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INCLUSIVE TOURISM: LGTB TOURISM. PRIDE & PINKWASHING IN NEW YORK AND TEL AVIV

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Degree in Business Administration and Tourism

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Abstract

The aim of this project is to study the factors that have participated in the positioning of LGBT tourism as a growing segment within the tourism industry. The characteristics of the tourists who consume it and the network of tour operators and agents that make it possible are known.

Through this study, the resources that stand out in two of the cities positioned in the LGBT tourism segment, New York and Tel Aviv, are analysed. Pinkwashing is studied as a positive promotion strategy for tourist destinations in war situations, such as Tel Aviv.

Resumen

Este trabajo tiene como intención principal estudiar los factores que han sido partícipes del posicionamiento del turismo LGTB como un segmento creciente dentro de la industria turística internacional. Se conocen las características de los propios turistas que lo consumen y la red de operadores y agentes turísticos que lo hacen posible.

A través de este estudio, se analizan los recursos que destacan en dos de las ciudades posicionadas en el segmento turístico LGTB, Nueva York y Tel Aviv. Se estudia el pinkwashing como estrategia de promoción positiva para destinos turísticos en situaciones bélicas, como Tel Aviv.

Contents

| | |
|--|-----------|
| Chapter 1: Preliminary aspects | 5 |
| 1.1. Introduction..... | 5 |
| 1.2. Objectives | 6 |
| Chapter 2: Theoretical framework | 7 |
| 2.1. Conceptualization of sexual diversity | 7 |
| 2.2. LGBT movement. Origin, evolution and celebration..... | 9 |
| 2.3. LGTB Tourism. Tourist typology..... | 12 |
| 2.4. Main LGTB Tourism destinations. Motivators..... | 14 |
| 2.5. Supply in LGTB tourist segment..... | 16 |
| 2.6. Promotion of LGBT Tourism at fairs and events | 18 |
| Chapter 3: Comparison between New York and Tel Aviv destinations | 20 |
| 3.1. Contextualization..... | 20 |
| 3.2. New York..... | 20 |
| 3.3. Tel Aviv | 22 |
| 3.3.1. Tel Aviv and Pinkwashing..... | 22 |
| Conclusions | 25 |
| Bibliography | 26 |
| Annexes | 29 |

CHAPTER 1

PRELIMINARY ASPECTS

1.1. INTRODUCTION

The tourism sector belongs to a dynamic industry that is characterized by the constant changes experienced by its demand and its supply. The tourist supply usually quickly adapts to cutting-edge trends, to stand out from the competition. Given the close relationship that tourism has with the society that consumes it (tourists), social changes and advances can pose challenges in the adaptation of the tourism product for tourism agents. For this reason, the progress that has been achieved in the social field, such as the increase in sensitivity towards sustainability, social awareness in the face of social inequalities or the visibility of marginalized groups, such as the LGBT community, have also been reflected as trends in tourist services.

One of these trends is LGBT tourism, intended for the gay, lesbian, bisexual and trans community and all people who identify with the LGTB community. This trend has progressively evolved in recent years to occupy many tourist spaces today, due to factors such as the dissemination of sexual diversity and the fight for LGBT rights globally. Therefore, to offer to these travellers an experience that meets the objective of maximum satisfaction, tourist agents have had to adapt their services so that their policies are based on inclusiveness and respect for the LGBT community.

The recent evolution of this tourist variant has led to the need to investigate the interests of this market segment and the implications that it may have in the world rankings of the tourism industry. For this reason, this paper will focus on explaining LGBT tourism, from the point of view of the offer that generates it and from the perspective of the segment that consumes it: the LGBT community. To offer a global vision of the current situation of this tourist branch, events such as Pride and the set of demonstrations and celebrations, which provide worldwide recognition to this segment, represent large flows of tourists on the dates on which they take place. That has made this work intend to show the analysis of two case studies: the history, evolution and tourist offer found in the cities of New York and Tel Aviv. These two cities are among the most visited by the LGBT community on their travels and are known worldwide for their LGBT Pride celebrations.

However, this project aims to highlight the controversy that currently exists between this positive recognition of the LGTB community and the policy that is carried out in the country of Israel to divert attention from the war through the *pinkwashing* mechanism, which is will be explained in detail in the present work, the investigation of which will be carried out through the exhaustive review of scientific articles and research papers that, together with the sources of information of an economic and historical nature, will allow completing the necessary analysis and to be able to expand the vision of the LGTB collective as

a tourist segment on a global scale and also in the cities of New York and Tel Aviv.

1.2. OBJECTIVES

The main objective of this Final Degree Project is to know the main characteristics of LGTB tourism, which will help to study its growing evolution in recent years. To achieve this global objective, a series of specific objectives have been established.

First, a theoretical framework will be established to define the concepts that encompass the term LGTBIQ+ and to understand the history and evolution of this community, which will help to identify the type of tourist that consumes this tourism. The next objective is to identify the most popular destinations and the factors that motivate tourists to visit them. Additionally, the project aims to examine the tourist offer available to the LGBT segment and analyse the promotion carried out by institutions, organizations and international fairs. Finally, the tourist perspectives of New York and Tel Aviv in relation to the claims and celebrations of LGBT Pride will be studied.

In general, this project seeks to analyse the factors that have led to the establishment of LGBT tourism as a potential segment within the international industry.

CHAPTER 2

THEORETICAL FRAMEWORK

2.1. CONCEPTUALIZATION OF SEXUAL DIVERSITY

To contextualize the main characteristics of the LGTB collective, the tourism that is sometimes defined as LGBT Tourism and those named as "Pride destinations" or "Pride Cities", one must begin by knowing the origin of this manifestation, its characteristics and above all, the theoretical concepts that can be found within the definition of sexual diversity must be described.

Ballester-Arnal (2020) argues that to understand what sexual diversity is, there are four essential pillars that define it: sex, gender role, gender identity and sexual orientation. So, to define sexual diversity, there are four meanings that must be studied previously and that are often related and considered similar, which are based on the concepts of sex and gender. From these concepts, the ideologies, theories and definitions that we find in the reality of the LGTB collective are subsequently built. Therefore, the differentiating resource must be used to explain each of these concepts.

