	7	5,58	1,218
DES7 - An increase in tourists will be detrimental to the authenticity of local businesses and other traditional customs.	1	7	2,86	1,837
DES8 - The tourism development in São João da Madeira will lead to the degradation of the urban environment.	1	7	2,77	1,739
DES9 - Increased tourism in SJM will not lead to degradation of the natural environment.	1	7	5,08	1,647
DES10 - SJM has limited tourism potential because it is not a beach destination.	1	7	3,63	1,876
DES11 - Industrial heritage tourism is not the best solution for SJM as there are other destinations with more interesting heritage.	1	7	3,05	1,776
DES12 - The tourism development will contribute unemployment reduction.	1	7	4,56	1,844
DES13 - Industrial tourism contributes to the increase and improvement of local commerce.	1	7	5,02	1,625
DES14 - Industrial tourism encourages the improvement of leisure and cultural activities.	1	7	5,46	1,329
DES 15- Tourism provides economic benefits only to those directly involved (e.g. hoteliers, restaurant owners).	1	7	4,63	1,784
Overall Average=4,696				

According to Cronbach's alpha terminology, these variables show good internal consistency, as shown in Table 54.

Table 54
Internal consistency of tourism development perception variable

Groups	Cronbach's Alpha
n=383	0,829

6.2.2.5. Community participation ideals

With regard to the community participation ideals in which the aim is to assess the community's perception of the importance of resident participation in tourism planning, presented in Table 55, the highest average refers to the variable stating that the heritage tourism planning in SJM should be done in collaboration with all stakeholders (6.13), followed by the importance that residents attach to their participation in the protection and promotion of industrial heritage (5.91).

Regarding the standard deviation, the variable that obtains a smaller dispersion of responses, is the variable related to the idea that the heritage tourism planning in SJM should be done in collaboration with all stakeholders (0.978).

These figures seem to be in line with Tosun (2000) and Li (2005) when referring that tourism development comes from the participation of the local population.

The overall average of the scale is 5.16, thus considering that the community's perception of the participation ideals in tourism planning are above average.

Table 55
Community participation ideals characterisation (n=383)

Variables related to community participation ideals	Minimum	Maximum	Average	Standard Deviation
PAR1 - It is important that residents participate in the protection and promotion of industrial heritage.	1	7	5,91	1,116
PAR2 - Heritage tourism planning in SJM should be done in collaboration with all stakeholders.	1	7	6,13	0,978
PAR3 - Local community is given the opportunity to participate in the development of industrial tourism and heritage.	1	7	4,16	1,95
PAR4 - The local community can play an important role in establishing plans and projects in industrial tourism.	1	7	5,74	1,061
PAR5 - Community participation in industrial tourism planning strengthens social ties among the local community.	1	7	5,63	1,106

Variables related to community participation ideals	Minimum	Maximum	Average	Standard Deviation
PAR6 - Community participation in industrial tourism planning helps participants to gain knowledge and skills.	1	7	5,61	1,106
PAR7 - Community participation in industrial tourism planning contributes to the work of heritage and tourism specialists.	1	7	5,45	1,235
PAR8 - The local community can play an active role in decision making about industrial tourism development.	1	7	5,49	1,137
PAR9 - Community participation in industrial tourism planning safeguards win-win decision-making.	1	7	5,49	1,204
PAR10 - The local community contributes to addressing tourism development challenges.	1	7	5,41	1,178
PAR11 - I believe that collective local interests are more important than individual interests.	1	7	5,85	1,3
PAR12 - Personally, I feel deeply connected to São João da Madeira.	1	7	5,59	1,392
PAR13 - I would like to help SJM and contribute to its development.	1	7	5,6	1,398
PAR14 - Residents should be consulted, but the final decision on tourism development should be made by formal bodies.	1	7	5,54	1,38
PAR15 - Community participation in industrial tourism planning leads to fruitless conflicts.	1	7	3,84	1,602
PAR16 - Community participation in industrial tourism planning has little impact due to political current affairs.	1	7	4,14	1,602
PAR17 - The protection of industrial heritage is the responsibility of government agents.	1	7	5,04	1,594
PAR18 - The local community should not be involved in tourism development by any means.	1	7	2,25	1,755
Overall Average=5.16				

This scale represents good consistency as its Alphas for the different sample groups are around 0.86 as shown in Table 56.

Table 56
Internal consistency of community participation ideals variable

Groups	Cronbach's Alpha
n=383	0,86

6.2.2.6. Perceived objective and existential authenticity

In relation to the perception of authenticity of industrial culture by the local community, as shown in Table 57, the valuation given to all items is very close, ranging

from 5.04 to 5.69, reflecting a relatively high perception of the authenticity of industrial culture by the local community.

The overall average represents that perception, with 5.34, so it can be concluded that residents consider that industrial culture makes São João da Madeira destination authentic. The result is consistent with the statements of Ivanovic (2014), when referring that authentic cultural heritage assets are the first origin of authentic tourist experience, while generating a sense of place and reaffirming cultural identity.

Table 57

Perceived objective and existential authenticity characterisation (n=389)

	N	Minimum	Maximum	Average	Standard Deviation
Variables related to the perceived objective authenticity		Objective Authenticity			
OBJ1 - I use locally produced items in my daily life (e.g. shoes, hats, pencils).	389	1	7	5,09	1,572
OBJ2 - The factories and the industrial architectural heritage of SJM, although with recoveries, preserve the traditional façade and architecture.	389	1	7	5,51	1,102
OBJ3 - The historical industrial heritage and industrial archaeology (machinery) present in museums preserve traditional features.	389	1	7	5,69	1,109
OBJ4 - Sites maintain traditional factory production processes.	389	1	7	5,04	1,235
Overall average= 5.3325					
Variables related to the perceived existential authenticity		Existential Authenticity			
EXT5 - I can feel the immense history of SJM industries and industrial heritage inherited from my ancestors.	389	1	7	5,22	1,491
EXT6 - I can feel the richness of industry and industrial heritage and feel pride, confidence and appreciation anywhere in SJM.	389	1	7	5,4	1,403
EXT7 - We, the locals of SJM, and the next generation have managed to inherit and continue the legacy of industrial culture from our ancestors.	389	1	7	5,48	1,314
EXT8 - I immerse in the industrial atmosphere of the city through the local industries and industrial heritage and I feel pride.	389	1	7	5,26	1,528
Overall average= 5,34					

With regard to the construct's internal consistency and as they are interconnected in the literature, it was initially preferred to represent perceived authenticity in general, subdividing it into perceived objective authenticity and perceived existential authenticity to

be in accordance with the reference scale. Overall, all variables reveal good internal consistency, with values higher than 0.90.

This scale also reveals a very good internal consistency values as shown in Table 58.

Table 58

Internal consistency of perceived objective and existential authenticity variables

Authenticity (8 items)	
Groups	Cronbach's Alpha
n=389	0,902
Objective Authenticity (4 items)	
Groups	Cronbach's Alpha
n=389	0,788
Existential Authenticity (4 items)	
Groups	Cronbach Alpha
n=389	0,911

6.2.3. Other dimensions: Descriptive analysis of the identity elements and industrial heritage resources variables

Despite not being object of study in the proposed conceptual model, the questionnaire used for data collection, also included two scales of questions related to the identity elements and attractions that are part of the industrial circuits of São João da Madeira, which predicted the measurement of the importance of heritage elements, industrial resources and attractions (Museums, Companies and Technological Centres) considered in the circuits. The elaboration of these scales was based on direct observation and field work resulting from several visits to the municipality and several conversations with the people in charge and those directly involved in programming, planning and implementation of the circuits.

Regarding the scale identity elements, this was elaborated through the selection of elements considered as part of the culture, history and local community. This identification resulted from documentary research, such as tourist brochures and local web pages, through guided visits to museums and companies, through conversations with employees (residents and non-residents of São João da Madeira) integrated in the industrial tourism circuits and also through conversations with structural elements in the design of industrial tourism circuits. After this scale was elaborated the Head of Tourism Division of São João da Madeira Municipality was consulted so that it could be validated, the same happened with

the suggestion of including only one more item considered important for the community, "Associação Desportiva Sanjoanense"- Sanjoanense Sports Association.

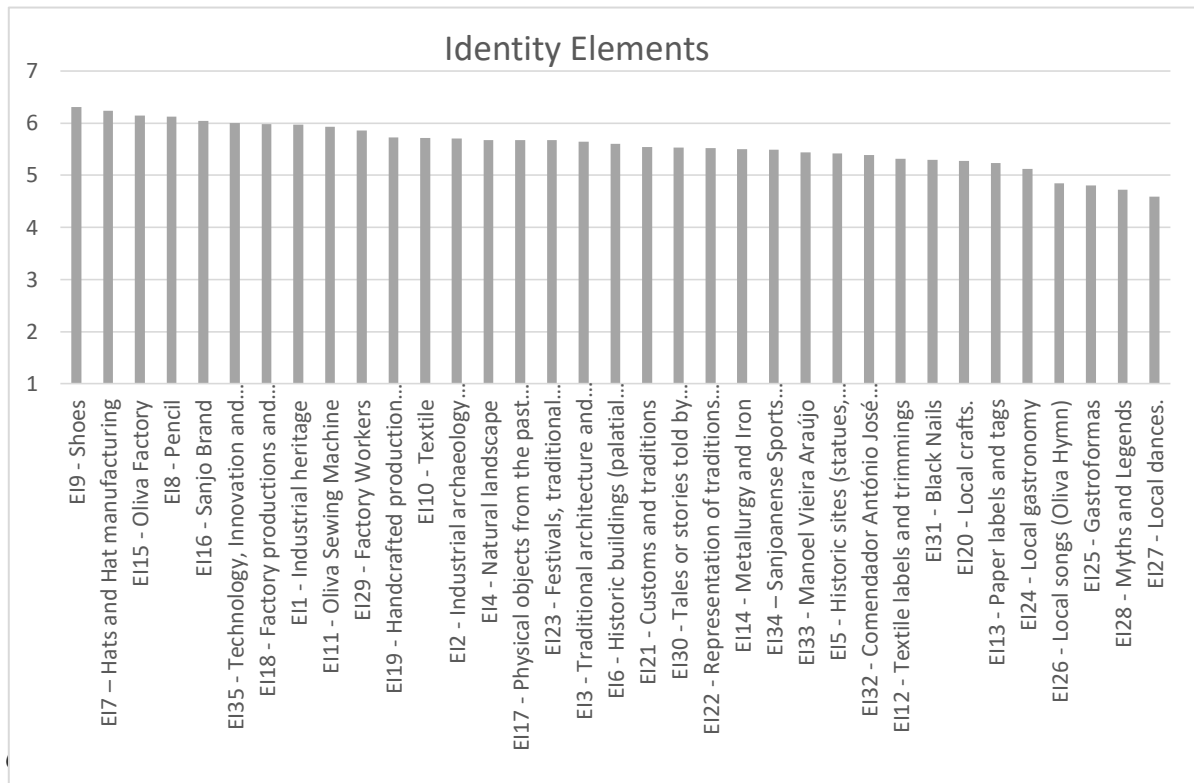
Regarding the scale of industrial heritage resources, this was prepared based on the diagnosis of resources made and the enquiry to the Head of Tourism Division of São João da Madeira Municipality, to ascertain which resources were being considered as attraction in the industrial tourism circuits. At the date of this inventory it was still considered a company in the process of changing location that no longer participates in the circuits, Molaflex, however it was decided to keep it on the list of resources in order to understand the importance that the community attributed to that company, as this could be a relevant indicator for the municipality. After the questionnaire already prepared, and in its review and validation stage by tourism professionals as well as in its linguistic validation, two of the renowned companies with great contribution to the footwear sector, Helsar and Evereste, closed. The same principle was followed as described above and these companies remained on the questionnaire.

6.2.3.1. Identity elements

With this scale it was possible to understand which elements can be interpreted as assumedly identity elements by São João da Madeira community. As shown in Figure 27, the averages of responses do not differ considerably, so it is assumed that the scale drawn up is valid for this municipality and it is also verified that all the elements are above the average of 4, so important for its population. The Shoe, Hat, Oliva Factory, Pencils, Sanjo Brand and Technology and Creativity stand out with an average response of 6 or higher, given that a scale of 7 was used, these elements are of vital importance to the identity of São João da Madeira residents. It should be noted that, with the exception of the item Technology and Creativity, all the other elements fall on the industrial heritage, something that has always been associated to the destination roots, thus representing a significant bond of the community with its past. In fact, this selection of items focused largely on industry-related elements, but it should be noted that other non-industrial elements were also considered. On the other hand, songs, dances, myths and gastronomy were those considered as less important and elements that are not assumed as identity.

Figure 27

Average of the importance attributed to the identity elements. Source: own

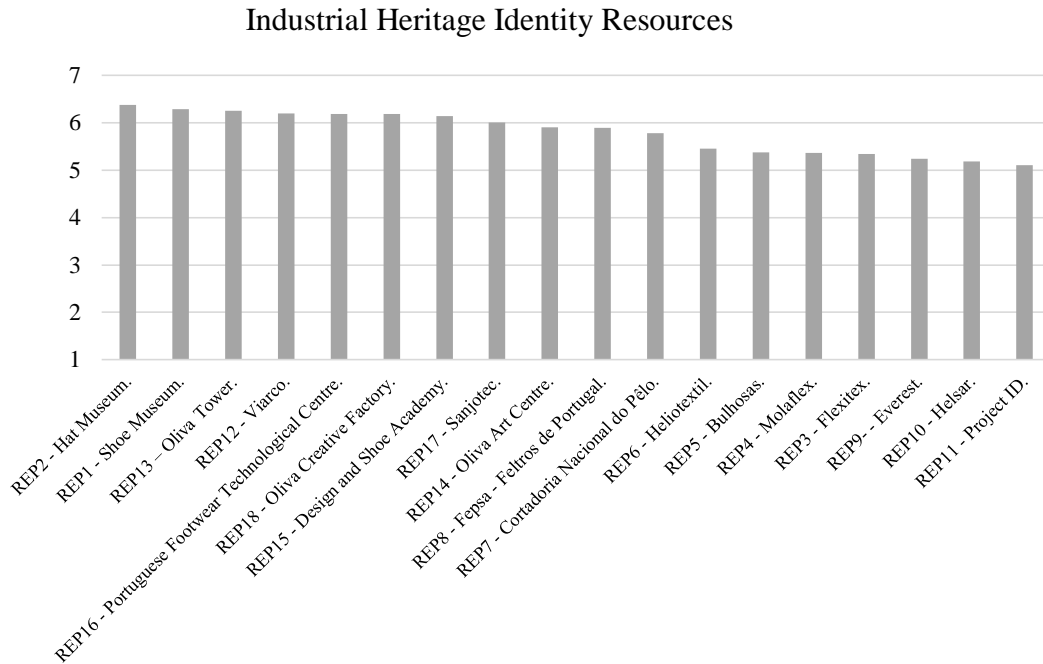


In this scale the resources used for the industrial tourism circuits are highlighted (Heritage, Labouring companies and Technological Centres) and how they are interpreted regarding their importance for the municipality of São João da Madeira. In Figure 28 it can be seen that the response averages are all above 5 (on a scale of 1 to 7) containing no great oscillations, therefore all considered significantly important for the identity. It should be noted that the attractions considered most important for the place identity are the Hat Museum, the Shoe Museum, the Oliva Tower, Viarco and the Portuguese Footwear Technological Centre. Not so important for identity are the two companies that had already closed, Helsar and Everest, and the company that more recently had joined the circuits, so the residents do not attribute as much identity value to them. Could this mean that identity construction is not static it is rather built based on the community's experiences and it is constantly evolving, as evidenced by Dubet (1989) and Bauman (2010). It is believed that the results, especially with regard to the two closed companies, could be different if they were still operating. It is also believed that the same future evaluation may give a different

result depending on a greater projection that the Project ID Company will have in the industrial tourism circuits, resulting from a greater recognition by the community.

Figure 28

Average of importance attributed to industrial heritage resources. Source: own



The measure of association was carried out through Pearson's correlation coefficient to quantify the intensity and direction of association (Marôco, 2018, p. 22) and with the aim of analysing the degree of association between the variable identity elements and the variable industrial heritage resources (Table 59). It was verified the existence of positive, significant correlations of moderate magnitude between the two variables. Revealing a correlation of 0.653, i.e. strong. Note that, in general in the human sciences, correlations are considered weak with the absolute value of $(|r|)$ inferior to 0.25, moderate with value between 0.25 and 0.5, strong between 0.5 and 0.75, and very strong with $(|r|)$ value above 0.75 (Marôco, 2018, p. 23).

