



# Brazilian gay tourists' hedonistic leisure and pleasure practices

Christopher Smith Bignardi Neves<sup>a</sup>

Luiz Gonzaga Godoi Trigo<sup>b</sup>

**ABSTRACT:** This study aims to determine whether the leisure travel consumption behavior of gay tourists reflects hedonistic tendencies, as seen through the lens of the French philosopher Michel Onfray. The methodology employed in this research is a qualitative-quantitative study, which combines theoretical and empirical investigations grounded in exploratory-descriptive research, incorporating elements of Queer Theory. It provides a concise bibliometric analysis of LGBTQIA+ tourism, drawing from dissertations, proceedings of the ANPTUR Seminar, and articles in the Journal of Homosexuality. The theoretical-philosophical foundation of the study is rooted in the philosophy of hedonism, which connects the pursuit of pleasure with tourism. Empirically, it draws on three sources of data: (1) data published by Community Marketing & Insights from 2012 to 2019; (2) exploratory research carried out during the 22nd LGBTI Pride Parade in São Paulo (2018); and (3) a survey conducted with 1406 gay and bisexual male respondents. The findings revealed distinctions between the Brazilian audience and North American tourists across various dimensions, not aligning with the economic and motivational traits identified by the World Tourism Organization.

**Keywords:** LGBTQIA+ tourists;

Gay tourists;

Consumption

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<sup>a</sup>Master Degree in Tourism at Universidade Federal do Paraná, UFPR  
smithbig@hotmail.com

<sup>b</sup>PhD in Education at Universidade Estadual de Campinas, UNICAMP

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## INTRODUCTION

Individuals are often categorized or labeled based on their deviation from the norm, with homosexuals deviating from the heteronormative standard. The concept of gay identity, a social and historical construct (Butler, 1990, 1993; Louro, 2000, 2001), is intrinsically tied to homosexual desire. Collective experiences within the gay community only began to emerge significantly in response to the economic transformations of the 19th century (Nunan, 2003).

With this in mind, the analysis of LGBTQIA+ tourism - encompassing Lesbian, Gay, Bisexual, Transgender, Two-Spirit, Queer, Questioning, Intersex, Asexual, Gender Nonconforming, Nonbinary, and Nonheteronormative people - recognizes that this population seeks experiences that include pleasure, relaxation, the consumption of goods and services, and entertainment in large urban centers or sunny beach destinations.

While the consumption behavior of LGBTQIA+ individuals differs from that of the heterosexual population, it wasn't until the 1990s that advertisers began to take note of the gay market. They sought to understand the size of the homosexual community and their consumption patterns across various sectors of the economy, including leisure consumption (Avena, 2005).

The initial national studies on tourism and GLS individuals - abbreviated for Gays, Lesbians, and Sympathizers - conducted by Oliveira (2002), Angeli (2004), and Trigo (2009), paved the way for new researchers to explore uncharted territory. Simultaneously, international research began to shed light on economic aspects from the perspective of "Pink Money" (Hughes, 2006), highlighting that LGBTQIA+tourists represented an untapped niche market.

The historical need to distinguish sexual orientations is deeply rooted in the very creation of the homosexual subject through medical and legal categorization (Foucault, 1988). The emergence of gay identity gained momentum following the "coming-out" movement in the 1970s (Sedgwick, 1990). Analyzing the consumption behavior of gay tourists falls within this historical framework.

When examining the historiography of homosexuality, it is important to recognize that it is a product of medical and literary fiction. Trevisan (2018) points out that individuals who were once labeled as sodomites and uranists began to be identified as homosexuals only after the second half of the twentieth century (Louro, 2001). Fry and MacRae (1983) note that the term "homosexual" was first coined in 1869 by the Austro-Hungarian physician Karl Maria Kertbeny, while the term "heterosexual" only emerged in 1892. As Foucault (1988, p. 44) aptly states, "the sodomite was a recidivist, now the homosexual is a species".

The construction of a gay identity is influenced by the

social context in which an individual finds themselves, and it is not equally feasible for all homosexuals. Knopp (1997) demonstrates that it is comparatively easier for financially stable, white, middle/upper-class homosexuals to openly identify as gay and challenge the dominant sexual discourse, as highlighted by Sedgwick (1990).

Green (2019) asserts that the creation of the gay subculture originated from this shared identity, providing empowerment and opportunities for civil and political rights. A significant historical turning point in the fight for these rights occurred on June 28, 1969, at the Stonewall Inn bar in New York City, a date now celebrated as International Gay Pride Day, marked by Pride Parades worldwide.

On a national level, Green (2019) and Trevisan (2018) document the emergence of the Brazilian Homosexual Movement (MHB), inspired by the homophile and homoerotic press, various groups, and non-governmental organizations. This movement gained momentum during the AIDS epidemic, a period during which the disease was unfortunately dubbed the "gay plague". In the 1990s, the movement saw further consolidation through associations, parades, and legislative efforts aimed at enhancing the rights of this community. Only in 2019 did Brazil officially recognize LGBTphobia as a crime involving discrimination and prejudice.

This study is centered around sexuality and employs Queer Theory to challenge and problematize traditional norms. Queer Theory, which took shape in the late 1990s and evolved through the contributions of activists and scholars, notably Teresa de Lauretis, Judith Butler, and Eve Sedgwick, is designed to guide us toward a future rationality that disrupts norms, including cis heteronormativity, which delegitimizes and marginalizes non-conforming sexualities and gender roles (Butler, 1990, 1993, 2005).

More than just a theoretical framework, "queer" is recognized as an identity category that rejects the medical concept of homosexuality, the binary gay/lesbian identity, and other socio-cultural norms. As a result, Queer Theory aims to infuse dynamism into current theoretical paradigms through three core pillars: feminism, sexualities, and identities.

The selection of the research topic is intentional and rooted in the identity of the researcher. While hedonistic theory may not specifically address behaviors related to sexual identities, this study focuses on gay and bisexual male tourists. Even in the 21st century, there remains a taboo surrounding discussions of sexuality and affection among men, leading to a scarcity of scientific research at the intersection of tourism and homosexuality.

