Research Trends for the New World

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Preface

Many voices, many writings, many subjects, from many places, who wrote several texts and are found in a book, organized by two researchers who have never met. Researchers who came together 'from a distance', through the knowledge possible through technology. These are possible events in times that demonstrate that academic partnerships and scientific productions can make use of the resources offered to us by information technology, by the media network of social networks and multiplatform, in the convergent communicational logic. The agency of these resources can help us to overcome distances, overcome the fallacy of time, to produce entanglements and generate joint productions. In a way, many of us, researchers, scientists, already live in a condition of multi-territoriality and multi-temporality. Perhaps these are already some of the indicators of research trends for the New World, the world we are helping to give birth to, a world that will emerge from contemporary transformations, resulting from paradigmatic changes. A world that will also be born and, in large part, of our attitudes – our actions as a whole, as I usually say.

We are in times of great changes, of strong transformations in the scientific field. The greatness of awareness-raising, in relation to the demands of new research, new approaches and new methodological strategies, has been the mark of recent years, especially after the beginning of 2020, with the emergence of the Covid-19 Pandemic. In this context, several factors were in evidence and demonstrate the relevance of the concern with the search for research trends for the New World. First, the evidence that Science is fundamental to help create conditions for 'survival', in the face of bad weather, in the face of existential storms, which devastate all dimensions of life. Thus, there are demands of all kinds, which also involve the need for mutation and the establishment of new coherences, in terms of focuses, thematic *phyluns* of approaches, but, above all, of a deep epistemological transformation and questioning about why we produce Science , because we produce Knowledge.

The book brings together works by different researchers, from different academic levels, in an effort to, above all, invite these subjects to reflect on their productions and share investigative signals for the New World. We understand that the collection of texts brings a strong transdisciplinary contribution, mixing theories and methods, subjects from different parts of the planet, united with the objective of producing and sharing. Somehow we all want to have a voice, take our place in the world and share our productions.

It also helps us to think about our places in the world, in international geopolitics and how fundamental it is that researchers from countries that have been left out of the focus of power scenarios unite, come closer and join forces. In this sense, we celebrate the partnership with researchers from all over the world, from countries that have also occupied a prominent position in the geopolitics of academic production. The logic here is one of lovingness and acceptance, of respect for each and every one, of overcoming prejudices and dichotomous crystallizations, to start redoing the seams, building bridges - also linguistic bridges - that once separated us as humanity .

The fact that this book brings writings by researchers from different countries of the world and from different academic levels and backgrounds invites us to reflect on the need, not only for the reconnection of knowledge, as proposed by the centenary scientist Edgar Morin, in his writings, but also for reconnection of worlds, lives, beings, in an interspecies and ecosystemic, holistic and planetary logic. More than ever, in these times when we are struggling to continue producing Science, we realize that either we all survive or we are heading towards even more dramatic moments.

There are powerful clues in the following texts, in the sense of building paths to move forward, in a kind of collective reconstruction of the vast universe of knowledge, Science, the magical field of research production. The New World sleeps in each of us. The trends in research for the future of the world are also on the clues that can be seen in studies that combine sensitive and complex ways of dealing with technology, the challenges of scientific communication, the possibilities of reinterpreting gender in education, facing central issues tourism, such as overtourism and the need for ecosystem responsibility.

So, too, it is necessary to wake up to dramatic themes such as lack of rights, how to grow old and to produce research on different themes. Among everyday research challenges as contemporary ones, we are concerned with discovering new ways of dealing with places, in such a way as to trigger powers of autopoiesis of life and actions such as those of Tourism, living up to the historical drift of studies in this plateau of investigations. In this way, we can and must reflect on the consolidated productions and the inflections signaled by sustainability indicators, which make it possible to expand the possibilities of survival, over time, in fundamental areas of life. From what researches listed here indicate, the search for smoothness and investigative excellence should guide researchers of the future, also in the sense of expanding the levels of harmonious coexistence in different places, in the re-signification, for example, of the urban experience.

It is also possible to see that the researches of Mundo Novo will be what we manage to tell the subjects to come, which also makes us subjects challenged to reinvent narratives and observe the ways of narrating the world, including the virtualization of relationships and experiences , as important factors. The sensibility of narratives and the art of conversing knowledge goes through what I have been calling 'transpoiesis', in the transversalization of beings and modes of expression, in which linguistic, verbal and visual expressions, from Journalism, Literature, Architecture, come together.

Thus, the clues are many, the path is long and, as I usually say, the most important thing is that we are intertwined in lovingness and good will, guided by the ethics of relationship and mutual care, seeking in the interlacement the activation of our power of reinvention of life. So... We think that's the only way we'll be able to build the New World, also in our research.

Prof. Maria Luiza Cardinale Baptista
Dr. Vijay Singh

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Labor Pains for the Averse of Tourism-Weave Post Covid 19

–Maria Luiza Cardinale Baptista

Abstract

The text has an essay character, proposing reflection on emergency, urgent and transversal signals for the Post-Pandemia Covid 19 world, considering the Averse of Tourism, in times of Pandemic Covid-19 and Science Mutation. Based on studies by Amorcomtur! Study Group on Communication, Tourism, Lovingness and Autopoiesis, University of Caxias do Sul, Brazil. It is guided by the holistic and transdisciplinary view of Complex Ecosystem Science. It is based on the methodological strategy Cartography of Knowledge - qualitative, procedural and pluri-methodological, which involves research tracks: Personal Knowledge, Theoretical Knowledge, Production Plant and Intuitive Dimension of Research. As a metaphor, the Averse of Turism signals the need to think about the complex structure of the composition of Tourism, in its process, to

the detriment of facade tourism, capitalistic machinery, which resulted in processes known as touristification, overtourism and tourismphobia. There are signs of the need to expand ethical and loving awareness in the generation of tourism life.

Keywords: Averse of Tourism, Covid-19 pandemic, Science mutation, Amorcomtur!; Cartography of Knowledge.

First Pains...

The text has an essayistic character. The title is inspired by a documentary entitled Labor Pains for a New World View, produced at the turn of the 20th century to the 21st century, which signaled a series of challenges and trends for the future of the planet, in light of significant processes in international geopolitics, both in terms of environmental commitment and psychosocial processes (Ohayon, 2013). The documentary already made clear the risk of humanity facing a major sanitary catastrophe, as happened with the Covid-19 Pandemic. Here we are, in the year 2021, for more than a year in a pandemic, which has left profound marks on humanity, on the planetary ecosystem. As the verse of a Brazilian song says, "Nothing will be like before!"

The essay is produced based on studies carried out at Amorcomtur! Study Group on Communication, Tourism, Lovingness and Autopoiesis, directly linked to two Brazilian Universities, University of Caxias do Sul and Federal University of Amazonas. These are studies guided by a holistic and transdisciplinary view, based on assumptions stated as the Complex Ecosystem Science. In this sense, they combine authors linked to Schizoanalysis, by Félix Guattari and Gilles Deleuze (1995), as well as by epistemological assumptions of mutation in Contemporary Science, signaled by authors such as Fritjof Capra (1991, 1997, 2014), Roberto Crema (1989), Boaventura de Souza Santos (1990, 1997, 2002), Amit Goswami (2003, 2008), Marcelo Gleiser (2006, 2007), among others. In Education, the thoughts of Paulo Freire (1987, 1996), Francisco Varela, Humberto Maturana (1984, 1997) and Ximena D'Ávila (2008, 2015) stand out, always in association with schizoanalytic assumptions, especially regarding autopoietic machines of subjectivity production.

In methodological terms, the text is guided by the authorial strategy called Cartography of Knowledge, in combination with the Rhizomatic Matrices (Baptista, 2014, 2017, 2020), seeking to combine the four research trails: Personal Knowledge, Theoretical Knowledge, Production Plant and Intuitive Dimension of the Research, with the matrix alignment of narrative flows, possible to be apprehended only in reflective rhizomes. The strategy is already consolidated in Brazilian studies in several areas of knowledge and applied in several institutions, as well as being disseminated in scientific publications in several countries around the world.

The text being proposed here is the result of a discussion matured in recent years and presented at the XVII Seminar of Anptur – National Association for Research and Post-Graduate Studies in Tourism (Baptista, 2020), on the proposition 'the Averse' of Tourism. It starts from the idea that it is necessary to help give birth to a new world, in which Tourism is thought of on the side of Averse. Averse, as a metaphor, is a proposition that points to the need to think about the complex structure of the composition of Tourism, in its process, to the detriment of facade tourism, capitalistic machinery, which resulted in processes known as touristification, overtourism and tourismphobia. In the line of thought of Boaventura de Souza Santos (2002), enunciated as producing for a living, or of Martinez Allier (2007), as Environmental Justice or Ecologism of the Poor, Tourism needs to be reinvented, in order to constitute itself as a field of production of life-generating desiring deterritorializations, in a broad sense, for the singular subjects, for the ecosystem network of collective subjects involved.

In this sense, it is observed as fundamental an expansion of planetary awareness and, in the field of Tourism, the recognition of the phenomenon as a complex, ecosystem, procedural, derivative field, marked by deep demands for ecosystem responsibility, as a possibility of survival and field activation of reinventions. The relevance of Tourism, as a practice, as an economic activity, as a result of the autopoiesis processes of singular and collective subjects is undeniable.

The text comes directly from two of my projects: 1) *'Com-versar' Amorcomtur - Lugares e Sujeitos!* Sensitive transversal narratives, involving subjects in deterritorialization processes – Brazil, Spain, Portugal, Italy, Mexico, Colombia, Egypt, Oman and India. 2) Tourist-Communication-Subjective Ecosystems: Flags Theoretical-methodological, in the study of tourist-communicational-subjective ecosystems, considered from their ecosystem, chaosmotic and autopoietic characteristics. These projects, in turn, intertwine with several others, by researchers at Amorcomtur, under my guidance.

The approach of my studies is holistic dissipative chaosmotic complex ecosystem. This means that the phenomena I study are considered complex, resulting from and producers of their ecosystems, and, for this very reason, they are addressed as a whole (holo), always seeking to understand the interlaces that cross them. Inspired by the term proposed by Guattari (1992), chaosmosis (in the fusion of chaos +osmosis +cosmos), I understand its configuration as a kind of pastiche of materialities and immaterialities. This occurs in such a way that its textual expression, like that of this essay, has to be produced in reports of theoretical 'com-versations' - but not only - in which concepts are mixed, reports of fragments of scenes, unfolding of metaphors and poetic incursions (in verse and prose). The logic here is that the scientific text also has to be reinvented, to allow the transversalization of abstract substances inherent to the complexities of phenomena and which, otherwise – as in Cartesian-reductionist-mechanistic science – will be excluded from scientific textual production. Following, then, the essay logic, with these premises... the text begins with a reflection on the labor pains, inherent to the mutation of Science.

Labor Pains with the Mutation of Science

What subjects are we? Where are we going? What is our contribution to the future being generated? The documentary that inspired the title of this article states that humanity has reached a Crossroads of questioning its actions, which highlights the labor pains for a new worldview. Thus, audiovisual production brings several thinkers from various areas, commenting on experiences, experiences, own research and that of other scientists, crossing knowledge, from within and outside traditional educational institutions, to reflect on what is at stake, when they think in Mutation of Science.

In the discussions highlighted in the documentary, there is a confluence with the thoughts of several authors I've been working with, especially since the 1990s, when I started studying Holism. I was delighted with the proposition, which was presented to me by Edvaldo Pereira Lima, a professor at the Post-Graduate Course in Sciences, at the School of Communications and Arts of the University of São Paulo. In worderful and sometimes disconcerting classes – because they presented possibilities I hadn't imagined, such as lucid dreams, for example – this teacher presented a world of new connections, which signaled the understanding of the importance of deep ecology and studies that , in practice, for me, meant a kind of quantum leap, towards other big circuits and knowledge connections. A world of galaxies of knowledge and feelings, in which everything is connected, everything and everyone and everyone, beings of all kinds, materiality and immateriality, in the conformation of morphogenetic fields.

I remember it was in the early 1990s. My then husband, also a journalist, Toni André Scharlau Vieira, got together with three other journalist friends and formed a group to discuss holism, in Porto Alegre, a city in southern Brazil . Of course, due to the characteristics of the theme, there were many transversalizations, with knowledge from practically all areas, also crossed by everyday knowledge, from ancestral peoples, from emergencies of personal experiences. We were talking about Communication, Spirituality, Physics, Chemistry, Mythology, Astronomy, Astrology, Biology, Psychology, Philosophy... about Life and Death... anyway... The holistic view is multiple, procedural, chaosmotic and dissipative (para remember the dissipative structures of Ilya Prigogine's Chemistry). It is about a prism look, in which everything (the whole) is constituted and constituted of nuances and evidences. So, we spent alternate Saturday afternoons talking about texts, experiences, experiences, stories, to try to understand the problems of Science, the problems of life and relationships. We too, at that time, understood the importance of morphogenetic fields, synchronicities, the relevance of the unexpected and of loving relationships, love affairs, connections, interdependencies. Unfortunately, the group ended after one of the members died, not before we had agreed – he and I – that whoever died first would come back to tell us what Death was like. It must have been no accident, but synchronicity, the fact that less than a month after his death, I dreamed of him and we talked, in the dream, about the transition to another dimension.

