

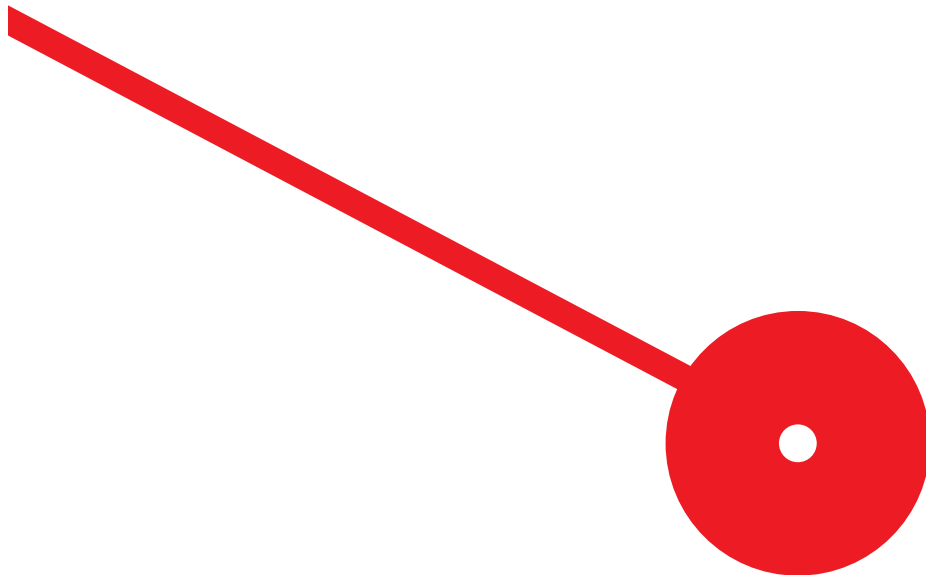


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Marta Sofia Fernandes Teixeira

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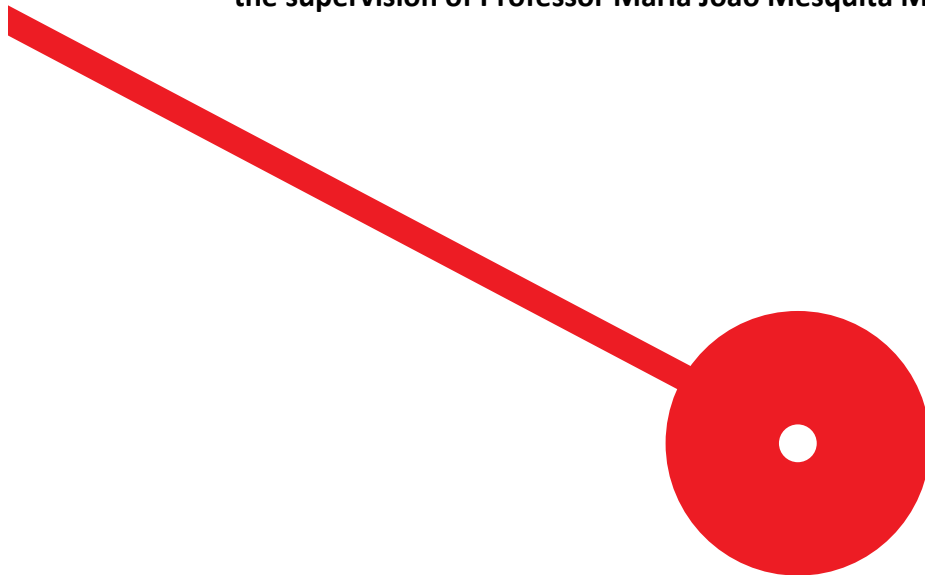




The Relationship between Language, Culture and Gastronomic Tourism in Vila Real Region

Marta Sofia Fernandes Teixeira

**Dissertation presented to Instituto Superior de Contabilidade e
Administração do Porto/Porto Accounting and Business School to
obtain the Master`s Degree in Intercultural Studies for Business under
the supervision of Professor Maria João Mesquita Marçal Cameira**



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Firstly, I want to express my greatest gratitude to my parents and my sister, for all the support, help, and patience they have with me, because without them I wouldn't have been able to do it. They are the ones who motivate me every day to continue my studies and my career so that one day I can repay them for everything they have done for me.

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Resumo:

O tema proposto trata de explorar as complexas interações entre língua, cultura, turismo e gastronomia na região de Vila Real de modo a compreender como a língua e a cultura interagem e se projetam na terminologia gastronómica, representando esta uma excelente estratégia de motivação para despertar o interesse pela cultura de uma determinada zona, atraindo visitantes e promovendo o turismo gastronómico e cultural dos lugares em que se insere.

Aspetos como a religiosidade e superstições, peregrinações e superstições, lendas e tradições ou vinhos e iguarias gastronómicas típicas e produzidas localmente são a base de boas práticas de um turismo sustentável que promove a região, criando riqueza e catapultando o seu desenvolvimento económico sustentável.

A criação de um roteiro gastronómico com objetivos culturais e sugestões diferenciadas completa o circuito deste trabalho, dando exemplo de algumas abordagens práticas do tratamento do tema inicialmente proposto.

Palavras chave: Língua; Cultura; Turismo sustentável; Gastronomia; Roteiro Gastronómico.

Abstract:

The proposed theme aims to explore the complex interactions between language, culture, tourism, and gastronomy in the Vila Real region in order to understand how language and culture interact and project themselves into gastronomic terminology, representing an excellent motivational strategy to awaken the interest in the culture of a given area, attracting visitors and promoting gastronomic and cultural tourism in the places in which it is located.

Aspects such as religiosity and superstitions, pilgrimages and superstitions, legends and traditions, or typical and locally produced wines and gastronomic delicacies are the basis of good practices for sustainable tourism that promotes the region, creating wealth and catapulting its sustainable economic development.

The creation of a gastronomic itinerary with cultural objectives and different suggestions completes the circuit of this work, giving an example of some practical approaches to treating the initially proposed theme.

Keywords: Language; Culture; Sustainable tourism; Gastronomy; Gastronomic Tour.

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List of abbreviations

CGL – Course in General Linguistics

UNESCO – United Nations Educational, Scientific and Cultural Organization

UN – United Nations

UNWTO – World Tourism Organization

GVA – Gross Value Added

GDP – Gross Domestic Product

INE – National Institute of Statistics

BTL – Bolsa de Turismo de Lisboa

ESG – Environmental, Social and Governance

INE – National Institute of Statistics

CSF – Community Support Framework

CNT – Condé Nast Traveler

The theme of this dissertation is related to language, culture, and gastronomic tourism in the Vila Real Region. It falls within the scope of the master's degree Intercultural Studies for Business, from the Instituto Superior de Contabilidade e Administração.

The main goals of this dissertation are to identify and examine the interconnection of language, culture, and gastronomy in the Vila Real region to show how the importance of the interconnection between language, culture, and gastronomic tourism can grow and promote gastronomic tourism. This way, we may know the uniqueness of this region, and we propose a gastronomic itinerary to boost tourism and the local economy.

This thesis is divided into three chapters, thus allowing for a better interpretation of the concepts.

The first chapter is entitled *The Complexities between Language and Culture* and addresses the origin and importance of language, examining theories about how language has developed throughout history. It also explores what language is, its evolution, and the various forms of linguistic expression. There is also a discussion of the distinction between language and speech and Ferdinand de Saussure's contribution to the study of linguistics. It explains how Culture is a multifaceted concept encompassing various aspects of human life and how difficult it is to define precisely due to its evolving nature and diverse interpretations. It exists a strong connection between language and culture and understanding culture is crucial in today's diverse and interconnected world.

The second chapter named *The Gastronomic Tourism*, delved into the multifaceted world of tourism, exploring its definition, various types, and significance in Portugal. It examines the vital aspect of sustainability in the tourism industry and highlights the pivotal role of language and culture in this context. This chapter also addresses the intersection between gastronomy, gastronomic tourism, and the Mediterranean diet, highlighting the importance of food as a cultural element and its impact on the travel experience.

Finally, the third chapter entitled *Vila Real: An Identity to Discover*, provides a comprehensive overview of the Vila Real region, covering topics including its geographic location, history, religiosity, superstitions, processions and pilgrimages, traditions, legends, and typical gastronomy. This prepares the readers for what they can expect to find in Vila Real Region, understanding its cultural and gastronomic diversity and

singularity. It informs about the local richness, highlighting the cultural value and diversity of the region, emphasizing its cultural, gastronomic, and natural heritage, and the importance of sustainable practices. At the end, is presented an itinerary that offers the visitors a journey to discover various flavors and different cultural curiosities that warm the heart of Vila Real town where language, culture, and gastronomy traditionally go hand in hand being naturally used for the development of the region through sustainable tourism practices.

CHAPTER I – THE COMPLEXITIES BETWEEN LANGUAGE AND CULTURE

1. About Language

1.1. Origin of Language

Even though language is an essential and priceless instrument that can be used orally, in writing, through signs, or by whistles, very little is known about how it emerged. The scientific community does not fully understand its origins or evolution, which is possibly the most challenging of all¹.

According to the French linguist André Martinet, “language” is a term that accurately describes the ability that men must communicate with one another using vocal signs. The human language is primarily vocal, which was the form of communication for hundreds of thousands of years. We learn to speak before learning to read, reading adds to, supersedes, and not the other way around. Despite having the same purposes in all communities, language is unique to each community and can only be used within that community. As stated by the anthropologist Ian Tattersall, “If we are looking for a single factor of cultural liberation that paved the way for symbolic cognition, the invention of language is the most obvious candidate” (Tattersall, 2006, p.73).

When we talk about the origins of language, we refer to the capacity of humans to communicate, which is a fundamental characteristic, and it is possible by signals, whether gestural, physiognomic, or artificial. Some examples are the significant bonfires, the Morse telegraph, the modern traffic lights that control traffic in major cities, and the double communication of deaf-mutes, using gestures that imply letters or symbolic movements invented by them. Our ability to express our sentiments, emotions, and thoughts, it’s just an instrument of communication between those who use it.

At least 50,000 years have passed since the language was first spoken, although most linguists think it is considerably older. Its origin has been the subject of several theories, but none of them is certain. The idea that physical gestures were the ancestor of

¹ “We know a lot more about the Big Bang of physics than we do about the Big Bang of humans”, says Morten Christiansen, a psychology professor and co-director of Cornell University’s Cognitive Sciences Program (Christiansen and Chater, 2008).

human language is one of the most debated. As the American linguist Merritt Ruhlen says, the fact that chimpanzees, monkeys, and other primates communicate with each other with gestures and calls plausibly supports this hypothesis (Ruhlen, 1994, p. 11).

Jean-Jacques Rousseau, a philosopher believed that language had gradually developed from the necessity to express emotions to more sophisticated and abstract forms. According to Rousseau, the “cry of nature”, a primitive form of communication was used by early humans to beg for assistance when they were in danger or to relieve severe pain, but it was not widely employed. In the words of the philosopher and writer Julia Kristeva, “Beliefs and religions attribute this origin to a divine force, to animals and fantastic beings that men would have imitated” (Kristeva, 2007, p.71).

In the 19th, there were two widely accepted theories called, “há-há” and “au-au” by contemporary linguists. The “au-au” theory contends that animal grunts played a crucial part because hunters reproduced those noises as a hunting tactic. The “ha-ha” argument contends that language arose from innate cries of joy and agony (Aitchison, 1996).

1.2. What is Language?

Languages change through phonetic, grammatical, and semantic shifts, influenced by cultural factors like migration and trade. According to the Routledge Dictionary of Language and Linguistics, language serves as a vehicle for expressing thoughts, concepts, and knowledge, shaped by cognitive processes and subject to historical development (Bussmann et al., 2006, p. 627).

Noam Chomsky asserts that language is an innate ability, guided by "Universal Grammar," enabling the generation of infinite sentences (Chomsky, 2002). Edward Sapir emphasizes language's role in organizing and categorizing the world, influencing perception (Sapir, 1929, p.6). Benjamin Lee Whorf adds that language is a powerful instrument for shaping perception and influencing behavior (Whorf, 1956, p.23).

These definitions highlight language's fundamental importance in communication, thought organization, and reality construction. Linguistics studies various language forms, including communication between animals and humans, gestures, speech, writing, symbols, and visual forms.

Non-verbal human language includes sign and tactile language, crucial for individuals who are deaf and blind. Notably, gestures, performed universally, vary in frequency based on cultural context (Cartmill et al., 2011). Gesture differences are observed among French and English students (Sainsbury and Wood, 1977), Japanese and Dutch speakers (Yoshioka, 2005), and Chinese and American English-speaking children (Cartmill et al., 2011).

Gestures, a universally used form of expression, transcend cultural differences. Deaf and mute individuals may adopt sign language as a permanent means of communication, constituting a structured system corresponding to spoken language. All communication processes using signals share the ability to perform language acts, serving the inherent human functions of knowing and expressing.

1.3. Language and Speech

In the 16th century, they were highly concerned with finding the ideal, precise, and perfect language for human interaction. This era was known as the study of general grammar. Later, in the 19th century, language studies tried to compare languages with each other, looking for the language that had originated the others, which led to the designated Indo-European languages. This period was referred to as the era of comparative grammar. No science addressed the study of verbal, spoken, and written language.

This gap started to be filled when Ferdinand de Saussure, a European researcher considered the father of Linguistics, whose work provided the foundation for the development of a science that addressed vocal language. Although Saussure passed away in 1913, his concepts were preserved in the book *Course in General Linguistics (CGL)*, which was published in 1916 and credited Saussure as the author (Dennen, 2022).

Ferdinand Saussure contended that language must be considered a social phenomenon, a structured system that can be viewed synchronically and diachronically (Britannica, 2023). Synchronically was his favorite, “language is a system whose parts can and must be considered in their synchronic solidarity” (Saussure, 1916, p.81). Linguistics is the scientific study of language. For Saussure, linguistics is expected to clarify “what makes language a special system within the mass of semiological data” (Saussure, 1916, p.17).

The field of linguistics may be divided in terms of three dichotomies: synchronic/diachronic, theoretical/applied, and micro linguistics/macro linguistics. A synchronic description of a language describes the language as it is at a given time; a diachronic description is concerned with the historical development of the language and the structural changes that have taken place in it (Britannica, 2023). The goal of theoretical linguistics is the construction of a general theory of the structure of language or a general theoretical framework for the description of languages; the aim of applied linguistics is the application of the findings and techniques of the scientific study of language to practical tasks, especially to the elaboration of improved methods of language teaching (Britannica, 2023).

The terms micro linguistics and macro linguistics are not yet well established, and they are used here purely for convenience. The former refers to a narrower and the latter to a much broader view of the scope of linguistics. According to the micro linguistic view, languages should be analyzed for their own sake and without reference to their social function, the way they are acquired by children, the psychological mechanisms that underlie the production and reception of speech, the literary and the aesthetic or communicative function of language (Britannica, 2023). In contrast, macro linguistics embraces all these aspects of language. Various areas within macro linguistics have been given terminological recognition, such as psycholinguistics, sociolinguistics, anthropological and linguistics. Macro linguistics should not be identified with applied linguistics. The application of linguistic methods and concepts to language teaching may well involve other disciplines in a way that micro linguistics does not (Britannica, 2023).

