

Tourism Fields, Arenas, and Disputes in the Latin American Urban Context

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ABSTRACT

This study reflects on the theoretical and methodological contributions of the tourism field approach to coastal cities in Latin America, particularly in contexts that address the construction of legitimate spaces of symbolic struggle. The research adopts a systematic literature review, complemented by the analysis of secondary data and the development of an analytical matrix grounded in Bourdieu's concepts of social field, capital and habitus. The findings suggest that, within the Latin American context, urban tourism constitutes a field of symbolic conflict, revealing social inequalities, logics of domination and potential pathways for social transformation. To examine these dynamics, the study proposes an analytical matrix designed to map and analyse struggles within the tourism field in urban environments. The main limitation of the research lies in the absence of empirical application and in the initial stage of operationalising the proposed analytical matrix. The originality of this work resides in its creative articulation of Bourdieu's theoretical framework with urban tourism, as well as in the development of a methodological tool adapted to Latin American contexts, with a critical emphasis on symbolic struggles within the tourism field.

Keywords: Capital, Habitus, Latin America, Tourism field, Urban Tourism.

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1. INTRODUCTION

Latin American urban formation combines colonial legacies, fragmented modernizations, and persistent social inequalities. The rural-to-urban migration and the social reforms that followed generated precarious peripheries. Modernization prioritized central areas, displacing impoverished populations. In recent decades, historic zones have been requalified to serve tourism and the creative economy, often leading to gentrification and new forms of social exclusion (Gorelik, 2005; Brand, 2008; Romero, 2023). Such issues broadly characterize the Brazilian urban experience.

Tourism dynamics in Brazilian cities have been marked by intense transformations structured around symbolic disputes, power relations, and forms of capital accumulation that go beyond economic planning. Tourism has become consolidated within complex political arenas in urban zones, especially those marked by perceived 'abandonment,' revitalization projects, and neoliberal development narratives - contexts in which multiple social agents compete to redefine space, memory, and uses, including tourism-related uses (Zarlenga, 2022; Silva Júnior & Nóbrega, 2023). Particularly in coastal cities with a history of European colonization, these zones are not merely repositories of historical heritage but sites of social contradictions, where inequality, resistance, and reinvention converge toward problem-solving and new forms of social engagement. To investigate these dynamics critically, this article analyzes such contexts through the lens of the constitution of tourism fields, understanding how tourism functions as both an object of aspiration and a structuring force capable of directing actions, projects, and policies.

The concept of the tourism field and its dynamics stems from Pierre Bourdieu's theory of social fields. This perspective offers analytical tools to unveil the mechanisms by which agents exert influence, reproduce structures, and engage in meaning-making struggles within the field, employing strategies and accumulating different forms of capital. This study situates tourism as a field constituted by practices, discourses, and power asymmetries among agents occupying different positions. Therefore, the aim is to reflect on the theoretical and methodological contributions of the tourism field approach to coastal cities—especially in contexts that address

the formation of the field as a legitimate space of symbolic struggle over the accumulation of capital and the defense of habitus.

This article is structured as follows. The next section presents the theoretical foundations of the study, drawing on Pierre Bourdieu's theory of field, capital, and habitus, and situates these concepts within critical tourism studies. The methodology section then outlines the systematic literature review conducted in accordance with PRISMA guidelines, detailing the data sources, selection criteria, and analytical procedures adopted. The results section introduces the analytical matrix developed from the review process, which operationalizes Bourdieusian concepts for the analysis of urban tourism fields. Finally, the discussion reflects on the analytical potential and limitations of the proposed matrix, while the concluding section highlights its theoretical contributions and outlines directions for future empirical research.

2. LITERATURE REVIEW

Tourism is understood as an intense social practice characteristic of contemporary society, which mobilizes a range of agents and mechanisms in order to occur (Figueiredo, 2015; Farias & Figueiredo, 2021). From this perspective, understanding the dynamics of the elements and agents that constitute this practice requires an understanding of the socio-anthropological and economic relations that operate in its materialization. Pierre Bourdieu's conceptual triad - social field, capital, and habitus (Bourdieu, 1997, 2000, 2023) - offers a robust analytical framework for understanding tourism as both a structure and a social practice marked by agents' positional differences, the symbolic power they exert over one another, and their unequal access to resources available within the field.

Understanding the formation of a field must encompass the relations and structured systems of social positions where symbolic struggles and disputes occur. The field is therefore in constant motion. For Bourdieu (1993, p. 135), "what defines the structure of the field [...] is also the principle of its structure," reflecting power relations, hierarchy, and the dominance of some agents over others.

