Green-sphere Circular Experiences and Well-Being along the road: Portugal from North to South

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1. Introduction

Traditional tourism models are exhausted, whether for economic, social or environmental reasons. Resource-consuming models at a higher rate than replacement, auratic, mimetic, dark, unsustainable, fragile and low-skilled. The negative impacts of tourism are well documented in the literature, since the impacts on global environmental change (UNWTO-UNEP-WMO, 2008; Hall, 2009; Gössling *et al.*, 2010; OECD-UN Environment, 2011; Scott *et al.*, 2011; Gössling *et al.*, 2015; Lenzen *et al.*, 2018) and other major impacts on real estate prices, loss of social networks, increased crime, overuse of local infrastructures (Shen et al., 2020), biosecurity issues (Hall, 2015), urban and political transformations (Garcia-Ayllon, 2018) and different aspects of 'Overtourism' (Koens, Postma, & Papp, 2018; Séraphin, Zaman, Olver, Bourliataux-Lajoinie, & Dosquet, 2019; Milano, 2019; Frey & Briviba, 2021). Accordingly, it ~~is~~ also contributes to the growing phenomenon of 'tourism fatigue' by urban residents of cultural magnets like Venice and Barcelona but latently and now openly signalled in rural and coastal resorts like Snowdonia, Cornwall and Scotland in UK, where residents have been in open revolt against tourists and second home owners seeking refuge from Covid-19 in the congested cities in which they are primarily resident. One of the most prominent examples of such a mobilization was the so-called 'Tourists Go Home' movement, which emerged in 2014 in Spain accompanied by warnings to that effect.

The situation is particularly dramatic for countries like Portugal that have made tourism a determinant with too much weight on their economic growth processes. Tourism is not an 'antifragile' activity (Taleb, 2012), it is not an activity that benefits from disorder, in the sense of the lack of flexibility to absorb violent and unexpected shocks. This means that tourism was one of the first sectors to be affected by the effects of the pandemic and, not being a sector, will not recover quickly (a substantial reduction in demand at all levels and territories, exponentially boosted by a desynchronization of infection-diffusion-cure cycles within and between territories), it will drag Portuguese society back into a very worrying economic and social (and perhaps political) dynamic. But there is another, more profound and structural reason. Portugal is, on the one hand, integrated in a highly competitive European (and worldwide) space and, on the

other hand, Portuguese society aspires to the consolidation of the European social state (education, health, social security) that it has been enjoying in recent decades. However, the profile of the country's productive structure and its low level of skills, supported by activities such as tourism and other low-qualified services, do not make it possible to match adequate levels of competitiveness-cohesion. Portugal's successive budgetary crises, with its corresponding increases in public debt, are a direct consequence of an economy with low levels of competitiveness and inadequate qualifications (population, labor force, governance and public policies).

The pandemic period has put these 'low-road' models on hold, although economic and political agents wish to resume as quickly as possible the pre-pandemic dynamic. This is a mistake. This is the period to prepare new models of tourism that aim to manage the excesses of the past while being economically viable, socially inclusive and territorially green and sustainable. Green, sustainable models are needed, supported by circular (economy) principles, differentiating, post-auratic and anti-fragile. And the situation in which we find ourselves can only be overcome with a major involvement of public policy in the new articulation between economic activities, public health and the corresponding ways of life (Ratten, 2021). This requires 'seeing like a city' rather than 'seeing like a state' because the city is 'non-linear', cosmopolitan while the 'sovereign state' is highly top-down, 'linear' in perspective (Scott, 1998).

This chapter aims to make a political proposal that incorporates these concerns. We will make a political proposal for a socio-economic stimulus of a structuring road in Portuguese territory – Estrada Nacional nº 2 (NR2) – that crosses Portugal from North to South. This proposal intends to integrate three interdependent dimensions: *Glamping Knowledge*, *Forest Baths* and *Digital Nomads* through a shared governance territorial innovation model (SG_TIM) capable of diverse territorial tourism dynamics. We will try to explore the possibility of integrating a learning and production component of knowledge useful to the territory in a traditional communication axis, as the basis of a sustainable territorial ecosystem. This territorial ecosystem can integrate some locations for different kinds of post-auratic, anti-fragile major international and national tourism resorts. Such a perspective would be consistent with 'non-linear' thinking about tourism.

Let´s take three guiding questions for our work: can a SG_TIM produce green, sustainable and inclusive solutions? Are the three strategic dimensions proposed suitable for integrate in our model? Is NR2 an appropriate territory to be boosted economically and socially , namely througt tourism? The rest of the chapter is organized as follows. The second section seeks to make a theoretical and conceptual framework of the proposal to stimulate NR2 starting from a philosophical question: are we still in time to incorporate a brake on the decadent abundance capitalism model that led us to the point of greatest unsustainability in the history of the quaternary? We focus on three aspects which together allow

the framing of new tourism models. These involve better production and spatial systems: clean, light, green and inclusive; better innovation: innovation with territorial meaning; and better tourism: shared governance 'a-touristic' models. In the third section we present the NR2, with its main characteristics highlighting the aspects that qualify it to integrate different activities that can produce green and sustainable stimuli for the territories in its area of influence. Metaphorically, NR2 is a 'clothes line' but it can sustain a variety of clothing. Section 4 presents and discusses the main dimensions and operational vectors of our proposal, suggesting ways to develop green-sphere territorial experiences for sustainable tourism. In the last section we present our main conclusions and future challengers.

2. Back to the Future: do we still have time to come back?

Back to the Future is a 1985 American science fiction film directed by Robert Zemeckis. The story follows a teenager accidentally sent back to 1955 in time-traveling futuristic car, a MDC DeLorean. Trapped in the past, Marty inadvertently prevents his future parents' meeting – threatening his very existence – and is forced to reconcile the pair and somehow get back to the future. Involuntarily, but not on purpose, COVID-19 put the world on an effective path to combat climate change, a way that no politician has ever had the courage to make publicly explicit (Nunes & Cooke, 2021). We were accidentally thrown into the past, not through a fabulous DeLorean but through a less iconic but more efficient biologic-machine 'COVID-19', with information that we didn't have at the time. One conservative estimate for 2020 global tourism bringing the industry back to levels last seen in the late 1980s (Richter, 2021) and this is by far the worst crisis that international tourism has faced since records began in 1950 (UNWTO, 2020). We now have an opportunity to change paradigms of thought, models of action and policies to ensure that the return to the future guarantees us survival in that same future. One of the greatest desires of the human being is to go back to the past but "knowing what I know today". For, finally, we were granted that wish. Do we know how to make good use of this unique opportunity? To contribute to this objective, we must change some frameworks that support our decision-making processes.