In the first place, García (2011) describes sex as a biological condition that manifests itself through innate physical, organic and bodily characteristics, with which those who are born determine males or females, as a construction of biological origin. Then, the sex of a person must be understood as something that is called at birth (or prior to delivery) and that is determined from some characteristics that have been hegemonically assigned to a man or a woman. This definition, unfortunately, invades today many of the transphobic discourses in debate spaces, since some people defend the unnaturalness of trans people, backing their arguments with biology and agreement with gender identity, considering, for example, that a baby born with specific genitalia has to determine its gender based on those organs and sexual characteristics and that discriminates against trans or intersex people, since they are denied the right to self-determination.

On the other hand, secondly, in his study on the differences between gender and sex, Lamas (2000) explains gender as a set of thoughts, representations, practices and social norms that a society creates from the anatomical difference between men and women, to construct and symbolize what is considered "masculine" and "feminine". This includes the way in which individuals are socially expected to behave and express themselves based on their gender and is transmitted through education and culture.

What belongs to men and what belongs to women, then, is based on an idea that society has been inheriting culturally for thousands of years, which has placed binary limits on tasks, activities and, above all, on opportunities. Without further ado, the social differences between men and women have been socially accepted for many years and that has made these inequalities settle, forming large walls and few bridges to cross them.

For this reason, for example, gender identity and its expression have always had to go hand in hand, that is, disobeying gender norms has always entailed social punishment or lack of social acceptance¹. Therefore, as Pérez (2018) points out in his study on the acceptance of sexual diversity, the mistake of confusing the “sex-gender” binomial as something equal, these two concepts being different, since sex has a biological reason. and gender is constructed through the acquisition of culturally established roles.

Currently there is great controversy in the theoretical use of these two concepts, since they tend to be confused and used in a derogatory way to fill hate speech towards the LGBT community, especially as a barrier to the self-determination of trans people and in the construction of gender identities and expressions. For that reason, it is important to further broaden the concepts of sex and gender and translate them into the definition of gender identity and sexual orientation.

So, with the theoretical basis of sex and gender as non-interchangeable or substitutable concepts, two others can already be built: sexual orientation and gender identity. On the one hand, sexual orientation covers a scale that goes from complete attraction to people of the opposite sex, through attraction to both sexes, to exclusive attraction to people of the same sex (Díaz, Cogollo, Bánquez, Luna, Fontalvo & Arrieta, 2005). On the other hand, gender identity is understood as the way in which a person sees himself in relation to social constructions and cultural norms of what it means to be feminine or masculine (Alvarado, 2010). This same author also highlights the existence of another important concept to describe: gender expression. This refers to how a person shows their gender identity to the outside through their behaviour, way of dressing, posture, social interactions and other similar aspects.

All this determination of concepts is key to laying the foundations that make up the LGBT community, since it includes people who, according to their sexual orientation, gender identity or gender expression, differ from what is socially considered heteronormativity². Since, within the LGTB community, there are homosexual (gays and lesbians) and bisexual people (and also people who are not defined by this generic label), in parallel with the question of gender, in the community there are intersex people, people non-binary gender, trans people, as well as many other types of people whose gender identity is not determined by the above concepts, but differs from what is socially considered heteronormative or governed by the patriarchal system. This implies that there is a whole variety of concepts, which of course should not be limited and coexist among them, since, for example, a trans person can also be a lesbian (or whatever sexual orientation they prefer), since the identity of the two should not be confused. gender with sexual identity (and vice versa) because these two concepts between them are not causal or determining factors.

¹ An example of social punishment could be considered when identifying a woman who does not behave according to social standards and roles and labelling her as "tomboy" and "masculine" or in the case of a man who does not follow the norm, treating him as "effeminate" or "sissy". That is, to confuse gender with sexuality and vice versa.

² Heteronormativity is the prevalence of heterosexuality as the norm and standard of any human relationship, above others, such as homosexuality or bisexuality.

Therefore, continuing with the statement made previously by Ballester-Arnal (2020), sexual diversity can be explained as the set of differences that exist in the characteristics of human beings, in the way of relating, identifying and expressing oneself. In other words, given the breadth of concepts and labels derived from sex, gender, sexual orientation and gender identity, the term sexual diversity exists and can be understood as an "umbrella" that embraces these differences.

2.2. LGBT MOVEMENT. ORIGIN, EVOLUTION AND CELEBRATION

The need to contextualize and explain the history of the LGTB community is vital to later be able to develop and study aspects such as trends, promotions and types of tourist offer that usually encompass this group. For this reason, points in history that have marked, mostly negatively, this part of the population will be detailed below. This content can be separated into two significant stages: the years before the formation of the LGTB movement and the stage after this consolidation.

The stage of history in which people who decided not to follow the rules and standards of heteronormativity or that society itself decided for them, lived or rather survived, criminalized for their sexual orientation or gender identity is well known, without counting on the freedoms and rights that protected the rest of the people who did not belong to the LGTB community or to any oppressed minority. Today, you can find many books, films or studies with these stories and anecdotes from the past, which reflect the lack of empathy and solidarity that society had with LGBT people at that time.

The fight for the rights, laws and policies that protect the LGBT community, especially in the most developed countries, has managed to make progress when compared to those of previous generations. For this reason, studying the periods of time in which great social inequalities begin to be found and how they develop up to the present day is an important task for continuous progress. For this reason, some of the facts, data and cases that led to a life with fewer opportunities and freedoms and more violence and rejection of people in the community in the stages of modern and contemporary history will be exposed chronologically.

To assign a starting point for this chronological review, we will start with one of the religious phenomena that gave rise to terror and the death of many people during the Middle Ages, which was the organization of the Holy Inquisition in Europe. According to Larios (2005), the inquisitorial logic had the objective of protecting and saving souls through the restoration of the unity of the Christian faith that was threatened by heretics. In addition, a list with behaviours and terms used to be published that made it possible to identify those who followed practices different from those of the Catholic faith, such as Judaizers, Muslims or Lutherans.

This moment in history, as can be seen in the previous reflection, is deeply rooted in Christianity (especially in Europe), the persecution of those who deviate from

the rules of faith and Christian sin is something unforgivable and penalized. by organizations such as the Church and the Holy Inquisition. At that time, one of the most persecuted sins was the practice of sodomy (the practice of anal intercourse), which was related to the people who practiced it, who were called "sodomites", as an insult. As Foucault (1992) points out, a list of crimes considered serious, categorized by their seriousness, included actions such as rape (sexual relations outside of marriage), adultery, kidnapping, spiritual or carnal incest, as well as sodomy and mutual caresses. The courts had the ability to punish both homosexuality and infidelity, marriage without parental consent, as well as bestiality.

