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### **Literary Routes: Contributions to Natural/Cultural Heritage Tourism. How Landscape Transforms Literature and Tourism**

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#### **ABSTRACT**

Literary routes inspired by landscapes is a topic where cultural and natural routes merge to form an added value of heritage that is greater than either one standing alone. Landscape is traditionally defined as a consequence of transformations by humans and its scope rarely takes into account how nature has inspired literature to advance the “intellectual development of humankind,” hence transforming heritage. Literary routes paralleling transhumance routes embraced by the Sami, First Nations, or Spanish shepherds (full of landscapes, seascapes, and riverscapes), can actively transmit traditional technologies, biodiversity, and cosmic philosophy for the betterment of humankind; for example, the depth of literary heritage inspired by landscapes enhances our collective memory through a network of archives (libraries, collections). The continuous dissemination of this literature traversing borders, language barriers, and time periods has stimulated literary routes to emerge as a function of moving the experience from an intangible heritage based on imaginary landscapes to a tangible sensory experience *in situ* following a plot, author’s life, or a myth. Literary routes respond to the demand of the growing target travellers, who are more literate and active today than in the past. They are excited followers of their favourite writers, and seek ways to be in contact with them. Now it is time to rekindle the collective memory, expand the literary dimension, and offer a sensorial *in situ*

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experience by adding a literary link. For instance, myths of the Ohlone Nation based near a California wetlands use the symbolic coyote as the intermediary to teach humans how to live in harmony with their ecosystem; or in Spain, Arcipreste de Hita's novel *El Libro de Buen Amor* (1330) describes traditions and gastronomy as it crisscrosses the Guadarrama mountains, alongside the *Poets' Route* that includes international Nobel prize winners in literature; *Don Quijote of La Mancha* (1603) was first made tangible as a literary route in 1780 with a detailed topographical surveyor map inspiring visitors like Washington Irving (1829), Alexander Dumas (1861), and Hans Christian Andersen (1880) to the Spanish plains. This eventually galvanized into an innovative move to pass the Don Quijote Route Law (2007), complete with GPS coordinates. In Japan, Basho's literary route (1700) with its natural elements changed the style of Japanese Haiku, encouraging writers around the world to follow in his footsteps, and Humboldt's account of his Andes' route in South America inspired Lewis & Clark, Darwin, and Muir to follow a similar path that spurred events, websites, and even a NASA astrobiology project to conserve and access the accumulated heritage of these literary routes. Economic investments in literary routes in natural settings have been initiated by worldwide government ministries of culture, recreation/tourism, environment, economy, and/or education, demonstrating commitments to the conservation of landscapes which have inspired literature. Hence, literary routes can highly contribute to cultural itineraries in natural settings.

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**Keywords:** Cultural Landscapes, Heritage Tourism, Social Ecology, Sustainable Tourism, Literary Tourism, Rural Development, and Traditional Knowledge.

## Introduction

Literary routes inspired by landscapes contribute to cultural heritage itineraries; they highlight the collective memory, combining natural and cultural heritage, and add value to currently recognized world heritage. The intellectual development of humankind over time has been enhanced through authors following the footsteps of their predecessors *in situ*, especially along a route. On the other hand, to develop a literary route in rural areas with sensitive ecosystems and cultural values it is necessary to create interpretative centres first and foremost to orientate visitors to a strange land. In addition, CRM tools can be applied to maximize a sound plan of management to create, maintain, and promote a literary route. Each nation, as the caretaker of its natural and cultural heritage, has the social responsibility to take into account the local stakeholders and the global conventions to preserve this precious treasure for the betterment of humankind. Language as an intangible world heritage has been the communication channel for traditional knowledge, and has been able to sustain us for millenniums with legends, myths, and symbolism; rightfully so, it deserves to be given tribute. Literary routes can string together landscapes to offer a robust cultural itinerary, where appreciation of both natural and cultural heritage values are considered. Finally, literary sites have been demonstrated, through the use of CRM tools, to be consistent economical sources for a community, with events and programs that promote cultural heritage aimed at an increasing literate population that consumes cultural heritage.