The author defined linguistics as the study of speech and language. He claims that in addition to the social and cultural factors that have influenced language evolution, linguistics is also interested in the history of languages. The words “language”, “langue”, and “parole” are the three that Saussure uses. We may communicate thoughts with one another by using “language”, which is interpreted as speech and correlates to “langue”. Speaking, which is a specific use of language, is how “parole” is translated. Speaking is a personal action, while language is a social form of speech. He declares that:

The two objects are closely connected and interdependent ... Speaking is necessary for the establishment of language, and historically its actuality always comes first ... Language is passive, receptive, collective, and homogeneous ... Unlike language,

speaking is not collective ... its manifestations are individual and momentary and depend on the will of speakers. (Saussure, 1916, p.18)

Saussure defines language as “it is both a social product of the faculty of speech and a collection of necessary conventions that have been adopted by a social body to permit individuals to exercise that faculty” (Saussure, 1916, p.9). Language is a sign system that develops from the action of speaking. Is a link between cognition and sound that allows thought to be conveyed as sound. For language to occur, thoughts must be arranged, and sounds must be expressed. According to the linguist, language is a borderland between mind and sound, where thought and sound mix to generate communication (Saussure, 1916, 16). It comes out of our natural need or natural capacity to communicate with each other and it's the set of conventions that have evolved to aid this communication. Saussure states that language “is a system of distinct signs corresponding to distinct ideas” (Saussure, 1916, p.10).

2. About Culture

2.1. What is Culture?

Studying the history of culture allows us to understand the different identities of people and how they were created in the historical and social context. Today we live in a globalized world, so there are different ways to understand culture.

The English word "culture" was created by Taylor from the German word “Kultur”, which refers to the spiritual aspect of community, and the French word “civilization”, which refers to the physical development of human beings (Tylor, 2016) but culture is a concept difficult to explain.

Unlike many other concepts that people face in their daily lives, according to the researcher Clara Sarmiento, culture cannot be classified under a single generic definition due to its constantly evolving nature and adaptation over time. She notes that the meaning of culture has been interpreted differently for centuries and although theorists have not yet reached a consensus on a single definition, they agree that there is no "right or wrong" connotation for culture (Sarmiento, 2015, pp. 27-28).

Although the academic Richard Hoggart adopts the poet and cultural critical Matthew Arnold's theories and utilizes a broader definition of culture than other cultural critics, there is a significant deal of concern about cultural loss. Hoggart views culture as

including all a particular group's creative and intellectual endeavors as well as its associated practices, products, and processes. Culture is not only "the best things known and thought of in the world," in Hoggart's opinion. Future theorists can now examine broader concepts of culture, such as popular culture and academic culture, thanks to Richard Hoggart's work.

In fact, according to this line of thought, Edward Tylor defined culture as a "complex whole" comprising "knowledge, beliefs, art, morals, laws, customs, or any other acquired capabilities or habits acquired by man as a member of society" (Tylor, cited as Laraia, 2009, p.25). Tylor's definition challenged the belief that culture is inherited biologically and instead asserted that it is learned through knowledge transfer and evolution. Although Tylor believed that everyone has the mental capacity to understand culture, his systematic and general approach to defining it is considered restrictive when compared to other definitions proposed by different authors. This definition was not widely accepted and underwent several reformulations, leading to the term "culture" being regarded as a complex concept without a single definition.

According to the Welsh cultural scholar and critic Raymond Williams, whose contribution to the study of culture is of great importance, "culture is one of the two or three most complicated words in the English language" (Williams, 1983, p.87). Raymond Williams defines culture as: "A general process of intellectual, spiritual, and aesthetic development" and "the works and practices of intellectual and especially artistic activity" to create a "social definition of culture," which he defines as "a particular way of life, whether of a people, a period, a group, or humanity in general" (Williams, 1983). For Williams, culture is the vehicle through which ideas and meanings are expressed through daily activities such as art, academic study, dress, greeting people, and behavior in situations.

The phrase "Structures of Feeling" created by Raymond Williams describes a common experience and emotions introduced in a time or culture but often difficult to objectively express or identify. According to Williams, these emotional support systems are important because they influence people's thoughts, values, and how they perceive the world. They are influenced by personal, and emotional experiences, as well as by social, political, and cultural forces. The culture and society in which they are inserted are influenced by the structures of feeling as well. He emphasizes the value of understanding

people's motivations, including their emotions, goals, and beliefs, as well as the cultural institutions and practices that shape these motivations (Zamponi, 2020, p.104).

Brian Fay, an American philosopher argues that from the moment we are born, we are taught to behave according to the culture we are born into and its rules. We learn how to communicate and live in a society. He explains:

(...) cultural beliefs and ideals apply to people in differential positions of power. The meaning of a rule for a powerful member of an elite often will not be the same for, nor will it have the same outcome on, a member of a group who is on the periphery. [...] Various members in a cultural group will have heterogeneous histories, divergent interests, and antagonistic interpretations. Far from being coherent unities uniformly distributed throughout society, cultures are rather tense loci of difference and opposition. (Fay, 1996)

Fay believes that adopting a certain belief system shapes our mental and physical identities, as well as how we relate to others socially. He suggests that cultural beliefs and values differ depending on a person's social status, and this influences how they perceive culture throughout their lifetime experiences (Fay, 1996, p.13).

Following this line of thought, John R. Baldwin, and Sheryl L. Lindsley, communication researchers, have acknowledged that the meaning of culture is not only based on one's social status or power but also depends on their personal experience and the cultural group they belong to (Baldwin & Lindsley, 1996, p.38). These scholars explain that:

And yet some real differences exist between cultural groups. How we pursue these activities varies from culture to culture. Men and women often do not see the world in the same way. Old and young have different goals and dreams. Muslims and Christians have different beliefs (...). (Martin & Nakayama, 2010, p.84)

The interpretation of culture can be influenced by various factors such as gender, race, ethnicity, religion, age, and other elements even within a specific community. In many countries, such as Portugal, there are numerous cultural differences depending on the region. In addition, women in certain cultures may be restricted and told how to behave by the cultural norms imposed on them, resulting in divergent views from men. Furthermore, individuals from different generations may have different perspectives on culture as it is constantly changing, along with their aspirations and goals, for the current times (Schalkwyk, 2000).

Moreover, Steven Chamberlain, professor of special education, defines culture as encompassing the influence of various factors on a community's behavior and how individuals perceive and interact with their surroundings based on their assumptions: "Culture is defined as the values, norms, and traditions that affect how individuals of a particular group perceive, think, interact, behave, and make judgments about their world" (Chamberlain, 2005, p.195). Chamberlain's definition aligns with Raymond William's understanding of culture as a force that shapes individuals' behavior through implicit and explicit perceptions.

The anthropologist Clifford Geertz views culture as a "System of Meanings" that humans create and weave around themselves, which then binds them together. According to Geertz:

The concept of culture I espouse...is essentially a semiotic one. "Believing, with Max Weber, that man is an animal suspended in webs of significance he himself has spun, I take culture to be those webs, and the analysis of it to be therefore not an experimental science in search of law but an interpretive one in search of meaning." (Geertz, 1973, p.15)

In other words, Geertz considers culture as a system of innate conceptions, in which individuals communicate and develop their knowledge, giving meaning to the world and seeking answers to make it comprehensible. According to UNESCO, defined culture as:

The distinctive spiritual and material, intellectual and emotional features that characterize a society or social group and that encompass, beyond art and literature, ways of life, fundamental human rights, systems of values, traditions, and beliefs. (UNESCO, 2009, p. 4)

To put it differently, culture is the shared set of beliefs, customs, and practices that characterize a particular group of people or society. It encompasses a broad range of aspects, including spirituality, intellectual pursuits, emotional experiences, and material culture. Culture is not limited to the arts and literature but also encompasses everyday life, fundamental human rights, systems of values, traditions, and beliefs (Schalkwyk, 2000).

Consequently, this way, if we ask people what "culture" means, their answers will likely include food, music, clothing, sports, and other observable characteristics of a community. However, these are just the tip of the iceberg, as Edward T. Hall, the

American anthropologist, explains with the analogy between the culture and the iceberg. Culture can be viewed as an iceberg, where the deeper layers are not visible, unlike the surface layer. In the invisible layers, we find a culture that people do not think of first or consider as insignificant. In these hidden layers, we find attitudes, behavior, customs, and body language at work, in social situations, and in daily life, as well as fundamental values, such as what is considered good or bad, acceptable, or unacceptable, and desirable or undesirable, including values, religion, and beliefs (Hall, ET, 1959, p.85).

A more accurate definition of culture today might be "the production and circulation of meanings" (Sarmiento, 2015, p.36), which refers to the methods by which culture is created and the shapes it takes rather than just the "structures of thought" and ways of living they reveal. All social behaviors are arranged according to meanings. Culture will mostly consist of activities as opposed to a collection of things like books, paintings, etc. When we say that two people come from the same culture, it is as though we are saying that they have the same worldview and that they communicate in a way that is understandable to one another.

The idea of culture implies affective connections and feelings. For instance, a person's image conveys information about their identity, feelings, and sense of belonging that can be read and understood by others, even when this emission/reception process is unintentional or difficult for its stakeholders to comprehend. They are the cultural agents who give meaning to individuals, things, ideas, and events which rarely ever have a fixed meaning on their own. Culture separates human behavior from biological behaviors like eating, drinking, and sleeping (Sarmiento, 2015, p.40)

Societies and groups' perspectives on the world have a direct impact on how their members treat one another and outsiders. Oppressive and discriminatory practices and behaviors can result from a framework of thought that has strict notions about the roles of men and women or about racial, socioeconomic, religious, and cultural distinctions.

Identity is not static or permanent, rather, it is connected and contingent. They depend on what they are measured against, and this can alter over time or have multiple meanings depending on the context. Our identities and those of those around us are neither neutral nor equal. Symbolic cues have an actual impact on how people live their lives and interact with others. Examples of this include things like clothing, nicknames, and alternative fashion trends like punk, goth, dreadlocks, metallic, etc. (Sarmiento, n.d).

The conflict between essentialist and non-essentialist viewpoints must also be considered. The belief that identity is fixed in an initial moment and that there are intrinsic traits that are true, authentic, and unchangeable and that belong to a given group, by opposition and distinction from another, transcending history, is commonly referred to as the essentialist perspective. Essentialist viewpoints are frequently faulted for being overly straightforward and neglecting the richness of cultural identities. These viewpoints can result in stereotypes and unfavorable generalizations about a group, as well as be used to excuse discrimination against and exclusion of individuals who do not fulfill the fundamental criteria. Women, Jews, Indians, Blacks, etc. are a few of the groups that are ruled based on essentialism (Sarmiento, 2015, p. 45).

According to the non-essentialist viewpoint, experiences, and social situations, rather than rigid underlying traits, shape a person's or a group's identity, which is flexible and always growing. They stress the significance of appreciating the variety and diversity of cultural identities and fault essentialist viewpoints for oversimplifying and generalizing the identities of whole populations. The non-essentialist viewpoint stresses the significance of considering the experiences and social situations that determine people's identities and acknowledges that cultural identities are changeable and dynamic across time (Sarmiento, 2015, p.56).

The social context in which we live and the relationships we have with others influence our behaviors and experiences. In addition to how we engage with each other on an individual level, we are also characterized by how we interact within social institutions like family, job, and education. But the material and economic conditions of our immediate environment can also influence how we behave, react, and view ourselves.

The study of a language and culture requires that the relevant texts and materials be placed into their historical and political contexts. It is important to recognize the difference between representations and lived reality when discussing any group or social phenomenon. Whether they are part of the so-called "high culture" or the so-called "mass culture", the roles that individuals play and the experiences they have inside a certain culture are not always real and accurate representations in films, television shows, novels, artworks, ads, and newspapers (Admin, 2016).

2.2. Multiculturalism and Interculturalism

Interculturalism and multiculturalism are concepts that describe different approaches to managing cultural diversity within societies.

Multiculturalism, the most controversial, is defined by the philosopher Charles Taylor as the “Politics of Recognition” (Taylor, 1994, p.241).

Is a policy or approach that recognizes and celebrates cultural diversity within a society. It recognizes that people from different cultural backgrounds have unique identities, customs, beliefs, and practices that should be respected and accommodated. The goal of multiculturalism is to promote social cohesion while respecting differences and promoting the equal participation of all cultural groups in society. Multiculturalism is often seen as a limited area where different cultures live separately without interacting with each other. However, it is a way of looking at how different groups of people, both the majority and minority, interact with each other in society. It is a way of understanding how different cultures can come together and learn from each other, rather than staying isolated.

On the other hand, Interculturalism is a concept that can be traced as far back as 1959, it emphasizes the significance of peacefully and respectfully integrating other cultures into a society. In countries such as Germany, Greece, Russia, and Spain, the term has occasionally been employed in education programs (Chomsky, 2002).

People are encouraged to learn from and appreciate the opinions and expertise of one another in a multicultural society because they are appreciated for their diversity, promoting discourse, communication, and a behavior change that eliminates stereotypes and prejudices makes this possible. In a multiethnic society, equality and diversity are seen as complements rather than as alternatives. People are encouraged to participate in activities together to develop a better understanding of one another since they are valued equally regardless of their color, ethnicity, gender, or sexual orientation (Sarmiento, n.d).

Interculturalism winds in preventing conflict and creating bridges between cultures by encouraging discourse and communication. People are stimulated to learn about and better understand the perspectives of others rather than simply tolerating differences, which results in increased empathy and compassion. Is a transformative strategy that acknowledges the contributions of all cultures and aims to remove stereotypes and prejudices. We can create a more just and equitable society for all by

valuing and considering diversity, as well as by providing chances for people to interact and learn from one another (Sarmiento, n.d).

According to Ted Cantle, the leading authority on community cohesion and intercultural relations, argues that:

Interculturalism presents a new set of policies and programs. It seeks to replace multiculturalism and provide a new paradigm for thinking about race and diversity. Multiculturalism may have had some success in the past, but it has simply not adapted to the new age of globalization and super diversity. Interculturalism is about changing mindsets by creating new opportunities across cultures to support intercultural activity and it's about thinking, planning, and acting interculturally. Perhaps, more importantly still, it is about envisioning the world as we want it to be, rather than be determined by our and separate past histories. (Cantle, 2012)

Cantle emphasizes the transition from multiculturalism to interculturalism in response to the complexity of the diversified and globalized society we live in today. The idea of interculturalism is a shift in perspective that actively promotes cross-cultural communication as well as intercultural planning, thought, and action. To handle the current diversity-related difficulties, an intercultural shift is needed. Its success, however, depends on an honest commitment to equality, fairness, and the advancement of equal opportunities for everyone, regardless of cultural background (Kastoryano, 2018).

