

# Immunity travel: voicing a visitor experience

Francesc Fusté-Forné\*

Department of Business, University of Girona, Spain

*The search for experiences that improve our quality of life is pivotal in the new post-pandemic tourism system. Transformative experiences do not only foster linkages between nature and people but also engage tourists with the physical and human values attached to the local environment. Transformative tourism is a path towards the communication of lifestyles that benefit our physical and emotional wellbeing. Drawing on an autoethnography study method, this paper narrates a retreat experienced by the researcher at a World Heritage site located in a bucolic region of La Rioja in northern Spain. Results reveal the relationship between guest and hosts, and the impressions of the accommodation, the environment and the food. Implications are described to further advance the understanding of ‘immunity travel’ as a transformative experience.*

**Keywords:** *autoethnography, La Rioja, regional landscape, Spain, transformative tourism, visitor experience*

*By revealing more details and paying attention to the small, the local, the handmade and quirky, the guest can be encouraged to slow down and engage more. Greater engagement leads to more meaning, more purpose and more curiosity which, in turn, leads to more encounters, more relationships and more appreciation. More appreciation leads to more value and more value leads to more yield. When things are unique that means they are scarce and when they are scarce they should have a higher value than when they’re abundant, when they’re everywhere.*

(Pollock, 2012: 9)

## 1 INTRODUCTION AND OBJECTIVE

When we travel, we bring the everyday with us. This happens, for example, with regard to the habit of eating at a particular time. However, the traveling process also leads to transformative experiences that we bring back into our daily lifestyle. Transformative tourism does not only encapsulate the idea of tourism as a source of responsible and sustainable traveling but also of responsible and sustainable living (Živoder et al. 2015). Departing from an autoethnography study method (Noy 2008), this paper aims to discuss transformative tourism based on a travel experience to La Rioja. When we visit a destination, we engage with ‘places’ to understand the uniqueness

\* Email: francesc.fusteforne@udg.edu and researchexperientourism@gmail.com

of a territory (its spirit) because ‘every place has a unique position on the planet, a unique set of seasons, unique light, a unique climate, a unique ecology, history and culture and can offer the guest a unique experience’ (Pollock 2012: 8). All these factors contribute to the configuration of the personality of a place, which we ephemerally experience when we travel.

At the beginning of the twenty-first century, Ray and Anderson (2000) acknowledged the relevance of a conscious transmodern citizenship, where consumers ‘care about ecology and saving the planet, about relationships, peace, social justice, self-actualization, spirituality and self-expression’ (Živoder et al. 2015: 72). These consumers are frequent travelers focused on physical and emotional ‘wellbeing’. According to Ross (2010: 54), ‘when approached in a conscious way, [travel] can be a widely available, individually tailored, and enjoyable way to gain self-awareness, spiritual experience, and an expansion of consciousness’. This paper voices a tourist experience with regard to the understanding of ‘place’ as a source of tourism transformation (Jepson/Sharpley 2015; Kim/Yang 2021).

This paper argues that transformative tourism involving travel experiences has the potential to transform a person’s perspectives. These transformative experiences lead to a deeper understanding of oneself and the world. ‘Immunity travel’ is understood in the context of transformative tourism, which involves immersing oneself in unfamiliar environments and experiences and embracing different cultures and perspectives. Engaging with diverse places and practices challenges preconceived notions and fosters personal growth. This paper argues that ‘immunity’ is the process of becoming adaptable and open-minded as a result of transformative travel experiences.

## 2 POST-PANDEMIC TRAVEL FOR TRANSFORMATION

The relationship between tourism and transmodernity is manifested, for example, in a transformative understanding of travel, which is based on ‘a self-directed and experiential travel motivated by self-discovery, independence, care for places visited, and seeking deeper meaning in travel’ (Mkhize/Ivanovic 2020: 722). Within this conscious view of travel, the notion of regenerative tourism has also been reborn as a form of responsible and transformative tourism (Ateljevic 2020; Hussain 2021). Regenerative travel ‘offers visitors an array of interesting incentives and activities, with a focus not only on getting immersed in and connected to the place, but also on active learning and doing’ (Reis 2020: 91) as exemplified by pick and eat transformative experiences that connect visitors with the culture and environment. In this paper, a place-based narrative is created to ensure that ‘the distinct essence of a place is experienced through all the senses, throughout the day and at all points along a visitor’s journey of discovery’ (Pollock 2012: 9) from the perspective of the transformed tourist (Soulard et al. 2021).