### 1. Literary Succession: Collective Memory

Landscape as inspiration for “the intellectual development of humankind” acknowledges how first an individual author is transformed through contact with nature, and then influences others to follow in his/her footsteps physically and/or philosophically; consequently, such a profound change in an individual serves as the base of a trajectory that projects a new construct for society on a whole. For example, La Mancha is the pivotal landscape in Spain where Cervantes’ intellectual transformation is developed by his walking from Toledo to Seville; he contemplates his adventurous life and weaves it into the protagonist of his novel, Don Quijote. The official DQ literary route is a walking route and was created to celebrate this unique literature published 400 years ago. At the same time the route preserves the landscapes (natural heritage) that could offer future generations (domestic and international) a tangible experience *in situ* related to his masterpiece (cultural heritage).

In Japan, Basho walks from Tokyo to Kyoto, producing Haiku poetry inspired by nature on this route, and his influence marks a noteworthy change in Japanese literary style of

poetry. Another example is Humboldt, who covers the ridges of the Andes in Peru, contemplating details of nature and writing down his thoughts that later inspire explorers like Darwin, Muir, and Lewis and Clark to embark on their adventures with a pen to write and reflect. Thoreau and Whitman walk in their nearby landscapes seeking an adventure close to home, and yet their intellectual transformation is on par with other nature writers that greatly contributed to society by changing the paradigm for literature (humanities) and ecology (science). Hence, nature becomes the protagonist for natural/cultural heritage itineraries that can raise our intellectual development. UNESCO World Heritage precisely noted that Alcalá de Henares is significant due to Cervantes and his contribution to the “intellectual development of humankind.” Today these cultural routes that bring visitors to landscapes that have inspired literature are becoming a marketable tourist offer that merge the sensibility of nature and culture. Interpretation centres along these routes can motivate and orientate visitors to conserve the natural/cultural heritage for further creativity, contemplation and understanding of ourselves and our surrounding ecosystems.

### 1.1 *Intellectual Development*

Foreign market demands for a particular destination can be tracked through literary tourism as a consequence of an author’s impression expressed in travel writing. The collective memory is stimulated with translations and a sense of exotic travel writing that open the eyes of a community (writer homeland base) to a far away land. This type of writing that focuses on a specific location can be built up over time to create a strong affinity among nations, linking the original author with a foreign landscape---e.g. Hemingway’s Spain. The overall result is expressed in a long-term effect of a stream of visitors that a nation can cultivate to enhance return visits. A genuine emotional link to the landscapes and people is produced through journal or diary writing from foreigners in the course of a travelogue. In turn, these travelogues become literary routes inspired by the overwhelming experience of contact with a new landscape of a foreign land. The exotic experience outside the comfort of the routine at home can produce a transformational leap in the thinking or philosophy of an author. The desire to visit the location after experiencing the landscape through the eyes of the author can stimulate visitors to follow in their footsteps, seeking inspiration. For example, Alexander Dumas ventured to Spain and wrote *Voyage Paris a Cadix*, based on Washington Irving’s *Tales of the Alhambra* and Cervantes’ *Don Quijote*. Following in the footsteps of Dumas, Hans C. Andersen travels to Spain, producing *Spanien*. Both these travelogues are memoirs chronicling their adventures in parallel to the characters of past literature set in the specific Spanish landscapes.

The landscape with its flora and fauna is etched in these types of memoirs and shared by the traveller upon returning home and producing publications for a wider dissemination. The cycle begins again with another visitor, author, and literary work. This can be tracked over time and show the market trend that was initiated by a

particular literary work inspired *in situ*. Markets appear from these homelands, where authors have returned to publish widely, introducing gastronomy, customs, and language amongst other cultural aspects. Their prose describes the land and its contrasting landscapes to their own countries, and its effect on their mood; for example, Andersen experiences the open plains of La Mancha as a contrast to his native land of dense forests. While viewing an eagle, Dumas has a philosophical breakthrough in the Sierra Morena Mountains and contrasts this landscape to his urban dwelling in Paris. Washington Irving is transformed by the Andalus culture as he moves along from Seville to Granada, where the ruins of art and architecture had been forgotten. Irving is able to apply diplomacy in his storytelling, stimulating a greater appreciation for past cultures regardless of a wounded nation's perspective.