We need better production and spatial systems: light, green and inclusive

Nunes and Cooke (2021:1) state that the evolution of life on earth is based on an elementary principle. The existence of life requires the consumption of energy that is not always available in the most appropriate ways in view of the needs of survival. Therefore, the creation of an (efficient) model of energy production and consumption is a necessary condition for the existence of life and its proliferation. After several attempts, over the centuries, society has produced a model of energy extraction, production and consumption that has led us vertiginously to a

scenario of climatic unsustainability and, therefore, economic, social and institutional unfeasibility. The current biological dimension of this unsustainability is only one of its manifestations.

This model has produced several dark tendencies that we need to overcome, replacing them with cleaner, greener, more sustainable and inclusive approaches. Cooke (2020) draws attention to the myth of entrepreneurship as the individualistic flame of the pinnacle of modern societies and that will save capitalism. However, these ideas are simply the 'tail' of a statistical distribution that reveals, once again, the ancient 'fallacy of composition' or 'generalizing from a sample of one (or fewer)' that remains the basis of the 'post-truth' and 'fake news' variants of a populist, 'feelings-based' deformation of information broadcasting in the contemporary world. A recent literature exists on the 'light triad' of: faith in humanity, humanism; and respectfulness that combined to emphasize religiosity, spirituality, life satisfaction, acceptance of others, belief that they and others were good, compassion, empathy, openness to experience and conscientiousness. So is not impossible developing and applying appropriate mixes of 'light' and' dark 'triad entrepreneurial traits is likely to enhance the attractiveness of entrepreneurship where it is characterized also by a commitment to 'green' and 'sustainable' entrepreneurship values and practices.

Cooke & Nunes (2020) and Cooke (2021b) focused their attention on different types of capitalism and the associated disruptive models of new spatial planning and global tourism. They compare three disruptive models of potential and actual new kinds of spatial planning. These include "seasteading", "smart neighborhoods" and "renewable spatial systems". Each is labelled with distinctive discursive titles, respectively: "Attention Capitalism"; "Surveillance Capitalism" and "Sustainable Capitalism" denoting the different lineaments of each, although they all have their origins in the Silicon Valley techno-entrepreneurial milieu which is engineered on 'linear' thinking. Attention ~~it~~ is strongly based on a psychological desire for attention, that converts attention in money and pursuits the aspiration to become a 'celebrity' and 'brand' ego. Surveillance feeds blindly of privacy pervasiveness, prediction performativity and purpose-lessness in a society controlled globally by entities with private passions and vices. Finally, a cleaner and greener perspective that seeks to build affordable ~~ility~~ recycling, integrated ~~tion~~ decarbonizatione and 'effective altruism'. The idea of 'celebrity', 'ego-design', luxury consumption of 'sublime' or 'auratic' became a 'mental model' to be emulated and democratised by monopolising corporations and populist politicians. But global tourism has outlived the validity of such a 'linear' model and demands innovative policy-thinking of the kind we have essayed here.

Cooke *et al.* (2021) and Cooke (2021a) traces the "closed" urban model of city development, critiques it at length, showing how it has led to ~~n~~an unsustainable dead-end, represented in post-Covid-19 "ghost town" status for many central cities, and proposes a new "open" model of city design. This is avowedly an unsegregated and non-segmented utilisation of now often abandoned city-centre

space in “open” forms favouring urban prairie, or more formalised urban parklands, interspersed with so-called “agritecture” in redundant high-rise buildings, shopping malls and parking lots. It favours sustainable theme-park models of family entertainment “experiences” all supported by sustainable hospitality, integrated mixed land uses and sustainable transportation. The focus has been on urban and regional systems, which are the proximate recipients of global tourism populations and their associated travel, accommodation, subsistence and entertainment currencies, which are well in the billions and trillions respectively. The authors explore the re-branding of an ‘Art City’ as a ‘Fashion City’ and think about what, if any, role ‘green-digital’ cross-fertilisation occurs after Covid-19 and the socio-spatial changes the pandemic may have wrought in different cultural milieu; and analyse the success or failure of digital ‘celebrification’ of green interventions through the engagement of resident cultural icons as sustainability ‘engagers’ or ‘influencers’ through the performances of Madonna in Lisbon (Nunes, Cooke and Tomaz, 2020); and finally, they reverse the perspective somewhat in anatomising ‘green’ politics and policies for specific cities and regions that have employed in major ways digital media in addition to and with a view to turning urban ‘abandonment’ as a feature of post-Covid-19 urban conditions into sustainable ‘experience’ attractions (Fyn, 2021).

Despite multiple dark visions of the evolution of capitalism and its drivers of expansion, some experiences are also being found that may pave the way for approaches more conducive to minimizing the dominant perspectives. However, for this, it is very important that we can conceive also changes in the dynamics of innovation and associated policies.

We need better innovation: innovation with territorial meaning

Interestingly, as innovation becomes a fundamental part of the development of society, it gradually loses its sense and its basic meaning, becoming a kind of global religion. Innovation as a solution to a need (existing or latent) is a result that can be valued and mediated by the market or obtained outside of this mediation. Being mediated and valued according to market criteria, it is directly associated with the economic and firms’ performance (measured by variables such as turnover, profits, exports, productivity) is an inducer of production and consumption real or virtual, but both resource consumers. In this sense, allowing the market to be the essential mechanism for mediation and valuing innovation is to contribute, by action or inaction, to the aggravation of the problems posed by the model of today's society. A close look shows us that we are continuously producing innovations to solve problems posed by previous innovations.

As Bahn-Walkowiak and Bleischwitz (2010: 13) stated *the market is supposed to separate “good” from “bad” innovations*. However, more - or even different - is not synonymous with better; as stated Ackoff (1991) *the dumps grow, but do not develop*. It is our belief that innovation, namely that mediated and valued by the

market, is one of the factors with greater responsibility in the crisis of excesses of the last 50 years. This statement may seem out of time, but its roots are not even original and have a long tradition, although posed in the face of other problems.