Transformative tourism is a process where ‘the individual not only develops a feel for the visited place, but also forms a deep sense of identification with the place’ (Reisinger 2013: 30). Previous research has demonstrated that service stimuli are facilitators of transformative experiences (Fu et al. 2015), where activities and environments may lead to self-reflection (Kirillova et al. 2017). An increasing relevance of conscious travel (Reis 2020) will accelerate the involvement of people with local communities and businesses based on a sense of personal and social responsibility. In this sense, ‘experiences where visitors have close encounters with locals, have conversations about their stories, and acquire knowledge about their life and

practices, are believed to have a great influence in tourist transformation' (Pung/Chiappa 2020: 4).

In this context, food experiences emerge as a momentous avenue to understand people and places in the framework of lifestyles and landscapes (Fountain 2021; Fusté-Forné 2021). According to Leer (2020), the design of food experiences must rely on participation in the local context. Food-based tourism relationships are also part of a creative transformative tourism. According to Duxbury et al. (2021), 'creative tourism activities also contribute to preserving local cultural heritage and revitalizing disappearing arts, crafts, and traditions. In developing such initiatives, communities should be actively engaged and placed at the center of strategic planning and decision-making regarding the use of tourism for local development, heritage preservation, and fostering cultural vitality' (2021: 15). These factors are crucial for developing transformative-based tourism experiences.

As part of transformative travel processes, Robledo and Batle (2017: 1738) argued that 'the physical trip is the expression of an existential journey that brings maturity, wisdom and completeness to those who undertake it'. In this sense, *en route* experiences, especially those that are nature-based, heavily inform a tourism-based transformation (Richardson/Insch 2023) as illustrated with this journey to the western side of the Spanish region of La Rioja.

### 3 METHOD

This paper is based on an ethnography study method, which is useful for providing detailed narratives of a specific phenomenon (Matthews 2018), such as transformative tourism. Based on previous studies that used ethnography in tourism research (for example, O'Gorman et al. 2014; Torres 2022), the researcher takes an emic or insider perspective (for example, Fusté-Forné 2023a) to describe a travel experience (Noy 2008). In this sense, the author takes an interpretative ethnography paradigm (Coffey 1999; Denzin 1997), which reflects a tourist experience (Palmer 2001). In particular, the researcher visited La Rioja to capture the meanings (see Holloway et al. 2010) that inform the relationship between the visitor and places, people and practices as a source of transformative experiences.

Data collection was conducted during the last week of July 2021, and it is based on an autoethnography study (Ellis 2004), a qualitative design that reflects the researcher's own experiences (Lee/Ruck 2022). As part of the data collection, the author used a diary to annotate information about people, places and practices, which served to identify the drivers of the tourist experience. Also, the author used a visual autoethnography, which 'emerges as a fusion of observation and first-hand experience' (Scarles 2010: 909) to provide context to the results.

While both elements, text and visual material, have ensured rigor in the data analysis to provide reflexive accounts of the travel experience (Richardson 2000), the photographs increased the impact and reality of the narratives (Méndez 2013) in line with evocative autoethnography, where the autoethnographers 'don't want you to sit back as spectators: they want readers to feel and care and desire' (Bochner/Ellis 1996: 24). The next section shows the readers 'what is happening, rather than simply telling, inviting them to feel an emotional connection with the author' (Beeton 2022: 26) while in turn allowing them to understand the context of the story (Sparkes 2000), the relationship between the travel experience and transformative tourism.

