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DISNEYFICATION IN MANHUAÇU, BRAZIL: COFFEE CASTLE

Igor David Silva

Student in Architecture and Urbanism
Centro Universitário UniFacig - Manhuaçu

Arthur Zanuti Franklin

Professor at ``Centro Universitário
UniFacig`` - Manhuaçu
Doctorate in Architecture and Urbanism -
UFV

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Abstract: Coffee drives a large part of the commodity trade in Brazil. The economy of Manhuaçu, MG is focused on the production, processing and export of this grain. For this reason, a tourist circuit was created in the region and Manhuaçu was inserted through the building known as Coffee castle, a building with extravagant, anachronistic and controversial architecture, without historical reference to regional and local coffee production, but with similar aspects to medieval European castles. In tourism, this fact is called “Disneyfication”. With that, the objective of this work was to carry out a critical analysis of Coffee castle. For that, studies were carried out on predatory and sustainable tourism, disneyfication and the coffee vernacular architecture. Secondly, Coffee castle was analyzed and compared to a coffee farm in Manhuaçu, showing how much its architecture differs from the traditional architecture of farms in the Region of “Matas de Minas”.

Keywords: Architecture and urbanism; Tourism; Coffee; Manhuaçu.

INTRODUCTION

Coffee, a drink derived from a fruit originating in the highlands of Ethiopia, became known in Europe as Arabian Wine. Made from roasted coffee beans and being a stimulating drink, it is traditionally consumed hot, but it can also be consumed chilled. Being appreciated for about a thousand years, coffee is capable of providing greater strength and vigor, thus becoming an indispensable drink in people’s daily lives.

Brazil has the largest coffee production in the world, the country is responsible for about a third of world production. The national production is basically concentrated in the southeast of the country, with the exception of Rio de Janeiro and with Minas Gerais as the largest producer in the country. Coffee is still

present in some states such as Bahia, Paraná and Rondônia. In 2018, the country produced 3.5 million tons of coffee.

The economy of the Manhuaçu region, a municipality in the Zona da Mata region of Minas Gerais and the seat of the Microregion of Manhuaçu, with around 91,000 inhabitants, is driven by the production and sale of the fruit. With preponderant location and geography, it produces coffees of differentiated quality, which are recognized and awarded in several countries, the famous special coffees. Since small local and regional producers are pioneers in this production.

Being a predominantly family cultivation, production provides a greater diversity of flavor, nuances and experience when enjoying the drink. With all these characteristics that distinguish the region of Manhuaçu as a major coffee producer, the municipality tries to insert itself in the tourist scenario using the product as a means of attraction and being part of the Tourist Circuit of “Pico da Bandeira”.

A total of 23 municipalities are part of the tourist circuit, namely: Alto Caparaó, Alto Jequitibá, Caiana, Caparaó, Caputira, Carangola, Durandé, Espera Feliz, Faria Lemos, Lajinha, Luisburgo, Manhuaçu, Manhumirim, Martins Soares, Mutum, Pedra Dourada, Reduto, Santana do Manhuaçu, São Francisco do Glória, São João do Manhuaçu, São José do Mantimento, Simonesia and Tombos.

It highlights the Caparaó National Park, where Pico da Bandeira, the third highest point in Brazil, is located, in addition to several other places that can leverage regional tourism, taking the “Pico da Bandeira” Touristic Circuit to state-level knowledge and perhaps national.

However, in this race for a portion of Minas Gerais tourism, a building was built that uses the name of the coffee, but which does not have characteristics that relate it to local and

regional coffee production, this building is known as Coffee castle.

This building is marked by an extravagant, disconnected and controversial architecture, without historical reference to regional coffee production and the architecture of farms, which leaves it without the representation of the word coffee in the historical context. The luxurious interior does not match the modesty of farmhouses.

Based on this information, it is observed that Coffee castle is the result of an unbridled quest to insert itself in a tourist scenario, generating a phenomenon known as “Disneyfication”.

“Disneyfication”, a concept created by David Harvey, is defined as a re-enchantment of nature as a consumer item and a central objective of commodification. Some aspects of this concept involve, according to the same author, an escape from the real world, with the aim of entertainment, using an invented story [1].