At that time, homosexuality was already considered a sin and was often punished by burning at the stake both by civil laws and by inquisitorial courts, since these behaviours were considered unnatural or "against nature" (Foucault, 1992). For example, in the 12th century, one of the most historically significant cases was the murder and burning of the *Knights of the Templar Order* by the Holy Inquisition, who were accused of practicing sodomy in some of their ceremonies (Rodríguez, 2021).

This systematic burning of those who were accused of practicing sodomy today continues to be reflected in some aspects of language, as is the case with the word *fagot*, since according to Estapé (2020), an expert in LGBT history, it comes from the term that called the wood that was placed in the clothes of those accused of those sins in their burning at the stake. So, that association of the word has been inherited and transformed, but to this day it continues to be heard, either in a derogatory way and in the form of hate speech or, transformed into a symbol of recognition and empowerment for some of the LGBT people.

Possibly, this use of words that were originally instruments of punishment, ridicule and discrimination, caused people to be called that way and, when marginalized, began to unite seeking refuge and thus form small communities. By determining a person with a word, whether it is an insult or not, you associate them with something that makes them visible. This can be a positive factor for the association of minorities, but it can also aggravate the oppression of the discriminating party.

Going forward several centuries in the historiography of the community, a decrease and an evolution in the cruelty of the punishment of homosexual people can be observed, but nevertheless it continued to be the object of persecution and repression, since as Noir (2010) indicates, during In the second half of the 19th century, the practice of sodomy was seen as a criminal act in several Western countries, including their colonies. The decriminalization of this act was limited to those countries that followed the model of the French criminal code, where only those behaviours that caused harm to a third person were considered crimes.

At the end of the 19th century, one of the European cities that had the label of diversity for being the newest and most popular with the LGBT community, was Berlin. Many of the dissident minorities and prominent personalities of these were concentrated there. It was considered a very open and free city, since it

accommodated thinkers and writers such as Adolf Brand, who, as Segura (2016) points out, was the founder of the first magazine that highlighted homosexuality and claimed rights and freedoms more than of 12 decades, together with the collaboration of Thomas Mann or Franz Oppenheimer. This magazine moved to Berlin under the name of *Der Eigene* in 1896 and is considered the first gay magazine in history, which was published until 1932 (Segura, 2016).

This fact raised the hand of many who, as historically has always happened, wanted to prevent the advance to freedom. However, it also made many feel that it was time for a change, as happened with the creation of the *Humanitarian Scientific Committee*, which was created in 1897 and oriented its work to achieve improvements in the legislative conditions of many civil rights, but above all, of the LGTB community, against *Article 175* (which sentenced homosexual practices and relationships) and for the social recognition of homosexual and transsexual rights (Noir, 2010).

Into the 20th century, the situation of repression was increasingly untenable and new forms of struggle for LGBT rights appeared, such as the Chicago Society for Human Rights, which was founded in 1924 by a German soldier who wanted to develop the advances he had made. seen in Germany: the equality in the treatment of homosexual people that this society had achieved in the German country (the Chicago group published in the magazine *Friendship and Freedom*) (Goldberg & Keen, 1998).

However, the event that marked a before and after in the history of the community did not occur until 1969 on the remembered night of the riots at the Stonewall Inn, in the Greenwich Village neighbourhood of New York, in which a group of people from the collective, including lesbians, trans-racialized people and queers, decided that they could not take any more abuse from the police in the neighbourhoods considered “gay friendly”. So, these riots brought together most of the collective in those neighbourhoods and managed to confront the police during those days to defend their freedoms and against police abuses and “the Stonewall riots were remembered because they were the first to meet two conditions: activists considered the event memorable and had the mnemonic capacity to create a commemorative vehicle” (Armstrong & Crage, 2006).

From this event, more and more rights and freedoms were conquered since it was a fact that united and consolidated a dissident and marginalized part of society as a collective. This protest impact not only exploded in the United States, but also spread internationally, as was the case in Spain in the 1970s, where the Social Movement for the Liberation of Gays and Lesbians and various organizations demanding the elimination of the Dangerousness and Social Rehabilitation Law, which penalized and prosecuted homosexuality and any behaviour that came out of heteronormativity (Galván 2017). The rainbow flag was also created as a symbol of the LGTB movement and struggle. Years later, in 1990 the WHO removed homosexuality from the list of mental illnesses, therefore it was no longer considered curable and remediable and later some countries began to legalize marriage between people of the same gender (as in the case of Spain in 2008) (Cuesta, 2010).

These advances continue to be remembered year after year in the different manifestations and protest activities, but above all in the Pride celebrations in the different world capitals, which usually take place in the final days of the month of June, as a memory of the night of June 28, 1969 at Stonewall Inn.

2.3. LGBT TOURISM. TOURIST TYPOLOGY

When trying to start the topic of LGBT tourism, it is necessary first to understand the previous concepts that occur, as well as later, point out its characteristics and particularities of this type of tourism.

Tourism, according to the definition of the World Tourism Organization (2023), is a phenomenon that involves people who travel to places other than their usual environment for personal, professional or business reasons. These travellers may be tourists or excursionists, whether they are residents or non-residents, and their activities within this sector may involve tourism expenses. In summary, tourism is a social, cultural and economic phenomenon that is characterized by the mobility of people and their expenses in activities related to the trip.

Therefore, a distinction can be made between tourists or travellers who travel to an unusual place for business or pleasure, and who can carry out tourist activities at their destination. According to López (1993), the complexity and diversity of the tourist phenomenon has led to talk of "tourism" in the plural, instead of "tourism" in the singular, that is, the typology can be infinite, since it can be classified according to the reason of the trip, according to the duration, according to the type of stay, etc. In the case that is going to be studied, the type of tourist that consumes it will be investigated: the LGBT collective, which according to Porras (2015) moves more than 10% of travellers worldwide. In addition, this sector is responsible for more than 15% of total tourism spending.

According to Siu (2020) "most LGBTQ travellers pick their destinations based on two main aspects: local laws related to LGBTQ rights, as well as people's acceptance towards LGBTQ individuals in that country". In other words, what travellers prioritize is far from what people who do not belong to the community may initially consider when planning a trip: if that country has laws that prohibit or punish sexual diversity and if they are going to encounter security problems or discrimination, either because of their sexual orientation or their gender identity or expression. For this reason, when planning a stay or a vacation, whether as a couple, as a family or individually, for the LGTB community the factor of LGTBphobia is added, either by the country of destination, the laws or the resident population.

