

GASTRONOMIC CHARTER(S) AS INSTRUMENT(S) OF TERRITORIAL ENHANCEMENT: THE CASE OF ALMEIRIM

Eunice R. Lopes¹

Diogo Santos²

Sónia Pais³

Jorge Simões⁴

Abstract:

A Gastronomic Charter (GC), as a cultural reference tool, results from a broad and systematic research process aimed at valuing and safeguarding gastronomic heritage. The GC pays homage to popular cultures, indigenous products, and traditional knowledge that shape a community's territorial identity, resulting in a bibliographic work that brings together a representative collection of the gastronomic culture of a given region. This study results from an empirical and descriptive analysis, based on consultation of the GC of the Lezíria do Tejo, municipality of Almeirim (Portugal). This constitutes the object of investigation, as it reflects diverse social and ethnographic perspectives, as well as old recipes transmitted orally over successive generations. Focused on the analysis of the two volumes of the Lezíria do Tejo GC, promoted by the Intermunicipal Community of Lezíria do Tejo, the research aims to: (1) reflect on the importance of the GC, (2) analyze the different perspectives of the GC, including cultural, social and ethnographic, and (3) describe, synthesize and apply these diverse perspectives to a specific territory (municipality of Almeirim). This study is of particular importance, as GCs are fundamental instruments for the documentation, preservation, and enhancement of gastronomic heritage. By systematizing traditional knowledge, practices and products, they reinforce the cultural identity of communities and ensure the qualified transmission of gastronomic traditions to future generations, thus contributing to territorial enhancement.

Keywords: gastronomic charter, heritage, gastronomic culture, territory

¹ TECHN&ART, Polytechnic University of Tomar, CiTUR-IPL, GOVCOPP-UA. Department of Social Sciences, IPT. eunicelopes@ipt.pt.

² Polytechnic University of Tomar. diogo.s.santos02@outlook.com.

³ TECHN&ART, Polytechnic University of Tomar. Department of Social Sciences, IPT. soniafidalgopais@ipt.pt.

⁴ TECHN&ART, Polytechnic University of Tomar. Department of Business Sciences. jorgesimoes@ipt.pt.

RTA(s) GASTRONÓMICA(S) COMO INSTRUMENTO(S) DE VALORIZAÇÃO TERRITORIAL: O CASO DE ALMEIRIM

Resumo:

Uma Carta Gastronómica (CG), enquanto instrumento de referência cultural, resulta de um amplo e sistemático processo de investigação orientado para a valorização e a salvaguarda do património gastronómico. A CG presta homenagem às culturas populares, aos produtos endógenos e aos saberes tradicionais que configuram a identidade territorial de uma comunidade, traduzindo-se numa obra de carácter bibliográfico que reúne um acervo representativo da cultura gastronómica de uma determinada região. O presente estudo resulta de uma análise de natureza empírica e descritiva, fundamentada na consulta da CG da Lezíria do Tejo, concelho de Almeirim (Portugal). Este constitui o objeto de investigação, por refletir diversas perspetivas sociais e etnográficas, bem como antigos receituários transmitidos oralmente ao longo de sucessivas gerações. Centrada na análise dos dois volumes da CG da Lezíria do Tejo, promovida pela Comunidade Intermunicipal da Lezíria do Tejo, a investigação possui como objetivos: (1) refletir na importância das CG, (2) analisar as diferentes perspetivas das CG, entre elas, cultural, social e etnográfica, e (3) descrever, sintetizar e aplicar essas diversas perspetivas a um território específico (concelho de Almeirim). Este estudo reveste-se de particular importância, na medida em que as CGs constituem instrumentos fundamentais para a documentação, preservação e valorização do património gastronómico. Ao sistematizarem saberes, práticas e produtos tradicionais, reforçam a identidade cultural das comunidades e asseguram a transmissão qualificada das tradições gastronómicas às gerações futuras, contribuindo por essa via para a valorização territorial.

Palavras-Chave: Carta Gastronómica, património, cultura gastronómica, território.