“Disneyfication” occurs mainly in places that seek to work tourism in an irresponsible way, not seeking to relate it to history and local communities, aiming only at the profit of a small portion of the population. These characteristics are related to mass tourism. Opposition to mass tourism is known as cultural tourism or cultural tourism development.

Therefore, the objective of this work is to carry out a critical analysis of Coffee castle as a product of “disneyfication”. This work is justified due to the relevance that Manhuaçu has on the world stage when it comes to coffee production and the contemporaneity of discussions on topics related to cultural tourism.

To achieve the proposed objective, the research was divided into two parts. In the first, the concepts related to predatory tourism and disneyfication were studied; the

vernacular architecture of the 20th century coffee plantations in the region of Manhuaçu and the “Zona da Mata Mineira”; the history of coffee production in Manhuaçu and the impact of the grain on the economy and the feeling of belonging to the region.

In the second part, a case study was carried out on the Coffee castle building, its influence on local tourism and whether it truly represents the history of the grain in Manhuaçu.

PREDATORY TOURISM

Tourism corresponds to the activity of those who travel or stay in a place that is not their normal environment for no more than one consecutive year, due to leisure or work (Cooper et al., 2001). Krippendorff (2003) understands tourism as a need for leisure required by post-modern societies, functioning as an escape valve; An “escape” from routine.

In the 21st century, tourism presents itself as an economic activity on the rise, occupying a significant role in the source of income of several countries. According to data from the World Tourism Organization (UNWTO), in 2003, international tourism has an annual growth rate of 4 to 4.5%, approaching a number of 659 million tourists, and may reach a revenue of around of 2 trillion dollars. Referring to more current data from the WTO (2019), the annual growth rate of international tourism remained at 4% compared to the previous year, the value is lower than the growth recorded in 2017 and 2018, but tourism continues to grow within standards, bringing the number of international travelers to 1.5 billion in 2019.

However, even with this favorable economic side, it is plausible that the disorderly tourist activity acts negatively in relation to the preservation of destinations and causes more problems than benefits to the region, being

known as predatory tourism.

Predatory tourism is understood as a set of tourist actions that occur in an irresponsible and disorganized way, generating impacts in social, cultural and economic spheres of a certain region. The Ministry of the Environment points out that predatory tourism can lead to the depletion of natural resources, cultural mischaracterization and social imbalance.

On the other hand, Guattari (1990) shows that sustainable tourism is closely associated with the understanding of sustainable development and the environment. Sustainable tourism develops in a region in a way that guarantees the viability of indefinite time without degrading the environment, aiming at the well-being and development of other activities and processes. (Butler, 1999).

It is known that people travel in their leisure time, most of the time, to discover new cultures and landscapes. For Langenbuch (1977), the tourist movement can be differentiated in geographical areas, having emitting areas (places where tourists reside), access roads or corridors (routes where tourists move between emitting and receiving areas) and receiving areas (travel destinations).

It is noticed that the growth of tourist activity offers benefits to a locality, such as an increase in jobs, income, infrastructure and the possibility of diversifying economic activities. However, it is worth mentioning that the lack of planning implies multiple negative impacts for the place, such as visual pollution, the mischaracterization of the natural and built landscape, the marginalization of the local population, the increase in the price of products, the increase in waste.

According to Krippendorff (1989, p.187) obtaining profit in a way that is quick and transient brings with it harmful consequences for the population and the environment, contrary to slow and lasting profit. When

there is a need for a way to accelerate a process, this occurs unnaturally, resulting in the modification of a space, ecosystem and loss of identity. Slow profit occurs naturally, favoring local development and the preservation of the environment and its ecosystem.

Therefore, tourism can only become an essential tool in development with the democratic and effective participation of local communities, as well as a sustainable vision and territorial planning.

Due to the good numbers of tourist activity in Brazil and in the world, some locations (such as Manhauçu), try to insert themselves in the list of tourist destinations. However, to carry it out, they use mechanisms that are related to predatory tourism, such as disneyfication.

DISNEYFICATION

“Disneyfication” is the process of transforming the story into a marketable product. Created by Harvey (2000), “disneyfication” is defined as a re-enchantment of nature as a consumer item and a central object of commercialization, “disneyficing” our experience with nature.

Disneyfication is a by-product of gentrification, in which there is the expulsion of the original residents of a place or region when it receives a megaproject or a large investment by the agents that build the space.

