

Live your readings – Literary tourism as a revitalization of knowledge through leisure

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Abstract | This article intends to reflect on the theme of literary tourism, in a triad relationship “Literature, Tourism and Leisure”, from a systematic literature review, carried out on Scopus database and Google Scholar. We address the relationship between two areas of knowledge literature and tourism. Although apparently different, they are intimately linked, with literature being a cultural element that induces and is induced by history, also presenting itself as a reason to lure the reader to an unreal location (Menezes, 2009). In other words, the readers are transported, by the images that became part of their imaginary, to understand, in loco, what they apprehended from the fictional text (Simões, 2002, cited by Menezes, 2009). Linked to this problem, there will also be a focus on issues connected to humanistic leisure, hereby addressing, its creative dimension

Keywords | Literary tourism, Literature, Humanistic leisure

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1. Introduction

The intent to choose a theme that focuses on literature and tourism does not only consider re-thinking and deepening the relevance of readings in the construction of knowledge and the encouragement of tourism, but also enquiring about it, with a special focus on the literary strand (literary tourism).

Conscious of the extent of the “tourism” phenomenon, which is constantly evolving, it is important to weave in this article, even if rather succinct, brief considerations on literary tourism as an object of positive representation and as a well-framed evasion and leisure industry.

In this sense, convergent paths are drawn between tourism and literature, thus bringing the reality of leisure in the 21st century into the discussion, which is herein treated as a positive experience for human development, and understood in the perspective of the author Manuel Cuenca (2009), as a privileged space for curiosity.

In this context, how many people currently seek destinations inspired by treading their favourite poems and/or writers? How many do not choose Paris as a literary destination influenced by the reading of the book *The Da Vinci Code*? Or even, England, driven by the curiosity of knowing, *in loco*, the sites described in the *Saga of Harry Potter*?

According to the above, we can risk saying that tourism and literature are two seemingly distinct areas which have always been inextricably linked, with the latter having a strong power to attract tourists to places associated with films, novels and writers. Knowing about the lives of the writers, re-reading the phrases/sentences that they wrote in their texts that have endured through time, takes the reader to want to move from the books to the discovery of the places, thus arousing the will to explore those spaces that their stories immortalized. This proximity is verified, for example/instance, if we take into account that the tourist can be a

reader, when he reads about the places he visits and/or about the writers who lived in a certain place; in turn, a reader can be a tourist, precisely when he opens a book, enters the story and begins to live it and to participate in it, living the experience of traveling without leaving home.

Furthermore, it is also important to refer to leisure-related aspects in their creative dimension, which will subsequently be addressed in another chapter of this investigation/research. For the meantime, and in this context, we begin by mentioning that the literature review allowed us to understand that, currently, we live in a reality where work is a priority in people’s lives remote times in history.

However, work, as a structuring category of life in society, has undergone some transformations in the social structure. These transformations were, fundamentally, reflected in a decline in labor hours, allowing the expansion of free time, which provides for leisure practices, understood as significant in social relations in contemporaneity. With this, we do not intend to misrepresent the importance of work; we simply want to acknowledge that free time exists and can serve to humanize man.

Therefore, it should be emphasized that this reality reflects a new form of man facing his human condition and changing his way of living. In addition, we think that the freedom to choose what we want to do and how we use free time is a right that everyone should be entitled to.

In view of the above, it is important to weave/incorporate some considerations on humanistic leisure, which as a phenomenon possesses singular and significant characteristics. These are of increasingly significant value in today’s society, determining advantages at various levels for the individual and society in general.

Related to this matter, it is important to mention that, nowadays, there are still people who confuse leisure with laziness. The main difference is that the first one generates productiveness, has some significance and means doing something.

We can understand/interpret it as the junction between work, study and leisure, so that someone can experience the wealth generated by the work, the knowledge allowed by the study, and the joy provided by leisure. The latter, on the other hand, means doing nothing.

The aim of this research is, therefore: i) to analyze the existing scientific studies on issues related to literary tourism and humanistic leisure in its creative dimension; ii) to recognize the intrinsic relationship between tourism and literature; iii) to identify the methodological approaches that have been used in this field, in the selected articles; iv) to identify the main areas where there is, yet, a lack of research.

In order to achieve the proposed objectives, this paper presents: i) the methodology adopted to select the papers that support the analysis, ii) the results obtained, and iii) gaps and further studies on this subject.

Despite the growth and potential of literary tourism and the existence of some written works on this theme and others related to the intrinsic relationship between these two areas of knowledge, we assume that there are no known studies that carry out a systematic review of the literature on the theme of literary tourism, in a triad relationship: “Literature, Tourism and Leisure”. Hereby, we are convinced that this publication can help to fill the bibliographical gap identified by us and contribute to diversify and enrich the current field of literary tourism research linked to the humanistic leisure. It can provide guidance to researchers planning future studies, as well as provide convenient summaries of the literature on this particular issue.

2. Methodology

This paper examines conceptual and empirical articles subordinated to the theme of literary tour-

ism in a triad relationship: “Literature, Tourism and Leisure”. In order to identify the units of analysis, research was carried out in the Scopus and Google Scholar database and the time of publication (1990-2019) was set as the principle search parameter. The code scheme used in this research aimed to identify articles that bring together the words “literary tourism”, “literature” and/or “creative leisure”, “whether they were in the title, abstract or keywords of each journal paper. The data collection was done in the month of May. Preference was given to Scopus database because it “is the largest abstract and citation database of peer-reviewed literature, featuring smart tools to track, analyze and visualize research”. (Hoogendoorn, 2008: p. 227)

The systematic review process was conducted in a sequence of two different stages.

2.1. First stage - data collection and results

In this first stage, we carried out a quantitative analysis of scientific articles published between 1990 and 2019, in Scopus database, in order to understand what has been done or can be done in relation to this field of knowledge. The research was conducted in the Social Sciences & Humanities subject area and includes original research articles/books/ theses, published in peer-reviewed journals written in the English, Portuguese, Spanish and/or French.

As a result, 54 full-text documents were identified by Scopus database. All of the 54 articles were reviewed and filtered via abstract reading. Subsequently, after having read each abstract, only 19 of them were considered as directly relevant to the combined subject matters of this reflection. Thus, as all the publications fit the formal criteria and contained the search terms in the title, abstract or keywords, all of them were taken into account. (See Appendix A).