2.3. Types of Culture

The culture was referred to as an elite ideal in France and England throughout the 18th and 19th centuries, giving birth to the hierarchy of "Erudite culture" and "Mass culture." "Erudite culture" is a sort of culture aimed at an audience with a higher degree of education and a general understanding of history. It refers to cultural items, activities, and organizations connected with the elite or educated society. It covers extremely polished, nuanced, and complicated creative and intellectual representations. Classical music, opera, ballet, theater, literature, fine art, and philosophy are examples of high culture (Bell, 2022). These types of cultural expression are frequently thought to be of higher quality and worth than popular or mass culture, which is created for a larger, more general audience. In most cases, erudite culture relates to institutions such as universities, museums, and cultural centers, which offer the resources and infrastructure required for its development, distribution, and consumption. It is frequently funded by the government, private charities, and other sources (Sarmiento, n.d).

Critics of erudite culture argue that it is elitist and exclusionary, as usually, only those with the necessary cultural and economic capital can participate. Furthermore, some argue that erudite culture can be culturally narrow, limit perspective and voice, and marginalize alternative forms of cultural expression (Desk, 2021).

According to John Storey, professor of cultural studies, suggests that:

By excluding popular art forms, high culture may be thought to marginalize a significant segment of the population, particularly those whose cultural experience is drawn from the local or regional environment. Critics of high culture have argued that it can be both elitist and exclusionary, as it is typically only accessible to those who have the necessary cultural and economic capital to engage with it. (Storey, 2021, p.2)

Folk culture refers to authentic and traditional cultural activities that originated in pre-industrial communities, primarily in rural regions. It is generally non-profit and produced by the community for the community. This culture is common in subsistence economies such as rural or fishing communities that rely on the primary sector of the economy. Houses of Alentejo, traditional clothes, and handcrafted items, for example, are all aspects of regional folk culture (Sarmiento, n.d). Victor Witter Turner, a British cultural anthropologist, considers:

Moreover, it was widely assumed that the traditional cultures of the rural people had been destroyed by the spread of capitalist civilization. According to this view, modernization, industrialization, and urbanization had eliminated traditional forms of culture, such as folklore, and had replaced them with the standardized, commercialized forms of culture that constituted mass culture. (Turner, 1982, p.54)

This quote emphasizes the generally held belief that capitalist society and its enforced power culture, including modernization, industrialization, and urbanization, destroyed traditional forms of culture such as folklore. According to the author, these forms have been replaced by standardized and marketed forms that comprise mass culture.

Mass culture refers to cultural items and activities generated and distributed by big, commercial enterprises for mass consumption. This sort of culture is frequently generated to maximize profit and audience reach, and it is generally connected with the mainstream entertainment and media sectors. Popular music, Hollywood movies, television shows, and commercial advertising are all examples of mass culture (Sarmiento, n.d). To appeal to a wide audience, mass culture frequently depends on standardized

formulas, simplified tales, and instantly identifiable clichés. It may also be used to reinforce mainstream society ideals and conventions, frequently at the expense of more specialized or alternative cultural forms. Furthermore, mass culture may be perceived as encouraging consumerist ideals, in which individual identities are determined by the consumption of commercial goods, services, and media. Following the thought of the British sociologist, David Hesmondhalgh:

Globalization is, then, creating a new and uneven geography of culture, in which some people and places can thrive as producers and innovators, while others are reduced to passive consumers of the cultural products of the privileged few. This process is leading to a homogenization of cultural forms, with the same global brands and styles appearing everywhere, and to the marginalization of diverse and alternative cultural expressions. (Hesmondhalgh, 2018, p.9)

Hesmondhalgh concludes that globalization has a significant impact on culture and that cultural diversity is being threatened by the advances of globalized cultural industries (Hesmondhalgh, 2018, p.10). The poet and cultural critic Matthew Arnold has also a concern for the quality of culture and the influence that access to this culture can have on society. He says:

Culture is (...) a study of perfection. (...) The pursuit of perfection, then, is the pursuit of sweetness and light. He who works for sweetness and light works to make reason and the will of God prevail. (...) Plenty of people will try to give the masses, as they call them, an intellectual food prepared and adapted in the way they think proper for the actual condition of the masses. The ordinary popular literature is an example of this way of working on the masses. (Arnold, 2001, p.23)

For the poet, all social groups should have access to culture, not just the elite. The idea that culture should not be limited to the economically privileged elite is a democratic vision, as it refers to the availability of literature to people from all social classes in a variety of cultures, such as art galleries, theaters, opera, museums, and celebrities. He believes that the purpose of culture is to bring understanding and the will of God to mankind and that it is not satisfied until everyone can reach a state of perfection. Arnold believed that the raw and unenlightened masses of humanity must be touched with magic and light to become whole. He insists, however, that it must be real thought, real beauty, real taste, and real light, not just these superficial or contrived ideas. He criticizes the tendency of some people to feed the masses with adequate intellectual food also their

current situation, which he sees as an inappropriate way to work with the masses (Arnold, 2001).²

2.4. Globalization of Culture

The globalization of culture is rushing the process of integrating nations into the world system through advancements in transportation and economic relationships, as well as the emergence of transnational corporations and a global market, all of which have been facilitated by the mass media. In the late 1980s, the term "Globalization of Culture" emerged with the issue of nations converging and an expansion of cultural relations between peoples. This phenomenon has both positive and negative aspects (Raikhan et al., 2013).

Culture has been influenced by globalization in many ways, including the spread of international cultural goods and the influence of Western culture on other civilizations. Cultural homogeneity, cultural hybridity, the function of cultural industries, and the interaction between culture and power in the age of globalization are a few of the topics covered. As a result of globalization, local cultures have been displaced by global cultural forms, particularly those from Western nations. Hollywood movies, popular music, and foreign brands are just a few examples of things that are now consumed broadly worldwide and have a significant cultural impact (Raikhan et al., 2013).

This can lead to the loss of cultural identity and diversity, as well as the marginalization of non-dominant cultures. The Palestinian-American, literary critic Edward Wadie Said, affirms:

The cultural and intellectual homogenization of the world, with Western-style logos and trademarks everywhere, with Disney replacing older gods and heroes, with

² According to Richard D. Lewis in his work *When Cultures Collide*, he develops "The Richard Lewis Model" and identifies three types of culture. Linear-active cultures, multi-active cultures, and reactive cultures. Linear-active cultures, typified by countries like Germany, Switzerland, and the US, emphasize direct communication, task-oriented behavior, strict timetables, and fact-driven social interactions. Multi-active cultures, as seen in Hispanic American, Italy, and Spain, prioritize relationships, expressiveness, and adaptability over rigid schedules, valuing personal connections in both social and business contexts. Lastly, reactive cultures emphasize respect, peace, and indirect communication, often avoiding direct conflict and prioritizing harmony and hierarchy, as observed in Asian nations like Japan, China, and Vietnam (Cuco_admin, 2015).

McDonald's restaurants everywhere, with Coke and Pepsi in every imaginable location, and with American movies and music virtually everywhere, is part of globalization. (Said, 1994)

The younger generation often learns from each other's fashion, habits, and preferences, leading to a tendency towards homogeneity and a loss of distinct cultural identities. This loss of cultural identity is a growing concern due to the threat of assimilation into a dominant culture, where smaller cultures may be dissolved or absorbed. The preservation of cultural identity is one of the greatest achievements of contemporary civilization (Raikhan et al., 2013).

Globalization can lead to cultural hybridization, where local cultures mix and change into something new and different. Additionally, cultural industries have played an important role in the distribution of global cultures, but they can also be seen as a form of resistance and cultural expression (Tuncer, 2023).

From the perspective of the anthropologist Arjun Appadurai, recognized as a major theorist in globalization studies, he affirms that:

Globalization, however, does not always bring cultural homogenization. In some cases, it may produce hybridization, resulting in the emergence of new cultural forms that are neither local nor global but a mixture of both. (Appadurai, 1996, p. 33)

Because of the increased interconnection and international exchange brought about by globalization, local and regional cultures have also been preserved and celebrated. Local cultures can be promoted by sharing their customs, handicrafts, food, and other elements that could appeal to a large audience on a worldwide scale. The topic of the intricate and multidimensional link between culture and globalization is ongoing as both phenomena continue to alter and adapt.

2.5. Culture and Business

Since different cultures have diverse values, beliefs, and behaviors that influence how individuals conduct business, culture plays a key role in the business world. According to content manager Leanna Seah, some cultures encourage assertive, direct negotiating while others prefer a more polite, indirect approach.

It's critical to comprehend and integrate into the local culture if you want to succeed in international business. This involves getting familiar with the social customs

and cultural norms of the community, as well as standards of appropriate conduct to assist the workers in understanding and adjusting to the various cultures they experience. Businesses that operate in worldwide markets frequently engage in intercultural training. This can involve picking up skills in communication, negotiating, corporate etiquette, and protocol as well as developing a regard for and tolerance of cultural diversity.

Companies may have trouble communicating with and negotiating with foreign business partners when they fail to acknowledge and accept cultural differences. This can result in conflicts and misunderstandings. Understanding and adjusting to local culture is therefore essential for success in global business (Seah, 2023).

2.6. Relationship between Language and Culture

One of the most significant aspects of the relationship between language and culture lies in the multiple functions of writing and the different social contexts in which it is used in our society (Vela, 2019). Language plays a crucial role in shaping our culture, giving meaning to how we perceive the world around us. Furthermore, it is influenced by the environments and circumstances in which people grow up.

Each language has a fundamental mission: to facilitate communication between its speakers and to serve as a vehicle for the exchange of cultures, initially on a national level and, later, on a global scale. The central idea is that language is intrinsically linked to culture, and the way we use language not only reflects but also shapes our culture (Vela, 2019).

If two regions become farther apart, even though centralization forces them to use a common language, the populations will exhibit different cultural practices, leading to the development of new dialects that are regionally specific. Without forgetting that all these changes and evolutions endured are always accompanied by the language to give voice to the cultural mindset of the community, the environment in which a population finds itself and its history serve as fundamental building blocks for molding its culture over time (Cassa, 2023).

A deep-seated connection between language, culture, and society has always been an integral part of our daily lives. In this intricate interplay, changes naturally unfold in both culture and language, whether through the omission, addition, or alteration of various elements. These transformations are not consciously orchestrated; they transpire

subtly and continuously. Consequently, even though we cannot individually reshape a language since it's a collective creation of its users, we often find ourselves unconsciously readjusting our linguistic perspectives and ethical values. It's a process that occurs imperceptibly, leaving us unaware of the subtle shifts we undergo. Instead, their responses are determined by their social, cultural, moral, and ethical behaviors (Rovira, 2008).

Speaking a specific language involves activating meanings deeply rooted in the community's culture and expressing personal thoughts. The relationship between language and culture is complex, with language both reflecting and influencing culture. Language often serves as an identity marker, sometimes confused with nationality, even when physical and cultural boundaries are clear. (Guessabi, 2019).

People develop different perspectives and can perceive and interpret the world around them based on their beliefs and thoughts. These perceptions and interpretations are expressed through language. The way people use language affects how they communicate, and language is in turn affected by the way they communicate. Languages and cultures are constantly evolving but have a common goal: to promote communication in social and intercultural contexts. Culture can be viewed as a set of shared patterns expressed through natural language. These cultural patterns arise from the way people think and can be described as shared social frameworks that influence how communities perceive and understand the world and influence their practices and understanding of reality (Divekar & Itankar, 2020)

Basil Bernstein, a British sociologist based his thesis on the ideas of Sapir and Whorf and founded the following idea: language is considered a reflection of culture and determines forms of thought. However, he did not believe that language, culture, and thought were related without the mediation of social structure. It is the society that generates different linguistic codes that transmit culture, thus determining behaviors and ways of seeing and thinking. Bernstein's thesis is circular, the linguistic code not only reflects the structure of social relations but also regulates it (Bernstein, 2005).

As we saw before, language is one of the main components of culture. It is the tool used to transmit beliefs, values, and customs from generation to generation. Through language, people can express their unique worldview, as well as communicate and connect with others who share their culture. At the same time, language is also shaped by

culture, with certain words, expressions, and grammar structures being influenced by cultural norms and practices. Therefore, language and culture are intimately connected and constantly influencing each other. Understanding the connection between language and culture is essential for effective communication and cultural exchange.

The Language Citizenship House was opened in Coimbra with the commitment to promote and unite Portuguese-speaking communities. This space becomes an example of culture, education, and dialogue, strengthening ties between nations and celebrating the language that connects them. With a diverse program, the Citizenship House promises to be an epicenter of cultural enrichment and collaboration for everyone. It is an inspiring project that represents the power of language as an agent of cultural unity.

CHAPTER II – THE GASTRONOMIC TOURISM

1. About Tourism

1.1. What is Tourism?

The word Tourism appeared in 1811, first appearing in *The Shorter Oxford English Dictionary* (2007), which defined it as "the theory and practice of traveling, traveling for pleasure". Tourism comes from the word tour, which is of French origin and means to turn around, return, travel, or the movement of leaving and returning to the place of departure. Due to its broad definition and lack of consensus, tourism is a word that is challenging to comprehend. Following various studies on tourism, Walter Hunziber and Kurt Krapf provided one of the first definitions of the term, in 1942:

All the relationships and phenomena that arise from the movement and stay of people outside their usual place of residence, provided that such movement and stay are not used for the exercise of a main gainful activity. (Hunziber & Krapf, 1942, as cited in Cunha, 2001, p.29)

People should only move and stay in one place permanently and enjoy themselves. Tourism should always be viewed as a break from everyday life.

The World Tourism Organization (UNWTO) provides the definition that best explains the idea of tourism from a scientific perspective, which states that tourism consists of:

The set of activities developed by people during trips and stays out of their natural environment, for a consecutive period that does not exceed one year, for leisure, business, and other reasons. (UNWTO, 2008)

According to the writers Alister Mathieson and Geoffrey Wall, travel is done by persons who visit places other than their home and place of employment for less than a year (Mathieson, Wall, 1982). By presenting the term length as shorter than a year, they worry about the transient character of tourism activity. They also introduce the cornerstone of all tourism activity and the fulfillment of visitors'/customer's needs.

Tourism is a global intercultural business; it encompasses a variety of industries and tourism is now a bigger part of society's everyday life. We can analyze it in the field of cost-benefit, in the field of economics; in the field of geography, where the movement of tourists throughout space is studied; in the area of law because there is free movement

of people; in sociology, given that it entails the study of society because tourism transforms into a social activity; in anthropological field, because tourism is a business that brings together locals and tourists goods and in ecological field, it is a human activity carried out in a particular medium environment that has an impact on it.

