



Master Thesis

The Scientification of Tourism: the case of touring SmellWalks in Girona

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Introduction

“If time has to end, it can be described, instant by instant - Palomar thinks - and when described, each instant expands so that its end can no longer be seen.” (Calvino, ed.2001 My translation)

“His suspicion continued until sunset, replaced slowly by a sentiment of euphoria that became stronger and stronger: he saved himself from hate! He was completely alone! He was the only human being on planet earth!” (Süskind, 1989 My translation)

There is a little irony behind the main topic of this Master Thesis. Smells are anaesthetic, unimportant, useless, and as Engen (1991) reported in his book's preface a topic with little if any knowledge about the stimulus (Engen, 1991). It is difficult to study something that is volatile, fragmented, and not stable.

Smells, to a certain extent, are not in the mainstream category of topic researched. Like tourism, they are considered an outskirts of science, a simple brick sometimes not even needed to understand the evolution of humanity.

However, it is the idea of many that every dot of the creation has its own world. Italo Calvino teaches us that the study of the surface of things is infinite (Calvino, 2001). This is the approach taken in order to study our post-modern era in which societies ironically act exactly like smells (Urry and Larsen, 2011). They are becoming fragmented, volatile and everyday less stable, considering the unprecedented mobility of people around the planet earth.

It is extremely difficult to direct and give a clear thought on certain topic when everything can be challenged and disproved: even the omnipresent post-modern concept can be excluded if the dialectic of late modernism describes better the era we live in (Uriely, 2005). The fact that everything can be true and everything can be moulded into another shape make our job of researchers more complex, because we lack the means of reaching a clear-cut consensus (Pizam, 2006). We also lack the means of being able to cover the enlarging knowledge that our technologized society brings up to us, and unable us to listen to each other (Pizam, 2006). Efforts have to be made in order to create a compact, enriching, and disciplined field of study (Pizam, 2003).

This is probably the biggest challenge: not to choose the topic, but how to study it. In a period of history of profound change, the answer is once again difficult and the inexperience creates the basis of biases, errors, but mostly and sadly the inability to reach a comprehensive understanding of the phenomenon. The risk is that the information given in the next chapters will have little consistency, due to the pioneering methodological choices made. The short time left out the normal process of becoming aware of important tactics that each researcher should use in order to efficiently comply with ultimate deadlines. Moreover, the imperative of time irreversibly had given specific walls to confine this explorative case study. Therefore, to research how smells affect tourists in their multi-sensorial experience, nine SmellWalk tours were performed in the old quarter of Girona, followed up by group interviews with the tour participants.

It is emblematic the reason why a topic of smell in the tourism environment should be studied. The scope is not to decipher the deeper meaning of the olfactory system but rather situate its function in the tourist experience, while drawing information mainly from tourism literature in the hope to contribute to the enlargement of its pool of knowledge.

From the publishing of Adler's article in 1989, it has been advocate the study of experience under a different light. The performative turn has disrupted the way we study the Boorstinian caricature of tourist and instead consider the whole performance: not only singular fractions of their daily life, usually considered as peak experiences translated in momentary pictures of their travel. Since then tourism scholars have tried to explain how the body interacts while exposed in different environments, describing the totality of the experience. These descriptions are useful to explain the way we attach meaning to a certain moment in time and space and the concept of embodiment endorse this movement. To our concern is outermost important to understand this concept, because it also regards the study of sensorial input, and stresses the need to consider the five human senses which interacts together and simultaneously. Therefore it is contested the hegemony of the tourist gaze and advocate a more comprehensive study on perceptions. With this in mind, it is clear that presenting a study only on smell perception, may limit the full understanding of senses interactions. However zooming at first to one sense at the time may become useful for future references.

In this exploratory and multi-method study, smells were chosen out of fascination. Simply because it is the least sense that one comes across when choosing a travel path, but also because it takes on a great role in certain jobs, like chefs de cuisine and sommeliers: if something goes wrong with their olfactory ability, everything can be spoiled - making an experience go wrong and rotten instantly.

The main methodological approach used a rigorous and disciplined research applying an interactive process of inductive and deductive iteration between the fieldwork, literature review and researcher process of thought, in a puzzle like work, it finally creates a logical line of knowledge from which it is possible to situate the role of smell in the tourist experience. The analysis uses simple words that describes the first layer of the phenomenon (Strauss, 1987). Good enough in order to begin to answer the question that motivated from the very first moment this empirical research: how to describe and categorize the smells of a destination?

1. Literature review

In four decades and half of tourism studies, metaphors and suggestive descriptions of this fantastic realm of travel abounds. These so much varied styles of writing come as a support in order to clarify a life-changing phenomenon, which at times its complexity is not even recognized and often derided by other traditional scientific fields (Jafari, 1987; O'Dell, 2007; Veijola and Jokinen, 1994). However, the care profuse by scholars to explain the exponential growth of the tourism phenomenon led to a *scientification* of a multi-disciplinary field (Jafari, 2001). This approach is rather difficult and at times confusing because it requires a high degree of practice and knowledge in order to grasp the dense and complex discourses (Tribe, 1997). However, it is uttermost important to take such approach when describing the art of travel (Graburn and Jafari, 1991).

In spite of the increased need to perpetuate in everyday life, our liminal and sacred state, it is objectively safe to consider the tourist experience as a three-phase pre/participation/post travel construct (Knutson and Beck, 2008). To have a full picture of the phenomenon, it is consciously impossible to detach these three stages. However, it is necessary to break and position the focus only on a specific area, if the time and space does not leave the opportunities for greater connections. Moreover, the topic under investigation does not allow us to submerge into dimensions, notions, effects and affects of how space is shaped and consumed considering its Smellscape (Porteous, 1985). Instead, the effort is made to re-create a temporal time-line in which tourism studies have evolved considering the totality of the tourism experience, when the tourist meets the new space visited (Quan and Wang, 2004).

Proceeding carefully and through stages, the first relevant explanation considers the definition of the suffix –scape. To understand its meaning the term “*Experiencescape*”, coined by Tom O'Dell (2005) is explanatory. The wider perspective of the term, takes into account the nature of the experience itself, which is formed by a series of subjective qualities, subjected by personal judgment and probably created to be consumed in a third place. The consumption of experience happens in a staged and consumed space where, as Tom O'Dell (2005) explains “stylized landscapes are strategically planned, laid out, and designed” (2005:16) becoming landscapes of experience, which are co-created by practitioners and consumers, in order to build a social space of enjoyment, pleasure, and satisfaction. These characteristics of planning, designed places, but also enjoyment and land features, form part of a landscape that can be corporeal and imagined. This creates an understanding of changeable, discontinuous and sporadic view of a physical environment (O'Dell, 2005).

The above definition carries fluid connotations that represent the –Scape. It disrupts the linear, passive and framed way of experiencing. The lived experience interact actively in a myriad of different but connected ways, which are drawn from a composite product like tourism destinations (Agapito, Valle, and Mendes, 2014; Saarinen, 2004). Decontextualizing even further its meaning, three main categories are present and form the experience construct: the person subjectively and actively engages in doing tourism, the space encountered, and the formation of knowledge that happens while performing the art of travel (O'Dell, 2007). These three phasic activity is also defined by Jurgen Gnoth's (2014) Tourism Experience Model, which highlights the sequences of how tourists do experience their destination. They perceive a sensual stimulus from the outside world, then process it in order to transform into

a remaining knowledge. The one that stays in the tourist mind is the experience itself (Gnoth and Matteucci, 2014).

Further on, it is interesting to notice that these categories are constantly in interactions, denoting a constant movement that has been referred by scholars as the *performative turn* of the tourism experience (Edensor, 2000; Crouch, 2000; Franklin and Crang, 2001; Rakić and Chambers 2012; Urry and Larsen, 2011). The word *turn* symbolizes the new approach taken to describe tourism activity, which destabilizes even further the Boorstinian's caricature of a tourist with his hat, short pants and camera on his shoulder. In times where caricatures much have destabilized the security of our mobilized world, there is no need to create a new image, also because the drawing is still in its infancy.

The effects of a technologized society cannot predict the fast changing ways of life (Urry and Larsen, 2011). These new technologies, according to Urry and Larsen (2011) "are crucial for making tourism performance *happen*" (2011:193 emphasis in the original). A blinded person might have no need for specific holiday environments (Small, 2015), but a technologized eye would take the body constrains' beyond its possibilities and afford to experience a new world. Moreover, technologized objects, such as photographs, create the basis to understand tourism as a social practice. Whether representing solitary landscapes or special communal moments, photographs have the power to extend and bridge the performance of tourism in everyday life, unifying families and friends in the present action of remember enjoyable moments (Urry and Larsen, 2011).

Returning on the performative consumption of places, few other characteristics shall have their role in this writing. Especially those ones that refer to a *Goffmanesque* world represented through stages and enactments (Edensor, 2000; Franklin and Crang, 2001:17 emphasis in original). This performance describes, using a theatrical metaphor, a concatenate representation and enactment of a particular dramaturgical script, which help to live sometimes in a playful, liminal, or over-powered manner the tourism venues. However, this detachment or involvement, as every social action, is not loosely uncontrolled and left to each individual preferences. The person itself can self-regulate his or her being-in-the-world by a constant practice and rehearsal until s/he achieve a sort of competence in what and how enact in the scenario. On the same side, the other actors function as disciplinary controllers and mediators, co-creating the performance of being in a place (Crouch, 2000). These individual/social forces shape our surroundings and suggest the appropriateness of an action performed by either a tourist or a local inhabitant. In this artificial explanation Tim Edensor (2000) suggests that the degree of *reflexive awareness* profuse by actors in the tourism settings have the power to influence the way everyone performs during the exposure in a particular stage, depending on demographic accounts and cultural backgrounds, co-producing the places visited (Edensor, 2000:327 my emphasis).

Lastly, a closest phenomenological attention on how the tourists perform their visit emphasizes the need to experience a place in an on-going, embodied and multi-sensual fashion, replacing the secular ocular centric tradition of forming knowledge through the eye (Adler, 1989; Rakić and Chambers 2012). In fact, the static and objective eye should move beyond the description of senseless and unanimated character on a stage, but encapsulate through ethnographies its movements and the use of others senses such as taste, touch, smell and sound in order to deliver a homogeneous narrative of the tourist experience (Franklin and Crang, 2001, Urry and Larsen, 2011).

As Tom O'Dell (2007) highlights, the boundaries are very subtle and the disciplines could work in unison in order to illustrate the socio-cultural, but also economic effects of including the body in our late theorization of how tourism is experienced. In the last decade of the XX century onwards, following line of thoughts drawn from thinkers and visionaries, the influence of the embodiment concept and the economic focus on creating memorable experiences (Pizam, 2010) are the bearer of a not so anymore hidden perspective (Hall, 1969). Through chromatic lenses, and olfactometers, the coming sections will highlight the role of bodily feelings (Wang, 1999), sense of space (Edensor, 2000), and sensuous encounters (Crouch, 2000; Crouch, Aronsson, and Wahlström, 2001; Crouch and Desforges, 2003) in the multi-sensual side of the embodied tourism experience.

1.1 Embodiment

Only gazing and stumbling upon Judith Adler's (1989) work it is deducible that embodiment is not a post-modern concept, but rather a philosophical issue that through human history has been related to the very essence of existential meaning. Therefore, is our body able to think or only the thinking process create what and who we are? This existential question has been challenged, revisited and adopted in many contexts and the Cartesian answer continues its existence through generations. The reflectiveness of the mind and the explanatory and organizing action of seeing, empower a person to decipher the reality of things (Urry and Larson, 2011). However, as Soile Veijola and Eeva Jokinen (1994) argue: "*the mind does not, perhaps, see everything*" (1994:125 my emphasis). Moreover, scrolling in Adler's work again, in search of reassurance, her exploration of the sight dimension in the history of the travel art emphasize that it is only in the historically new style of travel that the practice of sightseeing receive a preponderant, disciplined, systemic cultivation, and an isolated function. In fact, her words reassure at the point that:

" ... the way in which the human body is exercised as an instrument of travel is deeply revealing of the historically shifting manner in which people conceive themselves and the world to which they seek an appropriate relation through travel ritual ... the strong present link between tourism and sightseeing should not be taken for *granted* or regarded as *static* in nature."(Adler, 1989:8 my emphasis).

The history of travel is full of examples showing that olfactory, auditory and tactile experiences shape and motivate the journeys of tourists. The Spa market niche assume an important role in today need for body restoration, as it was two centuries ago (O'Dell, 2007; Adler, 1989).

Moreover, Soile Veijola and Eeva Jokinen (1994) criticized the record of these practices, barely considered and not fully comprehended in the modern tourism elaborations. Their article set on stone the critics of *the absence of the body* and advocate for a wider exploration of the tourist experience construct. Their argumentation opened up a new way and apparently undiscovered facet of how to study tourism as a mean of identity shaping and existential self-growth, but also as an activity, that does not exclude our normal and routinized everyday life (Veijola and Jokinen, 1994). Therefore, the embodied tourism experiences look at all the facets that a person encounters while doing tourism. David Crouch (2000) talks about a suggestive story where a distant view might struck into the mind of the tourist, but then all the compounds that surrounds him or her interact constantly, making s/he aware of the touch

of the sun, the smell of a flower, and/or the sounds of birds. The two spaces encountered are not separate and form a unified picture of the place that is shared with the co-vacationers, creating an atmosphere where thoughts, laugh, and memories intermingle, disrupting the representational perspective where everything is described in a linear and chained relationship. David Crouch further explains that:

“The body can be understood also in terms of the human individual acting and working both sensually and mentally. In this way it is possible to understand the individual as grasping the world around her/him thereby *making sense of that world*” (Crouch, 2000:67 My emphasis).

Further, Tijana Rakić and Donna Chambers add:

“In other words, the concept of embodiment rejects a view of the body as simply an inanimate object and instead recognises that the body is active in the consumption and creation of subjective meanings and experiences.”(2012:1616).

The “making sense”, depending on which discipline we look at, interconnects forming “that world” (Crouch, 2000:67). Anthropology relates to an embodied space to understand how a body orientates, moves or uses language to express meaning to create a place (Low, 2003). In Sociology, the performative body moves through and senses the environment expressing different social taste and distinction, ideology and meaning of the various *sensescapes* encountered (Urry and Larsen, 2011:196 my emphasis). Geography goes beyond the legal or financial representation of a place, but instead attaches and shows, in new typology of maps, the practised knowledge that is represented in terms of feeling, empowerment, attachment and value that a person identify and has to a place (Crouch, 2000:74 My emphasis).

Again under the light of performative turn, which brakes the boundaries of materiality and immateriality, real and virtual, representational and non-representational, a phenomenological perspective seeks to reflectively describe the human lived experience in a new and more appropriate language that creates the basis to describe the phenomenon of tourism (Crouch, 2000; Heylighen and Strickfaden, 2012; Rakić and Chambers, 2012). This language, according to David Crouch (2000), is more appropriate than the one used in the “authenticity” discourses (Crouch, 2000:74). However, Ning Wang (1999) agrees that putting aside the non-rational factors (i.e. feeling, empowerment, attachment, and value), over the rational ones (i.e. legal or financial representations), represent the old tradition, but also it creates a feeling of in-authenticity (Wang 1999:361). This disagreement lay down the basis for the next section, highlighting that authenticity discourses still matter.

1.1.1 The puppeteer and the marionette

The first important aspect to take into consideration when participating in a theatrical representation is to know the actors that will perform in the scene. In the metaphorical enactment, the tourist is the main performer, which embodies both marionette and puppeteer. The former one represent the visible and tangible body, the second refer, in this imagined story, the mind. Historically separated by the Cartesian-Kantian hegemony of the mind over the body, a true search of the authentic self might reconnect the two parts in a sort of balance between *reason* and *emotion*, *self-constraint* and *spontaneity*, *Logos* and *Eros* (Wang, 1999:360).

The authentic self is not conceptualized as the need to return to an animal-like behaviour or an uncivilized form of being (Wang, 1999). On the contrary, it is our innate process of consolidating what is learnt and what has to be learnt, that pushes towards the finding of the best equilibrium between routinized actions and exploration that keeps us alive (Gnoth and Matteucci, 2014).

Juergen Gnoth and Xavier Matteucci (2014) explain the innate process of learning. On one side, the person self-regulate itself in experiencing the known place. Even though the changes are constant, the organism is able to self-refer to previous knowledge, such as thresholds and tolerance levels, in order to adapt in each situation encountered. On the other side, the explorative need seeks to learn from experiences drawn from unknown and unfamiliar places. In this case, the person subjectively decide to what extent explore and encounter areas according to their scopes and values. These two existential needs of reproduction and exploration are engraved also in the figure of the tourist, which learns to experience in two fundamental ways: using a role-authenticity and/or existential authenticity behaviours. The former uses the *reason*, *self-constraint*, and *Logos* to adapt his or her being within the frames of the lived experience. The second mode seeks to store new information by becoming aware of the *emotion*, *spontaneity*, and *Eros* retrieved while living a specific moment.

