



# City Alta Walking Trail: An analysis in light of the cultural heritage of the city of João Pessoa/PB

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**ABSTRACT:** The City Alta Walking Trail was first launched in 2008, to commemorate the first year of listed status of the historic center of the city of João Pessoa/Paraíba. The walking trail took in key points marking the history of the city, but over time, it fell into disuse. In view of the importance of the walking trail for preserving the material and immaterial cultural heritage of João Pessoa/PB, this work describes the historical heritage that can be seen along the trail, and assesses the feasibility of reestablishing the trail project. This work was developed based on documentary and bibliographic research. It is qualitative, and exploratory in character, and involved field research. Analyzing the landmarks along the trail, it was seen that these points were drastically decreased in number. But the material heritage of the city is of historical importance, with the potential to develop tourism in this segment. In order to reestablish the walking trail, improvements must be made to the attractions, understanding the benefits for the city and the population.

**Keywords:** Walking trail;  
Cidade Alta;  
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## INTRODUCTION

The city of João Pessoa/PB was founded in 1585, and it is the third oldest capital city in the Northeast of Brazil. It is rich in history, comprising a collection of material and immaterial assets. The city's cultural heritage is the result of centuries of history, which includes struggles and conquests, and is an integral part of the people's identity. The earliest colonization of the city occurred along the Sanhauá River, and all the commercial development of the city was initially concentrated in the regions known today as the Varadouro and Centro districts. Around the 1970s, people migrated to other parts of the city, with the urban area spreading towards the beach. Thus, the center of João Pessoa became a mostly commercial area, although a few residences can still be seen there.

The effects of these changes are mentioned by Dantas (2014), who reports that this transformation from a residential to a commercial area resulted in the devaluation of the center, a process that intensified from the 1960s to the 1980s. Attempting to mitigate this situation, in 1987, incentives were introduced to conserve and revitalize the Historic Center of João Pessoa (Endres, Oliveira, & Menezes, 2007). From that time, several conservation actions were applied to the center. In 2007, the Historic Center was listed by the National Institute of Historic and Artistic Heritage [Instituto do Patrimônio Histórico e Artístico Nacional - IPHAN], to commemorate one year of listed status, on December 5, 2008, the Walking trail was inaugurated, also known as the Tourist Signaling Project [Projeto de Sinalização Turística] (Queiroz, Guilherme, Coutinho, & Brambilla, 2017). The walking trail had two different routes; the first around the Cidade Alta [Upper City] and the second around the Cidade Baixa [Lower City]. The purpose of the trail was to give visitors more contact with the city's cultural heritage. However, the project did not last long, according to Queiroz, Guilherme, Coutinho, & Brambilla (2007). After just a few years, the project was set aside and forgotten about, and the map showing the walking trail was no longer produced and distributed. In view of the importance of the walking trail, and its importance for the conservation of the material and immaterial cultural heritage of João Pessoa/PB, this work aims to describe the heritage along the Cidade Alta Walking trail, and to assess the feasibility of reestablishing the project.

### Walking Trail and Cultural Heritage

The word heritage refers to the possession of goods; the things a person has accumulated throughout their lifetime (Pérez, 2009; Melo & Cardozo, 2015).

Melo & Cardozo (2015) state that heritage is a human production that is passed on from generation to generation, and that cultural heritage is the result of human action in society, i.e., the production of a group of people, rather than of individuals. Heritage is understood from Pelegrini & Funari (2017) as the legacy left by the ancestors for future generations, forming a link between the past, present and future, which brings, materially or immaterially, the social memory of an individual or people.

Cultural heritage represents a set of goods that can be material or immaterial that were left by the ancestors and that must be passed on to future generations. However, at some point along the way, in the transition between past and future, the heritage receives new meanings according to the sociocultural context in which it is inserted (Dias, 2006). According to Lopis (2017), heritage is not just a material asset. Its meaning goes much further; it is full of subjective meanings, and is responsible for perpetuating the collective memory of society. Thus, what we transmit and create over time is a heritage or component of our lives, or our personalities, which is represented in the present with perspectives for the future.