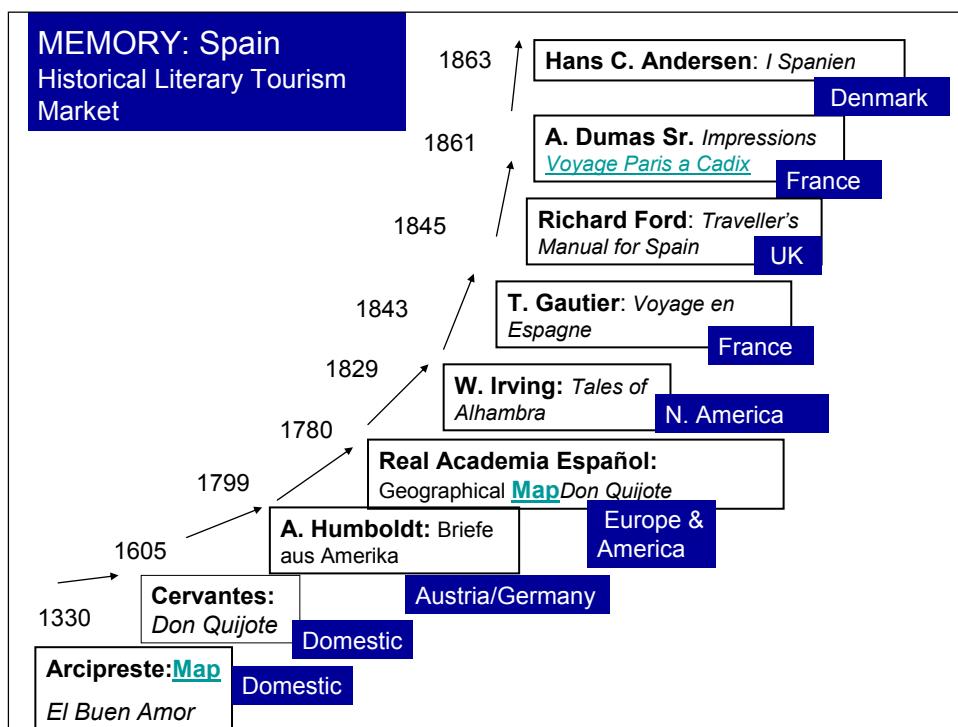
In these three cases, each author has his own intellectual development brought about with an inspirational backdrop of natural landscapes that makes his journey unique. The dissemination of these authors' memoirs through translations, libraries, salons, or university halls has helped launch humankind forward. Each writer built on previous authors' experiences and contact with a particular landscape due to his/her overwhelming drive to follow a parallel route. Eventually, these routes have become historical pilgrimages for writers, readers, students and society in general. How these routes are marketed and cultivated are the social responsibility of each nation as the caretakers of this precious natural and cultural heritage. Anthropologists can be useful to provide a deeper level of cultural heritage from indigenous artefacts and symbolism in language, as well as ecologists who can add the value of the ecosystems that are the base of inspiration documented in written texts or oral legacies.

## 1.2 Historical Literary Tourism Trajectory in Spain 1330-1930

*“Foreign writing on Spain has served to...generate interest, curiosity and genuine affection.”*

(Barke: 2002)

Spain's tourist market can possibly be traced to domestic travelogue literature dating back to 1330, with Arcipreste's *Libro de Buen Amor*, which was made up of chronicles (from a non-native point of view) depicting the landscape and people in villages along the Guadarrama central mountain range. Three centuries later in 1605, Cervantes was able to publish *Don Quijote*, based on his travels through La Mancha. There is a similarity in both authors' overall plots that trace a man encountering various situations along his journey; in addition, both novels are written with good humour that reveals the essence of each place; also, both are designed to impart morals and justice for the community at large.



