

Introduction

Landscapes are crucial in shaping human experiences, emotions, and cultural identities (Mischel, no date). The way individuals and societies interact with landscapes is influenced by a complex interplay of internal and external factors (Jacobs, 2006). These factors range from personal perceptions and emotions to broader societal structures, including culture, religion, capitalism, and sustainability concerns (Stewart, 2008). This essay explores the significance of landscapes by examining how they are perceived, used, and transformed by people across different historical and cultural contexts. Additionally, it considers the philosophical and practical implications of landscapes in everyday life, questioning why landscapes matter to individuals and society as a whole.

The Concept of 'Nature' and Landscape

Nature and landscape are both physical and philosophical constructs that influence an individual's sense of place (Relph, 2001).

Internal factors such as a person's emotions, memories, and experiences shape one's relationship with nature. Meanwhile, external factors such as societal norms, upbringing, and geographical location further define how individuals perceive and interact with landscapes (Chen, 2020).

"The rise in popularity of studies such as environmental and cultural history are testaments to growing awareness of ecological damage that has occurred in the last 200 years" (Stewart, 2008).

Also, people of different cultures perceive a landscape can increase awareness, education and encourage tourism, but it can also lead to friction between differing interpretations of landscape (Viken, Höckert and Grimwood, 2021).

In New Zealand, the relationship between tourism, cultural heritage, and nature creates friction. As Stephenson notes, many visitors pass by significant coastal landscapes without recognizing their layered histories. “There is no other place in the world like Papamoa. Yet hundreds of thousands of cars pass by every year and few occupants would realise the significance that the layered history of these prominent coastal hills represent” (Stephenson, 2008). To a European, the Papamoa coast looks ordinary when compared to other landscapes and sites in New Zealand, however, for the Māori people, it has a deep cultural significance. This highlights how cultural perspectives shape the way landscapes are understood and valued. The contrast between the European concept of cultural heritage being buildings or structures and the Māori perceptions of nature illustrates how deeply cultural heritage influences landscape interpretation (Stephenson, 2008).

Internal and External Factors Shaping Landscape Perception

Culture, heritage and Landscape

Culture plays a fundamental role in shaping human relationships with landscapes (Canavan, 2016). Different societies perceive landscapes in unique ways, often influenced by their historical and social contexts. European perspectives on nature have shifted dramatically over time. During the Industrial Revolution, landscapes were often viewed through an economic lens (Steinberg, 1986), with land being altered to accommodate agricultural and industrial needs. In contrast, Indigenous cultures, such as Australian Aboriginal groups, have long held spiritual and practical connections to their landscapes, viewing them as integral to their cultural identity (Stewart, 2008).

The commodification of landscapes has also had significant cultural implications. Landscapes are frequently transformed into commodities, whether through agriculture, tourism, or resource extraction. (Watson, Barnes and Bunning, 2019) This process alters both the physical landscape and the cultural attitudes towards it. For instance, the tourism industry markets natural sites as attractions, sometimes diminishing their cultural significance in the process.

Culture and landscape are deeply interconnected (Masterson et al., 2017). How people use and modify landscapes reflect cultural values and historical developments. For example, Aboriginal Australians traditionally used fire as a tool for hunting, while European settlers

introduced more permanent agricultural methods. These differing interactions with the land reveal distinct cultural attitudes toward nature and resource use (Paterson, 2018).

In 1986, the Australian Broadcasting Corporation (ABC) made a movie called 'BabaKiueria' ('BBQ Area'), highlighting a lot of the cultural issues facing the different views on the landscape between indigenous and non-indigenous Australians. There is a scene where there is talk about bulldozing Sydney and converting it back to wildlands (ABC, 1986).

Some studies have found that there is a significant cultural appreciation for landscapes (Soini, Vaarala and Pouta, 2012). Muslim immigrants to the Netherlands had a measurable difference in their views on landscape. "Immigrants and native Dutch people differed significantly in their images of nature. While the majority of native Dutch people endorsed the wilderness image, only 25% of the immigrants endorsed this image" (Buijs, Elands and Langers, 2009). This paper continues to say that the difference in perception of landscape could be due to religious reasons, as well as cultural and geographical. A large number of the Muslim participants came from Turkey and Morocco and grew up in a very different religious and geographical landscape to that of the native Dutch people (Buijs, Elands and Langers, 2009).