In addition to this theoretical support, the re-

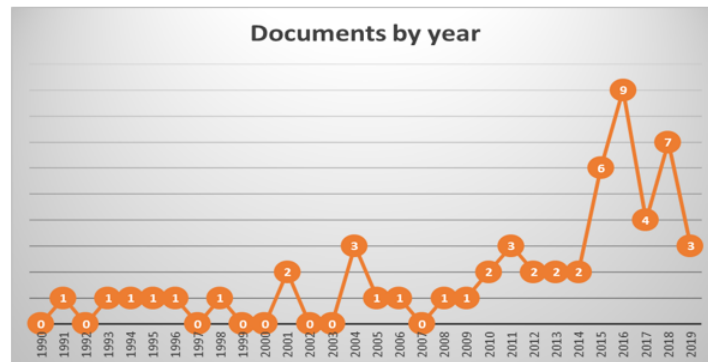
view of the bibliography was complemented with the additional information conducted in the Google Scholar scientific database which arose as a complement/supplement of the selected articles for the purpose of this study. See Bibliography.

In terms of quantitative analysis, the results obtained from the Scopus scientific database mirror the information related to the theme presented at the beginning of this study/research (Based on Table 1). It is worth mentioning that there has been a linear evolution in the publication of articles from 1990 to 2014, with these translated into scarce publications which did not exceed one per year in 1991, 1993, 1994, 1996, 1998, 2005, 2006, 2008 and 2009, except for the years 1990, 1992, 1995, 1997, 1999, 2000, 2002, 2003 and 2007,

when there were no publications. Besides these years, the number of published articles was not considerable: 2 articles in 2001, 2010, 2012, 2013 and 2014. Research developed mainly in 2004 and 2011, with 3 articles; 2015, 2016, 2017 and 2018 being the years which recorded the largest number of publications of articles under review, in the field of literary tourism and creative leisure, with 6, 9, 4, 7, articles, respectively. In 2019, the number of publications decreased to three.

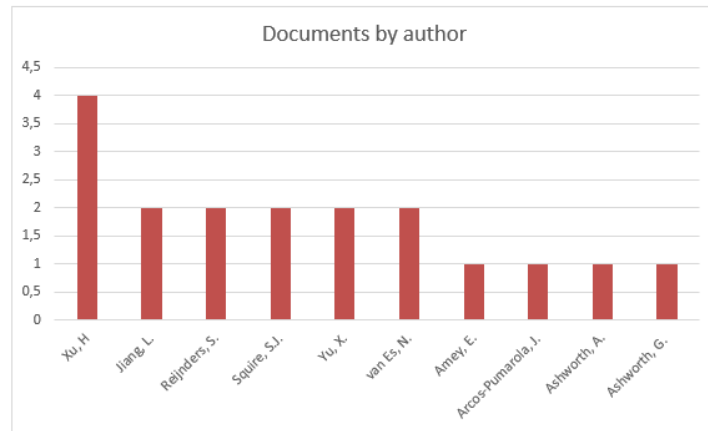
Xu (4 documents), Jiang, Reijnders, Squire, Yu and Van Es (2 articles each); Amey, Arcos-Pumarola, Ashworth, and Ashworth (1 document respectively). These are the authors with the largest number of publications (Table 2).

Table 1 | The data represent the results of publications used in this study from the Scopus engine, found with the search term “by year”.



Source: Own graphics elaboration

Table 2 | Results related to authors' publications related with “literary tourism” and “creative leisure”



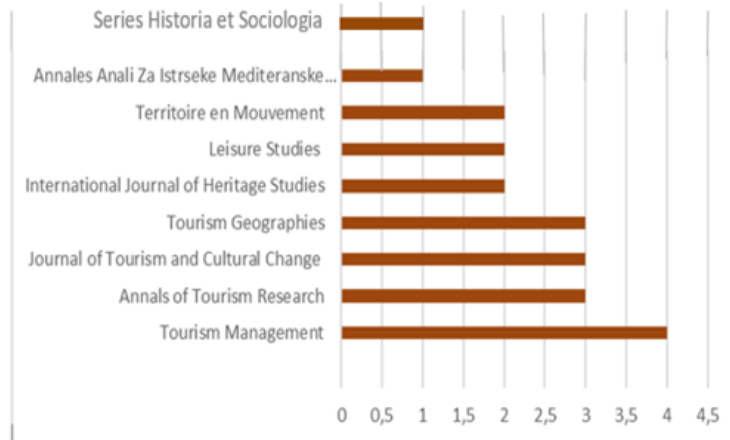
Source: Own graphics elaboration

The most important journals related to Literary Tourism and Creative Leisure in which the research articles were distributed are presented in (Table 3), with the number of articles published in each, respectively.

As we/one can see, the majority of the articles were published in Tourism Management, 4, followed by Annals of Tourism Research, Journal of

Tourism and Cultural Change and Tourism Geographies, with 3 publications. With less publications, 2, we have International Journal of Heritage Studies, Leisure Studies and Territoire en Mouvement, followed by Annales Anali Za Istrseke Mediteranske Studije Series, "Historia Et Sociologia", with 1 publication.

Table 3 | Results related to authors' publications related with "literary tourism" and "creative leisure"

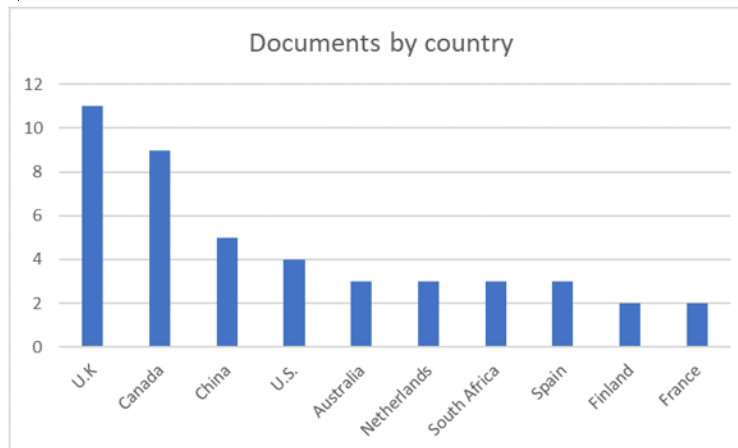


Source: Own graphics elaboration

As shown in Table 4, the United Kingdom (UK) is the leading country where local institutions published results related to the theme under study with 11 articles. Other countries followed, such as Canada (CA), with 9 articles; China (CHN), 5 art-

icles; the United States (US), 4 articles; Australia (AU), Netherlands (Dutch), South Africa (RSA) and Spain (Spanish), with 3 articles; Finland (FI) and France (Fr), 2 articles each.

Table 4 | Leading countries where local institutions published results related to the theme under study



Source: Own graphics elaboration

2.2. Second stage – content analysis

2.2.1. For an understanding of the term “reading”

Viajar pela leitura
sem rumo, sem intenção.
Só para viver a aventura
que é ter um livro nas mãos.
É uma pena que só saiba disso
quem gosta de ler.
Experimente!
Assim sem compromisso,
você vai me entender.
Mergulhe de cabeça
na imaginação!
Clarice Pacheco¹

Aware of the importance of a book and/or reading in people’s life as an important tool which allows access to knowledge and to a broader and better understanding of the I, the Other and the World; conscious of the relationship between literature and tourism, we consider a journey through the universe of reading as pertinent, attractive and fruitful highlighting its importance in the universe of tourism, in its literary strand.