Understanding tourism from an economic perspective is important since it has a significant impact on the growth and development of many civilizations that are virtually fully dependent on this industry. Although it does not directly or indirectly generate most of the world's revenue in many areas, it has an impact on those areas' culture or ways of life. From an anthropological perspective, it is what most values the developed human connections, strengthening what we remember after an event. Being a broad and diverse industry, tourism includes not only the movement of people but also all the goods and services created to fulfill their demands. It is a notion that includes both supply and demand in the travel industry (Nainsnl, 2023). Tourism has several impacts in different areas, as we can see in the following image:

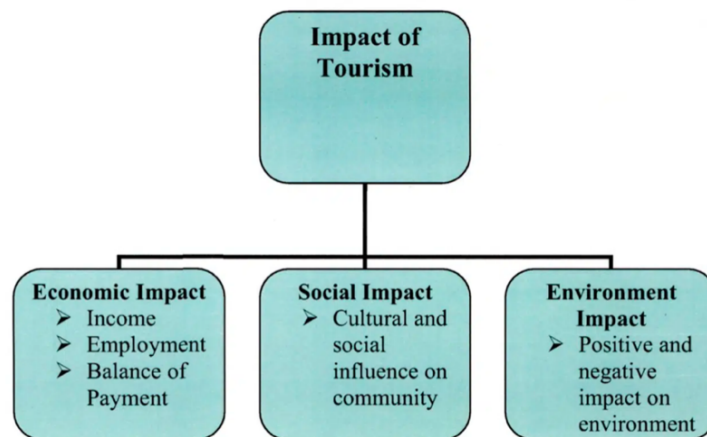


Figure 1 - The Impact of Tourism (Nainsnl, 2023)

1.2. Types of Tourism

A non-profitable excursion was referred to as a “tourist” in the 18th century, a term that other nations eventually adopted.

By the UN, a person is considered a tourist if they leave their normal surroundings for less than a year for any reason other than to engage in business there. The term “visitor” refers to anyone traveling, not just tourists going on vacation, but also anyone going on trips for work, pleasure, or other personal reasons if they are not going there to

live or work permanently (UNWTO, 2008, p.9). This concept encompasses a variety of visitors, including day trippers, tourists, and day visitors. It differs from tourists, though, in that it excludes people who travel for work or other non-personal reasons. Additionally, persons looking for work while visiting a country or location are not considered visitors.

The excursionist is seen by the UNWTO as "a person who travels for a period of not less than two hours and not more than 24 hours, within his country of habitual residence, without overnight stay". (UNWTO, 2008, p.8) This concept includes individuals who travel briefly, typically for a single day, to see tourist' sights, go shopping, go to cultural or sporting events, or for other leisure pursuits. Most of the time, excursionists return to their starting point the same day rather than spending the night there. The description of excursionists is crucial because it enables us to differentiate between this kind of visitor and tourists, who go farther and stay longer at their places.

Depending on the destination and form of tourism, there are two main categories of tourism. It can be divided into domestic and international tourism (Binayak, 2022).

When someone travels internationally, they are visiting another nation. Inbound and outbound travel are the two categories under which international tourism is divided. The term "inbound tourism" describes visitors who arrive from outside the country. Arriving tourism for the country where they are traveling refers to travel outside of their host or original country to another country (Nainsnl, 2023).

Travel by tourists outside of their nation is referred to as outbound tourism. Because they are leaving their home nation when they travel abroad, visitors are engaging in outbound tourism. For instance, when a tourist from India visits Japan, it is outbound tourism for India and inbound tourism for Japan (Binayak, 2022).



Figure 2 - International Tourism (Nainsnl, 2023)

Domestic travel is any travel done by a person within their own country. Since no official travel documents are necessary, domestic travel is simpler. In general, language barriers and complications with currency conversion are rare in domestic travel (Binayak, 2022).

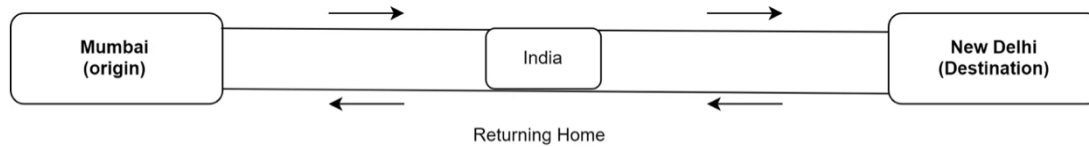


Figure 3 - Domestic Tourism (Nainsnl, 2023)

1.3. Tourism in Portugal

Portugal is the most well-known tourist destination in the world, with the Algarve, Lisbon, and the Douro River being major tourist attractions for foreigners.

The development of commercial air travel in the 1960s resulted in an increase in tourism and the globalization of Portuguese tourist demand, principally driven by the United States and the United Kingdom. There was a particular interest in Lisbon and its surroundings, the Algarve beaches, and the seaside resorts that dot the western Portuguese coast, according to the demand for travel locations and increased availability of lodging (Moreira, 2018).

The 1973 oil crisis and dollar devaluation combined to induce a downturn in travel, especially from within the country. After the revolution that brought democracy to Portugal (on April 25, 1974), there was a decline in visitor demand in the middle of the 1970s (Moreira, 2018).

The State had to provide housing for the large number of people returning from the former colonies (Angola, Cape Verde, Guinea-Bissau, Mozambique, and São Tomé and Príncipe), which led to a noticeable increase in the number of overnight stays in hotel establishments in 1976 and 1977 (Moreira, 2018). This fallback tactic shows that tourist lodging was misused politically because there was no rise in the number of already-existing hotel establishments.

Travelers from Germany, the United Kingdom, the Netherlands, Sweden, and the United States were encouraged by the devaluation of the Portuguese escudo at the end of February 1977.

Portugal made investments in its road infrastructure after it joined the European Economic Community in 1986, which increased internal connectivity and made it simpler for foreign tourists to travel. Over the past fifty years, there has been a dramatic change in Portugal's need for tourism. As Portugal became a more well-known tourism destination, beach resorts became more in demand (Moreira, 2018).

The main European countries driving Portugal's current demand for foreign travelers are Germany, Spain, France, and the Netherlands. To avoid an undue reliance on the usual countries of origin, which would have rendered the Portugal destination susceptible, efforts have been made to diversify the origin of tourists as part of Portugal's strategic management. More lately, Russia, China, and Scandinavian nations have all marketed Portugal as a travel destination. The emphasis has been more narrowly placed on golf and nautical tourism in Scandinavia, which are key items because they balance out the seasonal tourist demand, which in Portugal has long been based on the sea and the sun (Moreira, 2018).

Portugal's economy heavily depends on tourism, which will directly account for 5.8% of GVA in 2021, following a significant decline to 4.8% in 2020. In 2021, the direct contribution of tourism to GDP was €1 billion, or 8.0%, down 3.8% from the previous year. In 2021, the Portuguese tourism industry showed signs of improvement³. In Table 1, we can observe the data for the first two months of 2023 in the tourist accommodation sector, and in Table 2, we can see the total revenues and room revenues in tourist accommodation establishments by region (INE, 2023).

³ In February 2023, the tourism lodging industry experienced significant growth, with 1.7 million visitors (+33.0%), 4.0 million overnight stays (+38.5%), 245.7 million euros in total revenue (+60.3%), and 179.5 million euros in room revenue (+62.0%). However, Albufeira showed a decrease in overnight stays compared to 2020, with a notable decline of -21.4%, encompassing both residents (-31.1%) and non-residents (-19.3%). The first quarter of 2023 saw a substantial increase in total overnight stays, with a remarkable growth of 52.9% (+27.2% for residents and +70.6% for non-residents), leading to a surge of 75.6% in total revenue and 77.9% in room revenue. These figures represent notable rises of 23.7% and 26.9%, respectively, in comparison to the same period in 2020. During the first two months of 2023, the lodging sector reported 3.3 million visitors and 8.1 million overnight stays, marking remarkable increases of 47.6% and 50.7%, respectively. Additionally, overnight stays showed a growth of 5.7% compared to the same period in 2020, with an increase of +4.2% for residents and +6.5% for non-residents (INE, 2023).

Estabelecimentos de alojamento turístico	Unidade	Janeiro 2023		Fevereiro 2023		Jan - Fev 23	
		Valor	Tvh (%)	Valor	Tvh (%)	Valor	Tvh (%)
Hóspedes	10 ³	1 455,5	71,4	1 653,3	33,0	3 108,7	48,6
Residentes em Portugal	"	686,6	37,0	776,0	15,9	1 462,7	24,9
Residentes no estrangeiro	"	768,8	120,9	877,2	53,1	1 646,1	78,7
Dormidas	10 ³	3 462,5	74,1	4 043,8	38,5	7 506,4	52,9
Residentes em Portugal	"	1 176,1	38,1	1 363,4	19,0	2 539,5	27,2
Residentes no estrangeiro	"	2 286,5	101,0	2 680,4	51,0	4 966,8	70,6
Estada média	nº noites	2,38	1,6	2,45	4,1	2,41	2,9
Residentes em Portugal	"	1,71	0,8	1,76	2,7	1,74	1,8
Residentes no estrangeiro	"	2,97	-9,0	3,06	-1,3	3,02	-4,6
Taxa líquida de ocupação-cama	%	29,5	11,0 p.p.	36,6	7,5 p.p.	33,0	9,3 p.p.
Taxa líquida de ocupação-quarto	%	37,4	14,0 p.p.	45,7	10,0 p.p.	41,4	12,1 p.p.
Proveitos totais	10 ⁶ €	211,0	97,6	245,7	60,3	456,7	75,6
Proveitos de aposento	"	153,0	101,1	179,5	62,0	332,5	77,9
RevPAR (Rendimento médio por quarto disponível)	€	29,1	86,5	36,3	49,5	32,6	64,6
ADR (Rendimento médio por quarto ocupado)	"	77,8	16,7	79,3	16,7	78,6	16,6

Table 1 - Results for the tourism lodging industry (INE, 2023)

NUTS II	Proveitos totais				Proveitos de aposento			
	Fev-23		Jan - Fev 23		Fev-23		Jan - Fev 23	
	10 ⁶ euros	Tvh (%)	10 ⁶ euros	Tvh (%)	10 ⁶ euros	Tvh (%)	10 ⁶ euros	Tvh (%)
Portugal	245,7	60,3	456,7	75,6	179,5	62,0	332,5	77,9
Norte	40,0	44,0	75,5	63,2	29,7	45,1	55,4	64,1
Centro	23,0	43,8	42,8	49,7	16,8	41,5	31,0	47,0
AM Lisboa	90,9	82,5	171,5	108,6	70,4	84,4	132,2	110,4
Alentejo	10,2	26,5	18,2	34,3	7,3	27,1	12,9	33,7
Algarve	38,4	43,6	64,7	53,8	25,2	39,5	42,5	51,5
RA Açores	5,3	44,7	10,2	57,2	3,7	41,6	7,2	56,8
RA Madeira	37,8	78,8	73,8	80,7	26,5	90,8	51,3	90,7

Table 2 - Income at tourist accommodation establishments, by NUTS II region (INE, 2023)

Following the North (16,3% and 16,5%, respectively), the Algarve (15,6% and 14,0%), and the RA Madeira (15,4% and 14,7%), the AM Lisbon concentrated 37,0% of the total income and 39,2% of the revenues associated to the stay. The biggest gains were seen in Madeira (+78.8%) and the Lisbon region (+82.5% in total income and +84.4% in room nights), respectively (INE, 2023).

Portugal's tourism industry faced difficulties in 2020 due to the pandemic, resulting in a decline in its contribution to the economy. However, in 2021 and early 2023, there has been a major recovery with distinguished increases in visitor numbers, overnight stays, and revenues. The North, Algarve, and Lisbon regions have arisen as key contributors to the sector's growth. Despite the positive overall trends, certain areas like Albufeira experienced a decrease in overnight stays. Diversifying tourist markets and

strategically promoting different regions will be essential for sustained growth and resilience in Portugal's tourism industry (INE, 2023).

International event planning has a huge influence on Portugal's internationalization as well as tourist demand. The fact that many of these events were held in mid-sized cities helped to decentralize travel demand across the country.

The 1973 TAP Portugal Rally, one of the World Championship rallies, was the first significant international event planned in Portugal. The event received the title of "Best in the World" five times. One instance of a cultural event that took place in the 1970s was the International Cascais Jazz Fest. The initial event in 1971 drew almost 10,000 attendees, and it continued until 1988. It was a crucial cultural effort for urban regeneration since it increases a city's international recognition, strengthens its identity, and advances its culture and reputation. The effect is an improvement in tourism (Moreira, 2018).

Portugal has already hosted three European Cultural Capitals: Guimarães in 2011, Porto in 2001, and Lisbon in 1994. The largest cultural event to take place in Portugal, however, was Expo'98, the World Trade Fair in Lisbon. In celebration of Vasco da Gama's discovery of a maritime passage to India, the theme of Expo 98, in 1998, was "Oceans, a heritage for our future." A major urban redevelopment project to extend the city to the east has begun on the right bank of the river Tejo. This event drew around 11 million people between May and September of 1998.

Because of the pandemic, Portugal's tourism industry experienced difficulties in 2020, resulting in a decline in its contribution to GDP. However, tourist numbers, overnight stays, and income have all increased significantly in 2021 and early 2023. The North, Algarve, and Lisbon regions have emerged as significant contributors to the sector's growth. Despite the overall upward trend, many localities, like Albufeira, reported a decrease in overnight stays. Diversifying tourist markets and properly marketing diverse destinations will be crucial for the long-term growth and sustainability of Portugal's tourism sector (Moreira, 2018).

The "Bolsa de Turismo de Lisboa" (BTL) brings the most participants in the tourist system to Portugal and held its first edition at the end of the decade, in 1989. These occurrences have greatly grown between the turn of the century and the start of the 21st century.

1.4. Tourism and Sustainability

At the Stockholm Conference in 1972, public environmental measures began to gain weight. Lester Brown, the founder of the Worldwatch Institute, introduced the notion of sustainability only in the early 1980s, and he described a sustainable society as one that could meet its requirements without compromising future generations' existence. Later, the "Brundtland Report" of the World Commission on Environment and Development used the same definition for the concept of Sustainable Development: "A development based on relationships of respect and intergenerational solidarity, in which society would have to develop the ability to achieve sustainable development" (Publications Office of the European Union, 2019).

These are the first definitions of sustainability, a new concept that emerged because of the search for solutions to the problems caused by uncontrolled exploitation of natural resources throughout human history, with the seriousness of the consequences of predatory exploitation of nature becoming especially apparent in recent years (Publications Office of the European Union, 2019).

Sustainability has gained importance in a variety of industries, including tourism. It is critical to use sustainable practices to reduce negative impacts and encourage balanced growth. Sustainability in tourism entails responsible resource management, biodiversity conservation, cultural legacy preservation, and the promotion of balanced socioeconomic development. Reduced energy and water usage, reduced waste output, and increased use of renewable energy are some of the sustainable ways to be implemented. Furthermore, it must involve local people while honoring traditions, culture, and rights. OMT explains:

Sustainable tourism development guidelines and management practices are applicable to all forms of tourism in all types of destinations, including mass tourism and the various niche tourism segments. Sustainability principles refer to the environmental, economic, and sociocultural aspects of tourism development, and a suitable balance must be established between these three dimensions to guarantee its long-term sustainability. (OMT, 2003)

The rules and management techniques for sustainable tourism development, according to this definition from the world's highest tourism body, are applicable to all

forms of tourism in all types of destinations, including mass tourism and other tourism segments.