Table 59

Pearson correlations between variables

	1	2
1. Identity elements	1	.653***
2. Industrial Heritage Resources	.653***	1

Note. *** $p < .001$

It is interesting to note that, although the correlation shown is not higher than 0.75, there is a remarkable approximation of intensity when referring to the graphs presented above. A clear relationship of proximity and coherence is perceived between the elements considered most important with the resources that serve as attraction to the industrial heritage circuits, in which the Hat, Shoe, Olive and Pencil industries are considered, in both graphs, as the first four most important for the place identity perceived by residents. Technology and creativity also occupy a parallel place in both scales.

6.2.4. Missing Values

Missing values exist when there is a data entry error (for example) or when the respondent does not answer a question.

When analysing the missing values in SPSS, the non-constant values were calculated. Hair et al. (2010) refer that variables with missing values of at least 15% are candidates for elimination. In this case, several variables showed missing values (as mentioned above), but with values below 3%. Hair et al. (2010) highlight the imputation method as the process of estimating missing values based on valid values of other variables and/or cases in the sample. Priority was given to the use of the imputation method of replacement by the mean, i.e., the missing value is replaced by the mean value of that variable being calculated based on the valid responses. According to the above-mentioned authors, this is the most commonly used method.

6.2.5. Outliers

Data which differ drastically from the general distribution (outliers) were also found. According to Pestana and Gageiro (2005), "outliers are aberrant observations that may exist in samples and are classified as severe or moderate depending on whether their distance from the other observations is more or less pronounced" (p. 65).

To estimate the measurement model, the presence of outliers of the conceptual model variables was first identified. The AMOS software was used to identify the outliers and the Mahalanobis squared distances were analysed, and the observations with the highest Mahalanobis smaller than 0.05 of p_1 should be eliminated (Marôco, 2018). With a view to a better adjustment, the first observation was eliminated (questionnaire respondent 77) which

demonstrates the largest distance (Figure 29). The remaining observations, despite revealing p1 values lower than 0.05, were not removed because they may represent something significant for the research.

Figure 29
Outliers

Observations farthest from the centroid (Mahalanobis distance) (Group number 1)

Observation number	Mahalanobis d-squared	p1	p2
77	323,396	,000	,000
96	182,623	,000	,000
213	181,710	,000	,000
72	177,829	,000	,000
257	177,097	,000	,000

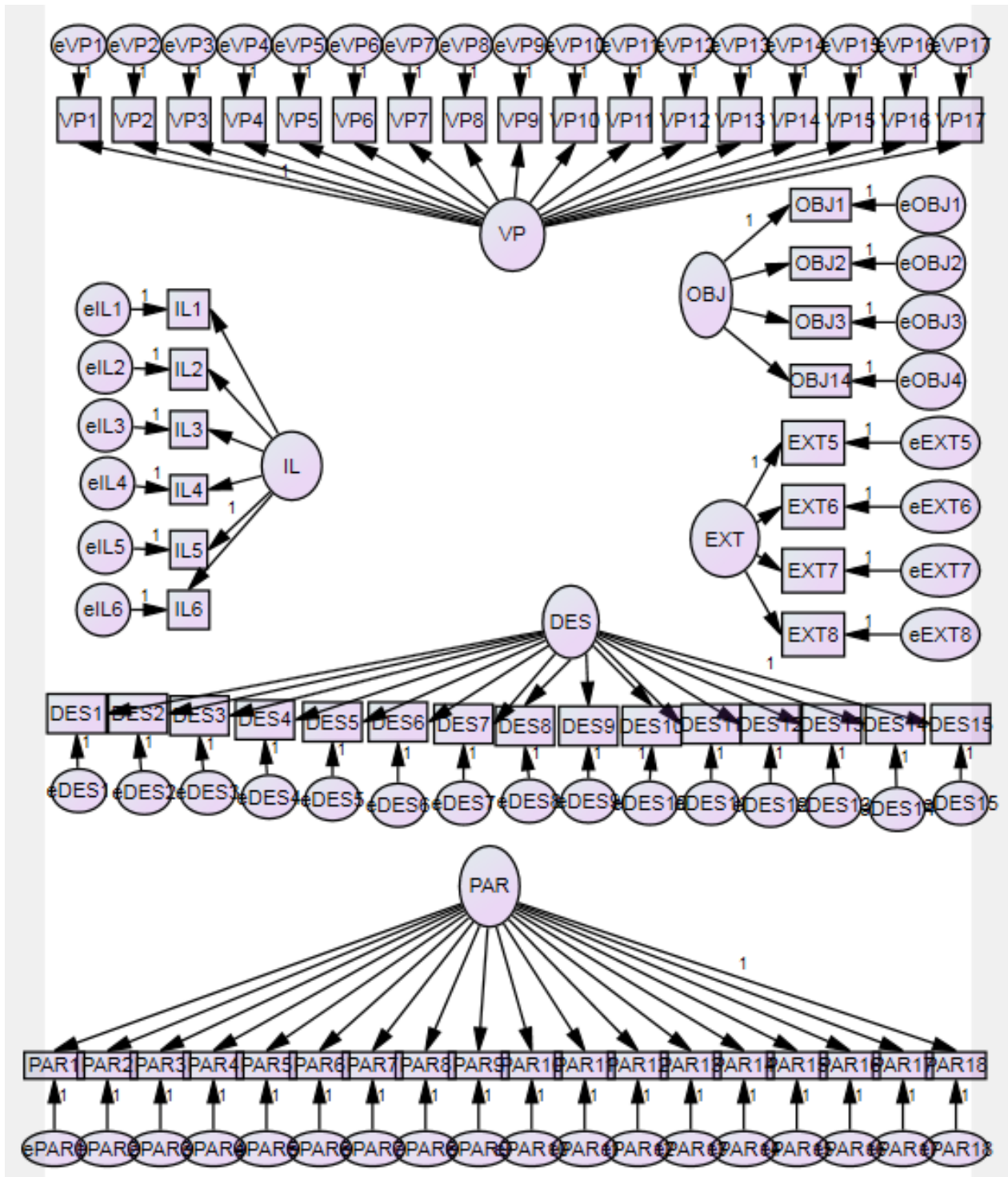
6.2.6. Measurement model evaluation (first step)

As mentioned in the methodology chapter, a Structural Equation Analysis should follow several steps. Before testing the relationships proposed in the structural model, the measurement model should be assessed in order to verify whether the measures to be used have adequate psychometric properties. The first objective of the confirmatory factor analysis should be based on the adjustment evaluation of the measurement model through the goodness-to-fit adjustment index and the constructs validity.

In this study, the confirmatory factor analysis was performed using the AMOS 21 software. Measurement theories are demonstrated in the program using a graphical representation (called path diagram). The measurement theory suggests a set of relationships, which indicate how the measured variables represent a latent construct that is not directly measured.

Figure 30 illustrates the measurement model that determines the relationship between the measurement variables and the concepts. The latent constructs are shown by ellipses and the variables are observed by rectangles. A measurement error (ϵ) is associated with each observed variable. As it can be seen, 64 indicators are present, corresponding to the questionnaire variables and respective errors for each indicator.

Figure 30
Measurement model



Caption:

IL = Place Identity
VP = Heritage Values

OBJ = Perceived Objective Authenticity
EXT = Perceived Existential Authenticity

PAR = Participation Ideals
PER = Tourism Development Perception

After the model has been specified, we will proceed to the estimation, using the maximum likelihood method. This method is one of the most used considering that it returns more efficient estimates, even in situations of data normality violation (Hair et al., 2010).

Firstly, the data normality was analysed by means of the asymmetry and flatness measures (skewness and kurtosis) which attested the fulfilment of the normality assumptions by displaying values $sk < 3$ and $ku < 7$. Severe violations of normality are considered if $|Sk| < 3$ and $|Ku| < 7-10$ (Kline, 2005). With regard to the adjustment quality, it can be said that it is sufferable, considering that the analysed measures do not follow the recommended reference values ($\chi^2/df=4^2.051$, CFI=0.718, GFI=0.51, RMR=0.26, SRMR=0.1095, RMSEA=0.090, PGFI=0.474, so it is necessary to re-specify the model.

The standardised factor weights of each item were analysed, which, according to Hair et al. (2010), should be higher than 0.5 and, ideally, higher than 0.7. Considering that items VP16, VP17, PAR3, PAR14, PAR15, PAR17, DES7, DES8, DES9, DES10 and DES11 had values below 0.5, they were removed and the model was rerun. The new adjustment indicators confirm that the model is still inappropriate ($\chi^2/df=3^2.569$, CFI=0.822, GFI=0.64, RMR=0.126, SRMR=0.0776, RMSEA=0.083, PGFI=0.4583). Subsequently, the following procedure was to evaluate the squared factor weight (Squared Multiple Correlations), this expresses the variation explained by each item. Considering Hair et al. (2010), the items with factor weights equal to 0.70 manifest an extracted variance of 0.5. Thus, the items that exhibited factorial squared weights lower than 0.5 were analysed. The results concluded that there were eleven items with values below 0.5, so they were eliminated (DES15, PAR16, OBJ1, OBJ4, DES12, DES14, PAR12, PAR11, VP9 and VP1) and the model was once again estimated. New fit indicators that continued to show an inappropriate model were found ($\chi^2/df=3^2.485$, CFI=0.866, GFI=0.704, RMR=0.101, SRMR=0.0697, RMSEA=0.081, PGFI=0.627). The standardised factor loadings and squared factor loadings were checked again, with two items displaying $R^2 < 0.5$ (PAR13 and VP14). The analysis of standardized residuals was also performed and unacceptable residuals ($> |4|$) were detected. Some of these items coincided with items with squared factor weights lower than 0.5, so they were eliminated. The new adjustment still proved to be inadequate, but better than the previous one ($\chi^2/df=3^2.429$, CFI=0.881, GFI=0.731, RMR=0.094, SRMR=0.0648, RMSEA=0.08, PGFI=0.644). Several re-specifications were performed applying also the Modification Indices (MI) suggested by the software and with theoretical support.

According to Marôco (2010) a MI higher than 4 marks a change in a model parameter that makes it possible to improve the adjustment, with a type I error probability of 0.05.

However, the author recommends starting the modification with the analysis of parameters with MI greater than 11. This value is associated with a probability of type I error of 0.001 and prevents the increase in the type I error probability. Additionally, the Mahalanobis squared distance was checked, which indicated the presence of observations considered outliers. In the interest of improving the adjustment, observations 76, 255, 348 and 71 were removed.

The final results of the confirmatory factor analysis, after successive re-specifications of the model, are reflected in a good fit. The values of the various indices are:

- χ^2 of 1066.8 with 438 degrees of freedom ($p < 0.001$);
- χ^2/df (2.436) - acceptable;
- CFI=0.946 - good;
- GFI=0.846- acceptable;
- RMR=0.072, SRMR=0.0482 - good;
- RMSEA=0.062 - good;
- PGFI=0.701 - reasonable.

Thus the final measurement model includes seven items of the participation ideal construct (PAR1, PAR2, PAR4, PAR5, PAR6, PAR7, PAR9), three items of the tourism development perception construct (DES4, DES5 and DES6), two items of the perceived objective authenticity construct (OBJ2, OBJ3), four items from the perceived existential authenticity construct (EXT5, EXT6, EXT7 and EXT8), six from the place identity construct (IL1, IL2, IL3, IL4, IL5 and IL6), and 10 items from the heritage values construct (VP2, VP3, VP4, VP5, VP6, VP7, VP10, VP11, VP13 and VP15).

Table 60 illustrates the summary of the measurement model confirmatory factor analysis data. Factor validity is confirmed by the standardized coefficients of all items (column "standardized coefficient" of the table), which show values higher than 0.5 (Marôco, 2018). It is also important to calculate the composite reliability which, according to Fornell and Larcker (1981), should be higher than 0.7. The composite reliability (represented in the column "composite reliability") is confirmed by the coefficients ranging between 0.896 and 0.987, which concludes that the items are consistently manifestations of the latent factor (Marôco, 2010).

Based on the Average Variance Extracted (presented in Table 60 in the column "Average Variance Extracted ") convergent validity was calculated, as recommended by Fornell and Larcker (1981), which shows values greater than 0.5.

The conceptualisation, as well as the respective formulas, are detailed in the methodology chapter.

Table 60
Confirmatory factor analysis

	Standardised Coefficient	Composite Reliability	Average Variance Extracted
Place Identity		0,973	0,86
IL1 I feel SJM's industry and industrial heritage as part of me.	0,893		
IL2 SJM's industry and industrial heritage are very special to me.	0,914		
IL3 I strongly identify with SJM's industry and industrial heritage.	0,939		
IL4 I am very attached to the industry and industrial heritage of SJM.	0,838		
IL5 SJM's industry and industrial heritage say a lot about who I am.	0,768		
IL6 SJM's industry and industrial heritage mean a lot to me.	0,877		
Heritage Values		0,97	0,77
VP2 It is beneficial when businesses open their doors to visitors as it reveals local history and identity.	0,806		
VP3 SJM businesses and monuments are of significant cultural interest and should be protected	0,832		
VP4 The industry and the knowledge of the production processes are of unique value.	0,816		
VP5 São João da Madeira's industrial heritage documents local culture and identity.	0,788		
VP6 It is important to protect industrial heritage so that we can bequest it for future generations.	0,86		
VP7 The conservation of industrial buildings provides benefits to local community.	0,73		
VP10 Local traditional industries are part of the cultural identity of Sanjoanenses.	0,849		
VP11 It is important to have local museums that narrate the history and evolution of SJM industry.	0,807		
VP13 Local customs or industry-related events can act as an attraction for tourists.	0,726		
VP15 We need to protect the industrial heritage as it is part of the history of the place.	0,818		
Tourism development perception		0,96	0,878
DES4 The development of industrial tourism will contribute to the development of the local economy.	0,868		
DES5 The development of industrial tourism will encourage the local community to learn more about their industrial heritage.	0,95		

	Standardised Coefficient	Composite Reliability	Average Variance Extracted
DES6 Tourism development will lead to the development of infrastructures and services for the local community.	0,852		
Participation Ideals		0,962	0,783
PAR1 - It is important that residents participate in the protection and promotion of industrial heritage.	0,778		
PAR2 - Heritage tourism planning in SJM should be done in collaboration with all stakeholders.	0,756		
PAR4 - The local community can play an important role in establishing plans and projects in industrial tourism.	0,863		
PAR5 - Community participation in industrial tourism planning strengthens social ties among the local community.	0,924		
PAR6 Community participation in industrial tourism planning helps participants gain knowledge and skills.	0,862		
PAR7 - Community participation in industrial tourism planning contributes to the work of heritage and tourism specialists.	0,805		
PAR9 - Community participation in industrial tourism planning safeguards win-win decision-making.	0,718		
Perceived Objective Authenticity		0,896	0,814
OBJ2 The factories and industrial architectural heritage of SJM, even with recoveries, preserve the traditional façade and architecture.	0,782		
OBJ3 The historical industrial heritage and industrial archaeology (machines) present in museums preserve traditional features.	0,895		
Perceived Existential Authenticity		0,96	0,85
EXT5 I can feel the immense history of SJM industries and industrial heritage inherited from my ancestors.	0,873		
EXT6 I can feel the richness of industry and industrial heritage and feel pride, confidence and appreciation anywhere in SJM.	0,912		
EXT7 We, the locals of SJM, and the next generation have managed to inherit and continue the legacy of industrial culture from our ancestors.	0,826		
EXT8 I immerse in the industrial atmosphere of the city through local industries and industrial heritage and I feel pride.	0,856		

Table 61 evidences discriminant validity that is reflected in the fact that the shared variance between each two constructs (the correlation square between such constructs) is smaller than the variance extracted from the constructs.