The literature review allowed us to understand that the history of reading transcends the history of literature, because it has always been linked to the literacy process, that is, it has always been highly related to the deciphering of alphabetic signs and restricted to the identification of the written word.

Once consolidated as a practice, not only in the school environment but also in society, reading starts to create a social division, and the act of reading becomes an essential means to belong to the civilized, powerful, and wealthy world.

The history of reading and the history of literature, together, are materializing in a cultural

apparatus, in a portrait of a society, it is/as an identity.

According to Silva (1981, p: 42), when he states that “reading is an essential activity in any area of knowledge and more essential still, in the life of the human being”, it is inferred, in accordance with Santos, (2006, p. 35) “the importance which is given to the habit of reading without restriction, a habit which, according to him, must be followed by all”. As claimed by Silva (1981, p. 45) “reading is [...] a way of existing in which the individual understands and interprets the expression recorded by writing and becomes understood in the world”.

Hereby, we understand that reading also presupposes reflecting on what is read. These two realities are essential for the production/acquisition of knowledge.

In this same line of thought is Freire (1989), who also understands the act of reading as a form of knowledge, creation and politicization, and is aimed at understanding and interacting with the world.

It should be stressed, however, that reading has not always been understood as a positive activity. In the Middle Ages, and until the 19th century, the practice of reading was questioned because it was thought to develop laziness, i.e., doing nothing, thus, of a religious and social elite minority (Morais, 1996).

Today, the act of reading is, in itself, an interesting, creative and evaluative act, because through words, it allows one, to understand a reality, to establish relationships between the text and the context, and if you wish, it also allows you to tread the ground that the author treaded on, discovering the spaces that the writer described. The will to live the readings is born, therefore, of pleasure, felt in the discovery of another world, which is no more than the reflection of this. For

¹“Travel by reading / aimlessly, unintentionally. / Just to live the adventure / which is to have a book in your hands. / It’s a pity that only those / who likes reading know. / Try it! / With no strings attached / you’ll understand me. / Dive head on / into your imagination!” Clarice Pacheco. The translation/interpretation is our own. This translation may not be literally perfect as the intention is only to understand the text in Portuguese.

Leffa, "Reading is therefore recognizing the world through mirrors. Because these mirrors offer fragmented images of the world, true reading is only possible when you have a previous knowledge of this world" (1996, p. 10).

As a result, reading is an important and essential act: it is a way of being in life, of developing culturally as well as evolving as an individual. Reading is synonymous of pleasure, knowledge, comprehension, reflection and refers to emotion, to the dream and/or to the learning of this (Morais, 1996). Thus, in the words of this author, it is a way of dreaming, which means that the best way to start dreaming is through books. As stated by Santos, (2006, p: 29), "It must be seen as an act of pleasure instigated from an early age by parents, teachers and the media, leading children to playfulness which is necessary so that the taste for reading is instilled naturally in everyday life and never as an obligation".

In turn, Barrera (2000, p: 2) refers to the idea of success and personal and individual development:

"La lectura es un medio por el cual podemos mejorar la calidad de vida, ya que nos mantiene informados de todo lo que nos interesa y de cuanto acontece en nuestro alrededor, es un hábito que propicia el desarrollo de nuestra capacidad intelectual y espiritual en general, ya que cuando las personas leen adquieren conocimiento, dando como resultado una cultura más amplia que llega a ser para el individuo una satisfacción personal" (Barrera, 2000, p. 2).

According to Brown (2002), the act of reading, based on the personal and social advantages it represents, must be the high priority, whether at school, at home (family) or in governments.

As Jenkins and O'Connor (2002) state, reading, in the true meaning of the word, enables

human beings to exist in their complex fullness, by increasing knowledge, transforming readers' behaviour and attitudes.

Consequently, those who read, achieve three major and important objectives: building and/or increasing their knowledge, acquiring information to complete their tasks and taking delight in developing their interests.

In addition to the knowledge and learning factors associated with reading, this is also a playful and circumvention space that transports the individual/reader to a world of creativity and imagination, i.e. it transports the individual/reader to a world of fantasy, of the unreal. Reading, in addition to its pedagogical side, can and should be a source of pleasure. It allows individuals to open their world and receive information and knowledge, thus facilitating all the paths that require it.

The idea of motivation is presented, by Nunes et al (2012) where the act of reading must, therefore, have a meaning and be a motivating action. According to these authors, when one reads for pleasure, in a creative way, even when complex, reading is stimulating. On the other hand, when one reads as an obligation, it becomes fragmented and demoralizing since the reader did not feel stimulated to read the book. Therefore, the mental operations involved in the reading activity lose their meaning and simply become an obligation. They emphasize that it is through reading, or through the act of reading, that the readers can enter the text and put themselves in the characters' place identifying with them, giving meaning to the text, once it is from their life experiences, from their vision of the world that they establish relationships, complete gaps left by the author, and make an imaginary journey filled with emotions.

It is possible to affirm that all the definitions point to the idea that reading is the key to knowledge and that it opens up a world of opportunities.

We can risk saying that reading must be, first of all, discovering and expanding horizons and

must therefore be done willingly. As Aguiar & Bordini (1993), claim, “reading can be a great pleasure”.

Following the same line of thought, Zafalon (2013, p: 7,8) argues that “Reading literary texts aims to thrill, amuse, guarantee the acquisition of a free imaginary world, as if it were a playful game (...)”.

It is a primordial tool for human beings to know how to position themselves, to have their own opinions, to be critical (Santos, 2006). An act full of motivations – since each reader seeks something that gives him the desire for knowledge or leisure – and an act of implications, consequences, once/since, and regardless of the written words, reading always implies an elaboration of meanings on behalf of the reader. It is, above all, a social practice, a way of interacting with and in the world, a process of human development.

The literature review allowed us to understand that reading is, also, one of the means we have to gain access to knowledge. It is a form of continuous learning that provides renewal. The act of reading is one of the foundations for the construction of a sound and successful education, since it is an essential activity in any area of knowledge, enabling the acquisition of different points of view and the expansion of experiences. Reading allows the readers to be confronted with ideas and world-views that enrich their cultural heritage and help them to reflect upon and consolidate opinions. The above statements allow us, and all those who are fond of literature, to understand that reading opens a door to the real world and to knowledge; a world where the reader faces the reality of fictional texts and where they can vent their feelings and emotions.

This allows us to conclude that reading is therefore, an indispensable existential act. Reading is a way of living.