During the period of the study group on holism, there were several theoretical 'com-versations' (talks) that helped me move forward, in this existential-scientific adventure of expanding consciousness and mobilizing unconscious levels and instances, to take advantage of what I now call dimension intuitive research and life. I highlight, especially, the meetings with Fritjof Capra (1991, 1997) and Roberto Crema (1989), remarkable for that time and constant presence in my reflections until today. Also from that time was the meeting with James Lovelock (1991) and his Theory of Gaia, also suggested by Edvaldo Pereira Lima, a professor at USP at the time. I clearly perceived, in myself and in life, what is now called the expanding universe. Really, my worldview was never the same again; on the contrary, the constant became mutation, the understanding that what remains is movement, the transmutation of knowledge, of beings, of myself, in the processes of knowledge.

I experienced, then, the re-reading of the history of Science, understanding it from the texts The Tao of Physics, The Mutation Point and the Web of Life, by Fritjof Capra, in simultaneous readings with the book Introduction to Holistic Vision, by Roberto Crema (1989). Everything seemed to make a lot of sense then, because I remembered not getting used to reading definitions of science as a kind of archaic and dogmatic prayer, a play on authoritarian, limiting and castrating words of the researcher's creative potential and subjective attachment. The fragmenting science and mechanisms reduced to its concrete. The positivist science of linkages to functionalities and effects. dogmatic science of watertight objects and paradigms, proven by quantitative scales tested in 'six dominant languages', always originating from countries that were not mine. Science far from the phenomena of the world of life, also in the backyard of my grandmother's house, from where I saw the dream of being a scientist one day sprout, looking at the weaves of the branches of the *jabuticaba* tree – fruit tree in Brazil, whose delicious fruit is the *jabuticaba*.

What did these authors signal, even at that time, and what is taken up by the inspiring documentary? First, that science resulting from the Scientific Revolution has contributed to many discoveries of humanity, but it has a series of limitations to understand the complex dimension, inherent to the Universe and also to the universe of all investigated phenomena, especially in the great web of life of complexities contemporary. The close and deep connection of interdependence of phenomena is one of the signs and, consequently, one of the pains of expanding vision. From the discoveries of Einstein, Heinsenberg, rescued by these authors, in association with the transversalizations of Eastern wisdom, it is no longer possible to think of a separate, fragmented world. The 20th century allowed us to reiterate connections and interdependencies, through various prisms of knowledge, academic and non-academic, in all fields of knowledge and experiences.

The proposition of the Theory of Gaia, by James Lovelock, in the second half of the 20th century, was aligned with the beginning of the denunciations of the finiteness of the planet's resources and the concrete risk of an ecological, systemic collapse, of extreme gravity and unimaginable proportions, with great risk, even for the survival of the human species. There were many warnings about the enormity of the risks arising from the Anthropocene, with a strong commitment to the flows and processes that guarantee life on the planet.

The strong signals, however, were debated, in confrontation, with techno-economic visions, with capitalistic biases, supported by traditional Science that supported the emphasis on capital, literally 'at any price'. It is Bruce Lipton, cell biology scholar, who rescues, in the documentary Labor Pains for a New World Vision, the understanding in the sense that the Darwinian theory proposed the idea that species are in competition, and that Isaac Newton taught pre-eminence of the physical structures in the Universe. Didactically, Lipton explains that these understandings have led to a great appreciation of what is physical, of materialities, and the consequent desire to extract and possess the earth's materials, to 'be more' as a synonym for 'have more'. This means that the association between Darwin's evolutionism – with the idea that 'the fittest' survives – and Newton's Mechanical Physics – with the emphasis on the value of 'physical', material things – generated the tendency of appropriation of materialities, to try to be 'more' than someone else. Here we have the matrix of capitalist thought, according to which those who have more capital have more value. A large part of the planet developed guided by these premises and, therefore, we are where we are.

Lipton's speech is interesting: "Humanity's evolution since Newtonian times has been to extract material from the planet so that we could have possessions", and these possessions came to be seen as a reflection of where we are on the scale of 'fittest' beings to survive, according to evolutionary logic. As the fight for survival has always been understood as an ideal to be pursued, the human species assimilated the idea that everything is valid to try to be the 'fittest', that is, who will survive. In this sense, an individualistic, egoic competitive logic was established, which crosses humans and corporations, public and private, putting at risk or suffering the physical planet, other species, human civilization, that is, everywhere. In another excerpt from the documentary, Lipton states, in summary, about this ethical collapse: "I undermine the planet. I rape the planet of all its possessions so that I can hold this piece of gold in my hands and say 'See how worthy I am'. Where is your gold?".

It is worth remembering the recent speech of Ailton Krenak (2020), Brazilian indigenous thinker and activist, in his book, beautifully titled Life is not useful: "Most inventions are an attempt by us humans to project ourselves into a matter beyond of our bodies. This gives us a feeling of power, of permanence, the illusion that we are going to continue existing" (p.17). In counterpoint to this thought, triggering a little hope, in another passage, he states: "In different places, there are people fighting for this planet to have a chance, through agroecology, permaculture. This micropolitics is spreading and will take the place of disillusionment with macropolitics" (p.21). He also says that micropolitics agents believe it is possible to remove the "concrete tomb of the metropolises", in a "utopia of transforming the urban cemetery into life" (p.22)

Also in tune with the discussion, the lucid one speaks of Edgar Morin (2020), aged 99, in a recent book in which she criticizes and condemns traditional capitalist techno-economic science. The lack of this theorist helps to understand the complexity of 'birth pains':

> *[...] the radical novelty of Covid-19 lies in the fact that it gives rise to a mega crisis, made up of a combination of political, economic, social, ecological, national, planetary crises, which sustain each other with components, interactions and multiple and interconnected indeterminations, that is, complex, in the original sense of the word 'complexus', 'what is woven together'.* (Morin, 2020, p.18)

Thus, we understand, as Morin teaches us, that when we reach the edge of the abyss and the emergence of planetary collapse in all senses, the option of survival and giving birth to a new world, resulting from these labor pains and the power of reinvention that needs to be acted collectively, with ecosystem responsibility, more than social responsibility, with broad lovingness, in the sense of relationship ethics and respect for the Other, with intense and full investments in coexistence. I have been saying for some years now that our only chance of survival as a planet is love. Morin, in this recent text, states that the Coronav's first lesson irus is the questioning of what is essential for existence. He himself answers: "[...] love and friendship for our individual development, communion and solidarity of our Selves in the group of Us, destiny of humanity of which each one of us is a particle". (p.20). Thus, between inhalations and exhalations, to support these birth pains, it becomes increasingly clear to me that lovingness and autopoiesis, the activation of the power of self-production that takes place through couplings and interweavings, are great signposts. Let's now reflect a little on the uniqueness of the pain resulting from the encounter with Averse of Turism.

Pain with the Averse of Tourism - Weave

At this point in the text, it is important to reflect on what I have been calling Tourism-Weave. I can start, then, from the conceptual core of tourism and I do this considering, initially, the word itself: tourism'ism'. From the outset, the tendency to 'tour', movement, displacement, deterritorialization is expressed. This starting point is important, but it leads me to a broader reflection, following a holistic, complex, transdisciplinary epistemological orientation. With this broadening of perspective, of looking, I understand that what is at stake, in terms of the production of meaning, when expressing, studying or producing 'tourism' is a complex process of deterritorializations and transversalities, which can only be understood in its 'weft' dimension, as a complex set of inter-weavings, composed of visible and invisible threads, of materiality and immateriality. These are processes inherent to a large web of intertwining, resulting from a historical process, a long path of process developments, which have ecosystem dimensions, associated with those of other ecosystems, as or more powerful. Complex processes in connections with large production plots, with powerful interweaving of international geopolitics, in the great weave that marked economic globalization and the directions of capital and investment flows. Everything, with implications in the most different territories, national, regional and local, urban and rural.

Thus, tourism has been considered in Amorcomtur! studies as a complex phenomenon, produced in a complex ecosystemic web of deterritorializations, derivations and dissipations, of subjects, materialities and immaterialities. The direct connection with authors in the area is made especially with Marustchka Moesch and Mario Beni (2017), with approaches and dialogues with other authors, such as Susana Gastal (2003, 2005), among others. It is a web of infinite interweavings and connections, visible and invisible, with complex fabrics of materials, substances difficult to apprehend and even to narrate.

In this sense, tourism has been studied according to the conceptual proposition of tourist-communicational-subjective ecosystems, as complex processes of deterritorialization, involving the activation and intertwining of different ecosystems, in which the person who moves is also the subject of ecosystem transpositions and transversalizations , which manages the movement and connection of worlds, universes of meanings, references, production and consumption. In these processes, a web of materialities and immaterialities is involved and triggered, from the powerful economic-political-social-cultural and service-provision weave, to the underlying flows of energy, of microparticles, of quantum triggering, which also affect the levels of affection. With tourism, everything moves and transforms, at the same time that the deterritorialization movement itself autopoiets (reinvents) subjects and places, of the ecosystem dimensions involved.

Still, in an attempt to unfold (explain the folds) of the concept of tourism, I rescue some ideas also presented at the 2020 Anptur Seminar, in the sense that tourism, in its derivative composition, of tour+ism, implies displacement, deterritorialization, with a certain level of awareness of this movement, associated with minimal preparation for it [the before]; the traveler's association with the web of information, personal and media, as well as with the offers of services that can favorably match these basic resources of departure [the process]; and a whole huge network of exchanges, which is established between the subjects involved in the journey [the during], whether these subjects are singular bodies or collective bodies, people, institutions, public and private organizations, non-governmental organizations, places - all with their elements of complexity, considered, therefore, also as a weave. And, in addition to all this, there is the complex processuality of the 'return movement', the reterritorialization, not always so desirable, nor conscious. Generally, its assemblages and transmutations are felt rather than consciously perceived. What is certain is that the subject always comes back as 'another subject', in some sense or in many. We are talking about the outcome of tourism [after].

Thus, considering the ecosystem dimension of tourism, the expression the reverse side of Tourism is an attempt to understand the grandeur of this weave, but recognizing that it is necessary to look at the whole, not just the 'front tourism'. I have argued that, only in the reverse side of Tourism, it is possible to see the entire plot, with its moorings and also the loose threads, the 'knots' relegated to the background. The metaphor of the inside out has several inspirations, from the personal experience of sewing and the knowledge shared while learning this craft, to the suggestion by one of the greatest Brazilian poets, Carlos Drummond de Andrade, in a book entitled: O Avesso da Things (1987). That is to say, I think of Science as a field of intertwining knowledge of everyday common living and various investigative journeys, intertwined, whether qualitative or quantitative.

In this sense, I also understand that, more than ever, in these emblematic and challenging times of the Pandemic, it is necessary to think about the Averse of Tourism and the Averse of Science, in their composition of the web of knowledge, as territory and process of studies, plateau – plane of continuous intensity, in the schizoanalytic sense – of knowledge and actions and – why not? – as a metaphor for the Great Journey. The idea is, with the research that has been carried out on the potential of thinking the Averse of Tourism, to understand how the distance between the essence of the desiring deterritorialization inherent in travel was constituted, for the constitution of a facade tourism, produced according to a gear capitalistic. This gear even capitalizes on the desires of tourist travelers, making them a market niche and an easy target for substitute satisfaction, through products and services offered in a glamorous way. These products and services are offered to be consumed as a substitute for the intrinsic value of 'good travel', 'good travel', the power of autopoiesis, which is inherent to deterritorialization.

Signaling Pains of a Becoming World of Tourism as Well

I have been proposing to think about emergencies, emergencies and transversalizations for the Post-Pandemia Covid 19 world, starting from the labor pains and the reverse side of Tourism, in times of change in Science. The issue is to face the challenges imposed by the apex of development, with the activation of the great capitalistic machine and its financial and technological links, to the detriment of respect for people, the environment, and ecosystems as a whole. Thus, the following indicators for the future of tourism are indicated, from an averse perspective: increased awareness of responsibilities; ecosystem responsibility and lovingness, as an ethics of relationship and care; understanding of the strong intertwining between all subject-elements of the ecosystem; and the interdependence of all for survival. The future of tourism, in this sense, goes through the recognition of the opposite and the establishment of feasibility criteria, which take into account the search for the benefit of all involved, without distinction, and the enhancement of relationships, with the constant construction of valuation of ties of cooperation and coexistence. This is Amorcomtur's vision and proposal!