Table 61
Discriminant validity analysis

Correlation between the constructs (1↔2)	Correlation Coefficient (Cor)	Corr ²	Variance extracted 1	Variance extracted 2
Heritage Values ↔ Participation Ideals	0,705	0,497	0,77	0,783
Heritage Values ↔ Tourist Development Perception	0,594	0,35	0,77	0,878
Heritage Values ↔ Place Identity	0,594	0,35	0,77	0,86
Heritage Values ↔ Perceived Objective Authenticity	0,577	0,33	0,77	0,814
Heritage Values ↔ Perceived Existential Authenticity	0,582	0,339	0,77	0,85
Participation Ideals ↔ Tourism development perception	0,586	0,3433	0,783	0,878
Participation Ideals ↔ Place Identity	0,546	0,298	0,783	0,86
Participation Ideals ↔ Perception Objective Authenticity	0,623	0,388	0,783	0,814
Participation Ideals ↔ Perceived Existential Authenticity	0,598	0,357	0,783	0,85
Tourist Development Perception ↔ Place Identity	0,383	0,1467	0,878	0,86
Tourism Development Perception ↔ Perceived Objective Authenticity	0,613	0,376	0,878	0,814
Tourist Development Perception ↔ Perceived Existential Authenticity	0,405	0,164	0,878	0,85
Place Identity ↔ Perceived Objective Authenticity	0,491	0,241	0,86	0,814
Place Identity ↔ Perceived Existential Authenticity	0,697	0,486	0,86	0,85
Perceived Objective Authenticity ↔ Perceived Existential Authenticity	0,694	0,482	0,814	0,85

6.2.7. Structural model evaluation (second step)

With the purpose of testing the established research hypotheses, and following the validation of the measurement model, the structural model was analysed. As Hair et al. (2010) postulate, the differences between confirmatory factor analysis and structural equation analysis are based on the relationships demonstrated in the structural model.

The two-step process of structural equation analysis was used, as mentioned above. That said, after a satisfactory measure in the first step, the test to the structural theory is conducted.

The structural equation model should distinguish exogenous constructs (independent variables) from endogenous constructs (dependent variables). In case of a relationship

dependency between the constructs a link is defined by means of an arrow between the independent variable and the dependent variable. Thus, the dependent variable is an endogenous construct, which is explained by other constructs and has dependency trajectories. Each endogenous construct should contain an associated error term, which is not fully explained (Hair et al., 2010). An exogenous construct acts as an independent variable in the relationships and has only correlation relationships with other constructs (Hair et al., 2010). Table 62 shows the respective exogenous and endogenous constructs of the structural model.

Table 62
Exogenous and endogenous constructs of the structural model

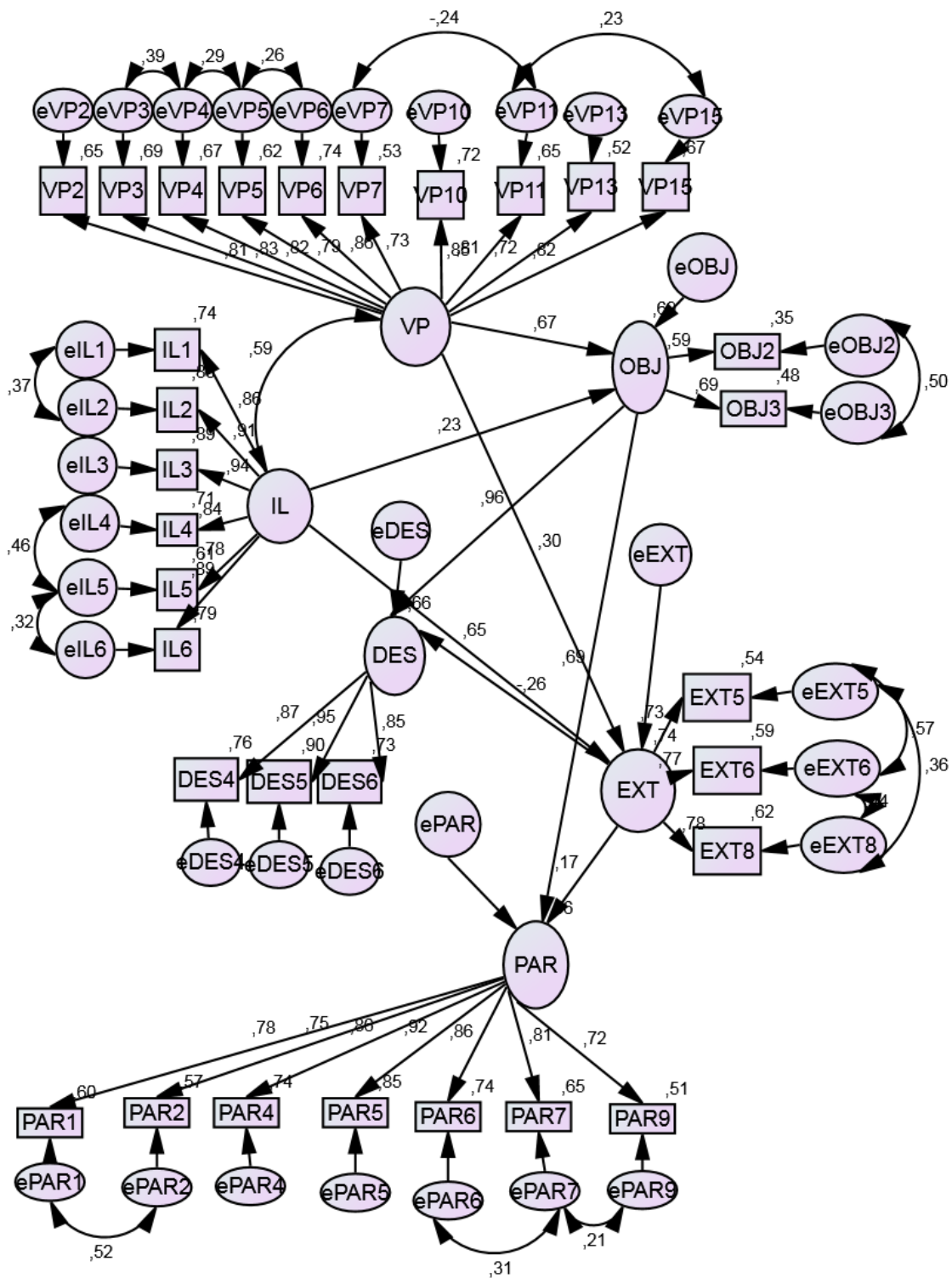
Constructs	Exogenous Constructs	Endogenous Constructs
Heritage Values	✓	
Place Identity	✓	
Perceived Objective Authenticity	✓	✓
Perceived Existential Authenticity	✓	✓
Participation Ideals		✓
Tourism Development Perception		✓

Figure 31 shows the structural model that allows testing the effects of the first-order constructs heritage values and place identity on the perceived objective authenticity and on the perceived existential authenticity. The model also tests the hypotheses underlying the results of perceived objective authenticity and perceived existential authenticity on participation ideals and tourism development perception.

After estimating the model, the absolute indices were calculated, displaying adjustment adequacy values already within the recommended range, with the χ^2/df quite acceptable ($\chi^2/df = 2.791$; GFI = 0.825; CFI = 0.931, RMR = 0.092; SRMR = 0.0668; RMSEA = 0.069; PGFI = 0.722). In an attempt for a better adjustment, the residuals were checked and the modification indices suggested by the software were analysed, and the need to establish more correlations between the errors was verified.

From this analysis, one variable (EXT7) was eliminated and more correlations between errors were established, as they translated an improvement to the model, so the final structural model is as follows:

Figure 31
 Final structural model



Measures of model fit: $\chi=1065^2.279$; $gI=411$; $p<0.001$; CFI=0.943; GFI=0.846; RMSEA=0.065;
 RMR=0.076; SRMR=0.0552; PGFI=0.70.

Caption:

IL = Place Identity OBJ = Perceived Objective Authenticity PAR = Participation Ideals
 VP = Heritage Values EXT = Perceived Existential Authenticity PER = Tourism Development Perception

With regard to the adjustment, this model reveals good levels of adequacy, since all indices are within the recommended range. The GFI translates an acceptable percentage (85%) of the observed covariance between the manifest variables explained by the adjusted model. Although some authors suggest a GFI above 0.9 (Hair et al., 2010, Marôco, 2010), others, such as Forza and Filippini (1998) and Greenspoon and Saklofske (1998), suggest an acceptable adjustment with values above 0.8, so, given all the adjustment values presented, we can consider that the established model demonstrates a good overall adjustment. The statistical significance of each of the estimated coefficients can be seen in Table 63.

Table 63
Estimated coefficients of the structural model and respective statistics

Regression coefficients non-standardised		Estimate (t-values)	Standard deviation	P	Standardised Coefficients
EXT	VP	0,479 (5,090)	0,094	0,000	0,297
OBJ	VP	0,593 (8,741)	0,068	0,000	0,675
EXT	IL	0,538 (10,653)	0,051	0,000	0,6540,
OBJ	IL	0,103 (3,616)	0,028	0,000	0,230
DES	OBJ	1,669 (7,291)	0,229	0,000	0,956
PAR	OBJ	0,867 (7,323)	0,118	0,000	0,689
PAR	EXT	0,117 (2,144)	0,054	0,032	0,170
DES	EXT	-0,249 (-2,322)	0,107	0,020	-0,262
VP2	VP	1,046 (18,371)	0,057	0,000	0,807
VP3	VP	1,020 (19,215)	0,053	0,000	0,833
VP4	VP	1,063 (18,630)	0,057	0,000	0,816
VP5	VP	1,018 (17,776)	0,057	0,000	0,790
VP6	VP	0,991 (20,202)	0,049	0,000	0,861
VP7	VP	0,999 (15,918)	0,063	0,000	0,729
VP10	VP	1,019 (19,746)	0,052	0,000	0,847
VP11	VP	0,914 (20,911)	0,044	0,000	0,805
VP13	VP	0,965 (15,805)	0,061	0,000	0,724
VP15	VP	1,000*			0,817
PAR1	PAR	1,000*			0,776
PAR2	PAR	0,914 (22,682)	0,040	0,000	0,752
PAR4	PAR	1,124 (18,554)	0,061	0,000	0,862
PAR5	PAR	1,225 (20,219)	0,061	0,000	0,923
PAR6	PAR	1,158 (18,541)	0,062	0,000	0,862
PAR7	PAR	1,211 (16,965)	0,071	0,000	0,806
PAR9	PAR	1,036 (14,727)	0,070	0,000	0,716
DES6	DES	0,922 (22,218)	0,041	0,000	0,854
DES5	DES	1,072 (26,290)	0,041	0,000	0,95
DES4	DES	1,000*			0,87
IL1	IL	0,855	0,066	0,000	0,861
IL2	IL	0,918	0,034	0,000	0,909
IL3	IL	0,961 (15,086)	0,076	0,000	0,944
IL4	IL	0,942 (20,059)	0,041	0,000	0,841
IL5	IL	0,956 (22,428)	0,041	0,000	0,779
IL6	IL	1,000*			0,891
OBJ3	OBJ	1,152 (14,405)	0,080	0,000	0,695

Regression coefficients non-standardised		Estimate (t-values)	Standard deviation	P	Standardised Coefficients
OBJ2	OBJ	1,000*			0,591
EXT8	EXT	1,000*			0,785
EXT5	EXT	0,893 (17,074)	0,052	0,000	0,735
EXT6	EXT	0,867 (19,153)	0,045	0,000	0,766

*Value not calculated since this item was set at 1 to fix the scale of the latent variable

Caption:

IL = Place Identity OBJ = Perceived Objective Authenticity PAR = Participation Ideals
 VP = Heritage Values EXT = Perceived Existential Authenticity PER = Tourism Development Perception

Table 64 shows the various structural equations as well as the variance extracted for each equation (R²). The construct perceived existential authenticity is the best explained variable, since it displays an explained variance of 74.4%.

Table 64
Structural equations of the model

	Structural Equations	Exogenous Constructs				R ²
		VP	IL	OBJ	EXT	
Endogenous Constructs	OBJ =	0,675	0,230			0,690
	EXT =	0,297	0,654			0,744
	DES =			0,956	-0,262	0,658
	PAR =			0,689	0,170	0,656

Caption:

IL = Place Identity OBJ = Perceived Objective Authenticity PAR = Participation Ideals
 VP = Heritage Values EXT = Perceived Existential Authenticity PER = Tourism Development Perception

The table shows that heritage values and place identity explain 69% of the behaviour of the perceived objective authenticity. The perceived existential authenticity is explained in 74.4% by heritage values and place identity, being the relationship between these variables that best explains the model.

The perceived objective and existential authenticity together explain 65.8% of the variability in the tourism development perception. The variable participation ideals is explained in 65.6% by the perceived objective and existential authenticity.

The Table 65 shows the matrix of standardised residuals, and it is possible to conclude that all of them are below |4|, not being an indicator of potential degree of error as suggested by Hair et al. (2008).

Table 65

Standardised residuals matrix

	OBJ 3	OBJ 2	EX T8	EX T6	EX T5	PA R1	PA R2	PA R4	PA R5	PA R6	PA R7	PA R9	DE S4	DE S5	DE S6	VP1 5	VP1 3	VP1 1	VP1 0	VP7	VP6	VP5	VP4	VP3	VP2	IL6	IL1	IL2	IL3	IL4	IL5		
OBJ3	0																																
OBJ2	0	0																															
EXT8	3,404	2,39	0																														
EXT6	3,984	4,079	0	0																													
EXT5	3,432	2,931	0	0	0																												
PAR1	0,788	0,871	2,053	2,017	0,381	0,061																											
PAR2	0,334	0,61	2,493	2,559	1,228	0,066	0,058																										
PAR4	-0,713	0,247	0,828	0,557	0,209	0,34	0,796	0,076																									
PAR5	0,274	0,086	0,325	1,179	0,578	-0,406	-0,322	0,296	0,087																								
PAR6	0,189	0,234	-0,498	0,379	-0,741	-0,18	-0,568	-0,369	0,358	0,076																							
PAR7	0,42	-0,022	0,312	1,557	0,448	0,324	-0,171	-0,166	0,164	0,121	0,094																						
PAR9	-0,121	-0,64	1,086	2,225	1,653	0,631	0,983	0,264	-0,255	0,328	0,159	0,052																					
DES4	-0,676	-0,049	-0,345	0,96	-0,75	-0,68	-1,647	-1,985	-0,303	0,8	-0,332	-2,325	-0,165																				
DES5	-0,188	0,16	1,204	2,074	0,683	0,127	-1,293	-1,853	-0,432	1,23	0,057	-2,146	-0,079	-0,197																			
DES6	1,026	1,045	1,793	2,432	1,431	1,028	0,22	0,158	1,236	2,116	1,924	0,502	-0,488	-0,221	-0,159																		
VP15	-0,701	-1,421	0,159	0,486	-0,709	2,658	1,823	0,29	0,539	0,779	-0,253	0,487	-0,629	-0,777	0,049	0																	
VP13	-0,775	-1,382	-0,993	-0,746	-1,242	1,194	0,457	0,62	0,935	0,178	-0,119	0,352	1,756	0,713	2,868	0,678	0																
VP11	-1,272	-1,182	-0,554	-0,478	-1,439	1,897	1,845	0,023	-0,115	-0,226	-1,228	-0,513	-1,188	-1,806	-0,796	0,082	0,687	0,034															
VP10	-1,306	-1,548	-0,775	-0,054	-0,807	1,21	1,24	-0,305	0,081	0,147	-0,902	0,357	-0,458	-0,792	-0,164	0,94	0,046	1,001	0														
VP7	0,639	-0,528	-0,581	-0,218	-1,061	1,774	1,018	0,593	1,399	1,757	1,391	-0,353	3,165	2,732	3,368	-0,422	1,026	-0,105	-0,96	0													
VP6	-0,359	-0,627	-0,188	0,679	-0,114	1,469	1,812	0,245	0,095	0,629	-0,917	-0,378	-0,147	-0,246	0,066	-0,185	-0,93	0,061	0,052	-0,332	0												
VP5	1,244	0,393	0,199	1,149	0,441	2,498	2,012	-0,008	0,472	0,667	0,5	0,865	-1,246	-0,705	-0,763	0,493	-1,225	0,204	-0,063	-0,669	-0,012	-0,006											
VP4	-0,391	-0,538	0,588	1,429	0,894	2,105	2,121	0,495	1,078	0,903	0,604	0,957	-1,232	-0,886	-0,086	-0,128	-0,358	0,072	-0,067	-0,407	0,16	0,096	0,025										
VP3	-0,769	-0,926	0,034	0,307	0,666	0,903	0,919	-0,027	-0,032	0,493	-0,568	-0,204	-1,175	-1,17	-0,023	-0,643	-0,178	-0,532	0,026	0,081	0,476	0,275	0,034	0									
VP2	0,458	-0,383	-0,706	-0,083	-0,342	1,086	0,598	-0,539	0,138	0,378	-0,124	-0,911	0,861	0,618	0,461	-0,596	-0,107	-0,677	-0,48	0,963	0,335	0,14	-0,018	0,526	0								
IL6	-0,364	-0,28	0,161	0,002	0,41	0,877	0,665	0,201	-0,967	-1,517	-0,502	-0,453	-0,609	-0,691	-0,405	-0,286	-0,427	-0,525	-1,006	-0,149	0,427	0,145	0,642	-0,497	-0,858	0							
IL1	-0,037	0,064	0,234	0,078	-0,082	1,232	1,224	-0,034	-0,328	-0,125	-0,206	-0,649	0,25	0,524	0,799	1,585	0,63	0,754	0,782	1,347	1,715	2,201	2,456	1,843	1,188	-0,296	0						
IL2	0,786	0,756	-0,036	-0,278	-0,014	1,694	1,493	0,108	-0,419	-0,552	-0,169	-1,02	0,373	0,812	1,42	0,687	-0,044	-0,392	-0,14	1,298	1,012	1,566	1,646	0,855	0,412	-0,021	0	0					
IL3	0,267	0,52	-0,11	-0,293	-0,11	0,937	1,107	-0,051	-1,015	-0,964	-0,226	-0,337	-0,346	0,141	0,838	-0,471	-0,402	-0,825	-0,69	0,015	-0,22	0,539	1,418	0,58	-0,433	-0,11	0,154	0,141	0				
IL4	-0,55	-0,175	0,743	-0,07	0,691	0,613	1,059	0,548	-1,167	-1,4	0,021	0,433	-2,458	-1,359	-0,858	-0,944	-1,115	-1,059	-1,068	-1,475	-0,846	-0,239	1,033	0,08	-1,535	0,654	-0,183	-0,485	-0,043	0			
IL5	-1,794	-1,409	1,069	0,128	1,792	0,308	0,303	-0,417	-1,753	-2,207	-1,166	1,095	-2,476	-1,855	-1,725	-0,836	-0,468	-1,385	-1,098	-1,937	-0,863	-0,43	0,581	-0,433	-1,515	0,34	0,32	-0,4	-0,153	0,284	0,274		