The World Tourism Organization - UNWTO (2017) reports that LGBTQIA+ tourists comprise 3 to 7 percent of all global tourists and tend to spend 30 percent more than their heterosexual counterparts. According

to Community Marketing & Insights (CMI, 2017, 2018) in the United States, LGBTQIA+ tourists typically have household incomes above the national average, with an average spending of \$1,500 per person during vacation periods. The data provided by UNWTO (2017), in conjunction with CMI's reports, forms the hypothesis that guides this study.

The primary objective of this research is to ascertain whether the leisure travel consumption behavior of gay/bisexual tourists aligns with the categories of hedonism as viewed through the lens of Michel Onfray. Specific objectives include the following: identifying consumption patterns of gay tourists in leisure travel through relevant publications and research; analyzing the philosophical underpinnings of hedonism; understanding the motivations behind travel for LGBTQIA+ tourists participating in an Pride Parade; and constructing a profile of Brazilian gay/bisexual tourists. The structure of the article is as follows: The introduction offers justifications, objectives, and a brief overview of the research methodology, along with a concise historiography of homosexuality and an explanation of Queer Theory. In the second chapter, we conduct a bibliometric analysis of research related to LGBTQIA+ individuals and tourism, reviewing dissertations from Post-Graduate Programs in Tourism at Brazilian universities, examining the proceedings of ANPTUR Seminars, and analyzing articles from the Journal of Homosexuality. The third chapter delves into the concept of hedonism, tracing its roots from Greek philosophy to the post-modern hedonism advocated by the French philosopher Michel Onfray. The fourth chapter explores the unique aspects of LGBTQIA+ tourists and their correlation with their lifestyle.

The fifth chapter presents the research findings, drawing from three data sources: (1) Community Marketing & Insights studies spanning from 2012 to 2018; (2) original exploratory research conducted at the 22nd LGBTI Pride Parade in São Paulo; and (3) a survey encompassing 1,406 respondents who identify as gay or bisexual males. The article concludes by offering final insights and providing recommendations for future studies or initiatives aimed at facilitating a comprehensive analysis of LGBTQIA+ tourists.

## METHODOLOGY

In this study, a triangulation of methods and data was employed as the research methodology. This approach was chosen due to the complexity of the subject, which involves both subjective and numerical variables (Veal, 2011) and spans multiple fields of philosophical and socio-economic knowledge. To explore LGBTQIA+ identities, queer theory serves as a foundational framework. Queer theory provides a unique perspective that incorporates various theoretical approaches in a com-

prehensive manner. Therefore, the decision to utilize a qualitative-quantitative research design was made, as it enables the incorporation of broader philosophical concepts, aiding the researcher in validating hypotheses (Creswell, 2016).

Additionally, literature research, which allows for an extensive exploration of various phenomena (Creswell, 2016), was employed to establish a foundation for hedonistic philosophies. The bibliometric method was utilized to investigate the current state of publications related to the intersection of LGBTQIA+ individuals and tourism.

To create this body of work, an emphasis was placed on national research concerning LGBTQ tourism. For this purpose, an examination of Post-Graduate Programs in Tourism (PPGTUR) at Brazilian universities was conducted. Accessing the program websites, we opted to download available dissertations using the Batch Link Downloader extension within the Google Chrome browser. This process resulted in a collection of 1,486 dissertations defended between 1997 and 2019. Within this corpus, we specifically sought out those dissertations that contained terms such as "homosexuals/homosexuality", "gay", "lesbian", "LGBT", "GLBT", "GLS", or "queer". Remarkably, only seven dissertations directly addressed this subject matter and were deemed relevant to this study, representing a mere 0.47% of research conducted by master's students within PPGTUR.

A similar process of file collection was conducted on the website of the National Association of Research and Post-Graduation in Tourism (ANPTUR). The aim of this collection was to download articles presented at Seminars that transpired between 2002 and 2018. This effort yielded a total of 2,276 files, encompassing abstracts and full articles. Out of these, nine articles focused on LGBTQ themes, constituting a mere 0.39% of the total articles.

To offer a perspective that extends beyond heterosexuality, we chose to utilize the Taylor & Francis database, specifically the Journal of Homosexuality, which has been dedicated to publishing LGBTQIA+ research since 1974. Given the substantial number of articles across its more than 67 volumes, we refrained from counting the total. Instead, we opted to employ specific keywords to search for articles. Initially, we inserted terms such as "tourism", "tourist", and "travel" to yield results in titles, abstracts, and keywords. This generated over a hundred publications. Subsequently, a search using terms like "tourism", "tourist", "travel", "pride", "hotel", "vacation", "holiday", "consumer", "lifestyle", "marketing", "destination", and "cruise" was performed on articles that might touch on the theme of tourism. This refined search produced 25 articles, which were meticulously analyzed and filtered. After a thorough re-

view, including reading the articles' abstracts and introductions, it was determined that only 13 of them were directly related to tourism.

Additionally, this study incorporates quantitative documentary research, as it involves quantifying information related to LGBTQIA+ tourism. For this analysis, we relied on reports issued by Community Marketing & Insights (CMI) spanning the years 2012 to 2019. These reports capture insights about LGBTQIA+ tourists residing in the United States who had embarked on trips within the twelve months preceding the publication year of the surveys.

Recognizing that the profile of the U.S. gay tourist does not accurately reflect the characteristics of Brazilian gay tourists, it became essential to develop a survey aimed at delineating this profile. Initially, a questionnaire comprising 17 closed-ended and 3 open-ended questions was administered to participants during the 22nd edition of the São Paulo LGBTI Pride Parade in 2018. A total of 51 responses were collected to form the initial dataset, enabling the creation of a preliminary profile of public. This data survey exhibits an 80% reliability rate and a 9% margin of error.

Subsequently, a survey was conducted using the Google Forms platform, resulting in 1,406 valid responses from gay, bisexual male, and transsexual gay or bisexual male tourists. This survey boasts a reliability of 95% and a margin of error of 2.62%. It's worth noting, as Veal (2011) points out, that while some degree of generalization is adopted, "any research findings are specifically tied to the participants involved, at the time and place the research was conducted". This distinction is crucial because considering valid responses from lesbian and bisexual females would yield different percentages that might not accurately represent reality and would compromise the research's reliability. The data collection period spanned from December 2, 2019, to January 30, 2020.