The distinction between heritage and culture is significant in discussions about landscape. Heritage refers to the physical aspects of a landscape, such as castles, mountains, and monuments, while culture encompasses human traditions and practices. Heritage landscapes evoke a sense of history and identity, fostering connections between past and present generations (Masterson et al., 2017).

Religion and Landscape

Religious beliefs profoundly influence how individuals and societies perceive and interact with landscapes (Ives and Kidwell, 2019). Many religious traditions attribute sacred significance to specific places, reinforcing the idea that landscapes are more than just physical spaces. For example, in Hinduism, the Ganges River is considered sacred and is a site of pilgrimage (Narayanan, 2001). Similarly, many Christian traditions associate mountains with divine encounters, as seen in biblical narratives (Unwin, 2017).

Conversely, secular views may regard landscapes primarily in terms of their aesthetic or recreational value (Heintzman, 2009). These differences in perspective demonstrate how deeply religious beliefs shape the human-landscape relationship.

Within the UK sites have been considered sacred throughout history. “These sites were not merely signposts to the Christian past; they were also widely regarded as locations where supernatural power was especially potent. Many became the destinations of pilgrims anxious to atone for their sins, earn merit in the eyes of God, and secure miraculous relief from crippling illnesses and painful conditions” (Walsham, 2012).

Commodification and Landscape

Throughout history, humans have depended on the landscape for survival, capitalising on the natural resources available (Paterson, 2018). Modern capitalism has significantly influenced the way landscapes are perceived and utilized. A capitalist perspective often views landscapes as resources for economic gain. This is evident in industries such as logging, mining, and tourism, where landscapes are transformed to meet market demands (Bryan et al., 2013).

An example of this is the open-cut mines in Australia, which have changed the landscape permanently (SBS, 2015). The size of these mines are extremely large to maximize the economic gain from the landscape and its resources. (Team, 2024).

While this commodification is often criticized, it is also a historical necessity. Societies have always relied on landscapes for survival, whether through agriculture or resource extraction (Hartig and Evans, 1993). In the modern era, the land needs to support a much larger population, increasing the strain on the natural world. Tourism and outdoor recreation have further commercialized landscapes, leading to both economic benefits and environmental concerns (McCullough et al., 2018). For instance, snorkelling tours and ski resorts capitalize on natural beauty, generating revenue while simultaneously impacting the environment. Much of the adventure tourism industry relies on the environment being ‘pure’ and ‘pristine’, with many businesses and people’s livelihoods depending on the landscape’s inherent value. (Giddy and Webb, 2018)

Land has long been traded and fought over, with its resources exploited for economic purposes (Le Billon, 2010). From the agricultural trade of fruits and grains to modern oil drilling, landscapes have been viewed as commodities. This perspective raises ethical

questions about sustainability and environmental responsibility, as commodification often leads to landscape degradation (Dinham and Shaw, 2017).

Many individuals see landscapes as spaces for recreation, engaging in activities such as hiking, camping, and swimming. This recreational use of landscapes is often seen as a right, contributing to personal well-being and a sense of connection with nature (Winter et al., 2019). However, increased tourism can also strain natural environments, necessitating sustainable management practices (Sandbrook, 2010).

Landscape and Sense of Place

The concept of landscape as a place extends beyond physical geography to include an individual's sense of belonging (Soini, Vaarala and Pouta, 2012). People often develop emotional attachments to landscapes, which can evoke feelings ranging from nostalgia to anxiety. This emotional connection can be positive (topophilia) or negative (topophobia), depending on personal experiences and cultural background (Ruan and Hogben, 2020).

Power of landscapes

Landscapes also hold power, both natural and cultural (Kühne, 2018). The awe-inspiring force of a stormy ocean or a towering mountain demonstrates nature's inherent power. Meanwhile, cultural power is evident in historically significant landscapes, such as battlefields or religious sites. In northern New South Wales, for instance, Mt. Warning holds cultural significance for Bundjalung Indigenous communities, symbolizing both heritage and spiritual beliefs (Great Walks, 2022).

As discussed before, the power and influence landscape can have on religion and culture hold significant power over the development of the perception of landscape (Mitchell, 2002).

Romanticism, Aesthetics, and Landscape Appreciation

The Romantic Movement of the late 18th and early 19th centuries profoundly shaped modern attitudes toward landscapes (Whittaker, 2018). Romantic artists and writers, reacting against industrialisation, idealised nature as a source of purity and renewal (Bedendo, 2025). This perspective influenced tourism, with landscapes such as England's Lake District becoming popular destinations for those seeking sublime experiences in nature (Bedendo,

2025). William Wordsworth, who was a pioneer of the Romantic movement in the UK, is widely considered one of the best Romantic poets of all time (Baldwin, 2021).