2.2.2. Tourism and literature relationship – Brief considerations

Today, more than ever, people leave their everyday routines and their comfort zone in anticipation of encountering new destinations and cultures and finding enjoyable and memorable experiences. This willingness to depart and live new experiences is induced, increasingly, by literature as it potentiates the awakening of feelings and emotions and, thus, it is from this point that we begin to understand the link between these two areas of knowledge: literature and tourism. The reader, driven by the readings he makes, feels the emotion when he reads and revives other emotions when he visits, *in loco*, the sites referenced in the books. This reality is found throughout the numerous visits of readers/tourists to the sites described in the works. We can ask those who have read the French writer Victor Hugo or the Portuguese, Fernando Pessoa or Eça de Queirós, if they have ever had the desire to contact the reality and history of the cities where these authors lived and described in their works, reviving environments, scenarios and events, transported from fiction to the real experience of visiting the places. For instance, in *A Cidade e as Serras*, by Eça de Queirós, we get to know Paris, in the shoes of Jacinto, but we also arrive in the Douro, when the hero, bored with progress, decides to live in “Quinta de Tormes”. We can say that paying this place a visit becomes indispensable after reading the book. Therefore, the words of poets and writers lead us to these journeys, which motivated by the literary delight, fall into the context of cultural tourism or “cultural fruition”.

As Herbert (1996) states, literature and tourism are intrinsically related and play an important role in modern society. Later, Liu and Na (2014) claim the same.

This idea is present in the words of Squire (1988) when he mentions that literature can raise the appreciation of places, however, it can, also,

change the reader's way of seeing, feeling or, even, interpreting them.

Through reading, it is possible to understand the landscape of a particular place and the emotions attached to it. It does not simply describe the objective geography with deep feelings, but also presents different ways of learning about the world (Crang, 1998).

This relationship between tourism and literature is also presented in the words of Spooner (2000) when he says that literature functions, in many ways, as a resource for the heritage industry, tourism and regional development, thus, the reader (the consumer) reads literature (a poem or a novel) to see what it reveals through words, through the eyes of the novelist/poet/author. This means that, seeing the landscape through the eyes of a writer is a source of pleasure and, as a result, the reader's perception of a particular landscape may be shaped by the writer's.

In turn, Ridanpää (2011, p. 104) mentions that "literature, as a social product, can function as an agent to promote the appreciation of places". To this extent, the tourist, seeking to discover and get to know the places where the authors lived, is contributing towards the development of these sites, which means that literature also functions as an agent for promoting destinations.

Therefore, we can agree with O'Connor and Kim (2014) when they say that the destination becomes important because of the book (based/set in a particular location). Potential tourists read a book, which motivates them to go and explore the places associated with the information given by the author and, in turn/consequently, the place becomes important and is visited because of its links to the book.

Reading is the interaction between the reader and the text, and is a way to get to know the world (Jiang & Xu, 2017). The idea of the intrinsic relationship between literature and tourism as well as its important role in modern society is presented in the words of the same authors when

they state that, similarly to travel, it provides incentives and material for writing. Thus, literature motivates people to travel or enhances their travel experiences.

It is evident throughout this approach of the relationship between literature and tourism, that the first one potentiates the awakening of feelings and emotions that lead the reader to seek these sensations in the places described by their favorite authors, thus articulating this relationship of proximity presented in the beginning of this point. The act of reading provokes and propels the reader to seek emotions similar to those described in literary creation, in order to interact with the locations described there. Linked to reading is literature, an important component of culture and development of destinations.

Based on the above, we can in fact say that the relationship between literature and tourism is undoubtedly unquestionable. Reading incites readers to travel.

As Mansfield, (2015: 19) says, "Seemingly distant, literature and tourism are undoubtedly close: they both provide leisure time, they imply acts of self-discovery and learning, and they offer unforgettable moments".

3. Literary tourism while revitalizing knowledge

After establishing the relationship between the two areas of knowledge mentioned at the beginning of this study/research/paper (literature and tourism) in a summarized way, we consider it pertinent to address the thematic of literary tourism as a way of revitalizing knowledge. This is an emerging tourism product belonging to cultural tourism, which began to have an ever-increasing impact on the tourism universe.

Literary tourism, an unexplored field in the academic world, will thus, be the target of a brief reflection. In this context, some respected au-

thors in this area of study and their definition of this by-product of cultural tourism will be referred to we can move forward with the idea that literature works as a “catapult” for literary tourism, taking into account that the same has the ability to awaken, in the reader, the will and interest in broadening the aspects addressed in the texts. This willingness includes, among others, the possibility of visiting the places that are addressed in the literature and/or the “writer’s house”, in order to become acquainted with the environment in which the writer lived and wrote. For us, in a generic way, these two strong motivations are in the essence of the appearance of literary tourism. Hereby, a new form of tourism in its literary dimension emerges.

For the issue in question – literary tourism as a form of cultural tourism – it seems important to remember, at this stage, rather succinctly, some definitions about cultural tourism. The literature review allowed us to understand that the definition of cultural tourism is complex and, therefore, it becomes difficult to find a unique and complete definition, nevertheless, it was not our purpose to do so.

Greg Richards refers to Cultural tourism as “the way tourists – those people who travel outside their places of residence - consume culture” (Richards, 2000, pp. 2-3). According to this author, to visit places of cultural interest, monuments, as well as to consume the way of life of the visited cultures, is an example of cultural tourism.

In turn, McKercher & Du Cros (2002), state, above all, that this concept is complex and hard to define, as there are several approaches. However, they report that, in general, this specific type of tourism is driven by the attraction and motivation that the desire to travel awakens in readers, narrating people, places and cultural heritage, in order to awaken subjective sensations and experiences of a cultural nature. Later, they continue stating that cultural tourism functions as an “umbrella for a wide range of activities including literary tourism,

among others” (McKercher & Cros, 2002, p. 6).

It seems fundamental to remember the statements made by Sardo, with regard to this subject, and which are very important in the scope of our reflection: “Movement of people to specific cultural attractions, such as places of heritage, cultural and artistic manifestations, art, drama, out of their normal place of residence” (Sardo, 2008, p. 81).

Based on the above, we can risk saying that, clearly, cultural tourism provides contact with different cultures and the experience of different situations. It is access to a cultural heritage, that is, the history, culture and way of living of a community, with culture seen as a tourist attraction. It is recognized, undoubtedly, as a form of tourism, where culture constitutes the basis for attracting tourists or the motivation for many tourists and/or cultural visitors.

After these brief considerations, and in order to better contextualize the understanding of literary tourism, some definitions on this theme given by the authors of the reviewed articles are presented below (Table 5).

Based on the above definitions, we can risk concluding that all of them relate to the fact that this kind of tourism can be understood as a form of cultural tourism, intended for a very specific audience, who are the people who like and have a habit of reading, involving visits to the places and events associated with writers, writers’ works, literary depictions and the writing of creative literature. The options are varied and depend on what pleases the reader, who gets carried away by curiosity and passion for the works. Knowing the lives of their favorite writers, discovering their thoughts, rereading the sentences they wrote, endlessly, awakens the desire to move from the books to the exploration of those places where they moved, those spaces that their stories immortalized.