1. INTRODUCTION

Gastronomy constitutes a relevant and emerging factor of cultural and tourist differentiation and affirmation of a territory's identity, reflecting the preferences, practices, and values of its community (Monteiro, 2024). It is considered a qualifying strategic asset that 1) aims at sustainability, 2) aims at competitiveness, and 3) enriches the tourist experience and adds value to the offer of the territories, by the public tourism body of Portugal (Turismo de Portugal, 2026).

Only in recent times has gastronomy, as an artistic and cultural manifestation, fully associated with endogenous products, the typicality of territories, tacit and generational knowledge, and human pleasure, emerged to the point of being regarded as a living heritage that identifies destinations, groups, and individuals. Comprises of gastronomic heritages are part of both the history and collective identities of a given territory, occupying a central position in the "brand image" of a tourist destination (Gavião, 2020; Pietro, 2024).

Each region in the country has, according to its geographical conditions, habits, and traditions, the herbs of its fields, the different flavors that its ancestors already knew and prepared. Flavors have thus come to be seen as a heritage and distinctive asset of tourism activity (gastronomic tourism), with the duty to be valued and enhanced. This is

understood as a sub-segment of the tourism phenomenon, which focuses its attention and interest on valuing tradition, gastronomic culture, and endogenous products, through food and beverage consumption experiences (Cunha, 2020).

Gastronomy functions as a symbolic marker of local identity, being increasingly valued as a differentiating element in tourism planning (Lin et al., 2021). The gastronomic experience is an essential part of the tourist experience, contributing to how visitors perceive and remember destinations (Björk & Kauppinen-Räsänen, 2019). UNESCO (2020) reinforces the importance of safeguarding intangible heritage, which includes gastronomic heritage, highlighting its role in sustainable development and the preservation of cultural diversity.

The Gastronomic Charter (GC) is understood as an instrument of cultural reference, constituting the result of a broad and systematic research process aimed at valuing and safeguarding gastronomic heritage (Baptista, 2017) and also as an instrument of identity, differentiation, and appreciation of the local product (Dias, 2011; Fernandes, 2018).

A GC does not reduce its function to a mere crystallization of bygone times; it corresponds to a document of appreciation, safeguarding, and promotion of the gastronomy and products of a region, but, above all, it is a determinant for the perpetuation and renewal of intergenerational knowledge and legacies (Ferreira, 2022). Thus, the CG is seen as an extension of an identity that reflects a culinary vision, rooted in a territory, acting as an identity narrative, in which the use of local products, the appreciation of seasonality, and the evocation of sensory memories build a symbolic connection between culture, place, and culinary identity (Ferreira, 2022).

The CG can also be understood from the point of view of the extension and identity of the restaurant, in which the menu must reflect a coherent culinary vision, rooted in the territory (Ducasse, 2014). The key is for them to function as identity narratives, in which the use of local products, the appreciation of seasonality, and the evocation of sensory memories build a symbolic connection between culture, place, and culinary identity (Bras, 2010).

The importance of reflecting on the significance of traditional culinary practices and analyzing the diverse social and ethnographic perspectives of ancient recipes passed down orally through successive generations constitutes a fundamental contribution to the preservation of collective memory and the cultural identity of communities. This traditional knowledge represents much more than simple culinary practices; it ultimately translates into ways of life, customs, beliefs, and social relations built over time.

By studying and valuing these cultural heritages, we promote the safeguarding of gastronomic heritage and aim to contribute to territorial appreciation. In this way, the preservation and dissemination of these traditional recipes and practices play an essential role in building societies that are more aware of their history, identity, and cultural diversity.

1.1. Geographical context

The municipality of Almeirim, belonging to the district of Santarém, is located in the Oeste and Vale do Tejo Region (NUT II), in the Lezíria do Tejo Sub-region (NUT III) and in the Ribatejo Province (Figure 1), situated on the left bank of the Tejo River, of the 14 Wine Regions of Portugal, it is part of the Tejo Region (Wines of Portugal, 2025).

The territory is composed and strengthened by 4 Parishes: Parish of Almeirim, Parish of Benfica do Ribatejo, Parish of Fazendas de Almeirim and Parish of Raposa. Almeirim proudly promotes itself to the local community and visitors as "a municipality where it is a pleasure to live", associated with its identity brand (AE-Almeirim, 2025).