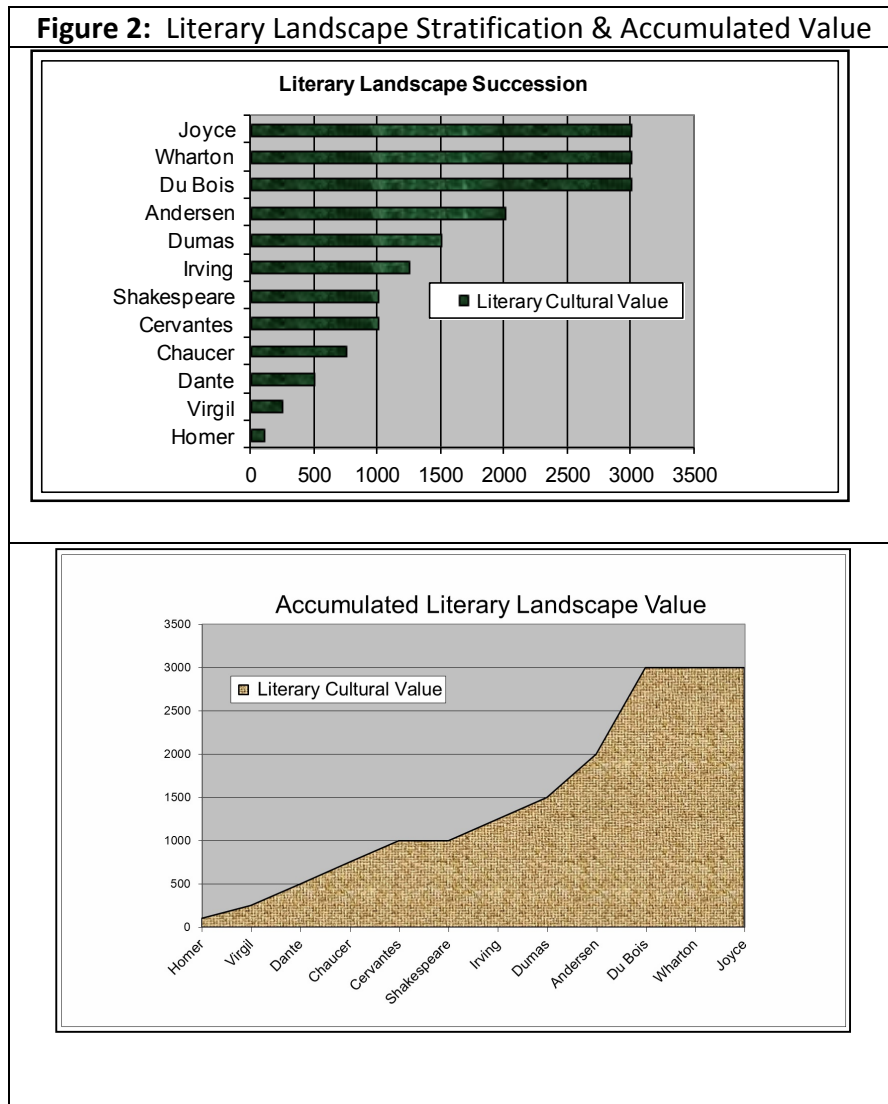
**Figure 1:** Trajectory of literary tourism in Spain 1330 to 1863. (Data: Ruiz, R. 2012)

### 1.3 Accumulated Literary Heritage; Value Added

Literary routes inspired by landscapes are part of the quest for meaning in natural/cultural heritage values. UNESCO has acknowledged these routes by opening up cultural landscapes to include literary works as inspiration and heritage value. UNWTO Davos meeting emphasised the goals of sustainability, which include the local stakeholders and our social responsibility for the environment in the tourism industry. Language as an intangible world heritage has been linked to biodiversity (Gorenflo, et al.: 2012); hence, in conserving ecosystems and acknowledging the importance of the role of caretaker, languages and their literary heritage can be preserved simultaneously.

Literary routes contribute greatly to cultural heritage tourism by tapping into the accumulated cultural value of authors and their inspirational landscapes by attracting literary tourists in situ. This is how “literary succession” occurs, in which a solid foundation is formed based on past natural/cultural heritage values; for example, Homer (liad:1194 A.D.) , one of Joyce’s oldest influences, has a literary cultural value behind this author of more than 3000 years of tangible data including (but not limited to) publications, events, and monuments. A literary tool can analyse landscapes that

inspire these authors by using tangible data to measure the level of cultural heritage value in society. The overall influence of several authors upon another author and linked to a landscape can be expressed as “Literary Succession” or “Literary Stratification.” This value is accumulative and can be measured quantitatively as well as qualitatively with a literary landscape tool (Ruiz: 2012).