Table 5 | Definitions of “Literary tourism” from the view of different distinguished authors

Author	Definition
Brown (2016, p.135).	“Literary tourism is an increasingly important market within the field of cultural and heritage tourism”.
MacLeod, Shelley, & Morrison (2018, p.389).	“Literary tourism is defined as travel inspired by an association with authors or their literary works (...)”.
O’Connor & Kim (2014)	“As a form of tourism shaped and contextualized by media production, circulation, and consumption, literary tourism shares some common connections with film tourism and is arguably a precursor of film tourism” (Connell, 2012, cited in O’Connor & Kim, 2014).
Orr (2018, p.245)	“Literary tourism involves visiting locations associated with both the lives of authors and the fictional worlds of their creations”.
Sardo (2008)	“Literary tourism will then/thus be a type of cultural tourism that has to do with the discovery of places or events of fictional texts or of the lives of the authors of these texts”.

Source: Own elaboration

As stated by Robinson (2004, quoted by Abreu, 2012), the literary tourist, when travelling to a certain place, often, does it/so driven by the readings he made, which leads to the conclusion that literature establishes a relationship with the tourist *a priori*, because, when visiting the site, he already has a perception of what we have proposed to find. He also argues that literature has the ability to awaken in the reader the will and interest in broadening the aspects covered in the texts and this would include, among others, the possibility of visiting the places covered in the literature. As Mendes says:

“É possível visitar pela imaginação, apenas lendo. Porém, ao fazer o itinerário outro(s) mundo(s) se desvela(m) para a obra, enriquecendo-a pela multiplicação das suas possibilidades de sentido. O ato de ler (em casa) uma narrativa proporcionada através de um livro e o ato de fazer um

itinerário literário in loco remete-nos para esplêndidos momentos de sabor e de saber”. (2007, p. 90)²

Thus, “literature, as a mortar in which the itineraries of discovery and fruition of the real are shaped, should cause pleasure, promote emotions that can transport their interpreters (tourists) out of themselves” (Mendes, 2007, p. 82).

Last but not least, we think it is pertinent to discuss, even if succinctly, once this is not the main objective of this study, the present situation of these emerging cultural practices in Portugal and abroad by referring to some important literary destinations.

Taking the relationship between “literature/tourism” into account which has been discussed since the beginning of this paper), one can say that the practice of literary tourism is at least 400 years old, if we consider that already in the 17th century, the young European aristocrats travelled through countries such as France and Italy

²It is possible to visit by imagination, just by reading. However, in making the itinerary, another world unveils for the work, enriching it by multiplying its possibilities of meaning. The act of reading (at home) a narrative provided through a book and the act of making a literary itinerary in loco leads us to splendid moments of taste and knowledge. (2007, p. 90) The translation is our own. This translation may not be literarily perfect as the intention is only to understand the text in Portuguese.

with the aim of visiting the houses and/or the graves of the authors, motivated by a willingness to approach the writers they admired. However, we all know that, despite the longevity of these practices, the multidisciplinary research line in tourism and literature is very recent. It is, therefore, a relationship between the world of imagination (where the reader establishes the connections between text and place as well as author and place) and the physical world (the geographic places which the texts refer to). We include all those literary texts whose association with a physical space can have the effect of promoting the creation of a literary place.

As indicated by the literature review, the visiting of places with literary associations has a

long history. Likewise, contemporary tourism, and literary tourism in particular, largely originates from British and European travel practices like the Grand Tour, regarded as a foundational development in modern tourism.

Nowadays, searching for literary destinations is increasingly common and literary destinations are scattered all over the world and are a great success. In Image 1, we can see some of the major literary cities which were recognized by UNESCO. It must be noted that these “places”, linked to literature, have efficient advertising equipment and forms, routes and specific events in homage to their authors and works, and are becoming more and more relevant to conquer new audiences (Salvador & Baptista, 2011).



Figure 1 | UNESCO Literary Cities
Source: www.unesco.org

Edinburgh (2004), Iowa City and Melbourne (2008), Dublin (2010), Reykjavik (2011), Norwich (2012), Krakow and Seattle (2013) are some of the major literary cities recognized by UNESCO. Cities where literature, among other art manifestations, plays an important role in promoting a literary destination. They carry out multiple activities directed to the literary tourist and offer them city tours

to visit the main cultural points of interest, most of them related to their favorite authors.

Although literary tourist products, in one form or another, are present or emerging in many parts of the world (See Table 6), they were developed more widely in North America, Europe and, above all, in the United Kingdom (Smith, 2012).

Table 6 | Literary Tourism in the world: Places and authors

Places		Authors
Europe	London, England	Charles Dickens, John Keats, Geoffrey Chaucer, Sir Arthur Conan Doyle, H.G. Wells, Jane Austen, Beatrix Potter, John Dunne, John Keats, John Milton, JK Rowling, William Shakespeare
	Edinburgh, Scotland	Arthur Conan Doyle, J.K. Rowling, James Boswell, Ian Rankin, Sir Walter Scott
	Dublin, Ireland	James Joyce, Samuel Becket, Brendan Behan, Sean O'Casey, Roddy Doyle, George Bernard Shaw, Oscar Wilde, WB Yeats
	Paris, France	Voltaire, Victor Hugo, Alexander Dumas, Honoré de Balzac, Gertrude Stein, Ernest Hemingway, Francis Scott Fitzgerald, Albert Camus, Julia Child, André Gide, Peter Mayle, Jean-Paul Sartre
	Berlin, Germany	Bertold Brecht, Hermann Hesse, Thomas Mann
	Greece	Nikos Kazantzakis, Plato, Vassilis Vassilikos
	Rome, Italy	Virgilio, Percy Shelley, Mary Shelley, Henry James, Francis Mayes
	San Petersburg, Russia	Fiódor Dostoievski, Leo Tolstoy, Anton Chekhov, Alexander Pushkin
South America	Argentina	Jorge Luís Borges, José Hernández
	Chile	Pablo Neruda
	Colombia	Gabriel García Márquez
	Peru	Mario Vargas Llosa
	New York, USA	Arthur Miller, Jack Kerouac, Zona Neale Hurston, Langston Hughes, Norman Mailer
	San Francisco, USA	Allen Ginsberg, Arthur Miller, Jack Kerouac, Jack London, John Steinbeck, Amy Tan
	Concord, USA	Louise May Alcott, Ralph Waldo, Emerson, Nathaniel Hawthorne, Henry David Thoreau
	Key West (Florida)	Ernest Hemingway, Tennessee Williams
	Quebec	Neil Bissoondath, Leonard Cohen, Mordecai Richler
Australasia	New Zealand, Australasia	Katherine Mansfield
Africa	Kenya, Africa	Karen von Blixen-Finecke
Asia	Japan, Asia	Yukio Mishima

Source: Añel, I. V., & Vila, N. A. (2018). Revisión del turismo literario y su estado en la actualidad. Análisis del caso de Galicia (España)

Portugal also offers a panoply of literary destinations appreciated by both Portuguese and foreign readers. We can highlight, for example: Lisbon of Fernando Pessoa, Eça de Queirós, José Saramago and Almeida Garrett; Santarém of Almeida Garrett; Oporto of Camilo Castelo Branco; Baião of Eça de Queirós; Évora, of Vergílio Ferreira; Douro

of Agustina Bessa Luís, among others. These are some of the Portuguese authors who have become internationally known and appreciated by foreign tourists.