Swann (2009: 11) notes that, in 1914, Veblen stated that invention *is the mother of necessity*. Although, innovation does not always find its object *but with the right consumers there will always be a demand for distinction. So Veblen was suggesting that a demand could emerge for inventions for which there was in the original need on the part of the consumer*. In one of his most emblematic works, John Kenneth Galbraith (1963)[1] dedicates an entire chapter (XI) to the Effect of Dependence. Galbraith[2] discusses in his unique style the way in a society of abundance production is gradually dissociated from the real needs of the population. The explanation of economists and economic theory *resulted in the complex and ingenious defence that, to a large extent, makes the need for production independent of its respective volume* (p. 117). He goes on to point out that the increase in production above any critical analysis *consisted of eliminating any appreciative judgment on the objects it deals with from the Economy. Anything related to opposing the necessary to the unnecessary or the important to the unimportant was strictly banned from the study of Economics* (p. 124). Finally, attacking the question that concerns us here head on, production does nothing more than fill a void that it creates (p.129).

> *As a society progressively enters the phase of abundance, the process according to which needs are generated by the production itself intended to satisfy them, accelerates. This can happen passively (...). At other times, it is the producers who deliberately act to create needs through advertising and sales techniques. In any case, needs end up becoming a function of production. Using more technical language, we will say that it is no longer possible to maintain that there is a correspondence between the level of production and that of well-being* (p.133).

Although Galbraith's concerns are not those that concern us today[3], they were essentially centred on its impacts on indebtedness and inflation, it is nevertheless an illuminating framework. Currently, both production, advertising and marketing benefit from the cumulative and interdependent effects of innovation, which only accelerate and diversify the results that concern us here (Brulle and Young, 2007; Mazzucato, 2018). In these terms, innovation is an accelerator of the dependency effect with negative effects on the current EPCE model, that is, it accelerates crises of excess and has direct consequences on the environmental framework in which the world economic system develops.

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[1] Galbraith, K. (1958) The Affluent Society. Boston, MA: Houghton Mifflin. This text uses the 1963 Portuguese translation by Henrique de Barros.

[2] All references are based on Galbraith (1963).

[3] However, the passage where it says that *it is rare that we are aware of the quality of the air we breathe is still interesting. In Los Angeles, however, where the air is little more than enough for the needs, the problem is taken very seriously* (p. 104).

The role of innovation in assessing the conditions of competitiveness and territorial cohesion is expected to change considerably in the coming years. It is necessary to take a step forward and recognize that the climate emergency and issues associated with sustainability are also a consequence of the innovations introduced in the markets in the last century and their inducing effects on production and consumption. Innovation, per se, is not necessarily virtuous. The criterion of the market as an element for validating innovation is not sufficient in view of the challenges that society will have to face in the coming decades.

Not all innovations have the same value for individuals, collective spaces or for the viability and sustainability of the planet. Therefore, a differentiation of innovations must be introduced, both conceptually and politically. It is necessary to qualify innovations, for example in innovations that accelerate climate change and reduce the sustainability of the economic and social system and innovations that do not accelerate climate change and contribute to the sustainability of those systems. All innovations, whether mediated by the market or not, that increase equity, reduce inequalities, poverty, generalized access to essential goods and services (housing, education, health, justice) should be encouraged. Some of these concerns have been addressed recently from the concept of *responsible innovation* or *responsible innovation and research* (von Schomberg, 2013; Stilgoe, Owen and Macnaghten, 2013; Guston *et al*., 2014; EC, 2014; OCDE, 2017; Fisher, 2020). In this context, a particularly interesting approach is developed by Cooke (2019: 2378) where it shows that *how what was until recently considered a benign objective of business advice (i.e. to innovate), rapidly became transformed into a malign set of ethics, incentives and illegal business practices*. Cooke says:

> *Contemporary innovation destroys more value than it creates by three effects. First it mimics already existing basic technologies (phone, camera, directory, games) adding little value but displacing while disrupting existing services. Second, it exploits human rights to security, privacy and truthful reportage without seriously regulated or legislated accountability. Third, social media takes prodigious profits at huge social cost, by facilitating the grooming of terrorists, vulnerable persons and enabling varieties of criminality; it feloniously steals private property, notably human identities for advertising revenue; and it facilitates dissemination of fake news, research and propaganda.*

In our view, the phrase attributed to Steve Jobs must be complemented to become truly inspiring: *people don't know what they want until you show it to them (and show them the consequences of their choices)*. So, the biggest challenge is to find ways that society values combining new modes of innovating (Nunes and Lopes, 2015; Cooke, 2021c) in the face of the tourism challenges that lie ahead, as a way of building new models of tourism for the post-pandemic period.

We need better tourism: share governance a-turistic models

Nunes & Sousa (2020) defended the argument that tourism should be conceptual and analytically framed as a territorial singularity, that is, it can configure a manifestation of economic ubiquity (production and consumption and consequent value creation) in the same territory, based on a coherent, shared and desired integration of '*perfect resources*' with '*territorial coherence*'. Nunes & Cooke (2020) introduced the concept of ST.i based on the idea that the territorial dynamics that contribute to the construction of the territorial singularity should mostly be developed within the scope of the territorial innovation models. However, this dynamic needs its own political-institutional body to guarantee the coherence and consistency of the construction of the territorial singularity. This dynamic gain effectiveness if it is pursued through the construction of '*shared governance models*', dedicated to the task of building and developing territorial innovation processes that make it possible to articulate (perfect) resources with the (territorial) coherence associated with characteristics of each territory. The construction of a model of shared governance, which emerges directly from the *territorial coherence* component (Nunes & Sousa, 2020: 34), allows assignment of territorial coherence to resources and is a way of explicitly incorporating territorial innovation mechanisms (non-linear clothes on the line). The main consequence of this step is that innovation automatically gains a concrete territorial meaning: actors (local community also involved), resources and integrated and interdependent activities in a specific territorial context that is not naturally managed, that is, without a logic of coordination and shared governance of the territorial innovation model. These territorial innovation models result from the interdependence between 'related variety' facilitated - aftersion Chris Freeman's transversal or 'cross-fertilisation' innovation concept (Nunes & Cooke, 2021) with shared governance models (Cooke & Nunes, 2020).