6.2.8. Structural model results analysis

Through the coefficients of structural relations analysis and their level of significance it is possible to empirically test the hypotheses formulated. The non-standardised and standardised coefficients, as well as the respective t-values are shown in Table 63. These allow drawing of conclusions regarding the hypotheses.

The results suggest that heritage values have a positive impact on the perceived objective authenticity. This is evidenced by the positive coefficient measuring the effect of perceived heritage values on perceived objective authenticity (standardised coefficient=0.675; $t=8.741$; $p<0.001$).

Hypothesis 1: Supported

Heritage values have a positive effect on the perceived objective authenticity.

This hypothesis assumed that if residents are aware of the value of industrial heritage, those being the industrial resources in their territory, they are likely to perceive tangible objects and properties as authentic.

The result is in agreement with the results proposed by Kolar and Zabkar (2010), when referring that cultural motivation, based on heritage, has positive impacts on objective authenticity, however, in that study the authors highlighted the tourist and in the present research we approached the local community. Still, this corroboration is an acknowledgement that object-based authenticity is in close connection with buildings, architecture, design and streetscape (Zhou et al., 2015). These results also seem to be in agreement with the research of Mydland and Grahn (2012) who studied heritage values in the local community, referring to the heritage of Norway, and suggests that heritage values are mainly focused on tangible aspects of the object, such as aesthetics, architectural styles, technical aspects, age and grandeur, and that authenticity is also focused on distinguishable tangible aspects, being one of the most important criteria in the recognition of heritage values. For the authors, authenticity is defined as meaning the "veracity" of the origin of an artefact. On this assumption it is considered that the local community sees the tangible artefacts intrinsic to industry and industrial heritage as authentic and representative of their heritage "truth", artefacts that are considered essential to the perception of authenticity of heritage sites (Waitt, 2000).

This acceptance follows the line of reasoning of Zhou et al. (2015), who in their study confirm the existence of a relationship between popular culture and objective authenticity, authenticity that has given special emphasis to the visited objects (Wang, 1999). This result further endorses the research of Bryce et al. (2015), in which the authors verified that heritage-related behaviour has an influence on object-based authenticity.

The results obtained from the structural model also show that the effect of heritage values on the perceived existential authenticity is positive and significant (standardised coefficient=0.297; $t=5.090$; $p<0.001$), which leads to the acceptance of hypothesis 2.

Hypothesis 2: Supported

Heritage values have a positive effect on the perceived existential authenticity.

Hypothesis 2 considered that the perception of heritage values, in many circumstances associated with intangible values, leads residents to interpret their heritage as being based on existential authenticity. This hypothesis was supported by showing that the local community, by valuing its heritage as suitable for experience enjoyment, based on memory and tradition, also assumes it as authentic, transferring existential authenticity to the tourist experience.

It also, and indirectly, reinforces the idea that local communities are proud of their industrial traditions and past memories, assuming them as authentic and intangible elements that serve the tourism purpose "rescuing identity decomposition and the consequent layering of experience-enhancing factors as emancipating elements" (Almeida, 2018, p. 412).

This perspective is in agreement with the study of Authenticity and Commodification by Cole (2007) who states that the villagers denied the existence of a conflict between tradition and modernization and welcomed tourists to participate in their rituals, but refused to stage the rituals for tourism purposes. The acceptance of this research hypothesis is consistent with the premise that the perceived existential authenticity lies in intangible heritage values, materialized through traditions and collective memory, and that both the tourist and the resident are free to have their own interpretation of the experience, conferring it authenticity or not. Again, and as in the previous hypothesis (H1) this validation is in line with the study of Bryce et al. (2015) which shows a positive relationship between heritage-related behaviour and existential authenticity.

Assuming that popular culture will be a representation of the heritage of the place, we can refer the study of Zhou et al. (2015) where it was found that popular culture has a

positive effect on existential authenticity. Also noteworthy, in agreement with the acceptance of the present hypothesis, is the study of Xi et al. (2018) which tested popular culture and architectural heritage as having a positive effect on existential authenticity, recognizing that tangible and intangible assets are a core part of cultural identity (Urosevic, 2012).

The results assessed also suggest that the impact of place identity on the perceived objective authenticity is positive and significant, thus there is a positive effect of place identity on the perceived objective authenticity (standardized coefficient=0.230; $t=3.616$; $p<0.001$), so hypothesis 3 can be supported.

Hypothesis 3: Supported

Place identity has a positive effect on the perceived objective authenticity.

This hypothesis assumed that residents who identify with their place, who engage and share local values (Almeida, 2012), will be more likely to perceive their territory and industrial resources as authentic objects. This hypothesis has also been accepted. Here, the literature has been consensual in stating that identity cannot be dissociated from authenticity (TICCIH, 2003), two concepts that have often been used in an attempt to meet the demand for tourism and leisure experiences (Cohen, 2010). That said, it is accepted that the perceived objective authenticity of a heritage site is directly related to what that place reflects, giving it the power to physically demonstrate residents' identity or history and therefore satisfying tourism demand. As suggested by Almeida (2018), that emphasized that identity plays a strategic role in tourism systems where the unique, the authentic in the objective perspective of Wang (1999), is directly related to emerging tourism products and lies in the territorial diversity of the autochthonous community, conveying not only to "an increasing symbolic appropriation of reality by the people", but also to an "integration of new symbols" (Almeida, 2018, p. 413).

This result is in line with the study of Zhou et al. (2015), about the authenticity perceived by the host, which confirms the relationship between emotional benefits and objective authenticity, recognizing that, among the benefits for communities, are included the sense of pride and identity enhancement (Stein & Anderson, 1999), the latter strongly linked to the relationship between the self and the community. Liu and Cheng (2016) emphasize the idea that the identity of a place is a kind of group identity, essential premise for the existence of a set of objects or artefacts based on the assumption of place identity,

those materializing a symbolic appropriation of reality (Malheiros et al., 2016) that is transposed to the perception of an objective authenticity of the industrial legacy.

Tsai (2012) recognised that self-connection is one of the antecedents of place dependence, place identity, and affective place attachment. As such, and since place identity is described as a component of self-identity (Proshansky et al., 1983), it leads us to conclude that H3 is in agreement with Bryce et al.'s (2015) study, where self-connection, a cognitive and emotional connection between the individual and the self that refers to self-identity, is related to object-based authenticity.

This acceptance is also in line with the result obtained in a recent study by Tian et al. (2020) who found that cultural identity has a significant effect on perceived authenticity. Although this study is considering a tourist's perspective of authenticity, it should be noted that the notions of identity and authenticity have a direct relationship, being consensual in the academia that the concepts of identity and authenticity of a place cannot be dissociated (Cohen, 1988; Cohen-Hattab & Kerber, 2004; MacCannell, 1973), so it would be expected that the place identity would be aligned with the objective authenticity perceived by the resident, as supported above.

Regarding the predictive effect of the construct place identity on the construct perceived existential authenticity, a positive and significant value of the respective coefficient is evidenced (standardized coefficient=0.6540; $t=10.653$ $p<0.001$). Thus, hypothesis 4 is also accepted.

Hypothesis 4: Supported

Place identity has a positive effect on the perceived existential authenticity.

This result complements and adds theory to the study of Sari et al. (2018), in which place identity is associated with the sense of belonging to that place, while considering the physical, psychological and social dimensions as inseparable from the culture of human experience. Bearing in mind that the term existential authenticity relates to human existence and experience (Wang, 1999) and that, as described by Maffesoli (1996) cited in Wang (1999), several "tribes" in contemporary culture seek experiences related to the affections of community (emotional community), which may be associated with a kind of existential authenticity involved in the dimension of inter-human relations (Wang, 1999) and, as such, is significant for the place identity. This result is in line with the study of Zhou et al. (2015)

when assessing that personal emotional benefits positively influence the host's perceived existential authenticity, thus being a good indicator of the community's embodiment of symbolic values.

Assuming the same principle of direct association between self-connection and place identity discussed in the previous hypothesis, and knowing that everyone in a community can recognise their own identity with regard to the authenticity of their intangible heritage (Khanom et al., 2019), it is highlighted that the validation of this hypothesis is in line with the study of Bryce et al. (2015), in which self-connection is positively related to existential authenticity.

The impact of the perceived objective authenticity on participation ideals can also be observed. This is also positive and significant (standardized coefficient=0.689; $t=7.323$; $p<0.001$) leading to the acceptance of hypothesis 5.

Hypothesis 5: Supported

Perceived objective authenticity has a positive effect on community participation ideals

The acceptance of this hypothesis is consistent with the formulated reasoning that locals consider participating in tourism when they feel involved and perceive their territory as authentic. According to Taheri et al. (2014), involvement includes qualities of attachment, emotional bonding, commitment and devotion, and in the current study the objective authenticity dimension was assessed regarding the community's intention to participate in tourism, this one grounded by the emotional bonding towards the industrial object. It proves that there is an intention of involvement in the planning process when they support tourism and also when they have a strong connection with the place, based on the perceived objective authenticity, which suggests that, in the community's opinion, community-based tourism development can successfully complement the industrial object. Of note then is the study by Bryce et al. (2015) that relates the perception of authenticity with behavioural consequences, in which the author highlights that visitor engagement is a consequence of object authenticity. In this specific case study, the perceived value of objective authenticity has a significant positive impact on residents' engagement intention. Similarly, Wang et al. (2021) introduced a study where they point out perceived value as a mediator in residents' intention to participate, in the case of industrial tourism the perceived value is based on tangible industrial elements such as factories, machinery and local products.

It is similarly observed that the impact of the perceived existential authenticity on community participation ideals is also positive and significant (standardised coefficient=0.170; $t=2.144$; $p<0.05$).

Hypothesis 6: Supported

Perceived existential authenticity has a positive effect on community participation ideals

Hypothesis 6 conjectures that a community, perceiving existential authenticity in the attributes of its territory, will be more likely to play an active role in tourism. This acceptance is in line with Sharma and Dyer (2009), when they mention that proximity to heritage tourism sites is associated with community attitudes, and residents' approach to heritage is likely to be considered in tourism planning and development. Assuming that existential authenticity comprises both interpersonal and intrapersonal feelings (Wang, 1999), the acceptance of this hypothesis highlights the importance that Kolar and Zabkar (2010) attach to existential authenticity, and the key role shown by emotions and place attachment. The validation of this hypothesis suggests that there is intention to engage in the planning process when residents have a strong connection to the place, this grounded in the perceived existential authenticity, suggesting that, in the community's view, community-based tourism development, building on traditional industrial values, can also, as in the previous hypothesis, successfully complement the industrial object.

Although with different scales, this result is consistent with a study by Verplanken and Holland (2002) who draw similar conclusions stating that perceived values positively affect self-concept, having an effect on heirs' behaviour. In this case study, the perceived value of existential authenticity positively influences residents' behavioural intentions to participate in tourism. Moreover, this result is consistent with the study of Khanom et al. (2019) when he illustrates a conceptual model demonstrating that authenticity of cultural heritage is an enabler of community empowerment while enhancing the role of the community in relation to cultural heritage.

Therefore, by supporting this hypothesis, it is assumed that there is a perception of mutual advantages that leads to benefits for residents and experiences for tourists, while promoting a rapprochement between locals and tourists (Almeida & Pinto, 2017), ensuring, in a context of intention to participate in tourism development, respect for community

lifestyles and safeguarding traditional values (Lankford & Howard 1994; Mitchell et al., 2013; Sheldon & Abenoja, 2001).

The perceived existential authenticity can be supported by place attachment which, as shown by Zhang and Lei (2010), has significant effects on local community participation intention. Also Ram et al. (2016) state that the perceived authenticity of attractions is influenced by place attachment and is mediated by iconicity (a feature of the attraction) and heritage value (a feature of the destination), with the above hypothesis representing a complementarity to this result. That said, it is concluded that forms of local participation are related to different institutional arrangements and different stages of tourism development in a place, so there is no universal mode applicable everywhere (Li, 2006).

The results obtained through the structural model also show that the effect of the perceived objective authenticity on the tourism development perception is positive and significant (standardised coefficient=0.956; $t=7.291$; $p<0.001$). Hypothesis 7 is thus supported.

Hypothesis 7: Supported

Perceived objective authenticity has a positive effect on the tourism development perception.

This evidence follows the same line of agreement as Zhou et al.'s (2015) study in attesting that the local community's perceived objective authenticity impacts their support for tourism development in a positive way.

Zhou et al. (2015) maintain that hosts are increasingly conscious of the notion of authenticity. Therefore, there is generally a positive attitude towards tourism potential when perceived authenticity in the developed product. The result is then consistent with Zhou et al. (2015) stating that hosts' objective perception of authenticity affects their support for tourism.

Complementarily, it results from the study of some authors that the perception of personal benefits of tourism development is positively related with the support shown for the continuity of tourism development (Ko & Stewart, 2002), in other words, the community manifests a high perception of the potential of tourism development through the benefits that are combined with them, and these benefits, in this particular study, may be manifested in the industrial heritage authenticity preservation. Although in different but complementary conceptualisations, these results are in line with the study of Li (2006) regarding the

assessment of residents' feelings towards tourism interference. The study suggests that residents, who are widely involved in tourism, perceive the benefits associated with it. Given this result, it is assumed that in São João da Madeira, residents recognise their cultural objects around industry as a reflection of their own identity, so they are essential to the tourism development in an industrial destination, perceiving the use of industrial objects as enhancers of tourism development, and with the consequent benefits that may arise for the community.

Seeing now the result of the perceived existential authenticity in the tourism development perception, this suggest that it is negative significant, therefore not significant (standardized coefficient=-0.262, $t=-2.322$; $p<0.05$). Contrary to what was formulated, the data show that there is an inverse relationship between the perceived existential authenticity and the tourism development perception, so the support of hypothesis 8 cannot be concluded.

Hypothesis 8: Rejected

Perceived existential authenticity has a positive effect on the tourism development perception.