Returning to the generic definition of UNTWO (2023) on tourism, we can find the definition applied to the LGTB segment, adding to it not only the type of tourist who practices it (LGTB), but also the reason why many of the people from the collective travel and do tourism: meet other people from the collective outside their usual environment (seek to feel in a community), visit places where evolution has been significant or carry out leisure activities focused on this segment. Ballesteros (2017) points out that the LGBT tourist typology is very broad and

diverse, since it can include people from the Millennial generation, singles who travel as singles, but also those who are part of the PANK³ segment and travel once a year with his nephews. For the tourism industry, this represents a range of opportunities.

For this reason, for this segment to have the same opportunities in terms of enjoyment and satisfaction from the tourist product, it is necessary to have a network of tourist agents, agencies, operators and destinations that carry out their activities from an inclusive perspective. This inclusion will generate a greater flow of tourists, since it is a guarantee of security and adaptability, two of the things that a tourist usually values when choosing a tourist service or destination, and more so if they belong to the LGBT community.

In addition, another factor should be considered: the usual environment. When speaking of habitual environment, it is intended to explain how a set of characteristics or customs that make a space or a place create a climate of trust and that the person can feel accustomed to it. The usual environment carries another perspective for the LGBT community: for example, for a person who considers himself openly lesbian, his environment (unless he is not openly revealed as such) is an important factor, since it can give him a certain confidence and security when behaving or appearing socially-affectively or interacting. However, if this environment changes, that security may be reduced and their social behaviour may change. If it is applied to a destination, the behaviour of a person (for example, gay) in their comfort zone is not the same as in another destination, either due to a different culture, lack of security and LGTB policies or due to factors alternatives to these.

Fortunately, LGBT tourism has evolved and there is an ever-wider network of agents that participate in offering this type of service. According to Pangaea Network (2013) “there is a clear interest in LGBT tourism, since 87% of the travel trade would like to increase their knowledge about gay-friendly products”. This is partly due to the continuous advancement of countries' policies and laws to achieve more freedoms and rights for citizens. Tourism plays an important role in this evolution, since as most sectors and industry have done, it has also had to adapt to continuous progress and thanks to travel, users exchange thoughts, cultures and see other realities, for this reason tourism becomes one of the best tools for progress, in this case, freedom of expression and equality.

Therefore, LGBTIQ+ tourism and its own circuit have given rise to the creation of cultural spaces connected by networks, both tangible and intangible, that allow social interaction and community enjoyment (Valcuende del Río & Salvador, 2023). However, without having a network of tourist organizations and intermediaries that support the LGBT community, progress would not have the same possibilities. Today, there are some associations, whether local or international, that promote and guarantee the safety and inclusion of the group in tourist activities and services.

³ The PANK (Professional Aunt No Kids) market segment is based on women who have a professional career and do not have children but do have nephews.

First, one of the associations that today support many travel initiatives for the LGBT community is the IGLTA (International LGBTQ+ Tourism Association). As they well describe on their website, this organization “is committed to promoting LGBTQ+ travel and tourism across the globe. By developing targeted initiatives for industry organizations, leaders, and communities, we strive to foster a more inclusive and welcoming travel landscape in over 80 countries worldwide” (IGLTA, n.d.).

The recognition that this organization has is worldwide, which makes many businesses and tourist agents want to be part of this association and become members. According to the Hosteltur report (2005), there are more than a thousand members around the world interested in working in the LGBTIQ+ market. Among them, 75% are travel agents, but there are also companies such as Continental Airlines, Starwood or Spanair that seek to attract this type of public. In addition, members can pay this association to be given a logo or any type of symbol (whether in the form of discounts, marketing services, positioning in sector reports, etc.) that provides clients with the guarantee that they This service is a member of IGLTA and therefore complies with the regulations and advances promoted by the association. So, the IGLTA supports and guarantees freedom and LGTB rights for many businesses, agents and tourist services and serves as a showcase for other businesses located in countries that currently cannot guarantee these freedoms but have small or local organizations that want to grow and advance (IGLTA, n.d.).

On the other hand, tourists or travellers who suddenly find themselves with the decision to choose a destination to spend their vacations or enjoy a few days off, can also look at the local or regional LGBT associations, which mostly have a section on leisure and usually recommend events, shows, restaurants or places of cultural interest that are respectful and inclusive of the LGBT community. As they are not large, they can even offer more personalized attention and can be of great help to the user.

For example, in the case of Spain, this country has many provinces whose source of income is mainly tourism, which is why they have had the need to move forward in terms of adaptation and inclusion in the stays and tourist services they offer, since according to Porrás (2015), the LGBT segment "captures almost a fifth of the gay tourism business in the European Union, which contributes more than 6,000 million euros to the Spanish economy each year, 0.48% of the Gross Domestic Product (GDP). In Spain, there are various associations and organizations both nationally and regionally that support and promote LGBT tourism. In the case of Andalusia, for example, there is the *Togayther Association*, whose objective is to promote tourism for the LGBT community in the Andalusian territory (Togayther Association, n.d.) or in the case of Alicante, one of the Spanish regions that most It collects tourists in the summer season in towns such as Benidorm, it also has a department specialized in the organization and promotion of LGTB activities and events for tourists from the Alicante LGTBIQ+ section of their respective tourist organizations (Alicante Turismo LGTB, 2022).

2.4. MAIN LGBT TOURISM DESTINATIONS. MOTIVATORS

As previously mentioned, the countries that receive many tourists throughout the year have had to adapt to advances and progress in terms of freedoms and rights. The inclusion and evolution of the tourism perspective has always been at the forefront in the tourism sector, since it is a sector that is constantly changing and is very elastic to changes in demand.

At this point, it is intended to show some data on the country's most chosen to travel by the LGBT community, the turnover that this segment represents for the destination and the level of spending that this type of tourist usually leaves in the country. To do this, this analysis will be based on the results obtained by Pangea Network (2013) in which it relates the destinations of Germany, Spain, France, Italy and the UK (a total of 373 professionals from the tourism sector were analysed).