These two modes of learning are inter-connected and inseparable. We need both in order to survive in our world. The mind discerns which activity has to be performed and in which situation, according to what input the body receives from the world' stimulus. Therefore, the registration, cataloguing, and description of perceptions depend on the level of awareness and self- reflection practised by our mind, which inevitably needs to connect with the body, our main receptor. These perceptions may adhere to our need of relying solely to our previous knowledge, which makes the body conform to roles and precepts given by our societies. On the contrary, they can also adhere to our need of receiving new information while exploring due to our cultural and humanistic orientation (Gnoth and Matteucci, 2014).

If the role authenticity make us aware of certain perceptions when the thresholds disturb our normal life conduct, the existential authenticity has few other important points to highlight. According to Ning Wang (1999) the existentialism refers to the concept that a person is true to oneself, and because of our public roles in modern societies, we might feel losing our authentic self. We nostalgically look back to our past, wishing to re-experience moments that we consider better, simpler, and easier. Moreover, we look to experience romantically: we ought to live our feelings, emotions, and spontaneity without affecting our daily interactions and judgements by others.

By the means of tourism, we may reach a liminal state apt to restore our feeling of trueness with our being. Ning Wang (1999) continues his explanation on existential authenticity dividing it into two dimensions: the inter-personal authenticity, consisting on both family ties and tourist *communitas*; and the intra-personal authenticity, which consists on the self-making and the bodily feelings. Our routinized daily life, consisting in our modern society of roles, self-restraint modes, rigour, and constant fight over the other fellow human counterpart is annulled while experiencing a family reunion in a resort. While holidaying, we might encounter different people whom have left their jobs and their roles back home. These meetings might restore our sense of *communitas*. To become friends in its purest meaning does not need an interest behind or a preconceived role; it simply needs an authentic self. In the very same resort, we would also have the need to restore our inner and personal deficiencies: we might consider taking a scuba-diving course that we always dreamt while working at the tallest financial building of one of the world's megalopolis. While approaching a *self-making* activity we would become aware of different bodily feelings. Scuba diving is definitely not a good example for this master thesis, since the mask prevent from smell the underwater reign. However, the process before hitting the surface might also give the meaning of why the *bodily feelings* reconnect to our true self. Ning Wang (1999) uses the example of the beach, which according to Lefebvre (1991) "... *is the only place of enjoyment that the human species has discovered in nature. Thanks to its sensory organs, from the sense of smell and from sexuality to sight...*" (cited in Wang, 1999:362), the human body is ready to feel and sense pleasure, free from the common roles that the body has to adhere in the inauthentic form of life that builds over bricks, walls, streets and internet Wi-Fi cables (Wang, 1999).

1.1.2 The little theatre

The introspective figure highlighted in the previous section would not partake any touristic role without a geographical location. Therefore, a destination assumes an important and quintessential paper for the following performance. In tourism research, the metaphor of theatrical representation has been mentioned throughout the years since Dean MacCannell (1976) application of Goffman's six stages (MacCannell, 1976).

The concept of authenticity has grown old and expanded its reference through tourism academic history. Deep into the sea of knowledge, a remote island assumes the form of a little theatre.

What is essential to highlight are the features of a destination that might shape the sensual encounters. Firstly, the concepts of sense of place (Jamal and Hill, 2004) and its late conceptualization into stages (Edensor, 2000) show the need of *re-placing materiality* for a holistic comprehension of tourism performances (Baldacchino, 2010). Following this critique, another section put the light on the description of different modes of performance that emphasize how reflexive awareness creates meaning of our surroundings (Edensor, 2000). Concluding this subchapter a managerial perspective discloses the concept of Servicescape (Bitner, 1992).

1.1.2.1 Sense of place

Even though perspectives of tourism have strengthened the subjective understanding of a place, centred more often to an individual interpretation of what might be true and genuine opposed to an inauthentic experience, it is all along visualized the unbreakable linkage between the still real and objective need to experience into a determined land. The paradigm shift related to the emergence of performative turn, and the new understanding of how tourist relates to the place visited, transform the conceptualization of a destination that now has its role in the way tourists act (Gnoth and Matteucci, 2014). More importantly, sense of place changes its meaning according to the evolving notions of fluid, unshaped and blurred barriers that shows the totality of an experience lived by tourist together with locals and the other factors. The search of indicators, as pointed out by Jamal and Hill (2004) relates to “personalized and situated use of space and objects or events within the destination area” (Jamal and Hill, 2004:361). The subjective authentication of the lived experience, showing the constant interaction between the subject and the object, forms an exchange of transformative meaning. Discourses on authenticity refer to an emergent construction of new but real and genuine identities and cultures (Cohen, 1988). Under the light of new investigations, the concept has been rethought as a performative authenticity, which does not refer only on our ability to act and behave within a destination but also the ability to authenticate a place according to our emotions, affections, and sensations (Rickly-Boyd, 2013; Zhu, 2012).

Despite the enormous effort placed to create a framework on authenticity concepts, where mainly Ego- and Allo- centric perceptions facilitate a creation of place, it often fails to project and describe the roles undertaken by the other forces of things that our material world contains. Tourism is a humankind place-related activity (Baldacchino, 2010). The creation of meaning is not a one-way system, due to the sole subjective interpretation. Instead, the conceptualization of matter as the creator of objective but also subjective meanings, might better describe the world (Rickly-Boyd, 2013). Therefore, understanding the different places that tourists might perform their activity become essential. How a determined area is organized, controlled, shaped within varied/sensual backgrounds and concepts of power, lay down the basis to describe tourism settings that Tim Edensor (2000) refers as *Enclavic* or *Heterogeneous stages*. The first category is the one that are mainly controlled, highly organized and followed in order to create specific boundaries between the various encounters with spaces. These enclaves are formed specifically in highly managed destinations in which exotic shows, trails, sightseeing routes are pre conceived in such a way that disciplined performances lead to an expensive discovery of a commodified tourist area. In fact, the instilled discipline thought to such a tourist creates the fundament of the routinized need to gaze at specific landmarks, to buy specific souvenirs and participate at staged programmes. The tourism authority disclose only partial truths which form part of the management that is in charge of programmes and organization of the type of interactions, creating an atmosphere of accepted oppression in favour of relaxation. On the other side, the stage might have completely different settings in the tourism battlefield. Tourist in fact might temporally get out from the scenery described above, if not choosing to experience directly a script that contains a disordered, messy, or simply put heterogeneous space. The tourist is therefore able to pop the representational bubble and encounter a world in its unexpected, unframed and scattered beauty, or situations of impasse where actions might stop or slow down caused by momentary indecisions, unknown outcome of interaction, and perilous situations. This might impede the normal implementation and performance of tourist's behaviour, which

might decide to return into an enclavic space and vice versa. Thus, the world of experience relies on performativity where movements in between of such encounters might create and lead towards moments of experience that span between the enclavic and the heterogeneous. The movement interpreted nowadays as mobility have different modes of enactment (Edensor, 2000)

1.1.2.2 Reflexive awareness and the mode of performance

The defining variables of a destination produce a spectrum of infinite possibilities of encounters. Especially when we add into the formula the consciousness that leads to a specific type of involvement in the enactment of tourism (Li, 2000). As said before, the typology of place provide certain feature in which tourists have more or less the freedom to interact within the performative space which might also enhance their reflexive awareness depending the modes of exploration (Edensor, 2000).

The main variable is the degree of involvement of tourist in the creation of space. For example the highly and perfectly laid out enclaves influence to such an extent that tourist performs only organized events and sealed environments. Following a domesticated ritual prevent further analysis and the body is detached from the mind in order to pursue mainly mundane and relaxing activities. To the other extreme, the tourist finds him or her-self in a complete non-regulated and unbounded space. On this stage, the reflexive awareness is also cut off from the experience since the tourist is flooded by extreme, unknown, and different sensual stimulations that create a complete disconnection from our reflexive activity in order to learn from the new environment. In between these two extremes, the tourist might improvise a certain role while performing within a script that allows to some levels the reflexive awareness of the beaten track. One specific performance allows more than others the representation of temporary transformation of public space's meaning, attaching alternative descriptions and understandings of the tourism activity. It refers to the experience of using the haptic movement of our feet. The majority of tourists perform this activity while traveling, and their movements have distinct feature that connects to their identity. The walking enactment might follow the rigid and coordinated rules of a guided tour. The borders change shapes according the regulations imposed by the organizer and the external participants in order to show only a specific landscape where sensual stimulation is reduced in order to outcast the burden of unpleasant and unfamiliar stimuli that might ruin the vacation. However, in certain occasion to remove obstacles and deodorise the ambience is hard and sometimes impossible. The tourist might consciously accept and decide to improvise and pop out from the conformist bubble and embark a new exploration of heterogeneous places. This eventuality makes it difficult to walk in a straight line and conform to specific negotiated path. Sometimes, the stimulation produce a memorable and freer landscape of consumption and here the sensuousity opens up to diverse, richer and meaningful understanding of our world where the chaos of an Indian bazaar might disrupt the normal conception of gazing, or our normal conception of touching. Even the *Smellscapes* produce intense *olfactory geographies* (Edensor, 2000:340).

1.1.2.3 Servicescape and the managerial perspective

In the managerial perspective, the Servicescape refers to a physical environment in which a service is provided, where individuals/customers evaluate, and are affected by tangible and intangible aspects (Hall, 2010; Lin, 2009; Lin and Mattila, 2010; Lin and Worhley, 2012). These aspects, according to Bitner's (1992), consist of three elements: "ambient conditions", "spatial layout" and "signs, symbols and artefacts" (Bitner, 1992). It is important to remind that each of these elements needs to be considered holistically. This concept drawn from the Gestalt psychology, explains how individuals form a mental image and how it is shaped, by the combination of sensory inputs (i.e. sight, sound, touch, taste, and smell), influencing the perception. The atmosphere encountered in the overall environment, hence the solid objects perceived by the immediate receptors such as touch, and the un-touchable elements like the visual, auditory and olfactory cues perceived by the distance receptors, forms the overall image of place (Lin, 2004; Slåtten, Krogh, and Connolly, 2011; Hall, 1969).

The ambient conditions, together with the other spheres of the Servicescape, have been subject of extent research, and it shows how the environment influences the affective response of a person (Namasivayam and Mattila, 2007). In technical terms it regards the S-O-R framework that explain how a Stimuli is present or registered by an Organism that react creating a specific emotional Response, which by mean of simplification constitute of an approach/avoidance behaviour (Brunner-Sperdin, Peters, and Strobl, 2012; Loureiro, Almeida, and Rita, 2013). In tourism settings, the practice of this framework has been adopted in order to find a competitive advantage, which is formed and managed through a pleasurable, satisfactory, and memorable experience. Especially in hotels and restaurants, the symbolic, hedonic and aesthetic aspects of human necessities, are taken into consideration to create emotional experiences that perform, stimulate, and evoke satisfaction and loyalty (Kim and Perdue, 2013; Jani and Han, 2015; Heung and Gu, 2012; Suh, Moon, Han, and Ham, 2014).

The comprehension of affective and sensorial attributes shed some light on how important is to pay attention on the service areas in which pleasant ambient factors play an essential role. Therefore, the ambient factors to take into consideration are for example the lighting, the background music, non-music background (i.e. sounds and noises coming from lift, other guests, etc.), and smells/ambient odours, among many others (Heung and Gu, 2012; Suh et al., 2014). In this context it is acknowledged that smells and their interaction with the human body is under researched and yet undeveloped. However, it is recognized that odours influence the customer evaluation and his or her mood, because it is linked directly to our limbic system, which connect emotions with memories (Slåtten et al., 2010). Further disclosed later in this literature review, it is already found the important role of smells in the management system, which uses ambient aromas in order to stimulate the behaviour of customers (Soars, 2009; Slåtten et al., 2010; Suh et al., 2014).

1.1.3 The puppeteer and the marionette in action

In this section, the focus is placed on the process that occurs when a tourist performance leads towards the discovery of a certain destination. For instance, in the tentative time line created in the discourse so far, the tourist is found now being mobilized by means of agency and subjectivity with the specific intention to attach a meaning to a space which is the essential step in order to create a place (Crouch, 2000). Therefore, the puppeteer gives the ability of movement to the marionette that until now just had its bodily features and the staged little theatre. The puppeteer and the marionette are now linked with invisible and unbreakable lines that exchange information. The tourist now wishes to encounter the area visited and these lines represent, in Harre (1993) words: “the feeling of doing” (Crouch, 2000). What a tourist does in fact is crucial. S/he moves around being submerged by innumerable and often indescribable Stimuli. They form an embodied image that consists of an abstract, surreal, colourful, multi-sensual, fascinating, shape changing, and tickling landscape interpreted by the subject activity. The complex scenario just described, lays down determinate forms of encounters and interactions between these stimuli and the Organism that register information, both mentally and sensually. As a Response, the Organism attach a meaning to the place encountered. The creation of this individual sense making of the world can be referred as lay knowledge or lay geography if contextualized to a particular Space (Crouch, 2000; Crouch et al., 2001).

Moreover, there are different ways of forming knowledge. The one pre-conceived by pre-trip reading for example or the knowledge accessed by practicing tourism where different encounters may shape and change our make sense of the place visited. The double learning process disrupt the linearity of consumption of place while being in the process of doing tourism. If previous conception related the activity of visiting a place in order to see a pre-framed object, the new observations show that tourists engage space using also other non-visual mediums in order to read the signs that surround our constant engagement with the world (Crouch et al. 2001; Rakic and Chambers, 2012). Further, the duality of space and time may create misconceptions of when such encounter creates a lay geography. If considered specific points in time it is difficult to grasp the entire connections that a person might experience with the self and the other, likewise with the different features characterizing a place. Therefore by using different perspectives, in which the embodiment is stressed as a conjuncture in modern theorizing of tourism, it is possible to conceive a new slice of understanding where the linearity of practice is extended and superimposed, forming a multi-sensual and multi-dimensional bubble. It becomes obvious and logic that the experience, rather than a time-framed photograph, becomes multiple where a Thirdspace is adjunct (O’Dell, 2007). The acknowledgment of plural spaces is evident when we take into consideration holistically our process of feeling and imagining our surroundings, where the interaction is constantly embodied and not in a sealed, never changing environment (Crouch et al. 2001).

The kaleidoscopic image highlighted in the previous paragraphs propose serious difficulties on how the research must look and study this never stopping carousel. The problem is further zoomed on a specific rotating stone of the touristic experience, which implies in Crouch and Desforges (2003:6) words:

“A *sensual* experience of the world is something which we cannot avoid and is part of our ongoing lives, yet it is also something that is shaped by both the interrelationships of our everyday lives and the internal working of a body that we own but do not wholly control” (2003:6 my emphasis).

A return on Crouch and Desforges’ metaphor of encounter is crucial to understand the interrelationship between the sensory geographies of sound, touch, taste, smell, and sight, within the creation of lay geographical knowledge. They argue that it is not a mere addition of other senses in the tourism experience but rather how this process affects the formation of “being” (2003). The becoming, taking into consideration the embodied performance, acquire an important new perspective, which does not seek only a peak experience, twisting one-self completely. Instead, it engages and senses each little and barely noticeable air’s movement that represent the everyday life experiencing, which might be a simple getting along or a going further on with life. Through a cognitive, affective, and conative interaction (Rojeck and Chambers, 2012), this junction helps to form, create and learn in a more complete way, transforming our self-identity by mean of sensuous encounters (Crouch and Desforges, 2003; Quan and Wang, 2004).

1.1.4 The multi-sensorial side of tourism

Only in recent years, the theoretical and philosophical argumentations over the dichotomy body versus mind and their interactions with sensorial stimulation have been translated into active and practical research on field. In spite of the difficulty to put in words this experiences (Waite and Duffy, 2010) a wealth of creative and innovative methodologies are now available for researchers and students in order to explore the multi-sensorial dimension (Scarles, 2010), how it affects our sentient body (Agapito, Valles and Mendes, 2014; Matteucci, 2014), and how it leads to strong emotional responses (Hill, Curtin and Gough, 2014:74).

Studies on performance of listening inform us about the nature of sound, which is embodied in forms that affect the way people react biologically, socially, and psychologically when music and sounds waves our surroundings with harmony or indistinct notes (Raimbault and Dubois, 2005). Soundscape studies go far beyond the concept of noise pollution, which it has only a negative connotation. Instead, sounds have different values attached by the perceiver that might create a positive or negative response depending on the type of sound (Liu and Kang, 2016). For instance, Waite and Duffy (2010) extract four dimensions in their analysis of sounds diaries and interviews. They acknowledge that sounds empower people to experience spine tingling sensations, transporting them in a different spatio-temporal imagined situation that in different ways bring festival attending people to form a community in which the conscious activity of listening differs from a simple hearing of the surrounding (Waite and Duffy, 2010). Moreover, tales and netnographies used by Jenson, Scarles and Cohen (2015) describe the Rythmscapes and Soundscapes using also hyper-links connected on Youtube Videos. This multi modal method creates a visual understanding of what might

be the sensation that interrail travellers encounter on different types of train across Europe. The recreated atmosphere enhances the understanding of what a tourist might experience in its everyday life. For example boredom, tiredness, fear, and unpleasantness feelings are created by nauseous acceleration of a Rhythmless TGV, or sleepless nights on a train heading to Sofia (Bu) caused by border controls and luggage stolen prevention. These feelings mix together with the rhythmical sound of the train hitting the line. Moreover, these recordings gave space for opening up the exploration of the central European summer heat that much creates discomfort among travellers whom sometimes leave their sweaty marks behind. This might be an example of how important is to consider the Thermalscapes in the management of a destination (Jansen et al., 2015).