## 2. Literature *In Situ*: Development

Literary Tourists who are drawn to the authors and their work look for footprints and clues. Interpretation centres orient and educate literary tourists, and can promote

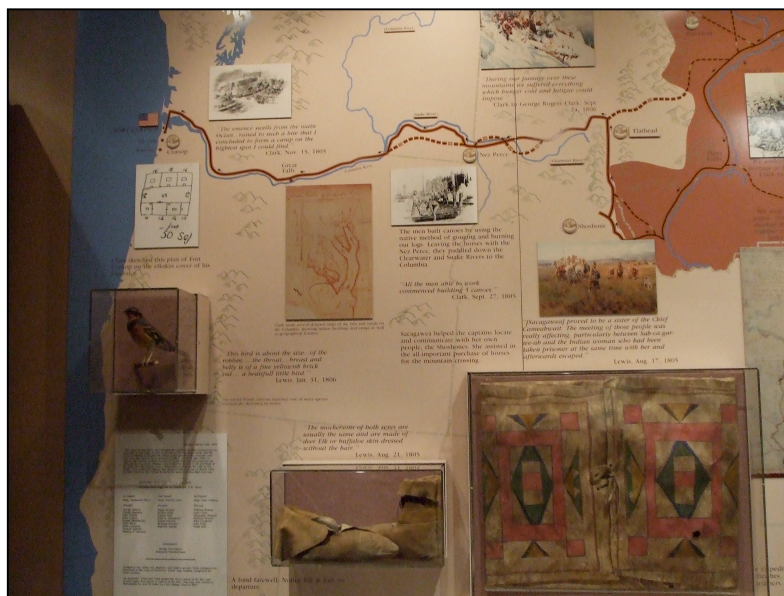
anniversary events of literature and responsible cultural exchanges. This form of bringing visitors to a central point of departure for their literary route can cultivate sensitivity to the area and its local people with exhibits that combine information and emotional links through presentation---e.g. Lighting, text, visual arts, and video. In addition architectural design can play an important role in attraction benefits. Displays of the texts, vintage replicas, and close up viewing are important to include in a literary route to satisfy book lovers' fascination with the physical beauty of the heritage. Nature literature describing flora and fauna is a natural point of departure for education about the ecosystem in the area, and can be made available to use along the route, or for post travel enjoyment to share the appreciation of the ecosystems.

In the past, visiting houses and tombs were the traditional styles of literary tours, unlike today, where the offer is diversified with a literary route that can expand on the inspiration of the author and put visitors in touch with literary landscapes in rural areas; however, unlike urban areas which offer familiar icons and generic styles of tourism, rural areas require a different style of orientation to promote respect for flora, fauna, and culture (language, customs). Local stakeholders become major players for the success of a route and should be the protagonists in the creation, development, and maintenance of a route (UNWTO: Davos). For example, the balance between global conventions and local interests can be mitigated with interpretation centres that attract the participation of the local community. The development of a literary route that launches the reader into a rural environment that has inspired their favourite author, follows the predestined desire to travel (even long distances) to follow in the footprints of these authors.

A centralized interpretation centre can serve to orientate literary tourists to envision the whole route in parallel to a story-line or an author's life story. Smaller "*welcome centres*" or "*tourist information centres*" can support visitors on the route. NSP Fort Clatsop in Oregon is located at the end of the Lewis and Clark Heritage Trail (based on their journals) on the open sea, and is unlikely to be a starting point for literary tourists. Portland, Oregon is a major city (airport, bus, & train access) and could be a starting point to orientate visitors to enjoy the Columbian River Gorge section of the LC Heritage Trail. Therefore, an overall view of the route before embarking on their adventure to visit smaller points of interest is a key factor to maximize customer satisfaction.