Tourism is another way of arousing interest in knowing and sharing customs, ideas, history, culture, etc. According to Melo and Cardozo (2015), tourism brings tourists closer to the local community, and one of the main forms of this approach is through cultural heritage. The authors also state that cultural tourism can promote tolerance and respect for differences. For Pérez (2009) tourism is also a way of encouraging the preservation of local heritage. According to the author, the interest in using cultural heritage as a product, and commercializing it in the form of a walking trail, is a good example, despite the pertinent discussions, as it is necessary to create a product, making the heritage attractive and providing, for the tourist, a walk through history.

Walking trails can be understood, according to Brandão (2012), as an activity with varied and peculiar characteristics, based on three fundamental pillars: culture, valuing heritage by contemplating cultural and environmental aspects; sport, as it motivates both walkers and spectators; and lastly, tourism, due to the tourist demand created by walking trails.

According to Gancho (2018), the Walking Trail or route is a varied tourist product that meets different tourist interests, such as: cultural tourism, nature tourism, ecotourism, gastronomy, etc., depending on the territory and values where the trail takes place. The author also explains that walking trails can be divided into categories, such as short walks, rambles, or local trails. According to the regulation of the introduction of the Walking Trail, its main purpose is to provide a route that is free of dangers for all those who use it. Carvalhinho, Siqueira, Serôdio-Fernandes, & Rodrigues



(2010) report that this tendency to walk along established and signposted routes was adopted by post-modern urban society, associated with the personal desire for leisure and contact with the natural environment. Initially, the main focus of walking trails was to take in historical sites of interest, but over time, various other trails were created, with different objectives (Carvalhinho, Siqueira, Seródio-Fernandes, & Rodrigues, 2010; Brandão, 2012).

It can be understood from Queiroz, Guilherme, Coutinho, & Brambilla (2007) that a walking trail contributes to ensuring the revival of the cultural heritage of the city. According to the authors, heritage, in its most succinct definition, represents cultural, identity, economic, social and historical aspects, and is directly linked to the guarantee of the memory of the population. Thus, walking trails allows the historical knowledge of social transformations over time. The authors explain that by raising the awareness of the population, it is possible to preserve and conserve the heritage, making people aware that that a particular monument, for example, is part of their history, regardless of where they come from.

### **The historic center of João Pessoa and The Cidade Alta Walking Trail**

Discussing aspects of the historic center of the city of João Pessoa, Silva (2016) sees it as an urban set that is organized around two historic centers: Cidade Baixa and Cidade Alta. These two centers each have distinct characteristics, although they developed alongside each other. According to the author, because they represent historical sections of the city of João Pessoa, and contain records of the social, economic, political and religious life that were part of the construction of the city, these spaces need to be viewed with greater care, valuing them as districts that represent centuries of history, and appreciating them as a cultural identity of society, characterized by its practices and customs.

In the historic center of the city, it is possible to find original records of the city, as well as representative buildings from various historical periods that marked the city. Some representations and characteristics of the historic center were only preserved because they were recognized as having architectural and heritage value by the government bodies, and became listed and protected. This attitude was important to protect the origins of the city, as from colonial times, changes in the urban environment, brought by modernization, were replicated all over Brazil, decharacterizing the historic centers of the cities.

Concerning the protection perimeter around the center of João Pessoa, Scocuglia (2004), discusses the areas that fall within this historic nucleus, marked by the process of expansion and modernization throughout the 20th century. It starts at Parque Sólton de Lucena, head-

ing towards the neighborhoods of Trincheiras, Jaguaribe and Tambiá. It takes in a rich cultural, artistic, historical and architectural heritage, protected by federal and state legislation.