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2

‘‘Try Another City, Baby, Another Town’ A Reflection About Deterritorialization in Tourism and in Digital Technologies with the Song “Blues Run the Game”

Rudinei Picinini & Maria Luiza Cardinale Baptista

Abstract

This theoretical essay seeks to reflect on the deterritorialization of tourism and digital technologies from the song “Blues Run the Game”, by singer and composer Jackson C. Frank (1965). We will discuss this text from the lyrics of Frank’s song, as it portrays the story of a subject who physically deterritorializes himself, but cannot do the same mentally. The song will be used to build a comparison with the project “The Portal”, an action to promote tourism developed between the cities of Vilnius, Lithuania, and the city of Lublin, Poland, where a digital portal transmits images of a city to another simultaneously, deterritorializing subjects from both countries, without them deterritorializing themselves from their physical space. The aim of this study is to discuss whether physical displacement is in fact crucial for tourism to propose experiences that consciously deterritorialize the subject. As a methodological strategy, this study will use the Cartography of Knowledge (Baptista, 2014), which is divided into four different tracks: Personal Knowledge, Theoretical Knowledge, Production Plant and Intuitive Research Dimension. Therefore, to speak of deterritorialization, the authors Guattari (1992), Baptista (2014), Melo and Baptista (2020) and Haesbaert and Bruce (2009) will be taken as a basis. To talk about digital technologies, Lévy (2010), Kerckhove (2003), Taufer and Ferreira (2019), De Avila Muñoz and Sanchez (2015) and Anders (2003) will be used as a basis. The tourism vision worked here is that of tourist-communicational-subjective ecosystems (Baptista, 2020). As a result of the discussion, the article suggests that the deterritorialization process in tourism can only become absolute if there is the desire of the subject involved in the process.

Keywords: Deterritorialization, Tourism, Digital Technologies.

Introduction

This theoretical essay seeks to reflect on the deterritorialization of tourism and digital technologies from the song "Blues Run the Game", composed by the American singer-songwriter Jackson C. Frank (1965). Therefore, the concept of deterritorialization originally proposed by the theorists Deleuze and Guattari will be debated within the perspective of tourism, where we will approach deterritorialization through its relative and absolute essence. The concept of deterritorialization is directly linked to the field of practices and knowledge proposed by schizoanalysis, a field with which we carry out approximations within the Amorcomtur! - Study Group in Communication, Tourism, Lovingness and Autopoiesis. This study group is part of the Postgraduate Program in Tourism and Hospitality (PPGTURH) at the University of Caxias do Sul.

On Amorcomtur! studies are encouraged and built through a contemporary and holistic view of research. In this process, the cultural, artistic and daily references of the researcher are also valued for the construction of knowledge. It is not by chance that we start from a song in this study, to contextualize a complex concept that is deterritorialization. We believe that many popular music composers should be listened to with the same attention as we read important authors and theorists, as they can contribute to deep reflections. A proof of the need for this attention is that in 2016 we were able to see Bob Dylan, a singer in the same musical genre as Jackson C. Frank, win the Nobel Prize in Literature for his work as a whole.

"Blues Run the Game" is a song that naturally stands out for its melancholy beauty, as described by Financial Times journalist EInav (2017). The song gained dozens of versions after being released in the 60s. Musicians such as Simon & Garfunkel, Nick Drake, Bert Jansch, Laura Marling, among others, are some of the names that re-recorded the song. What stands out in Jackson C. Frank's biggest hit are the autobiographical traits, so "Blues Run the Game", a song that tells the story of a guy who deterritorializes himself physically, but not mentally, will be one of the main points of our discussion. As a comparison, to discuss the potential of digital technologies in tourism, we will use as a reference the tourism promotion action developed between the cities of Vilnius, in Lithuania, and the city of Lublin, in Poland, called "The Portal" Project. The aim of this study is to discuss whether physical displacement is in fact crucial for tourism to be able to propose experiences that consciously deterritorialize the subject.

For the theoretical discussion of this article, the music of Jackson C. Frank will have the company of several theorists. To discuss deterritorialization, we will use texts by Guattari (1992), Haesbaert and Bruce (2002), Baptista (2015), Rolnik (2018) and Melo (2020). For the discussion of digital technologies, the discussions promoted by Lévy (2010), Kerckhove (2003), Taufer and Ferreira (2019), De Avila Muñoz and Sanchez (2015) and Anders (2003) were used as reference. The concept of tourism adopted by this work is proposed by Baptista (2020), through the idea of tourist-communicational-subjective ecosystems, which proposes to think about tourism through the activation of material and immaterial plots caused by the movement of the subject.

As a methodological strategy, this study uses the Cartography of Knowledge (Baptista, 2014), which has as its essence its wide, holistic and ecosystemic nature. Cartografy of Knowledges is divided into four investigative trails, explored simultaneously. The first trail is Personal Knowledge, where the researcher connects with his/her trajectory, seeking to understand what him/her already know about the topic studied, as well as the origin of his/her interest in the topic. The trail of Theoretical Knowledge is where the researcher consults the bibliographic reference and exchanges experiences with other researchers. The Production Plant trail is where investigating approaches the field of study. The fourth trail is of the Intuitive Dimension of Research, where the researcher registers reflections and clues that arise intuitively, in the deepening of the studied object. In the next two topics of this study, we will initially make a theoretical discussion based on the ideas and concepts of deterritorialization, tourism and digital technologies. Then, from the theoretical framework discussed, we will approach the clues found in the content of the song "Blues Run the Game" and in the action proposed by the project "The Portal", to talk about the relative and absolute deterritorialization of the subject in the tourist process. Finally, we will address the final considerations of the study.

Deterritorialization and Tourism

The master's student, co-author of this study, reported during the discussions of this research that the first time he heard the term deterritorialization during Amorcomtur! group of studies, he for a moment believed that it was a concept originated in the science of tourism, coined by some theorist in this area of study. The term, however, according to Haesbaert and Bruce (2002), was born with the philosopher Gilles Deleuze and with the philosopher and psychoanalyst Felix Guattari, being initially addressed in the book *Anti-Oedipus* and, later, deepened in the works *A Thousand Plateaus* e *What Is Philosophy?*.

In a way, the philosophical concept behind the term deterritorialization can be applied in the most diverse areas of study, due to its richness in expressing the complex change of physical and subjective territories through which the subject goes, when faced with the various agencies, which are caused by the machinic dimensions of subjectivation. The machinic dimensions of subjectivation, according to Guattari (1992), would be composed of significant semiological components, elements manufactured by the media industry and by dimensions that escape the linguistic universe.

The concept of deterritorialization, by holistically expandings the idea of territory, ended up being the object of study also by scholars in areas that develop studies related to space. In fact, this is not restricted to humanist geographers, as in the case of Haesbaert and Bruce (2002), but it is also used to understood tourism and, consequently, communication, in the views of Baptista (2015) and Melo and Baptista (2020). It is through the reflections on the deterritorialization of these authors that I will contextualize the relationship of this concept in tourism.

However, to understand which tourism we are talking about in this article, it is important to emphasize that this text will be anchored in Baptista's (2020) idea of tourist-communicational-subjective ecosystems (2020), a concept that is directly linked to a schizoanalyst and contemporary science view, which this study set out to explore.

Baptista (2020) proposes to think about tourism through a holistic conception, understanding it as a plural and complex phenomenon:

> *From this angle, talking about a communicative, touristic and subjective ecosystem implies seeking the decentralization of voices, the dialogicity of biotic and abiotic factors, interaction. Relationships should seek fluent balance and harmony in environments where different actors coexist. Thus, it is not only in the natural or technological world that the communicative, tourist and subjective ecosystem operates, but in all spheres of these areas. From this line of thought derives the understanding of tourist-communicational-subjective ecosystems as complex processes of deterritorialization, involving the activation and intertwining of different ecosystems, in which the subject who moves is also the subject of ecosystem transpositions and transversalizations, which mediates movement and connection of worlds, universes of meanings, references, production and consumption. In this way, a web of materialities and immaterialities is involved and triggered, from the powerful economic-political-social-cultural and service-provision plots, to the underlying flows of energies, of microparticles, of quantum triggering, which also affect the levels of affection.* (Baptista, 2020, p. 48 - 49).

Baptista's (2020) idea does not seek to overcome or invalidate, in a positivist logic, the thinking of authors who see tourism through fundamentalist, systemic or even critical and structuralist approaches, but proposes an expansion of these contributions through a complex chaosmotic vision and ecosystem.

The vision of tourism proposed by Baptista (2020) is also in line with the thinking of two other Brazilian theorists, Moesch and Beni (2016), recognized for their studies on the epistemology of tourism. Moesch and Beni (2016) accept that tourism is not linear, proposing an interdisciplinary and transdisciplinary vision of tourism that goes beyond the capitalistic ties present in this field of study.

When we think that the research subject does not necessarily need to be human, and that other organic, technological or abstract elements can be considered subjects in a theoretical conception, we can consider that both Baptista (2020) as well as Moesch and Beni (2016) invite us to think of a deterritorialization of the tourism subject.

Thus, in order to fully understand the path to the unknown that the deterritorialization process proposes to us, it is first necessary to understand how Deleuze and Guattari understand the idea of territory. According to Haesbaert and Bruce (2002), for the two schizoanalysis theorists, the understanding of territory is not restricted to a psychological level, but is treated on an ethological, animal and psychological/subjective scale. This is due to the fact that in this discussion the concept of territory, as well as the concept of deterritorialization, does not follow a vertical or horizontal logic, but rather dissipative and chaosmotic, where machinic assemblages intertwine the relationship of human bodies, animal bodies and of cosmic bodies.

According to Melo and Baptista (2020), when thinking about the territory beyond the physical conception, the deterritorialization process would be the exit made by the subject from his known psychic territory, towards a totally new one, where there are new bodies that provoke affection. The idea of affection proposed by Melo and Baptista (2020) is linked to the concept of Rolnik (2018), which signals that affection in this case is not related to the idea of foundness, but rather to a "vital emotion", which causes a disturbance in the subject. It is clear that deterritorialization is not a permanent phenomenon in the various processes of subjectivation in which the subject is involved. Deterritorialization is a bridge to reterritorialization, a movement in which the subject seeks to create ways to recognize and adapt to his new scenario. It is important to emphasize that the reterritorialization process will not make the subject return to the state he was in before, on the contrary, the consolidation of this experience will make him something different from what he was.

When we turn to the process of deterritorialization and reterritorialization in the phenomenon of tourism, even if the subject returns home after a trip, he will not return the same. The famous phrase of the philosopher Heraclitus already said "*No man ever steps in the same river twice, for it's not the same river and he's not the same man.*". Thus, as we will discuss the deterritorialization process from the song "Blues Run the Game" by singer Jackson C. Frank (1965), when we can think about the reterritorialization process, I remember the song "Deixando o Pago", that can be translated as "*leaving the place*", poem by João da Cunha Varga that became music in the voice of Brazilian singer Vitor Ramil (1997), that say *"I cross the last gate, from the field to the corridor, and I feel the scent of a flower, which bloomed in the spring, at night, beautiful as it was, bathed in moonlight, I wanted to cry when I saw my abandoned ranch"*. This passage sung by Vitor Ramil (1997) makes us think that reterritorialization in tourism is much more than returning home, but rather a reunion with oneself seen from a new perspective.

Haesbaert and Bruce (2002) also draw attention to something that is important for our discussion, the observation that there are two types of deterritorialization, one relative and the other absolute. According to the authors, a relative deterritorialization are linked to the abandonment of territories linked to society, while an absolute deterritorialization linked to a change in thinking. Haesbaert and Bruce (2002) also point out that in both cases the different types of deterritorialization permeate each other, and as deterritorialization is an inseparable process of reterritorialization, there is necessarily a process of relative reterritorialization and one of absolute reterritorialization.

To finish this topic, when we think about deterritorialization in tourism, I emphasize Baptista's reflection (2015):

> *It is necessary to want to 'be in the other', to travel to the existential territory of the other, to the point of blending in and apprehending a little of their incorporeal reference universes. The willingness to abandon oneself, as a predefined territory, in 'travel', towards the Other is necessary - be it the other person, society, the other place.* (Baptista, 2015, p. 104).

Digital Technologies

First, it is necessary to understand that the idea of digital technologies worked on in this research is defined by the resources and devices that give access to cyberspace. Cyberspace is defined by Lévy (2010) as a means of transmitting information that is only possible due to the interplanetary connection of computers. Lévy (2010) also states that the idea of cyberspace is not limited to a way of describing the technological infrastructure behind the world wide web, but portrays the immensity of information stored in this space, as well as the presence and interference of human interactions in this space.

Thus, it is important to understand why the discussion is based on the term digital technologies and not cyberspace directly. According to Anders (2003) and Nicolaci-da-costa (2005), the shrinking of time and space caused by access to cyberspace already existed even before the emergence of digital technologies. This is because both authors consider the possibilities provided by the telephone as a way to access cyberspace.

Over the past thirty years, we have seen almost uninterrupted technological advancement. In the meantime, the delimitation of the boundary between the physical environment and the digital environment has been erased, as most subjects are connected to cyberspace 24 hours a day. This is because technology is no longer a simulacrum and became for many, especially during the Covid-19 pandemic, the place where life happens.

Kerckhove (2003) points out that cyberspace enabled the creation of a connective mind, going far beyond the collective. We can interpret cyberspace as an environment where the subject projects his mind in connection with the minds of subjects all over the world. This meeting between the consciences of different subjects is only possible due to the virtual nature of digital technologies and cyberspace.

The virtual, according to Lévy (2010), in the philosophical sense, is what acts as a power and not as an act. According to the author, the virtual can be found before the formal realization of the phenomenon, by stating that a tree is virtually present in a grain. In other words, the virtual carries with it the possibility and not the materiality of phenomena, thus, when we talk about cyberspace, an omnipresent phenomenon that generates manifestations and possibilities at the same time in different places at the same time.