The Romantic artists popularising landscapes and natural environments coupled with the excessiveness that new technologies allowed, like trains, and with social justice like holidays meant more people wanted to spend time in nature. “The newly developed railways and travelled to the Lake District. This led in the end to an appreciation of the landscape, described in terms as the “Sublime” and also “Delight” (in the landscape). The Romantic era contributed to early conservation efforts, as the spoiling of a pure natural landscape was regarded as undesirable and destructive (Environmental History Resources, 2015). These ideas are still with us, emphasizing the aesthetic and spiritual value of landscape. This led the way for modern-day conservation and environmentalism, as well as outdoor recreation and appreciation for natural and historical heritage as well as contributing to the formation of National parks and other government conservation agencies” (Environmental History Resources, 2015).

“The Lakes landscape that led to the foundation of the National Trust and to the National Park movement, Wordsworthian Romanticism has been an historical force for good, founding an environmental movement that has prevented the area from industrialization and suburbanization” (Fulford, 2015).

Sustainability and Landscape Interaction

Sustainability can be envisaged as a roof with three pillars holding it up: social, economic and environmental. For something to be considered sustainable it includes one or all three pillars (Purvis, Mao and Robinson, 2019). Each pillar then breaks down into smaller and smaller topics for more specialised cases.

Sustainability is a key consideration in contemporary landscape interactions. The principles of sustainable development advocate for the preservation and restoration of natural landscapes while balancing economic and social needs (Zhou, Wu and Anderies, 2019).

- Strategies for achieving environmental sustainability include:
- Educating the public about environmental impacts
- Implementing policies that limit human access to fragile areas
- Promoting eco-friendly agricultural and urban planning practices

With the growth of the Adventure Tourism industry, those who work in a landscape sustainably conducting activities can create friction between the pillars of sustainability (Zhou, Wu and Anderies, 2019).

Using the natural world for educational purposes is an incredible tool for teaching and learning; however, taking groups into that environment will cause damage and, if not managed properly, can degrade the landscape over time (Paulus, 2016).

Urban expansion and farming have significantly altered landscapes, often leading to habitat loss and environmental degradation (He et al., 2014). However, there is growing recognition of the need for sustainable practices, including government incentives for environmentally friendly farming methods (Veach, Moilanen and Di Minin, 2017). Some farmers have diversified their income by incorporating outdoor tourism, demonstrating how landscapes can be utilized in ways that balance economic and environmental concerns (Sharpley and Vass, 2006).

Why Does Landscape Matter

Landscape matters because it is deeply intertwined with identity, culture, and well-being. The diverse ways people interact with landscapes are shaped by internal and external influences (Stewart, 2008). For some, landscapes provide a sense of belonging and emotional connection, while others view landscapes for their economic and recreational purposes.

Ultimately, landscapes are more than just physical spaces; they are dynamic environments that reflect human history, cultural values, and societal priorities. Understanding the factors that shape landscape perception and use can lead to more thoughtful and sustainable interactions with the natural world (Myint et al., 2015).

Personal experience with landscape

I didn't realise how much I related to the landscape until I moved to another country. The different personal experiences of the landscape of the Gold Coast compared with the landscapes in the UK are incredible. Growing up in a subtropical coastal environment has

shaped my perception of landscape and my perception of the meaning of wilderness. Much of the UK landscape, to me, lacks wilderness, with the few areas considered rural or wild having been shaped and influenced by humans over many centuries and with a much higher population density. Whilst researching this paper the factors that influence this perception have become more obvious. The concept of place and how it is affected by culture and usage is starkly different from my Southeast Queensland experience. The way that governments establish national parks in the UK is based on private land ownership and people living and operating within the park (National Parks UK, 2025). whilst in Australia, national parks are owned by the state and are much more wild with very few people living within their boundaries (National Parks Association, 2023).