From Costa (2009), we can understand the temporal process that delimited the historic center of João Pessoa. The author begins the discussion with Municipal Law 2.102 of December 31, 1975, which is part of the urban planning code. From that moment on, the historic center of João Pessoa was recognized and delimited. Other delimitations, according to the author, were created in 1982 (by the Institute of Historical and Artistic Heritage of the State of Paraíba - IPHAEP), in 1987 (by the Commission of the Historic Center of João Pessoa), in 2004 (unification of the area of activity of the last two institutions), and in 2007 (by the IPHAN).

Walking through the streets and squares, and up and down the slopes that connect the Lower City with the Upper City, according to Silva (2016), allows us to reconstruct the actions that have taken place since the city was first built. The author explains that from the foundation of the city to the present day, the involvement of different orders and spheres have been seen, both in the social life and in the urban life, and all that has affected the day-to-day experience of the historic center.

Thus, it is believed that by considering the studies focusing on the formation of historic centers, it is possible to reflect on the transformations of cities and their processes over time, elucidating characteristics of image, formation, reading, creation and current condition. Silva (2016) and Costa (2009) highlight the importance of these central spaces, especially the center of João Pessoa, characterizing it as an integrating space that has flows of people, goods, ideas and information. Furthermore, according to the authors, an excellent urban infrastructure is located in the center.

According to Maia (2000), for centuries, the city of João Pessoa has been centered around Cidade Alta (Bairro do Centro, or Central District) and Cidade Baixa (Bairro do Varadouro, or Varadouro District). This form of division was something that was incorporated by several Brazilian cities in colonial times. The Cidade Baixa, according to the author, was where the poorer population lived, and where most of the economic and commercial activities took place, while Cidade Alta was where most of the administrative buildings, churches, convents, squares and the residences of upper-class families were located.

From Dantas (2014), we see that the construction of the Walking trail was developed through a partnership between the Municipality of João Pessoa (PMJP) and the Ministry of Tourism (Mtur), in order to commemorate one year of the historic center of João

Pessoa being listed as a heritage site. Also according to the author, the purpose of the walking trail was to establish greater contact between visitors and historical monuments, enabling them experience the cultural and natural heritage of that area.

In fact, the Walking trail was created and designed to bring visitors, tourists and residents closer to the historic center of the city of João Pessoa. New signage and explanatory folders were created, pointing out public squares, buildings and historical monuments of interest, along with their respective opening hours (Queiroz, Guilherme, Coutinho, & Brambilla, 2017).

### Analysis of the Heritage Along the Trail

The walking trail takes in several important points of interest relating to the history of the city of João Pessoa, given that these buildings were part of the evolution of the city. In the first route developed had twenty-eight monuments; this number was later reduced to twenty, as part of a product to redefine the route. But that project was discontinued (Queiroz, Guilherme, Coutinho, & Brambilla, 2017).

Table -1- Points along the Cidade Alta Walking Trail in 2010 and 2015.

2010	2015
Parque Sólon de Lucena	Parque Sólon de Lucena
Praça Dom Adalto	Igreja de Santa Teresa da Ordem Terceira do Carmo
Igreja de Santa Teresa da Ordem Terceira do Carmo	Igreja de Nossa Senhora do Carmo Arquidiocese da Paraíba
Igreja de Nossa Senhora do Carmo	Casarão 34
Arquidiocese da Paraíba	Casarão dos Azulejos
Casarão 34	Solar do Conselheiro
Casarão dos Azulejos	Academia Paraibana de Letras
Solar do Conselheiro	Igreja São Francisco
Academia Paraibana de Letras	Casa da Pólvora
Praça São Francisco	Catedral Nossa Senhora das Neves
Conjunto Franciscano	Igreja e Mosteiro de São Bento
Antiga Casa dos Padres	Igreja da Misericórdia
Casa da Pólvora	Theatro Santa Roza
Antigo Colégio de Nossa Senhora das Neves	Paço Municipal
Praça Dom Ulrico	Faculdade de Direito
Catedral Basílica Nossa Senhora das Neves	Palácio da Redenção