Constitutive elements of the field include *doxa*, *nomos*, and *illusio* (Bourdieu, 1982, 1980). The *doxa* refers to common sense—that is, reflections rooted in everyday life that foster the perception that life is the way it is. The *nomos* refers to the explicit or implicit rules that govern the field,

directing the conduct of agents. *Illusio* refers to the belief that the 'game' is worth playing, a historical product whereby each field has its own elements of illusion (Bourdieu, 1994).

A field is a structured social space of conflict and competition in which agents occupy positions determined by the volume of their capital and by the affinity or aversion of their habitus (Bourdieu, 2020). These positions can reflect a hierarchical organization within the field. Each agent's capacity to influence the field is tied to the accumulation of specific forms of capital (Neveu, 2018; Wacquant, 2007).

According to Lahire (2017), the fundamental elements of a field are: (a) each field has specific rules and stakes; (b) a field is a structured space of positions occupied by agents; (c) the field is a space of struggles; (d) the objective of these struggles is the accumulation of a specific form of capital; (e) capital is unevenly distributed within the field; (f) all agents involved in the field have an interest in its existence; and (g) every field possesses relative autonomy, that is, it operates according to its own internal logic.

For Bourdieu (2023, p. 178), capital is “the set of energies accumulated through historical labor and capable of being reinvested at any moment in the social order with determining social effects.” Bourdieu (1994) initially identifies four forms of capital: cultural (associated with knowledge, aesthetics, tastes, language, behavior), economic (related to material goods and money), social (concerning connections and networks developed over one's life), and symbolic, which can represent all the others and be reproduced across different fields.

Capital can be understood as a material or symbolic resource, capable of accumulating elements that may be possessed by an individual or a community. It has strong characteristics of power, insofar as it can be invested and concentrated with a view to its representation in the social sphere, in a more or less unlimited manner. The different types of capital can be converted into one another, transmitted from generation to generation, and depend on the social conditions that assign value to their appropriation (Lebaron, 2017; Meichsner, 2007).

The concept of habitus adds a critical dimension to this analysis. Habitus refers to embodied dispositions acquired over time through historically and socially situated ways of seeing, feeling, and acting (Bourdieu, 2013). In tourism, habitus shapes how agents perceive their roles and negotiate tourism uses. Dominant agents tend to reproduce dispositions aligned with neoliberal or market rationalities, while dominated agents develop forms of resistance, informal practices, or

alternative cultural expressions that challenge exclusionary logics (Zarlenga, 2022; Wacquant, 2011).

Field, capital and habitus are analytically inseparable in Bourdieu's theoretical framework. Fields structure the space of positions and struggles, capital determines agents' relative power within these spaces, and habitus mediates how agents perceive possibilities and act strategically. In tourism studies, this relational triad allows researchers to move beyond sectoral or functionalist approaches, revealing how tourism practices are socially constructed, politically contested and symbolically legitimized within specific urban contexts.

According to Figueiredo and Nóbrega (2015, p. 14), the tourism field is "normally organized and structured around the dominance of governmental bodies, which, depending on the forces in dispute and the nature of policy, define the dominant positions." This movement is driven by the development ideal. Thus, the field is shaped by disputes over positive perceptions of tourism development (*doxa*), legal regulations and social dynamics (*nomos*), and the perceived economic, political, and cultural value that tourism can offer individuals (*illusio*). From there, the capital that is contested and accumulated determines the tone of the game, offering symbolic stakes over what each agent values and is willing to invest in, thereby creating relationships of domination.

Within a tourism field, tourism capital can be understood as a hybrid form that combines symbolic, cultural, and economic assets mobilized to influence the perception and use of urban space. In the tourism field, dominant agents tend to accumulate such capital and impose hegemonic narratives, often framing tourism as a solution to social problems. Conversely, subordinate agents may possess cultural legitimacy or social cohesion but lack the institutional power to implement their visions (Silva Júnior, 2025).

Various scholars have applied Bourdieu's theory to tourism studies (Dorschel, 2020; Light, 2010), emphasizing the need to go beyond descriptive models and adopt critical approaches grounded in power and reflexivity. Light (2010) analyzed heritage tourism as a field of symbolic competition. More recently, authors such as Veijola and Valtonen (2020) have explored habitus and embodiment in tourism experiences.