The philosophers Rachel Carson, George Perkins and Thomas Malthus, developed theories on how much land can sustain a population; they argued that the overconsumption of resources will lead to humanity's destruction. I agree with parts of their arguments; the aspects of overpopulation and population density cause issues for humans. I have subjectively experienced how the issues of a growing population have affected my life. When I started school in 2006, the population of the Gold Coast was 450,000, and when I graduated from high school in 2019, it was 600,000 (Gold Coast Council, 2025). During this time, I was aware of fewer green spaces and more angst within the population and myself. When I visited in 2022, there was a notable increase in feelings of angst among my friends. A lot of the landscape had changed so much that to me, it no longer felt like the place I grew up in. The loss of trees and wild places took a lot of getting used to.

Conclusion

How landscape affects humans is as varied as how humans adapt the landscape. The significance of landscape lies in its ability to shape and be shaped by human experiences. Internal factors such as emotions and personal connections interact with external influences like culture, commodification, and sustainability concerns. Recognizing these interactions allows for a deeper appreciation of landscapes and highlights the need for responsible stewardship. Whether as places of heritage, power, purpose, or recreation, landscapes continue to play a vital role in human life, underscoring the importance of preserving and respecting them for future generations.

The perception of landscape changed during the romantic era still affects how society defines the value of a landscape today. The effects of people like Wordsworth means people still go to the lake district to experience these romantic concepts.

Upon reflecting on what landscape means to me, I have discovered a deeper appreciation for the many facets of landscapes and their perception.

Landscape holds significant importance for physical appreciation as well as a more complex feeling within a person.

Reference list

- ABC (1986) Babakiueria, Youtube. ABC. Available at: <https://www.youtube.com/watch?v=oUMpPgMGCe8> (Accessed: 3 April 2025).
- Baldwin, Emma (2021) The Romantic and Natural World of William Wordsworth, The Romantic and Natural World of William Wordsworth. Available at: <https://poemanalysis.com/william-wordsworth/biography/>.
- Bedendo, F. (2025) Poet Wordsworth's role as first Lake District 'influencer', BBC News. Available at: <https://www.bbc.com/news/articles/cy83dp70773o> (Accessed: 3 April 2025).
- Bryan, B.A., Meyer, W.S., Campbell, C.A., Harris, G.P., Lefroy, T., Lyle, G., Martin, P., McLean, J., Montagu, K., Rickards, L.A., Summers, D.M., Thackway, R., Wells, S. and Young, M. (2013) 'The second industrial transformation of Australian landscapes', *Current Opinion in Environmental Sustainability*, 5(3–4), pp. 278–287. Available at: <https://doi.org/10.1016/j.cosust.2013.05.011>.
- Buijs, A.E., Elands, B.H.M. and Langers, F. (2009) 'No wilderness for immigrants: Cultural differences in images of nature and landscape preferences', *Landscape and Urban Planning*, 91(3), pp. 113–123. Available at: <https://doi.org/10.1016/j.landurbplan.2008.12.003>.
- Canavan, B. (2016) 'Tourism culture: Nexus, characteristics, context and sustainability', *Tourism Management*, 53, pp. 229–243. Available at: <https://doi.org/10.1016/j.tourman.2015.10.002>.
- Chen, J. (2020) 'Sense of place', in *International Encyclopedia of Human Geography*. Elsevier, pp. 147–151. Available at: <https://doi.org/10.1016/B978-0-08-102295-5.10217-3>.
- Dinham, A. and Shaw, M. (2017) 'Religious literacy through religious education: the future of teaching and learning about religion and belief', *Religions*, 8(7), p. 119. Available at: <https://doi.org/10.3390/rel8070119>.
- Environmental History Resources (2015) Romanticism and nature. Available at: <https://www.eh-resources.org/romanticism-and-nature/> (Accessed: 3 April 2025).
- Fulford, T. (2015) 'William wordsworth and the invention of tourism, 1820–1900; the making of a cultural landscape: the english lake district as tourist destination, 1750–2010', *European Romantic Review*, 26(4), pp. 511–514. Available at: <https://doi.org/10.1080/10509585.2015.1050829>.
- Giddy, J.K. and Webb, N.L. (2018) 'The influence of the environment on adventure tourism: from motivations to experiences', *Current Issues in Tourism*, 21(18), pp. 2132–2146. Available at: <https://doi.org/10.1080/13683500.2016.1245715>.

Gold Coast Council (2025) Gold Coast City Estimated Resident Population (ERP). Gold Coast Council. Available at: <https://profile.id/gold-coast/population-estimate> (Accessed: 3 April 2025).

Great Walks (2022) Wollumbin (Mount warning) permanently closed for visitors - Great Walks. Available at: <https://www.greatwalks.com.au/news/wollumbin-mount-warning-permanently-closed-for-visitors> (Accessed: 3 April 2025).