**Figure 3:** Map Lewis & Clark Heritage Trail NPS Fort Clatsop Oregon, USA 2010 (Photo: Ruiz, R.)



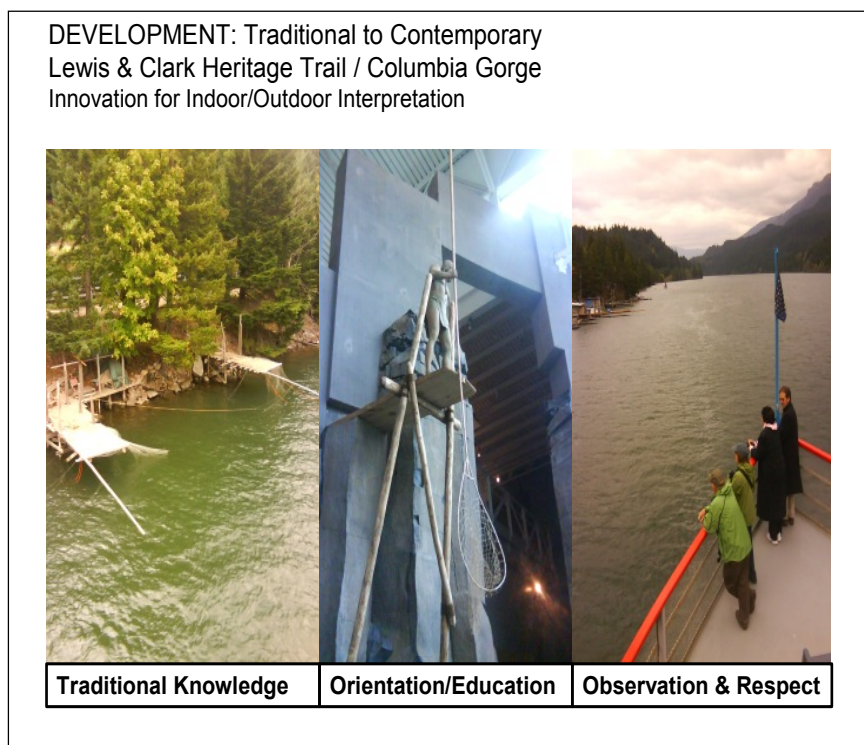
### 2.1 Indoor/Outdoor Interpretation Centres: Collaboration & Innovation

The combination of an indoor/outdoor interpretation strategy is effective for first-time visitors to fully enjoy and understand their surroundings and the cultural heritage *in situ*. The landscape is the interaction of humankind with nature, and this is the essence that is conveyed with interpretive centres; otherwise nature stands alone and visitors can be confused and disoriented, especially if they have travelled to a landscape to find the footprints of their favourite literary texts and inspiration.

In the USA, the strategy of combining an indoor/outdoor orientation process prepares the visitor first indoors to acknowledge the traditional heritage by giving him/her prior knowledge for increased recognition and education; then an outdoor interpretation, such as a riverboat tour is offered. Furthermore, *Columbia Gorge Interpretative Center* along the Lewis & Clark Heritage Trail houses an immense stone sculpture of a First Nation (Chinook) fisherman designed by Doug Taylor. This contribution depicting cultural heritage comes forward in time as a piece of contemporary art that endures with the materials chosen to solidify its presence beyond paper or wood. The perspective is interesting, especially since its depiction is on a grand scale (unrealistic)

and denotes a respectful stance for the onlooker from below, as one is dwarfed by its sheer size. Outside on the river, the authentic traditional fishing platforms are hidden under brush and perhaps unnoticed if passed by quickly.

**Figure 4:** Indoor/Outdoor Lewis & Clark Heritage Trail  
**(Photo: Ruiz, R.)**



Willapa National Wildlife Refuge teamed up with *The Forest Foundation* and the *University of Washington Public Arts Program* to create an outdoor interpretation centre that is family oriented and literary. It is located on one of the many inner waterways, where kayaks or canoes can be launched. There is a 2.5 mile hike with signage that educates and stimulates all ages. Sculptures produced by artists from the University of Oregon compliment the surroundings and are universal considering the authors selected (E. Dickinson, Pascal, E. E. Cummings).

## 2.2 Orientation and education; Long-term heritage

A brief overview of the long-term heritage strategies for literary routes across the globe can provide insights to a robust contribution of literary routes to the cultural heritage tourism industry. Each country has a unique contribution to the field and researchers can choose to mix and match a combined strategy for tourism consultation. Spain, New Zealand, South Africa, Canada, and the USA are active in this area.

For example, the Don Quijote Route in Castilla-La Mancha autonomous region of Spain is a walking route equipped with parking lots for easy access to the 2,700 km route and has various points of entry. Festivals and anniversary celebrations are organized on municipal, regional, national, and international levels to commemorate the masterpiece. The DQ literary route is a natural/cultural heritage route, which solidifies the link between landscapes and historical literary sites protected by a unique law (*Don Quijote Route Law 7/2006 20 de Diciembre*) that went into effect in 2007, with GPS coordinates for each section to guarantee future generations' enjoyment.