For Harvey (2000, p.199) the aspects that involve “Disneyfication” are: 1) an escape from the real world; 2) a creation for entertainment; 3) creation of a story; 4) cultivation of nostalgia for a mythical past; 5) a perpetuation of a fetish by commodity culture; 6) a clean, sanitary and aesthetically perfect place.

According to Bryman (2004), “Disneyfication” is a phenomenon increasingly present in American society and around the world. To synthesize this concept, Bryman (2004) used, as a basis, 4 items: 1) thematization - where an object or

institution is placed in a narrative that has no relation to the object or institution to which it is applied; 2) hybrid consumption - where multiple forms of associated consumption become interconnected; 3) merchandising - promotion and sale of goods or services as objects that contain the image of the place; 4) Performance work - making employees not only service providers, but also entertainment providers.

Following the same line, Gabler (2009) says that the figure of Disneyland is rooted in culture and its theme parks gave rise to a new characterization of urban law. Due to the fact that the place is based on its ideals of freedom, it becomes a point of fantasy, giving the illusion that all dreams could come true there. The enchanted world of Disney through its characters becomes so loved and copied, generating the effect of “disneyfication”.

One of the Brazilian cities that most suffered from the “Disneyfication” was Ouro Preto. Listed in 1938 by IPHAN (National Historical and Artistic Heritage Institute), Ouro Preto has the history of being in Brazil, the cradle of colonial and baroque architecture. Due to its potential to be a tourist spot, it suffered from “Disneyfication” through the expulsion of native residents to make the city center a commercial area, with support and attractions for tourists, in addition to all the occupation of the mansions and in the new buildings that pass for historical works.

Another consequence of the “Disneyfication” in Ouro Preto was that before its listing, eclectic mansions were built in its historic center, however, with their listing, these large houses had to undergo a stylistic reform, to adapt to the colonial style that they so admired. looked for in the city.

“Disneyfication” for Nasser (2003, p.3) happens when transmitting power over cultural heritage to companies that have the sole and exclusive intention of obtaining

profit, being able to create history to arouse the interest of tourists, even if it is necessary the eviction of traditional residents.

“Disneyfication” usually occurs in places where tourism is practiced in a disorderly way, without responsibility, without relation to the history and local communities. These characteristics are related to predatory tourism and mass tourism.

Manhuaçu is a coffee growing town in Brazil. Therefore, it was decided to use the grain to try to leverage local tourism. But for this to happen, a building was needed that carried the history of the grain. However, instead of using some of the vernacular architecture farms that the municipality has or building a project that was contemporary, but respecting the characteristics of local and national architecture, it was decided to build a new building, with characteristics that are very different from the coffee vernacular architecture and Brazilian architecture, bringing a “Europeanized” architecture. To analyze this new building, you need to understand a little about traditional coffee architecture.

THE ARCHITECTURE OF COFFEE FARMS

To enter into the history of coffee architecture, it is necessary to understand the rural heritage. It is defined as rural heritage:

The rural cultural heritage: architectural and agroecological elements that make up the fabulous cultural heritage existing in the rural environment, such as old mansions and slave quarters, colonies and scattered workers' houses built with traditional techniques of rural architecture or with alternative materials and construction techniques, all vernacular architecture that may be present in the rural space: old rural chapels, old mills and machine houses, the deactivated machinery itself, old energy production equipment (monjolo, water wheels, etc.), deactivated structures (such as

bridges, dikes and dams), the physical space destined to local cultural manifestations (squares, lakes, villages, etc.), in short, the entire built environment that makes up the immense rural cultural heritage. (FERRÃO, 2007, p. 95)

However, even though they are examples of rural heritage, the old coffee farms did not receive all the necessary care to maintain their history. For Barros (2013, p. 69) some sets of farms were mediocly treated or simply abandoned in a certain period, losing their history along with parts that make up the whole set of farms.

As a complement to this line, Carrilho (2006, p. 59) says that because most of the time only the mansion or main building of a much larger complex remains, the observer will not be able to understand how big and intense it was. the activities that took place there. The mansion is a small part of a set of houses forming a yard, mill, mill, barn or granary, slave quarters, infirmary, ranch, landing, sale, administrator's house, workshops and a large number of people.

During coffee production, there were some stages the fruit went through before it was ready for consumption. After harvesting, the grain went to the dry stage that took place in yards. After drying, the skin was removed and the roasting and milling stage began.