### The search for hedonistic pleasure

Hedonism, a philosophy originating in ancient Greece during the period of Classical Antiquity, revolves around the pursuit of pleasure as the ultimate goal of human existence. This philosophy, predominantly a societal concept, emphasizes the pursuit of pleasure above all else, often in an unrestrained manner. It is characterized not only by an intense quest for pleasure but also by the absence of any other compelling interests, often with immediate gratification. It bears a resemblance to post-modernist philosophy, where individuals increasingly derive pleasure from their image, status, and glamour (Neves, 2021a).

The notion of hedonism, from the Greek word that gave rise to the term "hedonism", only became a subject of philosophical inquiry following the legacy left by Socrates in his dialogue with Protagoras. In this dia-

logue, Socrates asserts that "the purpose of good things is pleasure, not momentary satisfaction, but permanent well-being" (Marchi, 2009, p. 17). Subsequently, Socrates and Gorgias engage in a complex dialogue on the subject of pleasure.

In the dialogue "Philebus", Plato incorporates pure pleasure alongside other goods, including the pleasures derived from the absence of pain. Plato posits that all living beings seek pleasure while avoiding pain, making pleasure the ultimate purpose of all things.

One of the notable philosophers of Classical Hedonism is Aristippus of Cyrene (435 B.C. - 356 B.C.), the founder of the Cyrenaic school. He maintains that pleasure and pain are two states of the soul, where "one pleasure does not differ from another pleasure, nor is one pleasure more pleasurable than another" (Laertios, 2008, p. 69). According to Cyrenaic philosophy, pleasure is transient, fleeting, and impermanent. In their view, the source and manner of acquiring pleasure are inconsequential. The more pleasure an individual experiences, the closer they are to happiness.

Epicurus of Samos (341 B.C. - 270 B.C.) posits that true pleasure is only achieved when it is experienced by both the soul and the body. Pleasurable actions occur within the context of understanding one's natural and necessary limits. In this view, philosophy equips individuals with the wisdom to discern between what is essential and what is expendable. According to Epicurus, pleasure and its sensations are rooted in thought. Therefore, Epicurus invites us to reevaluate the concept of pleasure as originally defined by the Cyrenaic school.

As suggested by Neves and Alves (2021), the hedonism of the Cyrenaean school differs from Epicureanism. While the former encompasses all forms of pleasure (hedoné), the latter emphasizes happiness (eudaimonía) as a reflection of tranquility and peace of mind.

In modern times, hedonism found medical and scientific validation through the works of Julien Offray de La Mettrie (1709-1751) and was explored from a psychoanalytic perspective by Donatien Alphonse François de Sade (1740-1814). In his works, including "L'Homme-Machine", "Anti-Sénèque (Discours sur le Bonheur)", and others, La Mettrie accentuates pleasure and happiness, delving into ethics in relation to passions, enjoyment, and pleasure. His writings align with the materialist philosophy that emerged in the 18th century (Pulino, 2005). According to Gras (1983, p. 30), "the primary goal of La Mettrie's materialist philosophy is the proclamation of a hedonistic ethics".

In the homme-machine theory, feelings, sensations, thoughts, and pleasures all have the body as their source. The concepts of "plaisir" (pleasure), "volupté" (voluptuousness), and "bonheur" (happiness) are the forms that imbue the body with meaning. In this Lamettrian ethics, humans love life and desire to

savor it in the present moment. According to La Mettrie (2001), happiness aligns with the individual's way of existence, recognizing humans as both machine-like and animalistic.

The Marquis de Sade (1740-1814) integrated some of his works into his own life (Barthes, 2005). While formulating his hedonistic philosophy, Sade argues that all human practices are equally valid (Airaksinen, 1991). The central focus of Sade's hedonistic philosophy lies in deriving pleasure through sexual acts, a theme that has often been interpreted as pornographic.

Sade's approach to pleasure and personal identity is both peculiar and illuminating. He is best understood as a libertine. According to Airaksinen (1991), Sade's cult of pain is a parody of hedonistic ethics. His defense of the logic of lust is articulated through obscene and transgressive literature, aimed at subverting the values of morality, society, and common sense.

La Mettrie and Sade shared convergent thoughts, such as the belief that remorse and religion hinder individuals from experiencing more pleasures, and the idea that drugs can serve as instruments for inducing pleasurable sensations (Neves, 2021a; Neves & Alves, 2021).

Jeremy Bentham (1748-1832) and John Stuart Mill (1806-1873) approached hedonism from a utilitarian standpoint. In their early discussions in 1776, Bentham introduced an ethical, altruistic, and aggregative approach characterized by the expression "the greatest happiness of the greatest number". Bentham's radicalization of hedonism takes the form of empirical calculations that assign values to pleasures, known as the felicific calculus or utilitarian and hedonistic calculus.

Diverging from the quantification of pleasures, John Stuart Mill champions a philosophical approach based on qualitative aspects. He contends that intellectual pleasures hold greater value than bodily pleasures in all circumstances. The key distinction between the two utilitarian theorists lies in their perception of pleasures, with one emphasizing quantitative aspects and the other prioritizing qualitative dimensions.

In the context of post-modernity, hedonism is elucidated by the French philosopher Michel Onfray, who conceives of hedonism as joy, happiness, enjoyment, momentary pleasures, jubilation, and satisfaction—essentially, as life itself (Onfray, 1991). Michel Onfray's epistemological journey is deeply intertwined with his lived experiences.

According to Onfray (2010, p. 19), "never as today an existential philosophy of the body has had such urgency". The author argues that pleasure is burdened by prejudices, preconceptions, and guilt, which hinder contemporary individuals from embracing the right to pleasure as advocated by the philosopher. Onfray (1999) envisions hedonism as the art of contempt.

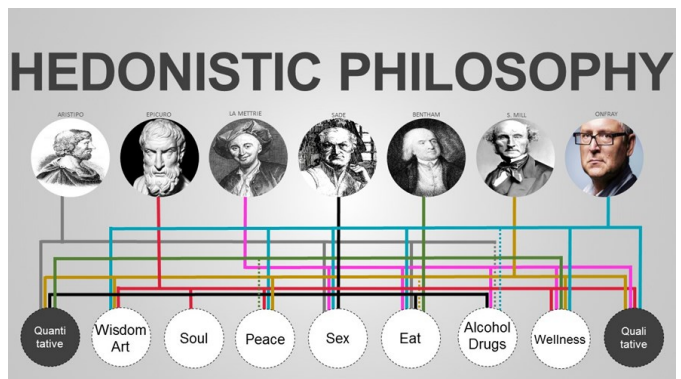
Onfray's notion of freedom is contingent upon the absence of religion. In Onfrayan hedonism, the pursuit of

pleasure should not harm others, and a sense of morality must persist. Within this framework, the desire for pleasure should be mutual and shared, ultimately serving individuals (Neves, 2021a; Neves & Alves, 2021).