To extend this “discussion” of literary destinations, it would be useful to take cognizance of what is said in some renewed books from Portuguese

writers that incite readers to get to know, *in loco*, what is described in the books.

It is important to highlight, for example, in chapter VIII of *Os Maias*, where Eça de Queirós takes us, via imagination, and through his words, to Sintra, arousing the willingness to get to know the city *in loco*: “O quê! O maestro não conhecia Sintra?... Então, era necessário ficarem lá, fazerem as peregrinações clássicas, subir à Pena, ir beber água à Fonte dos Amores, barquejar na Várzea [...]”. (Queirós, s.d., p. 220)³

Or, from a realistic description of Seteais, he urges us to visit the space, inviting one to get to know the Pena Castle:

“(...) crianças, enxovalhadas e em farrapos, garotavam pelos cantos e as melhores casas tinham ainda as janelas fechadas, continuando o seu sono de Inverno, entre as árvores já verdes. De vez em quando, aparecia um bocado da Serra, com a sua muralha de ameias correndo sobre as penedias, ou via-se o Castelo da Pena, solitário, lá no alto. E por toda a parte, o luminoso ar de abril punha a doçura do seu veludo [...]”. (Queirós, s.d., pp. 231-232)⁴

And why not consider another great figure of Portuguese literature, José Saramago, on his trip to Portugal, which, in a unique way, wove magnificent and enthusiastic compliments to the singular beauties of Viana do Castelo, presenting us, al-

most photographically, the riches of its material heritage, appealing the reader to an on-site visit:

“No Rio Lima viam os romanos aquele mitológico Rio Lethes, que apagava as memórias, e não o queriam passar com medo que se lhes varresse a pátria da lembrança e do coração. A estrada por onde segue o viajante, ao longo da margem norte, esconde muito as celebradas belezas, mas quando do ofício de viajar se está já calejado o remédio é bom de tomar e está ao alcance. Mete-se pelas pequenas estradas que derivam para a margem, vai-se por elas mesmo que não conduzam a mais que à beira da água, e então o rio aparece a estes olhos portugueses como a romanos olhos e qualquer de nós se sente magistrado ou centurião que de Bracara Augusta veio por razões civis e militares e de súbito tem vontade de depor o rolo das leis ou da lança e proclamar a paz. (Saramago, 2010, p. 76)”⁵

Robinson (2004, quoted by Abreu, 2012) believes that it is the emotions, triggered by the act of reading, which boost the tourist to visit the places cited in the works he has read, predisposing him to a greater understanding of the cultural heritage of the destination he visits, now *in situ*. In this context, Hambursin refers to the following

³What! The maestro didn't know Sintra?... So, it was necessary to stay there, go on the classic pilgrimages, ascend to Pena, go and drink water from the “Fountain of Love”, go on a boat ride in Várzea [...]. (Queirós, s.d., p. 220) The translation is our own. This translation may not be literarily perfect as the intention is only to understand the text in Portuguese.

⁴(...) Children, humiliated and in tatters, played by the corners and the best houses had still the windows closed, continuing their winter sleep, among the already green trees. Every once in a while, a piece of the mountain appeared, with its battlements wall rushing over the slates, or we saw the castle of Pena, solitary, high above. And everywhere, the luminous air of April put the sweetness of her velvet [...]. (Queirós, s.d., pp. 231-232). The translation is our own. This translation may not be literarily perfect as the intention is only to understand the text in Portuguese.

⁵In the Lima river the Romans saw that mythological Lethes river, which erased the memories and they did not want to pass it in fear that if they swept away the fatherland of remembrance and heart. The road that follows the traveler, along the north bank, hides much of the celebrated beauties, but when the craft of travel is already calloused the remedy is good to take and is within reach. You get on the small roads that derive to the shore, go by themselves, even if they do not lead to more than at the edge of the water, and then the river appears to these Portuguese or Romans eyes and any of us feel magistrate or centurion that came from Bracara Augusta for civil and military reasons and suddenly has the will to testify the roll of laws or spear and proclaim peace. (Saramago, 2010, p. 76) The translation is our own. This translation may not be literarily perfect, and the intention is only to understand the text in Portuguese.

“[...] écrire c’est quitter son univers pour découvrir d’autres territoires, c’est mettre son imagination en mouvement; lire, c’est s’évader, sortir de soi. Ainsi, le voyage et l’écriture paraissent intimement liés” (2004, p. 24).

Mendes (2007) mentions that these, or other places associated with renowned writers of Portuguese literature are replete with a set of attractions for those who visit them, notably for visitors who nourish a fascination/interest in the personal history of a writer or artist (cultural tourist, with literary motivations). He continues by saying that the visit allows contact with places intrinsically linked to the writer, moreover, the reader/tourist can even have the possibility of touching objects that belonged to the author. In a more literary way, one can say that the visitor can walk in the shoes of and see through the eyes of the writer.

According to Abreu (2012), literature may be a fundamental product of cultural tourism as it enhances the awakening of feelings and emotions, and it is in this measure that one can articulate with cultural tourism, which is also moved by a set of sensations. According to the above, we can risk saying, as Milheiro and Pereira (2014) mention, that literary tourism prioritizes the places and events of the fictional texts and the lives of its authors in order to promote the places where a direct connection is established between their literary and artistic production and the tourists who visit them.

Taking the words of Milheiro and Pereira into account, literary tourism emerges as a niche product, targeted at consumers with very particular characteristics and who value the identity of the places. The latter may be expressed in the works of the writers who lived in those places, and/or participated in the development of this identity (2014, p. 83). The same authors summarize the words of Sardo, when she says: “This type of tourism represents an alternative form of holiday, where novels can replace the tourist guides, since the conciliation of culture with tourism, through

literature, highlights a different view of the places” (2009, p. 83). Thus, literary tourism is a component of human nature and when associated with the practice of leisure, it allows for the development of human qualities. Having fun, in a personal way and without worries of utilitarian order, literary tourism brings well-being, happiness and wisdom.

In this context, and contrary to what we are used to hearing: “Reading is almost always associated with study and school books, thus is often assumed to be an obligation”, we cannot forget the words of Almeida, M. (2013) when she states that recreational reading is the reading that we do for pleasure, wherever and whenever we want. It is a type of reading which we savor and which feeds us but, at the same time, a reading that can also upset us when the book comes to an end. As she argues “The pleasure of reading requires a voluntary pause in time and daily duties, an escape into the world of the Book” Almeida, M. (2013, p. 10).