The tourist sector was acknowledged as capable of providing economic advantages and significantly contributing to sustainable development during the United Nations Conference on Environment and Development, known as "Rio 92." From this point on, each country is committed to developing its agenda, establishing priorities, and fostering partnerships between society and government. One of the key legacies of "Rio 92" is "Agenda 21", which highlights a set of aims and principles based on sustainability standards to drive tourist growth, ensuring that it is ecologically proper, economically successful, and socially equitable.

The plan's guiding principles, according to "Turismo de Portugal", are to act with an emphasis on the 17 sustainable development goals of the United Nations, take action to reduce the effects of climate change, align with the agenda for the circular economy, help achieve the objectives of Tourism Strategy 2027, and align with the UNWTO's vision for a responsible recovery of the tourism sector following the Covid-19 crisis (Almeida & Abranja, n.d.).

In tourism, the concept of Environmental, Social, and Governance (ESG) extends beyond environmental sustainability. Environmental practices include conservation, management, and interactions with natural resources. Social issues include community involvement, human rights, and fair working conditions. Governance encompasses transparency and ethics in business processes, bringing to the forefront business's ethical, moral, and civic duty to society. These techniques have grown in popularity among travelers who want unique and sustainable experiences and choose their destinations accordingly. Adopting sustainable and ESG practices has several advantages for the tourism industry. Companies and venues that adhere to these standards become more appealing to environmentally concerned travelers who want authentic and responsible experiences. Sustainability and ESG provide economic benefits to local communities, such as job creation, local economic stimulation, and cultural identity development. As a result, sustainability and environmental sustainability are becoming more important pillars of the tourism industry (UNWTO, n.d.).

1.5. Language and Culture in Tourism

According to the British tourism researcher Graham Dann, the components of novelty and discovery that make up the tourism experience are seen to be the primary drivers of travel (Dann, 2001, p.12). A built and unbuilt entity, a community that speaks, a communicator, and a means of influencing societal ideology, tourism is in fact a communication environment (Dann, 2001, p.34).

In other words, by highlighting the recreational aspects of life, tourism seeks to develop its vocabulary and mold the way people view the world. To create, maintain, or correct the image of a destination, business, or brand, foster visitor loyalty, pique interest, influence the decision-making process, and preserve the memory of the lived experiences to inspire the recommendation and return, we understand communication in the tourism industry to be a complex process that is omnipresent, bidirectional, symmetrical, and necessary (Mihai et al., 2023).

By traveling, people can set themselves free and encounter new realities that are represented in both words and images. The industry that employs the most polyglots to serve the demands of tourists does not necessarily guarantee that they have the best understanding of those customers. Language carries their culture and sense of self, and if interpersonal and intercultural skills are weak, communication difficulties will arise. According to the scholar LaRay Barna, more elements besides language contribute to intercultural barriers, including anxiety, similarities being mistaken for differences, ethnocentrism, stereotypes and prejudices, and misinterpretations of nonverbal cues (Barna, 1997). However, some factors can be considered that promote effective cross-cultural communication, including personal attitudes and abilities, language proficiency, comprehension of communicative behavior, and cultural competence, among others. A customer tourist will feel more at ease, and more confident, and have their demands and/or complaints about a certain good or service addressed if they come across someone with these talents.

Tourism can be viewed as an exchange of the tourist's everyday activities, such as eating, sleeping, finding places to enjoy oneself, exchanging cultures, traveling, detaching one's body from one's daily surroundings, and taking photos and collecting trinkets as well as contributing to the development of culture (Jack & Phipps, 2005, p.106).

An intercultural activity, tourism is constructed with and through language. There are conversations and exchanges between various cultural groups that are categorized by race, ethnicity, nationality, language, socioeconomic class, age, and gender through language (Jack & Phipps, 2005, p.6). English, which is regarded to be the expanding worldwide language of travel and tourism, is typically used for this communication. Although other languages are used, it allows tourists to integrate new realities. Traveling in a foreign country while not speaking the language or having a limited understanding of it makes the distance from the other palpable and one gets the impression that there are worlds one cannot access.

Due to linguistic problems, tourists seeking out new restaurants, fairs, or authentic experiences have difficulties. The issue of power is the first challenge in the interaction between the tourist's language and the host language. Languages with more power are expected to be spoken by others while languages with less power no longer have this expectation (Locock et al., 2022).

Tourism effectively manages several intercultural experiences and multiple languages in one location. The ability to communicate in multiple languages and across cultures is advantageous in the multilingual, multicultural world of tourism. By changing the way, one communicates and lives daily, one can gain fresh insights, access to new environments, and a new way of doing things. Different words and hand gestures are used when placing the breakfast order (Jack & Phipps, 2005, p. 18).

English is the most significant language in the world, not only because it is the most frequently used in business transactions but also because it is the most widely spoken mother tongue, second language, or foreign language. We know that English is a hyper-central language, the one that has the greatest propensity to be spoken or taught in contexts of social interaction and language competition, according to the linguist Jean-Louis Calvet (Calvet, 1999).

The "culturalization of society" and "culturalization of tourism practices," are the factors that gave origin to the "culture of tourism," to blame the convergence between tourism and culture. The UNWTO recognized in 1985 the close connection between tourism and culture. It offers two definitions of cultural tourism, one more general and the other more specific. The more inclusive one states that cultural tourism encompasses "all travel that by its very nature satisfies the need for diversity, for broadening

knowledge, which every human being carries within himself" (UNWTO, 1985). The more specific one includes "travel solely for cultural or educational purposes." Another definition of cultural tourism is "the meeting of two logics. One promotes the capacities of reception and stay. The other appreciates the contents, the learning of the natural environment, the legacy, and the men.

The desire of the tourist to discover new locations where their origins are in the history of a specific people, their practices, and their cultural, historical, and religious expressions distinguishes cultural tourism. It extends beyond the basic pursuit of relaxation and pleasure. Cultural tourism is a strategy of marketing already-existing resources to attract tourists and improve the economic growth of a tourist location. Tourist culture is a global commercial activity including economic, social, cultural, and environmental components (Pérez, 2009, p.109).

According to Santos and Antonini, cultural tourism is one of the most significant current trends since it allows for interaction with many cultures, the experience of various circumstances, knowledge of various settings, and observation of various landscapes. This allows for cultural globalization. Tourism and culture are interconnected because of their strong relations, and one is dependent on the other for prosperity. The Portuguese government has also launched substantial measures to promote the relationship between tourism and culture, such as the Community Support Framework (CSF), which gave birth to the subprogram "Tourism and Cultural Heritage." The program encouraged the integration of tourism-related activities with those linked to culture and history, and many projects conducted by various organizations with aims such as promoting cultural heritage and assisting in the supply of lodging were designated (UNESCO, n.d.).

2. About Gastronomy

2.1. What is Gastronomy?

The word "gastronomy" is a combination of the Greek words "gaster" (stomach) and "nomas" (law) (AKTÜRK, 2021). Even though "gastronomy" is frequently defined as the "art of eating and drinking," in many sources, it is a branch of art and science that is closely related to a wide range of other fields, such as chemistry, literature, biology, geology, history, music, philosophy, psychology, sociology, medicine, nutrition, and agriculture (Kivela & Crotts, 2006).

Gastronomy developed because a man evolved from merely a hunter-gatherer to a producer of his food, acquiring food handling and preservation skills even in the medieval era. This led to the emergence of haute gastronomy and the production of numerous distinctive foods that now make up a significant portion of the world's gastronomic heritage (Oliveira, 2008, p. 17).

One of the most crucial aspects of existence, after survival food, is the pleasure that eating brings. Gastronomy, which was defined as the art of preparing and combining food to get the most flavor out of it: emerged from this pleasure. The history of cuisine indicates a direct connection with the development of civilization by man. As Samat points out:

Since the beginning of time, in search of food, mankind has traced the legends of the world's knowledge. Hunger has been the engine of its forward march. It continues to be the source of all energies, good or bad, the reason for its progress, the origin of its conflicts, the card of its conscience, the price of its pain The rest is literature. (Samat. 1991, p.11)

Food has gone through numerous stages during human development. The land settlement brought a greater quantity of food, which in turn led to an increase in population, which in turn caused a depletion of resources and the ensuing movement to other locations to explore. The abundance's prosperity generated a desire for novelty and exoticism. The need for food that man didn't have nearly led to the development of trade, which was carried out by some men who continued to live as nomads so that many others might establish themselves on the land.

According to Cláudio Vital's monograph, although a specific reference was not provided for this information, the art of culinary delight inspired geniuses like Leonardo da Vinci, who developed new recipes as well as several kitchen gadgets, including the renowned "Leonardo" for crushing garlic. Da Vinci, who built the restaurant *The Mark of the Three Frogs* in Florence with a partner, is regarded as the father of nouvelle cuisine (Vital, 2019).

Portuguese and foreign writers as well as artists like Rossini had their keen sensibilities piqued by the world of food. While Eça de Queirós frequently mentions restaurants in his works, Camilo Castelo Branco, who disliked descriptions, could not resist describing a delicious "Caldo Verde". The religion of table pleasures went so far as to inspire devotees to form gourmet organizations such as the Portuguese "Club dos

Makavenkos” in 1884, the French “Confrérie de la Jubilation”, and the Belgian “Ordre des Agathopédes”, in 1585 (Vital, 2019). Gastronomy is a science or an art, and the first treatise on the subject was authored by French gastronome Jean Anthelme Brillat-Savarian, who wrote *Physiology of Taste*, in 1825 (Vital, 2019).

Eça de Queirós, the greatest Portuguese writer, was a living example of how cultural enjoyment has inspired writers to describe in their writings a variety of gastronomical deeds. Sampaio, in his work, emphasizes the importance that Eça de Queirós attributed to food:

It is with extraordinary delight, with tenderness, with gluttony, that the characters in his books eat and drink, (...). In all of them, he religiously pays worship to food, exalting delicacies, divining wines, foretelling sauces, transfusing to the reader the sensation of appetite and the indefinable joy of feeling the full joy of living. (Cit. Sampaio, 2000, p.129)

According to the renowned historians of food, Fladrin and Montanari, the concepts of food, gluttony, and gastronomy emerged in the 17th and 18th centuries (Flandrin & Montanari, 2001).

The kitchen, like all the other arts invented by necessity or pleasure, was perfected with the genius of the people and became more delicate as they polished themselves. (...) the progress of the kitchen (...) accompanied, in the nations, the progress of all the other arts. (...) the Italians polished Europe and it was they, without a shadow of a doubt, who taught us how to eat (...). however, for more than two centuries, good food has been known in France, but it can be guaranteed without prejudice that it has never been so delicate and that it has not yet been worked so correctly or with such a subtle taste. (Flandrin & Montanari, 2001, p.276)

Due to this connection between food and cultural variety and how easily changing ways of life could impact it, so-called "fast food" swiftly gained popularity and is now frequently displacing "traditional cuisine." Flandrin and Montanari, call the fast-food theme “The fast-food that came out of America to conquer the world is the application to restoration of Taylorism, the division and rationalization of labor”. (Flandrin & Montanari, 2001, p.421)

2.2. Gastronomic Tourism

The first mention of the relationship between gastronomy and tourism dates to 1983, and the term "Culinary Tourism," which refers to the deliberate and enquiring

participation in the "other's" culinary practices, is the first literary reference to integrate the two concepts.

Gastronomic experts use many terms to describe gastronomic tourism, including “Culinary Tourism” (Karim & Chi, 2010; Horng & Tsai, 2012), “Food Tourism” (Ellis, Park, Kim, & Yeoman, 2018), “Tasting Tourism” (Boniface, 2003), “Gourmet Tourism” (Mitchell & Hall, 2003), “Gastronomy Tourism” (Hjalager & Richards, 2002; Correia et al., 2008), and “Gastronomic Tourism”. Authors of Anglo-Saxon descent like Michael & Hall and Greg Richards refer to this tourism as food tourism. The expression “Culinary Tourism” is the most frequently used in the United States and Canada, followed by food tourism in England, South Africa, and Australia, and gastronomic tourism in Latin American nations (Cohen & Avieili, 2004).

Gastronomic tourism can never be understood solely as a trip to a particular restaurant or cellar (Hall, Sharples, Mitchell, Macionis & Cambourne, 2003, p. 10). Rather, it is defined by visits to producers, festivals, restaurants, tastings of delicacies, and participation in activities like culinary learning. Thus, for the professor and researcher of Gastronomy Maria Henriqueta Gimenes, the idea of "Gastronomic Tourism" refers to a trip where the main objective is to sample a particular treat or beverage (Gimenes, 2011, p.434).

According to the psychologist Abraham Maslow's hierarchy of needs, hunger is one of a person's most basic wants, and gastronomy, the practice of eating, satisfies this need. He proposes that individuals have various needs, and these needs are arranged in a pyramid, with the most basic needs at the bottom and higher-level needs at the top. People are motivated to fulfill the lower level needs first before progressing to higher-level ones.

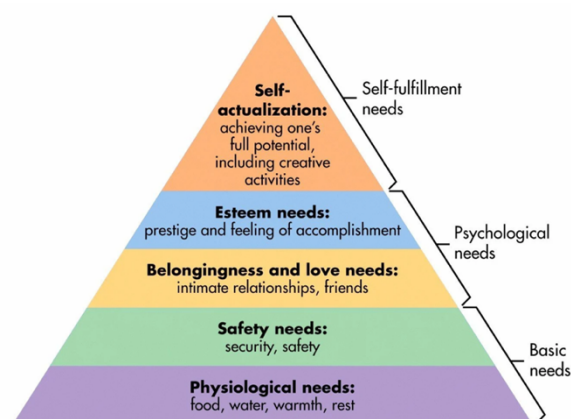


Figure 4 - Maslow hierarchy of needs (Simply Psychology, 2023)

The customs of each person about the art of food preparation are, however, impacted by their culture, which is connected to their religion, social class, ethnicity, and geographic location, as well as what each place has developed as typical food. As a result, gastronomy is more frequently utilized to learn about a people's culture, and through tourism, it has in some places become a tourist destination with cultural significance, hence boosting tourism. The greatest variety of attractions, each of which will in some way entice visitors to tourist destinations, allows for the interaction between gastronomy and tourism.

In a city, region, or country, food is a vital tourist and cultural draw. Researchers Hall and Mitchell argue that “food tourism” is:

A visitation to primary and secondary food producers, food festivals, restaurants, and specific locations for which food tasting and/or experiencing the attributes of specialist food production region are the primary motivating factors for travel. (Hall & Mitchell, 2001, p.308)

Through a very interesting chart, Hall and Sharpes attempt to clarify what is meant by “Food Tourism” and its relationship with the differentiated interests of visitors in gastronomy. In the following figure, we can see the number of tourists that have an interest in travelling for gastronomy. The figure below illustrates the number of tourists who are motivated to travel for gastronomy-related reasons.