Thermalscapes are conceptualized as dynamic and kinaesthetic affects, which introduce the other sense of touch and its haptic relationship. The feeling of touch as Allen-Collison and Leledaki (2015) highlight goes beyond the simple contact between the skin with the place encountered, but consists also of three pertaining characteristics: the perception of being positioned in a space (i.e. proprioception); being able to balance and orientate in a space (i.e. Vestibular System); and the ability to move through space (i.e. Kinaesthesia). The consideration of a wider phenomenology of touch better describes the felt encounters. It represents the increased perception of exhilarating surroundings such as mountaineering under adverse meteorological conditions and the form in which we learn to adapt and become consciously aware of unfamiliar places that have different characteristics than our point of origin (Allen-Collison and Leledaki, 2015).

To my knowledge, regarding the sense of sight there is not a terminology such as Visionscape or Sightscape. This sense holds a major role in the tourists' experience since appears to be the most prompt stimuli to be considered when choosing a new activity in the destination visited. For example, in the creation of a multisensory image of Chinese old-town, respondents had to describe, according to their perceptions, the visited city. The vision image was still the most selected mode of interpreting the surroundings (Xiong, Hashim and Murphy, 2015). Moreover, the creation of a mental picturing/imagery when processing multisensory information, positively affect the destination image (Kim and Kerstetter, 2016:52). Obviously, this mental activity is also informed by the ocular function of framing a particular sight, regulating power to visualize in a determined order, and recall images that are presented through mediatized tools like travelogues and travel magazines. Sight is used by practitioner to regulate the experience throughout barriers (i.e. covered buses, sealed environments, fences, glass) that might prevent the tourist to reach a place that might be multisensory enhancing but fatal for economic, cultural and environmental preservation, hence creating practices that are not responsustable (Mihalic, 2014). The body movement may interact with the otherness negatively if reflexivity does not become a source for interpreting the embodied space around us that might differentiate the way we look the world (Pan and Ryan, 2009). In fact, understanding of the surroundings changes if we start viewing under another perspective. Disability studies in tourism show that motivations for travelling are pretty much the same if comparisons are made between sighted people and people with vision impairment (Small, Darcy, Packer, 2012), as Jannie Small (2015) study remarks, one of her respondents *gained a better appreciation* of the surroundings by explaining under a different light, the place visited (Small, 2015:84).

Strictly correlated with smell, the sense of taste studies also show a field that lay down a long agenda of how food might affect the experience. In spite of the media exposure on travelogues, food tourism relate to a secondary and economic oriented activity which only recently has been appointed as having a central role in the creation of knowledge. Everett (2009) uses the now famous concept of Tastescape in order to set the focus on food which is the sense braking activity for excellence. It creates constant and immediate interaction between the five senses in a social situation that show the cultural heritage and the identity of a place (Everett, 2009; Pan and Ryan, 2009). The representation of this situation is the culinary tourism niche of urban destinations that shows different city areas of food productions, created by a process of commodification, showing a different level of authentication through other cultures food rituals (Karaosmanoglu, 2014).

1.2 The sense of smell in tourism literature

The smell as a subject of study is barely taken into consideration in Tourism Studies. To my knowledge, only seven articles make this sense its central topic of study. According to the laid knowledge is possible to create three major subdivisions: the managerial perspective (Guénguen and Petr, 2006; Zemke and Shoemaker, 2007;2008), the marketing perspective (Davis, Magnini, Weaver and McGehee, 2013; Magnini and Karande, 2010), and the general tourism perspective on the polysensual tourist experiences (Dann and Jacobsen, 2002;2003).

Shown in the managerial perspective, it is interesting to note that experiments on customer behaviours when exposed to specific aromas, lead to a positive correlation between the time and money spent in a restaurant: sales increase when lavender aroma was part of the ambience (Guénguen and Petr, 2006). The second experiment tested the level of affiliation and social interaction behaviours among focus groups participants that where requested to wait 15 minutes in a scented or in an unscented waiting room. The first hypothesis was rejected since the scent of geranium was not a clear factor for an approach or avoidance behaviour. The second instead supported the hypothesis that pleasant scent like essential oil of geranium increased the interaction among participants (Zemke and Shoemaker, 2007/2008).

These studies inform also about other effects that scents and aromas provide on different theoretical settings than tourism. The presence of smells positively affect the evaluation of the environment, the satisfaction, longer time spent in the store increasing sales, and a straight connection with brand memory, recall and recognition. Moreover, it appears that scents influence directly performances such as improvements in the resolution of mathematical exercises, better performances in some physical exercises, and finally the increased willingness to help strangers (Guénguen and Petr, 2006; Zemke and Shoemaker, 2007/2008).

Other hypothesis were tested in the marketing approach of using written and verbal smell references in ecotourism and restaurant advertisements. This approach tested the affective responses of consumers overall effect on an advertised ecotourism destination: if it had a better impact on the tourist mind , if it had an influence on the level of connection to nature, if tourists showed an increased intention to visit, and if women were more affected than men. All of them had a positive correlation of written smell reference, except the gender pre-stated differences (Magnini and Karande, 2010). The second experiment on radio advertised

restaurant using smell references enhanced the ability of the person to recreate mentally the smell and taste of the food, producing an affective response translated to an increased willingness to purchase the advertised item (Davis et al., 2013).

Finally, broadening the scope, in order to evaluate the sense of smell as a metaphor for social construction of places and their timing of consumption, the explorative study made by Dann and Jacobsen (2002) helps to highlight the principal spheres of smell's knowledge. For the sake of better comprehension, a synthetic description of the three major themes of Time, Space and People highlights a specific framework on these roles that the sense of smell takes upon the construction of tourist's experiences. Dann and Jacobsen articles (2002;2003). A careful and scrupulous reading on Dann and Jacobsen (2002;2003) and Porteous (1985) articles inform that several subcategories may be extracted from them, creating a subsequent specific framework represented in the following table:

Table 1 General Framework of the sense of smell functions

Time	Space	People
Change in weather	Weather	Feeling
Time of the year	Point of interest	Reflexivity
How long the smell lasted	Where did you smell	Way of expressing
Non continuous	Fragmentary	Influence in life activity
Episodic	Height	Toleration
Nostalgia	Source	Hedonics
Idea of smell in the past	Air current	Class
Idea of smell in the present	Direction	Idea of Smellscape in the world
Speed of movement:	Distance	Idea of the developed world
· Car		
· Walk		
· Train		
· Air		
Manipulation	Urban vs Rural	Idea of the non-developed world
	Modern cities	Manipulation
	Homogenization	Experience
	Placeness	
	Manipulation	
	Destination	

Source: Porteous (1985); Dann and Jacobsen (2002;2003)

Their work lay down concepts and definitions, creating an agenda for studying the tourist polysensual experience. The sense of smell have had very little consideration in scientific circuits since it has always been considered an animal like sensation and a perception that does not have aesthetic qualities. According to formal science, its role among the five senses lack of importance, and bypass the cognitive function held by sight and hearing performances because it relates to emotions and arousal behaviours. Moreover, the lack of studies have seized the knowledge on smell that have over two centuries gap compared to visual and auditory perception studies (Porteous, 1985). However, the importance of our olfactory system has taken place in diverse disciplines after WWII. Interest has grown in

understanding how the brain processes odour stimulation and which non-verbal communication signals are strictly correlated through odour symbolization (Engen, 1991). More interestingly, to the mainstream tourism studies concerns, the research pursued by social science have produced insights on several aspect of smell perception. For instance, smells have hedonic qualities, affect human behaviours of approach and avoidance, and the perceiver change his or her intolerance or preference to smell according to his or her age. Moreover, a person has the faculty to adapt towards good or bad smells, and women have a higher ability to discern smells. Finally, as the previous section on servicescape highlights, smell and odour management shows that it is possible to manipulate the atmosphere in order to channel certain feelings. All of this features share the same problematic trend that scholars refer as the tip of the nose problem (Engen, 1991). Due to a *limited, unspecialized, impoverished* and *idiosyncratic* vocabulary, the expression of odour perceptions is often misused and delivers wrong and inappropriate meanings (Dann and Jacobsen, 2002:216 my emphasis). In tourism, one way to become aware of the destination is through travelogues readings (Dann, 1992). Laying down a narrative of a travel, creates a story that leads to a creations of images, which might be more or less credible, depending on the level of writers' involvement with the tourism management of the area involved (Gartner, 1994). Accordingly, descriptions of smell encounters are found on travelogue literature, especially on those stories written on first impressions since olfactory cue tends to fade over time (Engen, 1991?). In fact, the first review on literature made by Dann and Jacobsen (2002) highlights that space might include a positive, neutral, or negative dimension depending on the time of the day or time of the year the perception of the smell occurs. Moreover, these dimensions might be affected by memory and then nostalgia. Through smell recollection, a person might remember past events, and eventually labelled as better or worse according to each subjective experience. Finally, the last interesting theme examine the social construction of identities, relying on smell differences and people attributes. This process of *othering* rises the issue of interpreting the other smell that varies depending on each personal characteristics such as age, gender and ethnicity (Dann and Jacobsen, 2002). A final important aspect to consider is the period of human history in which the sense of smell reaches the belated recognition of a functional importance in our daily life activity, making us live the past in present terms. Only in our Post-modern era, smell take on an important role in the achievement of individual and subjective experiences (Dann and Jacobsen, 2003).

For tourism, the destination management organization has a central responsibility to shape and coordinate the creation of these experiences and they can playfully discover which smellmarks or smellevents are present in the destination itself. The discovery of these new items, through the implementation of smellwalks, constitute and creates the smellscapes (Porteous, 1985).

2 Methodology

The methodological part, being (in) the core of the research, holds on an essential role. It assumes a series of statements on the author's vision of the world, processes of how this vision is constructed, and the main approach utilised in order to unfold the studied phenomenon and/or researched area. Another acknowledgment refers to the difficulty to undertake a specific study using a specific set of glasses and stick to them for the sake of validation and reliability. This process of understanding the role of research is hardened when the author is undertaking an educational programme and faces for the first time a research project. However, this state enjoys as well a sort of flexibility, which enables an action research full of *critical playfulness* (Wilson and Hollinshead, 2015:30 My emphasis).

The metaphor of the play may have a double symbolic value. On the first hand, it reminds the youthfulness, when our first and only desire is to live a life made of simple and uncomplicated realities. The second value may remind a performative enactment of a specific script. These two values are intrinsically explained within tourism dialectics. Like the author, tourism still in its youth and faces existential crisis due to internal and external reasons. As John Tribe (1997) explains, the construction of tourism knowledge faces structural challenges, which provide a confused state of mind (Tribe, 1997). However, a thoughtful reordering process highlights the mobile structures that envision a unified production of tourism knowledge, sourcing from a *multi-extra-disciplinary field* of enquiry (Tribe and Liburd, 2016:58). Despite, the effort profuse by the tourism community on this matter, questions prevail over an actual understanding of what tourism is and means. On the same side of the discussion, like a father trying to motivate his child, this effort has reached a mature wealth of knowledge that permits a scientific investigation (Jafari, 2001). These words have given an extra push to challenge the perceptions of other disciplines that categorize tourism as a frivolous and a low status academic field, and helped to confine this study behind the walls of tourism literature. Besides building up self-confidence, choosing to frame the literature review over tourism journals and tourism related publications creates a particular and informed way to envision the growing phenomenon of tourism, which takes on the second metaphor of a theatrical play. Tourism role in our society goes beyond a framed picture and it does not represent only specific, let say, peak experiences. On the contrary, a tourism experience is a process where daily life routine and life enhancement intermingle in an epic Valkyrian-like battle. The performative and transformative action of tourism is a process for understanding the evolving world. Franklin (2004) explain tourism as a functional and processual performance that conducts an active role on the ordering process of reality. Tourism does change and disrupt the way we feel the world (Franklin, 2004:278). This feeling opened up a particular and innovative way to register and investigate the embodied conceptualization of tourist experiences. A more technologized perspective created a rudimentary set of lenses that enabled a qualitative research to submerge into a deep sea of (im)perceptible and volatile stimulus. The need to enlarge this knowledge is rooted in our form of being that require a constant exploration of our surroundings. A new and innovative path to explore always led to a clearer and pristine area where humanity could enforce its relational power. Confining this power into a scholarly process of understanding the functional world, qualitative analysis have gained recognition throughout the years, giving a boundary loose framework in order to explore areas with methods apt to recognize

new forms of understanding. However, editors and publishers still envision this methodology sceptically because of the formally subjective interpretation of data (Riley and Love, 2000). That is why an axiological explanation of how the researcher thoughtfully performed a given research project might give the right credential to identify a yet to be described area of knowledge.

Therefore, a research on the influence of smell in the tourist experience needed a creative and innovative approach, whose rigorous description is essential for the reader to understand the undertaken actions. First, this research tries to situate itself in the debate of post versus late modernism conceptualization (Uriely, 2005). Axiologically speaking, the achievement of a greater good finds its roots from linkages with the previous knowledge. A complete disruption and destruction of past developments have created oblivious human actions that too many times manifested horrendous periods of hate and ignorance towards evolution. That is why grounding the new knowledge of smell into a complete new conceptualization of a subjective tourist experience would misconceive and ignore the important aspect of the toured object. Creativity assumes that a complete acknowledgment of a determined area has to be achieved, before entering into a sphere of creation. Even if the knowledge of smell, in tourism academic circuits were small, an epistemology of tourism gave a hint of where to situate the new understanding among the knowledge itself. The effort made to submerge into tourism literature gave also the sensation that tourism scholars require an ontology apt to register and study movement, which this case study tried to perform through a triangulation of different methods using an abduction process, a constant interaction between inductive and deductive interpretation of data (Strauss, 1987).

It would have been very simple to empirically research the smellscapes of Girona by using a single method of performing smellwalks as suggested by Porteous (1985). Easily would have led towards an unreliable understanding of what a single smell may affect the experience of a tourist, if not effectively combined with other methods (Hartmann, 1988). For instance, careful registration, mental memoing, elaboration and compilation of raw data gathered by smellwalkers, without the conceptualization of the experience through group interviews would not have created linkages within the larger framework elaborated by the analysis of secondary data.

2.1 The case study of Girona's smellscapes

To study the smells of Girona, indicating the main strategy to become acquainted with an unstudied and non-represented human sense, the overall approach for this master thesis sought in the case study methodology the best applicability in order to perform an explorative and innovative research.

To be explorative, it is not the only main validation to use such strategy (Xiao and Smith, 2006). As every good planning, it is important to rely on tactics in order to achieve a sound and recognizable outcome. The suitability, flexibility, and ability for case studies to embrace qualitative research and multiple methods justify even further a methodology that had a considerable recognition in scientific circles in the previous years of WWII. Both qualitative and quantitative case studies are capable to give instant recognition and understanding of the area under study, and the new data gathered may create awareness among the scientific community on something that would not have been recognizable otherwise (Beeton, 2005).

Case studies might become important if not essential for humanity in order to refute or build theories if operationalized in physical, natural, or socio-cultural settings with a rigorous, reasonable and logical action of the researcher (Beeton,2005; Xiao and Smith,2006).

In order to investigate how space is activated by the action of doing tourism by tourist and to focus not only on the static picture of a geographical area, but also to highlight the process in which knowledge is created around that area, multiple methods intervened in the present research (Crouch, 2005). For instance, three methods have been implemented in order to describe the smell encounters. The main and innovative method performed was the smellwalk. Being proposed by Porteous (1985) and mentioned by Dann and Jacobsen (2002), the smellwalk is described as the right tool in order to collect smell data (Porteous, 1985). However, this quantitative data would have simply formed a static picture. To avoid this outcome, the empirical research had to be confined into a wider sphere and enclose group interviews, which gave a conceptualization of the experience and conferred the meanings on the founded smells. Moreover, a third dialogue was necessary in order to close the circle of enquire. Due to the small literature on smell research, it seemed opportune to perform a systematic literature review, in order to link the new knowledge and create the required motion picture for understanding the tourism experience process. This multi method, thorough constant comparison have triangulated the data in order to understand and describe something that it was not known, opening and broadening up a way of exploring new emerging information (Oppermann, 2000).