Identifying as an "emblematic libertine", Onfray perceives the body as a material instrument of both enjoyment and suffering, incapable of altering its inherent functions. Consequently, the body experiences pleasures, providing philosophy with a truth that resonates with reality. Within this perspective, intimacy, experience, and desire become self-evident, as Onfray suggests that a fusion of intelligence and the body, matter and reason, takes place.

The scheme presented in Figure 1 illustrates the interconnectedness of the theoretical concepts of each philosopher with the sources of pleasure, whether they are directly or indirectly identified.

Figure 1: Relation Hedonism Philosopher and Source of Pleasure.



Source: The Author (2020).

Epicurean ideas held sway during the period when La Mettrie penned "L'Homme-Machine". Undoubtedly, in Bentham's felicific calculus, the pains extolled by Sade would diminish the overall amount of pleasure. Stuart Mill's assertion that intellectual pleasures hold greater value than bodily pleasures finds some resonance with Seneca's perspective, even though Seneca received considerable criticism from La Mettrie.

The ascetic Onfray, akin to La Mettrie, underwent a near-death experience that led to a transformation in his lifestyle. He embraced the Cyrenaic philosophy, emphasizing that pleasure should be experienced in the present moment. What unites all these hedonistic thinkers is the shared belief that pleasure is indispensable for a happy life.

### The state of the art: LGBTQIA+ research and tourism

In this section of the study, the aim is to provide an overview of research in the field of tourism related to the LGBTQIA+ community. This involves identifying the authors whose work has been analyzed and summarizing their findings. Conducting this bibliometric survey is

instrumental in the research process as it offers valuable prior knowledge about the subject and serves as an appropriate theoretical reference for the analysis.

A search was conducted for various terms, including LGBT, GLBT, LGTB, GLS, Gay, Lesbian, Transsexual, Homosexual, Homoculture, Homoerotic/Homoeroticism, and Queer. The objective was to locate these terms within the titles, abstracts, or keywords of relevant research.

The initial set of bibliometric analyses comprised master's theses from twelve Brazilian institutions specializing in Tourism and Hospitality (Neves, 2021c). The results of this search are presented in Table 1.

It is evident that authors employ a range of acronyms in their studies. All of the studies are qualitative in nature and draw upon common theoretical frameworks. Five researchers investigate different regions of Brazil, while two focus on the tourist as a subject. It's worth noting that out of the 1497 dissertations defended between 1997 and July 2019, only 7 were relevant to this topic. This represents a mere 0.46% of the overall research output, underscoring the limited interest in researching the LGBTQIA+ theme (Neves, 2021c).

Chart 1: Dissertations With an LGBTQIA+ Theme in PPGTUR.

Author	Theses	Year	University
Daniella Tebar Avena	A Hospitalidade e o consumo nos meios de hospedagem pelos homossexuais: Um estudo de caso de Curitiba-PR	2005	UAM
Astor Vieira Júnior	Turismo GLBT na costa do cacaú: Uma alternativa econômica para o sul da Bahia?	2008	UESC
Katiuska Priscila Galindo Lopes	Homossexualidade e sociedade paulistana na década de 1950	2009	UAM
Fernanda Rilna Fonteles Nascimento	A oferta de lazer para o segmento do mercado LGBT na cidade de Fortaleza, Ceará	2015	UECE
Agatha Rita Dorotéia Tavares Guerra	O turismo LGBT em Brasília desafios do lazer e da hospitalidade	2015	UnB
Mateus Vitor Tadioto	O lugar discursivo do sujeito no segmento turístico GLS	2016	UCS
Maicon Gularte Moreira	<i>iTRAE TUS COLORES! A (sex) usualidade no turismo LGBT</i>	2017	UCS
Agatha Rita Dorotéia Tavares Guerra	O turismo LGBT em Brasília desafios do lazer e da hospitalidade	2015	UnB
Mateus Vitor Tadioto	O lugar discursivo do sujeito no segmento turístico GLS	2016	UCS

Maicon Gularte Moreira	<i>iTRAE TUS COLORES! A (sex) usualidade no turismo LGBT</i>	2017	UCS
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Sources: Neves (2021c).

The second group consists of articles published and presented at the Seminars of the National Association of Research and Graduate Studies in Tourism (ANPTUR) between 2002 and 2018. These articles originate from various institutions across the country, as detailed in Table 2. A common thread among them is the identification of São Paulo as the most welcoming and prepared city to receive the LGBTQIA+ community.

Chart 2: Articles with the LGBTQIA+ Theme in Anptur Seminars.

Authors	Article	Year
Daniel Rezende Campos	Em busca da homocultura perdida. A <i>flânerie</i> no cenário GLBT em Belo Horizonte	2006
Katiuska P. Galindo Lopes	Diversidade cultural: A trajetória dos grupos homossexuais masculinos na cidade de São Paulo	2008
Fernando Estima de Almeida; Maristela de S. Goto Sugiyama	O megaevento: A parada gay de São Paulo	2008
Saulo Ribeiro dos Santos; Ariel Marques Sousa	Entraves da comercialização de pacotes GLBT nas agências de viagens de São Luís (MA)	2009
Ariany Maia dos Santos; Milton Augusto Pasquotto Mariani	<i>Gay Friendly</i> : Uma proposta para o turismo	2009
Maurício S. de Azevedo; Cibele B. Martins; Nádia K. Pizzinatto	Segmentação no setor turístico: O turista LGTB de São Paulo	2010
Jammilly M. Fagundes Brandão; Erica D. Chaves Cavalcante; Antonione Fernandes Silva	Por mais hospitalidade e menos preconceito: Um estudo da oferta hoteleira ao público LGTB, na cidade de João Pessoa-PB.	2013
Camila Karla Grillo; Ricardo Lanzarini Gomes Silva	Teatro LGBT na cidade de São Paulo/SP: Um estudo de caso sobre a Parada do Orgulho LGBT 2017 e o turismo cultural	2018
Christopher Smith Bignardi Neves; Luiz Ernesto Brambatti	A prostituição masculina no contexto do turismo: Contribuições para o debate	2018
Christopher Smith Bignardi Neves; Luiz Ernesto Brambatti; Marcelo Chemin	De Gueto A Área Funcional Turística: Um estudo sobre a Reguliersdwarstraat (Amsterdam - Holanda) e sua Projeção LGBTQ+	2019