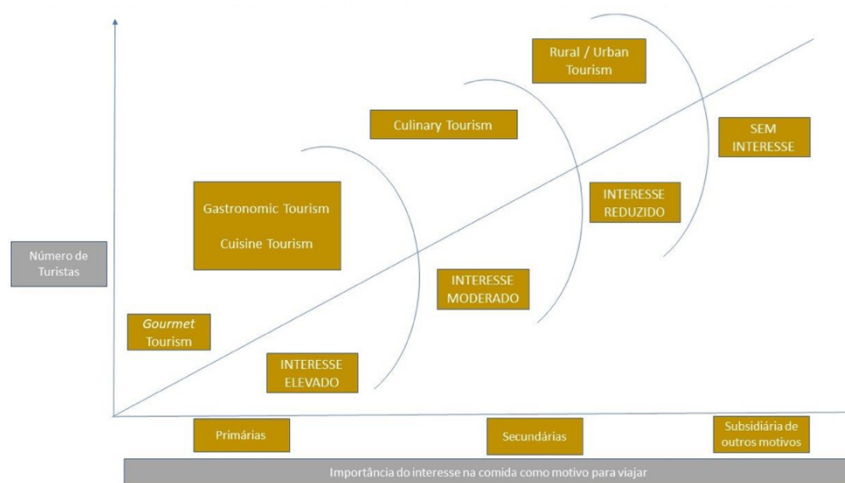


Figure 5 - Gastronomic tourism as special interest tourism (Adapted from Hall, Sharples, Mitchell, Macionis and Cambourne, 2003)

In this figure, we can see that the number of visitors rises from left to right, indicating that fewer people are visiting for food-related reasons, compared to the other groups. There is an inverse proportional relationship.

The writers analyze the following list of subgroups, which are classified as having a high or low level of gastronomic interest: the terms “Gourmet Travel”, “Gastronomic Travel”, “Culinary Travel”, and “Rural/Urban Travel” are all used (Dixit, 2021, p.17).

At the level where the subgroups “Gourmet Tourism”, “Gastronomic Tourism”, and “Cuisine Tourism” are positioned, there is a significant interest in gastronomy (Hall & Sharples, 2003). Tourists who travel primarily to visit a restaurant, a culinary festival, a cooperative winery, or a wine farm are among these categories. Going to a local market, festival, restaurant, or vineyard after travelers reach their destination is one of the key draws of culinary tourism, therefore it has a moderate amount of appeal. Here we find the "true gastronomes" (Dixit, 2021, p. 41).

At a higher level, there is culinary tourism, which includes travelers who have a secondary interest in food, or a moderate interest, and who attend restaurants or gastronomy events as part of a variety of other activities they engage in while traveling. In this instance, food is one of several factors framed in a complex tourist experience but is not the primary cause (Dixit, 2021, p. 42).

The interest in gastronomy has declined in rural and urban tourism. However, it is still present when a visitor visits a gourmet fair or restaurant because it is unique or because he wants to have a new experience. The stage beyond that is where there is little interest in gastronomy and the sole motivation is to eat (Dixit, 2021, p.42).

Even though tourism can fundamentally undermine gastronomic identity in terms of its authenticity and symbolism in the context of processes of commodification of culture gastronomy is acknowledged as a heritage that adds value to the identity of the destination and the tourist experience. In this setting, although tourists are drawn to "another" culture because of its differences, they frequently end up using neophobic tactics to defend their own. Neophobic tactics are strategies or behaviors described by fear or aversion to new or unfamiliar things. People may stick to a limited variety of foods they are comfortable with, resisting new flavors, ingredients, or culinary experiences. The destination adapts to the tourist's culture because of these behaviors, which may ultimately result in the loss of the difference that gave rise to the tourist act in the first place. These practices, defined in terms of consumption, recreate the familiarity, security, and ontological comfort of home (Mendes, 2021, p.105).

According to a study by the North American travel publication Condé Nast Traveler (CNT), Portugal won the Readers' Choice Award for the Best Country to Travel in 2022. Portugal is known for its culture, food and wine, beaches, golf courses, history, variety of landscapes, and, most importantly, its welcoming population. Portuguese cuisine demonstrates high levels of satisfaction among travelers who, more and more, look for elements of authenticity connected to culture and tradition in locations (Portugal News, 2022).

The invaluable value of Portuguese culture and culinary traditions has greatly benefited the country's tourism offer. Consequently, the cuisine of the destination is distinguished not only by promoting local regional cuisine but also by reflecting the local identity and history. Consequently, tourism is one of the world's major industries.

Gastronomic tourism is the movement of travelers, whether tourists or hikers, who have gastronomy as their primary goal. This can involve activities like simply going from one's home to a restaurant to sample a delicacy, traveling to a specific location to learn how to prepare certain foods, or traveling along gastronomic routes to gain more knowledge about a particular cuisine, among others.

2.3. Portuguese Mediterranean Diet

Mediterranean cuisine refers to the traditional culinary practices of the countries and areas surrounding the Mediterranean Sea. It includes the culinary traditions of Greece, Italy, Spain, France, Turkey, Morocco, Portugal, Lebanon, and other nations. Because of the proximity to the sea, seafood, including fish and shellfish, is frequently featured. Portugal's maritime position and agricultural riches have an impact on the country. Some iconic Mediterranean cuisines include spaghetti Bolognese, Turkish kebabs, grilled sardines, and "Caldo Verde". Each region of Portugal has its specialties and ingredients, which add to the country's general diversity of Mediterranean cuisine (Altomare, 2013).

After "Fado", Portugal's Mediterranean Diet earned it a second spot on the list of Intangible Cultural Heritage of Humanity, in December 2013 (Intangible Cultural Heritage, n.d.). The Mediterranean Diet as it is now known scientifically was only developed in the 1960s of the 20th century with the researcher Ancel Keys. The Mediterranean Diet was founded in the great classical Greco-Latin cultures and built on the trio of bread, wine, and olive oil. Later studies have shown that this diet has

advantages, including effects on lowering cardiovascular disease mortality and morbidity, preventing these diseases, type 2 diabetes, Parkinson's disease, and Alzheimer's disease, as well as those brought on by oncological diseases. The traditional Mediterranean diet is distinguished by a high intake of vegetables, fresh fruits, nuts, legumes, pulses, low-processed cereals, fish, and seafood, as well as using olive oil as the primary source of fat, a moderate intake of dairy products, eggs, and white meats, a modest intake of red meat, the substitution of herbs for salt, and the consumption of red wine at meals (Altomare, 2013).

The fact that not all Mediterranean countries consume the same items is justified in using fresh, local, and seasonal foods that are consistent with a time of modest variation and anchored in each territory's unique agriculture. However, these variations do not call into question their health advantages.

The Mediterranean diet is translated into a body of ideas, information, and customs that are passed down from one generation to the next and that foster feelings of identity and belonging. It refers to a particular way of life, complete with its rhythms, and places a high value on the table as a gathering place. In addition to the suggested foods and serving sizes, it stresses the importance of the table as a place for conversation and respect for biodiversity and seasonality.

The increased visitor interest in gastronomy based on quality fresh flavors and vegetables reflects a variety of concerns on their part. Global trends predict that tourists, especially those who have a strong appreciation for local or traditional cuisine, will reflect this in their food choices if they become more demanding, informed, and aware of what is good or bad for their health in terms of food from the external environment around them, such as the Media, scientific studies, social networks, among others. The Mediterranean diet has been linked to a better quality of life and a better state of health considering this increasing openness to trends and awareness of what is good or bad for health.

CHAPTER III – VILA REAL: AN IDENTITY TO DISCOVER

1. Through Language, Culture and Gastronomy

1.1. Geographic Location and Natural Involvement

Vila Real is a Portuguese city and the capital of the Douro sub-region of the Norte region, as well as the Vila Real district. It is situated in a privileged natural environment, surrounded by the “Serras do Marão” and “Alvão”, as well as the Corgo and Cabril rivers. It is the capital of the Vila Real Municipality, which has a total area of 378.80 km² and a population of 49,574, in 2021. The municipalities of Ribeira da Pena and Vila Pouca de Aguiar restrict the municipality to the north, Sabrosa to the east, Peso da Régua to the south, Santa Marta de Penaguião to the southwest, Amarante to the west, and Mondim de Basto to the northwest.

The history of Vila Real reveals architectural indications of human presence dating back to the Paleolithic period and continuing through Celtiberian, Roman, barbarian, and Muslim peoples. “Vila Real de Panóias” was created in 1289 by D. Dinis (the original pioneer and constructor of the Trás-os-Montes area) (Nogueira, 2021). With almost 700 years of history, the splendor of its monuments and estuaries filled with history, color, and customs comes as no surprise (Nogueira, 2021).

Vila Real, which has been around for about 700 years, was previously known as the "Court of Trás-os-Montes" because of the large number of emblazoned residences. The area of the municipality is approximately 378 km² and is subdivided into 30 parishes: Aباças, União das Freguesias de Adoufe/Vilarinho de Samardã, Andrães, Arroios, União das Freguesias de Borbela/Lamas de Olo, Campeã, União das Freguesias de Constatim /Vale de Nogueiras, Folhadela, Guiães, Lordelo, Mateus, Mondrões, Union of Parishes of Mouçós/Lamares, Union of Parishes of Nogueira/Ermidada, Parada de Cunhos, Union of Parishes of Pena, Quintã and Vila Cova, Union of Parishes of São Tomé do Castelo/Justes, Torgueda, Vila Marim and Vila Real (Oliveira, n.d.).

In Vila Real, the summer is short, warm, dry, and with almost cloudless skies, also due to the lack of influence from the sea and the mountains' ability to retain humanity. Winter is cold, with a lot of precipitation and partly cloudy skies. The average temperature of the coldest month is 3°C and of the hottest month is 28°C (Weather Spark, n.d.). The

relief is characterized by its diverse topography, with landscapes dominated by several ranges and mountains, with emphasis on “Serra do Marão” and “Serra do Alvão”.

1.2. Religiosity and Superstitions

There are various monuments and historical attractions worth mentioning in the Vila Real area. The population of the Vila Real region is known for its deep religiosity, which plays a central role in the community's uses and customs. The influence of the Catholic Church is deeply rooted in people's lives, and religion shapes many aspects of local culture.

At each step, and generally, at the intersection of two routes or minor roads going to distant settlements, we come across niches built of granite on the rear walls of which the “Alminhas” are painted, either on the stone itself or on wooden panels, tin, or, more recently, tile. These religious monuments are intended to remind passersby of the souls of those who have already died and the need to pray for them. Some of these “Alminhas” were built in isolated areas where someone died in a quarrel or accident (Carvalho, 2005, p.15).

“Alminhas” of our land
The color of engagement veils.
Every Christian is touched,
When he passes by your side!⁴

(Carvalho, 2005, p.31)

Some “Alminhas”, such as “Alminha de Arrabães e Fontelo” in the municipality of Vila Real, are lighted by an oil lamp at night. You can leave a donation for the maintenance of the monument in the alms box. Sapiões in the parish of Mondrões is one of the most intriguing and well-known “Alminhas”. A rectangular stone on a granite wall has a crucifix with Christ Crucified engraved on it, flanked by two sculpted figures. The heads of the souls in Purgatory are sculpted in stone underneath. It also features the standard iron door with an alms hole (Carvalho, 2005, pp. 15–23).

⁴ My translation, according to the original: “Alminhas da nossa terra, Da cor dos véus de noivado. Todo o Cristão se entenece, Quando passa ao vosso lado! (Carvalho, 2005, p.31).



Figure 6 - "Alminhas" from Arrabães (Carvalho, 2005, p.13)

The “Cruzeiros” was used to represent a man with open arms. Later, he identified with Christ and his suffering. The “Cruzeiros” are little granite monuments topped with a cross depicting Christ or saints that may be seen all over the place, primarily in village squares, churchyards, and crossroads. "Cruises are people's feelings translated into stone" (Parente, 2004, as cited in Carvalho, 2005).

Some were created just to memorialize significant events, while others were created solely as ornamental embellishments. Most of the “Cruzeiros” have carved pictures, but there are some painted images, like the “Cruzeiro do Senhor dos Aflitos” in Vila Real, which has inscriptions and written lyrics. In the municipality of Vila Real alone, there are ninety-two cruises and three hundred and fifty-six in the diocese (Carvalho, 2005, p.38).



Figure 7 - "Cruzeiro" from Vila Real city (Checco, 2023)

The "Cruzeiros," who are more common than the "Alminhas," both may be found within and outside of the settlements, dispersed across the valleys, mountains, and cliffs. In contrast to the "Alminhas," the "Cruzeiros" can take on the persona of a merchant or "dead man's cross", inspiring sympathy for the departed and the worship of the dead while also giving rise to a reason for hope for the living since, as is widely believed, they frighten away the devil, witches, and sorceresses (Freguesia Valdujo, 2023).

The "Tábuas Votivas" are one of the most intriguing testimonials of popular religiosity. They were constructed as a token of appreciation for a miracle healing, but they might also relate to events that ended well. "...when someone is sick, or in danger, or wants to improve their luck or achieve something else, they make a promise to a saint to recover their health, improving their conditions, getting out of danger or achieving what you want" (Coelho, 1881, as cited in Carvalho, 2005). The boards are all painted with oil, which academics believe is manufactured from natural-colored items smashed in a mortar. The "Tábuas Votivas" can be discovered in pilgrimage and promise sites throughout Portugal, such as "Senhora da Almodena" in Vila Real. There is a maritime-themed tablet at the church "Nossa Senhora da Almodena". It refers to a person from the region traveling from Brazil across the Atlantic. A storm erupted and begged the virgin for help. As he had saved himself, he created or painted the votive plaque, dated 1821, upon his arrival (Carvalho, 2005, pp. 49–52).



Figure 8 - "Tábua Votiva" at the Church "Nossa Senhora da Almodena" (Carvalho, 2005, p.68)

Finally, the "ex-votos" are intimate public demonstrations of popular faith as well as religious devotion from monarchs and other social strata. Simple items like inscription plaques, wooden sculptures, wax figures, and paintings on boards, might serve as the "ex-voto." The "Casa dos Milagres do Santuário do Senhor de Penafita" in Vila Verde, in the Vila Real area, is home to one of the largest gatherings of "ex votes" in the North of Portugal (Madaleno, 2017, p.108).



Figure 9 - "Ex votos" in "Casa dos Milagres do Santuário do Senhor de Penafita" (Andarilho, 2020)

One of the best-known superstitions is “The Devil and Her Husband” which dates to 1809, with a couple of wooden “mafarricos” from Averno, representing demonic entities, they were kept in the “Sacristia do Convento Dominicano de São Gonçalo”. However, during the French invasion, the figures were paraded through the streets of Amarante and later removed from the sacred site, which caused outrage. Later, a local artisan recreated a couple of devils in wood, which ended up in the hands of a British merchant, Mr. Alberto Sandeman, as part of a marketing strategy to promote wines. However, the Amarante community longed for the return of the demonic figures and, thanks to the intervention of the Minister of Foreign Affairs, Dr. Lago Cerqueira, the figures were returned. They were received with great enthusiasm and celebrated in a lively parade through the city streets. Today, the figures are on display at the Amadeo de Souza-Cardoso Municipal Museum, where they remain as sentinels of darkness, protecting the works of renowned artists and keeping the memory of the figures alive (Teixeira, n.d.).