> *Should the semiotic productions of the mass media, information technology, telematics, robotics, etc... be taken out of psychological subjectivity? I think not. In the same way as social machines that can be classified under the general heading of Collective Equipment, technological information and communication machines operate in the core of human subjectivity, not only in the heart of their memories, their intelligence, but also their sensibility of their affections, of their unconscious ghosts.* (Guattari, 1992, p. 22).

Following Guattari's (1992) line of thought, by recognizing that digital technologies and cyberspace can be considered subjects and not just technical devices, we can understand that they live, daily, in consecutive processes of deterritorialization. This is due to the fact that the sets of nodes that operate interconnected within this cyberspace structure, called by Lévy (1993) as hypertext, follow some principles according to the author. Among the principles raised by Lévy (1993) it is important to highlight two of them, for the construction of the idea of deterritorialization of cyberspace. The first to be highlighted is the principle of metamorphosis where the extension, composition and design of the hypertext is constantly changing due to the interference of actors. The second principle to be highlighted is that of externality, where it is understood that growth, reduction, composition and recomposition depend on an external supply, which can be carried out with new elements, connections with other networks, among other actions.

At the moment we find ourselves, the principle of exteriority is increasingly solidified, since many of the couplings to which subjects are exposed necessarily pass through cyberspace and the hypertext structure required by Lévy (1993). In tourism, this has not been different, where authors such as De Avila Muñoz and Sanchez (2015), already discuss the idea of smart tourist destination, as an integration movement between tourism and digital technologies designed from government public policies.

For De Avila Muñoz and Sanchez (2015), the presence of digital technologies in tourism means that tourist experiences can be designed and guided before, during and after the subject's movement is carried out to the desired destination. Taufer and Ferreira (2019) also point to new person-man-machine configurations, based on the increasingly evident approximation of digital technologies with tourism.

Finally, according to Anders (2003), the digital technologies we know managed to transfer the meanings from the physical medium to the digital one from the idea of metaphor. In this exercise, icons and other attributes of materiality helped to guide the experience through the abstraction of the digital. Of course, in many aspects, cyberspace is already emancipated from the idea of metaphor, as it already has its own language, which sometimes influences the universe of materialid. Perhaps the tourist experience conceived through digital technologies and cyberspace has to create its own language, for that, we will probably have to discuss tourism beyond the physical movement.

Methodological Strategy

Following the alignment with contemporary science, as a methodological strategy, this study will use the Cartography of Knowledge, a methodological strategy proposed by Baptista (2014), which is characterized by being wide, contemplating studies with holistic and complex ecosystem views.

The Cartography of Knowledge is directly inspired by the skill of a professional linked to geography, the cartographer. The cartographer is a recognized professional for mapping the changes that occur in the landscape of physical spaces. Unlike the usual function of the cartographer, in Cartography of Knowledge, the cartographer's skill is applied by the researcher not only to map the physical landscape, but also to record subjective and abstract dimensions, expanding the idea of cartography beyond geography, making - a applicable in the most diverse areas of knowledge.

Knowledge Cartography is a methodological strategy that is characterized by its division into four distinct trails, which are explored simultaneously in the cartographic researcher's path. The four trails are: Personal Knowledge, Theoretical Knowledge, Production Plant and Intuitive Dimension of Research.

The Personal Knowledge trail is the trail where the cartographic researcher seeks to understand his relationship with the studied object and his pre-existing knowledge on the subject. This is an important trail, as it recognizes that the researcher subject is not external to the research, having an influence on the object of study. Baptista (2014) states that the proposal is to promote the rescue of the authorship of the research, making the researcher understand that he is also the subject of his time and history. In this study, the path of Personal Knowledge was explored mainly during theoretical development, where we report experiences in the Amorcomtur! study group, space where we discuss the concept of deterritorialization. In addition, the master's student, coauthor of this study, has been researching digital technologies for some time, in addition to working in the digital communication sector.

The trail of Theoretical Knowledge is developed when the researcher conducts a bibliographic survey on topics that relate to the researched object. It is on this trail that the researcher also exchanges experiences with other researchers, seeking to find good examples of how to develop their own research and broaden their reflections. In this study, the trail of Theoretical Knowledge was explored through a discussion based on the theoretical framework presented in the Amorcomtur! study group.

The trail of the Production Plant stands out for the researcher's insertions in the studied field. Unlike exploratory research, the researcher does not go into the field with a form for quantitative purposes, in this trail the researcher approaches the object to collect clues and understand the scenario.

In this study, the Production Plant was explored by deepening the content of the song "Blues Run the Game" and also by observing the project "The Portal", developed to promote tourism between the cities of Vilnius, Lithuania, and Lublin, Poland. Both were observed from the theoretical perspective of discussions on deterritorialization, with consultation of journalistic reports on the life and work of Jackson C. Frank and on the promotional action developed in the two European countries.

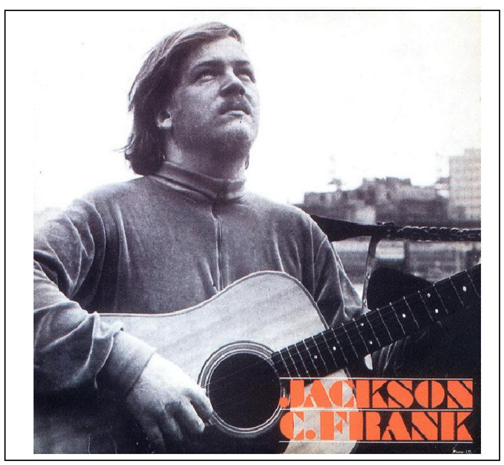
The trail of the Intuitive Research Dimension is where the researcher values and records thoughts arising from his own intuition. In this phase, the researcher tends to use a research diary, where he notes loose thoughts to refer to later. This study, which is an extension of a dissertation research under development in the Postgraduate Program in Tourism and Hospitality, was born from the process of recording thought in the intuitive dimension.

Reflexions about the Song "Blues Run the Game" and "The Portal" Promotion Action in Lithuania and Poland

At this stage of the research, we will discuss the relation of the song "Blues Run the Game" and the project "The "Portal" with the idea of deterritorialization in tourism. We will depart from a dive into the universe of the song's author, Jackson C. Frank (1965), to understand the context in which it was born. We will also observe the content of the song seeking to show its relation with the vision of tourism worked in this article. Later, we will discuss the potential of "The Portal" project, observing its use of digital technologies to foster new deterritorializing experiences in tourism.

As mentioned in some points of this research, the song "Blues Run the Game" by singer-songwriter Jackson C. Frank (1965) was chosen for telling the author's autobiographical traits and for telling the story of a subject who moves from one place to another, but which cannot deterritorialize itself at all. This difficulty encountered by the subject is evidenced right in the first verses: *"Catch a boat to England, baby, maybe to Spain, wherever I have gone, wherever I've been and gone, Wherever I have gone, The blues are all the same"*. In the quoted passage, Frank sings that despite being on the move, with the opportunity to go to different places, his psychic state in relation to this possibility does not change, as the musician insists that sadness accompanies him everywhere.

Fig. 1 – Jackson C. Frank album cover.



Fonte: Spotify.

If we delve a little deeper into Frank's story, we will see that the singer-songwriter, according to Stanley (2014), traveled to London in the 60s. This was only possible because Jackson C. Frank had received compensation for a tragic accident he had at age 11 at a school he attended. This accident that killed several of his colleagues ended up burning part of his body.

It was during his stay in London that Frank recorded his first and only album in 1965, a homonymous one, as shown in figure 1, which has the track "Blues Run the Game". Produced by Paul Simon, the album is still adored by fans of the 60s folk movement. The track also talks about the musician's alcohol abuse in the hotels he visited.

Of course, this article will not focus on discussing possible mental pathologies of Jackson C. Five, expressed in the song "Blues Run the Game", however, what we can consider within the story of the musician and composition, is that there is an effort to deterritorialization, although not absolute, to detach from what the subject considers an eminent sadness.

This difficulty in deterritorializing thought itself can be discussed along with the idea of autopoiesis, a concept proposed by Maturana and Varela (1995), who understand that subjects are machines of self-production. According to Baptista (2015), autopoiesis, in addition to self-production, also means reinvention and deconstruction of the subject so that it can be reconstructed.

The phenomenon of autopoiesis does not materialize in isolation, it takes place in the subject's interaction with the environment through various couplings. The idea of coupling mentioned here is used as a counterpoint to the idea of behavior, because through the view of schizoanalysis it is understood that the subject does not behaves the action, but connects in the most diverse situations. We can see that the subject of the song "Blues Run the Game" cannot totally deterritorialize himself, as he consciously presents a difficulty in autopoetic production due to the absence of new couplings that instigate him to decouple from the current situation.

Tourism through the idea of deterritorialization can be seen as a process that triggers several couplings, leading the subject to a new cycle of self-production and reterritorialization, also reinforced by Baptista (2020). For this to happen, the subject needs to want this to happen, within what Baptista (2015) points out as desiring deterritorialization:

> *It seems that displacement, connection, what sets the subject in motion, is one of the keys to creating novelties, (re)novation, (re)invention. Therefore, I have said that the desiring deterritorialization of communication and tourism has the power to generate the event itself, precisely because the subject detaches itself from 'himself', from the territorialized ties of the subjectivation mechanisms of his existential territories.* (Baptista, 2015, p. 103)

Thus, we can see that the subject of the song "Blues Run the Game" does not seem to want to deterritorialize it through the reinvention process that fate can provide to its autopoietic process. The subject, in this case, uses the movement as a way to escape from something that is inside him and not in the places he passes through. Thus, we could propose, from this perspective, that the absolute deterritorialization by tourism directly requires the presence of desire in the process, and not just physical movement.

As a counterpoint, the project "The Portal" — an action to promote tourism developed between the cities of Vilnius, in Lithuania, and the city of Lublin, in Poland — uses digital technologies to directly awaken the desire in the subject in its deterritorialization process.

According to a report by Niecko (2021), the creators claim that "The Portal" is a live broadcast installed in two

11-ton structures, as shown in Figure 2, central in places in each of the two cities that make the action. Through these "portals", subjects meet other subjects in real time, with the possibility of direct communication, even without audio. The structure is very reminiscent of sci-fi movie portals, attracting the attention of passersby.

Fig. 2 – "The Portal Projetc" estruture.

Fonte: BBC News.

In this action, we can see beyond the use of digital technologies, the development of a narrative, which seeks to instigate the subject to be on the other side, or even to feel the other side. In this sense, we could think that the process of desiring deterriotorialization occurs without movement. Perhaps it is not correct to propose that the process of deterritorialization is absolute, since the subject does not leave the comfort of his own territory, however, the intervention of a window that leads to unknown territory, by itself, triggers new affects in the field of subjectivity.

At a time when travels were paralyzed due to the Covid-19 pandemic, the action "The Portal" can be considered what Baptista (2015) calls inscreational substrates of realization, which result from the affective interaction between the subjects, making them displace themselves by leaving a known territory and heading towards the Other. The author also states that this deterritorializing journey can be carried out in many ways, which signals the potential employed through digital technologies and cyberspace with the action "The Portal".

Final Considerations

This article, which seeks to reflect on the deterritorialization of tourism and digital technologies from the song "Blues Run the Game" — composition by the American singer-songwriter Jackson C. Frank (1965) — aimed to discuss whether physical displacement is in fact crucial or not for tourism to be able to propose experiences that consciously deterritorialize the subject.

As a counterpoint, we used as a reference the action "The Portal" developed between the cities of Vilnius, in Lithuania, and Lublin, in Poland, to understand how this process of deterritorialization in tourism would take place through digital technologies. Through the theoretical construction and the elements discussed, we could point out that the physical deterritorialization in tourism, without the presence of desire, may not represent an absolute deterritorialization, but a relative one, as in the example of the subject of the song "Blues Run the Game", the movement would not have created increational substrata of realization for this to happen.

When discussing the action "The Portal", we also see that there would not be an absolute deterritorialization of tourism in this case, specifically, because the contact with the Other through technology was made without requiring the subject to move away from his/her socius. The attempt to interact with the other side, however, shows that the action did create increational substrates, triggering affections between subjects from different cultures.

In fact, apart from the similarities of Jackson C. Frank's life with the song discussed here, I cannot say how much of the content sung by the musician expresses his state of mind at the time. When looking at the whole, however, I believe that Frank's absolute deterritorialization happened in the act of composing and singing "Blues Run the Game", because, regardless of not wishing for fate, Frank found at journey a way of talking about his own sadness, what we can consider in addition to relative deterritorialization, an absolute deterritorialization, that is, the deterritorialization of thought itself.

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3

Knowledge Management Applied to the Editorial Management of Scientific Communication[1]

José Anderson Santos Cruz, José Luís Bizelli, Thaís Vargas Bizelli & Alexander Vinícius Leite Da Silva

Abstract

Today, the editorial processes encompass several points: technological support issues for indexing; technical training of the editorial team; prior knowledge for implementation and submission of journals for evaluation in databases; internationalization processes; technicality of scientific

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communication and dissemination management; management of metrics that comprise accesses, downloads, and citations; and many other tasks that ensure the standard operating procedure, demonstrating the vehicle's suitability, its penetration in the universe of metrics, and its positioning in the rankings established by peers. All these procedures require funding for their operationalization, at the same time that investments in Brazilian public universities are reduced. This work addresses, therefore, the challenges of current knowledge management, the need for qualification of editorial processes and future prospects for scientific communication.