Hartig, T. and Evans, G.W. (1993) 'Chapter 17 psychological foundations of nature experience', in *Advances in Psychology*. Elsevier, pp. 427–457. Available at: [https://doi.org/10.1016/S0166-4115\(08\)60053-9](https://doi.org/10.1016/S0166-4115(08)60053-9).

He, C., Liu, Z., Tian, J. and Ma, Q. (2014) 'Urban expansion dynamics and natural habitat loss in China: a multiscale landscape perspective', *Global Change Biology*, 20(9), pp. 2886–2902. Available at: <https://doi.org/10.1111/gcb.12553>.

Heintzman, P. (2009) 'Nature-based recreation and spirituality: a complex relationship', *Leisure Sciences*, 32(1), pp. 72–89. Available at: <https://doi.org/10.1080/01490400903430897>.

Ives, C.D. and Kidwell, J. (2019) 'Religion and social values for sustainability', *Sustainability Science*, 14(5), pp. 1355–1362. Available at: <https://doi.org/10.1007/s11625-019-00657-0>.

Jacobs, M. (2006) *The production of mindscapes: a comprehensive theory of landscape experience*. [S.l.: s.n.].

Kühne, O. (2018) *Landscape and power in geographical space as a social-aesthetic construct*. Cham: Springer International Publishing. Available at: <https://doi.org/10.1007/978-3-319-72902-2>.

Le Billon, P. (2010) 'The Geopolitical economy of “resource wars”', *Geopolitics*, 9(1), pp. 1–28. Available at: <https://doi.org/10.1080/14650040412331307812>.

Masterson, V.A., Stedman, R.C., Enqvist, J., Tengö, M., Giusti, M., Wahl, D. and Svedin, U. (2017) 'The contribution of sense of place to social-ecological systems research: a review and research agenda', *Ecology and Society*, 22(1), p. art49. Available at: <https://doi.org/10.5751/ES-08872-220149>.

McCullough, B.P., Bergsgard, N.A., Collins, A., Muhar, A. and Tyrväinen, L. (2018) *The impact of sport and outdoor recreation (Friluftsliv) on the natural environment*. Mistra. Available at: <https://mistra.org/wp-content/uploads/2022/09/sport-and-outdoor-recreation-background-paper-2018-1.pdf>.

Mischel, W. (no date) Biophilia hypothesis | description, nature, & human behavior | britannica, biophilia hypothesis. Encyclopædia Britannica. Available at: <https://www.britannica.com/science/biophilia-hypothesis> (Accessed: 3 April 2025).

Mitchell, W.J.T. (2002) *Landscape and power*. 2nd ed. Chicago: University of Chicago Press.

Myint, S.W., Zheng, B., Talen, E., Fan, C., Kaplan, S., Middel, A., Smith, M., Huang, H. and Brazel, A. (2015) 'Does the spatial arrangement of urban landscape matter? examples of urban warming and cooling in phoenix and las vegas, ' *Ecosystem Health and Sustainability*, 1(4), pp. 1–15. Available at: <https://doi.org/10.1890/EHS14-0028.1>.

Narayanan, V. (2001) 'Water, wood, and wisdom: ecological perspectives from the hindu traditions', *Daedalus*, 130(4), pp. 179–206. Available at: <https://www.jstor.org/stable/20027723> (Accessed: 3 April 2025).

National Parks Association (2023) *Australia national parks* | National Parks Association. Available at: <https://nationalparksassociation.org/country/australia-national-parks/> (Accessed: 3 April 2025).

National Parks UK (2025) *The history of national parks*, National Parks UK. Available at: <https://www.nationalparks.uk/the-history-of-national-parks/> (Accessed: 3 April 2025).

Paterson, A. (2018) 'Once were foragers: The archaeology of agrarian Australia and the fate of Aboriginal land management', *Quaternary International*, 489, pp. 4–16. Available at: <https://doi.org/10.1016/j.quaint.2016.12.047>.

Paulus, S.C. (2016) 'Exploring a pluralist understanding of learning for sustainability and its implications for outdoor education practice', *Journal of Adventure Education and Outdoor Learning*, 16(2), pp. 117–130. Available at: <https://doi.org/10.1080/14729679.2015.1121504>.