1.3. Processions and Pilgrimages

Processions and pilgrimages in Vila Real play a crucial role in religious and cultural heritage. These events are made to celebrate saints, seek blessings, and bring the community together. Beyond their religious significance, they are an opportunity for social bonding, gratitude, and personal spiritual growth. Preserving age-old customs and strengthening the sense of community, processions, and pilgrimages are a cherished tradition in Vila Real.

Processions and Pilgrimages such as “Enterro”, “Corpo de Deus” and “Nosso Senhor do Calvário” abound in the Vila Real region. The procession “Enterro” takes place on Maundy Thursday night and represents Jesus’ arrest and death sentence. The most popular is the procession of “Corpo de Deus”, which dates to medieval times. It is held on the Thursday after Holy Trinity Sunday. All the parishes in the municipality are represented with crosses or banners. Quilts in red, blue, or gold are hung in the windows to show respect for the passing parade. The procession of the “Nosso Senhor do Calvário” was held in the middle of the century. XIX, to ask divine help for the problem of powdery mildew in the Douro vineyards. Most of those who follow the procession are “promise payers” and walk barefoot, often carrying a candle or other wax object. (Carvalho, 2005, pp. 99-114).

The biggest pilgrimage in the municipality of Vila Real is the “Senhora da Pena” pilgrimage, which takes place on the 2nd Sunday of September, in the parish of Mouçós. Various activities are held, such as horse and donkey races, cattle competitions, and a varied program of performances. The largest platform in the procession is that of Senhora da Pena, 18 meters high and 10 and a half meters wide. It is believed that the maximum height reached by the scaffold, 18 meters, is since at the time there were 18 villages in the parishes and 1 meter was allocated to each village (Carvalho, 2005, pp. 123-126).

1.4. Traditions and Legends

Legends and traditions are the guardians of past stories, transmitting values, beliefs, and identity across generations. These narratives, often rooted in religiosity and the relationship with nature, shape the way people in the region see the world and relate to it. Furthermore, traditions, such as popular festivals and religious celebrations, promote a sense of community and social cohesion, uniting people around shared rituals. Thus,

legends and traditions play a fundamental role in preserving Vila Real's rich cultural heritage and building local identity.

Some of the traditions that gave and continue to give life to the region include the setting for an annual celebration in February in honor of the doctor, priest, and bishop “São Brás”. He became the patron saint of throat patients after saving a boy who had a fish bone caught in his throat. “Ganchas”, a type of question mark formed with candy-stitch sugar, are offered on-site at counters set up in city pastry shops. It was an ancient custom for guys to present “Ganchas” to girls, which contradicted the lyrics of the songs they sang.

I'm going to “São Brás”
backwards
Search for a “Gancha”
For my boy⁵
(Carvalho, 2005, p.206)

In 2016, the Pottery of Vila Real, more precisely in Bisalhães, was considered a cultural heritage of humanity by UNESCO. It is the term given to the creation of pieces created from the region's black clay, known as “Barro de Bisalhães”. The black color is caused by the manner of fire, which uses ovens excavated into the soil.

Some individuals would play "Panelo" on the eve of the Feast of “São Pedro”, commonly known as the "Feira dos Pucarinhos”. They had to utilize broken pieces of black clay purchased at a discount from Bisalhães, and the participants formed a circle and tossed a piece of clay from one to the other, without direction or the proper height, until one of them was unable to catch it, and this if it shattered on the floor.

Whoever dropped it was required to offer another piece so that the game could continue until it couldn't anymore ("O Jogo do Panelo na Feira dos Pucarinhos", 2020). These distinctive clays are highly regarded in Trás-os-Montes cuisine.

In the fascinating world of legends that shaped the culture and imagination of the Vila Real region, I will mention some of the best-known legends.

⁵ My Translation, according to the original: “Eu vou ao S.Brás de cu pr`a trás buscar uma gancha pr`o meu rapaz” (Carvalho, 2005, p.206).

One of the best-known legends is the legend “O Calhau do Encanto”, at the top of “Serra do Alvão” is the imposing “Penedo Negro”, also known as the “Capela” due to its cut in the shape of a church portal. It was believed that at midnight, inside the rock, the sad and melancholy song of an invisible woman echoed. One day, a villager, on his way to Vila Real to do his shopping, passed near the rock and came across a woman, who introduced herself as an enchanted Moor. She promised him unimaginable riches and marriage if he could disenchant her. The condition was to bring her bread from four corners of the city, but under no circumstances was she to break the ball. On the way back, the hungry and thirsty villager decided to eat a piece of the bread. When he arrived at “Penedo Negro”, the woman realized that she could not accompany him due to the break of the spell and disappeared forever. The villager spent the rest of his life regretting the temptation that led him to break the bread (“O Calhau do Encanto”, n.d.).

Near the “Lavandeira” chapel, in Lordelo, there is a fountain that rises from a cave. According to legend, on nights with a full moon and clear skies, ballerinas dressed in white appear from the cave, dancing to enchanting music. Those who wish to witness this spectacle need to fill a glass with water from the fountain and drink it. They say it only lasts five minutes, but it is a dreamlike moment (“Legend of the Fountain attached to Capela da Lavandeira”, n.d.).

Finally, we have the legend of lupins, in Mouços. The tradition of selling lupins in Bouça, both outside the church and in neighboring villages, dates to ancient times. According to the legend, during the flight of Our Lady and Saint Joseph to Egypt, they hid in a lupine tree, but the noise of the pods betrayed their presence to their pursuers. As divine punishment, God cast a curse: “You will always be eaten, but hunger will not kill you”. This would explain the irresistible nature of lupins, which makes people always want to eat them, but never satisfy their hunger (“Legend of Lupins”, n.d.).

1.5. Vila Real Typical Gastronomy

The local and typical gastronomy of Vila Real is much more than just a meal option, it is a gateway to understanding the land and its people. Each dish tells a story, reflects local traditions and ingredients, and reveals the love and care that people put into preparing the food. By experiencing the authentic flavors of Vila Real, visitors can immerse themselves in the local culture, feel a connection to the land, and appreciate the region's unique gastronomic heritage. Food is an invitation to get to know the people,

their stories, and the cultural richness of Vila Real, making it an enriching and memorable experience for those who visit.

Vila Real region has a rich gastronomic history, in addition to the “Ganchas” mentioned above.

The “Colhões de São Gonçalo” are part of the city of Amarante. The confessor and friar of the Order of Preachers “São Gonçalo” is so important to the city that they hold two festivals in its honor. There is no pilgrimage in Amarante in which the famous “Colhões de São Gonçalo” are not present. Despite the unusual name of the sweet, which mixes the profane with the religious, its origins are not in the cult of “São Gonçalo”. It is a cake with a very ancient history, with a pre-Christian past. It is believed that “São Gonçalo”, a 13th-century priest, had a “certain gift” and that is why someone created the famous sweets in honor of “São Gonçalo” (Bryson, 2017).



Figure 10 - "Colhões de São Gonçalo" (NCultura, 2017)

"Papos de Anjo" and other sweets made from egg yolks are typical of Portuguese cuisine. In the 18th and 19th centuries, Portugal was Europe's leading egg producer and exported egg whites for a variety of industrial purposes, including purifying white wine and ironing clothes. Surplus yolk was originally wasted or fed to pigs, but in convents and monasteries, it was used to feed animals which were in turn consumed by monks, nuns, and local villagers. It is believed that the name "Papos de Anjo" was inspired by the shape of the candy. They are small spongy cakes, made with an egg yolk dough, which are cooked in sugar syrup until they are golden and caramelized. When ready, these sweets have a delicate, white appearance, with an extremely soft, almost cloud-like texture. It is believed that the rounded, soft, and white shape of these sweets resembles the image of an angel, hence the name "Papos de Anjo" (Cavalheiro, 2010).



Figure 11 - "Papos de Anjo" (NCultura, 2017)

In addition to sweets, Vila Real also has specialties such as “Feijoada à Transmontana”. “Feijoada” is a dish of Mediterranean origin that dates to Roman times. Similar dishes from Mediterranean cuisine at that time would be “ensopado” in Portugal, “cassoulet” in France, “paella” in Spain, and “casaella” in Italy.

With the expansion of the Roman Empire, gastronomy began to be part of the territories that were occupied. The north of Portugal was rich in its cattle farming traditions, and famous for its charcuterie and an area of agricultural production, for these two factors the “Feijoada” combine meats, charcuterie, and agricultural products and bring them all together in a dish. (Cortinhal, 2022).

The “Cozido à Transmontana” consists of regional sausages and smoked meats like sausage, ham, “salpicão”, “moira”, and “sangueira”. A broad range of meats are also included. The boiling water from all these components yields a very rich syrup, which is used to make wonderful oven rice (“Traditional gastronomy of the Vila Real area”, 2022).

"Tripas aos molhos" is one of the region's signature foods. Fernanda Brite created this classic meal in the 1950s at “Casa de Pasto Chaxoila” in Vila Real. The origins of “Tripas aos molhos” must have begun with the use of less noble portions of cattle by traders in times of necessity. As a result, the brains and paws were frequently consumed, the tongues were sharpened, and, as a last option, the small intestine was utilized. Naturally, the intestines were meticulously washed and scraped before being stored in salt water for preservation, as there were no freezers at the time (Semeada, 2022).

In addition to traditional meals, the Vila Real area features excellent wines. The Trás-os-Montes wine area is located north of the Douro and northeast of Portugal, and

grape cultivation in the region dates back centuries. The grapes planted in the Trás-os-Montes Region, like those grown in other wine-growing regions of Portugal, are indigenous. These varieties produce wines with distinct Iberian flavors (Catarina, 2023). As previously said, it was at the “Casa or Palácio de Mateus” that "Mateus Rosé" arose, the wine brand that became the most exported in Portugal. “Mateus Rosé” conquered the world in 1942. Fernando Van Zeller Guedes made a successful cut using multiple Portuguese reds (Lombardo, 2016).

1.6. Importance of Good Practices

The value of language, culture, and gastronomy in an area as a tourism attraction cannot be overstated. The Vila Real region, with its rich cultural and gastronomic legacy, will be presented as an example of a "strong" culture and gastronomy, which is one of the territory's key attractions.

The Vila Real region is rich in cultural history, with ancient structures, historical churches, and traditional fairs. Good conservation and restoration strategies are vital for preserving and protecting this legacy for future generations. There are several monuments worth mentioning in the Vila Real region, including the Church of “São Pedro” in Vila Real, which underwent numerous renovations, the most important of which gave it its baroque-style features, the “Forte of São Francisco de Chaves”, the “Pelourinho de Murça”, and the chapel of “São Martinho” in Boticas, among others. It has important sources of mineral-medicinal waters, with relevance to those of Vidago, Chaves, and Pedras Salgadas. The Vila Real district is also rich in ores, such as tin, lead, tungsten, and iron (Santos, 2014).

It has become a famous tourist destination due to its gorgeous natural scenery and wine production. The implementation of appropriate tourist practices, such as responsible wine tourism and sustainable resource management, is critical for the region's long-term economic success. Wine has an undeniable presence in the Vila Real region, thus it is important to have an activity that helps tourists and visitors comprehend the phenomena that is wine production, as well as other local components such as its history, gastronomy, and scenery itself. Wine tourism then arises as a means of connecting tourists to the region. Wine tourism allows tourists to fully enjoy all the transformations that have occurred in wine production. You can visit the cellars and vineyards, taste and buy the wines produced, as well as participate in some wine work, such as harvesting or treading

in wine presses (Cardoso, 2015). Some of the implementations for the sustainable management of resources in the Vila Real region were the selective collection of Biowaste in the Municipality of Vila Real and a logistics center for the collection of textiles and social masks.

Good agricultural methods, such as efficient land management and sustainable production, contribute to product quality and environmental preservation. The mayor of Chaves presented the “Bio Project” for Boticas, Chaves, Montalegre, Ribeira de Pena, Valpaços, and Vila Pouca de Aguiar, to promote the potential of products and the territory, in a differentiating way, valuing local products, namely, the organic mode of production, with a lower carbon footprint, more resilient to climate change, more inclusive and capable of attracting young families through higher incomes (Boticas, 2022).

Nature conservation, particularly in the Alvão mountain range and other natural areas in the region, supports a diverse range of wildlife and vegetation. It is critical to preserve ecological balance and biodiversity. The main objectives in the global conservation strategy, the Alvão Natural Park aims to be the conservation and implementation of natural heritage and ecological balance; the conservation and implementation of cultural heritage; and the improvement of the quality of life of resident populations, according to three vectors: the quality of the environment, the standard and conditions of life, also promoting regional entertainment from an economic, sociocultural and sporting point of view; ecological education; research in specific sectors and ecological tourism and recreation, namely tourism in rural areas, guided visits, the implementation of local crafts and gastronomy (Parque Natural do Alvão, n.d.).

Finally, in terms of education and research, the University of Trás-os-Montes, and Alto Douro (UTAD) plays a critical role. The contribution of best practices in academic research and education advances knowledge and the growth of the region.

1.7. Endogenous Resources and Sustainability

Gastronomy has grown in popularity in the last 30 years, although it is thought that it first gained prominence in 1945, because of the global expansion of mass tourism. French tourist restaurants like "Moulin Rouge" and "Maxim's," which integrated shows during meals, are notable instances of distinctiveness paired with cuisine, which provided value to their product and are still operational and popular today (Oliveira, 2018 p.51).

According to the municipality of Góis, "When we talk about endogenous products, we refer to products originating from the territory, extracted from the land: sown, raised, harvested, and finally, transformed by land alchemy before reaching family tables" ("Endogenous goods", n.d.). They are often seasonal items with qualities that distinguish them by exhibiting the cultural diversity of the places where they are produced. The manufacturing of these items must follow local traditions and remain primarily artisanal, with an effort made to maintain them (Oliveira, 2018, p.52). Olive oil, chestnuts, honey, and cheese are examples of endogenous goods in the Vila Real region.

Vila Real signed an agreement with "Agrobio" to promote and expand organic agriculture in the municipality (Município de Vila Real, n.d.). The joint goal is to value local goods, promote rural development, and protect the environment and natural resources of Trás-os-Montes. In this way, in an area with a high potential for organic production, the goal is to give value to regional goods such as wine, chestnuts, olive oil, dried fruits, indigenous varieties and breeds, and indigenous variations and breeds, while also adding value to the Mediterranean diet through "Organic Agriculture Certification". It is therefore possible to boost its value in both domestic and global markets, consequently contributing to the region's economic progress (Municipality of Vila Real, n.d.).

Outside the municipality of Vila Real, the "Casa dos Noura", a municipal building where the Endogenous Products Exhibition and Sample Center functions, was opened in Alijó. "Here, in this century-old manor house, now rehabilitated, we will directly promote the best that is produced in our territory: our wines and our olive oils, but also our honey, our bread, our handicrafts, among other products of unquestionable quality", according to José Paredes, the mayor of the city. The Endogenous Products Exhibition and Sample Center seeks to be a key center of tourist interest for visitors as well as a window of commercial prospects for all economic agents in the municipality (Ribeiro, n.d.).