However, there remains a gap in the systematic application of this framework to urban tourism in the Global South, particularly in zones marked by conflicting processes of reurbanization, requalification, and gentrification. In this sense, the present article contributes to an emerging strand of critical tourism research that views the tourism field not merely as a theoretical reference,

but as a methodological ally for revealing the symbolic structures and hierarchies that constitute it—adjusted to the Latin American and Brazilian urban contexts.

International research has expanded the use of Bourdieu's concepts in tourism analysis. Macleod and Carrier (2009) examined the symbolic power of destination branding in urban regeneration processes, showing how cultural capital is mobilized to legitimize specific narratives. Salazar and Graburn (2014) explored tourism imaginaries as instruments of symbolic control, while Winter (2012) investigated how heritage tourism reinforces or challenges dominant historical representations in postcolonial settings. These studies demonstrate the versatility of Bourdieu's theory across diverse socio-political contexts.

Such frameworks often assume symbolic hierarchies that may not reflect the complexity of postcolonial Latin American urbanism. However, few of these works apply the framework to Latin American cities or explicitly connect it with the design of methodological tools. This article contributes to filling this gap by developing an analytical matrix capable of capturing the complexities of symbolic struggles over tourism in cities shaped by colonial legacies, neoliberal pressures, and spatial inequalities.

3. METHODOLOGY

Data collection was carried out in multiple stages, including a systematic literature review on academic production related to tourism fields, urban transformations, and Bourdieu's theory. The analysis of secondary data considered institutional reports, urban plans, scientific studies, and heritage inventories.

To ensure a systematic and transparent approach, the literature review followed the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines (Page *et al.*, 2021) adapted to the field of social sciences. Searches were conducted in databases such as Scopus, Web of Science, SciELO, and Google Scholar, using keywords including “tourism field,” “Bourdieu AND tourism,” “urban tourism,” “symbolic capital”. The inclusion criteria focused on peer-reviewed articles published between 2000 and 2024, written in English, Spanish, or Portuguese, and addressing urban tourism through sociological or critical frameworks. After initial screening and removing duplicates, articles were selected for full analysis. These were examined using thematic coding based on the core categories of Bourdieu's theory: field, capital, and habitus in Latin America context (Table 1).

Table 1. Characteristics of studies included in the systematic literature review

Author(s) & Year	Title	Journal	Geographic Context	Main Focus	Key Concepts
Brand, P. C. (2008)	A globalização liberal e a escala urbana: perspectivas latino-americanas	Revista Brasileira De Estudos Urbanos E Regionais	Brazil	Globalization in Latin America	Power, Urban scale
Gorelik, A. (2005)	A produção da "cidade latino-americana"	Tempo Social	Brazil	Latin American urbanism	The construction of the idea of the Latin American city.
Hiernaux, D. (2020)	Nuevas encrucijadas para el turismo	Estudios y Perspectivas en Turismo	Argentina	Tourism and space symbolic production	Tourism critical studies
Meichsner, S. (2007)	El campo político en la perspectiva teórica de Bourdieu	Voces y Contextos	México	Political field hold on Bourdieu perspective	Field, potilical field
Wacquant, L. (2011)	Habitus as topic and tool: Reflections on becoming a prizefighter	Qualitative research in psychology	United Kingdom	Bourdieu's theory focusing on the habitus	Habitus and capital theory
Zarlenga, M. (2022)	Políticas de regeneración urbana a través de la cultura en ciudades latino-americanas	Eure	Chile	Urban regeneration in Latin America	Latin America urban impacts

Source. Authors' own elaboration (2025).

To propose an analytical matrix for tourism fields, we constructed a relational mapping based on the volume and type of capital that agents possess or mobilize. Drawing from the analysis of social fields, we cross-referenced this data to position actors along two primary axes: symbolic legitimacy and decision-making power. The data were coded according to Bourdieu's social field categories: a) *Doxa* (implicit beliefs about tourism development); b) *Nomos* (rules that structure agents' participation); and c) *Illusio* (interests perceived as legitimate for the field's existence and maintenance).

Applying Bourdieu's methodology poses significant challenges in Latin America, given that the relational nature of the analysis resists linear and descriptive explanations. Additionally, this application entails a reflexive imperative, whereby the researcher must recognize their own academic position, and the symbolic power embedded in the act of analysis (Bourdieu & Wacquant, 1992). In postcolonial and Global South contexts, Bourdieu's tools can be mobilized critically and adaptively, as local symbolic structures do not always align with European typologies of capital or habitus.