We need solutions that are supported by sustainable principles and practices, that serve tourist demand, but are not tourist solutions, anti-fragile in the sense that their flexibility allows them to accommodate – via different uses and valuations – external and internal shocks that economies typically suffer. These solutions must be driven by territorial innovations, replacing innovation as a (linear) religion of capitalism (Nunes and Cooke, 2021), since they are framed and developed within the framework of the construction of territorial singularities supported by shared governance models.

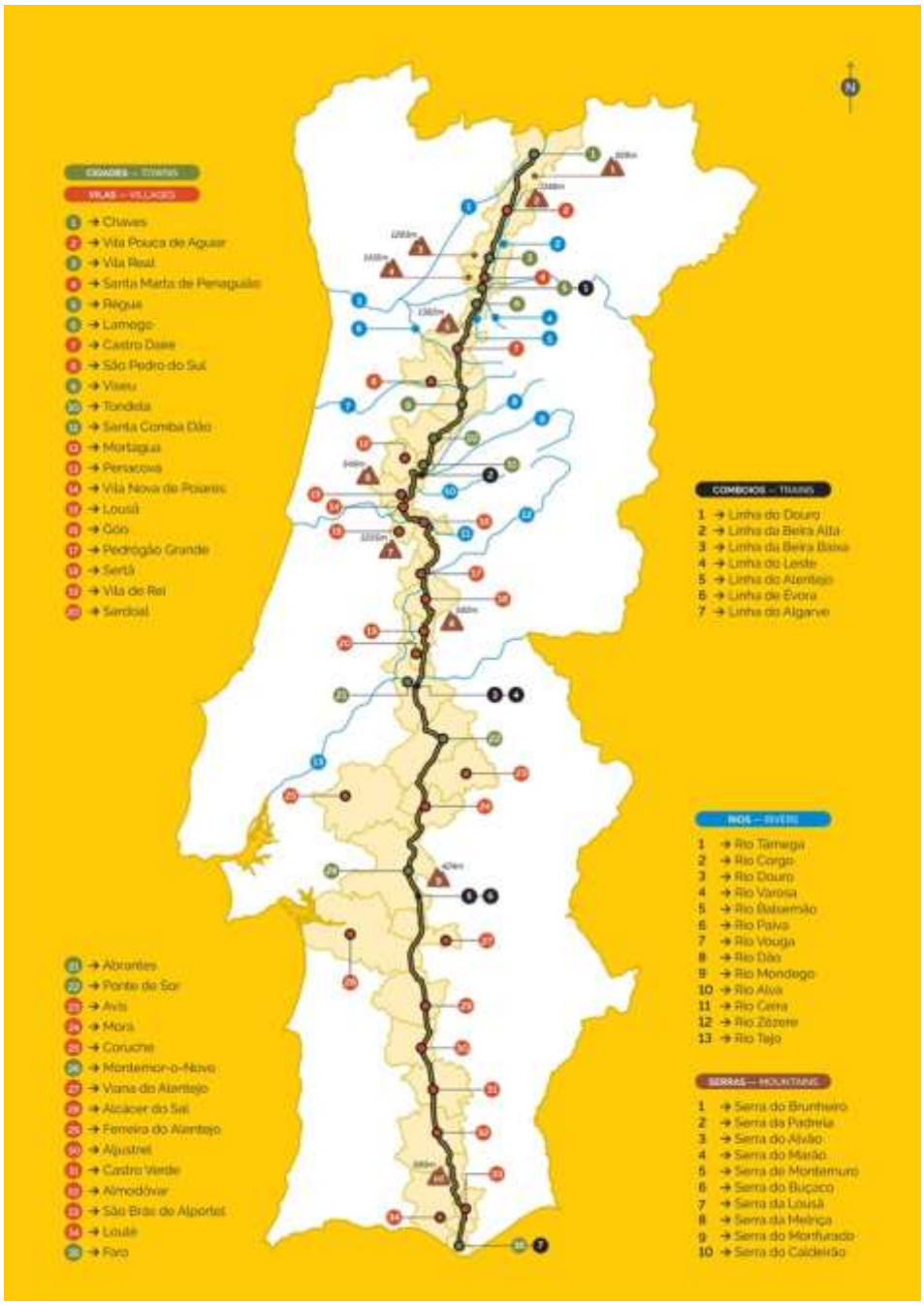
This approach has conceived several suggestions ftor improved new tourism models fuelled by the framework of SG_TIM (Nunes and Sousa, 2019; Nunes and Cooke, 2021; Cooke and Nunes, 2020; Nunes, Cooke and Tomaz, 2020). Now we are going to turn our attention to the territories on which we intend to present an intervention proposal based on the principles underlying this section.

3. National Road n.º 2 as a development and political space

NR2 (see, Figure 1) is the longest Portuguese road with 739.26 kilometers, and the only one in Europe that crosses a country along its entire length (there are only two more in the world: Route 66 in the USA, and Ruta 40 in Argentina), extending from North to South, connecting the city of Chaves, to the city of Faro, along its route through 35 municipalities. Established on May 11, 1945 on the National Road Plan, NR2 has the presence of Philippine architecture constructions, reminding the beginning of its history to centuries past, where it was created to serve the Portuguese kingdom centrally, calling itself Estrada Real. In 2020, when it marked 75 years, the EN2 was crossed by about 70 thousand people[4].