Igreja e Mosteiro de São Bento	Pavilhão do Chá
Sobrado de Virginius da Gama e Mello	Tribunal de Justiça
Loja Maçônica Branca Dias	Praça João Pessoa
Viaduto Dorginal Terceiro Neto	
Antiga Biblioteca Pública Estadual	
Casa Sobrado de Peregrino de Carvalho	
Igreja da Misericórdia	
Antigo Colégio dos Jesuítas	
Palácio da Redenção	
Praça Venâncio Neiva	
Academia de Comércio Eptácio Pessoa	
Tribunal de Justiça e Praça João Pessoa	

Source: Adapted from Queiroz, Guilherme, Coutinho, & Brambilla, 2017.

In this process, a large number of sites were removed from the trail, resulting in a decrease of about 28.57% of the original route. No reason is given by the relevant authorities as to why the number of points along the route was reduced. Another detail noted was the removal of some of the public squares and parks, even though the walker must inevitably pass through them as part of the route. But if this space is not highlighted, this could result in a lack of interest in knowing more about it.

The walking trail takes the pedestrian through the history of the construction of the city of João Pessoa. The first version of the trail was created in 2010, and that is the one that is the focus of this work.

The starting point of the Cidade Alta Walking Tour is the Parque Solon de Lucena, popularly known as Lagoa.

Figure 1- Parque Solon de Lucena



Source: Parque da Lagoa tem programação especial para o Dia das Crianças, nd



Figure 1 shows the area covered by the Parque Solon de Lucena. In the 17th Century, it belonged to the Jesuits, before passing into the hands of the Portuguese businessman Vitorino Pereira Maia. It was a place with many fruit trees and wildlife, and was later given the name of Lagoa dos Irerês, due to the abundant irerês, white-face whistling ducks, that frequented it (Paulino, 2010; Pereira, 2017). According to Paulino (2010), around 1858, there were already houses in the Alta Cidade region on the routes leading to the lagoon. Over the years, the lagoon received various modifications and improvements, to meet the needs that arose with each passing year. According to Pereira (2017) the urbanization of the lagoon only took place between 1920 and 1924, and in 1924 was renamed Parque Sólón de Lucena by Law 110 of September 27 of that year, in honor of Solón de Lucena, state governor at the time. On August 26, 1980, it was listed by IPHAEP under decree 8,653 (Spinelli, Silva, Medina, & Filho, 2015). The was restored between 2014 and 2016, adding new aspects to the site and providing new ways to enjoy it, such as children's play areas and sports facilities. The walking trail also takes in the Praça Dom Adauto, Igreja de Santa Teresa da Ordem Terceira do Carmo, Igreja de Nossa Senhora do Carmo and Arquidiocese da Paraíba, the history of these four religious buildings is interconnected, as the construction of one led to the construction of the next. We do not know the exact date when the churches were built, but according to Bandeira (2012), the construction of Igreja da Nossa Senhora do Carmo began in the 16th century and it took about 102 years to complete. We know very little about the construction of the church because the documents of the Carmelite Order were destroyed during the Dutch invasion in 1634, but it is known that the construction was completed in 1778 (Morais, 2019). The church became a listed building in 1998, under decree 20,134 of the IPHAEP (Igreja Nossa Senhora do Carmo, n.d.).

Figure 2: Igreja de Nossa Senhora do Carmo and Igreja de Santa Teresa da Ordem Terceira do Carmo



Source: Research data, 2022

In 1717 the friars of the First Order of the Carmelites donated the land next door to the Third Order of Carmo for the construction of a church in honor of Santa Teresa de Jesus. Construction began in 1722 and was completed in 1777 (Bandeira, 2012; Igreja de Santa Teresa de Jesus, nd; Morais, 2019). The building was listed by the IPHAN in 1938.