2.1.1 The smellwalk method

Surveys and mapping of smellscape may perhaps be performed via smellwalk (Porteous, 1985:360). Informed by Victoria Henshaw (2014), this method follows the roots of *senswalking* (2014:42). In mid-sixties it was recognized the need to understand non-visual interaction with the environment. It begins with the study of sounds, and only recently, it has expanded on studying the sense of smell. In other disciplines than tourism, smellwalks have been performed in cities and followed up project for environmental design, quality evaluation, and sustainable planning (Henshaw, 2014). Among others, Kate McLean (2014) performed smellmap experiences in Amsterdam (Netherlands) with 44 local residents in order to inform about the possibility to live the city in a distinctive manner (McLean, 2014:144). Conscious that previous works had already envisioned a certain and specific smellwalk design, the formation of smelltours in Girona have relied only on the information represented in table 1 of the previous chapter. Only on a second stage it has been compared with others documentation since it might have influenced a too earlier interpretation, away from the tourism sphere.

2.1.1.1 Data collection

In the case of Girona, the research design of smellwalk comprehended a series of steps. Initially, it was created a document that would have asked, beside the demographic information and the smellwalk date, to write a description, the familiarity, the degree of intensity, and the pleasantness of any smell encountered (annex 1). While touring the smellwalker had to geo-locate each smell on a given touristic map provided by the DMO of the city (annex 2). Secondly, the itinerary design followed the guidelines given by the official Girona guided tours manager that gave the information of which route was taken by tourists

participating to the daily walk tour. Thirdly, the sample did not have a prefixed number of respondents due to the explorative nature of the research. Moreover, in order to understand if the level of smell perception differs between residents and tourists the research consisted of two phases. To overcome the first limitation, it was important to start the fieldwork at the very early stages and it was used a snowballing sampling method in the case of residents, until data gathered was repetitive, and no further information seemed obtainable. Doing smellwalks with this group of respondent, it gave an idea of what would have been an ideal sample. This knowledge was applied to the second phase in order to gather data from tourist respondents. This second group was approached by doing a month of internship in the local DMO. This approach seemed the more appropriate in order to have a direct and reliable access to tourist visiting Girona. Fourthly, the period of the year ranged between April and June, performing at least two smellwalks per month and always in the afternoon (4:00 pm - 7:00 pm). Finally, after collection of raw and smelly data, it was created an excel codebook (annex 3) that was transferred into an online map generator software (www.carto.com). In the formation of the codebook, it is important to explain the process of entering the code named “classification”. It categorize the individual feeling, even though explained in a particular smell-event, in the eleven categories created by Victoria Henshaw (2014):

Table 2 Smell Categories

<p>Traffic emission:</p> <ul style="list-style-type: none"> · The one emitted by any vehicle like: car, bus, lorry, train, etc 	<p>Waste:</p> <ul style="list-style-type: none"> · Smells derived by litters, toilets, urine, feaces, vomit, etc
<p>Industrial odours:</p> <ul style="list-style-type: none"> · Smells derived by breweries, abattoirs, sewage work, etc. 	<p>People:</p> <ul style="list-style-type: none"> · Smells derived from body odour, flatulence and smell of the smoker
<p>Food and Beverage:</p> <ul style="list-style-type: none"> · Smells derived by Markets, restaurants, cafes, street food vendors 	<p>Synthetic odours:</p> <ul style="list-style-type: none"> · Perfumes and air fresheners
<p>Tobacco Smoke:</p> <ul style="list-style-type: none"> · Smells derived by anykind of cigarettes and cigares 	<p>Odours of nature:</p> <ul style="list-style-type: none"> · Smells derived from trees, flowers, planting, waterways, etc
<p>Cleaning materials:</p> <ul style="list-style-type: none"> · Smells derived from bleach and scented cleaning fluid 	<p>General environmental odours:</p> <ul style="list-style-type: none"> · Smells derived from drains, dust, stone, wood, metal, etc
	<p>Non-Food items:</p> <ul style="list-style-type: none"> · Smells derived from leather, plastic, and pharmaceuticals

Source: Victoria Henshaw (2014)

In order to make a concise entry into the codebook, the previous eleven categories were renamed into: Traffic, Industrial, Food, Smoke, Cleaning, Synthetic, Waste, People, Nature, Building, and Others. The other information that participant were asked to describe had been given a specific code. Familiarity had a YES-no answer, while pleasantness offers a neutral standpoint also. Intensity was ranked in a 1-5 scale, one being least intense and five being most intense. Finally, the geolocation given by the participants in the given map, was coded

onto the table attempting to use the most exact address in the city, according to Google Maps technology.

Some observations appeared while performing this type of method. For instance, the main advantage for the researcher is the possibility to submerge into a sphere of doing tourism and making him or her familiarize and live directly the experience. It gives a good angle of perspective in order to interpret the data efficiently and appropriately. However, this familiarization might have provoked, consciously and/or unconsciously, a sort of bias of data collection since the researcher might have some kind of expectations of what type of smell to encounter and leading the group towards its perception. Moreover, a limitation refer to the time span used in this case study, which prevent from a wider generalization of the smellscape of Girona.

2.1.2 The group interview method

To contextualize and understand the experience of smellwalking, the groups agreed to conduct a semi-structured interview after each tour. The design of this method comprehended a series of strategies in order to efficiently conduct a conversation-like interview (Jennings, 2005). The questionnaire had a set of twelve questions that had the scope to cover the remaining categories highlighted by the analysis of the three articles (i.e. Porteous, 1985; Dann and Jacobsen, 2002/2003), which helped the creation of the specific framework (annex 4). As said, the interviews followed up the tour, and it was imagined that after approx. 45 minutes of walking the participants might have required an informal and relaxing environment in order to respond appropriately. Despite the costs of providing food and refreshments, the researcher organized a buffet with some Catalan and Italian dishes to be served in his house when interviewing residents and in a restaurant, whose owner agreed to lend its spaces for the maximum time of two hours, when interviewing tourists. This tactic helped in establishing a reciprocal flow of communication. Group interviews are sometimes difficult to keep the discipline and attention of respondents high; in fact, the vocal registrations had many interruptions and inaudible sections. However, as Jennings (2005) inform, the leading role of interviewer improves by practicing various forms of listening (i.e. active, interpretative and process), and learning different skills such as listening more than talking, asking for elaboration, and being genuine (Jennings, 2005:106).

The analysis of the data gathered in the interviews, relied only on expanded researcher notes taken from the voice recording audio (Bertrand, Brown and Ward, 1992). The main approach for the interpretation of data consisted of content analyse the transcription document (annex 5). During the analysis period a constant reiteration of mental memoing, familiarization with the data, coding, and categorization formed the description of the main results (Stewart, 2006; Strauss 1987).

2.1.3 The secondary data method

The creation of a general framework relied on an extensive and systemic secondary data gathering from the tourism literature review. This approach gave an objective understanding on the state of the art about smell as the main topic treated in scientific publications. Moreover, it gave the understanding of how to contextualize this new knowledge creation in the larger and more explored area of tourist experiences. The research was long and exhausting since it took into consideration the list of 78 tourism related journals provided by the Scimag Journal Rank website (www.scimagojr.com). The search was organized in three phases. The first twenty journals websites have been open systematically and for each article was read the title, keywords, and abstract. Further on, a list of keywords, pertinent to the case study, helped to analyse the other 58 journals. The keywords applied were: Smell, Scent, Scape, Embodiment, Cognitive/Affective/Conative, Sensory, Senses, experiential mapping, and Local/Native. Once the list of articles that might have had a positive and inherent usage within this present master thesis topic, a new reading process, aimed to narrow down the list of articles by using the A.I.C. method, consisting into a fast reading of abstract, introduction, and conclusion. The effort profuse into this literature review was necessary in order to detect and stabilize the major themes that surrounds and lead the exploration of tourism experiences according to their multisensorial accounts.

2.2 Case setting



Figure 1 the houses on the river Onyar River (Taken from Galì and Donaire, 2005)

Girona is a city that ultimately maintained its universal image as a cultural, historical destination (Galí and Donaire, 2005). Is a small city with roughly 100.000 inhabitants and it is situated in the north of Catalonian Region, 90 km away from Barcelona. It is the capital of the region that comprehend the world famous Costa Brava, but also the southern part of Pyrenees and a vast inland area that produce rich culturally lived heritage, and excellency on gastronomic products. The city has nine different quarters and the one taken into consideration for the smellwalks is mainly the Barri Vell (i.e. the old and centric quarter). Relating to the four periods of history (i.e. romantic, artisanal, Fordism, and post-Fordism), Girona has slowly adapted its touristic image accordingly to the evolving social constructions of place. However, the city relies on the marks of a romantic image where the 2000 years of history still project a touristic identification with six pre-Fordism consumption of place. Galí and Donaire (2005) extract seven type of consumption from their analysis of guidebooks that marketed the city as aesthetically enjoyable, non-unified and a diverse heritage show room(Galí and Donaire, 2005). Monuments, historical buildings, and churches maintained their status symbol, and the tourist is able to perform tourism individually. Away from the Fordism conceptualisation of collective, secular and disruptive consumption of materiality, s/he is able to contemplate the spiritual and introspective form of being also because of its environmental characteristics.



Figure 2 Sant Nicolau church (Taken from Galí and Donaire, 2005); Figure 3 A view on the Jewish quarter (Taken from Galí and Donaire, 2005)

In spite of this static figures and expectations, through time other features had influenced the perception of Girona. The most disruptive appeared in the massification of tourism in the Fordism period. The touristic boom of the sixties has changed the geographical concept of the region, making the global city of Girona a simple outskirts of the Costa Brava destination. Moreover, other subtle and less remarkable changes appeared in either artisanal and post-Fordism periods. The former had seen an industrialization and a first urban reform with the romanticized urban park of “Devesa”, while in the years preceding our contemporary period, the city had been constructed and transformed within a new romantic concept, visible in three main elements. On one side look to an upgrade on the semiotic side of the image creation where new touristic features like the Jewish old quarter and gastronomy created new symbols to contemplate and explore, merging the material with spiritual consumption of place. The changed tourist role situates him or herself into a picture where they assume a central role. Finally, on the other side, in this case of the river Onyar, a new conceptualization of the city, gives a new point of view and a new form of experiencing the city that

contemplate a colourful and *Florenticised* image rather than a grey and sad image portrayed by the *Franquisme* (Gali and Donaire, 2005).



Figure 4 The coloured house on Onyar river (Credits to Mark Urkiza)

Other studies of Girona have focused on the type of tourists visiting the city. They analysed the behaviours of such population that have been clustered as (Gali and Donaire, 2006:445). Depending on their visiting routes, it has been studied that tourist spend on average of 1.5 hours in the city, performing four types of itineraries that range from a simple and quick visit to the cathedral to a prolonged and complex visit that comprehend various sights of different monuments and museum. Also the observation of other factors such as the influence of informative brochures, weather conditions, and modes of performance (i.e. in group or individually) have highlighted how tourists perform in the city of Girona (Gali and Donaire, 2008).

In spite of the different scope of visiting the old quarter, also the respondent of the empirically researched area of smell perceptions, share some commonalities with the categorization made by Galì and Donaire (2006; 2008). In fact, smellwalker might be categorized as interested since they spent more time in different areas of the quarter and enjoying a slow speed walking focusing on a different sphere of the tourist experience. Moreover, they took a more complex route, which can be represented in the following image:

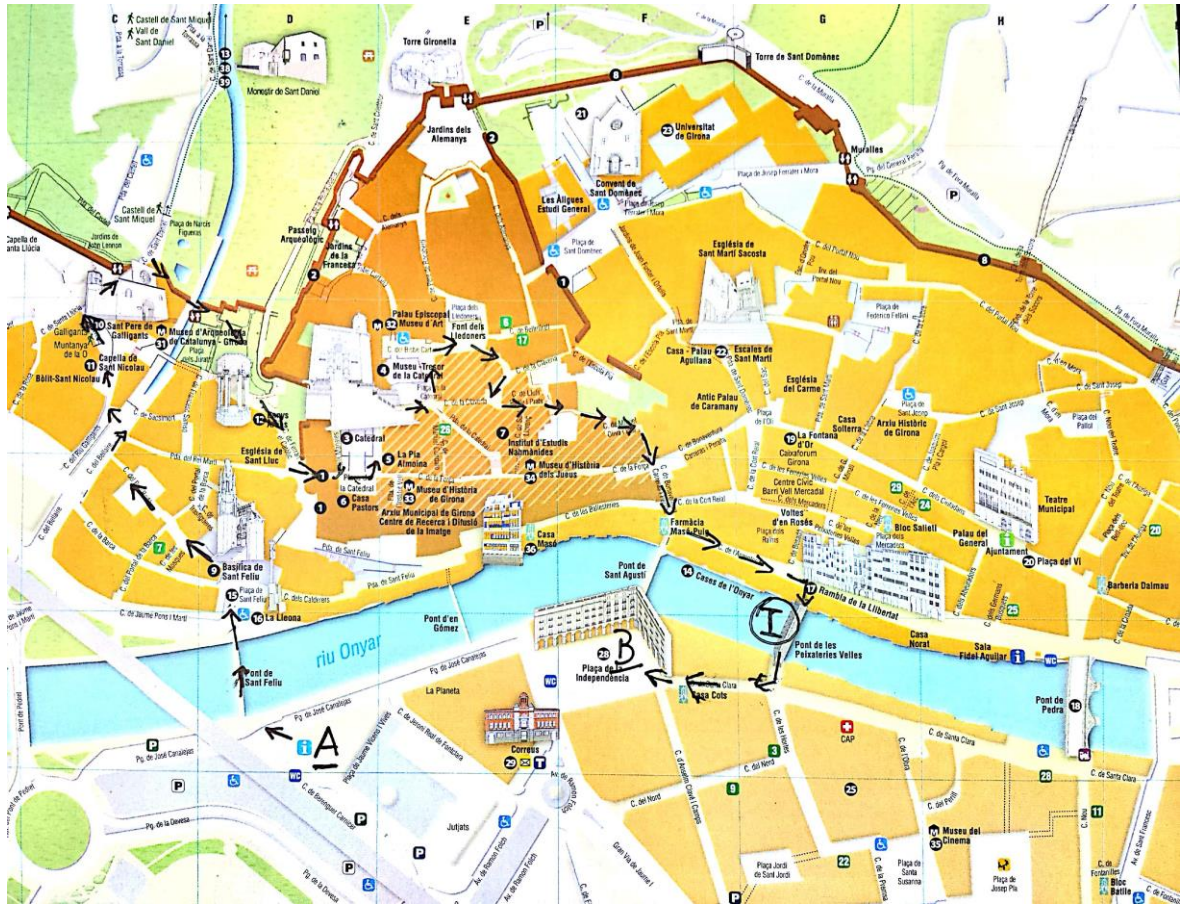


Figure 5 touristic map with the designed itinerary (Credits to Girona DMO)

Point A represents the starting point of each smelltour. And it took 45 minutes to an hour, depending on the curiosity of the respondents, to complete the tour on Point B. The smellguide directed the group from point A and point B. This responsibility increased his awareness on the difficulty of guiding and leading a group, taking care of each singular challenge and threats that might have aroused from undisciplined participants, passages of cars, slippery floors, and non-homogeneous ambience encountered in the old quarter of Girona. As explained in the methodological part of the smellwalk method, here it makes a practical example of how participants had to perceive a smell, describe it in the smellwalk document, and mark it in the given map as the sign “1” represent.

3 Result and Discussion

The creation of knowledge is a hard task. Especially for those that undertake this responsibility for the first time. The rules, tricks, limitations, and possibilities have a central role in the ongoing process of forming a written paragraph that should be useful for a better understanding of our life and world in which we live day and night. The processes of induction and deduction varies its degree, and depends on the way the researcher outline his or her study (Strauss, 1987). However, if the topic receives little attention from the scientific community, the choices on this matter reduce drastically the possibility to gain a specific and deducible area to test in the real world. This is the case applied in this master thesis. The data collection was mainly performed with a non-specific framework due to the little studies about smells founded in the tourism literature. However, it seems safe to build an empirical research on solid basis and relates to previous publications in order not to lose track of any particular line of study even if small. The explorative review done by Dann and Jacobsen (2002; 2003) and Porteous' article (1985) helped to create the first understanding of how smell perception interacts with the human body. This general framework helped in shaping the empirical research that was divided into two separate circumstances like the smellwalk tours and group interviews that helped on contextualizing the new method of research.

3.1 The smellwalk

The total of 32 participant participated to the smellwalks. In order to analyse if the level of toleration and familiarization of smell, differs among residents and travellers, four groups of 17 locals and five groups of 15 tourists represented the two different samples. The analysis of the demographics shows that in the case of residents the age gap is between 44 years old and 24 years old. The majority said that they were regular smokers and no much difference in height was significant to record different smells. Jobs that were listed did not have a direct relationship with previous smell training beside five respondents that works in the restaurant business and expresses their daily use of olfaction for professional reasons. The last important information regards the almost equal gender participation. Not so within the groups of tourists. There were more women participating in the tour than men, nine against six, and the age gap in this case ranged between the 74 years old and the 24 years old. Everyone was a non-smoker. Moreover, the height was again similar and only one respondent related her job to a sort of training on smell perception.

Since smells are volatile, time related, and fragmented it is extremely important to mention the period of smellwalks performance. For instance, the case of Girona's smellscape relate to a specific part of the year that ranged between April and June of the year 2016. In addition, the time of the day has a significant valence here, and in order to have the most similar conditions to register a possible consistency on smells appearance, it was chosen to perform smellwalks in the last part of the day before sunset. In this case, the reason was the easier finding of participants, especially the residents that during the day had their normal work activities.