William Ladeia de Carvalho	Cartazes da parada do orgulho LGBT de São Paulo: Uma visão semiótica	2019
Maria Carolina de Andrade; José Larissa Pantalena Teano de Almeida; Mayara Cristini Corrêa	Parada do orgulho LGBT: desafios do cenário político, econômico e social	2020
Christopher Smith Bignardi Neves	O turismo LGBTQ+ nos programas de Pós-graduação em Turismo: Análise das dissertações (1997-2019)	2020
Flavio Nunes de Araujo Maia; Francisco Vicente Sales Melo	Imagem e intenção de visitar um destino turístico associado ao público LGBTQI+ durante o período de carnaval	2020
Adriano Nunes; Ivan Rodrigo Rizzo Dias; Edegar Luis Tomazzoni; Debora Cordeiro Braga	Sucesso de destinos turísticos brasileiros LGBTQIAP+ por estudo comparativo de condições segundo a metodologia <i>Qualitative Comparative Analysis</i>	2020
Luiza Augusta da Luz Lima; Natalia Silva Coimbra de Sá	Salvador como destino gay friendly: Mapeamento de eventos, atrativos e espaços voltados para o público LGBTQIAP+	2020
Maicon Gularte Moreira; Dianine Censon Lopes; Luciene Jung de Campos	Gay friendly pra quem? Turismo, reprodução ideológica, produção de violência e estado	2020
Ricardo Lanzarini; Michel Jairo Vieira da Silva; Kauay Vinícios Gurgel dos Santos	Turismo e prostituição: Estudo de caso sobre travestis no município de Natal/RN, Brasil	2020
Flávio Daiji Kishigami; Edmur Antonio Stoppa	Políticas públicas: lazer e turismo como instrumento de inserção social de travestis e transexuais em vulnerabilidade social	2020
Vinícios Bíscaro; Felipe Mujica; Carlos Eduardo R. Paiva; Bruna Caroline de Farias	Parada do orgulho LGBTQIAP+: como o evento impacta o setor de hospedagem na cidade de São Paulo?	2021
Adriano C. Nunes Fernandes; Renato de Oliveira dos Santos; Milena Manhaes Rodrigues; Edegar Luis Tomazzoni	Velhices LGBTQIAP+ nas produções científicas em turismo: Reflexões iniciais para iluminar um campo complexo	2021
Christopher Smith Bignardi Neves	We're here. We're queer: Turismo e emoções na rua gay de Amsterdam	2021

Sources: The Author (2022).

The third block of analysis delves into articles related to the phenomenon of tourism published in the Journal of Homosexuality (JH) between 1993 and 2020. JH, established in 1974 and boasting an Impact Factor of 1.438 (2018), is an internationally recognized journal dedicated to publishing disciplinary and interdisciplinary studies that explore the complexities, nuances, and multifaceted aspects of gender and sexuality. The search encompassed terms such as tourism, tourist, travel, pride, hotel, vacation, holiday, and destination. Chart 3 illustrates the discovery of 13 articles.

Chart 3: Articles with the theme tourism in the journal homosexuality.

Authors	Article	Year	v.	n.
Rudi Bleys	Homosexual Exile: The Textuality of the Imaginary Paradise, 1800-1980	1993	25	1-2
Guy Poirier	French Renaissance Travel Accounts: Images of Sin, Visions of the New World	1993	25	3
David A. Jones	Discrimination Against Same-Sex Couples in Hotel Reservation Policies	1996	31	1-2
Steven F. Philippm	Gay and Lesbian Tourists at a Southern U. S. A. Beach Event	1999	37	3
John Vincke; Kees van Heeringen	Summer Holiday Camps for Gay and Lesbian Young Adults: An Evaluation of Their Impact on Social Support and Mental Well-Being	2004	47	2
Mark B. Padilla	'Western Union Daddies' and Their Quest for Authenticity: An Ethnographic Study of the Dominican Gay Sex Tourism Industry	2007	53	1-2
Michelle R. Kaufman et al.	On Holiday: A Risk Behavior Profile for Men Who Have Vacationed at Gay Resorts	2009	56	8
Omar Martinez; Brian Dodge	el barrio de La Chueca of Madrid, Spain: An Emerging Epicenter of the Global LGBT Civil Rights Movement	2010	57	2
David R. Coon	Sun, Sand, and Citizenship: The Marketing of Gay Tourism	2012	59	4
Clare Weeden; JoAnne Lester; Nigel Jarvis	Lesbians and Gay Men's Vacation Motivations, Perceptions, and Constraints: A Study of Cruise Vacation Choice	2016	63	8
Carly Simpson	Imperial Queerness: The U.S. Homophile Press and Constructions of Sexualities in Asia and the Pacific, 1953-1964	2017	64	7
Healy Thompson	"Some Africans Gave Full Approval of Homosexuality": Representations of Africa in the U.S. Homophile Press, 1953-1964	2017	64	7
Chris Hattingh; John P. Spencer	Homosexual not Homogeneous: A Motivation-Based Typology of Gay Leisure Travelers Holidaying in Cape Town, South Africa	2020	67	6

Sources: Neves (2021d).

The examination of these articles in JH enables the identification of evolving perceptions of LGBTQIAP+ tourism over time (Neves, 2021d). These analyses offer insights into the phenomenon as initially a means of self-exile and escape from prejudice. They also detail the chosen destinations for tourist activities, which were initially disseminated through the American homophile press, with some catering to the demand stemming from sex tourism. The articles span a spectrum, from highlighting the challenges faced by the LGBTQIAP+ community and issues related to accommo-

dation to the development of targeted products like gay and lesbian cruises.