Fig. 1 – National Road n. 2 (NR2)

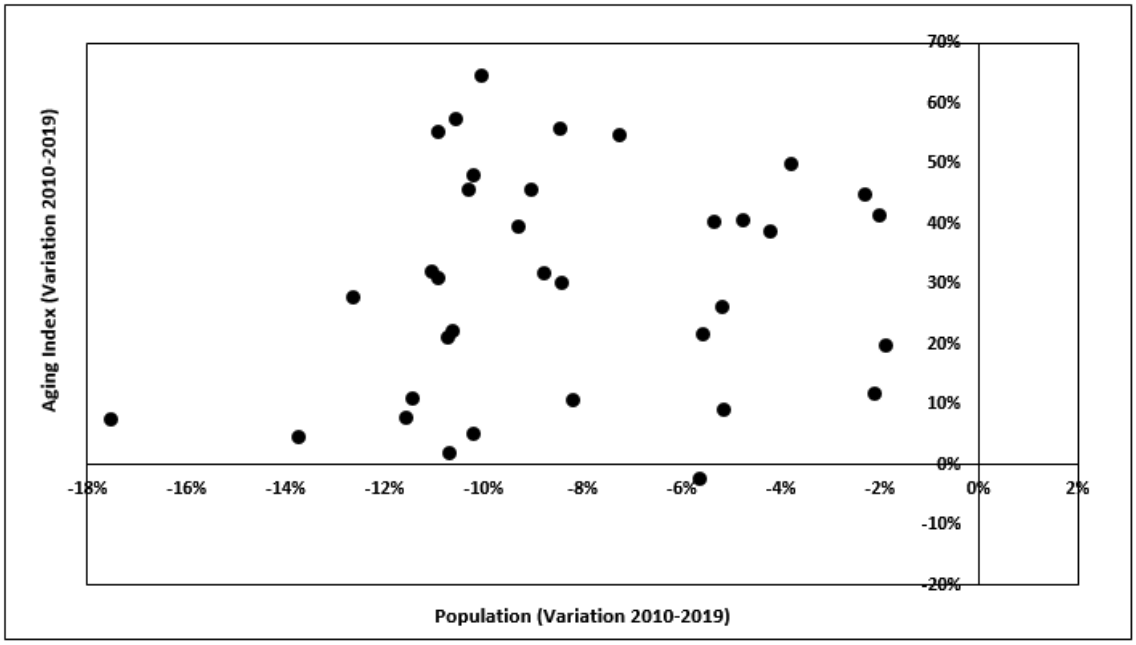
[4] Lusa Agency. https://www.rotan2.pt/news/60



The diversity of attributes of this road is endless. From the rivers, to the mountains, passing by beaches and castles, trains and old palaces, crossing the Douro wine region, the Alentejo plains, the rocky landscapes of Trás-os-Montes and the unique gastronomy of Portugal. This diversity of attributes can only compare the depth of the problems that characterize the interior of Portugal from North to South, "a deep Portugal that lies beyond the highways and large cities. A country that stopped in time, as shown by the advertising signs of the 70s and 80s announcing Nitrato de Chile, Tudor or Mabor General" (Santos, 2020).

This dramatic situation is well exemplified by figure 2 and table 1, which shows the variation of the resident population and the aging index between 2010 and 2019.

Figure 2 – NR Demographics



Source: Own elaboration based on National Statistics Office (INE, 2021 acessed on march 2021)

Table 1 – Variation 2010-2019 (average, %)

	Population	Ageing Index
Portugal	-2,7	-2,8
NR2	-8,3	30,1
% Municipalities above NR2 average	40,0	54,3

Source: Own elaboration based on National Statistics Office (INE, acessed on march 2021)

These are territories of low economic and social density, in aggravated population decline, whose economic activity is supported by activities that are not intensive in knowledge and very dependent on low skills and wages, with some positive seasonal dynamics associated with traditional tourist fluctuation. If you look at the map of Portugal (Fig. 2), NR2 can be seen as a dividing line between the urbanized and more developed coast and the deserted interior inhabited by those who have not yet found a better place to end their difficult days.

Despite their darker dimensions, the territories crossed by the NR2 are full of mysticism, bucolic, appealing to 'post-auratic melancholy' and in a pandemic period the popularity of the route soared, with travelers eager to know Portugal through its diversity, culture, landscapes and matterial and immaterial heritage. Aware of this potential 34 of the 35 municipalities has formed an association with the aim of stimulating the surrounding regions. Established on November 5, 2016, the Association of Municipalities of the Route of the National Road 2 is a collective person of public law of an associative nature and territorial scope and aims to carry out common interests to the municipalities that integrate it, governing itself, while Association of Municipalities for Specific Purposes by Law No. 75/2013, of 12 August, these Statutes and other applicable legal provisions.

The Association of Municipalities of the Route of the National Road 2 has as main objective the creation of wealth and valorization of the people within the territories crossed by the N2, the tourist development, and the economic and cultural promotion of the municipalities[5]. Following these institutional efforts, several initiatives have been developed with the objective of economically stimulating the territories crossed by NR2, such as the design of small circuits (1 day travel), castle route and a national road rout passport, where people can identify the visits along the road. An observatory was recently contracted to monitor, assess impacts and support the creation of regional development strategies. The project also involves the Association of Municipalities of the EN2 Route and has about 40 researchers from 13 higher education institutions (Lusa Agency, 2021).

This brief characterization allows us to suggest that there are conditions (problems, resources and actors) to make a political proposal for testing new models of tourism upon this itinerary, contributing diversified~~to~~ integration~~e~~ to~~in~~ this communication axis (Pottier, 1963) as ~~a~~ learning and knowledge communities~~y~~.

4. Green-sphere territorial experiences for sustainable tourism

Global tourism and its depredations upon the condition of the planet are foremost in thinking how, in the light of the foregoing sections on the demise of 'auratic' tourism, to decelerate it. As planners in the past have foreshadowed, with, for example, Garden Cities, innovation in spatial planning can be mobilised as a possible solution. This requires negating the despoliation by sheer human numbers of tourists and their associated capitalist accumulation development, debris and detritus. Our political proposal for green-sphere territorial experiences for sustainable tourism is based on the articulation of three dimensions, one that supports different activities (Glamping Knowledge) and the others (Forest Baths and Digital Nomads) that uses the first dimension to incorporate value and a more qualified demand, in addition to its pure intrinsic value. Each of these dimensions is briefly presented below.

Building Learning Communities & Glamping Knowledge

Building Learning Communities and Glamping Knowledge solutions are based on the territorial integration of the concept of exaptation, applying multiple layers of value to it (Nunes, 2019; Cooke and Nunes, 2020). Exaptation is a biological metaphor (Gould & Vrba, 1982) expanded to innovation studies by Johnson (2011) and other areas (Andrianini & Carignani, 2016) and seeks to illustrate an application from one use to a different but related one. This approach takes as a

[5] https://www.rotan2.pt/page/2

primary resource a set of solid residues (Fig. 2., ~~please~~) and transforms ~~-~~them into value for society through processes and mechanisms that society itself values and wants to enhance. The project aims to achieve territorial integration of multiple dimensions: physical, technological and cognitive.