#### 4 A PERSONAL JOURNEY TOWARDS 'IMMUNITY' IN LA RIOJA, SPAIN

La Rioja is a region of Spain known by its wine landscapes. Wine is the main identity marker of the region, and its presence is very well integrated into the cultural and natural landscapes and the lifestyles of people of La Rioja. Also, in La Rioja there is a town of great historical and sociocultural relevance for the Spanish culture, San Millán de la Cogolla, the cradle of the Spanish language. San Millán de la Cogolla is home to two medieval monasteries, Suso and Yuso, built between the sixth and eleventh centuries and included in the list of World Heritage Sites by UNESCO in 1997. Inside the Yuso Monastery, there is an accommodation establishment called Hostería San Millán.

Before making a reservation, a visit to the accommodation website showed that Hostería San Millán is a lodging option with charm in La Rioja. The accommodation, however, is much more than a charming establishment, and the hotel narrative mentions that being accommodated inside the Monastery of Yuso is a 'Heritage of Humanity' superb experience. 'Walls loaded with history and tradition that will turn your stay into an authentic stay with charm where gastronomy, wine tourism and history merge offering you a dreamy getaway in La Rioja'. The reservation was made directly by phone. After the call, the reservation confirmation was sent by email with the general conditions and cancellation policies, the check-in and check-out times and the privacy policy.

In addition, the email gave information about an activity promoted to guests: they encouraged travelers to participate in a contest *para que usted vuelva* (in order to make you come back) in which they can win a weekend in the Royal Suite with breakfast. Guests must send the photo they liked the most of 'our' land and to rate the stay on social media. After making the reservation, the visitor can search for the services and experiences offered by the establishment and the surroundings.

On the day of arrival in La Rioja, the town of San Millán de la Cogolla was indicated on the road a few kilometers prior to reaching the municipality because of its cultural, historical and social relevance and for being a World Heritage destination (Figure 1) where the Suso and Yuso Monasteries are situated. The descent to the town shows a profile with the imposing Yuso Monastery bell tower, which marks the skyline and welcomes visitors (Figure 2). Arriving at the hotel, after parking in the space available outside, there is an impressive walk via the stone stairs that go down to the main entrance. It is a completely paved area with the accommodation entrance on the right. This grand entrance not only gives a sense of expectation and anticipation, it also fosters a deep connection with the surrounding nature and local culture. The act of descending the stone stairs encourages mindfulness and a heightened sense of presence, while the physical challenge it poses also leads to a feeling of accomplishment. This holistic arrival experience sets the stage for a transformative journey, inviting travelers to be fully present and open to cultural and environmental immersion in La Rioja.

##### 4.1 The walls of the monastery and the lure of the room

The lodging is a destination itself. One can simply visit a monastery, but staying in one means sleeping between walls that communicate the history of the place. Upon arrival, the visitor can admire the façade made with stones that are a sign of antiquity, firmness and security. The walls speak, and the first impression of the building shines with the passage of time and the culture behind the place. The front-desk attention is kind and careful



Source: author's own photo.

Figure 1 A road sign announcing San Millán de la Cogolla



Source: author's own photo.

Figure 2 A view of San Millán de la Cogolla

in the context of the pandemic. The employees kindly provided information about visits to the monasteries and the surroundings. At the hotel, the foundation of the transformative tourism experience is also exemplified through warm interactions with employees who share insights about local attractions, including cultural and natural attractions that are identity markers of the area. The building is majestic, and the main hall of the monastery is a space with a high ceiling, where the stone is integrated into the environment. The lobby offers spaciousness and is characterized by the promotion of goods that are based on the culture of the region, such as wine. This invites guests to connect with the local culture, fostering a deeper appreciation for the region.