Other topics covered in these articles encompass drug use, the economic impact of gay tourism on localities, the consumption patterns of this demographic, their motivations for travel, and the use of semiotics in the promotional materials of destinations. According to Neves (2021d), the articles tend to possess qualitative attributes, with researchers employing physical and virtual questionnaires, ethnographies, and documentary research. These diverse methodologies are selected to achieve different objectives and offer varying perspectives based on the context and time of the study.

By integrating the findings from bibliometric analyses, it is possible to conclude that these studies not only contribute theoretical insights but also provide valuable tools for comparison. They allow for the identification of similarities and divergences with the results obtained from the questionnaires and surveys presented later in the study. Notably, no prior research has linked the hedonistic philosophy to LGBTQIA+ tourism. Applying this philosophical lens to the examination of LGBTQIA+ tourism provides an opportunity to juxtapose the findings of these studies.

### The gay consumer as a tourist

To bring discussions about consumption and hedonism to the area of tourism is to give new meaning to this theme. For Lipovetsky (2007, p. 61) "nothing illustrates the hedonistic dimension of consumption better than the growing role of leisure in our societies".

Pereira and Ayrosa (2007) aim to understand how gay men confront the stigma associated with their homosexual identity through consumption. Kates (1998) suggests that consumption can be a form of resistance to exclusion and social discrimination. Belk (1988) establishes a connection between identity and consumption behavior, asserting that consumers construct, reinforce, and extend their sense of self through their possessions. Belk states that individuals use their possessions to express themselves and communicate in society. The tourist activities available to gay consumers are further promoted through marketing, which employs stereotypes such as the acronym DINK (Double Income, No Kids). This term is even recognized by the World Tourism Organization (UNWTO, 2017). Marketing professionals played a crucial role in crafting an ideal target audience, promoting the DINK profile, and establishing a consumption pattern to appeal to gay consumers.

The consumption of tourism by the gay community was initially encouraged by travel guides such as *The Damron Address Book*, first published in 1964, and the *Spartacus International Gay Guide*, which debuted in 1970. Hanns Ebensten, often referred to as the father

of gay tourism, organized a tour for gay audiences along the Colorado River in the Grand Canyon in 1973. In 1976, the first hotel exclusively designed for gay guests, the Island House Key West in Key West, Florida, opened its doors. The cities of Provincetown, Massachusetts, and Key West, Florida, marketed themselves as gay-friendly destinations in 1977 and 1978, respectively. The International Gay Travel Association (now known as IGLTA) was founded in 1983 (IGLTA, 2019).

As the gay and lesbian community gained increasing visibility in the 1980s, marketing efforts targeting this public consumption expanded. Over the years, significant strides have been made in securing rights and increasing the visibility of gay tourism.

Tourism destinations are defined by a combination of social, economic, geographical, and psychological characteristics, offering activities and attractions to attract visitors (Pearce, 2014). In the realm of LGBTQIA+ tourism, destinations catering to this specific demographic have been emerging and consolidating their presence. Nationally, destinations such as Rio de Janeiro, São Paulo, Florianópolis, Recife, and Fortaleza are recognized. Internationally, cities like Madrid, Amsterdam, Toronto, Tel Aviv, and London are considered the top five cities best prepared to welcome LGBTQIA+ tourists (Nestipck, 2017).

Various criteria contribute to a destination's classification as LGBT-friendly. These include the presence of an active gay scene, a vibrant nightlife, a population with open-minded attitudes towards diversity, a low incidence of LGBTphobia, and national legislation that ensures the rights. The *Spartacus Travel Guide* annually ranks countries based on legal requirements, hospitality, religious influence, and regulations related to HIV-positive individuals, providing valuable insights into destinations that are particularly welcoming to the community and those that may be less so.

Although the impacts of LGBTQIA+ tourism on destinations are not always extensively studied, some notable effects have been identified. These include issues related to social injustice, power dynamics, increased rates of sexually transmitted diseases, hate crimes targeting the individuals, and the potential rise in prostitution in certain areas.

The assimilation of gay tourism with sex tourism is erroneous, primarily because sex tourism and gay tourism are distinct phenomena with different underlying factors. Sex tourism is a complex issue influenced by various sociocultural factors that lead to the practice of prostitution. It often thrives in areas marked by precariousness and poverty, where individuals, including young people, may turn to prostitution as a more lucrative option than informal employment. As Bem (2005) suggests, the consumption of sex tourism reflects more profound issues deeply rooted within both the societies that receive and send tourists. The financial disparities between tourists from developed coun-



tries and the local population play a significant role in sex tourism. These tourists may have the advantage of favorable exchange rates, which can lead to the engagement of sexual services.

The consumption of sex in sex tourism is seen as a commodity available to a social segment with purchasing power, driven by a desire for a transient and care-free lifestyle. In the context of LGBTQIA+ tourism, travelers can choose whether or not to engage in such activities. Male prostitution has its own set of terms, with "michê" (rent boy) being a widely recognized term globally. Many individuals who engage in this practice typically view it as a temporary means to meet their financial needs during their youth, often between the ages of 15 and 25 on average.

Luxury consumption represents a hedonistic practice that extends beyond sexual consumption. Lipovetsky (2000) suggests that luxury consumption and the display of luxury goods serve to fulfill the narcissistic desires of individuals. Luxury consumption primarily influences the psychological aspects related to desire. Luxury tourism is often associated with the DINK (Double Income, No Kids) profile and the rise in same-sex marriages, where honeymooners may opt for first-class flights, stays in luxury resorts, visits to idyllic destinations, and the purchase of high-end products and services.

### The profiles of gay tourists: result and discussion

The connection between tourism, hedonistic consumption, and the gay population is demonstrated through the analysis of these populations' profiles. Here, we will briefly outline the profiles of North American gay tourists and present survey data gathered during the LGBTI+ Pride Parade in São Paulo. The comprehensive survey research provides a highly detailed insight into the consumption patterns of gay and bisexual male tourists.

For North American LGBTQIA+ tourists, Community Marketing & Insights (CMI) has conducted annual surveys for 25 years, with data collected from 2012 to 2019. These studies present results broken down by sexuality, gender, and age groups, making them a valuable resource for global insights.