Figure 1. Location of the municipality of Almeirim.



Source: *Google Earth* (2025).

The Parish of Almeirim comprises the villages of Feteira, Tapada, Quinta da Alorna, and Quinta do Casal Branco, covering an area of 69 km² and with 12,463 inhabitants, according to the 2021 Census, which corresponds to the most recent population statistics (JF-Almeirim, 2025).

Its geographical area extends from the Tejo River to the Serra de Almeirim (North/South direction) and from the Ribeiro de Vale Peixe to the Vale da Fonte da Moça (East/West direction). The municipality of Almeirim covers an area of 22,790 hectares, and is a sandy plain, although crossed by one of the main rivers of Portugal, the Tejo; it has several watercourses originating from it that contribute to the hydrographic network of the region (Porto Editora, 2025).

In Almeirim, ethnography and folklore have deep roots in its rural life, constituting a vehicle of great importance for the dissemination of dances and costumes from other times (Rancho da Casa do Povo, 2025). Regarding festive traditions and customs, originating from ethnographic sources and popular production, always focusing on gastronomy, the following stand out as examples: 1) the Adiafa (a traditional festival), 2) baptisms, 3) weddings, 4) the annual fair, and 5) bullfights.

It is a hub of high economic dynamism, with the main characteristics being: the excellence of the agricultural fields that enhance all agro-industrial activity and the remarkable conditions offered by the Industrial Zone (AE-Almeirim, 2025).

The Almeirim territory, fully aware of the value of its gastronomic specialties and the relevance that these assume for its economic activity, strongly driven by the tourism sector, has mobilized efforts to protect its traditional products through quality certifications, namely TGS (Traditional Guaranteed Specialty) and PGI (Protected Geographical Indication).

2. METHODOLOGY

The methodology adopted for this study results from an empirical and descriptive analysis, based on the consultation and analysis of the CG of the Lezíria do Tejo, in the municipality of Almeirim (Portugal). This constitutes the object of investigation, as it reflects diverse social and ethnographic perspectives, as well as the old recipes transmitted orally over successive generations.

The methodological approach adopted seeks to historically and culturally contextualize identified food practices, allowing reflection on the processes of safeguarding and valuing territorial and heritage. The collection of information was primarily supported by the aforementioned CG of the Lezíria do Tejo, composed of approximately 600 traditional recipes, the result of research work developed by the Confraria da Gastronomia do Ribatejo (Brotherhood of Gastronomy of Ribatejo). This project is part of a broader scope of valuing, preserving and promoting regional gastronomy and endogenous Ribatejo products, having been implemented by the Regional Tourism Entity in association with several municipalities in the region.

The research specifically focused on the gastronomic culture of Almeirim, seeking to deepen the understanding of food practices, memories associated with local gastronomy, and the intergenerational transmission of traditional recipes. The descriptive analysis used interviews conducted with the Almeirim community in 2018, totaling 16 interviewees, selected for their connection to the territory and their knowledge associated with the gastronomic culture of the region.

This methodological approach made it possible to gather information about traditional recipes, ways of making them, endogenous products, eating habits, festivities, and sociocultural practices related to gastronomic culture.

3. GASTRONOMIC CULTURE AND SEASONALITY

Almeirim is known for its variety and quality of gastronomy, mainly due to the recognition of four products from the territory on national soil: Stone Soup, Caralhotas (homemade bread), Melon and Wine. Common to most rural communities in Portugal, agricultural products such as vegetables, potatoes, greens, pork and the famous smoked cured sausages, usually made with cork oak wood, form the basis of Almeirim's food and gastronomy: Morcela, Farinheira and Chouriço. In the municipality, it is also common to taste other regional specialties in many food courts, including Massa a Barrão, Febras, Fried and Stewed Eels (Fernandes, 2018).