The entrance to the room is pleasant, and it represents an encounter with tradition that is accentuated by the uniqueness of the place. This encapsulates the essence of transformative tourism by immersing travelers in a genuine experience inside a World Heritage Site. The room has two relevant elements. On the one hand, the stone gives way to wood to make a cozy and warm atmosphere, with wood flooring and furniture, that fosters a sense of comfort and connection with the natural surroundings. On the other hand, the provided products show a close connection with responsible consumption as they are all vegan and locally made in Haro. These vegan products are not only an example of responsible consumption but also resonate with the sustainability principles that are at the core of transformative tourism. Furthermore, these products also evoke the world of wine, for which La Rioja is famous throughout the world, in its packaging, paying homage to the local culture and reinforcing a sense of cultural immersion. Adding to the wood-based chamber, nature emerges behind the window, and guests can feel the essence of the place governed by the views of the Cerro de los Encinales (Figure 3).



Source: author's own photo.

*Figure 3 The cultural and natural environment from the room*

## 4.2 The landscape is the symbol of La Rioja identity

When waking up in the morning, you do not only see the mountain but also the trees – their branches and their shapes. At the time of visiting, the sky was completely blue without any clouds. Looking at this scenery, far away from city noise, is a calming experience. In this sense, guests are prompted to contemplate their connection with the environment, promoting environmental consciousness, which is a central factor in transformative tourism. To walk through a historical site is to walk through different epochs and moments, far from a certain place and time. As suggested by the hotel staff, the nature-based experience begins with the surroundings of the monasteries, which are full of paths and routes for lovers of healthy living and connection with the environment. For example, forest bathing means breathing and feeling only the here and now, the present moment, to find a place in leafy nature, in a haven of peace and tranquility.

The sensorial experience is also a relevant feature of the journey. There are the sounds of the wind and river water, the smell of wet grass, and the sights of the yellow wheat fields that are about to be or are already being harvested (Figure 4) next to fields with straw in perfect rows or already plowed into well-groomed land. This is not everything: one can also find vineyards, which are very green with small grapes that grow eagerly (Figure 5). This natural environment, full of contrasts, represents a sample of the agricultural landscapes that make the visitor feel free (Figure 6). This informs transformative tourism by highlighting the power of the natural environment to inspire personal transformation. The landscape is diverse and visually stimulating, offering a sense of liberation and connection with nature in line with a



Source: author's own photo.

*Figure 4 The grain harvest*



Source: author's own photo.

*Figure 5 The vineyards*



Source: author's own photo.

*Figure 6 The colorful agricultural landscapes*

transformative tourism that fosters a sense of inner freedom and self-discovery through encounters with unique natural surroundings. In this context, the contrasting agricultural landscapes serve as a canvas for travelers to reflect on the rhythms of nature.

The monasteries and the surrounding landscape in Sierra de la Demanda therefore offer an *en-route* experience. The natural environment features forests full of splendor that give way to crop fields, many with straw to collect – a symbol of the agricultural work of the region. The vineyards extend to different heights, and the roads open the way to a world-renowned wine landscape with the vines that produce the grapes that are the origin of La Rioja wines. Villages are explored, all of them small but with a special charm, such as Berceo. The grocery stores and restaurants offer a wide range of local food and wine. When eating the products from the fields of La Rioja, the visitor tastes La Rioja terroir as an avenue to a deeper connection not only with places but also with people (makers) and practices (making) that protect and promote unique foods. For example, there are the *caparrones*, a colorful and very fine legume, as well as the locally grown vegetables, such as artichokes, asparagus and tomatoes. They have an intense flavor and no more manipulation than the love of the peasants who preserve rural lifestyles. In addition, the different types of bread valorize the local grains, which are cultivated in the rural landscapes of La Rioja.

### 4.3 La Rioja tables

The authenticity and purity of the local cuisine emphasizes the value of local culture, traditions and sustainable practices, all of which are central to the transformative tourism experience. In this sense, a food landscape underscores the importance of engaging with and supporting local communities, fostering a deeper understanding of their way of life. In addition, the travel experience encourages travelers to appreciate the connection between the food they consume and the natural environment it comes from. Sitting at the table gives a sense of the culinary quality of the region, for example through a cheese table with diverse examples of cheese products that are labeled under the Protected Designation of Origin of Camerano, a delicacy of the territory that is made from the milk of goats grazing in the area (Figure 7). Also, local-based dishes that show this close connection with the territory are the salads of colorful and seasonal vegetables that are well watered with olive oil and the lamb chops with Tricio peppers and potatoes. However, the gastronomic experience is not just about the zero-kilometer food products but also the atmosphere and the way the food is accurately presented, with a ceremony of good treatment of the products. The service is the execution of the last part of the value chain that runs from land to table.