An analysis of the CMI reports from 2012 to 2019 reveals that gay men typically consider themselves moderate tourists with a preference for some luxury, while lesbians and those with expansive gender identities tend to view themselves as budget tourists with occasional indulgences. A small percentage of gay men (5%) and lesbians (3%) identify as luxury tourists.

Reports from Community Marketing & Insights (CMI) provide valuable insights into the travel behaviors and preferences of LGBTQ tourists. Key findings from these reports include:

1. 79% of LGBTQ tourists hold valid passports (CMI, 2019).
2. 40% of LGBTQ tourists have a credit card with a frequent flyer program (CMI, 2018).
3. 70% have a loyalty program with an airline, and 54% have one with a hotel chain (CMI, 2018).
4. 13% of LGBTQIA+ tourists have taken a cruise (CMI, 2017).

When it comes to preferred travel destinations, New York (NY) ranks at the top in all categories, followed by Las Vegas, San Francisco, Los Angeles, and the Metro Region. The data also indicates that 39% of tourists use the Airbnb platform (CMI, 2019), while 48% have reported using virtual agencies such as Expedia, Booking. Adaptation to the changing needs of LGBTQ tourists is essential for the tourism market. CMI has updated its survey questions over the years to reflect the evolving societal realities.

Recognizing the potential differences between Brazilian and American tourist profiles, a field study was conducted during the 22nd LGBTI Pride Parade in São Paulo in 2018 (Neves & Brambatti, 2019). While initially considering an analysis of SPTuris data, this study provided a more current and relevant source of information.

The survey conducted in Brazil provides insights into the leisure travel behavior of Brazilian gay tourists. Key findings from the survey conducted by Neves and Brambatti (2019) include:

1. Demographic Profile: Most of the respondents identified as single; The majority of respondents were between 20 and 29 years of age; A significant percentage of participants had higher education; Approximately 80.85% reported having income below R\$ 2,004.00.
2. Travel Behavior: 34% of respondents used travel agencies for their trips, while 66% did not; For accommodations, 61% stayed at friends' or family members' homes, and 51% stayed in inns or hotels; Dining preferences during trips: 68.1% chose snack bars, bars, cafes, and pubs; 51.1% frequented fast-food chains.
3. Travel Services and Activities: 34% of participants contracted travel insurance; 87.2% visited free tourist spots; 63.3% preferred queer nightlife environments; Most (68.1%) made up to three trips a year, and 53.2% did not undertake international travel. For those who did, New York and Miami were the most visited destinations.

Based on this data, Brazilian gay tourists can be divided into two groups:

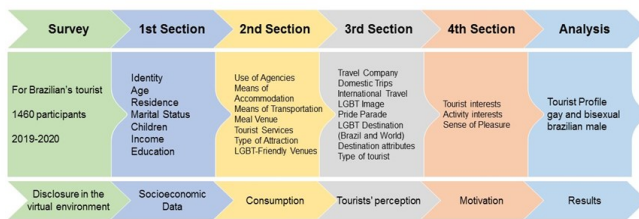
1. Young, single travelers who prefer friendly destinations, hostels, and gay-friendly nightclubs; and,
2. Middle-aged or coupled travelers who choose upscale hotels, restaurants, cultural sites, and gay-friendly nightclubs. They often rent cars and purchase travel insurance (Neves & Brambatti; 2019).

The research highlights that age, income, and relationship status influence travel behavior, affecting destination choices, accommodation preferences, dining options, tourist services, and places visited. These patterns also differ from the American LGBTQIA+ tourist profile, possibly due to variations in purchasing power

between the two groups.

The subsequent survey conducted between December 2019 and January 2020 using the Google Forms platform collected 1,721 valid responses, with 1,406 responses specifically from Brazilian gay and bisexual male tourists. This survey aimed to construct a more detailed profile of this particular demographic, addressing socioeconomic aspects, travel consumption, travel practices, perceptions of LGBTIA+ tourism, and travel motivations.

Figure 2: Sections of the survey research.



Source: Neves (2021b).

The synthesis of the data from the survey conducted by Neves (2021b) provides insights into the characteristics and preferences of Brazilian gay and bisexual tourists. Here is a summary of the findings:

1. Demographic Profile: Most Brazilian gay/bisexual tourists surveyed are between 20 and 39 years old; They have higher education; Their average income falls between U\$372 and U\$1601 (U\$ 1,00 = R\$ 5,39 in 2021); They primarily live in urban areas; Relationship status: They are often single or in a relationship but have no children;
2. Travel Behavior: They frequently use virtual travel agencies or book directly with airlines and hotel chains; Air travel is the most common mode of transportation; Buses are a secondary choice; They prefer local cuisine and dine at restaurants and local bars; Many contract travel insurance and rent cars for their trips.
3. Activities and Preferences: Tourists seek cultural experiences, visiting free tourist spots and attending events; LGBTQIA+ socializing venues like bars and coffee shops are popular; Spaces for sexual encounters are less appealing.
4. Travel Practices: Tourists often travel alone, with friends, or as a couple; They classify themselves as budget travelers with occasional splurges; Most have taken up to three domestic trips in the past year and no international trips.
5. Destination Preferences: Desired destination attributes include natural beauty, scenic landscapes, a variety of people and cultures, art, and culture; Participation in Pride Parades is not a primary motivation for travel; An LGBT-Friendly label can influence their choice of destination; São Paulo is considered the top national queer destination, followed by Rio de Janeiro and Florianópolis; On the international scale, San Francisco is the preferred queer destination, followed by New York and Tel Aviv.

These findings by Neves (2021b) provide valuable insights into the travel behavior and preferences of Brazilian gay and bisexual tourists, which can be useful for travel and tourism industry professionals in catering to this demographic.

The data from the fourth section of the survey conduc-

ted by Neves (2021b) provides further insights into the travel preferences and interests of Brazilian gay and bisexual tourists. Here are some key findings and considerations:

1. Travel Preferences: Sun and Beach Tourism and Nature Tourism are the most sought-after types of tourism. Urban centers with spaces for homo socialization and cultural activities are preferred destinations. Tourists often choose destinations that offer opportunities for relaxation, taking in the landscape, and experiencing cultural environments.
2. Income Profile: Only 11% of the surveyed participants fall into "Class A" (according to FGV) income level, challenging the misconception that all gay individuals have high incomes. This finding contradicts the myth that suggests that gay individuals are universally privileged in terms of income.
3. Shopping Interests: A very small percentage of respondents express a primary interest in shopping, whether in luxury or popular stores. The majority of participants do not find shopping in malls, luxury stores, or popular stores to be highly interesting, with a significant portion indicating little to no interest. These results suggest that the Brazilian gay consumer base does not primarily travel with shopping as a primary motivation, and they show limited interest in luxury products.