Initially known as Largo do Carmo, the square in front of the building gained new aspects after the changes that occurred due to the development of the city. In the 19th century it was renamed Campo do Conselheiro Henriques, and on February 6, 1919 was it renamed Praça Dom Adauto in honor of the first bishop and archbishop of the state, Dom Adauto Aurélio de Miranda Henriques (Morais, 2019). The archdiocese da Paraíba was the convent of the Carmelites, and its construction took alongside that of the Igreja de Nossa Senhora do Carmo. It was listed by the IPHAEP on August 26, 1980, through decree 8,642 (Palácio Episcopal, nd).

Figure 3: Arquidiocese da Paraíba



Source: Research data, 2022

Figure 4: Praça Dom Adauto



Source: Research data, 2022

In front of the square is the Casarão dos Azulejos, a building dating from the 18th century, which was the home of Commander Antônio Santos Coelho. The building draws attention for its façade of Portuguese tiles brought from the Devezas factory. To ensure its conservation, it was listed by the IPHAEP on August 26, 1980 (Casarão dos Azulejos, nd).

Figure 5: Casarão dos Azulejos



Source: Research data, 2022

Figure 6: Solar do Conselheiro



Source: Research data, 2022

The next highlight on the trail is the Solar do Conselheiro, which was built in 1708 and was the first townhouse in that region. It belonged to Brigadier Surgeon Feliciano José Henriques, counselor of the Republic. In 1942, it received internal modifications, with walls, ceilings and floors being demolished. It was listed by the IPHAEP on August 25, 1980, through decree 8,645. (Sobrado Conselho Henriques, nd).

Figure 7: Academia Paraibana de Letras



Source: Research data, 2022

Figure 8: Conjunto Franciscano



Source: Research data, 2022

The Academia Paraibana de Letras is the next point on the trail. It was designed by Professor Coriolano de Medeiros and was built on September 14, 1941. Initially, there were eleven chairs and in 1959, new vacancies were created, establishing forty chairs (Academia Paraibana de Letras, n.d.a). The APL building was listed by the IPHAEP on August 26, 1980 by decree 8,643. In front of the Academia Paraibana de Letras is the Conjunto Franciscano, a complex that comprises the Igreja de São Francisco and the Convento Santo Antônio. Its construction began in 1585, in the same year as the foundation of the capital of Paraíba. Construction was halted in 1599 due to the fights between the Franciscans and Feliciano Coelho de Carvalho, governor at the time, and between 1634 and 1655, with the Dutch invasion, construction was again halted. The building was not completed until the 18th century, around 200 years after its construction had first begun. The com-



plex comprises two listed heritage sites, the first is the Igreja de São Francisco, listed in May 1938 and the second is the convent, listed in October 1952, both by IPHAN. Around 1979, the church and convent became a museum of modern and popular sacred baroque art, open to the public (Medeiros, 2016).

Figure 9: Casa da Pólvora



Source: Research data, 2022

Figure 10: Colégio Nossa Senhora das Neves



Source: Research data, 2022

The Casa de Pólvora was built in the 18th century, starting in 1704 under the management of Captain-Mor Fernão de Barros Vasconcelos and ending in 1710 under the management of Captain-Mor João da Maia da Gama. It was listed by the IPHAN on May 24, 1938 by IPHAN (Andrade, 2012; Pontes, 2010).