Purvis, B., Mao, Y. and Robinson, D. (2019) 'Three pillars of sustainability: in search of conceptual origins', *Sustainability Science*, 14(3), pp. 681–695. Available at: <https://doi.org/10.1007/s11625-018-0627-5>.

Relph, E. (2001) 'Place in geography', in *International Encyclopedia of the Social & Behavioral Sciences*. Elsevier, pp. 11448–11451. Available at: <https://doi.org/10.1016/B0-08-043076-7/02474-8>.

Ruan, X. and Hogben, P. (eds) (2020) *Topophilia and topophobia: reflections on 20th century human habitat*. 1st. London: Routledge.

Sandbrook, Chris.G. (2010) 'Local economic impact of different forms of nature-based tourism', *Conservation Letters*, 3(1), pp. 21–28. Available at: <https://doi.org/10.1111/j.1755-263X.2009.00085.x>.

SBS (2015) *Before and after: Satellite images show open cut mines in Australia*, SBS News. Available at: <https://www.sbs.com.au/news/article/before-and-after-satellite-images-show-open-cut-mines-in-australia/7zetpgkgm> (Accessed: 3 April 2025).

Sharpley, R. and Vass, A. (2006) 'Tourism, farming and diversification: An attitudinal study', *Tourism Management*, 27(5), pp. 1040–1052. Available at: <https://doi.org/10.1016/j.tourman.2005.10.025>.

Soini, K., Vaarala, H. and Pouta, E. (2012) 'Residents' sense of place and landscape perceptions at the rural–urban interface', *Landscape and Urban Planning*, 104(1), pp. 124–134. Available at: <https://doi.org/10.1016/j.landurbplan.2011.10.002>.

Steinberg, T.L. (1986) 'An ecological perspective on the origins of industrialization', *Environmental Review*, 10(4), pp. 261–276. Available at: <https://doi.org/10.2307/3984350>.

Stephenson, J. (2008) 'The Cultural Values Model: An integrated approach to values in landscapes', *Landscape and Urban Planning*, 84(2), pp. 127–139. Available at: <https://doi.org/10.1016/j.landurbplan.2007.07.003>.

Stewart, A. (2008) 'Whose place, whose history? Outdoor environmental education pedagogy as “reading” the landscape', *Journal of Adventure Education & Outdoor Learning*, 8(2), pp. 79–98. Available at: <https://doi.org/10.1080/14729670801906125>.

Team, E. (2024) 'How does open cut mining work?', The Environmental Literacy Council, 25 August. Available at: <https://enviroliteracy.org/how-does-open-cut-mining-work/> (Accessed: 3 April 2025).

Unwin, P.T.H. (ed.) (2017) *A European geography*. Abingdon, Oxon ; New York, NY: Routledge.

Veatch, V., Moilanen, A. and Di Minin, E. (2017) 'Threats from urban expansion, agricultural transformation and forest loss on global conservation priority areas', *PLOS ONE*. Edited by R. Zang, 12(11), p. e0188397. Available at: <https://doi.org/10.1371/journal.pone.0188397>.

Viken, A., Höckert, E. and Grimwood, B.S.R. (2021) 'Cultural sensitivity: Engaging difference in tourism', *Annals of Tourism Research*, 89, p. 103223. Available at: <https://doi.org/10.1016/j.annals.2021.103223>.

Walsham, A. (2012) 'Sacred topography and social memory: religious change and the landscape in early modern Britain and Ireland¹', *Journal of Religious History*, 36(1), pp. 31–51. Available at: <https://doi.org/10.1111/j.1467-9809.2011.01154.x>.

Watson, S., Barnes, A. and Bunning, K. (eds) (2019) *A museum studies approach to heritage*. London New York: Routledge, Taylor & Francis Group (Leicester readers in museum studies).

Whittaker, J. (2018) 'The romantic era', *The Year's Work in Modern Language Studies*, 78, pp. 70–89. Available at: <https://www.jstor.org/stable/26748124> (Accessed: 3 April 2025).

Winter, P.L., Selin, S., Cervený, L. and Bricker, K. (2019) 'Outdoor recreation, nature-based tourism, and sustainability', *Sustainability*, 12(1), p. 81. Available at: <https://doi.org/10.3390/su12010081>.

Zhou, B.-B., Wu, J. and Anderies, J.M. (2019) 'Sustainable landscapes and landscape sustainability: A tale of two concepts', *Landscape and Urban Planning*, 189, pp. 274–284. Available at: <https://doi.org/10.1016/j.landurbplan.2019.05.005>.