Figure 2 – Examples of solid residues to Glamping Knowledge

The interdependence and organization of these dimensions intend to stimulate a set of conditions that have been recognized by the literature as being associated with innovation and creativity: what Jane Jacobs called 'strangeness' in the exploration of the possible "....By its nature, the metropolis provides what otherwise could be given only by travelling; namely, the strange," (Jacobs,1961, 238) ~~underlying~~: proximity and the meaning of distances, the dynamics of interactions – networks, the processes of exaptation, serendipity and slow intuition, with the aim of enhancing learning and valuing error, as well as stimulating creativity and innovation. These interdependent layers of value are built on the principles of circular economy (EMF, 2012; EU, 2015), digital transition processes and the incorporation of information and communication technologies. Its results can be applied to a myriad of situations, namely green-sphere tourism, helping to solve problems of attraction and retention of talent, territorial economic dynamism and being part of solutions to different societal challenges.

The circular economy is based on an economic model that seeks to respond to human needs and distributes the resources mobilized without exceeding the physical limits of the planet and without impairing the functioning of the biosphere. This model depends on the development of strategies that induce the continuous reuse of materials and resources at their maximum productive potential, in cycles properly enhanced by renewable sources.

The main actions principles for the application of projects that intend to respect the circular economy philosophy are as follow: regenerate (regenerate and restore natural capital), share (maximize the use of assets), optimize (optimize system performance), loop (keep products and materials in productive cycles), virtualize (seek to deliver utility virtually) and explore (select appropriate resources and technologies). The circular economy presents a wide range of opportunities (valuing waste, diversifying local economies, exploring innovative business models) and potential benefits (restoring natural capital, reducing environmental impacts, creating jobs and income). The Portuguese case is duly framed in the Resolution of the Council of Ministers no. 190-A/2017, of 11 November. The main fact stems from the political-institutional strength associated with the circular economy. The circular economy is part of the European and national policy for the 2050 objectives. As main problems, three are identified: the difficulty of integrating the different entities in the logic of the circular economy, the necessary efforts to adapt a national strategy to regional and regional specificities. and, finally, the national monitoring of the political-institutional frontier of the circular economy in Europe. The main challenge is to identify projects, actors, processes, ideas, work methodologies that can contribute to the integration of each territory in the dynamics of the circular economy. We must develop activities and business models that respect the principles of the circular economy, which should be a measure of efficiency of our desires and the ability to integrate our way of life into a wider, though finite, system: our planet.

It can be used for different kinds of tourism, to accommodate students, digital nomads, phyisical and digital nodes of the new NR2 observatory, families between new housing choices –~~ which~~ faced with innovative solutions: dry bathrooms, energy saving systems, energy production systems (solar) – whoseich ~~can see your~~ mental picture realising anew ~~reconceptualized of~~ what may be a greener and more sustainable future housing and thus a more responsible way of life. But these experiences are more than a physical process. Glamping Knowledge is a broader hat for a whole range of green and sustainable solutions that can be experienced by any kind of regions. They are cognitive and technological spaces, they are contexts of experimentation, a living knowledge laboratory. The physical and connective structure of Glamping Knowledge is constantly changing. Your physical circumscription is just one layer (beautiful, appealing, rebellious, personalized, imaginative, efficient) of your technological, organizational and cognitive sophistication.

The effectiveness of this approach requires four assumptions to be made: solid waste, physical space available to install the different modules of the project, production systems and the application of knowledge and problems that require solutions supported by the principles we have identified. Additionally, these solutions have two more advantages: they do not increase ~~the~~ land prices, since they consume spaces that do not rivalcompete ~~with~~ land that supports competitive~~the other~~ economic activities, namely the real estate market. Finally,

using these wastes frees up space that can be used for more suitable purposes than accommodating solid wastes.

Forest Baths and wellbeing for life

For multiple reasons, the need for a relationship with nature is ancient. This need because of the capitalist production method of production is well illustrated with the case of 'ramblers'. In the early 1930s, in the industrial heart of Manchester, a gray and polluted city, a group of factory workers decided to carry out a protest action for working conditions and went up to the forbidden Kinder Scout, the highest elevation in the Peaek District. “The Kinder Scout mass trespass is now known as one of the most successful acts of civil disobedience in British history and is celebrated every year. By literally *exercising* their freedoms, the ramblers paved the way for the creation of national parks and opened up nature to the average person.” (Tong, 2019: 201).

More recently, the practice of ‘forest baths’ began to spread throughout the world. The term “Shinrin-yoku” was coined by the Ministry of Agriculture, Forestry and Fisheries in Japan in 1982. Shinrin-yoku is a process in which activities in forest environments are used to improve the mental and physical health of people (Park *et al.*, 2007). It´s focus is to engage the participant with nature and its rhythm. During a ‘forest bathing experience’, you will be guided towards slowing down and orient your senses to the natural world. It has its one established framework, it´s a transition process of 3 stages: separation, connection and integration (Wetterholm, Gleeson and Gesse, 2019). When planning a walk, the Guide will design a series of invitations that will take you through an experience of connecting with nature, you will have time to notice yourself, notice the forest atmosphere, you will have time to wonder. Usually the walks end with a gathering or ceremonial sharing. The innovations of ‘forest baths’ have shown diverse positive consequences on human well-being: for instance: on comfort, calmer feelings, total hemoglobin concentration and salivary cortisol concentration (Park *et al.,* 2007), effects on blood pressure and heart rate (An *et al.,* 2018), on anxiety and heart rate variability (Farrow & Washburn, 2019) and physiological and psychological relaxation (Bielinis *et al.*, 2018). Forest baths are not just healing processes but are part of an individual and collective (material and mental) transformation.