Keywords: Knowledge Management, Editorial Management, Science & Technology, Scientific Communication.

Introduction

Never has so much Science & Technology been produced as in current times, that is, never before has the spirit of Prometheus – the human desire for knowledge – has never guided the capture of fire by humanity so completely. But beyond the production of knowledge, infinite networks and platforms support scientific communication in real time, preventing knowledge from becoming sedimented: ideas or products – when they gain publicity, that is, when they are released to the public space – become subject to endless analysis, criticism, appropriation, re-readings, collaboration, counter-arguments, literally crumbling, dismantling, and confounding. To guarantee the ownership of the thought or product, to value them, are indispensable tasks, which in the intellectual field justify the maxim *Publish or Perish*[2].

Once the metric – publishing – is established, it is necessary to create an environment of distinction that can,

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2 (2010). "Publish or Perish". *Nature*, 467(7313), 252-252. Retrieved from: https://www.nature.com/articles/467252a

on the one hand, group works whose merit points to its relevance to Science or to the Academy; and, on the other hand, disqualify all the others that pollute the scientific communication by misinforming[3]. The speed of the science we do by deviating from a qualitative analysis model, has created palliative metrics – but based on "sternness" – to measure academic productivity, reputedly quantifiable value. Much of the trajectory traveled by the "measurers" of knowledge rests, today, in the vehicles of circulation and discussion of ideas: publish or perish – often, and particularly in Brazil – means answering the question "where do you publish?".

Evaluations of scientific journals are taking the stage, inverting all the production paradigms and turning the community's eyes toward scientific editorial management.

Publishing in times of knowledge acceleration

The editorial processes today encompass several points: technological support issues for indexing; technical training of the editorial team; prior knowledge for implementation and submission of journals for evaluation in databases; internationalization processes; technicality of scientific communication and dissemination management; management of metrics that comprise accesses, downloads, and citations; and many other tasks that ensure the standard operating procedure, demonstrating the vehicle's suitability, its penetration in the universe of metrics, and its positioning in the rankings established by peers.

Two points to highlight: i) the existence of platforms, tools, and other technological means of information and communication: they have efficiency as a standard and require appropriation by editors to work in favor of their vehicle; ii) the editorial universe is becoming more complex

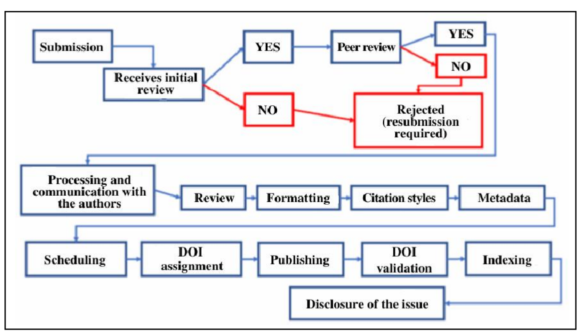
[3] Any resemblance to the challenge faced by Rousseau (1978), in his Discourse on the Sciences and the Arts, is not mere coincidence

and increasingly requires professionalism from the editorial team.

Some meanings can be deduced from the contemporary editorial practice: in certain moments, efficiency is centered more on the rules and regulations that describe the trajectory of the editorial process than on the contents carried by the vehicle, even though there are rigid rites of "peer review"; the professionalization of the management keeps away from the editorial market many journals that cannot meet – financially or due to their scarce human resources – the requirements to belong to the category of scientific journals. This last point is aggravated, on the one hand, by the funding crisis of Brazilian universities, by the increasing intensification of intellectual tasks, by the *turnover of* specialized personnel; on the other hand, where there is a market, a business space is always created to offer tools and services at fair prices, however, unpayable for those that remain under the guard of public budgets[4].

Figure 1 schematically demonstrates an important part of the complexity of the editorial process.

Figure 1 – Flowchart of the Management Stages and Internal Processes of the Journal



Source: Santos Cruz (2020) – adjusted and translated by the authors.

4 In the international metrics market, for example, global information analytics companies like Elsevier and Clarivate qualify Index Bases and Impact Factors.

Technologies, both in interpersonal communications and in sociocultural networks or in the scientific technical scenario change the interests of individuals and consequently their formations (Prensky, 2012). The processes of scientific communication are intensified. Scientific dissemination is understood as "the use of resources, techniques, processes and products (vehicles or channels) to convey scientific, technological or innovation-related information to the lay public" (Bueno, 2010, p.2, our translation).

Digital Information and Communication Technologies (ICT) in editorial management (EG) processes contribute to the creation of new paradigms in the evaluation and qualification of scientific journals. Intentionality, planning and good use of tools are important and valuable instruments to generate good management strategies, helping to build consensus among actors. However, when focused on education, as Prensky (2012) points out, changes are necessary: education professionals, students, their families, and the community can share a different dynamic – the media allow the exercise of protagonism through consumption, production, and sharing of content – the participation.

By focusing on the advances in technology, facilitated access – open access, that is, no fees in oder to access it – democratizes knowledge. It remains the task of choosing and filtering information, organizing it into groups and communities where interests and ideas can be shared.

> *We must build new models of the space of knowledge. Instead of representation in linear and parallel scales, in pyramids structured in 'levels', organized by the notion of prerequisites and converging to 'higher' knowledge, from now on we should prefer the image in spaces of emerging knowledge, open, continuous, in flux, non-linear,*

> *reorganizing according to the objectives or the contexts, in which each one occupies a unique and evolving position.* (Lévy, 2004, p.158, our translation).

The ability to recognize the other is developed: the different knowledges complement each other, generating effective communication, sharing information, and valuing the individual, promoting collective growth. New spaces of knowledge are generated. Throughout the centuries, human beings have developed tools to produce and disseminate knowledge. In this historical trajectory, several supports were used to record information and knowledge, until arriving at the DTICs: information and knowledge circulate in a global network.

The spectrum of possibilities for scientific journals to consolidate themselves as a space for the exposure and debate of the knowledge produced is broadened:

> *The changes that have been taking place because of the current scenario, however, are reflected in the professed official models, but are not implemented in practice. For example, the neo-institutionalist current shows that organizations often incorporate structures and tools not only because they are more efficient, but also because they have been institutionalized in their sector as being "the best" and their adoption becomes a source of legitimacy and resources in the milieu.* (Vasconcelos, Motta, & Pinochet, 2017, p.95, our translation).

It is possible to highlight, also, the sophistication and expansion of the probabilities of analysis that the network offers, opening windows to scientific contributions and the universe of publications – bibliometric analysis, altimetry, data crossing and references. Moran (2012) analyzes the changing scenario, indicating its features: need for remote access; incessant search for scientific information and digital content etc. The crossing of bibliometrics with altimetry allows one to know how scientific texts are being processed and used. Publishers, therefore, can improve their journals, seeking to index them in international databases, giving them greater visibility.

Undoubtedly, contemporary society is characterized by diversity in various contexts, such as: social, cultural, and economic. Due to globalization and the emergence and consolidation of the internet, scientific dissemination has been expanded, occupying an important space for the dissemination of information, knowledge, discoveries, and promotion of dialogues among researchers. These issues encourage publishers to leverage the processes of internationalization and visibility of their journals. In this regard, Caram and Bizelli (2011) write:

> *Contemporary society is characterized by immense social, cultural, and economic diversity. It is a society that has grown up under the sign of deregulation and globalization and, therefore, a society that claims to be a market society, in which barriers to trade, to economics, and, supposedly, to access to information and communication have been broken down.* (p.2, our translation).

Scientific communication is growing and journals increasingly promote access to information from various researchers around the world. This is a process that is in evidence with the processing of the metadata of each published article. Regarding scientific journals, Rios (2017) teaches:

> *[...] scientific journals arise with the purpose of exchanging information and reporting experiences, and become the main channel for communicating scientific information. They are important tools for disseminating the results of science within society.* (p.40, our translation).

It is understood that the scientific journal should promote and disseminate, in open access, the knowledge acquired by authors responsible for the information that is turned towards society, because:

> *Knowledge is created through the interactions between human beings and their environment. Giddens claims that the environment influences people's views and actions. Conversely, people's views and actions shape the environment. In other words, we are part of the environment and the environment is part of us. The surrounding resources and opportunities shape our daily actions, and our actions create a new social reality.* (Takeuchi & Nonaka, 2008, p.96, our translation).

The management of scientific journals has to respond to the demands created by innovation, global standards of evaluation, multiplatform and multiscreen reconfiguring media. They need, therefore, the professionalism and competence of the teams involved in the publishing process, challenging the public funding agencies and the market forces that operate in the sector.

Knowledge Management in Scientific Publishing

Knowledge Management (KM) is a factor that induces good GE. It assists scientific publishing by supporting the research, planning and application of the editorial task force. Society and forms of knowledge "influence each other" (Crespi & Fornari, 2000, p.9, our translation). In the information and knowledge society – according to Dziekaniak and Rover (2011)[5] – the scientific journal circulates in the network, either on the Internet or in the network of researchers. The understanding values the

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5 The authors work with concepts such as information potentiality, intensive use of information by ICT, and discussions about technological devices - technological convergence and the media.

knowledge disseminated by the journals and, in a way, the applicability of KM in the processes of journal management, especially with the use of specific platforms for managing scientific journals, highlighting the *Open Journal System - OJS* [6].

Due to the current ability to create and share content it is possible to conclude that knowledge depends on the selection and appropriation of information, conditions for actions to be triggered. In the network society pointed out by Castells (1999), the internet represents an advance for the dissemination of ideas through scientific publications. However, the technology is assuming contours that need to be clarified, so that the facilities of diffusion do not become prisons for the authors, depreciating or distorting the content due to excessive regulations.

Today, modifications are inserted both in scientific communication processes and in publishing processes. Moreschi Oliveira (2008, p.69) points out that it is necessary to reflect on these modifications that are evident in the "electronic medium with interactivity, sharing and distribution of information" by scientific journals. In the era of *informationalism,* the protagonism depends on the reparation of the actors:

> *The process of informationalism becomes the basis for the changing landscape of the economy and introduces a new networked information or knowledge society. Besides informationalism - which determines the agents' ability to produce and compete in the new economic scenario, being characterized as an ability determined by the potential of intelligent appropriation of information that generates knowledge [...].* (Bizelli & Cerigatto, 2010, p.2, our translation).

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[6] Open source academic journal management *software* created by *Public Knowledge Projetc - PKP,* and released under the *General Public License - GNU*. Retrieved from: https://pkp.sfu.ca/ojs/

The scientific community, according to Kneller (1980), has associations of people who convey data concerning their productions. For this, channels are used - formal and informal – in which conferences and specialized journals stand out, which promotes competition, stimulates innovation and gives balance to the personal interests of scientists and institutions. "Currently, one can consider that the use of information and communication technology (ICT) is already incorporated into virtually every communication chain". (Moreschi Oliveira, 2008, p.69, our translation).

Thus, KM is linked to the management processes of scientific journals. It is a process of meta-analysis, in which someone evaluates the article (reviewer) and evaluates those who evaluated it (editor and author). The wealth embedded in the process is pure KM, since the current technological transformations impact all segments of society.

It is recognized that the role of scientific journals is not limited to providing access to new ideas: it is necessary to *train* the reader, that is, it is necessary to allow the reader to *appropriate* the journal content (Bizelli, 2015). Thus, to form, educate or re-educate authors, readers and editorial staff for the new universe of scientific publishing integrates the new attributions of scientific journals and editors responsible for their quality. It is, therefore, a challenge on a large scale of segments and wide scope of themes.

Competition and competitiveness are tied to management processes, because the periodicals have elaborate strategies, and in implementing them they provoke discussions about vehicle stratification criteria, since the rules are always changing: unexpected changes shake the team's spirit, bring technical and time management problems, and demand a high capacity for adaptation.

The work of editors becomes essential in order to implement strategies, because the consolidation of a journal requires that the journal reaches better stratifications or indexations and can promote greater visibility and viability of the published research. The proposal includes making the journal globalized. Both in public and private institutions, the actions involve decision-making, which strengthen research and the extension of knowledge, contributing to society through the knowledge generated. What is encouraged is the reading and citation of publications. As Morin (2002 cited by Moran, 2012) reminds us:

> *Knowledge is our focus, our raw material and, at the same time, our problem. We are experts in the precariousness of knowing [...] Education must show that there is no knowledge that is not in some degree threatened. Knowledge is the cause of errors and illusions. We must highlight, in any educational system, the great questions about our possibilities of knowing. Knowledge remains an adventure for which education must provide the indispensable support.* (p.41, our translation).