This alignment with local traditions promotes both cultural immersion and environmental consciousness, as well as a chance to learn about the region and its heritage through food. La Rioja food is about the landscape (for example, the agriculture that provides the vegetables) and culinary experience that allows visitors to taste the environment, appreciate the work of the primary sector and ‘eat’ an intellectual souvenir of La Rioja. A local cheese encapsulates the identity and tradition of rural gastronomy; this cheese is also used in other recipes, for example, artisan desserts such as cheese-cake (Figure 8). The food of the region does not only represent an iconic landmark but also an attraction factor of La Rioja. In small regions (La Rioja is one of the smallest autonomous communities in Spain), the close relationship between production and consumption processes is key to the survival of the primary sector and represents



Source: author's own photo.

*Figure 7 The goats grazing*



Source: author's own photo.

*Figure 8 A cheesecake*

the foundation of transformative experiences that promote the wellbeing of people, places and practices. The journey described in this research was a learning process, as a source of personal growth, about the significance of the human and physical values embedded in the local environment as a path to contribute not only to the transformation of the tourist's view of the destination but also of the destination's view of the tourists.

## 5 CONCLUSION

Transformative tourism serves as a catalyst for personal growth by immersing travelers in experiences that challenge (stone stairs), enlighten (natural beauty) and transform (culinary recipes). Through cultural immersion, travelers expand their horizons, gaining empathy and tolerance for diverse perspectives (for example, through historical knowledge). This paper shows that connecting with nature does not only promote environmental consciousness but also self-reflection, and the results show the relationship between guest and hosts, and the role of the accommodation, the environment and the food in transformative tourism.

The rural landscapes and lifestyles in La Rioja follow the rhythm of the seasons. The buildings, the stone and the wood, the history of the Spanish language and the references to the production of cheese reveal a thin line between what remains and what evolves. All of this results in an authentic place-based experience that is an immersion into the local sense of place, where nature-based experiences stimulate transformative experiences (Richardson/Insch 2023). However, a place is as unique as the personal way that each person experiences it, how it transforms the traveler and informs the 'immunity' mentioned in the introduction. As Pollock (2012: 8) reports, 'while it is true that all visitors need to be housed, transported, fed and entertained, it will only be by conceiving and delivering those services in a way that respects and reflects the unique setting that will add value to the visitor's experience'. In transformative tourism, 'travel emerges as an opportunity for travelers to be aware of themselves and their impact on a destination' (Mkhize/Ivanovic 2020: 722). La Rioja shows that the production and consumption of responsible and sustainable experiences go hand in hand. Importantly, tourism hosts are agents of change who protect local community values (Pollock 2012) in order to promote transformative-based travel experiences that are based on people, places and practices.

Transformative travel combines different activities, 'incorporating strong links between diet, relaxation and exercise and an emphasis on "reeducation"' (Little 2015: 121), as described in this paper, where 'place' – for example, the accommodation or the environment – emerges as a driver for transformational tourism. In line with previous research (see Coll-Barneto/Fusté-Forné 2022; Pritchard et al. 2021), mind-body-spirit holism (i.e., a meal) or intergenerational encounters (i.e., advice from the front-desk employees) provides a place-based knowledge that is a source of learning experience in transformative tourism (Bueddefeld/Duerden 2022). In this sense, conscious travelers show a desire for genuineness beyond the experience itself in order to learn about local cultures, especially through food (Fusté-Forné 2023b; Ray/Anderson 2000). This paper argues that transformative tourism is a pivotal ingredient in post-pandemic tourism, and this paper demonstrated that engagement with the 'local' is a relevant part of a tourist experience towards a dialogue with local culture and nature.