The farms did not have an architectural model to be followed, the construction process and its shape were linked to its region and terrain, allowing for various formats and a diversity in the use of materials.

IMPLANTATION

Despite not having a model, there were farms that were similar in the distribution and positioning of buildings. For Benincasa (2007, p. 44) the implementation sought to make the farm as functional as possible, favoring the fluidity of work. To facilitate the monitoring of the work being done and the observation

of what was happening on the farm, they strategically positioned the mansion, at a higher level than the other buildings or at least at an equal level, next to or in front of the yards. The implementation, in addition to all functionality, also aimed at a hierarchical organization of the place.

With water being the main force for the operation of the machinery, the slopes were considered better. Positioning a work point close to a water source would result in better use and disposal of used and rainwater. Cuts and embankments were made for the distribution of buildings.

MANSION

According to Benincasa (2007, p. 77), the mansion comes from an architecture that emerged in Minas Gerais through the region's colonizers, but expanded throughout the region where it was part of the coffee cycle.

The mansions were built using adobe, rammed earth, stone masonry and most of the time in wattle and daub with a beam-pillar structure made of wood over a wooden or stone foundation. When the woods were visible, they were highlighted through the strong colors that were used in his paintings.

The colonial mansions were simple, without many adornments and props, with porches that covered only the main door, with access through stone or wooden stairs. They had a large roof, built with a certain curve in order to throw rainwater as far as possible from the building.

The mansions during their construction history went through three phases with different architectural style. In addition to the colonial style with smaller and simpler buildings, the neoclassical style with plants in U or L appeared and along with the growth of coffee production, its dimensions also increased. Lastly, the eclectic style.

YARD

At the beginning of coffee cultivation, the yards were made up of beaten earth, in line with what was proposed. However, the loss of production in these yards was great, in addition to the fact that every year they would have to be redone. Soon the need for more resistant yards arose, so stone or block yards emerged, permanent yards as described by Novaes (undated, 410).

The purpose of the yard was to dry the grain, so I selected the part of the farm with the most sunlight, to enhance the drying process and avoid loss of quality. (undated, 411) says that after the fruit was washed, it was distributed on the place in a layer approximately 8 centimeters thick, spreading and stirring the fruit during the day while at night the fruit was kept together and covered to avoid contact with rain. The drying time of the fruit did not have an exact value and depended on the weather on the days when this work/service was carried out.

This process was one of the most important because it was directly linked to the quality of the product.

STORE OF PRODUCTS AND THE EQUIPMENTS

According to Benincasa (2007, p. 59) the barn was fundamental for the farm, as all the production with dry grains was stored there while waiting for the time when there was a rise in prices.

They are suspended buildings, made of wood with the purpose of avoiding the contact of the grain with the humidity and consequently the loss of quality. They had a roof similar to that of the mansion, with cape and spout tiles and an elongated roof to prevent rain from coming into contact with the construction fence.

In the mill, which guaranteed another part of the quality of the product, the processes of

roasting and grinding the grains took place there. The mill was responsible for housing all the machinery used in the harvesting and production of grain. A building similar to magazines.

Due to the fact that some Brazilian farms did not pay the necessary attention to this building, the quality of the coffee produced in Brazil was below its potential, becoming inferior to coffee from other parts of the world at the end of the 19th century, as stated by Benincasa (2007, p. 60). Later, at the end of the 20th century, Brazil managed to reach a higher level in the issue of fruit quality by reviewing the conditions of the mills.

MANHUAÇU AS A COFFEE CENTER

The city of Manhuaçu is located in the Zona da Mata region of Minas Gerais, 250 km from Belo Horizonte (Figure 1). It has a territorial area of 628,318 km² and approximately 90,000 inhabitants. The municipality's economy revolves around coffee, which represents a good part of the municipality's income and trade. Manhuaçu serves as an aid to neighboring cities through offers of education, commerce and health services.

According to IBGE (2019), the municipality had about 25,629 people employed in agricultural establishments. In the municipality there are about 2822 agricultural establishments, where 2745 are establishments related to coffee.

This number represents that 97% of the agricultural establishments in the municipality are linked to coffee, so it can be considered that this percentage of people also works with the fruit. This is directly reflected in the quantity produced in the region and in the production value, which are 21,338 tons of grain and R\$138,697,000.00 respectively.