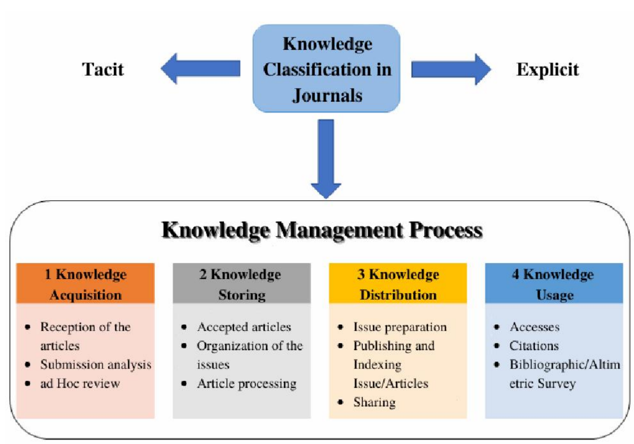
Data generate information, information generates knowledge, and knowledge is communicated in different forms and spaces. Technology acts so that one can store and retrieve information and knowledge acquired throughout history. Institutional spaces arise so that it is possible to manage this knowledge, mainly because, as Gomez (2011) explains, "with modernity, knowledge has been fragmented" (p.2, our translation).

In this grouping of information, which allows data retrieval and knowledge dissemination, Science dialogues with Knowledge Management – KM. This reasoning is based on the practices of editorial work, work done behind the scenes, by an editorial team that, to enable the entire process of communication and scientific dissemination, makes use of editorial management by resorting to KM processes, mainly by receiving, grouping, and organizing the knowledge inserted in the texts, in this case, the scientific articles.

> *In this area, scientific research is not complete until its results are published. The researcher disseminates results through books, journals, and seminars. In science, technology and medicine (STM), the journal is an important form of expression and dissemination of knowledge through articles, the primary documents, which provide the original and complete information. (Bégault, 2009, p.91, our translation).*

The scientific journal becomes one of the institutions responsible for grouping and organizing science, so that society has access to the most varied knowledge in several areas, as shown in Figure 2.

Figure 2 – Knowledge Management Process Allied to Science



Source: Lector (2020) – adjusted and translated by the authors.

Beyond this journey, Science and KM are allied to the practices of Scientific Communication and Divulgation, these two strategies being considered part of the art of disseminating information so that society can access, use, and apply in its practices, from the education of the subject to new possibilities of technological innovation.

Information, knowledge and Technology

As Burke (2003) states: "The systematization of knowledge in cities and beyond was part of a larger process of elaboration or 'processing' that includes compiling, checking, editing, translating, commenting, criticizing, synthesizing" (p.72), our translation), which he calls an assembly line.

According to Kepler (2019), information processing facilitates knowledge acquisition. By processing the data obtained within a context, information is generated, which when understood is configured into the knowledge achieved. Thus, journals have been sites of information storage and processing since the 17th century. Burke (2003) points out that processing has become a "collective activity", being distributed in printed format, with the obstacles to overcome geographical barriers.

The clarity and transparency of the scientific process is fundamental, ensuring information and knowledge through texts, images, graphs, flowcharts, and tables. Aguilar, Pinto, Semeler, and Soares (2017) distinguish "the use of symmetrical and asymmetrical relationships" (p.8, our translation) of communication in two moments: the first deals with presenting visual reproductions to achieve the visualization of data, information, and knowledge; in the second moment, the visualization of content is highlighted with the aim of categorizing and assimilating knowledge.

The scientific communication disseminated by journals contributes significantly to the growth and development of science (Caribé, 2015), collaborating with the agility in disseminating information related to essays and articles, based on research methods and results.

The Information Society has been characterized by the increasing productivity of publications. This knowledge is created from a process in which entities (individuals, groups and institutions) overcome the limit of the old to the new, through the acquisition of new knowledge, as stated by Takeuchi and Nonaka (2008). Knowledge starts from the processes of creation, dissemination and incorporation of discoveries, which relate to the issues of humanity.

Science produces new knowledge and this creates, in addition to a large accumulation of new information, the need to have a broad command of how to manage this data. KM contributes with the combination, externalization, distribution and socialization. It is understood that it is "broad and is included in the necessary contents of the already so crowded current professional knowledge, since the man of today needs to have broad domain in all areas of ones profession: not only vision, but also depth and global aptitude". (Cunha, Santos Cruz, & Bizelli, 2017, p.687, our translation).

The DTIC collaborate for the individual to become more autonomous and curious, seeking their development, instinctively seeking to deepen knowledge and add information, in an attractive, innovative, and inventive way through contents and procedures of their interest in the learning process and appropriation of knowledge.

Thus, "the written dissemination of research is fundamental to the functioning of science. The previously built knowledge base is used to think about and develop advanced research". (Bégault, 2009, p.94, our translation). Burke (2012), on the other hand, shows that in the middle of the 18th century, the incentive to increase the dissemination of knowledge was celebrated, adding: "Today, Google states that its mission is to make the world's information universally accessible" (p.112, our translation). With this knowledge inserted in the network, "The use of the Internet, and especially Web 2.0, as the main means of information exchange, allows anyone to access the scientific production of educational institutions, research centers and academies around the world". (Ramirez-Veja, 2018, p.81, our translation).

Science and digital dissemination work together: faced with the need for dissemination of information and knowledge from scientific journals, online communication networks start to disseminate scientific production and its results; for this, it is necessary that the editorial teams that work in the conduction of these means of communication and scientific dissemination have skills and knowledge – technical and scientific – to perform activities such as, for example, communication strategies. The construction of knowledge goes through revisions permeated by technologies. "With the advances of innovations in the field of communication and dissemination of information, scientific journals are adjusting to new forms of editorial management". (Santos Cruz & Bizelli, 2018, p.57, our translation).

Lévy (1999) states that, with the advances in technology, access to education has been facilitated, democratizing knowledge; the author believes that cyberculture enables new learning styles, facilitating access to knowledge, and that it is necessary to choose and filter information, organize it in groups and communities where interests and ideas can be shared, and create a collective intelligence. The author argues that all individuals have their own intelligence accumulated in their experiences, which is used for social interaction, and that cyberspace is a space that favors these interactions, promotes the exchange of ideas through connections and virtual communities. Thus, new ideas are built, new ways and possibilities to learn and teach.

> *What needs to be learned can no longer be planned or precisely defined in advance. [...] We must build new models of the space of knowledge. Instead of representation in linear and parallel scales, in pyramids structured in 'levels', organized by the*

> *notion of prerequisites and converging towards 'higher' knowledge, from now on we should prefer the image in spaces of emerging knowledge, open, continuous, in flux, non-linear, reorganizing according to the objectives or the contexts, in which each one occupies a singular and evolving position.* (Lévy, 1999, p.158, our translation).

Thus, the ability to recognize the other as a subject endowed with intelligence is developed, because the different knowledge complement each other, generating an effective communication, information sharing, and appreciation of the individual, promoting a collective growth. For Lévy (1999), concomitantly with Neto and Abreu (2009), the internet is explained as a promising source of information, and the transformation of cyberspace is emphasized, in which data is exponentially multiplied and updated, democratizing the access to information and expanding the potential of collective intelligence.

The network communication is virtual and validated by electronic means, it relates to the invention of new ideas or forms, composition and recomposition of thoughts, emergence of methods, in the growth of machines with memory or development of action systems. Therefore, it is configured as something potential that can be realized, consequently, journals become electronic referencers of information and knowledge and, according to Neto and Abreu (2009), "process of technologically induced structural changes" (p.66, our translation).

Siemens (2004) takes up concepts of innovation in his theory of learning connectivism, because, according to the author, the existing theories are insufficient to understand the characteristics of the individual learner of the 21st century, in face of the new realities of technological development and the networked, fluid society. The author theorizes that connectivism is the application of network principles to define both knowledge and the learning process.

> *Knowledge as the essence for human, social, cultural, and economic development has been increasingly recognized as such. Society, in general, has invested in new knowledge, and this knowledge has promoted changes in cultural, economic, political, and educational relations.* (Santos Cruz, Bizelli, Vargas, & Silva, 2019, p.4, our translation).

Knowledge is defined as a particular pattern of relationships while learning is the creation of new connections or patterns and the ability to maneuver through existing networks or patterns. Connectivism is defined as the integration of principles explored by chaos, network, complexity theories, and self-organization. This knowledge, as a product of investigations carried out through research in the scientific, technological, educational, and marketing spheres, has its importance demonstrated in the way we see ourselves: members of the knowledge society (SANTOS CRUZ et al., 2019).

The circulation of information and knowledge in electronic journals needs to be measured and monitored using quantitative methods, such as bibliometrics[7], scientometrics[8], informetrics [9]and webmetrics[10], in order to evaluate the flow of information, communication and knowledge. Knowledge is distributed through a network

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[7] An area that deals with the measurement or applied quantity of bibliographic productions and sources (Vanti, 2010).

[8] Studies of the aspects by means of quantitative indicators certain discipline of science and technology (Vanti, 2010, p.180, our translation).

[9] It analyzes communication processes and researches the uses and needs of information (Vanti, 2010, p.182, our translation).

[10] Studies around the content that favors the analysis and evaluations of the activities of the scientific production of researchers, groups and research institutions (Vanti, 2010, p.185, our translation).

of connections. Thus, learning lies in the ability to circulate through these networks.

Scientific communication and dissemination become essential for information and knowledge to be disseminated online; in fact, this communicational process of science is linked to KM and strategies for data collection; journals, in turn, as digital platforms for open access to information – although not all of them are open – contribute to mapping the circulation of information.

Managing the editorial flow, however, requires prior knowledge, especially on the part of editors:

> *The management of scientific journals has to respond to the demands created by factors of technical innovation, worldwide external evaluation, the spectrum of media dissemination, the competence of professionals involved in the publishing process, and the funding agencies or market forces operating in the sector. Faced with authors who want to broaden the scope of their ideas as much as possible, excessive normatization - processes of standards and guidelines, the invasion of vehicles of suspicious suitability, and the instability created by criteria that change all the time harm the most important relationship, that is, the relationship that is established between communication vehicle and author. (*Santos Cruz, Bizelli, & Vargas, 2020, p.17).

In EG, tasks such as: checking similarity, which leads to problems like plagiarism and self-plagiarism; the agility of scientific communication; the editing of articles through layout programs; direct communication with authors and referees through platforms; the application and organization of text and author metadata, interoperability [11]between citations and references.

Santana and Franceline (2016), state that:

> *[...] about the difficulty of professionalization of the teams also highlights the continuing need to meet the criteria and standards required by indexing databases and institutions responsible for the evaluation and stratification of scientific publications, such as maintaining the periodicity, adoption of editorial management systems, standardization of citations and references, availability of texts in formats that allow interoperability.* (p.12, our translation).

The non-alignment between strategies and tools, on the one hand, and the complexity of the task of being recognized in the global publishing world, on the other, leads some journals to lose their competitiveness and visibility. They resent the inexistence of a team formed with technical knowledge, i.e., with skills and competencies to face the characterized challenge.

It is possible to observe from the graph that most of the scientific journals do not have teams with technical training. Paradoxically, EG trained teams are essential to the survival of the journal. In the network society, led by Manuel Castells (1999), the internet is an advance for the dissemination of periodicals - scientific journals. But, facing the universalization of access to information there is still a

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[11] Interoperability is the ability of a system (computerized or not) to communicate transparently (or as close to it as possible) with another system (similar or not). For a system to be considered interoperable, it is very important that it works with open standards or ontologies. Whether it is a portal system, an educational system, or an e-commerce system, today we are moving more and more towards the creation of standards for systems. (Macêdo, 2012, para. 1, our translation).

colossal challenge that is to provide competence to the actors, allowing digital appropriation, a process that can only be achieved through Education (Bizelli, 2015).

Final Considerations

Knowledge is something intangible that can be applied practically in different contexts and scenarios. For Alvarenga Neto (2008), "knowledge is the most valuable information, since there is analysis, synthesis, reflection, and contextualization" (p.19, our translation). Data and information, today, are present on the net, but making them accessible to citizen use depends on quality education. Surviving on the web as a provider of quality scientific information also goes through a process of education in EG, whose KM strategies prove useful.

The evaluation processes – both those established by national funding agencies and the international ranking – point a way for those vehicles that want to participate in the scientific dissemination game. Human and financial resources are required to face this competitive world. Explaining about management and evaluation processes for the Education Area, today, makes professors, researchers, and university managers seek ways to publicize concepts and research through well evaluated journals.

The EG – allied to the KM – should be ready to absorb the ICT in its editorial processes, ensuring visibility; speed to scientific communication; allowing interoperability and measurement of altimetric data, that is, allowing digital dialogue. In the analysis, however, it is demonstrated a deficiency as to the technical training of editors and editorial staff, a deficiency that will only be cured with investment: to ally KM to EG is a path that can guide strategies of use for this investment.

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4

Indications for Approaching Fairy Tales As A Way to Resignify Gender Stereotypes in Education: the Neve Book

–Frederico Corrêa Corteze

Abstract

This research aims to point out indications that can lead to the ressignification of gender stereotypes in reinterpretations of traditional fairy tales through Neve (2020), a LGBTQIA+ children's book. As a methodological path, two narratives were chosen — in Portuguese — of the story Branca de Neve, originally published by Grimm (1812), one of them available on web pages, and one of them found in the Conta Para Mim project (2020) of the Ministry of Education in Brazil. Then, these narratives were compared to the book Neve, a reinterpretation of the story Branca de Neve that aims to embrace LGBTQIA+ diversities. Through this comparison, it was noticed how the

traditional fairy tale narratives, often used in educational contexts, perpetuate gender stereotypes, and how the reinterpretation of these tales can help in the ressignification of such stereotypes.