To analyse the total amount of valid 747 smells with their extra written information (i.e. place on the map, description, familiarity, pleasantness, and intensity), an excel codebook helped the schematization and grouping of the data collected (see annex 4). Further on, with the help of an online map generating software, the uploading of the codes have generated a series of new maps that show the outlined characteristics of smells in Girona, and give a visual perception of which smells fluctuate during the smelltours. These maps reply to the necessity of describing new geographies and incorporate new explanation of the place encountered in the tourism settings (Crouch, 2002; 2003).

3.1.1 The maps of Girona’s smellscapes

The first map (figure 6) to consider is a cluster of where participants have marked their smell perception on the map. In this case the Sant’Nicolau chapel and its gardens (n104), Santa Clara (n111), and the old Jewish quarter (n151) were the areas with more collected smells:

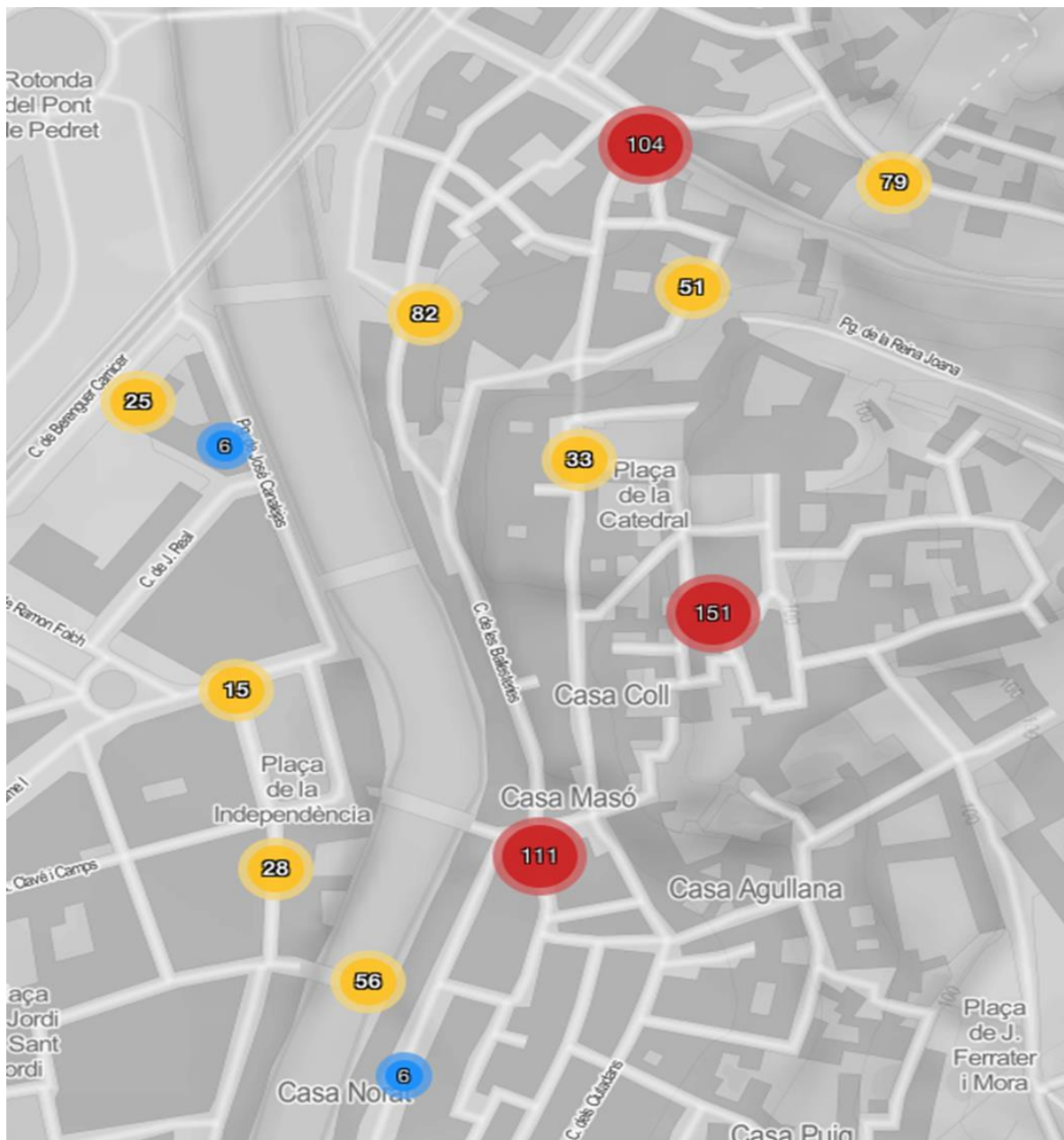


Figure 6 Smell Clusters of Girona

Only eight categories are worth mentioning in the case of Girona. The old quarter did not show the particular smells pertaining to industrial activities and cleaning or other undefined odours did not have enough entries in order to represent a significant encounter in this case. On the contrary, the most described odour relates to nature with 229 entries. They were mainly founded in the previously mentioned area of Sant’Nicolau Chapel, but as shown in the map (figure 7), it is visible a good distribution along the whole route:



Figure 7 Nature Smellscape

The second major category relates to food and 135 repeated odours shaped mainly the shopping area of Rambla and Santa Clara (figure 8). Another, overflowing smell regard the building category especially because Girona old quarter represent one of the most well preserved mediaeval town. The old stone, the high humidity level and the still in use old sewage system are the highlights of 109 building related smells (Figure 9). Interesting to consider is the people category (Figure 10). The map was created with 61 registered odours, the majority of which derived from the participants themselves and only few other encounters with the other non performing population that mostly wore perfumes.



Figure 8 Food Smellscape

Figure 9 Building Smellscape

Figure 10 People Smellscape

The next three set of maps refer to categories that seems to have connection with the previous ones. For instance, 44 Synthetic smells have shaped the shopping area and like the smell of food, these odours are caused by a shop related activity (Figure 11). Less often in the case of Girona it is possible to register smell of waste. However, this category represented 42 times a very annoying smell since it refer to odours such as animal or human pee. These smells linger especially in the only red spot of the waste map (figure 12). Returning on the curiosity of people smellscape, in which smells were mostly referring to participants, one irritating and smelly human activity such as smoke has been registered 53 times (Figure 13). The groups while performing did not have the chance to smoke since it would have prevented from smelling the surroundings. This activity created an awareness of the unpleasantness of cigarette smoke and it was quite easy to perceive its distinctive smell. However, it was not the only entry and very few other times, smoke was coming from chimneys or wood burning smells.



Figure 11 Synthetic Smellscape;

Figure 12 Waste Smellscape

Figure 13 Smoke Smellscape

The last prevailing category smells the fumes of traffic. Even though the old quarter is mainly a pedestrian area, in very few parts some cars provided 44 times a rather unpleasant smell. As shown in the traffic map the zone affected are especially near the cathedral and before entering the green area (figure 14).

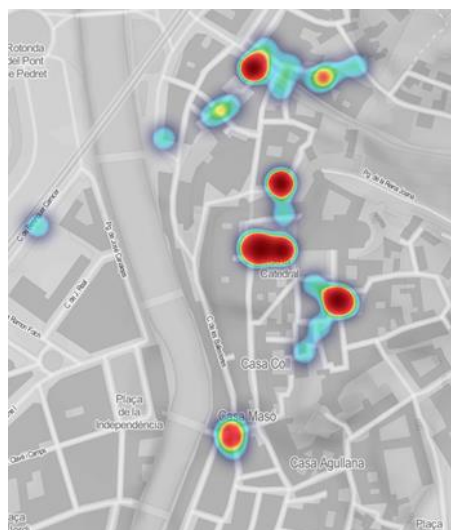


Figure 14 Traffic Smellscape

The last map (figure 17) shows where smells had a positive or negative value according their level of pleasantness. As shown in the map it is difficult to distinguish a prevalent area. Due to the characteristic of smell of being volatile and dispersive, there is not a clear-cut differentiation. Despite the regular disposition of Green, red and yellow dots, it is possible to infer that the green area has a better impact instead of the more centric one, especially entering the shopping zone of Rambla Llibertat, which concentrate artificial smells. However, from this quantitative analysis, it is possible to consider the smellscape of Girona, as rather pleasant since the counting of favourable and good smells relate to 472 entries, contrasting the 232 unpleasant smells and 43 neutral odours.

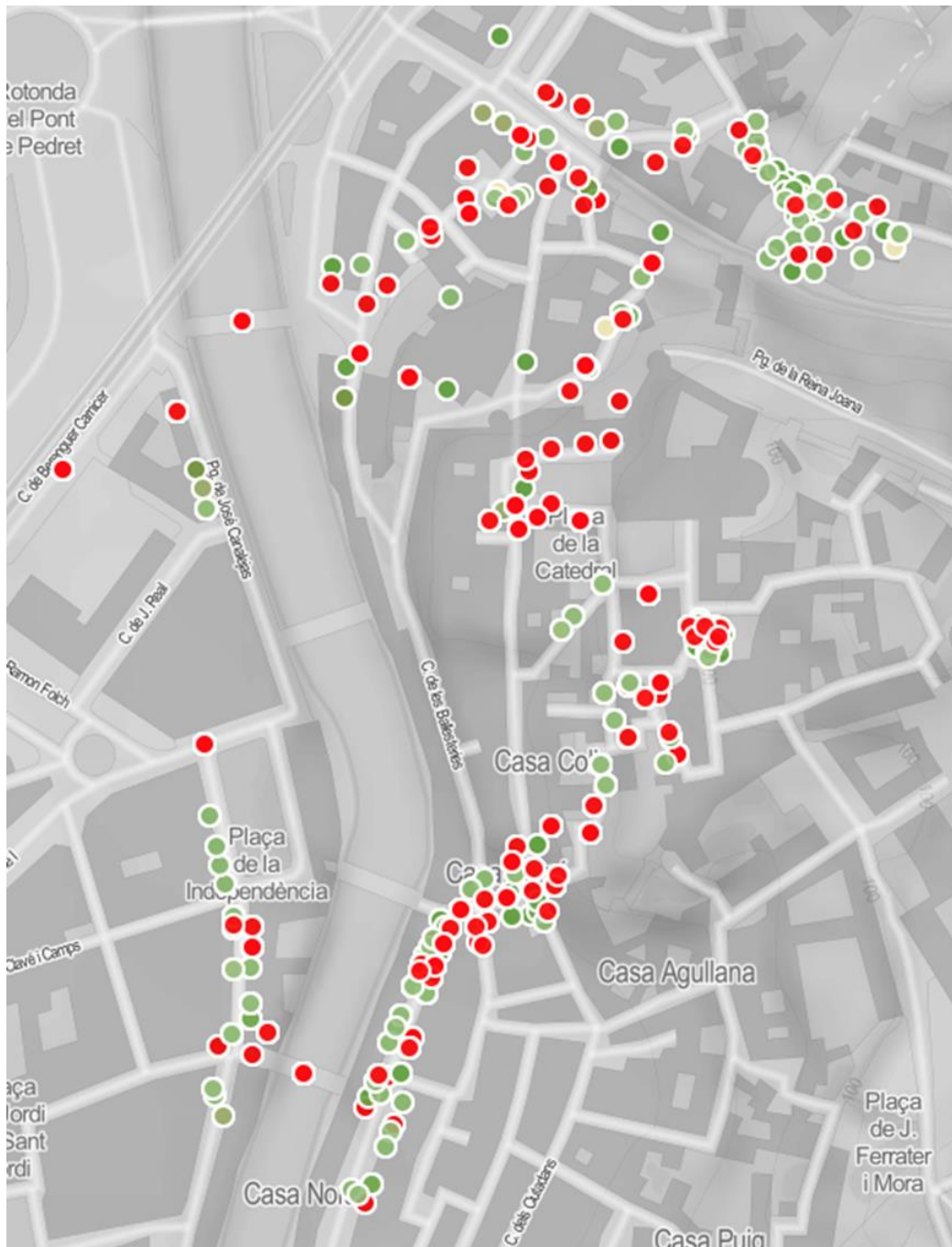


Figure 17 Pleasant Vs Non-pleasant smells

3.2 The group interviews

For the exploration of the second set of categories, the group interview was the best option in order to contextualize the experience, reflect upon the encountered smells and to highlight the general understanding of smell's role, and how it affects the travel context. These discussions took place on the relaxing atmosphere of the interviewer home or in the case of the tourist groups on the terrace of a restaurant that agreed to lend the place for the maximum time of two hours. To each group was offered a small refreshment first and after the interview a buffet with typical Catalan food. This gave a better incentive to participate and remain concentrated after 45 minutes of smellwalking that gave a sense of dizziness since we do not practice constantly the exercise of smelling things. The refreshment also helped to facilitate the interactions among the participant while discussing around the twelve prepared questions. The interviews were performed in English or in Spanish since the interviewer is proficient with both languages (see annex 2). The discussions are organized in the following initial understanding of smell perceptions.

3.2.1 Understanding the role of smell

The smellwalk experience gave the possibility to participants to reflect upon their sense of smell. A series of adjectives define the activity that was curious, pleasant, interesting, surprising and enjoyable. It also enhanced sadness because we actually do not use our nose, involving an unconscious activity or a passive engagement (Q9-G8). Enjoyable because it is a possible way to experience the destination in a different way rather than the usual gazing at places and because we can actually smell not only the strong smells but also the feeble ones, if properly trained (Q8-G8;Q8-G6). In fact, many have wished to keep smelling in the future since it surprised how much smell connects with the other senses when playfully trying to guess the source of the smell (Q8-G2;Q8-G3;Q8-G6). Senses used singularly might provide a fleeting memory but if combined together it engages more, and help to slower down the exploration of the environment and surrounding, creating a more solid way to build a long lasting memory(Q8-G8). However, smell alone does not build an image of a place but gives extra information about being in a familiar or unfamiliar place (Q8-G6). In this case, both groups people felt of been doing an unusual activity, and it is interesting to note that people from Girona expressed more likely to have recognized more smells than what they would have thought to smell (Q8-G1;Q8-G3;Q8-G4). Instead, tourists were surprised of the opposite and about not having found much variance and anything very powerful and distressing while walking, which was exactly what some locals expressed of experiencing when coming back from a travel, hence the tourist perception may be what a local experiences everyday unconsciously (Q8-G5;Q8-G6). This might give an understanding of the necessity to stay longer in a place in order to discover and learn its smellscape, twisting the previous idea that newcomers are able to better decipher and describe a smell (Dann and Jacobsen, 2002). Specifically, the statement of a local participant supports the new conceptualization that refer to the smellwalk as being traveling and being away in his own city, but at the same time feeling at home like never before (Q8-G4).

Moreover, the experience highlighted as well how the three basics functions of smell appear in the discussions (Porteous, 1985). Especially the necessity of eating, maybe because of the time of the day, had been aroused many times by all groups (Q10-G5;Q10-G6;Q11-G4;Q11-G9). Each time people had a food related perception, smellwalkers felt hungry and

pleasurably guided by smells of bread, sweet cakes and ice cream. Further, one participant acknowledged the important relationship between smell and the perception of pheromone, which brings a sexual desire arousal (Q8-G1). Even though it seems a taboo to talk about this topic, creating a sort of embarrassment, the need of reproduction is still a basic need for humanity. The third function refer to the ability to intercept smell that might be dangerous for our wellbeing. In this case, car fumes, cigarettes, and smell of sewage gave a feeling of discomfort and avoidance (Q10). However, it has been mentioned that some sort of smells might be pleasurable but only after specific chemical analysis one can become aware that a pleasant smell might be actually bad for our health (Q4-G6).

Acknowledging that a case study might refer and apply only to the place under study, especially when considering the type of smells, the exercise done with the smellwalk enrich our understanding of what may be encountered in an urban destination like Girona. Upon reflection, the action of smell, referred once again as a background and subconscious activity may play a role in the overall experience. The nose seems untuned (Q9-G8), blocked (Q9-G2) or even an atrophied human organ (Q9-G4)), but it actually perform an important role for considering aesthetically an area of the city (Q9-G8). Three specific examples can be withdrawn from the interviews.

Referred as positive dimension of place crafting in Dann and Jacobsen (2002) article, the little and narrow streets of Girona's old quarter had many fragrances of different flower smells, like jasmine, lime tree, and wisteria (Q5-G1;Q10-G2;Q10-G5). Not everybody could smell the three smells together, since the three months investigation span did not allow the same confrontations, but the main consideration here is that this smells had an influence in deciding whether a part of Girona was nice or not simply by the conscious or unconscious detection of a flower's smell.