It's important to highlight that the survey results may challenge some stereotypes or common perceptions about the purchasing power and shopping habits of the Brazilian LGBTQIA+ tourist population. These insights can be valuable for businesses and destinations looking to cater to this market, as it suggests that not all gay tourists prioritize luxury shopping during their travels, refuting the UNWTO (2017) or IGLTA.

The findings from your survey reflect the multifaceted nature of hedonism, particularly within the context of tourism. Hedonism, as described by philosophers like Michel Onfray (1999), emphasizes the pursuit of pleasure and enjoyment in various aspects of life, and your research highlights how this philosophy aligns with the motivations and behaviors of gay and bisexual tourists. The study demonstrates that tourists, especially in the LGBTQIA+ community, engage in various activities that align with the concept of hedonism. This includes seeking relaxation, appreciating natural beauty, and experiencing moments of contemplation. It also touches on sexual pleasures, which, while not the primary focus for most participants, remain a part of their travel experiences. The emphasis on local cuisine and cultural enrichment further aligns with Onfray's perspective that gastronomy and the arts can offer profound sources of pleasure (Onfray, 1999).

Importantly, the research shows that the pursuit of pleasure is a significant motivator for travel among gay and bisexual tourists. This reinforces the idea that travel itself is a hedonistic practice for many individuals in this community, encompassing a range of activities and experiences that bring joy and satisfaction.

Your findings provide valuable insights into how hedonism is integrated into the travel experiences of the surveyed population, offering a nuanced perspective

on the multifaceted nature of pleasure-seeking behaviors within the context of tourism. It's an interesting exploration of the connections between philosophical principles and real-world practices in the realm of travel and leisure.

## FINAL CONSIDERATIONS

One of the initial observations worth noting is the limited research conducted on LGBTQI+ tourism, with academic studies on this topic being relatively scarce. The impetus for this study was fueled by the utilization of data from the UNWTO (2017) alongside reports from CMI, which indicated expenditures approximately 30% higher than the average for heterosexual tourists. The research undertaken has revealed a distinct profile for North American LGBTQIA+ tourists, primarily attributed to the differing social and economic realities compared to the Brazilian context. The outcomes of this research fulfill the requirements of academia and contribute to an analysis that can aid in the management of tourism, encompassing both the public and private sectors.

The analyzed variables pertaining to the connection between LGBTQIA+ tourism and hedonistic behavior offer several noteworthy insights. Participants who identify as gay or bisexual exhibit a certain degree of hedonistic culture, potentially on an unconscious level. They actively seek pleasure through their tourism experiences, allocating a portion of their income to trips aimed at leisure, enjoyment, and relaxation, which align with Onfray's categories. Specifically, these categories include an appreciation for culinary experiences, a fondness for arts and cultures, as well as a preference for moments of contemplation and rest, and even sexual experiences. The sensation of pleasure derived from their tourist activities enhances their capacity to engage in sensuality within spaces conducive to romantic encounters, thereby influencing their sexual experiences.

However, it is essential to note that the emergence of sex tourism in certain destinations cannot be attributed to gay or bisexual tourists. The root causes of this issue are deeply embedded in societal problems that necessitate a more significant government response. Addressing social inequalities, in particular, may lead to a reduction in prostitution. It is worth mentioning that the study's participants expressed minimal interest in seeking sexual encounters while traveling.

In conclusion, this study makes a critical contribution by highlighting the lack of research within this segment. It underscores the significant barriers facing the development of LGBTQIA+ tourism in Brazil, largely fueled by entrenched homophobia within institutional frameworks. Regrettably, the predominant image of LGBTQIA+ tourism in the country is synonymous with

gay tourists who are white, non-feminine, middle or upper-class, urban residents, and luxury consumers. This portrayal excludes lesbians, transgender individuals, gays from lower social classes, Black individuals, those from peripheral areas, and those who do not conform to traditional gender norms. The prevailing DINK profile promotes exclusivity, sexism, and machismo. Therefore, it is imperative to consider the promotion of "gay" tourism as a comprehensive endeavor that embraces the entire spectrum of diversity within the LGBTQIA+ community.

Several limitations impede the development of LGBTQIA+ tourism in Brazil, including the government leadership of Jair Bolsonaro, which has pursued policies targeting the LGBTQIA+ community. Moreover, the Ministry of Tourism has abolished incentives for LGBTQIA+ tourism within the National Tourism Plan for the period from 2018 to 2022. The Ministry of Women, Family, and Human Rights has introduced a public policy emphasizing sexual abstinence, infringing upon individual freedoms and interfering in private lives. These developments reflect an ascetic ideal as articulated by Onfray (1999, p. 104): "the body will suffer amputation and will know the imperious character of desire, the tyrannical law of incompleteness".

On April 25, 2019, the president stated that "Brazil cannot be a country of the gay world, of gay tourism. We have families [...] whoever wants to come here and have sex with a woman, be my guest. Now, it cannot become known as a paradise of the gay world in here". The President's rhetoric appears to endorse heterosexual sex tourism, a stance that is widely condemned. Furthermore, it reflects the evident homophobia within the highest echelons of the executive branch, undermining the efforts put forth by Embratur and the Brazilian Chamber of Commerce and Tourism LGBT to promote tourism within the LGBTQIA+ community.

Notably, the GayCities Guide, in light of the growing influence of Bolsonarism, now advises LGBTQIA+ tourists to consider destinations outside of Brazil, ranking Brazil as a destination to be avoided. According to the Spartacus Gay Travel Index, Brazil's standing has seen a dramatic decline: in 2015, it was ranked 18th, a position that plummeted to 55th in 2018, and with Bolsonaro's ascent to the presidency, it has fallen to 68th place. The image associated with the destination of Brazil has shifted towards one of insecurity and hostility, causing Brazilian LGBTQIA+ tourists to feel apprehensive and avoid travel to certain areas. It is evident that tourism in Brazil is not inclusive of everyone.

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