The municipality of Almeirim, aware of the value, product and recipe – Stone Soup – and its importance to the local economy, has joined efforts to protect and value it, certifying it as a TGE (Traditional Guaranteed Specialty). Several other products deserve to be listed and praised, with emphasis on the typical Almeirim Melons, a product certified with PGI (Protected Geographical Indication) (AE-Almeirim, 2025).

Despite the daily difficulties, the accounts also show the existence of festive moments associated with conviviality. In addition to Sundays and annual religious festivities, the pig slaughter assumed particular social and symbolic relevance in the rural context of Almeirim. "The main celebration was the pig slaughter," an occasion in which more seasoned and "special" foods were prepared, such as grilled liver seasoned with olive oil and vinegar, and lettuce salad. This moment represented an important cultural and community event.

Meals during festive seasons are also highlighted in this study. In the ritual context of the food and festive practices of the Almeirim community, gastronomic patterns associated with the religious and family celebrations of Easter and Christmas are observed, demonstrating the relevance of food as an identity, cultural and symbolic expression of the territory. Traditionally, wedding anniversaries were prolonged celebrations, lasting at least three days, which was reflected in the diversity and organization of the meals served.

During the Easter celebration period, the food tradition was characterized by the predominant consumption of meat specialties, especially pork, sausages accompanied by cabbage, potatoes and rice, as well as lamb, rabbit and chicken, prepared in stews or roasted form. In the field of sweets, rice pudding assumed particular relevance as a representative dessert of this festivity.

Concerning Christmas celebrations, in Almeirim, there is a greater gastronomic diversity. Among the soups, chicken broth with pasta and mint stands out, as well as bean soup. In the main dishes, pork stew with cabbage and chickpeas stands out again, accompanied by boiled and browned chicken, stuffed turkey, and cod, which portrays the coexistence between rural traditions and the broader influences of festive Portuguese cuisine.

Meals at wedding celebrations typically began with the offering of soups, particularly chicken broth (with red onion) and chickpea soup, substantial dishes that served both nutritional and symbolic functions, associated with comfort and sharing.

Overall, festive meals in Almeirim reveal the persistence of food practices that combined sociability, religiosity, and gastronomic culture, constituting an important vehicle for the transmission of identity between generations (Fernandes, 2018).

4. HERITAGE, IDENTITY AND TERRITORIAL ENHANCEMENT

As discussed in previous chapters, the descriptive analysis was based on consulting the Gastronomic Charter of the Lezíria do Tejo, municipality of Almeirim (Figure 2).

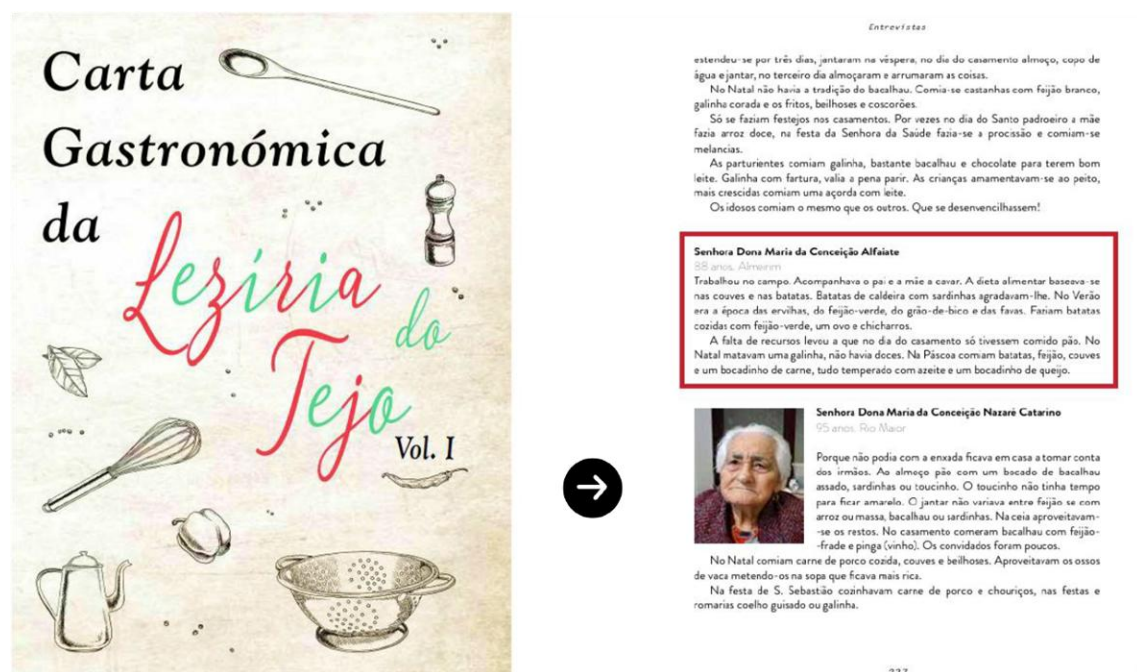
One of the main tourist attractions of the Lezíria do Tejo is its rich and diverse gastronomy, whose flavor is linked to fishing and rural work. The connection to the Tejo River has, therefore, assumed an irrefutable importance throughout various periods of