This hypothesis cannot be supported to the extent that, when the perceived existential authenticity increases, the perception towards tourism development decreases, this means that there is an inverse relationship. Also this rejection seems to be in concert with the analysis of Zhou et al. (2015) which rejects the hypothesis of the positive effect of existential authenticity in supporting tourism development. This result differs from Cole's (2007) study in which villagers believe that tourism transfers trust and dignity to their beliefs and they encouraged tourists not only to attend rituals, but also to actively participate in them, without harming traditions. In some contexts, residents perceive tourism as negative, as they see sharing as contrary to the preservation of industrial heritage (Xie et al., 2020). This difference empirically consolidates that authenticity is a constructed and negotiable concept (Cohen, 1988; Li, 2006).

Based on the interviews we can conclude that, in fact, not all residents perceive their industrial experiences as positive and, consequently, with value for tourism enjoyment, not perceiving in that symbolism potential for tourism development. These ideas can be identified in sentences such as: "So there is a part of the social fabric of this community that does not connect so much to museums or eventually even to industrial tourism itself for these reasons, for the emotional reason, for the psychic trauma, for the psychological trauma of

feeling pain when you look at a building where you worked for years and years and suddenly everything closes ..." (MUN_3), or "I'm probably not so sure that they are perfectly aware of what industrial tourism is or what the full potential of industrial tourism is, it seems to me that this happens more abroad" (MUN_3). The study by Rasoolimanesh et al. (2015), which concludes that positive perceptions positively affect tourism perceptions and negative perceptions negatively affect support for tourism development, is also highlighted.

Table 66 presents a synthesis of all the hypotheses formulated in the theoretical framework.

Table 66

Summary table of the hypotheses results

Hypothesis	Conclusion
Hypothesis 1 Heritage values have a positive effect on the perceived objective authenticity.	Supported
Hypothesis 2 Heritage values have a positive effect on the perceived existential authenticity.	Supported
Hypothesis 3 Place identity has a positive effect on the perceived objective authenticity.	Supported
Hypothesis 4 Place identity has a positive effect on the perceived existential authenticity.	Supported
Hypothesis 5 Perceived objective authenticity has a positive effect on community participation ideals	Supported
Hypothesis 6 Perceived existential authenticity has a positive effect on community participation ideals	Supported
Hypothesis 7 Perceived objective authenticity has a positive effect on the tourism development perception.	Supported
Hypothesis 8 Perceived existential authenticity has a positive effect on the tourism development perception.	Rejected

6.2.9. Conclusions

Table 64 shows that heritage values and place identity explain 69% of the behaviour of the Perceived objective authenticity. The perceived existential authenticity is explained in 74.4% by heritage values and place identity, and is the relationship between these variables that best explains the model.

The perception of objective and existential authenticity together explain 65.8% of the variability in the tourism development perception. The participation ideals variable is explained in 65.6% by the perception of objective and existential authenticity.

Recognising that it is necessary to promote and gain the support of local residents for industrial heritage tourism (Xie et al., 2020), in the proposed model, it was assumed that if residents are aware of the values of industrial heritage, those being the resources of their territory, they are more likely to contemplate industrial elements as authentic, either through objective or existential authenticity perceptions, which in turn will lead to the intention to participate and support tourism development by the community.

From the results obtained, it was found that hypotheses 1 and 2 were accepted, showing that the local community, by valuing its heritage, also assumes it as authentic, transmitting this authenticity to the tourist experience. The acceptance of hypotheses 1 and 2 suggests a pride in the heritage values of the industry and an acceptance of the industry as a tourism resource, even if this is not the primary role of the industry. As in Cole's (2007) study, in which locals felt pride in their arts and reported that tourism reinforced both cultural values and respect for ancestors. This result is also consistent with that of Zhou et al. (2015), which highlights that host attitudes towards traditional culture play an important role in the process of assuming what is authentic (authentication), and attitudes affect both objective and existential authenticity (Zhou, et al., 2015). Just as cultural values can affect consumer behaviour, either within the same culture or across cultures (Tse et al., 1988), so heritage values can influence their perception. These corroborations lead us to believe that residents increasingly value their heritage resources as icons that privilege the affirmation and differentiation of a territory (Almeida, 2018).

However, it is interesting to verify that the heritage values construct contributes little to the perceived existential authenticity, so it is inferred that residents are more focused on objective authenticity, and that, to judge authenticity, they privileged the objective and tangible measure. From this assumption it is implicit that the community's concern focuses on the use of industrial physical spaces, machinery or heritage related to the industry, tangible items considered as authentic and with potential to transmit heritage values to tourists.

Similarly, also the place identity seems to have a crucial importance in the perception of authenticity, either objective, based on the originality and genuineness of objects and sites certified as such by experts (Kolar & Zabkar, 2010), or existential, dimension based on the perceiver's feeling (Wang, 1999), directed to the individual's state of mind (Reisinger & Steiner, 2006; Wang, 1999) and comprising intrapersonal and interpersonal elements (Wang, 1999). Thus, from a community perspective, the results of this research confirm the applicability of objective and existential authenticity to the heritage experience of the

industrial tourist destination, as suggested by Kolar and Zabkar (2010) when referring to the visitor, and by Zhou et al. (2015) which, in this case, highlights the resident.

At the same time, these community interpretations suggest that heritage is not only based on tangibility, museality and artefacts, but also on the feelings and on the immaterial that is passed from generation to generation, reinforcing the community cultural identity based on industrial history. Thus, an analysis through the host's perspective, considering objective and existential authenticity, initially proposed by Wang (1999), adapted in the scale of Zhou et al. (2015) to the host's perception, suggests that the perception of residents is closely related to the construct of place identity, space where locals also develop pride and recognition of their culture for tourism purposes (Holmes & Smith, 2009).

From a theoretical perspective, physical and emotional proximity are useful elements to explain the acceptance of hypotheses 3 and 4, this proximity is reflected both in the behavioural intentions of residents and their position towards tourism that exists in an industrial heritage site. If there is this emotional closeness, there will be an appreciation of the resources as authentic and the consequent intention to participate in this specific context. Considering that, existential authenticity is an affect-based concept, which involves an internal and subjective response to involvement in tourism activities (Kim & Jamal, 2007; Leigh et al., 2006; Zhou et al., 2013), attitudes and behaviours in situations where there is a low level of involvement are not always consistency between residents (Reid & Crompton, 1993).

The tourism development effects describe participants' gains in terms of knowledge, political skills and social action, while the intrinsic benefits of participation can be understood as less tangible internal impacts, such as a stronger sense of identity with one's community (Fischer, 2006).

The results of this research, in supporting hypotheses 5 and 6, reinforce the main findings of Zhou et al. (2015), which highlight that perceived objective and existential authenticity are both important in appraising community intentions and ideals, alongside the findings of Kolar and Zabkar (2010) which highlight that objective and existential authenticity coexist.

From another perspective, some studies show a direct relationship between perceived cultural benefits and the variable intention to participate (Jurowski et al., 1997; Gursoy et al., 2002; Gursoy & Rutherford, 2004), a variable which in the present case study is considered as a consequence of the objective and existential authenticity perception. However, if we consider authenticity as a social structure that is linked to power relations

and economic and emotional interests (Zhou et al, 2015), we can positively relate perceived authenticity to community participation ideals, being those manifested by support for tourism, given the various studies that report that the more positively residents view tourism, the higher their support for tourism (Dyer et al., 2007; Gursoy & Rutherford, 2004; Lee et al., 2010; Nunkoo & Gursoy, 2012). Similarly, when recognising that authenticity is grounded in heritage values (Ram et al., 2016), and that the local community identified the industrial heritage values of the territory of São João da Madeira as antecedents of objective and existential authenticity, there is evidence, through indirect associations, leading to a positive linking between perceived authenticity by the local community and participation ideals.

It is acknowledged that, applying the concept of sustainable tourism planning to the reality of a tourism destination based on industry and industrial heritage, can be particularly complex and challenging, however, this study reveals, with the acceptance of hypotheses 5 and 6, a starting point for the interpretation of authenticity with recourse to the heritage itself, an essential premise for the application of community-based tourism. Therefore, community perceptions of local heritage and traditions are highly significant in instigating participation, which in turn is directly related to the support for tourism development perception (Besculides et al., 2002; Fredline & Faulkner, 2000; Gursoy et al., 2002). In this context, Perdue et al. (1990), in 1990 already suggested that behavioural intentions were related to residents' perceptions, considering that support for tourism development was related to the perception of positive impacts and negatively related to the perception of negative impacts of tourism. In this study it was estimated that existential authenticity and objective authenticity are statistically significant predictors of community participation ideals, in other words, they influence behavioural intention, which was accepted, however, with regard to the tourism development perception, only objective authenticity is considered a variable that precedes this acceptance.

With the acceptance of hypothesis 7 (influence of the perceived objective authenticity in the perceived tourism development), and the non-acceptance of hypothesis 8 (influence of the perceived existential authenticity in the perceived tourism development), it is plausible to assume that residents attached greater importance to the authenticity of historical and heritage buildings associated with the industry, but not so much to the experiences, traditions or performative events related to that same industry, not considering them important for tourism development. Although, in some cases a symbolic non-approach to own heritage resources is evidenced (Uriely et al. , 2016), highlighting the need to

understand the perceptions of authenticity by the resident in industrial heritage destinations either within the criteria of existential authenticity or object authenticity, these often considered as paradoxical (Reisinger & Steiner, 2006; Wang, 1999). Also in the study by Fan et al. (2021), the authenticity construct has a positive impact on a community's intention to support tourism. The perception of authenticity from the resident's perspective is reflected in the sharing of their culture and lifestyle, these lead to an appreciation of local traditions and characteristics by tourists (Fan et al., 2021). In this study, authenticity is assessed as a unique construct that "relates to villagers' enthusiasm to exhibit and recommend their authentic culture and lifestyle to tourists, rather than putting on staged shows" (Fan et al., 2021, p. 12), so it encompasses cultural elements, both affecting objective and existential authenticity, which leads us to state that Fan et al.'s (2021) result is in agreement with the acceptance of hypothesis 7, but contrary to the rejection of hypothesis 8.

From the sustainability point of view, the corroboration of hypothesis 7 and the rejection of hypothesis 8 reinforces, on the one hand, the idea that the loss of authenticity can be a concern for the destination culture (Gunn & Var, 2002), considering that tourism development can positively or negatively affect the community (Lankford, et al., 1994; Murphy, 1983; Simmons, 1994), and that, depending on the nature of the societies in which tourism occurs, the impacts will also be different (Ruschmann, 2000). A plausible explanation for such a difference is related to the fact that existential authenticity is considered a rare experience (Steiner & Reisinger, 2006), reason why perhaps we can conjecture that, in reality, residents choose to interpret their own authenticity based more on their knowledge and not so much in their experiences, in which they tend to participate, but passively, so they don't perceive this industrial experience with value for tourism enjoyment, not recognizing in the symbolism of the ritual, potential for tourism development. On the other hand, and according to Uriely et al. (2016), residents whose heritage is ignored by the tourism industry may be less likely to support tourism development because they do not assume it as a heritage interest. To highlight the interviews, in which the posture of some locals is highlighted in sentences such as, "So there is a part of the social fabric of this community that does not connect so much to museums or eventually even to industrial tourism itself for these reasons, for the emotional reason" (MUN_3), "Very little interest from both the normal population and the companies" (FAB_1), or "there is still a very big unawareness of the local population" (FAB_2), the non-understanding of the importance of their industrial experiences for tourism, referring to a perception only of the value of material

heritage and a lack of interest regarding the safeguard of the immaterial component (such as festivities and representations based on the industry).

It should be noted that it was also evidenced in the interviews that many residents had never visited the heritage sites, in sentences such as; "I still have inhabitants of São João da Madeira who sometimes pass by here and say 'Oh, miss, believe me, I've passed by every day and never went inside and it's been, I don't know how many years'. I think that this is also very much in line with what we often say 'I'll leave what is near my house to see later and go see what is out there because I don't have so many opportunities'" (MUN_3), this discourse demonstrates that the visit of residents to heritage sites can help create awareness and recognition of the importance of local heritage (Nyaupane & Timothy, 2010).

Thus, the findings of Zhou et al.'s (2015) work are confirmed, which highlight that hosts perceive both objective authenticity and existential authenticity, but only objective authenticity is confirmed as an antecedent of supporting tourism development. The results are also in line with Xie et al.'s (2020) study which reveals a positive relationship of place attachment and authenticity construction with residents' attitudes towards industrial heritage tourism development.

Although the residents also perceive existential authenticity as an important dimension, the acceptance of hypotheses 5 and 7 confirms that the dimension of objective authenticity should not be neglected, as it seems to have more weight for the residents, as they perceive authenticity based on the physical and external aspects of the industrial heritage, and not so much on their feelings and internal sensations associated with this heritage. Therefore, a general conclusion of this study reflects the idea that objective aspects are important for the community to determine authenticity, which contradicts Reisinger and Steiner's (2006) view of abandoning objective authenticity due to difficulties in defining the concept. It should also be noted that the viability of tourism in industrial heritage sites always depends on the community, since it is the resident who is able to represent a simplified narrative of history (Xie et al., 2020).

This research is one of the scarce empirical efforts that attempt to bridge two typologies of authenticity, namely objective authenticity and existential authenticity, in a context of interpretation by the resident. In the words of Wang (1999), the issue of authenticity cannot be divided into black or white, it involves a much broader spectrum and is therefore also ambiguous. In the scope of this study it is suggested that the greater the identification with the place, the greater the tendency of positive perception, both of objective and existential authenticity and, consequently, there will be a local appreciation of

icons and value systems, a greater community involvement, by favouring the appropriation of local symbology (Almeida, 2018), and a greater predisposition to support the activities developed locally and, consequently, tourism.

That said, the proposed model also contributes to a broad clarification on how authenticity can explain the behaviour (Casteran & Roederer, 2013) of residents, who themselves also demonstrate and experience authenticity, both as holders and interpreters of their own heritage (Zhou et al., 2015).

CONCLUDING REMARKS

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Research findings

Reflecting on the evolution of industrial heritage and industry use for tourism enjoyment many factors, which relate not only with the economic structure, but also with the socio-cultural and historical aspects, should be considered. There are currently several countries investing in this tourism approach where there is a strong effort on products creation with innovative features in order to diversify the tourism offer. Consequently enhancing a territory and the culture associated with industrial activity, also fostering the affirmation of that place as a differentiating destination and that provides the visitor experiences based on the cultural identity of the region.

The history and culture of each industrial city, which underwent transformations that impacted people's identity, is unique, and this singularity can only be, in first instance, preserved with the support of its holders, that is, its community. São João da Madeira is a great example of an industrial city that was subject to transformations due to the industrial crises and with serious repercussions on the local inhabitants. Nowadays, it is one of the most outstanding national examples of how industrial heritage can be revitalized, transforming it into a tourist space, where the protection of authenticity and collective memory is visible, with clearly identified elements that reveal the cultural value and where past and present industries coexist for the benefit of tourism.

This study highlights that when analysing industrial heritage, the concept of authenticity and its perception by the local community are essential. It proves experimentally that community involvement in decision-making can be as effective as conventional top-down tourism planning. In this regard, the protection and reuse of industrial spaces and remains should be equated not only on the basis of heritage values, but also on the authentic values of the past, favouring, and according to Dragouni (2017), their integration into an overall framework that displays important elements for sustainable heritage tourism by instigating community involvement. Although it is recognized the need for studies in industrial tourism as an effective means of heritage preservation for future generations

(Szromek et al., 2021), which privilege community understanding (Vargas-Sánchez, 2015), and host perceived authenticity (Zhou et al., 2015), empirically few studies investigate community perceptions of what is considered authentic in the residents' eyes. While recognizing that industrial heritage tourism cannot happen without community intervention, was also identified an innovative line of research with results that attest, similarly to other studies, to the importance of the local community.

Therefore, in order to follow the outlined objectives, two empirical investigations were carried out. One qualitative, implemented through an open-ended questionnaire, with 10 people responsible for the companies and entities that receive visitors, having the subsequent analysis of data on key themes. Also a quantitative method was implemented through 389 questionnaire surveys applied to residents of São João da Madeira Municipality, with the subsequent analysis of statistical data and from which the causal relationships between the variables proposed in the conceptual model were highlighted. The results of the analysis returned useful conclusions to consolidate the theoretical framework, as well as practical implications that may serve as reflection, both for decision-makers and managers of the municipality under analysis, and for future management and planning of other destinations of industrial tourism.