Regarding the percentage of billing that this segment represents in the country's tourism activities, according to the study by Pangea Network (2013)⁴, the country that bills the least with this type of clientele is France and the one with the most is Germany. Moreover, in Italy and France the total turnover does not exceed 10% compared to the turnover of the tourism industry. If tourism spending is studied, according to the report, the average spending of this type of tourist is between €1,500 and €2,500 per person and they tend to prefer a tour package that includes accommodation and flight (it may be related to security and the guarantee of the previous section). In addition, this analysis also studies the nationality that produces the most tourist spending, which in this case, given the countries studied, is French and the least, British. Among the other destinations, the average spend varies and is in the range mentioned above (Pangaea Network, 2013).

On the other hand, to find out which are the main countries that receive the largest number of LGBT tourists and therefore become the favourites for LGBT tourism, the pull and push factors that attract (pull) or avoid (push) must first be highlighted. Tourists in this segment and thus be able to compare the different destinations (see Annex 1). In the first place, continuing with the Pangea Network (2013) report, the LGBT tourist is usually very interested in the destination or tourist service having a nightlife (it is the most repeated pull factor and is positioned number one), that is, that the night show, whether gastronomic leisure or related to parties, discos or nightclubs, stands out and is brilliant (it is the main motivation above all for the British, Germans and Italians). This factor is followed by the sun, the sea and the sand, which is also valued when ruling out many destinations and the reputation of the destination or the hotel. Regarding the push factors that make tourists reject or avoid destinations, they could be cultural, legal or socio-political factors that make tourists feel insecure.

Among the preferred countries to travel for this market segment, Mykonos, Gran Canaria and New York are in the top positions according to Pangea Network (2013) and according to the Gaytravel blog (2018), the favourites for 2020 were

⁴ This study has been of special interest due to its exhaustive analysis of the main tourist volumetric and spending indices of the tourist destinations that had the best data in the 2013 tourist rankings.

Puerto Vallarta, New York and Tel Aviv, which also indicates other destinations highly frequented by LGBT people, such as San Francisco, London, Madrid or Berlin. For this reason, the pull factors mentioned above are related to these destinations. For example, in Gran Canaria and in the Canary Islands in general, there is a nightlife that leaves no one indifferent, either for its carnivals or its mythical carnival shows. drag queens and this can be highly valued in the LGTB community. On the other hand, the least frequented destinations are those that due to laws, policies, lack of rights or culture, are presented as countries in which the LGBT community is not well accepted as a tourist and can even be criminalized, these destinations could be Nigeria, Yemen or Tanzania (Infobae, 2020).

2.5. SUPPLY IN LGTB TOURIST SEGMENT

This section will highlight some examples of services and activities that can be found within the tourist offer of this market segment and will analyse which are the main communication channels used to promote these activities or destinations.

On the one hand, one of the problems that continues to worry tourist agents from the beginning of the tourist boom until now, is the conflict of tourist seasonality, which implies the concentration of tourist activity in certain seasons or months of the year (for example, in the summer months in the territories of the Balearic Islands or parts of the Spanish coast). What this concentration of tourism entails is also transmitted to the labour level (more precarious and seasonal contracts, etc.), environmental (it affects the natural resources of the territory and causes an overexploitation of the environment) and economic (it involves some inflows and outflows of money seasonal) (Duro & Farré, 2015). According to Ballesteros (2017), a significant advantage of the LGBT segment is that it contributes to reducing tourist seasonality, since these travellers prefer to travel in seasons with less influx. One of the main reasons is that they seek tranquillity and tend to avoid periods when conventional families are most present. The tourist offer that includes or is intended for this segment, therefore, will have more opportunities in terms of space of time, that is, the services can be found throughout the year, without having to coincide with the periods seasons that heteronormative tourists tend to mark.

On the other hand, another of the important factors for the visibility of tourism agents or services are gay-friendly certificates (see Annex 2). The gay friendly certificate or insignia, for any tourist service or activity, can mean a great differentiation, since it informs the user or tourist that this type of tourist offer shows an attitude of respect or tolerance towards the LGBT community (Velázquez, 2018). This certificate is issued by organizations such as IGLTA and can also be found in many establishments or services that have a website and their profile appears as gay friendly in the main Google description. Currently, the rights of the LGTB community have greater legal coverage, due to inclusive and non-discriminatory policies that provide legal guarantees for people in this segment (Grandas, Silva & Garzón, 2021). Thanks to digitization, tourists compare and book through browsers, of which Google is one of the leaders.

Being able to have Google's own badge as a guarantor of gay-friendly services is a key hallmark.

Next, the tourist offer will be divided into accommodation, airlines, travel agencies and tour operators, to analyse which are the main agents that can be found in the LGTB segment that have distinctions, services or any type of policy that promotes equality and visibility of the LGTB collective.

First of all, there is a wide variety of tourist accommodation, from urban hotels, hostels, hostels, campsites to rural houses and apartments, including other types that fill this wide variety. The LGTB segment for this type of tourist service must also be considered and, most importantly, it must convey trust and respect so that users can enjoy their stay in complete peace of mind. For this reason, it can be considered an interesting niche for some accommodation companies, such as gay hotels, which direct their offer to the LGBT public, without discriminating or preventing heterosexual people from entering (in Spain, doing so could be considered illegal), but directing the promotion and advertising to the LGTB collective. And on the other hand, as we have mentioned previously, gay-friendly hotels (or any type of tourist accommodation), which guarantee tourists that this establishment is free of any prejudice and promotes LGBT freedoms.

For example, the hotel chain Axel Hotels advertises the concept of a "heterofriendly" hotel on its website (reversing the concept of «gay friendly») and describes itself as "a hotel chain aimed at the LGTBQ+ public. But above all, it is a free space where diversity and anyone without prejudice to their sexual orientation is well received, valued and respected". The hotel chain locates its accommodations in Spanish cities very frequented by LGBT tourists, such as Barcelona, Madrid, Ibiza, Maspalomas or San Sebastián and in renowned international cities such as Berlin, Havana or Miami.

Secondly, among the tourist offer there are also the airlines, which although there are no airlines called LGTB, you can find some examples of initiatives and policies that they carry out, either internally or externally, to make visible and ensure the maximum satisfaction for the group. In this section, it is worth highlighting the continuous initiatives carried out by the American Airlines company during its activity to get closer to today's consumer. The key decision was made in 1994 with the creation of a marketing and sales department fully integrated by people belonging to the LGBT community and they called it "Rainbow TeAAm", to position itself as the preferred airline for LGBT users (Purkayastha, 2009).