This practice is very recent in Portugal, in 2019 the first Forest Bathing Guide training took place in ‘Mata do Buçaco’ and the first Forest Therapy Guide training in Sintra, by the hand of the Forest Therapy Institute and its founders Alex Guese and Shirley Gleeson. Since then, the certified guides have been developing the practice through all the country. Two initiatives are noteworthy for the attempt to promote the practice of forest bathing in private and reserved areas, which would otherwise be out of the ordinary person's visibility, as well as in National Parks and Forests under the protection of local authorities. Two

Certified Guides, Milene Domingues ('Ngura - Floresta de Cura') and Maria João Rodrigues ('Ahimsa Estúdio') developed a partnership with ALTRI with the aim of taking people to the protected Forest areas and Biodiversity Centers owned by this company. These spaces are totally unknown to the public, making these spaces known through ~~the~~ forest baths is a way of stimulating public opinion to protect the forest.

This partnership with Altri Florestal (a company inside the ALTRI group) is noteworthy as it is a company that manages about 80 thousand hectares of forest in Portugal, a country where 97% of the forest is private. For reasons of international certification, this company maintains 10% of these spaces as 'natural refuges'. These spaces maintain their natural and native characteristics, integrating biodiversity spaces of high conservation value. Up until last year, Altri Florestal developed some major initiatives to value and recover the biodiversity in protected areas on the properties managed by the group. These were individual projects, implemented in isolation in each protected area. However, a new approach emerged in 2019. It was decided that a more all-encompassing overview of these initiatives was required. It was important that the natural heritage started to be valued and biodiversity managed in a different way: : double the conservation area in 10 years; produce and plant 1 million native plants per year; expand the network of biodiversity stations and 'biospots'; conserve and restore high conservation value ecosystems; and integrate other activities with value (economic, social and environmental) with forest management (Altri Florestal, 2019). The opening of this company for the integration of forest baths in its spaces is an opportunity with a high future potential, both in terms of access to spaces normally inaccessible to the population and to shared governance models of sustainability practices.

These two guides also created a partnership with the Parish Council of Nossa Senhora do Pópulo, Couto and São Gregório, in Caldas da Rainha. With this partnership, the Guides intend to use two public spaces in the city of Caldas da Rainha: 'Mata Rainha D. Leonor' and 'Parque D. Carlos'. two contiguous spaces in the city center characterized by great biodiversity and beauty, as well as related to history of thermalism in Portugal. The goal of this partnership is to use public green spaces to develop practices to reduce stress and promote physical and mental well-being. Another experience is being planned in Tomar (Portugal) call *'Mata dos Sete-Montes' as a place for forest baths* (Cooke and Nunes, 2020). Located in the center of Tomar, next to one of its main avenues the 'National Forest of Sete Montes' covers about 39 hectares. This forest connects to the castle, being used by the Order of Christ as an area for cultivation and gathering. Amid the leafy vegetation that comprise cypresses, olaias, oaks and secular olive trees, this is a particularly suitable space for forest bathing. Accordingly, regional innovation policy crafting among the municipal authorities in conjunction with the Polytechnic Institute of Tomar are studying ways of implementing this solution.

As been suggested (Nunes and Cooke, 2021; Cooke and Nunes, 2020) the capitalist industrialism model produces a multiplicity of global losses and wastes. These consequences are associated with global dynamics of (un) sustainability, although its manifestation is, in the first place, always local or regional. In these terms, both the prevention and management dynamics must start by being local and regional (related variety). On the other hand, all the problems associated with urbanization and the nature of labour relations (increases in workloads, too many trips, too much cement and closed doors) in the capitalist models presented have also very concrete manifestations in terms of personal alienation, mental disorders, cardiovascular diseases, anxiety, loss of self-esteem, phobia of closed spaces, etc., all manifestations of techno-stress (Brod, 1984). Modern society is not only metaphorically ill, it is literally ill (Cooke and Nunes, 2020). The pandemic times in which we live and the severe restrictions on circulation and social interaction only accentuate these problems (Cooke, 2021b). In this sense, the forest baths are particularly relevant in the physical and emotional management necessary to the times we live in and to the difficulties that fly over the visible horizon (Stankov, Filimonau, & Vujičić, 2020).

Digital Nomads: work for living instead of living to work

Probably the first digital nomad was the American writer Steve Roberts who, in 1983, started an eight-year bicycle trip through the USA, equipped with some devices such as a mobile telephone and a computer. However, Roberts and his followers used the term technomad instead (Jacobs and Gussekloo, 2016). One of the earliest known uses of the term "digital nomad" was la~~t~~ter on, in 1997, when Makimoto and Manners (1997) used the term to in the title of their book.

Technological advancements over time (such as the satellite system Motosat in 1985, Wi-Fi and technological devices that support it) and the spread of (brand and personal) blogs and websites, Instagram feeds, in-person conferences, news features, and numerous e-books (Thompson, 2019) have been allowing digital nomads to follow a worldwide trend begu~~a~~n in the 1980s which ~~is~~ bec~~oming~~ame increasingly popular in recent years with consequences in the international mobility of individuals looking for a different lifestyle, including freedom of choice and self-fulfillment (Hannonen, 2020).

Since there is still a fragmentation of the emerging literature on digital nomadism which is spread among different areas and perspectives there is not a unique definition for digital nomad that can~~which is~~ sometimes get used in contradicting ways (Hannonen, 2020; Hensellek and Puchala, 2021). Nevertheless, all agree that Digital Nomads are people who use telecommunication technologies to earn a living and conduct their life in a nomadic manner. Such workers often work remotely from foreign countries, coffee shops, public libraries, co-working spaces, or recreational vehicles. Although anyone can attempt to be a digital nomad, the community representative groups often include retired or semi-retired people,

independently wealthy or entrepreneurs, and (often younger) remote workers. They usually choose this lifestyle for several positive reasons including financial independence and locational independence as a workforce (Orel, 2019; Hensellek and Puchala, 2021). It was popularized in 2006 by Lea Woodward to describe the digital nomad's lifestyle (Schlagwein, 2018) – allowing ~~to~~ travel to the world while working and ~~to~~ working while travelling – following the weather, living cheaper in inspiring locations (privileging leisure over professional circumstances, searching for a way of work to~~for~~ live instead of live to work). Seeing like a nomad was~~and~~ opening minds ~~up~~ to the unlimited possibilities of online entrepreneurship and cultural diversity (Jacobs and Gussekloo, 2016). Strangeness ~~which~~ changed~~s~~ work cultures and diversified~~s~~ travel patterns (Thompson, 2018; 2019) combining travel, leisure and work, depending on their mobility level (Hannonen, 2020). Despite its benefits/advantages such as freedom and flexibility, nomads usually report their biggest struggle being against loneliness, followed by burnout (Moss, 2018). Other disadvantages include the difficulty to maintain international health insurance, to obey different local laws, and sometimes to obtain appropriate work visas. Social life and relationships might be a big issue too. Furthermore, to achieve success a digital nomad must develop high levels of self-motivation, self-reliance and self-discipline (Cook, 2020) because, depending on network skills, neither~~o~~ income nor paid holidays are guaranteed.