history. The Tagus was, and still is today, a source of wealth and livelihood for many families, who found their way of life in fishing and its arts.

The Gastronomic Charter of the Lezíria do Tejo region is a compilation of valuable memories and testimonies relating to the ways and lifestyles of bygone eras.

«... such spoken words reached the point of touching us deeply because in several interviews they took on the condition of confessions, in the just measure of believing that it is still possible to give pieces of the soul without fear of them being divulged, like sounds when the drums roll» (Gastronomic Charter of the Lezíria do Tejo, 2018).

Figure 2. Gastronomic Map of the Lezíria do Tejo (municipality of Almeirim, Portugal).



Source: <https://www.cimlt.eu> (consultado em 19.02.2026)

Through the analysis of the collected interviews, it is possible to substantiate the importance of territorial identity. It is formed through the unique characteristics that distinguish one place from others. These characteristics are shaped by the existing heritage, which transmits to the populations a feeling of belonging and historical continuity. By recognizing and valuing heritage, communities strengthen social ties and promote the preservation of their culture and collective memory (Fernandes, 2018).

Some «collected content» is highlighted (CC):

CC1: "During the week, meals followed a fixed schedule."

(Mrs. Luciana Marcelino, Almeirim)

CC2: "The food was based on pork."

(Mrs. Lucinda Custó Dia Maurício, Benfica do Ribatejo)

CC3: "Life was bad; today we live better. We ate what was available; there weren't [many] differences in food from season to season."

(Mrs. Maria Luisa Carvalho)

CC4: "There weren't big differences between the seasons; there wasn't enough money to buy other things."

(Mrs. Lucinda Custos da Moura, Benfica do Ribatejo)

CC5: "The food was mostly beans with rice." There was nothing left... it was Franciscan poverty... sometimes there was a little cheese and about ten cents worth of marmalade... and when there was some money, some olives and fried fish.»

(Mrs. Ludovina Isabelinha, Almeirim)

CC6: «The main celebration was the pig slaughter; on that day they ate grilled liver seasoned with olive oil and vinegar, eaten with lettuce salad.»

(Mrs. Lucinda Custos da Moura, Benfica do Ribatejo)

CC7: «Women who had just given birth were in a month of confinement and drank hot chocolate (cocoa) to produce milk.»

(Mrs. Luciana Marcelino, Almeirim)

CC8: «Women who had just given birth ate chicken, rice and shredded raw cod to produce milk.» "The little children drank cow's milk and ate porridge made from boiled bread with a clove of garlic and butter."

(Mrs. Rosária Maria, Fazendas de Almeirim)

CC9: "After childbirth, the men would bring food to the women who were in bed, but only for a day or two. The little children ate rice broth, well-mashed rice, and açordas (bread soups)."

(Mrs. Maria Luísa Carvalho, Almeirim)

The collected comments are strong evidence of the importance of valuing gastronomic heritage, which is fundamental to understanding the history of society, the "knowledge" and traditional "flavors" that characterize a territorial identity.

Heritage contributes to the construction of the identity of places and, when properly preserved and promoted, can become an engine for development and territorial enhancement.