Figure 1 illustrates how the systematic literature review, conducted under PRISMA guidelines, informed the identification of core analytical dimensions derived from Pierre Bourdieu's theory, which subsequently guided the construction of the analytical matrix for the study of tourism fields in Latin American urban contexts.

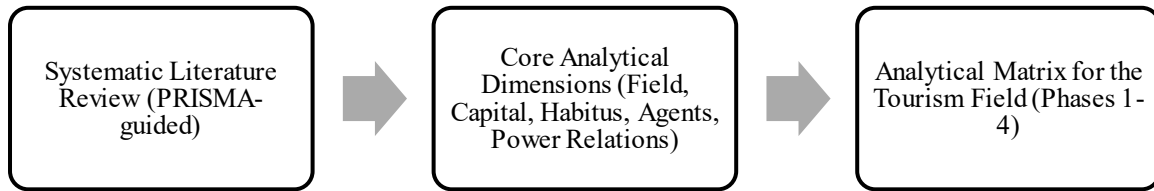


Figure 1. Conceptual pathway from the systematic literature review to the analytical matrix for the tourism field

Source. Authors' own elaboration (2025).

4. RESULTS

The systematic literature review revealed recurring analytical patterns in the application of Pierre Bourdieu's theory to tourism and urban studies. Rather than focusing on isolated concepts, the selected studies converge around a set of core dimensions that structure tourism as a field of symbolic struggle: agents and positions, forms of capital in dispute, institutional regulations, conflicts over meaning and space, and processes of resistance and re-signification. Table 2 synthesizes the main analytical contributions of the reviewed literature and indicates how these dimensions informed the construction of the analytical matrix proposed in this study.

Table 2. Analytical synthesis of the systematic literature review

Analytical dimension	Key contributions from the literature	Implications for the analytical matrix
Tourism as a social field	Tourism as a space of power, symbolic disputes and hierarchies (Light, 2010; Dorschel, 2020)	Identification of agents and field boundaries (Phase 1)
Forms of capital	Economic, cultural, social and symbolic capital structuring tourism dynamics (Bourdieu; Macleod & Carrier, 2009)	Capital accumulation and conversion (Phase 2)
Urban conflicts	Gentrification, displacement, heritage disputes (Zarlenga, 2022; Winter, 2012)	Conflicts and disputes (Variable 4.2)
Habitus and practices	Dispositions shaping agents' strategies and perceptions (Wacquant, 2011; Veijola & Valtonen, 2020)	Habitus positioning (Phase 3)
Resistance and alternatives	Informal practices, resignifications, grassroots action (Hiernaux, 2020)	Resistance and resignifications (Variable 4.3)

Source. Authors' own elaboration based on the systematic literature review (2025).

The systematic review revealed a growing interest in applying Bourdieu's theoretical framework to tourism studies, particularly in analyzing symbolic disputes and requalification processes in urban centers. Most studies focused on European or North American contexts (Terhorst & Erkuş-Öztürk, 2015; Shahrin & Hussin, 2023) while only a limited number addressed Latin American cities (Winter, 2012). Among these, common patterns included the use of historic and port zones as strategic areas for tourism development, often accompanied by gentrification, symbolic conflicts, and unequal access to urban benefits. Based on this analysis, the proposed analytical matrix was developed to map the power dynamics and capital disputes that structure the tourism field in Latin American urban contexts.

Urban tourism has undergone significant transformation in recent decades, becoming a key strategy in the requalification and commodification of central areas, particularly historic and port zones. These areas—often deemed “obsolete” due to urban expansion toward new centers—are frequently reimagined as cultural and economic assets through interventions driven by tourism (Boullón, 2002). However, this process is not neutral. It involves competing visions of development, symbolic disputes, and a restructuring of social practices, revealing the existence of a structured social field.

One of the central contributions of this perspective is the understanding of tourism not as a sector, but as a field of structured practices of struggle, where agents compete for recognition, influence, and symbolic tourism authority. This framework helps denaturalize tourism discourses that portray development as consensual or universally beneficial (Light, 2010).

A second contribution lies in the repoliticization of tourism research. By emphasizing symbolic violence and the *doxa* present in the field, this approach challenges the depoliticized language of participation, inclusion, or valorization commonly found in official documents. It invites researchers to ask: Who defines tourism development? Whose interests are being served? What logics are being reproduced? This critical posture aligns with post-structuralist and decolonial trends in tourism studies that interrogate tourism's material impacts, discursive regimes, epistemic hierarchies, and cultural framings (Veijola & Valtonen, 2020). In relation to this approach of understanding the subject's connection to tourism, Hiernaux (2002) highlights the need for tourism research to focus on the interrelations between the subject and their touristic act, considering the subjectivities involved in this process.