For Lages (2007), the habit of reading is a series of profitable acts and, so, done regularly, leads to an intrinsic need to go on learning from others, in a space established autonomously, and enjoy what is beautiful and good.

With that being said, we can come to the following conclusion: this reading for pleasure can be understood as a pleasant and enriching way to spend free time.

In this context, we can recall the French sociologist Dumazedier (1973:34) when he mentions that leisure is “a set of occupations to which the individual can give himself freely, either to rest, to have fun or either to develop his information or his disinterested training, his social and voluntary participation or his free creative capacity, after having freed himself from professional, family and social obligations”.

Having said that, in our perspective, the act of reading can benefit leisure time, since reading restores energies, expands creativity, improves self-esteem and increases personal satisfaction.

Hereby, leisure is considered as a double educational process, i.e. “as a vehicle and as an object of education” (Marcellino, 1950: 59).

It is important to state that the practice of reading is, also, regarded, in our opinion and in the opinion of different distinguished authors, as an economic and cultural development tool.

For instance, Pocock (1981) claims that literature, as the work of the heart and emotion, is reactivated and comes to life in the mind of the reader, through its own imagination and feelings.

Similarly, Stiebel, (2004, p. 4) says that “A potential tourist reads a book which may involve an actual place or an imagery setting, which motivates people to explore the place associated with the information or writer and, in turn, the location becomes important (after reading the book) and is visited due to its links to the book”.

This idea that the act of reading influences readers/tourists to explore, *on site*, the places and everything that is associated to the author of the book is also presented in the words of Ridanpää, (2007) when she argues that when the reader finishes his readings (a book and or a novel), destinations can be created as amazing, sacred, exclusive/unique. Therefore, showing peoples’ ‘geographical imaginaries’ of places or areas, which can influence tourists’ choices in terms of travel destination.

As introduced earlier in the paper, when referring to the link between literature, tourism and leisure, we can evoke Robinson and Andersen, (2002) for whom

“literary tourism, hence, is a kind of social travel and leisure in an anthropological sense, in that it involves visitors determining with discovering and creating signifiers of social principles with those individuals who have become part of the social mythologies of places”. (Robinson & Andersen, 2002, p. xii).

With these statements, we want to highlight the important role of the act of reading in the economy of culture and tourism. These practices, i.e., the readings, lead to a significant increase in tourists’ influx to different destinations (literary destinations), which, in turn, result in an economic development.

In conclusion of the above topic, we risk saying that tourism, in its most varied manifestations, is regarded as the fastest growing industry, with economies benefiting from its positive impacts. It provides foreign exchange, increases employment, attracts foreign investment and domestic private capital for development and promotes economic independence (Britton, 1982). The developing countries and LDCs have considered tourism as an effective tool for achieving economic development.

Yet in this context, we highlight UNWTO (2002) which argues that through its potential for job creation, links to the local economy, foreign exchange earnings and its multiplier effect, tourism can lead to economic growth and economic development.

4. Literary Tourism and Humanistic Leisure

As regards the binomial “literary tourism” and “humanistic leisure”, we can first and foremost claim that the review of the literature allowed us to understand that leisure practices express specificities and peculiarities and have attributes such as the use of free time for the exercise of such practices, the freedom of choice and a disinterested character. This leisure, hereby understood in a humanistic perspective, projects the human being to dimensions of autonomy and freedom, conferring upon it the ability of choice and power of initiative. Seemingly associated with a human necessity and a socio-cultural projection, it can also benefit man in many other aspects: in self-discovery, in psychological and social development, in knowledge,

health and quality of life.

We start by emphasizing Cuenca who introduces us to the five dimensions of leisure which, in his opinion, apply to the five dimensions of tourism, namely: the playful dimension (which favors the development of a playful, resting and entertaining tourism); the ecological-environmental dimension (characterized by the importance given to the physical, social and psychological environment, linked to ecological, rural tourism and agritourism); the creative dimension (which aims to develop and improve the person, and is related to cultural tourism, knowing that cultural motivation is an important aspect in deciding on the choice of a tourist destination); the festive dimension (which leads to the experience of the extraordinary, from the community and festive leisure); the solidarity dimension (taking into account the degree of solidarity that is generated from the experience of certain leisure activities). According to this author, humanistic leisure is synonymous with experience that enriches the nature of man and leads to his development; a personal and social development (Cuenca, 1997, 2000a, 2000b). An idle conceived as a milestone of human development, within a social commitment. (Cuenca, 1999). According to the author, these experiences are part of the “Humanistic Leisure”:

“(…) un ocio en el que el desarrollo humano esté por encima del disfrute del dinero, por encima del placer y más allá de la diversión. Un ocio que realice a la persona, capaz de integrar sus vivencias en un todo unitari, con otras experiencias importantes de la vida humana. Por eso, aunque abordo el tema como una faceta de la vida humana, la veo interdependiente y en armonía con otros valores personales y sociales”. (Cuenca, 1999, p. 20)

These experiences of leisure as “experiencias gratuitas, necesarias y enriquecedoras de la nat-

uraleza humana” (Cuenca, 2000, p. 15), lead to the restoration of physical and psychic balance, giving space to perceive the “other” and giving the individual a new will to live, and to be immersed in new values of life.

In the perspective of Aquino, leisure is as old as work, however, only after the Industrial Revolution, with the emergence of free time, which represents an achievement of the working class against the exploitation of capital.

Thereafter, the clear separation between working space (production) and leisure (activities contrary to work (Aquino & Martins, 2007) became evident. According to these authors, leisure is an attitude towards life, which results from a learning process when one seeks integral personal growth, the possibility of “being” truly, allowing a natural learning, internalized by the individual (ibid.).

Later, Cuenca (2009) refers to leisure, as a fundamental human experience, centered on loved, free and good/satisfactory performances. A leisure that, from this author’s perspective, represents a privileged space for curiosity and knowledge. A humanistic leisure, which relates to “satisfying, pleasant experiences that constitute an end in themselves and that result from the autonomy of the person who experiences them, being intimately connected to the system of values and meanings of each” (Cuenca, 2009, pp. 15-16). Depending on who performs it, an activity cannot always constitute a leisure experience. For this author, “The Humanistic experience of leisure is, or should be, an integral experience related to the meaning of life and the values of each, coherent with all of them” (Cuenca, 2009, p. 64). A kind of leisure that materializes itself in a formative, reflective, cultural and personal development, highlighting its conscious and opening character, relating it to self-realization and emphasizing learning and training; a leisure that is linked to knowledge and culture since antiquity, emerging as a proper exercise of a well-formed, cultured and sensitive person.