The negative dimension of a particularly bad smell reinforces the aesthetic judgment. In almost every smellwalk a smell of sewage was coming from the drains placed under the monumental staircase of the cathedral (Q9-G3;Q10-G1,G4,G5,G6). Who experienced this type of smell, afterwards looked under a different light the beauty and majesty of the most visited and most touristic place of Girona. Moreover, another nauseous smell forged the perception of a street that connected the higher part of the old quarter with the shopping area. This area is visible now in figure 12 where the red shadowed area shows the place where human waste like pee annoyed the participants. Other smells enter this category: besides the car fumes and smoke of cigarettes, another smell disturbed the interaction between the place and participants, which is the artificial and synthetic odours coming out from shops of Santa Clara and Rambla Llibertat area. These odours gave a feeling of being cheated and a sense of avoidance (Q10-G5).

The third dimension of neutral perceptions did not have a clear-cut consensus since to some participant the actual characteristic smell of Girona was quite pleasant. However, many have referred to smells like musky, humid, sweet, dampness, and stony as neutral, neither good nor bad. This smells gave a sort of surprise and confusion to the group of tourists, because it did not have a clear source or a visible point of emission. Locals instead they referred as the normal mix of smells present in Girona and their surprise was that they could not find the other component of coffee smell that many time winds up the city due the presence of a Nescafé factory in the outskirts of the city(Q10-G1,G3).

Finally, the concept of manipulation arose in few points of the interviews. A part of the mismanagement of the drainage system, the overall conception of Girona smellscape appeared to be positive since it was acknowledged the cleanliness of the streets and the rather pleasant environment, which gave a good starting point when considering an enlarged conceptualization of smell perceptions of other founded subcategories of the smell's role. In the following sections the discussions lead towards an understanding of sociological differentiation on the account of smell toleration. Moreover, reflexivity, memory and hedonics are also explored as they affect the daily experience of smellscapes.

3.2.1.1 Tolerance

Few differences show up while entering the topic of tolerance on smell perceptions. The clearest one is the gender differentiation. Women seem to have a lower level of tolerance towards bad smells and they are keen to perceive odours more likely than men. This characteristic leads to an avoidance of places and people that may have a negative connotation like the smell of garlic, or unwashed and smelly body parts. However, this difference is lower down when the degree of travels is higher. Thus affecting the level of tolerance (Q4-G5). Who experienced travels in an undeveloped country expressed the idea that even if smells were bad, they were part of the journey, and part of the environment, creating a sense of place(Q4-G5;Q12-G9). At the same time, this tolerance to some specific smells might not become completely acquainted and a person might still become sick of a smell even after a prolonged stay. The idea is that a person might tolerate a new smell as long as it is temporary and not definitive (Q4-G6;Q4-G9).

The last difference shown in the data collection points out that the type of job that one performs is a factor for becoming accustomed to different smells. Some respondent said that it is essential to have a refined sense of smell to work in a kitchen and that a chef needs to tolerate all sort of smells, even a putrid potato (Q4-G1). Also other works deal with strong and nauseous odours. People in charge of cleaning sewage systems have no other chance to become immune (Q4-G1).

Finally, a commentary on the type of tolerated smells. Porteous (1985) informs us that westerners are more tolerant towards natural smell instead of synthetic ones. Whole groups belong to this category, and it is possible to affirm that the preferred smell is the non-artificial one (Q4-G8;Q5-G1,G6,G8,G9).

3.2.1.2 Reflexivity

From data, it is possible to extract two possible discussions. There is the need to make a distinction between the context in which the participant were replying from what is their normal, non-touristic daily life. For instance when asked if they were a reflexive person about smell perception, the majority of the interviewees gave a positive answer about reflecting on the surroundings. However, compared to a second question that referred to our way of life, if it is affecting our perceptions, the interviewees recognized that our fast and sanitized conduction of life is the cause of the smell perception loss. An US idiom, mentioned in the seventh group, may summarize very well the concept especially when we don't stop to smell the roses (Q6-G7).

An interpretation of the two different answers might consider the relaxation induced by the exercise of taking a smelltour. The participants after a 45 minutes tour in which their reflective awareness about smell was augmented it might have changed their normal performance of smelling. Otherwise, when interviewees had the chance to reflect upon our technologized and fast changing society in which time is spent at work and mainly in a space as cities with their sanitized bubble that tend to cover and mask the odours, the answer was quite the opposite. This routine leaves out the time to appreciate the environment and stop to consider the details (Q6). People become accustomed to certain smells that differ from the natural ones. The explanation derives from the different practices of our present life since we do not go to countryside to pick up fruit directly from the tree but instead we find it in supermarkets that cannot maintain the same quality (Q6-G6).

Again, the different type of job performed by a person influence the awareness on smells. The smell perceptions stand out for people who spend their days cooking. Finally, awareness is also enhanced for people who work in entertainment business when constant interaction with public needs to be controlled in order to create a good and relaxing atmosphere. For safety reason, a manager needs to be aware about cables, ropes and other inflammable tools and be ready to detect smells of smoke (Q4-G9).

3.2.1.3 Memory

Smells are very strong connectors with past memories. The past considered as a different historical period such as the mediaeval times did not have a better smell since the modern way of life also had a positive evolution from the stench of an unmanaged sewage system, animal wastes, and people odours. However, a distinction needs to be made when considered the personal past. In this case, the smells of our past is more intense and creates a sense of nostalgia (Dann and Jacobsen, 2002). Interviewees mentioned their childhood smell memories that might be good or bad. However, they had a very strong relationship with the present interaction of that particular object or activity. Some examples taken from the seventh question give an idea: the tomato or fried egg of today do not have the same smell of the past ones; the detection of freshly baked bread remembers the lost tradition of baking bread at home; the dislike of wet clothes smell because it remembers of the Monday's laundries. These memories are very subjective, since there is no a direct association and it is difficult to recreate imaginatively the smell description (i.e. Tip of the nose problem (Engen, 1991)).

The memory equation might have its factors reversed. It is possible to consider memories of past travels as strong connection with the smell of the place visited. One first consideration to be made is that there is little sense in dividing the world in developed and undeveloped when considering the smellscapes. The perception of good or bad smell goes beyond economic reasons. For instance, a person may experience a horrendous smell in a western and developed city and instead leave behind the tall and iron made buildings in order to have an enriching sensation in the more rural and undeveloped countryside. All participants had the same feeling of the need to experience more natural rather than artificial smells. This feeling was aroused by the memories of past travels which natural smells like the seaside, the flowers, or open air on mountains, were more likely to be associated as good and positive smells. On the contrary, memories of travels to places like cities, and urbanized area gave a rather unpleasant sensation. To conclude this part another small consideration refers to the

similar pattern of travel encountered in the group of locals in which memories were more recognizable and shareable.

3.2.1.4 Hedonics

Tourism is a pleasure seeking activity. The discussion of results displayed so far, there are already sufficient motivations to say that smells triggers hedonic sensations, which have their positive, neutral or negative valence. The previous sections tells us that it is not the smell itself that has an hedonic value, however from the data it is possible to highlight certain behaviours that does not necessarily relates to memory, reflexivity or level of tolerance.

A conscious or not conscious recollection of certain smells may influence a specific emotional and affective state that consists in relating the overall ambience (i.e. the city environment) as pleasurable. The most distinct appreciation can be withdrawn from the different experiential state that a person feels while being a tourist or a resident. To explain this distinction is important to highlight how the tourist groups had a pleasant sensation of Girona's clean environment. This characteristic helped to enjoy more the city visit (Q11-G5). On the other side, also the residents have expressed a sense of attachment to the city. The previous knowledge of Girona smellscape refer to a smell of coffee that was not encountered while smellwalking. However, this smell enhances a sense of positive belonging to the city. Another example refers to a comparison made by a resident, whom relates the absence of a strong and intense smell as the actual being in its own city that does not have an unpleasant smell like the one encountered normally in Barcelona's subway.

These emotional states creates an understanding of how a management of a city creates the basis for pleasurable experiences and smells creates all sort of hedonic expressions like beautiful, amazing good, nice, terrible, inviting, delicious, appetizing, comforting, and pleasant (Q5-G5;Q8-G8,G9;Q11-G9;Q8-G4;Q10-G8). On other levels of manipulation, a determined smell may give a pleasurable feeling. For instance, a smell of cooking, burning a scented candle, and aromatherapy can eliminate a sense of stress produced by a day at work (Q6-G8, 9). Moreover, the human action of cleaning a dusty environment, implementing new technology such as indoor plumbing or kitchen extractors, also enhances the enjoying of determined experiences and places (Q7-G5). The educational and training programme instituted by Australian government regarding the elimination of cigarette butts from the streets, upholds the last example related to a more enjoyable manipulated environment regarding smells (Q10-G9).

Finally, smell itself triggers a pleasant state of being or a strong repulsion and avoidance from a determined source. A pleasant state of being can be achieved by a simple relation with a present smell. The watery smells, like the rain or sea smells, seems to have this universal property (Q4-G3,G9;Q5-G2,G3,G4;Q5-G9;Q10-G4). Another relation on a good perceived smell may predict a future action like the wish to buy a smelt identified object, like a perfume, a fruit, or sweets (Q10-G6;Q12-G1). Regarding avoidance the time of exposure of a certain smell plays a significant role. A prolonged perception of a smell can influence the actual pleasurable activity of traveling until it creates an unbearable sense of dislike (Q4-G9).

Conclusion

The dichotomy between consolidation and exploration creates the basis to understand the important role that tourism takes upon contemporary societies. Following Gnoth and Matteucci's (2014) words, the priority needs to be placed in order to find the long wished balance between strengthening the already known world and explore through experiencing new and, until now invisible parts of our beautiful and curious planet (Gnoth and Matteucci, 2014). Tourism functions as a catalyst for both characteristic of the human brain, which is guided by the sensory touches of the external atmosphere. When the stimuli are consciously registered or consciously registrable, the experience becomes unforgettable and/or memorable.

The experience of tourism considered as an embodied performance through space, characterized by fluid, changing and heterogeneous encounters, leads to the discovery of meaningful places. Each building stone of the experience construct, with its specificity, highlights the overarching theme of multi-sensorial perception. Inferable from the literature, sensual perceptions explain the formation of existential authenticity (Wang, 1999), sense of place (Edensor, 2000), and lay geographies (2000). The new emerging body of knowledge tries to decipher the role of senses when a body is stimulated by a perception using new and innovative methods. This Master Thesis introduced and explored the sense of smell that did not have its own space in the body of tourism knowledge. For instance, the main theoretical implication is the addition on the multi sensorial discourse of a sense that still stimulates three basic functions of our body like eating, sexual desire, and avoidance of dangerous and unhealthy places, but also engages the tourist in a playful discovery of a destination, creating a long lasting memory of an experience. The sense of smell enhances a hedonic evaluation of a place. Its powerful memory recollection function creates modes of experience that transform the reflexive awareness and the level of tolerance. Furthermore, smells of a destination needs to be learned in order to be able to describe them, and the notion of familiarity better inform the creation of place image that can have a positive, negative or neutral spheres. A set of nine maps categorize the main smells of Girona and confirmed that natural smells still the favourite for western cultures, and pollution or synthetic smells describe the worse parts of the city. Exceptionally, the neutrality of a particular smell made possible the description of a mix of odours that represent the smell of Girona. Named by residents with the Catalan word *resclosit*. This word that signifies a place without ventilation takes a more neutral valence and describes a curious mix of musky, humid, sweet, damp, and stony odours.

The power and beauty of studying tourism relies on the strict correlation between this human phenomenon and its bound with environmental management. The pleasure activated by experiencing a determined place may be influenced by a more informed DMO that can use smell knowledge in order to manage and market its destination of competence. Marketing literature informs us about the existence of smell signatures of hotels and closed environments. If we expand the notion of servicescape, comprehending also an open environment as directly manageable and manipulable, then we can think of use a scented signature in order to market a destination like Girona. For people who have been in this city, a direct memory recollection might increase word of mouth and ultimately rates of return because affected by nose-talgia (Dann and Jacobsen, 2003). A functioning smell

management may also increase satisfaction of tourists. For example, the most touristic place of Girona has a negative and bad smell, and requires an amelioration of the sewage system in order to improve the ambience of the cathedral's monumental sight. Moreover, DMO might also play with the terms of smellmark and smellevent. The later might consist of a new collaboration with the near coffee factory and find a creative way to direct the smell of coffee into the city in a particular set event. Otherwise, Girona already has an unavoidable smellevent in June when the omnipresent lime tree blossom its flowers, creating a clear and distinctive smellmark of Girona. Lastly, a knowledge on smells might and should inform as well the public administration that needs to be aware of potentially dangerous chemical substances. Their smells, even if pleasant, might have serious consequences on citizens' health. A correct planning of a city would benefit both locals and tourists, and this is smellable in the overall staging of Girona's old quarter that have improved the liveability of the area which is considered rather clean and well managed. However, there are places that need to be taken care to further improve their smellscape.

This research has benefited from a great effort profuse in order to better understand the tourism phenomenon, creating an imaginative boundary among its own walls of structured knowledge. However, as already acknowledged these boundaries are not static and hermetically sealed and would have created a wider knowledge on smell perceptions if wisely linked and expanded on other fields of studies like psychology, philosophy, and phenomenology. Time constraint and the wish to introspectively learn from specific literature aimed the discovery of the wonderful reign of tourism. As specified in the methodological chapter, case studies limit the full understanding of the area researched leaving out data and information that might result essential, especially if it does not enable to consider longitudinally a phenomenon that might vary during the year and daytime. In fact, this case study considers only a specific part of the day and covers only one fourth of a year. Further researches in Girona might consider organizing more smellwalks or even setting a new enterprise that collaborating with universities and DMOs would probably aim a full year exploration of Girona smellscales and consequently sensoryscapes, to maximise the interrelationships among the five senses. Continuing on methodological limitations founded while performing smellwalks and group interviews, it has to be considered the explorative nature of the research and the subsequent inexperience of the researcher. For instance, the interpretation of explorative data might have generated a too general categorization of smell perceptions and it needs to be further elaborated with the integration of more case studies, comprehending the rural areas, before entering into a quantitative validation research. The researcher is aware of the unbreakable and written laws of pursuing a hard, disciplined, biasfree, and goal oriented research. The aim is to clearly explain the functions of existence and its growing circle of power. Power related to an identification and a scholarly comprehension of how osmosis happens between the self and the other. Processing perfection needs to go through an ordering process of things and here again, tourism and researcher bound together perfectly. However, it has to be stated that inexperience on interviewing prevents from an efficient registration of data that once gone might be like an asteroid that returns only after several years. Finally, experience gives also the capability to flexibly recognize strength and opportunities that would have in part eliminated the shortcoming of not performing a different method. For instance, there are always opportunities to improve and the method of smellwalk is not exempted. Researchers willing to perform smellwalks themselves might need to consider participant observation and/or nethnography as complementing method/s. Technology needs to be considered as

well as an important tool for this important task of elaborating a definition of tourism experience.

There is the wish to include a last and final remark. The philosophical quest to explore Logos and Eros and their interrelationships among the human body requires a conjunct effort. The whole world and its social and cultural constructs, is on a linear battle in order to comprehend how to reach the balance between the two human patterns. If Logos has already had centuries of exploration, the neglecting of Eros is visible. Inductive hints link smell as a potent tool in order to further explore emotions (Coghlan and Pearce, 2010). Smell may be also closely linked to an invisible and non-representable energy that constitute the famous sixth sense, which might be explained by the affect theory and its implications (D'Hautesserre, 2015; Golańska, 2015). Emotions and feelings take on an important role into our daily life and this has to be acknowledged in future research. Tourism may give answers to this unpredictable and unconscious connection with our transition through space.