The third contribution is methodological. Bourdieu's theory demands and reinforces a reflexive approach, which recognizes the position of the researcher within both academic and social fields. This is particularly relevant when studying tourism in contexts of urban inequality, where the researcher may act as a mediator between institutional discourses and subaltern voices.

The results of the systematic literature review and the theoretical cross-analysis culminated in the development of an analytical matrix designed to operationalize Pierre Bourdieu's theory of fields within the context of urban tourism studies (Table 3). This matrix synthesizes the key dimensions identified in the selected literature-field, forms of capital, habitus, agents, and power relations-translating abstract theoretical constructs into analytically observable categories. Rather than functioning as an empirical measurement tool at this stage, the matrix represents a conceptual and methodological output of the review process, offering a structured framework to support future empirical investigations of tourism fields, particularly in Latin American urban and coastal contexts.

Although the analytical matrix allows for the identification of dominant agents and institutionalized forms of capital, it is not restricted to incumbent perspectives. Variables related to conflicts, resistance and resignification explicitly enable the analytical inclusion of insurgent actors, such as marginalized communities, displaced populations and informal groups. At this conceptual stage, these perspectives are analytically anticipated rather than empirically measured. Their full visibility depends on future empirical applications, particularly those employing participatory, ethnographic or mixed-methods approach.

Table 3. Analytical Matrix for the Study of Tourism Field(s)

PRE-PHASE	PHASE 1: FIELD FORMATION			PHASE 2: CAPITAL ACCUMULATION					PHASE 3: HABITUS POSITIONING		PHASE 4: OPPORTUNITIES, CONSEQUENCES, AND FUTURE CHALLENGES
Constitution of tourism or its elements as a research object.	First variable	How to understand it?	Formation of field agents	Second variable	How to understand it?	Intensity			Third variable	Disposition structure	Propositions, qualifications, opportunities, consequences, and challenges that the field fails to perceive, and the researcher may guide based on the following variables
	<i>Doxa</i>	Agents' visions of tourism (economic, political, social, cultural, environmental) who are interested in the existence and maintenance of the field	Disposition of agents based on levels of intervention intensity	Economic Capital	Financial resources, infrastructure investment, profit, material assets	High	Medium	Low	How do agents evaluate and perceive relations within the previously formed tourism field? Coalition formation, grouping by similar habitus	Allied agents	Variable 4.1: coalitions and alliances (organization into groups, influence strategies)
	<i>Nomos</i>	Judicial and policy regulations, public tourism policies and related fields, public administration of tourism, and transversal social dynamics among the agents identified in the <i>doxa</i>		Cultural Capital	Educational level and alignment with tourism and related fields	High	Medium	Low			Variable 4.2: Conflicts and disputes (use of spaces, distribution of field profits, definitions of narratives, mediation, resolution, consequences)
	<i>Illusio</i>	Economic investments, cognitive efforts, media dissemination, indicators, and expected return (economic, environmental, social, touristic, or cultural)		Social Capital	Networks of relationships, collaboration among agents, conflicts, alliances, social behaviors and practices	High	Medium	Low			Variable 4.3: Resistance and resignifications (challenging structures, proposing alternatives, inclusion)
				Tourism Capital	Personal taste for travel, motivation for travel, tourism infrastructure, tourism policy and regulation	High	Medium	Low			Variable 4.4: Impacts of tourism (economic, social, cultural, environmental and political)
											Variable 4.5: Policies and planning (influence on public policies, who they serve, how they are forged)

Source. Authors' own elaboration (2024)

5. DISCUSSION

Beyond the contributions of tourism studies grounded in Bourdieu's theoretical and methodological framework, this study sought to construct and share a matrix aimed at identifying and analyzing the tourism field and its dynamics, based on a delineation of various tourism fields. Initially, it is recommended to conduct a pre-phase, in which tourism or its elements are constituted as the research object. In this preliminary stage, the researcher clearly defines the tourism phenomenon to be investigated, outlining its components and establishing the initial parameters. The pre-phase should focus efforts on understanding tourism as a mechanism of domination, characterizing it from a perspective that reveals the emergence, within a potential field, of dominant and dominated agents. This involves identifying the historical process and understanding how connections can be made for the composition of a field in which the logic is one of dispute over tourism. Once this initial stage is consolidated, it becomes possible to move on to the following stages, as illustrated in Table 1.