Therefore, to conclude this doctoral thesis, the most relevant considerations that were drawn throughout the research are put forward below. This section is structured as follows: first, the main conclusions concerning the study objectives and the formulated hypotheses are highlighted as a consequence of the qualitative and quantitative empirical research. Subsequently, the theoretical and practical implications are addressed, followed by the limitations of the study, and, finally, suggestions for future research lines are presented.

Two research questions were formulated, from which two general objectives were structured and from these emerged a total of four specific objectives analysed qualitatively and quantitatively. These were stated and discussed in Chapter VI. The research questions to which answers were sought are the following:

- 1. How can industry and tourism create value and contribute to the competitiveness of an industrial heritage tourism territory?**
- 2. What factors precede the perception of an industrial territory's authenticity, which drive intentions and shape perceptions of a local community?**

From the first research question a qualitative **first general objective** emerged, which aimed to understand the contribution of industrial tourism circuits to the development and competitiveness of an industrial territory.

Based on this objective two specific objectives were formulated which were achieved through a study based on qualitative methodologies, through in-depth interviews applied to individuals linked to the tourism sector in São João da Madeira city. The aim was to understand the experts' opinions from the different companies and institutions associated with industrial tourism. It was assumed that these would be the actors most capable to provide relevant information about how, from the industrial identity of the territory, the product/service was structured, and how it would be contributing to the enhancement and development of the region. **The first specific objective**, interpreted in the subchapter of the qualitative research, intended to understand the role that the industrial tourism circuits play in the enhancement and regeneration of the municipality and which competitive advantages depend on this association of tourism and industry, this was: **To understand the contribution and the role of industrial tourism circuits to the enhancement, value creation, differentiation and development of an industrial territory.**

Based on the results of the qualitative research it can be inferred that there is little articulation between the public tourism bodies and the local community regarding planning, there is, however, a common interest among all stakeholders, including the interest of the residents, in participating in the activities. However, when it comes to planning, the structuring will always be conducted by the managers. There are some isolated joint actions, such as the participation in events, workshops or masterclasses, however the coordination requires, almost in its totality, the involvement of the public sector.

It was assessed that its tourist offer, diversified and differentiated, is sufficient to develop a product of industrial tourism based on the industrial heritage and industries. In this regard, it was confirmed by the interviewees that, on the one hand, the differentiation lies in the integrated and concerted planning of the circuits, which in no other Portuguese territory, happens, with an objective to conserve and revitalize the industrial and heritage culture through a concerted urban planning (Zhang et al., 2021). On the other hand, the industrial history and the typology of companies and products, are distinctive from any other place in Portugal.

The way the visits are conducted, within a reality not altered to receive the visitor, was also an element highlighted as it leads to an authentic visitor experience, creating value for the companies hosting the visitor and, in general, for the circuits. However, these visits

will not have a significant expression for the development of the territory, resulting directly from the visits and/or revenues, due to the fact that the most recurrent target audience is students, even so, indirectly, according to the interviewees, the territory is valued by the improvement of infrastructures arising from tourism needs. Having said that, it is confirmed a development that enhances and complements the industrial territory, carried out by public tourism bodies, linked to tourism and promotion of the destination, along with private companies that expect recognition of the territory and, consequently, of its industrial brand, as well as business arising from the visits. This tourism segment also enables the development of the surrounding areas and the overall improvement of industrial communities (Hersperger et al., 2020).

Having this in mind, the result of the first part of the qualitative research shows that São João da Madeira has a clear and well-defined territorial identity which gives the municipality a singularity, a differential and unique character in comparison to other municipalities. It maintains a structured and systematized relationship with citizens through different channels and means of communication which aims to connect the population to their municipality and the government team.

The second specific objective of this research aimed to characterize and analyse the identity of the city of São João da Madeira based on the industrial endogenous resources as elements of tourist attraction. This objective was also fulfilled through a study based on qualitative approaches, through interviews which were interpreted in the qualitative methodology sub item, methodologies chapter. However, to fulfil this objective, quantitative methodologies were also used with the explanatory analysis of the results of the first part of the questionnaire applied to residents, these results were interpreted in a sub-chapter of the quantitative research. With this objective it was intended to assess, in the light of the opinions of the main stakeholders, what identifies the municipality, and provides a holistic tourist experience to the visitor. As such, it was defined as second specific objective: **To identify the identity elements (tangible and intangible) associated with industry and industrial heritage, those capable of promoting a holistic tourism experience and potentially implemented by the destination.**

According to the result of this qualitative research, it is concluded that industry is one of the most relevant aspects of the city, since it is an unavoidable reality for the local history and identity. In this assumption it is accepted that the industrial-based elements "become intensifying factors of the tourist experience" (Almeida, 2018, p. 410) and provide a unique

experience to the visitor who wishes to understand and seize past and current knowledge of the production processes, as well as the life history of the population.

It is also concluded that the industrial decline was remarkable to São João da Madeira identity, especially in terms of urban landscape, architecture, customs and traditions. Similarly, most of the interviewees agree that the municipality is distinctive from the others, mainly by its size, high industrial fabric and companies of unique activity in the country, which enables them an identity value and an extraordinary tourism resource significance, through strategic planning and in a global perspective of local industrial spaces, taking into account, not only the natural characteristics of the landscape, but also the socio-cultural identity and sense of place (Hersperger et al., 2020).

The analysis of the questionnaire results shows the appreciation of identity resources by the autochthonous community, with a direct association of place identity to symbolic elements, mainly from the hat making sector, shoe, Oliva factory and pencils, perhaps because they are industrial sectors with a preponderant historical weight. These same elements, while considering resources of industrial tourism circuits, were elected by residents with greater emphasis on Hat Museum, Shoe Museum, Oliva Tower and Viarco (pencils factory), and were also the most referenced in the interviews to public representatives. Furthermore the results of the interviews, deliver information on identity and the statements provided by stakeholders match the perceptions of residents by associating, to a large extent, the identity elements to the industrial history and culture of the ancestors. It should be noted that development strategies are being adopted to incorporate an integrated tourism offer based on endogenous products enabling the promotion of identity and identity assumption, while materializing the heritage of the autochthonous community (Almeida & Pinto, 2017).

There is a recognition of the existence of industrial and historical attractions transformed into attractions of tourist interest and demonstrated through the use of regional heritage (Szromek et al., 2021), manifested either as tangible (museums, artefacts and machinery present in museums, etc.) or intangible elements (stories told in museums, events alluding to industrial history, etc.), considered as "pretexts of identity assumption through practices, materializing a symbolic appropriation of reality." (Malheiros et al., 2016, p. 70). These identity elements assumption served to position São João da Madeira in the European route of industrial heritage and to develop a tourist offer coherent with the main activity of the city. The results of the expert interviews show that this typology of tourism represents an ideal means to contribute to the enhancement and complementary development of a

sustainable destination, promoting territorial and social cohesion, however, as highlighted in the interviews, tourism will always be a secondary activity and with lower weight to the productive sector.

According to the qualitative research, it is concluded that the place identity lies in the industrial heritage being one of the most remarkable elements for the city and the community. It is through this heritage that the destination has been highlighted in tourism field by promoting unique experiences that incorporate community values, as a way to intensify the experience by way of providing knowledge of history and local industries. The qualitative analysis also showed that, with regard to industrial heritage, there was a concern to transfer the authentic reality and conveying it to visitors. That said, according to the statements of the local tourism agents, they were able to favourably face the "double challenge, which consists, on the one hand, in the diagnosis of the mechanisms of community involvement (considering the assumption of place identity as a differentiation factor of the tourism offer), on the other hand, in the diagnosis of the intensifying factors of the experience, doing justice to the primacy of the tourist experience" (Almeida & Pinto, 2017, p. 617).

The **second general objective** - to analyse the relationship between industrial heritage values and place identity as antecedents of authenticity perceived by the local community, resulting in participation ideals and support for tourism development in São João da Madeira - was specified from the second research question: **"What factors precede the perception of authenticity of an industrial territory, which drive intentions and shape perceptions of a local community?"** This intended to analyse, from the perspective of residents, heritage values, place identity, perceived objective authenticity, perceived existential authenticity, community participation ideals and tourism development perception. It also aimed at establishing a causal relationship between the variables listed above, with an industrial tourism territory as a case study. To empirically test how heritage values and place identity of residents influence their perception of objective and existential authenticity, four hypotheses (H1, H2, H3 and H4), considered in the theoretical model defined in our research, were formulated.

Likewise, to assess how the perception of objective and existential authenticity is reflected in behavioural intentions with regard to supporting tourism development and community participation ideals, four additional hypotheses (H5, H6, H7 and H8) were empirically tested, also illustrated in the theoretical model of this research.

To fulfil this second general objective quantitative empirical research was used through the processing of data from questionnaire surveys applied to the local population. Here a structural equation analysis was employed. This objective was also partially assessed by means of qualitative research, through the interpretation of interviews.

From this, the **third specific objective** was defined: **To analyse the role of heritage values and place identity in the authenticity perceived by the local community.**

In **Hypotheses 1 and 2**, it was considered that if residents attributes value to their heritage they will tend to perceive this heritage (tangible and intangible) as authentic, either from the perspective of the object authenticity, more related to the tangible and artefacts (Wang, 1999), or as existential authenticity, more associated with the feelings and emotions (Wang, 1999). Both hypotheses were accepted and in the interviews this assumption was also considered by most of the circuit managers. This indicator seems to demonstrate that São João da Madeira community can identify in its industrial endogenous resources, and in its industrial traditions, authentic value capable of providing an authentic tourist experience (objective and existential). Thus, destination management should develop cultural products, not only tangible, but also intangible, such as traditional shows that provide participatory experiences to the tourist while promoting the heritage value of the destination (Park et al., 2019).

Regarding **Hypotheses 3 and 4**, it was assumed that if residents identify with the place, identity grounded in the industry, they will tend to perceive the objective and existential authenticity, which was confirmed. This suggests that place identity cannot be dissociated from what is authentic of that same industrial place, to the extent that the effects of place identity come from a sociocultural dimension based on a personal, cultural and social concept (Jiménez-Medina et al., 2021). That said, it is relevant to stress that residents' sense of place identity is key for them to welcome industrial heritage tourism within the community and to support its development (Yuan et al., 2019). Also an approach to place identity from different perspectives could serve to complement the traditional emphasis that tends to focus on the economic benefits accruing from tourism (Jiménez-Medina et al., 2021). Furthermore, based on quantitative research findings, it is corroborated that heritage values and place identity precede the perception of both objective and existential authenticity (Wang, 1999). Considering that there is a need to introduce changes in the heritage of a community, mainly in what concerns the tangible, it is important to preserve the place identity, as well as its authenticity, both consolidated in modern architecture (Wilczek,

2021). Thus residents who perceive identity as antecedent to authenticity will tend to consider their support for heritage tourism as a priority in regional policies.

The **fourth specific objective** had the following purpose: **To analyse the importance of authenticity perceived by the local community towards their participation ideals and their support for tourism development.**

From this objective four hypotheses (H5, H6, H7 and H8) emerged, which were tested in the quantitative empirical study. **Hypotheses 5 and 6** considered the residents' community participation ideals as a consequence of the perceived objective authenticity and the perceived existential authenticity. That is to say that depending on whether or not they perceive the resources, and themselves as holders of heritage values and identity, as enablers of a tourist authentic experience, they will be prone to understand the importance of participation in tourism activities, resulting in their participatory action. Both hypotheses were accepted in this research. This result appears to suggest that residents feel themselves as an essential element on providing a visitor's authentic experience on industrial tourism circuits and further suggests that residents feel integrated into the activities, thus community ideals may play a crucial role in a community's involvement intentions (Dragouni & Fouseki, 2018).

Similarly, it came from the result of the interviews that mainly public actors try to call the community to participate as a way to make the industrial demonstration more authentic and for the population to strengthen their pride and recognition of their culture in the tourists' cultural events setting (Holmes & Smith, 2009, p. 57). With regard to private companies, this only happens in a work context, when the resident is an employee of the company and the contact occurs via the visit.

It results from this study that community participation, through its own interpretation of authenticity projected in the relationship between tourists and locals, serves as a vehicle for the authenticity perceived by the former (Basile et al., 2021).

Hypotheses 7 and 8 estimated that the perceptions of objective and existential authenticity are antecedents to community tourism development perception. Hypothesis 7 supported that the perceived objective authenticity positively influences the tourism development perception, however, on the contrary, the perceived existential authenticity has an inverse effect on the interpretation of industrial tourism development. This could mean that residents perceive tourism development value associated to the object, but do not perceive it in symbolic or sentimental terms. It was evidenced in the interviews that some residents do not approach industrial heritage sites because of the negative feeling arising

from the trauma associated with the closure of some companies. This negative feeling may explain the reverse effect result.

In summary, heritage values, recognized as significant in the research, positively influence residents' perception of the authenticity of their place and of its resources. In the same way place identity also influences this perception, more specifically through identification with industry and industrial heritage. Residents attribute value and importance to their industrial heritage, recognizing its authenticity and considering it as of public and tourism interest, residents identify merit in their resources and culture that enables them to confidently and enthusiastically share their authentic culture with tourists, thereby supporting tourism development (Fan et al., 2021).

These conclusions are thus in line with the criteria set out in the Nara document in which it is recognised that heritage values are directly related to authenticity. It is further concluded that, residents have participatory intention as they perceive the resource (material or intangible) as authentic and are favourable to tourism development when they identify object-based resources (e.g. buildings) as authentic, but do not recognise in existential authenticity value favourable to tourism development. In this particular case study, tourism support and participatory value constructions depend on the perception of authenticity, so the key to the authentication process lies in community interpretations and can be both "hot" and "cold" (Cohen & Cohen, 2012), as the former often depends on a belief (existential) and is "socially produced in a participatory process" and the latter is subject to a "proof" (object), and "its effectiveness depends on the credibility of the authenticating authority" (Cohen & Cohen, 2012, p. 8). Of note, lastly, is that the success of industrial heritage destinations depends on the ability of residents to represent their history (Xie et al., 2020).

Theoretical implications

It is considered that this research can provide important theoretical contributions, as a pioneer work that studies the perception of authenticity from the perspective of residents in an industrial heritage tourism destination. This study addresses theoretically, and validates empirically, a research gap by confirming that residents' perception of their territory's authenticity has a positive effect on a community's future attitudes and intentions towards supporting tourism development.

To date, much of the research on authenticity has focused primarily on tourists' perceptions as a tool of explaining their behavioural intentions towards the destination. Therefore, recognizing that industrial cultural heritage is, or has been, primarily of local use, this study highlights the relevance of favouring residents of a touristic community in future investigations of authenticity perceptions, benefitting a broader perspective by assessing residents' behaviours based on perceived notions of authenticity.

This research reveals a pioneering effort to test a theoretical model that proposes to establish relationships between residents' perception of two types of authenticity, as well as residents' behavioural intentions, based on the authenticity construct. It also represents one of the first mixed studies (qualitative and quantitative) that predicts antecedents and consequences of authenticity perception from a resident's perspective. Having said this, it is believed that it will bring new approaches and dynamics to the literature and serve as a foundation or a starting point, for future conceptual and empirical studies in the industrial tourism segment.

Practical implications

Recognising that this segment is relatively new in Portugal, with a growing trend in Portuguese and foreign territory, the results of this study can serve as a reference and tool for public and private decision makers regarding the planning and structuring of an industrial tourism programme based on the endogenous resources of a territory, and in close collaboration with the community. As Vargas-Sánchez et al. (2011) suggest, studies that deal with the perceptions and attitudes of residents regarding tourism will bring practical implications in the management of the destination, so it is essential that decision-makers and managers identify the perceptions of the community in order to plan for their support, which will be as great as the acceptance of tourism products (Murphy & Murphy, 2004), being therefore crucial the offer of products and services in a community participation perspective.

Having not found in the literature a direct relationship between the perception of authenticity by locals with the intention to participate or with community involvement, it is believed that this information is useful for those responsible while planning tourism when "considering the tools that provide this involvement in a natural and spontaneous way without losing sight of the concept of authenticity" (Almeida, 2012). Thus, understanding the attitudes, expectations and perceptions of residents regarding their values and identity

will contribute to a favourable management of a more efficient and sustainable tourism development.

Greater recognition and monitoring of host communities' perceptions should be a crucial part of tourism planning and development.