## REFERENCES

- Ateljevic, I. (2020): Transforming the (tourism) world for good and (re) generating the potential 'new normal', in: *Tourism Geographies*, 22(3), 467–475.
- Beeton, S. (2022): *Unravelling Travelling: Uncovering Tourist Emotions through Autoethnography*. Bingley: Emerald Publishing.
- Bochner, A.P., Ellis, C. (1996): Taking ethnography into the twenty-first century: introduction, in: *Journal of Contemporary Ethnography*, 25(1), 3–5.
- Bueddefeld, J., Duerden, M.D. (2022): The transformative tourism learning model, in: *Annals of Tourism Research*, 94, 103405.
- Coffey, A. (1999): The ethnographic self: fieldwork and the representation of identity, in: *The Ethnographic Self*, London: SAGE Publications, 1–192.
- Coll-Barneto, I., Fusté-Forné, F. (2022): Marketing transformation in tourism through visual ethnography, in: *Journal of Sustainability and Resilience*, 2(2), 1.
- Denzin, N.K. (1997): Interpretive ethnography: ethnographic practices for the 21<sup>st</sup> century, in: London: SAGE Publications.
- Duxbury, N., Bakas, F.E., Vinagre de Castro, T., Silva, S. (2021): Creative tourism development models towards sustainable and regenerative tourism, in: *Sustainability*, 13(1), 2.
- Ellis, C. (2004): *The Ethnographic I: A Methodological Novel About Autoethnography*. Walnut Creek, CA: AltaMira Press.
- Fountain, J. (2021): The future of food tourism in a post-COVID-19 world: insights from New Zealand, in: *Journal of Tourism Futures*, 8(2) 220–233.
- Fu, X., Tanyatanaboon, M., Lehto, X.Y. (2015): Conceptualizing transformative guest experience at retreat centers, in: *International Journal of Hospitality Management*, 49, 83–92.
- Fusté-Forné, F. (2021): Futurizing gastronomic experiences in natural environments, in: *Journal of Sustainability and Resilience*, 1(2), 2.
- Fusté-Forné, F. (2023a): A slow tourist in the Basque Coast Geopark (Spain), in: *International Journal of Geoheritage and Parks*, 11(2), 247–258.
- Fusté-Forné, F. (2023b): La Rioja in a Cheese, in: *International Journal of Rural Management*, 19(2), 319–329.
- Holloway, I., Brown, L., Shipway, R. (2010): Meaning not measurement: using ethnography to bring a deeper understanding to the participant experience of festivals and events, in: *International Journal of Event and Festival Management*, 1(1), 74–85.
- Hussain, A. (2021): A future of tourism industry: conscious travel, destination recovery and regenerative tourism, in: *Journal of Sustainability and Resilience*, 1(1), 1.
- Jepson, D., Sharpley, R. (2015): More than sense of place? Exploring the emotional dimension of rural tourism experiences, in: *Journal of Sustainable Tourism*, 23(8–9), 1157–1178.
- Kim, B., Yang, X. (2021): 'I'm here for recovery': the eudaimonic wellness experiences at the Le Monastère des Augustines Wellness hotel, in: *Journal of Travel and Tourism Marketing*, 38(8), 802–818.
- Kirillova, K., Lehto, X., Cai, L. (2017): What triggers transformative tourism experiences?, in: *Tourism Recreation Research*, 42(4), 498–511.
- Lee, K.S., Ruck, K.J. (2022): Barista diary: an autoethnography studying the operational experience of third-wave coffee shop baristas, in: *International Journal of Hospitality Management*, 102, 103182.
- Leer, J. (2020): Designing sustainable food experiences: rethinking sustainable food tourism, in: *International Journal of Food Design*, 5(1–2), 65–82.
- Little, J. (2015): Nature, wellbeing and the transformational self, in: *The Geographical Journal*, 181(2), 121–128.
- Matthews, A. (2018): Ethnographic approaches to tourism research, in Hillman, W., Radel, K. (eds), *Qualitative Methods in Tourism Research*, Bristol: Channel View Publications, 50–71.
- Méndez, M. (2013): Autoethnography as a research method: advantages, limitations and criticisms, in: *Colombian Applied Linguistics Journal*, 15(2), 279–287.