Another example can be found in the Iberia company, which sympathizes with the IGLTA and is a current member. In addition, in the months that the Pride celebrations take place, it has been releasing discount codes so that people who attend can enjoy discounts on flights to the World Pride of Madrid (Ballesteros, 2017). These actions not only benefit consumers and enhance their satisfaction when flying, but regarding the market, Iberia is positioned among the brands that fight for the rights and freedoms of the LGTB segment.

As for travel agencies, they constitute a key intermediation service in contracting flights, accommodation, excursion packages, etc. For this reason, contracting tourist services from specialized agencies in the LGTB segment can be of great help to the group. Nowadays, there are specialized agents in LGBT tourism, as is the case of Friends of Dorothy in San Francisco, which as indicated on their website “our mission is to provide our Gay and Lesbian clientele opportunities to travel in comfortable, luxurious surroundings within the world community”, or Multicolor Viajes in Spain and in online format, the most prominent OTAs are GayandPride.com, Holigay.es or gayglobaltravel.com (Ballesteros, 2017).

Finally, among the TTOO, the main intermediation company is the one created by the great tour operator TUI Spain to guarantee the development of tourist packages and services focused on the LGTB segment, Perseus Travel Emotions. This tour operator in 2005 was the Spanish representative among the IGLTA members in various tourist agencies and congresses, which put Spain in the world showcase for many tourist agents, whether they were clients or other competitors, in the field of LGBT tourism (Hosteltur, 2005).

2.6. PROMOTION OF LGBT TOURISM AT FAIRS AND EVENTS

This section will explain the LGBT content presented by some of the fairs and tourist events, both regionally, nationally or internationally, which serve to make visible and promote LGBT tourism around the world.

Tourism fairs are events to promote, expose and communicate the variety of supply that can be found in the tourism sector. These events are held periodically and are open to the public so that attendees can learn about the most innovative and cutting-edge tourist services and activities (Fayos, Sancho & Sanchez, 2015). Within the fairs, each exhibitor or stand is managed by a type of agent or tourist destination that wants to communicate its offer and its activity to users, whether they are B2C or B2B clients. Many of the attendees take the opportunity to set up meetings and attend the conventions that are held by professionals who stand out in the sector.

The main fairs that stand out at an international level, are not only important for their dissemination of knowledge of each service or tourist destination, but also for having become the epicentres of negotiations and commercial activities in the tourism field, among these are the International Fair of Tourism (FITUR), the Berlin International Tourism Fair (ITB) and the World Travel Market London (WTM). These events, as previously explained, aim to communicate the reality and current affairs of the sector, which is why the fairs also bet on brands or agents whose target audience is the LGTB segment or who want to bring their activity closer to this type of user.

In the case of the International Tourism Fair (FITUR), not only does it have agents or destinations that champion the LGBT community every year, but for more than ten years it has been promoting an edition of FITUR LGBT+, the next one will be in Madrid in 2024 (IFEMA Madrid, n.d.). This fair, apart from accommodating many exhibitors from the main tourist destinations, associations and services that

include or are interested in attracting this group, will have an agenda full of events and talks on this tourist segment. This fair, oriented towards freedom and inclusion, is sponsored by the airline Iberia, which, as we have previously mentioned, is part of the tourist agents that carry out positive initiatives for the evolution of this segment in the sector.

At the national and regional level, many tourism organizations or associations, which individually may not have the relevance of world tourism powers, consider that grouping based on a destination or a category of service can be a great opportunity to expose their content in the large fairs and have a greater reach. For example, for ITB (International Tourism Fair of Berlin), the regional organization of Benidorm, *Visit Benidorm*, has the intention (with the support of associations for the rights of LGBT tourists in Alicante), to present a model of tourism oriented to the LGBT public (Tourinews, 2023), an opportunity to open the door to tourism in the region in front of international attendees and further attract the target audience: the LGBT community.

Therefore, LGBT tourism encompasses many destinations that, either because of their specialized offer or because of the promotion that is done at an international level, from national and regional institutions or through fairs and world events, concentrate many visitors every year. Not only because of the factors that motivate tourists when traveling to sun and beach destinations or nightlife, but also as displacement on the dates of the World Pride celebrations and demonstrations for LGBT rights. All these tour operators and agents often come from traditional companies or organizations, which have had to advance and update themselves to specialize their offer and thus be able to satisfy the tourist demand of today's reality: diversity. Inclusion, respect and constant progress are key factors for any company that offers any service, in this case, a tourist service.

CHAPTER 3

COMPARISON BETWEEN NEW YORK AND TEL AVIV DESTINATIONS

3.1. CONTEXTUALIZATION

Next, we will proceed to explain the main differences that exist between two of the world tourist powers in terms of LGBT tourism: New York and Tel Aviv. Previously, the history and evolution of the group in these prominent cities will be studied, to know the main factors that position them in the tourist market, as two cities that attract an increasing number of LGBT travellers.

These two cities have been chosen given their impact at the international tourism level. New York, broadly speaking, is a metropolis that could be considered a traditional destination for the LGBT public, not only because of its popularity as such, but also for hosting one of the massive marches every year, the LGBT Pride demonstration. On the other hand, Tel Aviv, being one of the main cities of Israel, is a destination that in recent years has grown exponentially in terms of positioning among the most visited destinations by the LGBT community and it could be interesting to know the reason for this growth and the controversy that exists when considering such an lgbt-friendly city, even when it is at war with Palestine.

Therefore, linking two cities that belong to two different continents, with different cultures, policies and laws, with a very different history and evolution of the group itself, but which may have a similar type of tourism as a factor of similarity, creates an opportunity to learn about the different realities of LGBT tourism in each city.

3.2. NEW YORK

New York City is one of the main tourist attractions in the US, as it is part of the traditional destinations for tourism. This city has been captured in hundreds of films and major productions and has often been presented to the world as a paradise of opportunities (labour, economic and social). Without a doubt, it is a space that concentrates many of the large companies, especially in the financial, real estate and pharmaceutical sectors. The city is divided into 5 districts, among which Manhattan is one of the most famous and most visited. The tourist attractions are known worldwide, such as the Statue of Liberty, Times Square or the famous Empire State and it is also thanks to the cinematographic promotion that has been done with these settings for decades.