Nowadays, the number of digital nomads (considering remote work as the foundation of the digital nomad movement) follows exponential increase, specially fueled by Covid-19 that has been forcing successive confinements all over the world. To fight some of those disadvantages several countries, including Portugal (Costa, 2021), promote local persons (sometimes financed through public policies) to where digital nomads can congregate~~be together~~ minimizing their social and financial costs and, at the same time, developing ~~social and economically~~ those areas, especially rural ones, socially and economically. Glamping Knowledge and Forest Baths are the perfect complement for this activity.

5. Conclusions

Our objective was to carry out a policy proposal to boost EN2, namely through three dimensions that could stimulate various activities, namely by enhancing and diversifying its tourist dimension away from a linear, 'sun and beach' mentality as promoted by corporations and governments. Notice the urgency with which each reinforces the other with enticements for post-Covid-19 'lockdown' sufferes to escape to 'sun and beach'. The foregoing analysis allows us to suggest that the questions stated in the introduction have a positive answer, conceptually and in terms of practical application. First, the SG_TIM incorporates a dynamic hat can~~that~~ produce~~s~~ green, sustainable and inclusive results. The combination of (perfect) resources with territorial coherence

associated with territorial varie~~ubiqui~~ty in production and consumption qualifies tourism as a territorial singularity. The construction of this singularity is done through several territorial innovations, the main one being the political-institutional construction a shared governance model (public and private actors, resources and community involvement) in a unique place. This process is characterized by being a collective construction of a territorial nature, where the involvement of communities is a fundamental part in the process of valuing and selecting the different possible options. The results, therefore, can tend to be green, sustainable and inclusive when they emphasise less fragile job opportunities, less environmental degradation and the opportunity for 'strange' tourism activities for tourists. Addi~~t~~eionally, the design of such~~this~~ shared governance models for the construction of a territorial innovation model for diverse sustainable~~ associated with~~ tourism activities is facilitated by the following. In fact – in the scenario we have described -~~ that~~ the municipalities crossed by NR2 have already formalised~~ly formed~~ an association~~,~~ which can provide the territorial coherence for~~to~~ the initiatives to be developed.

Second, the strategic dimensions presented respect and integrate the principles and practices that distance us from the old 'linear' models of tourism (environmentally and economically unsustainable, seasonal and dependent on external circumstances, remote and excluding local communities). This ecosystem has its own mode~~way~~ of experiencing reality and its virtual or media diffusion, but it has, simultaneously, modes of appropriation and diffusion of imm~~a~~inently territorial economic and social stimuli. The physical network of spaces and the spaces in digital networks feed each other. The Glamping Knowledge supports various tourist experiences, but can accommodate a variety of uses, namely functioning as nodes of networks (virtual and spatial) of learning communities, whether its object is tourism or any other activity. Forest Baths attracts and supports global tourist demand, but accommodates wellbeing~~fare~~ solutions for local/regional populations (including the digital nomads), while leading to the preservation of natural spaces and, at the same time, integrating public policy (articulating with policies of the third sector and the private sector) in the regulation and development of these processes. The last dimension – Digital Nomads – is a ~~a very~~ relevant dimension for the articulation of ~~the~~ tourist activity (and often the lack of it) with different economic activities. Part of the tourist visit~~s~~ results~~end~~ in ~~experiences of~~ digital nomadist experiences~~m~~ which, in turn,~~and this~~ ~~economically~~ stimulates economically such~~the~~ territories with new tourist demands and new economic activities.~~,~~ According~~normal~~ly, each digital nomad is a window to a global space waiting for stimuli from the local spaces for the integration of this new body knowledge in the territorial context. These three dimensions are mutually reinforcing, whenever supported and enhanced by shared governance models. These experiences incorporate principles that are valued by tourists and non-tourists, since tourism is in this perspective only a temporary relocation of economic and social behavior and can often become an integral part of sustainable territorial dynamics. Each of these

dimensions helps to solve particular problems but, together and within the scope of an SG_TIM, they create synergies that reinforce the cement of green and sustainable ecosystems.

Finally, the NR2 and the territories that give it meaning have a set of resources from which various solutions of a tourist nature can be built, but slow tourism with a high power of attraction-diffusion and retention of transformative knowledge. There are a variety of caravans and associated vehicles (buses, trucks, boats, trains, ...) in poor condition, spread all over the region, which can be recovered for later use as temporary accommodation spaces. This involves solid waste scattered throughout the country in conditions of physical and environmental degradation that can be transformed into value for society. The set of HEIs in the regions crossed by RE~~E~~N2 has sufficient technical and scientific resources to develop such a~~this~~ project, namely, in the areas of conservation and restoration, engineering (in its different specialties), digital systems, big data, ICT systems, media, design, photography, documentary cinema, economics, management and tourism. This is a political proposal that aims to be environmentally sustainable, socially inclusive and economically shared, integrating, whenever possible, principles, dimensions and mechanisms associated with ~~the~~ circular and green ecologies.~~,~~ This is realised by~~be by~~ the relevance of practices of circular economy, the manner in which~~way how~~ public policy ~~y are~~ embraces~~ing~~ such~~these~~ practices and by the integration of well-being practices in regional innovation policy.

Hence,~~This~~ our proposal sets up ~~the~~ foundations for a new kind of 'a-touristic' tourism model~~s.,~~ This is anti-fragile with resilient ~~and~~ guiding practices and behaviors that can allow a~~help us to~~ return better prepared for *B~~b~~ack to the F~~f~~uture*. P~~and p~~romoting 'green' dynamism in a territorial 'clothes~~y with the mentioned characteristics~~-line of strange colours', each forms~~and that is only~~ a particular case of the main territories currently excluded from the more inclusive dynamics of well-being and quality of life promised in the Portugal of the future.

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