In Phase 1, the field is constituted through the *doxa*, *illusio*, and *nomos* established in the research context. At this stage, the researcher begins mapping the agents who have an interest in tourism and how they perceive it based on the *doxa*—highlighting the symbolic investments and returns agents expect from the game of disputes, as well as the institutional and social rules that allow them to dedicate time and energy to the tourism domain.

Once these three fundamental elements are defined and described, agents are identified and positioned in Phase 2. This stage analyzes the process of differentiation as an opportunity to reveal dominant and dominated agents through their capital accumulation. Agents compete to accumulate capital at varying levels of intensity (high, medium, or low). Economic, cultural, social, and tourism capital can be quantified by defining a scale, since when the accumulation of tourism capital alone does not produce differentiation, agents may rely on other forms of capital to assert their influence within the field.

It is important to calculate an average that reveals the historical behavior of a given moment, since the sum of variables may present divergent scenarios—particularly when a single agent holds a significant volume of accumulated capital. The analysis in Phase 2 highlights the strategies of capital accumulation and conversion used by agents, demonstrating how different forms of capital can be mobilized to reinforce or shift positions within the field. Competition over capital and the

tactics employed by agents provide a detailed view of the power dynamics and operational logics of the tourism field, allowing for a deeper understanding of its underlying structures and processes. Phase 3 identifies how agents are positioned within the field and what their relative positions are in relation to one another. This involves analyzing the agents' trajectories and practices, revealing how their habitus influences their strategies and interactions—and whether there is a mismatch between discourse and practice. Agents with similar habitus are grouped together, helping to determine whether the “objects in play” will be stimulated toward resolution or not.

Finally, in Phase 4, the consequences and opportunities generated by the disputes within the tourism field are established, enabling the researcher to propose improvements, qualifications, enhancements, opportunities, consequences, and challenges that the field itself is unable to perceive.

This research contributes to bridging a gap in the literature by integrating Bourdieu's field theory with urban tourism studies in Latin America—a region marked by unique socio-spatial inequalities and postcolonial legacies. While previous research has explored symbolic power and capital in tourism, few studies have proposed operational analytical tools that can be adapted to empirical investigations in the Global South. The analytical matrix introduced here seeks to fill that void, offering a conceptual and methodological framework tailored to the region's urban and cultural specificities.

The analytical matrix proposed in this article should be understood as a heuristic and transferable research device, rather than a finalized measurement instrument. Its primary contribution lies in operationalizing abstract Bourdieusian concepts into analytically observable dimensions, offering a structured pathway for future empirical investigations. Empirical validation is therefore not a limitation of the framework, but the next logical stage of its application.

6. CONCLUSION

This article explored how the theoretical contributions of the tourism field can enrich the critical analysis of tourism in Latin American urban contexts. Based on a systematic literature review, we demonstrated that tourism development is not merely a matter of infrastructure or economic opportunity, but rather a symbolically contested process, shaped by power relations, competing legitimacies, and socially embedded practices.

By conceptualizing tourism as a social field, we analyzed how various agents engage in symbolic struggles to define what tourism is, how it should occur, and for whom it is intended. This reveals the structural conditions that produce inequality, as well as the possibilities for resistance and re-signification. The use of this theory highlights the need for a more dialogical, redistributive, and inclusive model of tourism development.

As with any theoretical-conceptual work, this study presents certain limitations. First, the analytical matrix has not yet been tested in empirical fieldwork, which restricts the ability to verify its practical applicability and interpretive depth. Second, while Bourdieu's theory provides a robust framework, the categories of capital and habitus may require further contextual adaptation to capture the complexities of postcolonial and Latin American realities. These limitations suggest the need for future case studies and empirical validations to refine the proposed model.

Despite these limitations, the proposed matrix offers potential applications in urban planning, heritage management, and participatory tourism governance. By identifying dominant and subordinate agents, forms of capital in dispute, and mismatches between discourse and practice, the matrix can assist policymakers, planners, and researchers in fostering more inclusive and equitable models of tourism development. It also opens space for the recognition of subaltern narratives and alternative touristic uses of urban space.

It is worth emphasizing that the integration of Bourdieu's perspective into tourism studies offers key advantages, such as providing an analytical vocabulary to uncover symbolic hierarchies within the tourism field and offering a methodological path for challenging hegemonic narratives. From a broader perspective, future research is encouraged to apply the tourism field study matrix across different Latin American countries, integrating Bourdieu's framework with decolonial and intersectional perspectives, thus revealing tourism's potential to foster permanently real and minimally equitable urban transformations.

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