New York is synonymous with opportunities, dreams and freedoms. People from the LGBT community often moved to New York as a refuge for people who did not fit into social standards. This city has been a pioneer in terms of rights and freedoms such as the abolition of slavery, the different proposals and abortion laws, policies regarding education and health, etc. The freedom that is breathed in that metropolis has given rise to countless demonstrations and proposals for social improvements, as was the case with the Stonewall riots of 1969.

This event, which was mentioned in the previous chapter, was a response to the continuous abuse and criminalization exercised by the police force against LGBT groups and dissident minorities (racialized people, bohemians, alternatives, artists, etc.), from verbal discrimination even physical violence. In those years, the laws did not even consider the fact of recognizing LGBT people as discriminated minorities and therefore, applying sanctions for hate crimes was unthinkable. For this reason, on the night of June 28, 1969, a multitude of riots (originating inside the Stonewall Inn bar, frequented by trans, racialized, gay and lesbian people) broke out in Greenwich Village (near the Manhattan neighbourhood) against the police. and the abuse that was exercised towards the community. These riots echoed in the streets that connected the neighbourhood and many people decided to join the protest and riots. Without a doubt, it was a night that marked a before and after in the LGTB community, as a symbol of joining forces to fight for rights and policies in which they were included and in which their freedom could be guaranteed.

Therefore, this symbolic fact means that New York annually welcomes many LGBT tourists who intend to know the places where the history of the community movement began and thus be able to commemorate the experiences of the first activists on the streets of New York for the fight for LGBT rights. So, one of the most famous attractions for this tourist segment is the Greenwich neighbourhood (known as The Village), which is currently still frequented by the queer community and dissident minorities, where there is currently a commemorative monument, the Stonewall National Monument.

Another of the places of interest for the collective is the Hell's Kitchen neighbourhood, where many artistic personalities reside and it is an area where theatre and performance have a lot of influence. For this reason, it is considered a tourist attraction for this segment, although the greatest influx of visitors is at night to attend the shows or the clubs and discos. Also around these two neighbourhoods is the East Village, another of the most visited residential areas by the community, for bars like *Club Cumming* (Travelgay, 2023).

On the other hand, another of the factors that drives tourists from the LGTB segment to travel to New York is to celebrate the annual NYC Pride and attend the demonstrations and events of the months in which it is celebrated. This event is listed on most activist calendars around the world and receives thousands of visitors every year. From the organization NYC Pride (2023), they describe their objective as "Heritage of Pride works towards a future without discrimination where all people have equal rights under the law. We do this by producing LGBTQIA+ Pride events that inspire, educate, commemorate and celebrate our diverse community". On the days it is celebrated, there are talks about sexual diversity, LGBT history and heritage, and speeches by activists for LGBT rights. This year, 2023, the motto of the demonstration is "*Strength in Solidarity*" (NYC Pride, 2023).

The magnitude of this celebration has echoed in many other cities that have wanted to join the march for the fight for LGBT rights and that today are also considered "Pride cities", such as San Francisco, Berlin, London or Tel Aviv.

3.3. TEL AVIV

The city of Tel Aviv belongs to the country of Israel and is considered one of the newest cities due to its recent construction and its modern and avant-garde architectural style. The Israeli city is bathed by the Mediterranean Sea, which is why it has a warm climate, which makes traditional sun and beach tourism a claim among visitors. Next to Tel Aviv, is the city of Jerusalem, which is the capital of the State of Israel and a Holy City according to some religions such as Judaism, which brings together many of the country's tourists.

Tel Aviv's main attractions are concentrated around the White City. This residential area since 2003 is considered a World Heritage Site by UNESCO, given the Bauhaus architectural style. Also, being considered a city for party tourism (known for being "the city that never sleeps"), it is full of clubs and discos that remain open 24 hours and make the nightlife brilliant (Travelgay, 2023).

As for LGBT tourism, Tel Aviv is one of the most sought-after destinations when traveling, not only because of the weather, the high temperatures and the beach, but also because it is one of the only places in the Middle East where the laws favour LGBT couples, either by the repeal that prohibited gay sex or by the recognition of marriages between people of the same sex (however, it is not allowed to marry, that is, to perform the wedding ceremony, within Israeli territory) (Travelgay, 2023). Therefore, the image that the Israeli government has been promoting for decades is that of a «gayfriendly city» and completely open to freedom. This has made LGBT tourism grow exponentially and it was considered one of the capitals of Pride celebrations.

Within the city, there is no residential area or any LGBT neighbourhood as such, but as mentioned above, in the tourist areas there are many pubs and discos that are frequented by this type of tourism and often have LGBT-themed shows (Travelgay, 2023).

Tel Aviv annually celebrates its Pride parade, attended by more than 200,000 people from all over the world, as it is the only such event in the Middle East. The celebrations last about a week and usually coincide with the first weeks of June. The events on these dates are made up of parades in which thousands of people from the LGBT community and people who support the group participate on foot or by means of floats (decorated buses) along the promenade and the beaches of the city. Following the parade, a massive party is organized to celebrate the freedom of LGBT people in the famous Ganei Yehoshua park and that brings many people to have fun in the celebration. Apart from the parade and the party, the TLV LGBTQ Center ("an umbrella organization for local LGBTQ+ activity", as the organization describes itself on its LGBTQ Center website, 2023) organizes various events for the collective in some bars and clubs (Gaytravel4u, n.d.).

3.2.1. TEL AVIV AND PINKWASHING

This celebration of the freedom and rights of LGBT people in the Israeli country can often give rise to controversy since Israel is currently still at war with Palestine over the occupation of the territories. Next, the conflict situation that continues to

kill many innocent people due to the war between these two countries will be explained.

In LGBT matters, what you really want to investigate is whether the speech of celebration and vindication that Israel (or in this case, Tel Aviv) has, as a country openly in favour of LGBT people and that has advanced in rights and liberties for this group, is really a strategy to "cover" or "hide" that other side of the coin: the invasion and killing of civilians in the Palestinian territory. This event of pretending or masking a conflict with another that is specific to LGTB policies is called pinkwashing and it is a strategy that can be considered that the government of Israel is currently doing with the promotion of a «gayfriendly destination», a destiny that is at war, oppression and criminalization with the Palestinian people. Israel uses its gayfriendly policies to justify colonizing the "backwards" Palestinians.

Currently, there is a Boycott, Divestment and Sanctions (BDS) movement created by social activists in 2005 and supported by the Palestinian people, which aims to fight against racism and the systematic exclusion that the State of Israel carries out against the Palestinians who they live inside and outside the current territory of Israel. One of the claims made by this organization is not to support celebrations such as the Tel Aviv Pride festival so as not to participate in pinkwashing, a gesture that manifests the controversy of the freedom of the Israeli regime (Shafie, 2021).