5. RESULTS AND DISCUSSION

The characterization of the sample refers to the identification of the interviewees, who are distributed between the male and female genders, with five participants corresponding to the male gender and eleven to the female gender. The predominance of female interviewees is interesting in the context of safeguarding and transmitting local culinary practices, often associated with the domestic and family space. Regarding the age range, the interviewees are between 70 and 96 years old. Through the analysis and synthesis of the sixteen collected testimonies, it became possible to identify representative elements of the gastronomic culture of Almeirim.

The testimonies collected from the senior community of Almeirim reveal a food reality deeply marked by economic scarcity, the repetition of eating habits, and a strong dependence on locally available resources. According to the interviewees, daily meals

were characterized by great monotony, often described as "always the same." During the week, meals followed a relatively fixed food calendar, structured according to the availability of food and the economic limitations of families.

The diet was mainly based on the consumption of products considered basic and accessible, with pork standing out as a central element of the traditional diet. According to the comments collected and analyzed, "the meals were based on pork," highlighting the importance of this animal in domestic subsistence and in the food organization of Almeirim's family units. Even so, the interviewees emphasize the difficulties associated with the living conditions of the time, stating that "life was bad, today we live better," and it was common to consume only what could be produced locally.

The testimonies also reveal that the dietary differences between the seasons were not very significant. As one of the interviewees said, "There were no major differences in the seasons; there was little money to buy other things." This reality reflects a subsistence diet, with little diversity and strongly conditioned by poverty. Among the most consumed foods, in addition to pork, simple preparations such as beans with rice stood out. One of the interviewees describes this context by stating that "the food was mostly beans and rice. There was nothing else... It was Franciscan poverty." Occasionally, small food supplements appeared, such as cheese, marmalade, olives, or small fried fish.

The collected testimonies also allow us to understand the dietary practices associated with motherhood, the postpartum period, and childcare. The women who had given birth remained in a period of confinement for approximately one month, during which time they were prescribed a diet considered to be strengthening and to promote breast milk production. Regarding infant feeding, the interviewees cited simple practices adapted to the conditions of the time.

6. CONCLUSION

Gastronomic Charters have as their primary mission the appreciation, safeguarding, and promotion of both endogenous products and gastronomic heritage. They constitute a documentation and preservation tool, central to tourism activity, as they are precisely a bibliographic work that compiles a culinary collection revealing the gastronomic culture of a region.

The Gastronomic Charter of the Lezíria do Tejo is a compilation of memories and testimonies of high value, referring to ways and lifestyles of bygone eras.

The analysis of the Gastronomic Charter of the Lezíria do Tejo allowed, firstly, reflection on the relevance of Gastronomic Charters as instruments for preserving collective memory and valuing the cultural heritage of territories. Through the testimonies collected and the food practices identified, it is clear that this contribution plays an essential role in safeguarding traditional "knowledge" and "flavors" and the sociocultural dynamics associated with food.

Secondly, the study allowed for the analysis of different perspectives of the Gastronomic Charters (cultural, social, and ethnographic), highlighting the close relationship between gastronomy, identity, and local ways of life. The testimonies analyzed reveal not only eating habits marked by rurality and economic scarcity, but also

practices of conviviality, festivity, and intergenerational transmission that reinforce the sense of belonging of the Almeirim community to the territory.

Finally, the description, synthesis, and application of these diverse perspectives to the municipality of Almeirim allowed us to understand how gastronomy asserts itself as a distinctive and strategic element of territorial identity. The Gastronomic Charter of the Lezíria do Tejo highlights specific food products, recipes, and practices, heritage resources capable of strengthening territorial efficiency and enhancing tourist attractiveness.

In recent years, gastronomy has become one of the key elements for the empowerment and consolidation of tourist destinations, favorable for the construction of a territorial identity (an active element for the cultural dissemination of a tourist destination), and is also seen as an important factor for the realization and promotion of tourism activity and a strategic aid for the economic development of a destination.

The systematization of traditional knowledge, practices, and products reinforces the cultural identity of communities and ensures the transmission of gastronomic traditions to future generations, contributing to territorial appreciation.