Limitations and future research lines

In the scope of this research work, and as in most studies, some limitations were identified. Given the nature of the research, the main limitation of this study was the fact that it dealt with a unique destination with its own specificities and therefore the results cannot be extrapolated to other heritage tourism sites. Other limitations that can be listed are associated to the sample size, which was intended to be higher, and also the timing of sample collection, from April to October 2020, hence in the middle of the Covid 19 pandemic. This was a major limitation likely to have negatively influenced the results, as people would be more concerned with public health issues, rather than tourism. This constraint will have been amplified by the fact that the circuits were not in operation at the time of the questionnaire collection. Consequently, another limitation is related to the two types of sample collection, since it was not possible to apply only face-to-face questionnaires and it was necessary to initially apply online questionnaires, and only afterwards, when it was possible due to pandemic issues, and considering the low response rate online, there were trips to the municipality to apply the questionnaires in person. In addition to these limitations, we highlight the non-randomness of the sample, given that it was defined based on the availability to collaborate (online or in-person) of each respondent and may not be representative of all residents.

These limitations are related to both the questionnaires applied to residents and the interviews applied to the company managers that receive visitors. With regard to the qualitative evaluation instrument, interviews, there are also some limitations associated with the pandemic, the main one being the failure to meet the established objective, so that all the identified and planned sources were not met. Initially there was the intention to interview all those responsible for the companies that receive visitors, but this did not materialize, due to lack of availability of the parties, some alleging that they were in lay-off and/or would not be interested in participating. After several attempts, the representation and validation of interviews concerning the three axes of the industrial tourism circuits (heritage, industries,

Technological Centres) was achieved and the collection of interviews was closed in October 2021.

Considering these factors, the results cannot be inferred into other locations or periods. Therefore, and as lines of research to be considered, a future longitudinal study will be appropriate to better accept the hypotheses and in order to compare the evolution of community perceptions.

As such, in future research lines, a greater recognition and monitoring of the host communities perceptions as a crucial element of tourism planning and development is suggested and it will also be relevant to work on a model with the variables not related in the present study, displaying a more complex and explanatory model. The results also suggest a number of possible lines of research, such as an analysis of an industrial tourist destination sustainability from the perspective of the various stakeholders. A last suggestion will be the use of other industrial tourism regions, both national and international, to estimate the causal relationship between them, or to compare different socio-demographic profiles, thus consolidating the results of the current study.

The research ends by highlighting that a community's support for tourism is generally taken for granted, however, both place identity and community motivations are changeable and evolving, and therefore require ongoing studies with different approaches and appropriate interpretations.

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APPENDICES

Appendices

Appendix I

Interview script applied to the actors of the case study circuits: São João da Madeira

Industrial Tourism Circuits

Appendix 1.1. Interview script applied to the stakeholders of the Industrial Tourism Circuits.

Appendix 1.2. Interview script for the Museums' employees intervening in São João da Madeira Industrial Tourism Circuits.

Appendix 1.3. Interview script to the people responsible for the visits to companies and institutions involved in the industrial tourism circuits in São João da Madeira.

Appendix II

Appendix 2.1. Questionnaire (print version) applied to São João da Madeira residents.

Appendix III

Emails sent asking for interview collaboration

Appendix 3.1. Email sent to the Head of Tourism Division asking for collaboration.

Appendix 3.2. Draft email requesting an interview.

Appendix IV

Dissemination of the online questionnaire

Appendix 4.1. Banner Advertisement in the local newspaper "Labor" calling for residents' participation in completing the online questionnaire.

Appendix 4.2. Disclosure post on the social network Facebook and professional network LinkedIn.

Appendix 4.3. Disclosure message sent via social network Facebook and professional network LinkedIn.

APPENDIX I

Interview script applied to the stakeholders of the Industrial
Tourism Circuits.

Appendix 1.1.

Interview script for the person in charge of the Industrial Tourism Circuits.

INTERVIEW SCRIPT ON THE IMPACT OF INDUSTRIAL TOURISM CIRCUITS ON THE COMMUNITY AND TOURISM DEVELOPMENT IN SÃO JOÃO DA MADEIRA

This interview survey is part of a research project for a Doctorate in Tourism - Tourism and Economic Analysis - Faculty of Tourism and Finance, University of Seville, in which the opinion of the local government entity **responsible for the Tourism Unit of the Municipality of São João da Madeira promoting Industrial Tourism** was sought.

This research respects the respondents' privacy rules, ensuring the security and confidentiality of the information collected, complying with the General Data Protection Regulation (RGPD). To this end we need you to accept the disclosure of your data only for the purpose of the research and while it is ongoing to fulfil the purpose or to opt for data confidentiality if you wish to remain anonymous. The information obtained will serve academic purposes only and will be analysed in conjunction with the information collected from the other interviews.

If you have any questions you can contact the researcher at the following email address: tania.guerra@ipleiria.pt

Your opinion is fundamental, so we thank you in advance for your collaboration.

I have been made aware of the purpose of the study and agree to participate with the use of the information collected and characterisation of the respondent.	<input type="checkbox"/>
I am aware of the purpose of the study and agree to participate with the use of the information collected, maintaining the respondent's anonymity.	<input type="checkbox"/>
I have been made aware of the purpose of the study and do not agree to participate.	<input type="checkbox"/>

A - CHARACTERISATION OF THE RESPONDENT

Institution/Company Name: Câmara Municipal de São João da Madeira - Welcome Center do Turismo Industrial

Interviewee Name: Dra. Alexandra Alves

Interviewee's position: Head of Tourism Division of CMSJM

Contact email:

Date of interview:

B - INDUSTRIAL TOURISM AND IDENTITY

1. How would you describe São João da Madeira to someone who had never visited the municipality?
2. Do you believe that São João da Madeira has a clear and differentiated territorial image and identity in comparison with other municipalities? In what aspect?
3. What are the elements/attractions of São João da Madeira on which this image is based?
4. And what do you consider to be the Identity elements of industrial heritage (material and immaterial) that have served as a resource for the implementation of the industrial tourism product?
5. Of the elements mentioned above, which do you think could have more weight in the tourism development of SJM?
6. Do you consider that the industrial tourism programme offered by the municipality provides an authentic experience? To what extent?

7. In your opinion, has tourism contributed in any way to the recovery of customs or traditions? Please indicate which customs are being valued.
8. Do you believe that tourism has contributed to the recovery and revaluation of the local industrial heritage? To what extent?

C - TOURISM AND LOCAL COMMUNITY

1. Do you feel that residents of the municipality have any emotional involvement (pride, sense of belonging, connection) with local industry and industrial heritage? To what extent?
2. What do you consider to be the general attitude of the local population towards the development of industrial tourism? Do you consider that local people are aware of and interested in tourism? Can you give some specific examples?
3. Do you think it is important to involve the local community in the planning of industrial tourism circuits? Justify.
4. Do you think the population has a high or low level of involvement?
 - a. If you consider a low level of involvement say why you think local people are not more involved?
 - b. If you consider a high level of involvement, justify it with examples.
5. Do you believe that tourism can contribute to the joining of forces between local people, companies and institutions in order to carry out joint actions? You can give examples.

D - TOURISM AND LOCAL DEVELOPMENT

1. Do you believe that São João da Madeira currently has enough tourism offer to continue developing as an industrial tourism destination? Give an example. (question conditioned by the current situation)
2. Do you consider that industrial tourism is a resource for dynamising and promoting the territory, fostering the region's development and improving the quality of life? To what extent?
3. Do you consider that tourism has contributed to improve/modify the image that both visitors and the population may have of such intensely industrialised regions?
4. What do you consider to be the benefits and positive impacts associated with the development of industrial tourism and Industrial Heritage for the municipality of São João da Madeira?
5. And which do you consider to be negative?
6. As a responsible person or a stakeholder with an active role in planning São João da Madeira's tourism development what do you consider to be the most essential step for the coming years?
7. What are the main components for a company to be considered in industrial tourism circuits? Who decides on the components?
8. What aspects do you think should be improved in the programming of industrial tourism circuits?
9. What issues do you think should be addressed in order to provide a better visitor experience?
10. What do you believe are the future trends for industrial tourism in Portugal and, more specifically, in São João da Madeira?

Thank you very much for your collaboration

Tania Guerra

Appendix 1.2.

Interview script to the Museums' employees intervening in the industrial tourism circuits of São João da Madeira.

INTERVIEW SCRIPT ON THE IMPACT OF INDUSTRIAL TOURISM CIRCUITS ON THE COMMUNITY AND TOURISM DEVELOPMENT IN SÃO JOÃO DA MADEIRA

This survey by interview is part of a research work for a Doctorate in Tourism - Tourism and Economic Analysis - Faculty of Tourism and Finance, University of Seville, which seeks to gauge the opinion of **museum employees involved in industrial tourism circuits in São João da Madeira**. This research respects the privacy rules of the respondents, ensuring the security and confidentiality of the information collected, complying with the General Data Protection Regulation (RGPD). For this we need you to accept the disclosure of your data for research purposes only or to opt for data confidentiality if you wish to remain anonymous. The information obtained will serve academic purposes only and will be analysed in conjunction with the information collected in the other interviews.

If you have any questions you can contact the researcher at the following email address: tania.guerra@ipleiria.pt

Your opinion is fundamental, so we thank you in advance for your collaboration.

I have been made aware of the purpose of the study and agree to participate with the use of the information collected and characterisation of the respondent.	<input type="checkbox"/>
I am aware of the purpose of the study and agree to participate with the use of the information collected, maintaining the respondent's anonymity.	<input type="checkbox"/>
I have been made aware of the purpose of the study and do not agree to participate.	<input type="checkbox"/>

A - CHARACTERISATION OF THE RESPONDENT

Museum Name:

Name of Interviewee:

Function/position of the interviewee:

Contact email:

Date of interview:

Interview duration:

B - INDUSTRIAL TOURISM AND IDENTITY

1. How would you describe São João da Madeira to someone who had never visited the municipality?
2. Do you believe that São João da Madeira has a clear and differentiated territorial image and identity in comparison with other municipalities? In what aspect?
3. And what are the identity elements (material and immaterial) present in the Museum that have served as a basis for the implementation of this offer?
4. How is the history and identity of the Council represented in the Museum?
5. Do you consider that the Museum provides an authentic experience to the visitor? To what extent?
6. Do you believe that the Museum is contributing to the recovery and valuing of the local industrial heritage (material and immaterial)? In what way?

C - INDUSTRIAL TOURISM AND LOCAL COMMUNITY

6. What do you think is the general attitude of the local population towards the development of industrial tourism? Do you think they are aware and show interest?
7. Do you consider that the population has emotional involvement (pride, sense of belonging, connection) and identifies with this Museum and with industrial tourism? Can you give specific examples?
8. Do you consider it important to involve the local community in planning the Museum's offer? Please justify.
9. And do you think the population would like to be (more) involved, both as stakeholders in the planning and as participants in the Museum's offer?
10. Do you believe that tourism can contribute to the joining of efforts between local people, companies and institutions in order to carry out joint actions?

D - INDUSTRIAL TOURISM AND LOCAL DEVELOPMENT

11. Do you consider that industrial tourism in general, and the Museum in particular, are resources for promoting the territory, fostering the development of the region and improving the quality of life of the local population? To what extent?
12. Do you consider that industrial tourism contributes to improve/modify the image that both visitors and the population may have of such intensely industrialised regions?
13. What do you consider to be the advantages and disadvantages that integration in industrial tourism circuits brings to this particular Museum?
14. What issues do you think should be resolved in order to provide a better experience to the visitor of this Museum?
15. In your opinion, what aspects do you consider should be improved in the programming of industrial tourism circuits? Either from the point of view of the visitor and/or the Museum.

Thank you very much for your collaboration

Appendix 1.3.

Interview script to the people responsible for the visits to companies and institutions involved in the industrial tourism circuits in São João da Madeira.

INTERVIEW SCRIPT ON THE IMPACT OF INDUSTRIAL TOURISM CIRCUITS ON THE COMMUNITY AND TOURISM DEVELOPMENT IN SÃO JOÃO DA MADEIRA

This interview survey is part of a research project for a Doctorate in Tourism - Tourism and Economic Analysis - Faculty of Tourism and Finance, University of Seville, which seeks to gauge the opinion of **companies and institutions involved in the industrial tourism circuits in São João da Madeira.**

The information obtained will serve academic purposes only and will be analysed in conjunction with the information gathered from the remaining interviews.

Your opinion is fundamental, so we thank you in advance for your collaboration.

A - CHARACTERISATION OF THE RESPONDENT

Name of Institution/Company:

Name of Interviewee:

Function/position of the interviewee:

Date of interview:

B - INDUSTRIAL TOURISM AND IDENTITY

1. How would you describe São João da Madeira to someone who had never visited the municipality?
2. Do you believe that SJM has a clear and differentiated territorial image and identity compared to other municipalities? In what respect?
3. What do you consider to be the identity elements (material and immaterial) present in your company and in your product that have served as a basis for the implementation of the industrial tourism product?
4. Do you consider that your company provides an authentic visitor experience? To what extent?
5. Do you believe that by opening its doors to industrial tourism you are contributing to the recovery and revaluation of the local industrial heritage? In what way?

C - INDUSTRIAL TOURISM AND LOCAL COMMUNITY

11. What do you think is the general attitude of the local population towards emotional involvement (pride, sense of belonging, connection) and participation in industrial tourism planning? Do you think local people are aware of and show interest in tourism? Can you give some specific examples?
12. Do you consider it important to involve the local community in the planning of industrial tourism circuits? Please justify.
13. Do you think that the population has a high or low level of involvement in industrial tourism circuits?
 - a. If you consider a low level of involvement, why do you think local people do not get more involved?
 - b. If you consider a high level of involvement, justify it with examples.
14. Do you believe that tourism can contribute to the joining of forces between local people, companies and institutions in order to carry out joint actions? You can give examples.

D - INDUSTRIAL TOURISM AND LOCAL DEVELOPMENT

16. Do you consider that industrial tourism is a resource for the promotion of the territory, fostering the development of the region and improving the quality of life? To what extent

17. Do you consider that tourism has contributed to improve/modify the image that both visitors and the population may have of such intensely industrialised regions?
18. How does integration into industrial tourism circuits benefit your company?
19. Briefly describe how the tourism product is developed in your company?
20. What do you think are the advantages and disadvantages that integration into industrial tourism circuits brings to your company?
21. What aspects do you think should be improved in the programming of industrial tourism circuits?
22. What issues do you think should be addressed in order to provide a better visitor experience?

Thank you very much for your collaboration

APPENDIX II

Questionnaire applied to São João da Madeira residents

Appendix 2.1.

Questionnaire (english translation) applied to São João da Madeira residents.

The Perception of São João da Madeira Residents on Industrial Tourism and Heritage

This questionnaire is part of a research project for a PhD in Tourism - Tourism and Economic Analysis - Faculty of Tourism and Finance, University of Seville, which seeks to **assess the perceptions and position of local residents regarding industrial heritage and tourism. If you are a native or permanent resident of the municipality of São João da Madeira your opinion is fundamental**, therefore we ask you to please answer all the questions, marking the chosen alternative with an "X". The information will be treated confidentially and anonymously, statistically analysed together with the information collected in the other questionnaires. This study respects the privacy rules of the respondents, ensuring the security and confidentiality of the information collected, in strict compliance with the General Data Protection Regulation (RGPD). Any questions you may contact the researcher through the e-mail: (email)

The questionnaire will take approximately 15 minutes.

Only fill in if you are a natural or permanent resident of São João da Madeira!

Your opinion is very important to us!

Thank you for your collaboration!

A - RESPONDENT CHARACTERISATION

Background information on the respondent. Please select **only one** of the following options:

A1. Are you a native or permanent resident of the Municipality of São João da Madeira?

- Yes (Yes and I agree to participate in the questionnaire - go to next question.)
 No (thanks for your cooperation!)

A2. How many years have you lived in the municipality of São João da Madeira?

- Less than 5
 Between 5 and 10 years
 Between 11 and 20 years old
 Between 21 and 30 years old
 Between 31 and 40 years old
 More than 40 years
 I have always resided

A3. Are you or have you been involved in activities that promote local industrial tourism?

- Yes
 No

A4. Do you have or have you had any occupation related to tourism or industrial heritage?

- Yes
 No

A5. Do you have or have you had any occupation in a company that promotes industrial tourism circuits?

- Yes
 No

A6. Do you have or have you had any participation in a local governmental entity (regional/municipal)?