Therefore, based on the multiple examples that can currently be found about the war that Israel is carrying out for the continuous invasion of originally Palestinian territories, through the carrying out of military movements, discrimination and violence on the part of the institutions Israelis to the Palestinians themselves residing in present-day Israel, it can be considered that the city of Tel Aviv does not reflect the entire reality in terms of freedoms and that the queer collective is possibly used as a pinkwashing strategy and to divert attention from the negative part of the Israel-Palestine conflict (Bidaseca, 2020).

So, in order to be able to establish the main differences and similarities of these two cities that cause an attraction for LGBT people to travel, the following table (see Table 1) represents this relationship based on the current situation in terms of LGBT rights, the tourist attractions that can be found oriented to the LGBT public and if some of these attractions are part of the history of the community, the celebration and demonstration of Pride and the type of tourism that usually motivates travel to these two cities. So, it is observed that New York has more progress at the legislative and political level for the rights of the collective, it also stands out from the attractions of Tel Aviv, since, having initiated a very important turning point for the community and the beginning of the movement, has a significant history and has neighbourhoods, discos and clubs oriented to the LGTB segment. In the case of the Pride celebration, the two cities have annual demonstrations and demands during the month of June and are considered LGBT destinations, especially during those months.

| | New York | Tel Aviv |
|--|--|---|
| LGBT rights | Discriminating against a person based on their sexual orientation, gender identity or expression is illegal. Marriage (including the ceremony) between persons of the same gender is legal in the city. | Marriage between people of the same gender is recognized, if that ceremony is not performed on Israeli territory. |
| Tourist attractions (LGBT segment) | Residential neighbourhoods originating from the LGBT movement: Greenwich Village, East Village & Hell's Kitchen. Stonewall Inn and memorial. Clubs and discotheques with a LGBT atmosphere. | There are no neighbourhoods designated as LGBT areas, but there are many discos and pubs that carry out performances and LGBT-themed shows. |
| Pride Celebration | Yes | Yes |
| Significant history for the LGBT movement | Stonewall riots. First protest in 1969 that originated the LGTB liberation movement. | Forerunner of improvements in LGBT rights in the Middle East. |
| Tourism Motivators | Cultural and traditional tourism | Sun, beach and party tourism |

Table 1. Differences between the cities of New York and Tel Aviv in the LGBT segment. *Source: Own elaboration according to data obtained from TravelGay & NYCGov (2023)*

Conclusions

Tourism is an industry in constant change and adaptation. This adaptation has meant that tourist typologies such as the one studied, LGBT tourism, can have their space in the sector. This collective-oriented sector continues to build and evolve through a growing network of tour operators and agents who see a great opportunity in this market niche.

Destinations and tourist agents, due to globalization and the standardization of their own characteristics, are becoming more and more competitive, therefore, they can find in this segment a very attractive factor in the seasonality of the destination (since it does not coincide with the tourist seasons of the traditional tourism) and in the diversification of the tourist offer, since accommodations, airlines, tour operators and travel agencies can dedicate part of their resources to specializing their activity in this market and this may entail a diversification of risk in their operations.

Another characteristic that is usually of interest to agents that operate in LGBT destinations is the positive acceptance of that service or destination, considering it open, innovative, advanced, inclusive or "gayfriendly". These adjectives make international promotion more attractive and may interest a broader audience of tourists.

However, this promotion is also used as pinkwashing by some operators or destinations to wash their international image, as it might seem in the case of Tel Aviv and the appearance that they want to give the country, through the propaganda that it is located among one of the main cities in terms of LGBT rights and freedoms in the Middle East and known for the celebration of World Pride, although simultaneously an invasion of territory and a militarization of the Palestinian territory are carried out, causing thousands of deaths.

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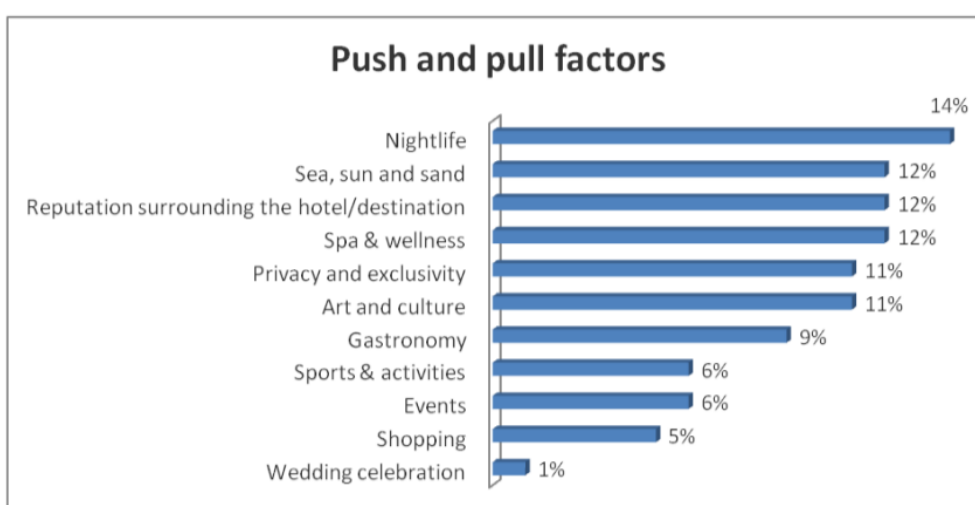
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Annexes

Annex 1. Pull and push motivating factors



Source: *Pangaea Network* (2013)

Annex 2. Visibility of the territories

| | |
|----------------|---|
| Wide | They have services aimed at the LGBT community throughout the day, not just nightly offer. There are no problems to express oneself publicly or legal or cultural obstacles to homosexuality. Examples: Germany, Holland, Spain, Australia. |
| Medium | There are services aimed at the LGTB community but they are mostly focused on nightlife. Visibility responds in these places to an economic motivation rather than a cultural change. Example: Thailand. |
| Reduced | There are places of interest to the collective but they are very scarce. Examples: Bulgaria, Peru, Venezuela. |
| Null | Countries where homosexual practices are illegal and can even lead to jail sentences. Examples: United Arab Emirates, Egypt. |

Source: Own elaboration based on data from Ballesteros (2017).