The Old Colégio Nossa Senhora das Neves (CNSN) plays an important role in the history of the city of João Pessoa, marking the start of education for girls in the state, as it was an exclusive school for girls. The College was founded in 1857, but the building was officially

opened on November 4, 1858 through Law no. 13, through the efforts of Viscount de Beaurepaire Rohan, president of the Province of Parahyba do Norte at the time. But its history was marked by many setbacks. According to Santos (2009) the president of the province, who succeeded Viscount de Beaurepaire Rohan, Dr Luiz Antônio da Silva Nunes stated that the cost of maintaining the CNSN was not worth it for the services it provided, and decided to close the school in 1861. On March 14, 1895 Dom Adauto Aurélio de Miranda Henriques reopened the school, now about the administration of the Congregation Damas do Coração Eucarístico (Santos, 2009). According to the author, in 1905 the CNSN suffered a new crisis and, under the threat of closing its doors, in 1906 Dom Adauto passed the administration of the school to the Religiosas da Sagrada Família. According to Santos (2009) in 1970, facing another crisis it became a co-educational institution, but in 2002, unable to withstand another crisis, the school closed its doors for the last time. The building now houses the Faculty of Medical Sciences.

Figure 11: Praça Dom Ulrico



Source: Research data, 2022

Figure 12: Catedral Basílica Nossa Senhora das Neves



Source: Research data, 2022

Praça Dom Ulrico was built in 1934 and was received the name of Largo da Matriz, due to its location next to the Basílica de Nossa Senhora das Neve. It was later renamed Praça Dom Ulrico in honor of the Benedictine monk Dom Ulrico Sanntag. In the center of the square stands a statue of Our Lady of Lourdes dating back to 1922. (Praça Dom Ulrico, 2016). The history of the Catedral Basílica Nossa Senhora das Neves is directly linked to the foundation of João Pessoa, having been rebuilt four times. It was first built in 1585, being elevated to the Mother Church in 1586. In 1609 the second construction began, but part of the building was demolished in 1671 by order of the Carta Régia (Royal Charter) of October 6, 1667. Its reconstruction began in 1671 and was completed in 1673. In 1709, the third reconstruction began, which was only completed in 1741, the fourth reconstruction began in 1881, and in 1894 it was elevated to the rank of cathedral.

The Catedral Basílica Nossa Senhora das Neves was listed by the IPHAEP under the decree no. 20,132 of December 2, 1998 (Basílica de Nossa Senhora das Neves, nd).

The Mosteiro de São Bento began with the donation of land by the king in 1595, construction only began in 1600, but with the invasion of the Dutch, the works were unfinished, only to be resumed after the end of Dutch rule.

The construction of the Igreja de São Bento began around 1718 to 1721 and was completed at the end of the 18th century (São Bento Church, nd).

Figure 13: Mosteiro de São Bento



Source: Research data, 2022

Figure 14: Loja Maçonica Branca Dias



Source: Research data, 2022

The Loja Mazônica Branca Dias was founded on January 10, 1918, but the exact location of the event is not known. All we know is that in 1924, the building of the old Colégio Camarais was purchased, and construction of the lodge headquarters began. It is the only Masonic lodge to be named after a woman. It was listed by the IPHAEP through Decree No. 8631 of August 26, 1980 (Loja Masônica Branca Dias, nd).

The building that houses the Antiga Biblioteca Pública Estadual was originally built as a school, which was inaugurated on March 26, 1874. In 1886, the Palácio da Instrução was inaugurated, remaining in the building until 1909. In 1917, the building became the headquarters of the Supreme Court of Justice, and in 1939, the Court of Justice was transferred to the Palace of Justice. Under Decree 1333, the building became the headquarters of the Biblioteca Pública – the Public Library, which had been created since 1875 by the president of the province Viscount de Baurepaire Rohan. In 1980, the library was transferred to the cultural space, with the name of Biblioteca Pública Juarez da Gama Batista. In 1983, the building housed the newsroom of the newspaper A União, which stayed there until 1985. After the newspaper vacated the building, it was left abandoned, until it was restored by the João Pessoa Historic Center Revitalization Project and listed by the IPHAEP under the Decree 8,626/80. Today, the site houses the Biblioteca Pública Augusto dos Anjos library (Freitas, 2015).