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Appendices

Appendix A Smellwalk document

SmellWalk of Girona

Name: _____

Day: _____

Information:

How old are you:

Gender:

Your occupation:

Where are you from:

How tall are you:

Do you smoke:

Do you travel:
Where, how often, why

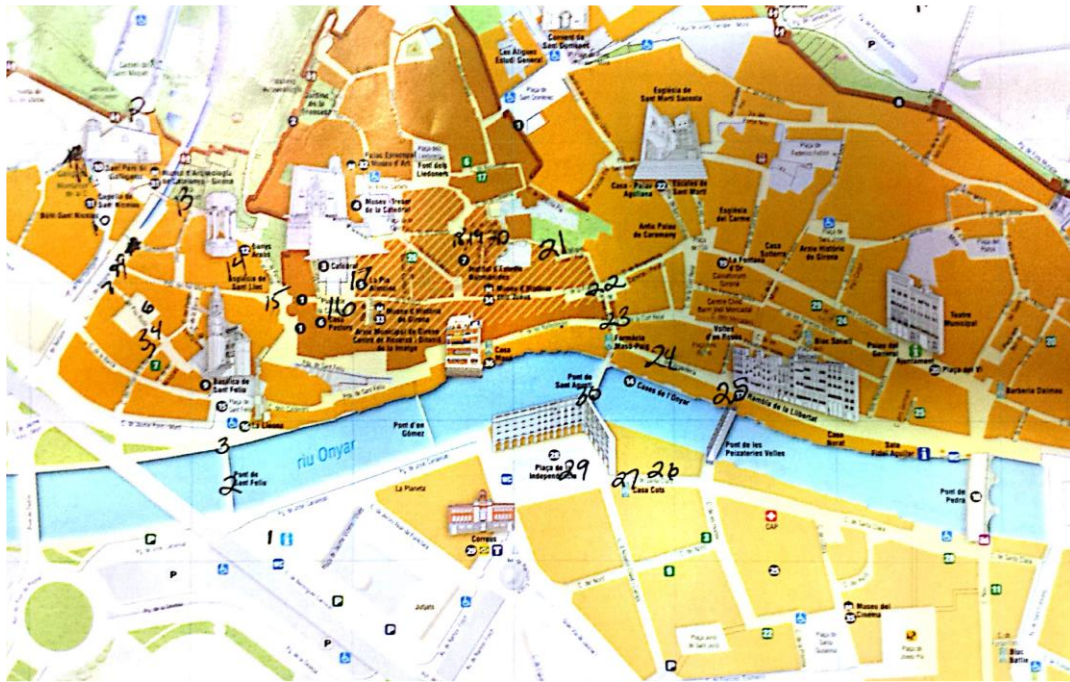
Smell list:

Please, describe every smell that you find while walking. Then define it as Familiar (F) or Not (N), assess its Intensity (I) from 1 to 5¹, and finally if it is Pleasant (P) or Unpleasant (U):

Description	F/N	I	P/U	Description	F/N	I	P/U
1:				16:			
2:				17:			
3:				18:			
4:				19:			
5:				20:			
6:				21:			
7:				22:			
8:				23:			
9:				24:			
10:				25:			
11:				26:			
12:				27:			
13:				28:			
14:				29:			
15:				30:			

¹ 1: Very little; 2: little; 3: neutral; 4: persistent; 5: Very persistent

Appendix B Smellmap for geolocation example



Appendix C Smellwalk codebook link

<https://docs.google.com/spreadsheets/d/1sIzZiD9NUdYz1Ue1xMbpVaSgjLOt54WK1OJkeegBg/edit?usp=sharing>

Group interview questionnaire:

Questions in English:

Q1: How was the weather?

Q2: How do you feel?

- Health

- Feeling: happy, tired, sad, etc

Q3: Do you consider yourself a reflexive person?

Q4: Considering your background, how much do you tolerate smells?

Q5: Which was your best/worse tourist destination considering the smells of that place?

Q6: Our way of life is affecting our perceptions?

Q7: Do you think the past had better smells?

Q8: How was this experience?

Q9: Did you discover something new?

Q10: Which was your best/worse smell of Girona?

Q11: Could you describe it?

Q12: Did the smell remind you of something?

Questions in Spanish:

Q1: Como era el tiempo?

Q2: Como te sientes?

- Salud

- Sentimientos: feliz, cansado, triste, etc

Q3: Te consideras una persona reflexiva? Piensas a lo que esta alrededor?

Q4: Considerando tus experiencias, cuanto toleras los diferentes olores?

Q5: Cual era el mejor/peor destino turistico, considerando los olores de aquel lugar?

Q6: Nuestra manera de vivir, afecta nuestras percepciones?

Q7: Piensas que el pasado tenia olores mejores?

Q8: Como fue esta experiencia?

Q9: Descubriste algo Nuevo?

Q10: Cual fue el mejor/peor olor de Girona?

Q11: Pudiste describirlo?

Q12: Estos dos olores, te recordaron algo en particular?

Appendix E Transcription notes Document:

	Q1
G1	Cloudy, windy, and Humid. It was a day with Tramuntana a northern wind.
G2	Very sunny, windy with Tramuntana. Some people felt a warm weather and some cold. Even a spring day.
G3	Good weather. Spring and even though was in the evening time we could walk with T-Short. Very little wind.
G4	Good, a bit cloudy. It rained a lot in the past days and some smell might have disappeared.
G5	Tenting rain, humid, windy.
G6	Sunny and a bit warm. A the end of the tour it got cloudy and windy.
G7	Warm and pleasant.
G8	It was very sunny, a warm day. Was a hot day for some, and pleasant for others.
G9	Hot, sunny, dry, dusty and sometimes breezy.

	Q2
G1	One person had a cold, but the majority was ok. The air was very cold and it was difficult to smell properly
G2	I feel good after the tour, but I had a flu. One person felt absolutely great, and the others were happy. One was annoyed.
G3	Everyone good. Some were allergic, and some felt congested after smelling so much. It was a relaxing activity.
G4	Very good, better than yesterday. One person was not in the best moment, but after the tour was better.
G5	All good, Absolutely, relaxed
G6	We are all ok. I feel a bit tired, yeah me too, but I am good
G7	Feel good, A little tired but happy
G8	Very good, A bit tired, sniffing too much
G9	I feel good. Because it was dry I couldn't smell much. We were walking a lot, in a fresh air all the time, so it affected. Hungry, tired. Thirsty...a bit of sour throat, I smell less because of it

	Q3
G1	Yes, a bit reflexive. I am very impulsive and I am working of being a bit more reflexive. I am getting distracted all the time.
G2	Yes, Yes a lot, sometimes even too much. In everyday life I try to be simple. I am not a reflexive person and I do not consider myself reflexive.
G3	A lot, I am a tolerant person. I focus sometimes to smells, but then I get accustomed. It is part of the trip as well...Form an experience. Even tough is a bad smell, is descriptive, distinctive.
G4	Yes, I think of what surrounds me. The smells transport ourselves into the past. It doesn't happen often, but when it happen you connect a lot with it.
G5	Yes, I do reflect on smells, not much tough. More visual environment rather than smell. Sometime u tried to understand what it is. The bad smell impact more, it might influence. It impact the travel, I would say no go there because it is smelly, or otherwise saying that it smells delicious go there
G6	Yeah. Naturally make me think of my past my childhood. Yes I think. If I compare with my wife I have anosmia (i.e. a person without smell perceptions). Normally the women smell better. I am a chemist, and she is a life olfactometer (i.e. tool to

	analyses smell). I cannot stay near to another woman because e she would recognize straight away. I am very reflective. If I have a person near me that smells I cannot stay close
G7	Yes I consider myself reflexive person. I am sensitive of smell. I don't recon very well
G8	Yes I am. No, I am not. Like if you think about what you smell, and it trigger some memories. For food yes but not for other. A lot of perfume, more urban smells trigger New York city than India
G9	Smell is the strongest instigator of memories. My son for example, cannot smell. At the begging, we were not worried about, but then we said that we had to see a doctor, because this problem would have affected his life, and taking away an important part of it. Smell brings a lot of joy. I am feel blessed that I can smell thing It remind me of holidays...I smell of holiday...and I smell sun and I got very excited.

	Q4
G1	I am a very tolerant person. For my job I tolerate a lot. There are smells that annoys me a lot. There is one that I cannot stand: a putrid potato; I prefer a putrid egg. I tolerate a lot, I like a lot the smells, no one annoys me. I am very tolerant. No, I am not, some I cannot stand, like the alioli (i.e. Catalan sauce made of garlic and oil). I am immune, I was cleaning the sewage system of Girona for 5 years. I cannot stend the smell of cat pee (others: then when you were walking down from that little street, you had a hard time), and hair when they smell at pee.
G2	I get annoyed a lot from smells. I am not. I tolerate them, but I get annoyed. Inside my house I get annoyed. The one that I cannot tolerate, I don't tolerate.
G3	Many times, I don't know what it is, but I now that I smelt it before. In everyday life I don't focus that much on smells. I remember a lot people smells, I identify them. The places, if they are familiar, I associate to that place. The smell of sea: Smell of summer, memory of childhood.
G4	It depends, I am quite tolerant, I can become anosmatic and don't smell nothing. I have a very good sense of smell. I cannot stand the smell of old, a closed house environment; they are not very nice. I cannot stand the synthetic smells; I can smell of India, but not these artificial smells.
G5	I have a very low tolerance for bad smells. Oh for good smell influence me to stay in a place. Clean air, I like, flowers, coffee. We have a very high tolerance, being in places like Asia, India, where in general it is smelly all the time, it impact, is a part of the environment, it sense where u are.
G6	It depends. Working colleague, I had to turn around. I recognize smell, being on the train; However, they don't affect me; Negative or positive way; It is just a passing moment; Does not generate a negative or positive emotion; I move on. Doesn't hang with me; I don't have a problem, just because is temporally. I consider a rather tolerant. It depend form the smell. E.g. The paint for the iron, this paints one time had a solvent of tow... this solvent had a very bed consequences for the health, now that I know I don't smell it. But it smelt rather pleasant, but that I know is dangerous I don't smell it anymore.
G7	I am very picky what I smell, there is a lot of things of what I smell, there are stores that I don't want to walk into because of what I smell, hotel rooms. I am not as sensitives as you, there are smells that can give me headache on synthetic smell
G8	Not at all. Also good smell cannot be good for us. The extremes I cannot tolerate, perfume gives u head ache, then I leave. Light smell are ok, no tolerate for smoking, heavy gasoline no. I like gasoline smell...liquid. Diesel are ok but not gasoline exhaust. Natural smell are ok and that is all about
G9	Well I have too. Not leaving in a third country, or leaving in a hot area ... makes me appreciate the all dimension, appreciate the four season ... The cold weather help do develop our senses ... If I would need to live in a hot country... Had to smell rubbish, fermented on the heat, I would feel comfortable. However, you would stop smell it after a while. I don't know how it would be like, but I talk out of experience, I lived a couple of month in Asia, and I got to a point that I was getting sick, uncomfortable. Turkey, I was in a beach area, so clean and fresh air... When return to Istanbul, the pollution just made me noseiy and sick. When I left and got back, I just realize that...option if you move around then u realize. We get used to it. Depending on the wind direction, we can smell the sea side, or when It was a big fire in Melbourne we could smell it. I'll tell them if I have stuff that smell, I tell him.

	I work in the entertainment business. I control of the environment, and smell is part of it. We need to be aware of sort of smell, like burnt cable. Need to be aware for safety reason too.
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	Q5
G1	<p>Cuba smelt very bad...the worst was the car exhaust...the smell of Cuba are very intense. Morocco: the best and the worst in the very same day. Pool where they were putting leather...S**T and vomit, the worst smells....then we moved to the spices market: cinnamon...we went from the inferno to paradise.</p> <p>Formentera was the worst...it was a storm, and many fishes died...when I come back home, the smell of home, mom, childhood. Very intense memory: rainy day. Morocco and Cuba for the same reasons. Machu pichu: you go up in the mountains nad you smell nature, freedom, Jasmin. London you smell congestion, traffic exhaust, cars. Casba: century sweat , dead, rancid. The Pyrenees after snow, it smell fresh and clean. Nepal: incense and sweet...Pee of Nepalese Dogs 😊</p>
G2	Morocco the worst in the pools of leather production ... In the United states the best smell. In India the best and the worst. Smell of forest and smell of sea. It is very difficult to categorize them.
G3	Sevilla azhar, the smell of orange flowers...Venice: it smell very bad. Pais Basco: It had once a smell of cabbage, we did not know what it was and we search on internet ... we asked and they told that sometime smelt like this, maybe some industry around the area...no the whole time, it was coming an go but sometimes vey strong smell and we had to close our nose. Senegal: there is not a management of garbage, and nothing really...no toilets, no sewage systems... It depends on the place you smell sometimes it is very bad. The market of spices in Istanbul, strong but pleasant...air of the mountain it is pure and fresh....sea smells it clears out the ambience. The big cities, exhausts....Formentera: it has sea and mountains, there is always wind and there are no much smells. Costa Brava: very good smells, but too concentrated. Beijing it smells of garbage and contamination...Thailand the smell of food, new type of food and I identify new things that is good, and you remember much more the experience...but the cities of Thailand are very dirty and you can feel that they are not European countries...the streets are dirty, and they are not taken care.
G4	Bogota the worst, a S++T everything was very dirty, depending of the quarters. Morocco spices. Sea of Menorca, the smell of Menorca is amazing, the smell of island... Worst in the cities. Worst and best in India...not like a s**T, it is like a finding vomit everywhere, rotten milk, Sewage, burnt human meat...Incense very organic smell. The smell of sea, the sea of Menorca... with less filters...I can smell the moment, now that I think I can smell it: plants, aromatic plants, sea...
G5	<p>In France south west, hey were processing wood, it just felt everywhere and you could not escape, even though they were hospitable, it just really influence the experience, and I can remember now, it was not nice.</p> <p>East Germany (City of Halle), the sky was yellow, while you were travelling everybody put a handkerchief in their mouth... and once it was gone, the tissue was yellow. How the people was leaving there, I don't know.</p> <p>Baking bread is terrific ... Something good was going on in the store ... The smell of grain: Absolutely beautiful</p> <p>I love market, fresh food, Boqueria. Smell are connected with memory. My grandfather was smoking a particular tobacco ... Only once since he died, I smelt once and bang he was my grandfather but it could not be there because was dead for 20 years, but it is a good way to go back in time. Dead animal</p>
G6	<p>Chile Val Paraiso...just a lot of people going there, but it doesn't smell very nice. Urine, defecation...if someone mention that place I got transported there. Best: Medejin ... Botanical garden, they had amazing trees and flowers, was really beautiful ... Amazing smell on the amazon. It is difficult to describe, because we were bombarded with everything, but it was just very sensory overwhelming, smell sound heat ... All the senses were used ...Very natural, no smell of cars, just nature being nature ... Some of them were good or bad, but overall was a positive experience.</p> <p>Bangkok the cars smogLavender in river lake</p> <p>I cannot indicate a precise place, but I love the natural smells, so I prefer to travel in the countryside. Our forest in Italy are plenty with smells. I like very much this type of smell ... The worst the same as the others</p>

G7	Island we were in this volcanic and we were walking, it was filled of angelica, it smell fabulous ... I tried to grow angelica ... The contrast of volcanic and this smell, canyon green and the smell Hotel in the Wisconsin, I asked for no smoking room, and they gave me a room that someone clearly had smoked before, with holes, was terrible, I slept with the door and windows open, it was unsafe but I couldn't bear the smell, and I woke up with the stink. Ljubljana, an hotel room, and the smell of the kitchen was coming up to the room, they were coking cabbage.
G8	Going to a nature place. When in open air like mountains, forests. It smell clean and pure. Cannot make a clear location. For bad, instead I can say Rome... Where u smell pee everywhere. Worse India ... The incredible amount of poverty ... No facility for waste ... Mumbai: smell very bad ... In china a gas station, in the way to the bathroom. Germany truck stop, that I came in, was very smoking, and my family though I was smoking, it got stuck on me. It was too much ... Nature it is good.
G9	The smell of Napoli, when there it was a strike, and garbage was not collected... I am a fun of seaside, also a crisp air of mountain, really goose bump ... Vienna, in the rose garden ... Combination of trees in Germany forests ... It depends on your mood, and how much open you are in order to experience things. Worse in India Train station, walking past in a second class...it just stunk I was really happy to have money and not to experience that smell. USA: Trapped in a bus...we smelled the drain of the broken bathroom. Sea side, wild flowers in Australia ... Unique world flower u get smells that u never smelled before. Nature have best smell...rain coming, always pleasant ... City doesn't have good smells drain.