Keywords: gender stereotypes, fairy tales, education

INITIAL ENCHANTMENTS: Introducing concepts and authors

It was in Fairy Tales that
I first sensed the power of words
and the wonder of things[12]

Once upon a time, in a distant country, there was a researcher who loved Fairy Tales. These ancient narratives, which crossed centuries, attracted her attention because they were full of fantastic creatures, with which the researcher identified. This researcher was a Trans[13] woman.

This writing aims to point out indications for the resignification of gender stereotypes in education through the book Neve (2020), a reinterpretation of the fairy tale Branca de Neve (1812)[14], which uses elements of the LGBTQIA+[15] culture to embrace diversity. We begin by

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12 Tolkien, 2010, p.68

13 A trans person (transsexual, transgender, transvestite or several other possible identities) is one who does not identify with the gender assigned to him/her at birth — and who is supposedly linked to their organs and biological characteristics. The term trans is used to transcend the hegemonic notion of cis, which in the word cisgender defines the person who identifies with the gender assigned to him/her at birth.

14 Available at https://www.grimmstories.com/pt/grimm_contos/branca_de_neve. Access in: 07/25/2021.

15 LGBTQIA+ is the acronym that, in Brazil, identifies the community of: Lesbians; Gays; Bisexuals and Pansexuals; Transsexuals, Transgender, Transvestites (sometimes abbreviated as Trans); Queer; Intersexuals; Asexuals; and other gender and sexual identities. The acronym may also appear, in other places, as LGBTQIAPN+, highlighting Pansexual and Non-binary identities, or other variations depending on the identities that are intended to be highlighted.

presenting the researcher as a Trans woman, as it is necessary to transcend the hegemonic epistemology (Ribeiro, 2017) and, in this way, reaffirm the existence of diversities, both sexual and gender, as well as knowledge.

That said, it is necessary to contextualize that this research is located in Brazil, a country that is going through a significant setback in terms of educational policies for diversities (Sefnner, 2020). Nevertheless, in this country, the LGBTQIA+ community has come together and made its voice increasingly present in the struggle for its rights, transcending the central place that the hegemonic culture seeks to occupy even in the educational environment (Louro, 2019).

Finally, this research is a branch of the results obtained in the work by Corteze (2018), in which LGBTQIA+ dance teachers working in Basic Education at schools in Porto Alegre — one of the capitals of the southern region of the country, known for its traditionalist and conservative culture — were interviewed, and which pointed to the scarcity of materials to help teachers address gender and sexuality in their classes.

Hocus Pocus and other Prohibited Words: Gender Stereotypes

Hocus Pocus is the typical expression of the witch. This woman, in fairy tales, is seen as the personification of evil. However, when analyzed from a resignifying perspective, these words only serve to generate enchantment. It is a prohibited expression, as it is shrouded in prejudice.

In Brazil, prejudice against LGBTQIA+ people is something structural. In recent years, controversies involving the approach to gender and sexuality in political spheres have made these words extinct (not to say prohibited) within the new laws and documents that guide national education (Balestrin, 2018).

This is due to the fact that talking about gender and sexuality within the school destabilizes power relations, since, among other things, it gives new meaning to heteronormativity and its mechanisms of action within institutions.

Louro (2019) gives us a small synthesis of what heteronormativity is when she says that, for this hegemonic norm "[...] there was only an adequate, legitimate, normal model of masculinity and femininity and a single healthy and normal form of sexuality, heterosexuality." (p. 2; our translation) That is, heteronormativity acts to control gender and sexual representations within the limits that the hegemonic culture believes to be the only ones possible: heterosexuality and cisgenderity.

Gender stereotypes are one of the manifestations of this action of heteronormativity. They can be understood as exaggerated representations, inserted in cultural artifacts (such as fairy tales), in order to delimit the boundaries of what is considered normal by the hegemonic culture in terms of gender and sexuality. (Furlani, 2007)

We believe, therefore, that the ressignification of gender stereotypes is necessary to destabilize the structural heteronormativity of our society and thus contribute to the fight against prejudice directed at the LGBTQIA+ population.

It is worth remembering that, in Brazil, this prejudice is materialized through extreme violence. Reports from non-governmental organizations indicate that, in the last five years alone, more than 2500 deaths of LGBTQIA+ people were recorded as a result of violence fueled by prejudice (Acontece LGBTI+ & Grupo Gay da Bahia, 2021).

Prejudice is not a spell, but it can make you invisible in the blink of an eye.

Fortunately, an education that prioritizes respect for diversity can be an effective antidote to this sad reality.

Keys of the Kingdom: Fairy Tales as an Approach To Diversities

When the survey "Gender and Sexuality in Basic Education Dance Classes, a Perspective of LGBT + Teachers" (Corteze, 2018) was carried out in 2018, the interviewed teachers reported feeling a lack of materials that could help in addressing issues related to gender and sexuality in their classes.

Based on these reports, it was thought that fairy tales (very common in dance repertoires as classical ballet) would be a key to approaching those themes. After all, these are narratives disseminated in childhood, and transmit values that serve as a model for children.

The preface to the book Branca de Neve, from the Conta pra Mim Collection (MEC, 2020) — recommended by the Brazilian Ministry of Education (MEC) for work in schools — states that "fairy tales are a great way to stimulate children's imaginations, by introducing them to a universe in which courage, solidarity and forgiveness are the great weapons of heroes. " (p.2) The author Fanny Abramovich (2009), on the other hand, states that fairy tales have the literary capacity to transport us to "a place that is only dreamed, outside the limits of time and space, but where anyone can walk." (p.120) However, are the borders of this magical realm really open to all people?

These narratives have come down to us through the European tradition. In the beginning, they were part of oral culture, which contributed to their different versions. But, the ones that are more widespread in our society today, are those that went through a process of registration and adaptation, according to the values of the time and the writer who collected them (Bastos & Nogueira, 2016). They approach, in most cases, fantastic events (enchantments, spells...), from a typical medieval imaginary (castles, maidens, knights...).

It is worth stressing a manifestation that questions: why does a Trans person identify more with the fantastic creatures present in tales than with their protagonists? Could it be that the gender stereotypes present in cultural artifacts do not contribute to makeing invisible others possibilities of existence within the school? We will see that, when investigating whether *it is possible to present children with other models and values using reinterpretations of fairy tales that address diversities and resignify gender stereotypes*, those questions also come close to an answer.

For this purpose, we will use the contemporary reinterpretation of Branca de Neve: the book Neve (2020), from the PríncipXs Collection.

The Lgbtqia+ Kingdom of Principxs: A Brief Background

To imagine is also to recreate realities.[16]

The PríncipXs Collection, of which Neve (Corteze, 2018) is the first volume, has been developed as a collection of books that redefines the original stories of fairy tales based on elements of the LGBTQIA+ culture. Its author is a Trans woman.

The collection's roots go back to 2016, when the author participated in the Pimp My Drag course (2016)[17], in which the the porto alegrense Drag Queen Cassandra Calabouço shared stories, performance techniques, makeup tips and other knowledge necessary to practice this form of art[18]. Coming into contact with a universe so rich in forms of

[16] Abramovich, 2009, p. 138

[17] For consultation, see: http://www.macarenando.com.br/site/creativity-lab. Access in 07/25/2021.

[18] Drag Queens are performance artists who use gender stereotypes to criticize, satirize and propose new views on gender and sexuality. Its historical construction in our culture is beyond the scope of this work, but it can be said that, in recent decades, this type of artistic expression

cultural expression, the author realized that this universe was capable of generating an enchantment similar to what she experienced when reading a fairy tale. And she wondered why it had taken her so long to allow herself to meet it.

Relating gender and sexuality to the child context is still a controversial issue today. By showing an overview of current Brazilian education, Seffner (2020) evidences:

> *In the educational field, the clash, on the one hand, takes place between a pedagogical thought of a morally conservative nature combined with a neoliberal rationality, which aims to remove from school themes considered political, ideological, gender and sexuality issues; and, on the other hand, a set of pedagogical propositions that emphasize the value of diversity, recognize the character of negotiation between the differences in the public space, take the school as the privileged locus for scientific literacy in all fields. (p.6).*

For a "morally conservative" way of thinking, working on gender and sexuality issues within schools is part of an "ideology" that aims to "indoctrinate", "influence" children and adolescents to adopt behaviors considered to be "deviant".

This vision contributes to distancing children and teenagers from the elements of the LGBTQIA+ universe, such as the Drag Queens. But what would these artists who question, satirize and propose new representations of gender and sexuality be "deviating" from?

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has gained prominence mainly through North American films and television programs such as Priscilla Rainha do Deserto (1994) and Ru Paul's Drag Race (2009 -). In Brazil, this highlight comes through the music industry, whose main representatives are Pabllo Vittar and Gloria Groove. Don't confuse this type of artistic expression with a gender identity.

Studies on LGBTQIA+ diversity arise from a complex web of knowledge that emerged from Cultural Studies, Feminist Studies, Gender Studies and culminated in Queer Studies[19]. Foucault (1999) already explained to us that sexuality is a historical device that regulates social power, ranking people in levels of greater or lesser privilege. For the philosopher:

> *Sexuality is the name that can be given to a historical device: [...] the stimulation of bodies, the intensification of pleasures, the incitement to speech, the formation of knowledge, the reinforcement of controls and resistances, link each other, according to some great strategies of knowledge and power. (p. 100).*

In other words, sexuality and power are built in a mutual relationship within the historical and cultural contexts of a given society. Sexual identities (such as heterosexuality, for example) would therefore be as diverse as cultures and societies are in each of their historical processes.

Just as Foucault relates these two concepts, Warner (1999) creates the term heteronormativity, which relates heterosexuality to the concept of norm.

For this queer scholar, "[...]so much of heterosexual privilege lies in heterosexual culture's exclusive ability to interpret itself as society. [...] heteronormativity has a totalizing tendency that can only be overcome by actively imagining a necessarily and desirably queer world." (Warner, 1999, p.8).

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[19] Queer is a word that comes from the English culture, and it had the meaning of exotic, eccentric and strange. It was used pejoratively as a way of excluding people who diverged from the hegemonic norm, but it was reappropriated by these groups as a sign of pride, in a process of resignification (similar to what happened, in the US, with the word gay, which was once a curse and today is the symbol of pride for male homosexual identity).

In this context, the word heteronormativity refers to the hegemonic norm, which defines heterosexuality as the only sexual identity that holds the privilege of existence and social recognition in our culture. Other identities would be abnormal, eccentric, exotic… In a word: queer.

Other authors will extend the idea of hegemonic norm also to cisgenerity, sometimes using the term cis-heteronormativity, and revealing its structural character. In a way, the scholar of the genre Judith Butler corroborates this notion by bringing to the discussion the abject bodies, that is, the bodies outside the norm:

> *[...] bodies never completely conform to the norms by which their materialization is imposed [...] the abject here designates precisely those "inhospitable" and "uninhabitable" zones of social life, which are, nevertheless, densely populated by those who do not enjoy the status of subject [...].* (Butler, 2000, pp. 152-153).

For our research, the LGBTQIA+ community (comprised of people who "do not enjoy the status of subject") is, finally, a group considered — by the conservative view — as deviating from the hegemonic heteronormativity, and which come together through characteristics that identify their individuals (such as their gender and sexuality) to defend their right to equality in different spheres and social institutions.

Every year, non-governmental organizations such as the Associação Nacional de Travestis e Transexuais (ANTRA) or Grupo Gay da Bahia publish reports on the violence faced by this community. Acontece LGBTI+ & Grupo Gay da Bahia (2021) bring us data that, in the last 20 years, the cases of violent deaths of LGBTQIA+ people reached the number of 5047. (p. 24) The report also affirms the urgency of political actions that ensure "sex and gender education at all school levels to teach young people and the general population respect for the human rights and citizenship of the LGBTI+ population." (Acontece LGBTI+ & Grupo Gay da Bahia, 2021, p. 67)

We understand that questioning — and reframing — gender stereotypes is part of this teaching to respect diversity. As we have already stated, gender stereotypes are part of the mechanisms of heteronormativity, delimiting gender roles to regulate power hierarchies within society. And they are not restricted to the school environment.

Balestrin (2017) agrees with this thought, saying that "[...] it is necessary to understand education as a broader process that is not limited to the school [...] through the various cultural artifacts (advertisements, music, films, magazines, soap operas and other television programs) we learn about sexuality, gender, body and so many other aspects that constitute us as subjects of a culture." (p.16) And Furlani (2007) complements, stating that "many cultural artifacts have 'implicit content', classified as stereotypes [...]." (p.50)

In this way, even if they are not the main themes in a work, gender stereotypes are present. They reveal themselves, for example, in the way women are repeatedly associated with characteristics such as shyness, modesty, shame; and men to values such as cunning, pride, virility.