Figure 15: Antiga Biblioteca Pública Estadual



Source: Research data, 2022

Figure 16: Igreja da Misericórdia



Source: Research data, 2022

The Igreja da Misericórdia was founded in the 16th century, around 1589, by Duarte Gomes da Silveira, and housed a hospital and a cemetery. Over the centuries, the church was altered several times, including the structure of the façade. However, in 1938, when it became a listed building, the IPHAN decided that the façade should revert to its original characteristics. The changes to the façade were only started in 2003 and were completed in 2007 (Scocuglia & Tavares, 2009).

The Antigo Colégio dos Jesuítas, currently housing the Faculty of Law, was built in the 18th century by the priests of the Companhia de Jesus, together with the Palácio do Governo and the Igreja de Nossa Senhora da Conceição. In 1759, the Jesuits were expelled from Brazil and, in 1773, their assets came under the possession of the Portuguese crown. In 1828, the offices of the Military Secretariat, a school of first letters and a geometry school operated on the site. At the begin-

ning of the 20th Century, the building was in a poor state of conservation, to the point that it was feared it might collapse, in 1913, a restoration project was started, and it was again renovated in 1929, but the church was demolished. In 1953, the Faculty of law occupied the building, which was transferred to the Federal University of Paraíba in 1970. The building was listed by the IPHAEP under Decree 8,630 of August 26, 1980 (Faculdade de Direito, nd).

Figure 17: Antigo Colégio dos Jesuítas



Source: Research data, 2022

Figure 18: Praça Venâncio Neiva



Source: Research data, 2022

Until 1905, Praça Venâncio Neiva was called Pátio do Palácio, until it was renamed Praça da Independência. In 1917 it was renovated along with the Palácio do Governo; the square gained the gardens and bandstand that remain to this day. During the government of President João Pessoa, the central pavilion was erected for the five o'clock tea service, hence it was nicknamed the tea pavilion. It was listed by the IPHAEP

under decree 8,636 of August 26, 1980 (Cloreto e Praça Venâncio Neiva, nd).

The building of the Academia de Comércio Eptácio Pessoa was first built to house the headquarters of the Paraíba Clube, but during the government of Sólon de Lucena the construction was interrupted, only being resumed after the creation of the Academia de Comércio da Paraíba on November 3, 1921, which planned to settle there. The inauguration took place on September 7, 1922. In 1948, the faculty of economic sciences also operated at the site, before later transferring to the UFPB campus. The building was listed by the IPHAEP by Decree 20,138, of December 2, 1998 (Academia de Comércio Eptácio Pessoa, nd).

Figure 19: Academia de Comércio Eptácio Pessoa



Source: Research data, 2022

Figure 20: Tribunal de Justiça



Source: Research data, 2022

The Tribunal de Justiça da Paraíba was built in 1917 at the initiative of Governor Camilo de Holanda, originally as the headquarters of the Escola Normal. When the

school was transferred to the Liceu Paraibano, the building became the home of the court of appeal and other justice departments in 1939, changing its name to Palácio da Justiça. It was listed by IPHAEP through Decree 8.637 of August 26, 1980 (Tribunal de Justiça, nd).

Each of the buildings in the historic center tells a part of the city's history in important periods of the capital of Paraíba, representing history in a material way. However, it is noticed that this memory is becoming lost. While passing along the points of the walking trail, a disregard for the cultural heritage noticed, with many of the buildings poorly maintained and in a poor state of conservation, some even serving as shelters for homeless people.

The conservation of the material heritage is essential for the presentation of a location with potential for the development of cultural tourism, which in the city of João Pessoa, is undeniable, given the great abundance of buildings constructed throughout the city's history. In this context, the walking trail is an excellent option for the development of this tourism niche. It is important to emphasize that tourism to the Historic Center does exist, but it is concentrated in certain points, such as the Memorial São Francisco, the Academia Paraibana de Letras and Praça João Pessoa, leaving much of the city's history without being presented to visitors.