South Africa offers literary routes with the support of universities. The research component of the South African literary routes publishes papers through a website with user friendly downloadable tools. Promotional materials as well as maps accompany these literary routes. Research includes "Colloquiums," "Presentations," and "Articles." This type of documentation adds value to the long-term heritage component of South African literary routes.

New Zealand has an extensive literary map for mainly rural tourism, with routes in every region of its territory. The interactive map is broken down into smaller regions to support rural and small communities on the coasts and in the mountains. Individual maps and brochures are downloadable with writer promotional material supported by the Book Council of New Zealand. This government agency is partially funded by private sponsors, and demonstrates how to weave public/private finances together to promote cultural heritage.

Prince Edward Island (PEI) Canada was innovative and linked its literary tourism to university research, data collection. It was marketed in Japan through a publisher after it was determined that young Japanese women could identify with the character in *Anne of Green Gables*, and Japanese tourists were among the top spenders. The marketing plan was directed to bring these women closer to the experience of a western farm and countryside as described in the novel by Montgomery (Squire: 1992). In 2012 the route was opened up to other segments, utilizing high-tech user-friendly prompts through cell phone applications to accompany the offer starting in the Lucy Montgomery museum-visitor centre. Twenty years later, CRM tools continue to manage this route.

First Nations as one of the local stakeholders in a literary route, which passes through their ancient lands, can participate through bi-lingual signage in key points to highlight their contribution to the *literary succession* and heritage of a landscape. For example, the Chinook Nation welcomes visitors to one of the literary sites from the journals of Lewis and Clark on the open sea in Washington State. A bilingual sign was placed at the WA State Park *Lewis and Clark Interpretive Center at Cape Disappointment* on the only path leading from the parking lot to the entrance to the building.

The Sami people of the Arctic have been able to establish their university language departments, parliaments, and policies through being a part of *The International Centre for Reindeer Husbandry*, *The Giellagas Institute* (languages) and *The Reindeer Herding Women's Network*. The Sami language has been dynamically preserved as a cultural link to their landscapes of tundra and pastures; hence a midterm report to the Norwegian government is called EALÁT, a Sami word.

“The term «ealát» is from the language of the indigenous Sámi people of Fennoscandia, and means «good pasture». This word is related to the term «eallu», which means «herd» and the origin of these terms derives from the word «eallin», or «life». In other words, pastures are the foundation for the reindeer herd, and reindeer herds are the foundation for the lives of reindeer herding peoples.” (Oskal, Anders, et al.: 2009).

CRM and data analysis could help channel the types of literature of international interest to assist the Sami people with successful literary tourism, while at the same time augment their efforts for cultural heritage preservation by creating an affinity with foreigners to preserve their treasures.

### *2.3 Customer Relationship Management (CRM): Data collection advantages*

Customer Relationship Management (CRM) tools are highly effective in data collection and analysis for product adaptation and repeat customers. (Winer: 2001). A literary route with a physical visitor centre equipped to collect data differs greatly from a literary route lacking a visitor centre. A mood to begin the route is created from a visitor centre, which can increase customer satisfaction on the route (Rojas & Camarero: 2008). Post travel data analysis is possible with collected data from visitor centres (Poria, Yaniv, et al.: 2003). A website can enhance visitor centres and interpretation centres, but is not a substitute to accommodate literary tourists and fans, who desire to re-live the adventure of their favourite authors or texts *in situ*.

Local participation in welcome centres, visitor centres, interpretative centres, or tourist information posts can enhance the offer of heritage from a “sense of belonging” and “community pride” creating a unique link with visitors as authentic and warm. Visitor centres, interpretation centres, welcome centres, and/or cultural centres build a “sense of belonging” for local stakeholders with their own perspective; thereby “increasing self-esteem, self-determination, and economic independence” for local communities (Nolan, M. L, Browne, R.: 1989). Furthermore, the local participation in the form workshop leaders or guides can provide an authentic experience for visitors, while raising self esteem for the local community at large as experts of their own heritage. Employing outsiders to the region can possibly marginalize the local

stakeholders and may create a negative view of the natural/cultural heritage. The actual contact between local people and visitors is the key to dialogue and sustainability of a heritage site or trail. By incorporating them at early stages of development, their “sense of belonging” to the global village is increased along with their commitment to the overall success.