- Mkhize, S.L., Ivanovic, M. (2020): Building the case for transformative tourism in South Africa, in: *African Journal of Hospitality, Tourism and Leisure*, 9(4), 717–731.
- Noy, C. (2008): The poetics of tourist experience: an autoethnography of a family trip to Eilat, in: *Journal of Tourism and Cultural Change*, 5(3), 141–157.
- O’Gorman, K.D., MacLaren, A.C., Bryce, D. (2014): A call for renewal in tourism ethnographic research: the researcher as both the subject and object of knowledge, in: *Current Issues in Tourism*, 17(1), 46–59.
- Palmer, C. (2001): Ethnography: a research method in practice, in: *International Journal of Tourism Research*, 3(4), 301–312.
- Pollock, A. (2012): Conscious travel: signposts towards a new model for tourism, in: *Contribution to the 2<sup>nd</sup> UNWTO Ethics and Tourism Congress Conscious Tourism for a New Era, September 12<sup>th</sup>*, Quito: UNWTO Ethics and Tourism Congress.
- Pritchard, A., Morgan, N., Ateljevic, I. (2011): Hopeful tourism: a new transformative perspective, in: *Annals of Tourism Research*, 38(3), 941–963.
- Pung, J., Chiappa, G. (2020): An exploratory and qualitative study on the meaning of transformative tourism and its facilitators and inhibitors, in: *European Journal of Tourism Research*, 24, 2404.
- Ray, H.P., Anderson, S.R. (2000): *The Cultural Creatives: How 50 Million People Are Changing the World?*, Nevada City, CA: Harmony Books.
- Reis, J. (2020): *Words Beyond the Pandemic: A Hundred-Sided Crisis*, Coimbra: University of Coimbra.
- Reisinger, Y. (2013): *Transformational Tourism: Tourist Perspectives*, Wallingford: CABI.
- Richardson, L. (2000): Evaluating ethnography, in: *Qualitative Inquiry*, 6(2), 253–255.
- Richardson, N., Insch, A. (2023): Enabling transformative experiences through nature-based tourism, in: *Tourism Recreation Research*, 48(2), 311–318.
- Robledo, M.A., Batle, J. (2017): Transformational tourism as a hero’s journey, in: *Current Issues in Tourism*, 20(16), 1736–1748.
- Ross, S. (2010): Transformative travel: an enjoyable way to foster radical change, in: *ReVision*, 32(1), 54–61.
- Scarles, C. (2010): Where words fail, visuals ignite: opportunities for visual autoethnography in tourism research, in: *Annals of Tourism Research*, 37(4), 905–926.
- Soulard, J., McGehee, N.G., Stern, M.J., Lamoureux, K.M. (2021): Transformative tourism: tourists’ drawings, symbols, and narratives of change, in: *Annals of Tourism Research*, 87, 103141.
- Sparkes, A.C. (2020): Autoethnography: accept, revise, reject? An evaluative self reflects, in: *Qualitative Research in Sport, Exercise and Health*, 12(2), 289–302.
- Torres, E. N. (2022): Ethnography explained: toward conducting, analyzing, and writing an ethnographic narrative, in Okumus, F., Rasoolimanesh, S.M., Jahani, S. (eds), *Contemporary Research Methods in Hospitality and Tourism*, Bingley: Emerald Publishing, 189–202.
- Živoder, S.B., Ateljević, I., Ćorak, S. (2015): Conscious travel and critical social theory meets destination marketing and management studies: lessons learned from Croatia, in: *Journal of Destination Marketing and Management*, 4(1), 68–77.