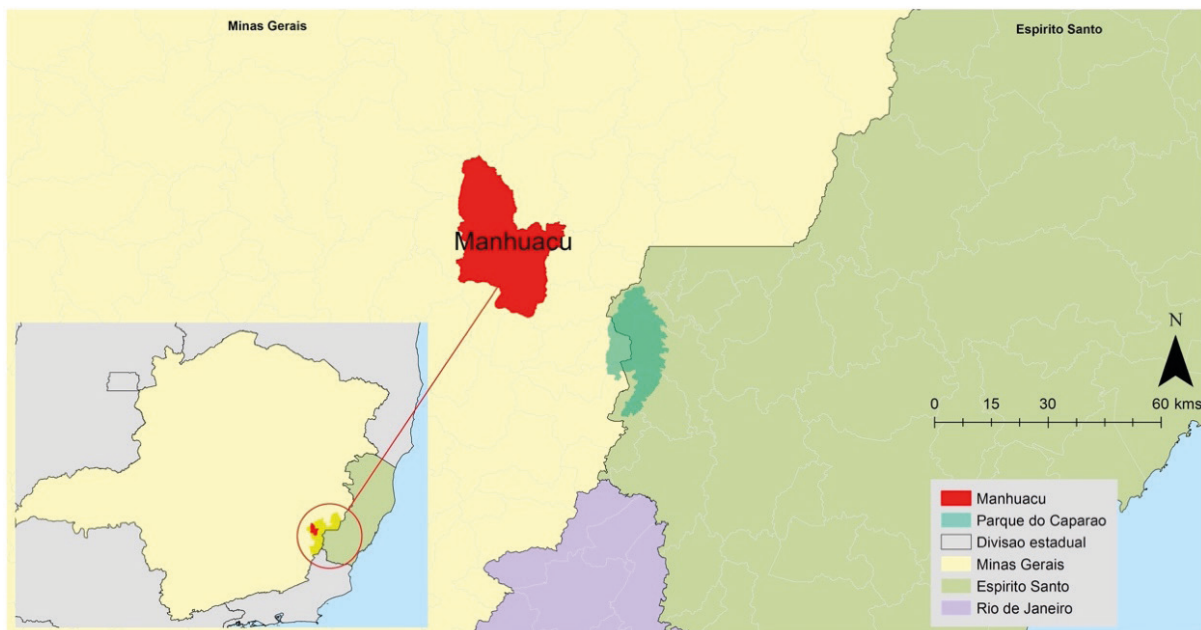


Figure 01. Location of Manhuaçu in relation to Minas Gerais. Source: authors' collection.



Figure 4: Coffee castle. Source: authors' collection.

COFFEE ARCHITECTURE IN MANHUAÇU: CARNAÚBA FARMS

The Carnaúba farm is located in the district of São Pedro, in the rural area of the city of Manhuaçu, approximately 25km away from the headquarters of the municipality that is part of the ``Zona da Mata Mineira``.

The land where the farm is located is flat, beside the main road of Córrego Carnaúba that develops to the right of the building. On your left side, there is a small area of woods that was maintained there by the responsible for the farm. The land in front of and behind the farm have newer buildings with different characteristics from the Carnaúba Farm.

Built approximately in the year 1895, the main building was intended to be the residence of the Costa family. Built with the aim of being the seat of the family's coffee plantations, the Carnaúba Farm used to cultivate sugarcane, corn and beans, in addition to raising animals. Over time, some parts of the farm were lost, such as the mill and the secondary building next to the main one.

The implantation has a flat terrain of dimension, with the L-shaped building centered on the terrain. The dirt terrace in front of its main façade is used for drying the fruit and has a forest to its right, preserved by the responsible for the farm. The access road is located on your left (Figure 2).

The main building has an L-shaped plan, only one floor, with a structure made of wooden foundations and wattle and daub masonry, the doors and windows are made of wood, dyed a strong blue to stand out from the whitewashed masonry – whitewashing. was used in old houses, the process consisted of making a mixture of lime with water and applying it to the walls. The floor is made of planks and the lining is made of bamboo mats. It has a roof formed by a wooden structure and clay tiles divided into 6 slopes (Figure 3).



Figure 2. Implementation of the Carnaúba Farm. Source: authors' collection.