In Cuenca’s view (2009), leisure can be studied

and analyzed under two perspectives: from an objective point of view, it is confused with the time dedicated to something, with the resources invested or, simply, with the activities; from a subjective point of view, it is important, in particular, to consider the satisfaction that each one feels in the lived experience. In subjective terms, the word leisure is synonymous with the desired and appreciated occupation, resulting, of course, from a free choice. The author also stresses that, in order to understand leisure, it is necessary to recover some information related to its essence, such as ludic games, parties, creativity, voluntary participation, satisfaction, happiness, self-development, solidarity, integration, and so on. It is equally necessary to reflect on the cultural, sporting, recreational or touristic practices of leisure, based on their conception and appreciation in time (Cuenca, 2009, p. 15). He also stresses that “[...] leisure is a free, necessary and enriching experience of human nature; it is an activity linked to tourism, being that, nowadays, tourism is the leisure activity par excellence. Tourism, as a leisure activity, is, essentially, a human and humanizing experience; it’s a gesture of interest and an opening sign” (Cuenca, 2009, p. 15).

Pinheiro says that the phenomenon of leisure “is one of the oldest in our history and represents a condition of human existence which has been transformed over time. Today, facing new meanings and new understandings, leisure remains an increasingly complex and relevant subject. The concept of leisure appears, in contemporaneity, as a subject of limited understanding. However, by understanding the amplitude of the term, by the various senses it incorporates and in accordance with the realities of approaches and intrinsic interests, leisure still represents a theme of significant vitality in the current context” (Pinheiro, 2010, p. 1133).

According to Elizalde and Gomes (2010), attempts to contextualize the concept of leisure, since the XX th century, have generated contro-

versy.

Hereby, the negative connotations that this term endures in all Spanish-speaking Latin American countries (and also in the Portuguese language) should be taken into account, since the term idleness is generally seen as a threat to the development of societies seeking to modernize, progress, develop and expand economically. Thus, they have the opinion that it is not possible to waste time with activities considered useless and unproductive and highlight the expression: “time is money”.

However, gradually, the term leisure gained a specific place in time and reappears as synonymous with the desired and appreciated occupation as a perspective of human experience (Elizalde and Gomes, 2010).

It should be noted that, although it seems complex, the true sense of humanistic leisure should not be understood as a right that assists a person, or even with fun or rest. It should not be confused, also, with free time, since time does not define human action.

When we think of free time, we associate it with the idea of non-obligation and choice. According to the literature review, we can say that free time has characteristics of freedom to do what we want and what we desire. Time that can be used for recreation, leisure practices or idle, a time in which one lives not only to “be free from” but to “be free to” something that one wants, if one desires and chooses. Nevertheless, it is also important to recognize that free time exists and needs a more accurate and careful inspection in order to check if it has the potential to humanize man.

Finally, we must face reading as a daily and motivational practice: from childhood to intellectual growth and critical discernment. It is also necessary to emphasize reading as leisure, a habit that gives pleasure to the Human Being.

5. Gaps and further studies

One of the main difficulties of this research is the fact that it was not always possible to access articles of interest, but only some abstracts. Therefore, the limited access to the full content of some articles has affected the number of items that would be desirable, in theory, to explore in the analysis.

Another aspect that made this research less fruitful was the fact that, in many cases, the issues related to the thematic under study were tackled in a superficial way.

This article has also identified some gaps concerning the subject under study. In an attempt to contribute to a more grounded scientific understanding of literary tourism and its relationship to literature, this study proposes and suggests that future studies integrate some issues related to:

- the growth of the literary tourism product from the art field perspective; the lived, travelling experiences of readers, explored more in-depth;
- the positive impacts of developing the link between film and literary tourism;
- poetry-related experiences;
- the role of classical poetry in peoples' behavior and experience;
- the level of heritage/cultural experience of tourists;
- the way to use classical poetry more effectively in tourism development and marketing and experience creation;
- tourists' poetic gaze when they go abroad and tour a foreign country;
- moral gaze in literary tourism;
- explorations of the impacts of the essence of tourist experience on subjective well-being in the context of creative tourism;

- the collection of diversified samples across different cultures to obtain a better understanding of the positive effects of creative leisure trip experiences;
- the incorporation of methods that intercept the visitors after they have completed the entire visit in a literary place, for example;
- the embodied consumption model of literary tourism.

Reflecting upon these proposals/suggestions is a way to better understand and complement some issues under analysis and to contribute towards the clarification of this approach, confined to the theme of literary tourism, in a triad relationship: "literature, tourism and leisure".

6. Conclusion

This study provides support for the idea that there is an intrinsic relationship between literature and tourism and examines issues linked to humanistic leisure, understood from the perspective of the author Manuel Cuenca (2009), as a privileged space for curiosity.

The results show that literature, through both its texts and authors, has often been an inspiration for tourists who frequently travel to visit the writers' homes or the places where the characters have inhabited or where the plot was set.

From the considerations presented throughout this study, we can risk saying that reading is essential to the human being and reading for pleasure during school life and thereafter, should be the practice par excellence.

The literature review made it possible to understand that the inability to read is a factor that causes a cultural and social delay to any individual and society in general and that the mastery of

reading is a means of appropriation and construction of knowledge in the various areas of learning. It also allowed us to verify that all aspects of reading – informative reading and reading for pleasure – are important for personal and social enrichment, enabling the individual to evolve and transform reality.

It was based on the notion of reading and on its pleasurable aspect that we incorporate some considerations on the theme of tourism, namely the literary one, in a triad relationship: tourism, literature and leisure, in order to rethink the importance of literary tourism in the revitalization of knowledge through leisure. We also brought the importance of leisure in the society of the twenty first century to the discussion, hereby treated as a positive experience for human development. The humanistic leisure, understood in the perspective of Cuenca (2009), is, thus, a privileged space for curiosity and knowledge.

We found that the act of reading should be regarded as a creative activity and, therefore, educational, as a result, fundamental to the integral development of the person, because it mobilizes cognitive and linguistic capacities. Reading should be part of a set of activities that the individual can perform during his leisure time, with tourism being one of the greatest examples of creative leisure. It is also important to mention that, in addition to a leisure activity conceived as idleness carried out at specific times, the time destined for reading should not be a time of obligation and/or imposition, but rather a time of pleasure, avoidance and personal enrichment.

The creative leisure is possible through reading, because when the individual reads, he grows and has fun. Reading also has the ability to awaken the will and interest in relocating the atmosphere aroused by the text, the spaces mentioned in it, which will lead to the visit of the places experienced by the author or portrayed in literary writings.

From the above considerations, we conclude

that the humanistic leisure is characterized by being a beloved and desired experience, and is therefore, able to enrich and humanize the human being.

Last but not least, we cannot forget the important role of reading in the development of the economy of the places/destinations chosen by those who, in their leisure time, adopt this type of tourism which allows them to transform/convert their readings from fiction to reality.

Appendix A

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