“Simply the presence of tourists would hardly increase the self-esteem of the *favela* residents, because the tourists have no contact with them...and in any case, self-esteem is something very deep and personal... This is why *Favelarte* is not only about the safeguarding of memory but the rescue of dignity through artistic activities.” (Savova, Nadezhda, Dimitrova: 1999)

In Concord, MA, a steering committee was formed to coordinate efforts in literary tourism including the major tourist attractions and public services. Training for guides is regulated with uniform exams to certify their expertise, and the public library reference staff group participates to authenticate the information to avoid bias. Mark Twain literary tourism in Hannibal, MO (boyhood town) is mainly generated by the visitor bureau, which created a hub with several spokes by coordinating with outlying smaller towns. This style of collaboration spreads income throughout the area. In addition, the Hannibal Convention and Tourist Bureau is able to design packages to attract a broader audience with more overnight possibilities by increasing the variety of activities to enjoy. For instance, in 2009 Mark Twain tourism accounted for 25% of Hannibal's revenues.

#### *CRM Analysis:*

The National Parks Service (NPS) in the United States publishes data collection on a monthly, yearly, and 5-year basis for research and improvement. Literary sites show a remarkable stability with literary events and programs generating substantial funds. These reports can be found with easy friendly data sheets that are downloadable and useful.

The Longfellow Historical Site YTD data 2009 was examined for an in-depth study of visitation trends in the Boston area. Centennial anniversaries of deaths, births, or author works account for jumps in visitations to literary sites. Special events surrounding these momentous years are used as a tool to attract visitors. Monthly visitation may vary for author birthdates and death anniversaries. In the case of Longfellow, the highest number of visits consistently fell in July & August (2006-2010), not in February & March, which mark his death and birth dates respectively; however, 2009 program attendance was up in March, showing 127 attendees as compared to August, registering at zero due to lack of programs. In fact special events in summer draw high numbers; for example one event in August drew 660 visitors as compared to March registering 105 visitors in 2009. In addition, organized tour visits to Longfellow

HS in October 2009, when the trees are changing colours, accounted for 95 Organized Tours with 586 visitors, and 8 Group Tours with 70 visitors, as compared to December with only two Group Tours that drew 19 visitors. The inspiration of the landscape in October and the event program with CRM tools accounted for the largest visitations registered

## Conclusions

Literary routes transform intangible literary heritage (imaginary landscapes) into tangible literary landscapes; natural/cultural heritage. Landscapes with a literary dimension heighten the emotional link to the landscape and make it possible for a person to revisit the footprints of favourite authors *in situ*. Literary succession creates a stronger heritage value for a landscape as accumulated cultural heritage value. Local communities increase their “sense of belonging” with links to a world canon of literature on a national, regional, intercontinental level. Literary routes function better with a physical hub to orient visitors to an initial destination point; additionally, websites can supply supportive material. Literary routes combined with local interpretation centres allow for richer cultural exchanges with local staff, guides, and literature.

Each literary route inspired by landscapes evaluated in this study has its advantages. Prince Edward Island in Canada, which promotes Lucy Montgomery’s *Anne of Green Gables*, is one of the longest-standing literary routes with a 20-year track record and model for a specific target audience and customer base. The NPS Heritage Sites with literary significance in the USA serve as a model of evaluation based on data collection from their interpretative centres. This data management is vital to create, maintain, and promote cultural heritage, especially in rural environments. The amount of data available gives rise to several evaluation possibilities that would not have been possible without this systematic analytical tool. The Sami commitment to give access to their literary heritage through translations, language institutes, and interpretive centres is forward thinking in bringing forth First Nations into dialogue with other nationalities and peoples by orientating and educating visitors helping to raise awareness of their cultural heritage. The DQ Route Law is an innovative step towards natural/cultural heritage preservation that is solidified by mapping tools of the 21<sup>st</sup> century (GPS), stringing together a group of landscapes from the 17<sup>th</sup> century. The preservation of these landscapes guaranteed by law can possibly inspire a future Cervantes to walk along La Mancha with an open horizon to contemplate a new *Don Quijote*. The New Zealand literary map and the National Geographic travelogue are useful models for high tech interactive literary routes that allow for followers to add their own creative inspiration or publication to the list of poems and literary texts promoted as classic to the region.

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