Figure 3. Facade of the Carnaúba Farm. Source: authors' collection.

In the 21st century, the state of conservation of the farm is mostly regular, only the floor structure and some boards are in a state of greater wear and tear, for this reason the main building is undergoing maintenance and replacement of the floor wood.

Due to the historical factor that it has, Carnaúba Farm deserves more attention from the public authorities, being able to use its appearance and purpose to be inserted in the coffee circuit, bringing all the narrative that has a true coffee farm.

TOURISM AND THE DENIAL OF HISTORY: THE COFFEE CASTLE

The concept and creation of Coffee castle came from the idea of creating a shed to help in the production and sale of the coffee produced by the family. They aimed to have the characteristics of a castle in the shed. With the development of the idea, it was proposed the creation of a castle with measurable characteristics in order to strengthen the brand of the family's coffees, concentrate the production of the drink and become a tourist point related to the main source of economic movement of the city and all its region (Figure 4).

Coffee castle is valued and exalted for being the only castle in the world totally dedicated to coffee and its stages of growing, preparing and tasting the drink. Even with this appreciation, Coffee castle has no connection with the true coffee architecture existing in history. Taking into consideration, historical terms, the place is just a building that prepares and serves coffee and drinks derived from it to tourists, creating an unreal story about the production and architecture behind the grain.

The characteristic thought for Coffee castle becomes curious starting from the point at which in Brazil, there is no medieval architecture, being thought from a Eurocentric and elitist model.

Construction began in October 2016 and was inaugurated in 2018, resulting in a building different from the traditional coffee buildings in the region, standing out and arousing tourist interest, in addition to the desire to purchase the products offered by its creators.

Coffee castle is a work created exclusively for tourism in the financial sphere, bringing with it predatory tourism because it causes cultural and social impacts due to the loss of local identity.

Coffee castle offers a thematic area that

provides the feeling of being in a place far from the Manhauçu region, a feeling that intensifies with the characterization of the employees.

The building has a mixed structure with structural masonry and large towers made of solid ceramic blocks, while the farms used wattle and daub as a construction method. Coffee castle has a wide variety of materials on its floor, with parts in stone, concrete, cement slabs, ceramic floor and a small part in wood. The variety of materials used on the floor of the building differs from the common floors found on coffee farms in the region.

Coffee castle has windows in wood and glass with edges in cement blocks, unlike the large windows of rural buildings, built entirely of wood. Roofs are another part where there is no similarity in the materials used in construction. Coffee castle has a roof of its towers formed by a metallic structure and fiber tiles, while another part of the building has a slab. The roof of the farms has a roof structure made of wood and covered with clay tiles.

The work has a refined interior, with large items that refer to luxury and grandeur. Chandeliers, coverings, armchairs, chairs and decoration items. Coffee castle is the opposite of coffee architecture. The farms were simple and modest, commonly white in color and their highlight was due to the dark colors in the apparent woods.

There is an inversion of values when you have a building that is not related to the history of the region or to the fruit, becoming the main tourist spot in the municipality, while the true coffee architecture is lost due to lack of incentives and attention.

Due to the fact that it is far from the coffee architecture seen at Carnaúba Farm, for example, it is clear that Coffee castle is a result of Disneyfication, transforming history into a marketable product, bringing with it an escape from the real world and entertainment

through its aesthetics and characterization of its employees.

FINAL CONSIDERATIONS

Tourism is an important means that has been helping the development of cities and regions. Sometimes, it occurs in a disorderly way, causing major impacts that affect all spheres of society: resources that run out, local identity that is lost and an economy that languishes.

Trying to insert itself in the national tourist scenario, Manhuaçu uses the image of Coffee castle. However, when trying to insert itself in this scenario, the city is investing in a disneyfied and predatory tourism, because

the building does not represent the traditional architecture of farms coffee plantations in Minas Gerais, bringing with it an escape from the real world and the creation of a new history for the place, causing a loss of local identity.

As it was seen in the research, measures must be taken in order to value the real history of the region, using the best of the city for a good development and growth of tourism, avoiding predatory tourism and disneyfication, which bring with it, the social impacts, cultural and economic.

Coffee castle is a work created exclusively for tourism in the financial sphere, bringing with it, a predatory tourism because it causes cultural and social impacts due to the loss of local identity.

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