During the field visit, the physical condition of the buildings that make up the trail of the Cidade Alta was analyzed. In the photos presented above, specifically figures 02, 06, 09, 10, 12, 13, 15 and 16, it is clear that the façades of the buildings need to be restored. Many of them are stained, with peeling paint, making them unsuitable for presentation to the visitors, who, when seeking to learn about the history of a place, expect to find beautiful and well-maintained properties. Some of the buildings, however, have been restored and are better maintained, such as the Parque Sólon de Lucena, which underwent a revitalization between 2014 and 2016 (Works on the Lagoon should be inaugurated on Sunday, said the mayor of João Pessoa, 2016). Thus, there is a wide disparity in the care of historic sites in the historic center; there is no thought of caring for the collective heritage as a whole, focusing only on certain points that seem more favorable.

The walking trail is as an excellent alternative for tourism in the city of João Pessoa/PB. The capital of Paraíba is known for sun and sea tourism, but it is also rich in history, with the potential to attract visitors who also enjoy this tourist segment. However, the reimplementation of the necessary trail involves some basic issues, such as safety and the revitalization of some important points on the route. New signposts are also needed, and a reevaluation of the points that will compose the trail.



## METHODOLOGY

The work was developed based on document and bibliographic research. We sought to first contemplate original sources, which had not received any scientific treatment, and then secondary sources, i.e. what had already been studied, in order to understand the theme of this research. The difference between bibliographic research and documentary research is the source material used for study; documents consist of official letter, diaries, personal correspondence, etc., while bibliographic research materials are those already prepared, such as books and scientific articles (Marconi & Lakatos, 2003). Through this methodology, it was possible to gather information about the history of the object of this research.

The research is qualitative, as it interprets and analyzes the phenomena studied, giving them meanings that cannot be contemplated quantitatively. In terms of objective, this research is exploratory in nature, and as regards procedures, field research was used to identify the buildings that are part of the walking trail.

The object of study of this research is the historical heritage belonging to the Walking trail that make up the Roteiro da Cidade Alta located in the Historic Center of the city of João Pessoa - PB. The research began in 2020, and the bibliographic survey and was completed in 2022 with the complementation of information and analysis.

The information gathered was arranged placed in a table, organized using the tools available in Microsoft Word and Microsoft Excel. this enables the results to be clearly demonstrated.

## FINAL CONSIDERATIONS

The walking trail of the city of João Pessoa enables visitors to gain a better knowledge of the local way of life, as well as introducing them to the beauty of the city's cultural and architectural heritage. It can also contribute to reviving local memory and strengthening identities, by connecting residents and tourists with the local culture. A successful example of a trail is the case of the Grande Rota das Aldeias Históricas, in Portugal. The trail follows ancestral paths, allowing tourists to contemplate the history of the region over time, from well-marked and defined paths, with information about the places visited. The trail also has an excellent support network along it, to serve the visitor.

Another important point to be highlighted is that during data collection for the walking trail in João Pessoa, there was a lack of information available about the buildings of the historic center. This results in part of the history becoming lost over time, with centuries of history being forgotten.

It was also noticed that there has been a reduction in

the number of sites included in the Cidade Alta Walking Trail. The reasons for this reductions are not known, but it may result in a lack of interest in certain points of interest that tell of the city's past. Another negative factor was the complete abandonment of the walking trail, which is no longer publicized or signposted.

This research considers it necessary to revitalize and promote the Cidade Alta Walking Trail, as it contains fundamental monuments for promoting cultural tourism in the city, as well as promoting culture and encouraging people to learn more about cultural tourism, in addition to the sun and beach tourism. The trail is also a tool that can be used to protect heritage assets, as tourism, when well planned, has this characteristic. As already discussed, the re-implementation of the walking trail needs to be analyzed and worked on to improve the attractions. The city's public sector needs to investigate the feasibility of the project and the benefits it can provide for the city and the population.

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