From this perspective, it is possible to identify a specific territory and its community through its customs and food traditions, dishes, and unique ingredients, which form an expressive identity of its authenticity. Gastronomic charters, therefore, present themselves as instruments of territorial appreciation.

REFERENCES

- AE-Almeirim. (2025). Economia de Almeirim. Obtido de Agrupamento de Escolas de Almeirim: <https://encurtador.com.br/gbW26>.
- Baptista, I. (2017). Gastronomia, identidade e património cultural. In A. F. Costa (Ed.), *Património alimentar em Portugal* (pp. 85–102). Lisboa: Colibri.
- Björk, P., & Kauppinen-Räsänen, H. (2019). Destination foodscape: A stage for travelers’ food experience. *Tourism Management*, 71, 140–150. <https://doi.org/10.1016/j.tourman.2018.10.009>.
- Bras, M. (2008). *Essential cuisine: Laguiole, Aubrac, France*. Rodez, France: Éditions du Rouergue. ISBN 978-2-84156-935-9.
- Cunha, S. I. D. e. (2020). *Turismo gastronómico: Um produto diferenciador para Portugal* (Dissertação de mestrado, Instituto Politécnico de Viseu, Escola Superior de Tecnologia e Gestão de Viseu). Repositório Científico do Instituto Politécnico de Viseu. <http://hdl.handle.net/10400.19/6247>.
- Dias, C. (2011). *Turismo gastronómico e desenvolvimento regional*. Lisboa, Portugal: Escolar Editora.
- Ducasse, A. (2014). *Cuisine et identité*. Paris: Éditions Alain Ducasse.
- Fernandes, A. (2018). *Carta Gastronómica da Lezíria do Tejo*. Lezíria do Tejo: Entidade Regional de Turismo do Alentejo e Ribatejo.
- Ferreira, S. (2022). *Carta Gastronómica da Região de Coimbra*. Região de Coimbra: Comunidade Intermunicipal da Região de Coimbra.

- Gavião, M. M. (2020). *Turismo Cultural como Estratégia de DEsenvolvimento*. Porto: Escola Superior de Educação do Politécnico do Porto.
- JF-Almeirim. (04 de abril de 2025). Mensagem do Presidente e Alguns Dados da Freguesia. Obtido de Junta de Freguesia de Almeirim: <https://jf-almeirim.pt/>.
- Lin, M.-P., Marine-Roig, E., & Llonch-Molina, N. (2021). Gastronomy as a sign of the identity and cultural heritage of tourist destinations: A bibliometric analysis 2001–2020. *Sustainability*, 13(22), 12531. <https://doi.org/10.3390/su132212531>.
- Monteiro, A. (2024). *A Gastronomia Saloia: Enquadramento do Concelho de Odivelas e do Receituário do Mosteiro de Odivelas*. Montalegre: Óscar Cabral.
- Pietro, N. R. (2024). *A Comida conta Histórias – Gastronomia como uma Expressão Cultural*. Lisboa: ISCTE – Instituto Universitário de Lisboa.
- Porto Editora. (04 de abril de 2025). Almeirim. Obtido de Infopédia: <https://www.infopedia.pt/artigos/almeirim>.
- Rancho da Casa do Povo. (2025). Trajes. Obtido de Rancho Folclórico da Casa do Povo de Almeirim: <https://encurtador.com.br/fultz>
- Turismo de Portugal. (2026). *Ativos Estratégicos da Estratégia Turismo 2027*. Obtido de Turismo de Portugal Business: https://business.turismodeportugal.pt/pt/Conhecer/estrategia-turismo/Estrategia_2027/Paginas/default.aspx.
- UNESCO. (2020). Safeguarding intangible cultural heritage and sustainable development. *International Journal of Intangible Heritage*, 15, 1–12. <https://doi.org/10.1080/13527258.2020.1727090>.
- Wines of Portugal. (04 de abril de 2025). Regiões Vitivinícolas. Obtido de Wines of Portugal: <https://winesofportugal.com/pt/descobrir/regioes-vitivincolas/tejo/>.