	Q6
G1	Obviously, my life depend on smells. I feel different, I don't smell of nothing going to work at Barcelona. You get accustomed, I always had an already started cigarette in my pocket. If a person smell bad I remember him/her.
G2	We tend to cover smells, we put perfume, and it is manipulated. Our fast life affect us and we do not reflect on things. Tendency of covering the smells, do something false in order to attract and the attention of others. The other senses minimize the sense of smell. Our way of life doesn't allow us to perceive. We live with synthetic smells. I think that our life, the routine, take away the perceptions. The contamination
G3	If you go very stressed and busy, you do not have time to smell. Places like rural areas, being more relaxed, one has more time to stop and perceive. In the everyday life in my house. If you work in the kitchen, you have too. In my office, I am in a bubble, when I go out: "Hua" the smells, the smell of people...when you are in the office you get used.
G4	Yes absolutely. Our habits, to smoke is very bad for smelling. To put a lot of perfume is like to put blinded glasses.
G5	Not answered
G6	I suppose that yes. People spend less and less time in natural environment, perceptions change, what they recalls. Less natural compared of the past. Going to nature, is something new. The modern life I think go towards, the lost of the smell, because the intense smell are refused by the ppl, we are less tolerant of the human smell, the sweat, it is unpleasant, we associated with the dirty, but it is the normal. Also the fruit, we find them in the supermarket not in the tree ... We pick them before they are ready...I remember when I was a child, when we were working in the countryside ... I was perceiving the smell of melon from outside the house, now I need to put close to nose.
G7	Very seldom I would stop... I don't stop to smell the roses, a phrase in USA . Calm down and appreciate the details. No I don't stop and appreciate the environment
G8	For me...I don't really notice the smell, because I am busy. For me if I am stressed. I stop thinking and paying attention of my surrounding . If I had a very long day, and was very stressful, and I start cooking something for myself ... The smell of cooking help me to kind of cope with the stress ... The smell give me general comfort
G9	When I am home, I burnt essential oil, scented candles. If there is something that smells bad in the room I will search and find it ... I have this expectation now, that wherever we go we want to have this good smell ... We sanitize everything, even though human beings have to. To mask the body

	perfume ... Not too long ago, I went to a house a friend had as part of a heritage The foundation was filled of dust ... Clean the environment in order to enjoy the experience. Connecting smell and health. Smell of mould, I can smell things that can be unhealthy ... A particular guy smelled of metal, then the guy had hepatitis, and he was under medication.
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	Q7
G1	The past had better smells, more authentic. I don't know if they were more authentic, but you remember of them that they were of your childhood. Which past do you refer? The childhood ones or the mediaeval ones? All the smells of the past smelt better, because they were new, and with the time you become accustomed to smells....they smelt better because it was the first time...they impact more...when I was a child I was excited of the popcorn smell. I don't remember a lot about when I was a child, it remembers food. I tried for long time now to eat a good fried egg, like the one I was eating when I was a child ... The quality of the product, but I also help myself to distort the perception since I smoke... I recognize a person from the smell...if I close my eyes, and it come that particular smell I understand who is. They are things of the past that I associate with the present...the smells of the past were much better, I could perceive better before than now. The smells have changed, what it was the smell of tomato before now it is not anymore...the world goes with the iPhone and a person does not pay attention... in the past you could enjoy more the surroundings. Before the smell were pure, no contamination, exhausts...many times we idealize smells with memories and we associate these memories with smells, and they are purer, more valued. I agree with the smell of tomato...If you go near a tomato field you can recognize ... I was going to pick tomatoes and I hate it...we commercialize too much, even the food industry. Contamination, we all are blocked and congested, I don't smoke but I am blocked as well...Only in summer I am ok. Better the past, everyday less...I don't smell because I am blocked. The smells are related with the past, you smell something and you remember, you get transported to the past.
G2	No, but there are smells that make us remember the past, but no. The excrement of animal was founded more regularly and ppl were habituated to smell it ... we do not know it now. Girona of XVI century would be too offensive for us, we would not cope. They remember the past , but not better or worst. Less chemical products.
G3	Which past? the mediaeval or the one of our childhood? The mediaeval no, it would have been awful...my past it smelt better, even though it smelt bad, it remembers something good, like it would be something nostalgic that you carry with you.
G4	No, Different. Depending on which stage of our life, but not better or worse. Now there are more smells, but spread and global...I smelt an conjunction of smells. Neither better nor worse, it is more globalized and defined.
G5	It is not better, but more smell...we spend time on cover smells Guy design kitchen, the most important part is to have a good instructor ... It cost a lot of money, to take out smell that we might don't won't. My mother used to wash on Monday whether it was raining or sunny, she did so ... I used to hate that smell. Hate the smell of wet clothes 90s Pakistani enormous market ...Lunch time they was cooking lamb, and the smoke was all over the place. We don't work the earth anymore ... Guinness bone meal is ban ... Smelt awful
G6	Yes... the smell of the bread, cooked at home ... Smell perceived two meter outside home. When I go back home, I can still smell the same smells than before ... In cities, I cannot see these differences. I think that this process of picking fruit making homemade bread are not made any more in the big cities. Better in the past.
G7	Ooooooh no Sewage ... I think indoor plumbing is a real blessing. I can't think of a better smell, in my life time I think that the houses before had a more cigarette smell ... My family home ... Cigarettes smelt worse even in my childhood Now synthetic.
G8	I don't remember anything from the past, I don't know Interesting question: I don't know ... If u like, depending what memory, bad or good depending on the moment ... Extra urbanization, past different...Better now rather than 700 years ago.

G9	Not answered
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	Q8
G1	<p>Different, I never had to smell a city, enjoying of a walk in a different way, trying hard to smell...almost never you put yourself to smell...the different is always nice.</p> <p>It is very curious to make the exercise of smelling...usually we only smell strong things...I tried to concentrate of smell, closing my eyes...making an effort...then since I lived in Girona all my life...what I smell is the smell of Girona: Sweet(broken sentence) ... When I do not smell something strong, I know that I am in my city, because is different if you go to another place...when I go in the tube of Barcelona it smell very bad.</p> <p>The experience was very funny...curious to think that we have to do something that your body does non consciously...but I liked a lot.</p> <p>I had a good time, something different...At the beginning I thought that it was a stupid thing, but then I had fun...I had to make an great effort, and it is sad because I have a nose and I don't know why.</p> <p>I was very curious, because I could not foresee this activity, and it was curious. We have a nose and we don't use it...we use more the other senses, but this is the one we use less.</p> <p>For me it was a bit difficult, because I had the nose blocked...it is true that when you walk in Girona, there are places that have strong smells, from now on I will be more aware.</p> <p>It was very strange, because you do not normally walk with your nose up (my explanation, the respondent moved the body and face saying sniff sniff sniff ... in reality what we did was to go back in time, at the primate when we smelt each other in order to see if we could have sex and reproduce...I think that if we smell each other, between man and woman, it does awake something...the pheromones still exists...if someone has a sexual arousal you can feel it, smell of sex.</p> <p>Smelling all the time, I almost fainted.</p>
G2	<p>Very educational, I never really focus on smells.</p> <p>Connecting a the sense level.</p> <p>Dizziness, when you open and awake a sense there is a more fatigue</p>
G3	<p>Very nice, very good, recommendable.</p> <p>I did not know there are so many smells in such small area.</p> <p>Being hungry, the smell related to food...everything smelt better.</p> <p>After so much smelling I had a cold sensation...I felt the cold nose.</p>
G4	<p>Very pleasant, comfortable, it was not an easy activity...I still had more energies, people stay with the wish to explore more.</p> <p>I felt like travelling even though it is my home town....but at the same time I felt very at home...I thought a lot.</p>
G5	<p>Interesting to observe how just few smell were in the city ... Quite surprising that you take the time to think about it.</p> <p>Not a huge variance of smell, no smell of cooking, very strange, very occasionally ... This time of the evening ppl getting ready to eat ... They eat late in Girona.</p> <p>Smell of the tree, lime tree</p> <p>Nothing very powerful ... Very sweet smell, like jasmine, very surprising that in a city u don't have a sort of bad smell</p>
G6	<p>It was interesting, I never did a tour with this task of smell... Generally, I notice very intense smell, but today I tried to notice also the feeble ones.</p> <p>For me it sort of make me think, what it is missing, if I walk in the street, normally I wouldn't smell, and it make me thing.</p> <p>What are the other things that I also missing in my normal day, got that out today.</p> <p>Ppl are interested only to the touristic attraction and that is it.</p> <p>Not much of what there is there, but what smells are there, completely a different question.</p> <p>What it is this smell ... and we would recognize only by looking at the source ... maybe do the tour without seeing would perceive more intensively.</p> <p>The description we do not do it with the noseClosing of other senses in order to rise other senses ... Closing the eyes, and try to thing where it come from.</p>

G7	Was fun. Part of a city I wouldn't have paid more attention ... I will look for a good smell more frequently.
G8	I liked a lot, was very new for me, I didn't think of putting the nose first. Smell on the background ... I don't hunt for the smell. Passively engaged ... It engaged aware with your environment and surrounding ... When you just use one sense, and you look at it, then when you turn around is gone fleeting memory... If you combined with other sensory it become a more long lasting memory. Terrible smell are more memorable ...I liked The fact that we smelled at something and we had to guess. Oh it was sugary, then there is a bakery ...The sun, what I noticed is when there is a lot of sun, it dilute the smell...However the sun create sort of smell.
G9	Didn't mention of food. It freshly baked smell. It was interesting, having walked and explored already by our own today, in this experience we made us walk slower, kind of looking at the environment in a different way, and take your time. You put more thought into it ...I didn't smell until you (the smellguide) point it out. I could smell the river with the breeze I could not redefine ... Smell sweet cake, amazing I do remember the jasmine, beautiful ... Passing the museum, in this little street, we could smell this cold dampness, it was refreshing, even though it might have a bit of mouldiness. Show the age of Girona, I could smell the dust and dryness in hot spot I enjoyed because normally I see the world. Patterns and etc...Experience the place in a different way...It was surprising I could not smell much. It was neutral, it was quite empty, public holidays... Smell more in other cities... No smell at cars ... Wasn't fresh like the ocean Wasn't unpleasant except few ... Food always appealing, it makes me hungry ...I grew up in a shop and I can recognize good or bad oil

	Q9
G1	New Smells no. If I put it is because I knew it. A mix of, something that you don't know, I don't thing they have a neme, and if they have is because of ignorance of not knowing it. Something that it is not describable, it is difficult to put a name. Name Boh...I smelt a lot of car exhaustion, the flowers.
G2	Wisteria. I don't perceive very good the smell. I have the nose blocked
G3	The Cathedral smell very bad! It is the most touristic place of Girona, and it smelt very bad...it is very curious and surrounded of bad smells. Very small area, there are a lot of smells. When you are conscious, you smell much more. The possibility that a simple plant can change so drastically the smell of such place. In an artificial or natural way, it is possible to change the smell of the place, for example the cathedral area cannot smell like that...what the cathedral area have to smell like? I don't know but not like this for sure.
G4	I don't have a nose anymore. I understood something that I already new, we do not use our nose, we go with two corks, and we are atrophied...we do not practice and we should do more practice and do it in our everyday life.
G5	I couldn't distinguish clearly a sweet smell, we couldn't describe.
G6	I have wrote Girona smell, because I couldn't described, because it is new for me Description: it remember me the bakery smell and fumes from there breeze, maybe coffee, I cannot describe it better. The lime tree was very powerful, new in this situation...Lime tree everywhere. Next ppl...Wood, metal, familiar and in different smell
G7	Lime tree was new. There is something of perfume in air freshener that were new
G8	I think actually you know...smell I feel like...now that I think about, smell might have played into your overall experience, without you notice it...it is a very background subconsciously kind of thing.

	<p>I feel like this spot we marked, we smelled flower in the street, and before we smell it we said oh this street is nice, without knowing why is nice. But now that I think about. Maybe it because I smell something is nice without realise it.</p> <p>I think I learned I have a very untuned nose. I smell where (danger). Smoke, majority of perfume, cannot classify.</p> <p>Very bad in separate the kind of smell, we are more visual</p>
G9	<p>Nothing unusual.</p> <p>I am used to live in a control environment and I was surprised to smell was coming from a live tree cooking under the sun.</p> <p>Less smell to interfere with one another.</p>

	Q10
G1	<p>The best the cologne of a respondent and the worse the human pee.</p> <p>I went on purpose, because I knew were It was, and I went to a pastry shop near the Sant'felix cathedral...It was a place where we were going to eat a croissant when we were young...pee coming down from that street.</p> <p>Incense of a shop and smoke of cigar.</p> <p>A mix of mandarin and wood, near a shop after the iron bridge...pee</p> <p>Sweet smell on the rambla, but truly saying I associate Girona with the smell of coffee, but today I did not smell it, yes Girona smell of coffee...the worse the human pee.</p> <p>The cedar smell, I waited for it and then it came...the street of pee</p> <p>The smell of grass...pee</p>
G2	<p>Worse: Car, cigarette smoke, human sweat, pee, school and cheap food.</p> <p>Best: Wisteria, jasmine, river, humid soil, smell of bread.</p>
G3	<p>Smell of nature, I have it very well identified and I love it...it genial...everybody noticed very well the smell of nature.</p> <p>There is one, that today it wasn't there, but Girona smell a lot of coffee, because the coffee factory of nescafe...when this smell fluctuate in the streets, you recognize of being in Girona.</p> <p>The street that smell of pee, it stays firm in my mind.</p> <p>The barri vell smells at RESCLOSIT: a closed environment, humid, rancid...I prefer the green areas.</p> <p>The worse is the car exhausts not for the intensity, but for the frequency.</p> <p>The best the street of rocambolesc (the ice cream of the Roca brothers), the smell did not leave you.</p> <p>I don't like the sweat smell, I don't like it at all, it disturbs me.</p>
G4	<p>Near the sant pere de galligants church...it smells a understory, more organic.</p> <p>The smell of water, before it rains...I predict it.</p> <p>Worse the smell of sewage under the cathedral, I don't like it at all.</p> <p>The bakery, because I was hungry...it arrived in a moment that I was not prepared for...</p> <p>The sewage is water full of excrement with putrid eggs.</p>
G5	<p>Lime tree were the most beautiful and pastry shop, blossom</p> <p>The drain of the cathedral. The cigarette smoke and the Cigarette not light on the wall, for me it is one of the worst smell. Dead tobacco unpleasant smell.</p> <p>Artificial smell they put in the shops, also not very pleasant, they put something in the air conditioning. They think that it is pleasant for the customer, they attract.... But finally I would just walk out... I feel cheated, I would not get in.</p>
G6	<p>The worse smell was the smoke of Cigarette, then sewage, care fume in front of the cathedral.</p> <p>Burn smell in independencia square, a fire probably?</p> <p>Natural smells ... Earthy smells, most natural smell I smelled.</p> <p>A person was eating a peach, and it was a guy eating a peach, and I almost bit the peach...finally I almost bought a peach for myself.</p>
G7	<p>Lime tree the best, Gas, exhaust, sewer</p> <p>The dag fart !!!! :D</p> <p>It sort of a sewage but more doggy ... Each time I smelt that smell I had a person with two dog...I will tell to go away.</p>
G8	Overall Girona smell very good, Barcelona had a lot of bad small compared.

	<p>Bad smell but is a good experience. All the things we smelt today were surprisingly pleasant. No bad smell good the flowers</p>
G9	<p>The smell of coffee even though we didn't pass through (the respondents had explored already the city during the day by their own. Smoke Yak...cigarette but...we don't have cigarette but...in Australia we are trained of taking it with us...everywhere. There are training programmes. We have a box where we can put the...ppl won't do they by their own, need to be educational programme. We had campaign knock on effect. It was quite clean. No dog poo. The smell of the door...sweet of the cake I was hungry The toilet near the TO was really awful ... Ugly experience, cheap perfume. I am used of good smell because I am a smellsnob. Nice smells...sauna door. Breeze of the river in the pont of the pexateries ...I went to get water in rambla. It smell at drain... I liked it, but very shortly. One thing is to experience other is to live in it.</p>

	Q11
G1	Not answered
G2	Sometimes it is hard...sometimes one does not know of what was smelling.
G3	It was quite hard sometimes...and sometimes very easy.
G4	<p>Bakery: a morning smell, very familiar and pleasant...a smell that stays along our lives. Even though I was not hungry, I would have like it. Something that was very clean. The forest is the cleanest place. I associate the sewage system at something dirty. The excrements of human, smells at dead, it is something inorganic</p>
G5	<p>Musky smell along the route. Fresh atmosphere, very clean. Was away from traffic, with electric vehicle, nice atmosphere.</p>
G6	Not answered
G7	Not answered
G8	Not answered
G9	<p>Smell of the items ... Woody, dampness, oily, sweet, dry ... Bush was lovely, homely I would like to take a relax time with it ... Uplifting ... Smell yak. Fresh, green, delicious, cheap, sauna, inviting (going in) appetizing, comforting, Pleasant .</p>

	Q12
G1	<p>A quarter of Turin that smells a lot of pee...the perfume of the other respondent because I would like to wear it. The smallest square of Reim, it remember of my childhood....parties until 6 am before going home. Of my house...a specific person, but nothing special. At autumn...the pee at parties I would eat sweats all my life...nothing in particular...the pee does not remember something special Cedar it remind me at the mountain in general....pee at a one part of the city of my adolescent. The grass at river...pee a street corners and parties</p>
G2	<p>The sweat it is very normal...the restaurant Konig at plastic food. Bread reminds me bread, food can change. Nature...Contamination smell were very intense, remind what they actually are. Nenuco (a specific child detergent) remind of childhood. The smell of another respondent reminds of a boyfriend I had...a squatter house. The normal smells at the everyday life. The good smells reminds a places with the same properties.</p>
G3	<p>The nature environment reminds of the free time...the smoke at the routine life At a pleasant walk in the mountains. Pee at concerts. The smell remind you that you are back, and that you have returned home. Pee a parties and discos.</p>

G4	<p>A bed smell is something that push you away from a specific place in order to stay better...it is important for the survival...auto conservation, and the body says that you should not go close to that place.</p> <p>The smell of water reminds me the good of my life...I always associate the good experiences of my life with this smells...I don't know why, I don't know if the experience that I have are good because of this smell or the contrary, but it is like this. Everything good of my life, it has this smell on the background.</p>
G5	Not answered
G6	<p>My hobby of breed bees, childhood.</p> <p>Old cellar, remembered me a place in my town.</p> <p>Sant'pere de Galligant a cut grass of my town in Italy</p>
G7	<p>Hot stone remembered being a child, in a summer house.</p> <p>Air freshener was unpleasant in a house we rented</p>
G8	<p>Yeah yeah...your mom ...A lot of connections...with my past where my mom comes from. The smell like wood, grass, childhood memories, playing a lot on the streets.</p> <p>Jazmine brought back memories of India. Street vendors sells bunches of jasmine.</p> <p>I don't think remind me of something... Sun burnt, remember where I grow up.... When it is sunny and hot, every place might smell the same.</p>
G9	<p>Not today...I had to search for them ... I was dry day.</p> <p>If the city was not clean, we could not have walked so much. Therefore, it is part of the experience.</p>