1.8. The Essence of a Gastronomic Itinerary

Itineraries for visitors play a crucial role in guiding them, helping them make selections about where to travel and what cuisine to try depending on their preferences. A trip planned specifically to discover and savor a region's culinary diversity is known as a gourmet itinerary. It includes learning about regional specialties, and authentic

restaurants, and perhaps enrolling in culinary classes or going to gourmet events. A gourmet itinerary's importance arises from its ability to provide a deep connection with a location's culture and identity. A community's history, traditions, customs, and values can be discovered via its cuisine.

Additionally, visitors can expand their culinary skills, experience new tastes, appreciate culinary creativity, and interact with local people and cultures by participating in delicious travel programs that contribute to local economies and tourism businesses. It's enriched by highlighting the region's food, restaurants, and techniques. This immersion in local cuisine offers fascinating insights into culture and offers delicious culinary experiences.

2. Proposal of a Cultural, Gastronomic, and Tourist Itinerary for Vila Real Town: “Flavors that Fill the Belly and Histories that Warm the Heart.”

In my readings for this work, I realized that some scholars and researchers agreed on the way they viewed gastronomy as one of the most effective cultural activities to approach and understand the cultural diversity of a region and, for that reason, we decided to structure the proposal of this itinerary at several points that aim to illustrate a practical demonstration of the intrinsic and sometimes subtle relationship between the contents, covered in the previous chapters, with regard to the interaction between language, culture and gastronomic tourism in the region under study.

The personal experience resulting from living and studying Vila Real made it possible to experience different cultural activities of the region and its typical dishes.

Gather the family...

Vila Real, the charming city in the heart of Portugal combines a rich history, natural beauty, and diverse culture. One of the most common ways to get together with the family in Vila Real is to visit the “Parque Corgo”. This park is characterized by vast green areas and well-kept gardens. It is an ideal place for picnics, relaxing, or for lovers of outdoor activities and sports, taking a walk in the middle of nature. For the little ones, “Parque Corgo” has playgrounds where they can have fun. One can also find a variety of local trees, plants, birds, and other animals, making the park a pleasant place for nature observation (Portoenorte, n.d.).

On grayer days, a good way to bring the family together is to go to Mateus Palace, the emblematic and admired building of the city of Vila Real, was built in the 18th century, which is one of the most beautiful from the Baroque period in Portugal. It was designed by the architect Nicolau Nasoni, also known for building the Clérigos Tower in Porto. For book lovers, inside the house, there is a library with countless books and the illustrated edition of “Lusiadas” by Luis de Camões, published in 1816, stands out. The architectural setting of the Mateus Palace became famous throughout the world due to the labels of the well-known wine “Mateus Rosé”, named after the same name as the property where it was previously produced (Nogueira, 2021). It is possible to take guided tours inside the palace to learn more about its history and aristocratic life at the time. Visits are generally very informative and suitable for all ages. The palace occasionally hosts cultural events, exhibitions, and concerts.

Did you know?

One way to translate the term "Vila Real" is "Royal City." There are two theories regarding the name's origin. One holds that the topography of the land, which is surrounded by two rivers, gave rise to the names "Rial" and, later, "Real" owing to corruption. The other theory holds that the city got its name when King Dom Dinis bestowed the title "city" upon it in 1289 (Semeada, 2023).

Did you know that Vila Real was the first Portuguese city to obtain electricity in 1895? (Freire et al., 2006).

Another curiosity is that the sword in the city's coat of arms was pointing downward from 1641 until 1941 as a symbol of disgrace and humiliation for the Marquises of Vila Real, who supported union with Spain during Portugal's regaining of its independence. (Pestana, n.d.).

What you can't miss on your way home!

First. You can never forget the “Cavacórios”. These sweets are one of the region's traditional sweets. The selling of “Cavacórios” originated with the “São Lázaro” celebration, which takes place fifteen days before Easter, on "Lazaros Sunday." “São Lázaro” is celebrated by the religious community, mainly Catholic Christians, in honor of one of the closest and loved figures of Jesus Christ, Lázaro of Bethany, whose day is annually on December 17th.

These traditional sweets, which are served in the churchyard on the day of the festival and in the city's, pastry shops a few days before, are produced using a particular dough that is light and coated with loads of sugar. It is thought that it is attempting to symbolize the protruding apples of a face covered with bladders, as "São Lázaro" is regarded as a saint of skin ailments (Carvalho, 2005, p.209).

The word "Cavacórios" can be related to the idea of "cavaco," which is a thin sliver or broken piece of something. In this case, the "Cavacórios" are made from a brittle mass, often like chips or flakes. The term "Cavacórios" describes the consistency and texture of the sweet, which breaks into small pieces when consumed, hence the name ("Folclore de Portugal", 2021).

It is not a frequent sweet in other parts of the world, however, it does emerge on occasion in comparable preparation and components, but in a radically different form. "Cavacório" is sometimes served with Porto Wine. It is related to "Cavacório" because of the sweetness of its coating, and because of its bulk and form, it aids in the absorption of the wine. The wine is put into the "Cavacório", transforming it into a white and sweet "cálice" ("Cavacórios de São Lázaro", 2021).

"Pitos de Santa Luzia" is another regional specialty. "Santa Luzia" is the patron saint of eye ailments, and she is shown holding two eyeballs in her hand, on a tray, or a book. People's voices even stated that his executioners had gouged out his eyeballs, which is not confirmed. "Santa Luzia" may be found at the Chapel of "Nossa Senhora dos Remédios" in Vila Nova de Cima, in the parish of Folhadela, and some red silk ribbons can be seen draped on the sides of one of the altars. Pilgrims with vision issues hold one of the ribbons and pass it over the sick's eyes. "Pitos de Santa Luzia" is a type of dessert produced from flour, milk, baker's yeast, water, pumpkin, sugar, and cinnamon. The dough is divided into squares, with a bit of the filling placed in the center of each. Fold the square's four corners together in the middle.

There is a popular legend concerning "Pitos de Santa Luzia" whose narrative talks about a certain Miracle of the Roses called Ermelinda, an aspiring Immaculate Sister of Jesus, had a vision that eased her spirit in a miracle of sweet hope while praying to "Santa Luzia". In the lack of sweets, "Santa Luzia" prepared little pillows of dough like the "Pachos de Linhaça" used to cure wounds during the period. She baked these pillows in the oven and hid them in her cell. However, Mother Superior almost discovered her secret,

but Ermelinda invented that they were “linseed patches” for the sick. They were not visually attractive, but they satisfied her appetite and calmed her conscience since she believed that “what you cannot see cannot sin” (Os Pitos de Santa Luzia, 2022).

The name "Pitos" can generate some confusion, as the word "Pito" is used in some Portuguese-speaking regions with a vulgar connotation to refer to the female sexual organ. The relationship between "Pitos de Santa Luzia" sweets and sexuality is not an intrinsic characteristic of these sweets, but rather a possible humorous association or joke that may occur due to the name. The "Pitos de Santa Luzia" are offered as a symbol of friendship and devotion to the saint, and the tradition is seen as a way of strengthening ties between young people in the region.



Figure 12 - "Pitos de Santa Luzia" (Casa das Cristas, n.d.)

“Toucinho do Céu” is a conventual sweet that may be found in traditional Vila Real sweets. The original recipe for “Toucinho-do-Céu” was established by nuns who were secluded in the convent in Murça, near Vila Real, and others say that its name comes from the fact that it was cooked using lard instead of butter in this recipe (Furtado, 2018). This designation contains linguistic characteristics of markedly religious origin.

Finally, we cannot forget “Cristas de Galo” which are crescent-shaped pastries with a rounded edge carved to resemble a rooster's comb, filled with egg-based sweets, and are one of Vila Real's convent delicacies. On Fat Thursday, following Carnival, the convent consumed “Cristas de Galo”. On the eve of “Santa Clara” feast, the convent's women appeared with massive trays, boxes, and basins to distribute the crests. As convents dissolved or lost relevance, secrets, and recipes were passed down to private households via maids (Casa Das Cristas, n.d.).

There are no parties like these!

The “São Pedro” festival is one of the most important and popular celebrations in the city of Vila Real. This festival takes place at the end of June and is an occasion of great excitement and religious devotion. The main attraction of the festival is the grand procession in honor of Saint Peter, which runs through the city's streets. The “São Pedro” Festival offers a variety of cultural activities, including open-air concerts, folk dance performances, fairs, and traditional food stalls. The city comes to life with colorful decorations, lights, and a festive atmosphere (Conde, 2018.)

The “Santa Luzia” and “São Brás” celebrations are much appreciated in Vila Real. Tradition has it that females give the "Pito de Santa Luzia," a pastry with pumpkin jam, to the guys of their choice on December 13, the day of “Santa Luzia”. This way, on February 3, when “São Brás” is celebrated in the liturgy, the boys return the favor by giving the girls the "Gancha” (FM, n.d.).

One of the main attractions of Vila Real's celebrations is the celebration of “Santo António”, the well-known Saint Matchmaker. The people who live there view the “Santo António” fair as the most traditional event because almost no one visits it more than once. There are many vendors, snacks, and kid-friendly entertainment at this fair. Every year on June 13th, a municipal holiday, this event is held (Avançada, 2021).

Set out to discover!

It starts in the medieval part of Vila Real:

1. “Vila Velha”
2. “Parque Corgo”
3. “Palácio dos Marqueses”
4. “Pelourinho de Vila Real”
5. “Sé de Vila Real”
6. “Palácio de Mateus”
7. “Jardim Botânico da UTAD”

The day ends at the Vila Real Theater.

The Vila Real Theater is one of the city's cultural pearls. With its central location, it is a place that hosts a variety of cultural events throughout the year. The theater regularly presents plays and dance performances, often staged by local or national

companies. In addition, it features live music concerts of various genres, cinema screenings, cultural events and lectures, festivals, and presentations by local artists. The program is rich and diverse, providing an enriching experience for all tastes and ages. The program varies throughout the year, however you can check the program on the theater's official website or contact the box office (O Teatro, n.d.).

Useful Contacts

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The intricate relationship between language and culture is a dynamic interplay that shapes our perceptions, behaviors, and identities. We saw how culture is a multifaceted concept that encompasses values, beliefs, traditions, and ways of life that are not limited to the visible aspects but extend to the hidden layers of identity and social dynamics configured by the deep religiosity of people.

The exploration of culture and its multifaceted interactions with society, business, and globalization emphasizes the human experiences and the challenges that arise from cultural diversity.

Erudite culture, folk culture, and mass culture showcase the changing layers of cultural expression and their implications for accessibility and inclusivity, in the case of Vila Real Region it prevails popular folk culture in many areas of the interior of Portugal.

From the origins of the term “tourism” to its role in the global economy and its specific impact on Portugal, this work shows us the multifaceted nature of a local and traditional touristic industry. We conclude that Vila Real tourism is starting to take its first steps.

Portugal's journey in tourism, from challenges to its remarkable growth, highlights the country's evolving role as a prominent tourist destination. Furthermore, the role of international events in shaping Portugal's internationalization and cultural identity underscores the symbiotic relationship between tourism and cultural expression. Overall, tourism represents a dynamic and multifaceted industry with a profound impact on societies, economies, and individual experiences.

The combination of tourism and sustainability in Vila Real is a promising model for the future. By valuing endogenous resources and promoting environmentally responsible practices, the region not only becomes a desirable tourist destination but also takes care of its environment and cultural heritage for future generations. Sustainable tourism is an opportunity to balance economic development with environmental protection, creating a legacy of prosperity and preservation. Some opportunities for sustainable tourism are, for example, ecological trails, wineries, and farms that promote ecological production practices, and the promotion of local culture.

The concept of gastronomic tourism has gained importance in recent years, offering travelers a unique way to explore the culture and identity of a destination through

its food. It reflects a growing interest in quality, fresh, and locally sourced ingredients, often associated with the health benefits of traditional diets like the Mediterranean Diet. Portugal, with its rich Mediterranean culinary heritage and diverse regional specialties, has positioned itself as an attractive gastronomic destination as travelers increasingly seek authentic and meaningful experiences.

About the Vila Real region, the Mediterranean diet plays an important role in local cuisine and food culture. Vila Real is situated in the north of Portugal, and although it is not directly on the Mediterranean coast, the influence of the Mediterranean diet is noticeable due to the similarity of ingredients and the tradition of using fresh, local products. The region is known for its production of high-quality olive oil, wines, and fresh fruits and vegetables, which are key elements of the Mediterranean diet. The use of fresh, healthy, and local ingredients, together with the appreciation of shared meals, highlights the natural importance of this diet in the daily life and well-being of the population of this part of Portugal's territory. This food tradition contributes not only to health but also to the preservation of cultural roots and a greater appreciation of local cuisine.

The names of Vila Real's typical sweets, which combines elements of popular language, religiosity, and even sensual connotations, is a captivating reflection of the richness and complexity of local culture. We have the opportunity to notice in the “Papos de Anjo”, "Cavacórios", the "Pitos de Santa Luzia" and the "Colhões de São Gonçalo". These names not only distinguish and enrich the region's cuisine but also reinforce the deep relationship between language and cultural identity. Language is not just a form of communication, it is a living expression of a community's traditions, beliefs, and values. A study on the toponymy of this region would be another interesting subject that does not fall within the scope of this thesis.

Therefore, Vila Real's typical sweets are more than just culinary delicacies, they are windows into the soul of a culture that celebrates life in all its nuances.

Vila Real region of Portugal offers a multifaceted journey through culture, history, and gastronomy. This region's charm lies in its ability to connect visitors with its heritage, nature, and culinary delights, making it an ideal destination for cultural exploration and gastronomic adventures.

The proposed gastronomic itinerary in the Vila Real town offers a rich and diverse cultural and culinary experience. It not only explores the unique flavors and traditional dishes of the area but also delves into the historical and cultural heritage of the region.

The insights into language, culture, and culinary tourism presented in this thesis reveal the incredible diversity and richness, and it's a reminder of how interconnected and interdependent these aspects are in shaping our experiences and interactions. As we reflect on this journey through written words, it's clear that our ability to acknowledge and celebrate diversity in language, culture, or culinary tradition is what makes our global nation warm and so exciting. It's a showcase of the beauty of our differences and the shared human experiences that connect us all. Therefore, we must continue to promote and encourage understanding of languages, appreciation of cultures, and exploration of culinary experiences to open Vila Real Region to the multiculturalism of the global world.

The development of tourism in Vila Real can be achieved by valuing its religious manifestations, such as "São Pedro" and "Santa Luzia", natural beauties, such as "Parque Corgo" and "Serras do Alvão and Marão" and cultural heritage, with the "Palácio de Mateus". The combination of guided tours, an informative interpretation center and social media promotion can transform Vila Real into a thriving and enriching tourist destination. With the right approach, the region can share its history and culture with the world, benefiting both visitors and the local community.

By doing so, we can embrace mutual respect, effective communication, and globalization, ultimately creating a more inclusive and integrated world that celebrates the richness of our differences, and not that we are afraid of.

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