- Yes
 No

A7. Would you like to actively participate in the planning of industrial tourism in São João da Madeira?

- Yes
 No

A8. Identity elements

On a scale of 1 to 7 (where 1 is not important and 7 is extremely important), please rate the following identity elements of São João da Madeira (SJM):

1 - Not important 2 - Low importance 3 - Somewhat important
4 - Indifferent 5 - Moderately important 6 - Very important 7 - Extremely important

	1	2	3	4	5	6	7
A8.1 Industrial heritage.							
A8.2 Industrial archaeology (machinery).							
A8.3 Traditional architecture and architectural heritage.							
A8.4 Natural landscape.							
A8.5 Historic sITES (statues, monuments).							
A8.6 Historic buildings (palatial houses, palaces).							
A8.7 Hats and Hat manufacturing							
A8.8 Pencil.							
A8.9 Shoes.							
A8.10 Textile.							
A8.11 Oliva sewing machine.							
A8.12 Textile labels and trimmings.							
A8.13 Paper labels and tags.							
A8.14 Metallurgy and Iron							
A8.15 Oliva factory.							
A8.16 Sanjo brand.							
A8.17 Physical objects from the past (documents, artefacts).							
A8.18 Factory productions and factories.							
A8.19 Handcrafted production processes.							
A8.20 Local crafts.							
A8.21 Customs and traditions.							
A8.22 Representation of traditions and customs by locals.							
A8.23 Festivals, traditional festivals and events.							
A8.24 Local gastronomy.							
A8.25 Gastroformas.							
A8.26 Local songs (Hino Oliva).							
A8.27 Local dances.							
A8.28 Myths and legends.							
A8.29 Factory workers.							
A8.30 Tales or stories told of factory workers.							
A8.31 Black Nails.							
A8.32 Comendador António José Oliveira Júnior.							
A8.33 Manoel Vieira Araújo.							
A8.34 Sanjoanense sports association							
A8.35 Technology, Innovation and Creativity.							

B - INDUSTRIAL HERITAGE AND IDENTITY**B1 - São João da Madeira Identity**

Considering São João da Madeira (SJM), please express your degree of agreement or disagreement, on a scale of 1 to 7 (where 1 means strongly disagree and 7 means strongly agree), with the following statements:

1-Strongly disagree 2-Disagree 3-Partially disagree
4-I neither agree nor disagree 5-Partially agree 6-Agree 7- Strongly agree

	1	2	3	4	5	6	7
B1.1 I feel SJM's industry and industrial heritage as part of me.							
B1.2 SJM's industry and industrial heritage are very special to me.							
B1.3 I strongly identify with SJM's industry and industrial heritage.							
B1.4 I am very attached to the industry and industrial heritage of SJM.							
B1.5 SJM's industry and industrial heritage say a lot about who I am.							
B1.6 SJM's industry and industrial heritage mean a lot to me.							

B2 - Identity resources of industrial heritage

On a scale of 1 to 7 (where 1 is not important at all and 7 is extremely important), please rank the importance of the following attractions of the municipality of São João da Madeira (SJM) for the place identity:

1-Not important 2-Low importance 3-Somewhat important
4-Indifferent 5-Moderately important 6-Very important 7-Extremely important

	1	2	3	4	5	6	7
B2.1 Shoe Museum.							
B2.2 Hat Museum.							
B2.3 Flexitex.							
B2.4 Molaflex.							
B2.5 Bulhosas.							
B2.6 Heliotextil.							
B2.7 Cortadoria Nacional de Plo.							
B2.8 Fepsa - Feltros de Portugal.							
B2.9 Everest.							
B2.10 Helsar.							
B2.11 Project ID.							
B2.12 Viarco.							
B2.13 Torre da Oliva.							
B2.14 Centro de Arte Oliva.							
B2.15 Academia de Design e Calçado.							
B2.16 Centro Tecnológico do Calçado de Portugal.							
B2.17 Sanjotec.							
B2.18 Oliva Creative Factory.							

C - PERCEPTION OF HERITAGE VALUE

C1 - Heritage Values

Please express your degree of agreement or disagreement, on a scale of 1 to 7 (where 1 means I Strongly disagree and 7 means I Strongly agree), with the following statements related to the industrial heritage of São João da Madeira (SJM):

1-Strongly disagree 2-Disagree 3-Partially disagree
4-Neither agree nor disagree 5-Partially agree 6- Agree 7- Strongly agree

	1	2	3	4	5	6	7
C1.1 SJM is rich in industrial archaeology subject to scientific investigation.							
C1.2 It is beneficial when businesses open their doors to visitors as it reveal local history and identity.							
C1.3 SJM's businesses and monuments are of significant cultural interest and should be protected							
C1.4 The industry and the knowledge of production processes are of unique value.							
C1.5 São João da Madeira's industrial heritage documents local culture and identity.							
C1.6 It is important to protect industrial heritage so that we can bequest it for future generations.							
C1.7 The conservation of industrial buildings provides benefits to the local community.							
C1.8 SJM has high potential for tourism development due to its rich industrial heritage.							
C1.9 Access to industries will attract more tourists.							
C1.10 Traditional local industries are part of the cultural identity of Sanjoanenses.							
C1.11 It is important to have local museums that narrate the history and evolution of the SJM industry.							
C1.12 The company buildings and traditional architecture bear witness to the history of the place and the memory of other times.							
C1.13 Local customs or industry-related events can act as an attraction for tourists.							
C1.14 Local customs or industry-related events promote community unity and collective recreation.							
C1.15 We need to protect the industrial heritage as it is part of the history of the place.							
C1.16 In the majority, traditional company buildings are more interesting than contemporary ones.							
C1.17 It is not important to have educational activities related to industrial archaeology and heritage.							

D - TOURISM AND LOCAL COMMUNITY**D1 - Local community perception of São João da Madeira's tourism impact and potential**

Please express your degree of agreement or disagreement, on a scale of 1 to 7, with the following statements concerning the **potential of São João da Madeira as a tourist destination** (1 means strongly disagree and 7 means totally agree):

1-Strongly disagree 2-Disagree 3-Partially disagree
4-I neither agree nor disagree 5-Partially agree 6-I agree 7-Strongly agree

	1	2	3	4	5	6	7
D1.1 Tourism development should be a priority for local bodies.							
D1.2 Tourism development in SJM should continue to be linked to industrial heritage.							
D1.3 Linking tourism with industry will create incentives for the protection and promotion of that industry.							
D1.4 The development of industrial tourism will contribute to the development of the local economy.							
D1.5 The development of industrial tourism will encourage the local community to learn more about their industrial heritage.							
D1.6 Tourism development will lead to the development of infrastructure and services for the local community.							
D1.7 An increase in tourists will be detrimental to the authenticity of local businesses and other traditional customs.							
D1.8 The tourism development in São João da Madeira will lead to the degradation of the urban environment.							
D1.9 Increased tourism in SJM will not lead to degradation of the natural environment.							
D1.10 SJM has limited tourism potential because it is not a beach destination.							
D1.11 Industrial heritage tourism is not the best solution for SJM as there are other destinations with more interesting heritage.							
D1.12 The tourism development will contribute to unemployment reduction.							
D1.13 Industrial tourism contributes to the increase and improvement of local commerce.							
D1.14 Industrial tourism encourages the improvement of leisure and cultural activities.							
D1.15 Tourism provides economic benefits only to those directly involved (e.g. hoteliers, restaurant owners).							

D2 - Perception of the role of the community as a participant in the planning of industrial tourism

Please express your degree of agreement or disagreement, on a scale of 1 to 7 (where 1 means strongly disagree and 7 means strongly agree), with the following statements concerning the perception of the role of the community in the participation in the tourism planning of São João da Madeira (SJM) as a tourist destination:

1-Strongly disagree 2-Disagree 3-Partially disagree
4-I neither agree nor disagree 5-Partially agree 6-I agree 7- Strongly agree

	1	2	3	4	5	6	7
D2.1 It is important that residents participate in the protection and promotion of industrial heritage.							
D2.2 Heritage tourism planning in SJM should be done in collaboration with all stakeholders.							
D2.3 The local community is given the opportunity to participate in the development of industrial tourism and heritage.							
D2.4 The local community can play an important role in establishing plans and projects in industrial tourism.							
D2.5 Community participation in industrial tourism planning strengthens social ties between the local community.							

D2.6 Community participation in industrial tourism planning helps participants gain knowledge and skills.								
D2.7 Community participation in industrial tourism planning contributes to the work of heritage and tourism specialists.								
D2.8 The local community can play an active role in decision making about industrial tourism development.								
D2.9 Community participation in industrial tourism planning safeguards win-win decision-making.								
D2.10 The local community contributes to meeting the challenges of tourism development.								
D2.11 I believe that collective local interests are more important than individual interests.								
D2.12 Personally I feel deeply connected to São João da Madeira.								
D2.13 I would like to help SJM and contribute to its development.								
D2.14 Residents should be consulted, but the final decision on tourism development should be made by formal bodies.								
D2.15 Community participation in industrial tourism planning leads to fruitless conflicts.								
D2.16 Community participation in industrial tourism planning has little impact due to political current affairs.								
D2.17 The protection of industrial heritage is the responsibility of government agents.								
D2.18 The local community should not be involved in tourism development by any means.								

E - INDUSTRIAL TOURISM AND AUTHENTICITY

E1 - Perception of authenticity of industrial culture by the local community

Please express your degree of agreement or disagreement, on a scale of 1 to 7 (where 1 means strongly disagree and 7 means strongly agree), with the following statements concerning your perception of the authenticity of the destination São João da Madeira (SJM):

1-Strongly agree 2-Disagree 3-Partially disagree
4-Neither agree nor disagree 5-Partially agree 6- Agree 7- Strongly agree

	1	2	3	4	5	6	7
E1.1 I use locally produced items in my daily life (e.g. shoes, hats, pencils).							
E1.2 The factories and industrial architectural heritage of SJM, although with recoveries, preserve the traditional façade and architecture.							
E1.3 The historical industrial heritage and industrial archaeology (machinery) present in museums preserve traditional features.							
E1.4 Sites maintain traditional factory production processes.							
E1.5 I can feel the immense history of SJM industries and industrial heritage inherited from my ancestors.							
E1.6 I can feel the richness of industry and industrial heritage and feel pride, confidence and appreciation anywhere in SJM.							
E1.7 We, the locals of SJM, and the next generation have managed to inherit and continue the legacy of industrial culture from our ancestors.							
E1.8 I immerse in the industrial atmosphere of the city through the local industries and industrial heritage and I feel pride.							

F - SOCIODEMOGRAPHIC DATA

F1. Gender: Male Female

F2. Age: _____

F3. Academic Qualifications:

Choose **one** of the following answers

- Primary education
- Secondary Education
- Higher Education
- Baccalaureate
- Undergraduate
- Master
- Doctorate
- Other Which one? _____.

F4. What is your work situation?

Choose **one** of the following answers

- Retired (a)
- Domestic (a)
- Student
- Employee
- Self-employed
- Unemployed (a)
- Other (specify) _____.

F5. What is your profession?

- Director and/or manager
-
- Expert in intellectual and scientific activities (teachers; doctors; lawyers; artists)
-
- Administrative staff (office workers, secretaries, customer service)
-
- Agricultural worker
-
- Commercial worker
-
- Skilled industrial workers
-
- Unskilled industrial workers
-
- Worker in the tourism sector
-
- Military
-
- Other (specify) _____

F6. Approximately what is the net monthly income range of your household:

- Less than 1000 euros
- From EUR 1000 to EUR 1500
- From EUR 1501 to EUR 2000
- From EUR 2001 to EUR 2500
- From EUR 2501 to EUR 3000
- From EUR 3001 to EUR 3500
- From EUR 3501 to EUR 4000
- More than 4000

Thank you very much for your time!

APPENDIX III

Emails sent asking for interview collaboration

Appendix 3.1.

Email sent to the Head of Tourism Division asking for collaboration

Dear Alexandra,

I hope you are well. Once again I'm contacting you to ask for your support in my study.

In the scope of my research for Doctorate in Tourism in the University of Seville, about Industrial Tourism, in which I try to gauge the opinion of **those responsible for the industrial tourism visits in the Companies and Institutions of São João da Madeira which integrate the circuits**, and following other interviews, I would like, once again, to ask for your collaboration to put me in contact with the person in charge of industrial tourism in each of the integrating factories and also the Institutions (Centro Tecnológico do Calçado, Sanjotec e Academia do Design e do Calçado) to schedule an interview according to the parts availability.

I am therefore sending you the attached interview script and I would like to ask for your collaboration in forwarding this request.

The interview will last approximately 1 hour and I propose to do it through Zoom platform.

Thank you in advance for your time and availability and I look forward to hearing from you.

Below is my telephone contact

916963073

Thank you very much

Best regards

Tania Guerra

Appendix 3.2.

Draft email requesting an interview

Dear Sirs,

First of all, I hope you are well.

Following the contact with Dr. Alexandra Alves, responsible for the Industrial Tourism circuits in São João da Madeira, I would like to request an interview (script attached) to be part of my PhD research on Industrial Tourism in São João da Madeira.

I started the interviews by Zoom with Dr Alexandra Alves and I would also need to interview the companies and institutions and the opinion of (name of company, museum or institution) is fundamental for the study.

The interview will last approximately 1 hour and I propose that it be done through Zoom platform, however, if you find it easier you can answer in writing in the file I'm sending you in word and return it this way. Alternatively, if you prefer, I can go to São João da Madeira to do the interview face-to-face.

I suggest some dates, should the interview be via zoom, and therefore, I would like to know if you would be available to schedule the interview on any of the days below.

(4 dates and time alternatives)

I look forward to other possibilities should you not have availability on the dates above.

Currently I also have an active online survey to the Sanjoanense population, but with low response rate, so I would also like to ask if it would be possible to leave paper questionnaires at your premises to be distributed to companies present at the incubator and employees living in São João da Madeira to collect later.

Thank you in advance for your time and availability and I look forward to hearing from you.

Below I also send my telephone number should you wish to contact me by this means.

916963073

Thank you very much

Best regards

Tania Guerra

APPENDIX IV

Dissemination of the online questionnaire

Appendix 4.1.

Banner advertisement in the local newspaper "Labor" calling for the resident's participation in completing the online questionnaire.

Inquérito online POLITÉCNICO DE LEIRIA

A perceção dos residentes de São João da Madeira face ao Turismo Industrial

S. João da Madeira Turismo Industrial

PARTICIPE CLICANDO AQUI

Jornal Labor
14 de Maio de 2020 · 🌐

Disponível através de banner no site do labor ou então pelo link:
<http://ued2.ipleiria.pt/inqueritos/index.php/771382/lang-pt>

LABOR.PT

Inquérito sobre Turismo Industrial dirigido a sanjoanenses - Labor

Appendix 4.2.

Disclosure post on the social network Facebook and professional network LinkedIn



Tânia Guerra
8 de abril de 2020 · 🧑

Caros amigos,
Se conhecem alguém residente em São João da Madeira peço que divulguem este questionário.
Apelo à partilha! Ficar-vos-ei muito grata!

Caro amigo!
Caso seja residente no Concelho de São João da Madeira convido-o a preencher este inquérito online, integrado na minha tese de Doutoramento em Turismo.
Aos restantes apelo à partilha!

Se conhecem alguém residente no Concelho de São João da Madeira peço que partilhem e divulguem este inquérito através das redes sociais, e-mails ou outros que estejam à vossa disposição!

O meu muito obrigada pela vossa colaboração!
Tânia Guerra

POLITÉC DE LEIRIA

UED2.IPLEIRIA.PT

A perceção dos Residentes de São João da Madeira face ao Turismo e Património Industriais ::
O presente questionário insere-se num trabalho de investigação de Doutoramento em Turismo – vertente de Turismo, e Análise Económica - Faculdade de Turismo e...

Appendix 4.3.

Disclosure message sent via social network Facebook and professional network LinkedIn

Hello XXX

I hope you are well. I took the liberty of sending this message as I am doing a PhD study in Industrial Tourism with the case of São João da Madeira and I need the opinion and contribution of the residents.

If you are a resident I invite you to complete the survey below.

I also ask you to share and spread the word among your colleagues and friends who live in São João da Madeira.

Below is the link to the survey

<http://ued2.ipleiria.pt/inqueritos/index.php/771382/lang-pt>

Your opinion is very important!

I appreciate the participation and sharing! 😊