Balestrin (2018) brings us the denunciation that in the National Education Plan [PNE] (2014) "there was an unparalleled setback [...]: the term 'gender' was totally extinguished." (pp. 14-15) Despite this, in the National Curriculum Parameters [PCNs] (1997), documents that guide Brazilian educational policies, the repressive power that gender stereotypes have on important individual potentials, such as sensitivity in boys and assertiveness in girls, was already pointed out.

And it is within this context that we turn to fairy tales, understanding them as cultural artifacts and seeking to understand their relationship with gender stereotypes.

Bastos & Nogueira (2016) reveal how these narratives perpetuate gender stereotypes over the centuries: "[...] on the one hand, an enchantress / witch, stepmothers / sisters, queen, [...] on the other, a simple, virtuous, submissive, sensitive and docile girl, poor / peasant, or a girl from a rich family, but subjected to a position of depreciation [...]". (p. 21).

These labels determine which behaviors are acceptable for women to be considered bad or good, and this also goes for the prince and the hunter, or the ogre and big bad wolf (and it is interesting to notice, in fairy tales, how the representations of male evil are rarely human beings, unlike females).

Santos & Soares (2018) identify fairy tales as "powerful gender artifacts, which can influence binary roles (boys and girls), above all, through the speeches conveyed by the classic models of princesses and princes" (p . 58).

Thus, traditional fairy tales not only carry values, models and stereotypes but also a binary definition of gender, which can be an explanation of why a Trans person finds it difficult to identify themselves with their protagonists.

In the presentation of Neve (2020), the author tells us that her motivation to create this storie was the desire to: "find characters similar to me and my friends in the stories I used to hear as a child." (Corteze, 2020, p.3)

As long as gender and sexuality themes continue to be considered "forbidden" by conservative prejudice, education will continue to be just one more place that perpetuates the social invisibility to which LGBTQIA+ people are subject to. We will see, below, if the reinterpretation of fairy tales can contribute to changing this fact.

Magic Formulations: Objectives and Methodology

What is the "magic formula" to transform a violent reality that, through heteronormative culture, makes a population invisible due to their differences? Maybe it hasn't been discovered yet, but here we'll point out some indications:

> *According to the Vocabulário Ortográfico da Língua Portuguesa (VOLP, 2021), the verb to ressignify is "to give new meaning, value, form or function to (something), usually with the aim of overcoming standards [...] established by tradition or experience of an individual or social group."[20] Thus, we use this concept to give new meaning to the gender stereotypes constructed in our culture.*

The general objective of this research is to point out indications for the redefinition of gender stereotypes in education through the book Neve (2020), which is a reinterpretation of the fairy tale Branca de Neve (1812). Furthermore, as specific objectives we intend to: identify where some possible gender stereotypes can be perceived in two versions of the Branca de Neve short story; to compare the values and models of these narratives to those that appear in book Neve; discuss the data obtained from the available literature on the subject.

When searching for Gender Stereotypes, Fairy Tales and Education on Google Scholar, restricting the search to articles in Portuguese published from 2017 onwards, we found approximately 2900 results. From these, we selected three, whose abstracts met the following criteria: addressing the three proposed themes (gender stereotypes; and fairy tales; and education); be referring to studies carried out in Brazilian territory; appear up to, at most, the third page of the search in the platform — organized to present the results in order of relevance. Expanding the search until 2016 —

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[20] Available at:https://www.academia.org.br/nossa-lingua/busca-no-vocabulario. Access in: 07/25/2021. Our translation

the year in which the stories of the PríncipXs Collection were written — we selected another article based on the same criteria.

For the analysis of the content obtained, we used Bardin (2016).

Excerpts from the narratives were chosen according to two parameters: where good or bad characteristics were attributed to some of the main characters (protagonists or antagonists); where tasks/works/behaviors were related to one of the main characters (protagonists or antagonists).

Subsequently, these excerpts were separated into two thematic groups. In Group A, values and behaviors related to female characters were collected. In Group B, values and behaviors related to male characters were grouped.

Then, the data from this phase were compared to those obtained by the same process, but applied to the book Neve (2018). Finally, the results were discussed based on the literature found on the subject.

Here it is worth expressing the importance of the researcher occupying this place as a transgender representative. In this sense, what we do goes beyond academic research.

As Ribeiro (2017) tells us "speaking is not restricted to emitting words, but to being able to exist. We think of a place of speech as refuting traditional historiography and the hierarchization of knowledge resulting from the social hierarchy." (p.64)

Here, therefore, it also becomes a place of affirmation of struggle, of existence. In addition to pointing out reality, we use this place to instigate its change. Here, in addition to doing science, we affirm: Trans people exist, and they will never be invisible again!

"Quem Conta Um Conto Aumenta Um Ponto"[21]: Results and Discussion

As we have already seen, fairy tales are ancient narratives. They come from European oral culture, but were registered by writers such as Charles Perrault and the Grimm brothers, who preserved in these narratives the values and culture of their time.

Bastos & Nogueira (2016) state that "the origin of fairy tales takes us back to myth." (p. 17) They show us how the values and characteristics of female characters in fairy tales bear similarities to Greek goddesses, and even biblical characters. Abramovich (1997) even tells us that some of them were already told "in China, during the 9th century AD." (p. 120)

However, these stories crossed countries and centuries, were adapted countless times for different types of vehicles, such as theatre, dance, radio, cinema, animations, television… With each new adaptation, with each new translation, small changes happened in the stories, small nuances were removed or added, and today there are several versions of each tale. In our country there is a popular saying that expresses this reality well: quem conta um conto aumenta um ponto.

Santos & Soares (2018) corroborate this idea:

> *In Brazil, fairy tales emerged in the mid-19th century. One of the first stories was the Tales of Carochinha. [...] they were some of the translations and adaptations of the narratives of Perrault and the Grimm brothers [...] resignified, transformed, told and retold. (p. 43).*

For this reason, we decided to analyze two different versions of Branca de Neve (1812). The first one comes close

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[21] "Who tells a tale increases a stitch", which means something like" A tale never loses in the telling".

to the version originally published by the Grimm brothers (and that is why we'll call it the "original" here), and can be found on the website grimmstories.com. This website serves as a repository for the stories of these writers, has translations in several languages (including Portuguese) and accepts contributions from internet users to improve them.

The second version is part of a material prepared by the Ministry of Education of Brazil (MEC), and it is included in the National Literacy Policy (PNA). It is a shorter version of the story, with simplified text and vocabulary.

Branca de Neve (1812) (or Branca de Neve e os Sete Anões, in the original version) is a fairy tale of the German tradition, registered by Jacob and Wilhelm Grimm, as part of their linguistic studies. Abramovich (1997) states that the brothers wrote "using their fantastic material in a sensitive way and preserving popular ingenuity, fantasy and poetic." (p. 123)

The tale is about a princess who, after losing her mother, is mistreated by her envious stepmother. To escape the new queen's unscrupulous wickedness, the heroine goes to live with seven dwarves who give her advice on how to hide from her enemy. The advice, however, fails, and the young woman ends up bewitched.

The curse is broken by chance, when a servant stumbles and knocks over the crystal skiff where the young woman is veiled. With the jolt, Branca de Neve spits out the piece of magic apple that left her in a "death sleep" state, and so she is free to marry the prince, who met her at that moment. In the end, both condemn the queen to a terrible death.

By analyzing the two versions of the short story, we find that, in the words of Santos & Soares (2018), they contribute to the consolidation of

> *[...] an ideal of women, linked to social gender roles, which express the logic of "beautiful, demure and home". On the other hand, women who show*

> *sexuality, deal with power, knowledge and the public space, assume the stereotyped image of the "witch", scary, cunning, chameleon [...] The princes, generally, assume the figure of the savior, warrior and provider. (p. 45).*

In fact, of the approximately 3120 words of the original story — present on the website grimmstories.com, in Portuguese — approximately 30 of them serve to qualify the beauty of the princess or of the queen.

Branca de Neve is described as beautiful, pretty, good-looking, (and these three values are repeatedly reaffirmed throughout history), poor, alone, terrified, bad dressed and quiet. The Queen, in her turn, is also beautiful (she is called that more than ten times), but at the same time she is proud, arrogant, yellow with envy, envious, quiet, evil, old and has an "honest look" (in other words , is underhanded).

The prince does not receive qualifications in this version of the story, and his role is limited to ordering the servants to carry Branca de Neve's skiff, as he "wants it", will pay "anything" for it, "insists" on having it; for he cannot "go on living" if he cannot "keep looking" at the princess.

The MEC version is very short, and has only about 560 words. However, the emphasis given to words that qualify the beauty of female characters is relatively greater: they are 8 times qualified as pretty, good-looking or beautiful. Furthermore, Branca de Neve is: welcome, hidden, surprised and happy; while the Queen is cruel, vain, dazzling, furious, and old. Only two words qualify the prince in this version of the story: curious and happy.

One might think that this exaggerated emphasis on qualifying the beauty of the female characters, as well as on the depreciation of the Queen, could only be narrative resources for the construction of the characters. In fact, they are. But we cannot ignore that such emphases have the cultural effect of constructing, delimiting social places, roles and gender models.

Abramovich (1997) admits that fairy tales also speak of "the discovery of one's identity." (p. 134) Based on this, Santos & Soares (2018) state that:

> *The gender prototypes present in these artifacts are not neutral, coincidence or natural; [...] [They can] lead to the formation of various stereotypes in the lives of children, girls or transgender people; because they identify themselves with the characters and seek to bring the characteristics of these characters to their reality. (p. 45).*

Thus, more than a narrative resource that attributes values considered bad to the antagonists and good to the protagonist, the way the characters are constructed in a fairy tale also marks gender boundaries, as summarized by Gabriel (2019): "In these stories there is always a duality between good and bad, what is beautiful and what is ugly, what is desirable and what is not, reinforcing a dichotomous logic, as well as in gender stereotypes." (p. 107).

This becomes even more evident when we analyze the characters' tasks, jobs and behaviors.

At a certain point in the original tale, Branca de Neve arrives at the dwarfs' home. First, she notices how tidy the house is, which demonstrates that the dwarfs were, indeed, organized beings. However, the condition for her to be able to stay living in the house (which would supposedly keep her safe from the risk the Queen posed to her life) is to assume practically all the household chores (which are described one by one). In addition, she must be alone during the period when the dwarves are working and must not speak to anyone.

The tone of prohibition that exists in these last two conditions imposed by the dwarves implies the morality they contain: when Branca de Neve disobeys the order of the dwarves (by buying the ribbons, comb and apple offered by the Queen), she dies (or stay in a "state of death"). And it is important to note that in these moments the Queen disguises herself as a saleswoman, that is, she plays a social role that is not of a typical housewife.

In the updated version of the MEC, all these facts are softened. Branca de Neve is not forced to work for the dwarves in exchange for her safety, nor does she actually die, she just "falls out." Nor is the Queen obliged to wear red-hot shoes and dance to her death, as in the original story. Instead, the solution is given by the King who, once again occupying the place of sovereign masculinity, orders her to be arrested.

In both cases, the message is evident: the purpose of the woman is to be submissive to the orders of the man (or the dwarf…). The woman, when she is not in her role as a housewife, either does it because she is naive, and then she will die, or she does it because she is bad, cunning, underhanded, which will also kill her. What shows that "such tales serve to subsidize the supremacy of the male over the female, creating an atmosphere of female subordination, imposing roles and attitudes traditionally accepted as correct." (Bastos & Nogueira, 2016, p. 13).

And the story's argument itself builds a scenario of female rivalry: two women (mother and daughter) compete for the position of the most beautiful (as if beauty were the greatest value sought by women). Beauty is so important in the story that it is for the beauty that the hunter (or guard, in the MEC version), who has orders to kill the princess, spares her life; it is the beauty that first impresses the dwarves when they discover Branca de Neve sleeping in their beds; it is beauty, finally, that prevents the dwarves, upon finding the "dead" heroine (or passed out, in the MEC version), from burying her alive.

The subtle way in which the hegemonic norm is inserted in the context and between the lines of Branca de Neve reminds us that:

> *[...] it is necessary to be aware of the information that the stories convey, since values such as right and wrong can [...] contribute to demarcating the social roles between men and women, repeating the gender stereotypes constructed throughout the time.* (Bastos & Nogueira, 2016, p. 23).

Therefore, when imagining a story that embraced diversities proposing a resignification of gender stereotypes, the author of Neve (2020) decided that her argument would start from another point. The value that guides this narrative is not beauty as in the original story, but fear.

In Neve, the protagonist is an affectionate, fearful, terrified prince, with a noble heart, orderly, secure, cautious, careful, prudent, wise and benevolent. The King is the brave antagonist, conqueror, bearded, white-haired and white-bearded, fearless, with the greatest pecs in the realm, drunker, brave, indignant. The princess, when she appears in the story, has a single description attributed to her: heroine.

This inversion of the main characters' genre seems simple, since the structure of the story is the same as the original story: a prince chased by the king is forced to flee, being taken in by a group of seven friends who live in the forest. Then, the king finds the prince and the boy passes out, appearing to be dead. While his friends cry and watch over his body, a heroine who wakes him up appears, and then everyone is happy and the king is punished.

However, this apparently simple inversion, as well as the choice of fear as the central argument of the story, has interesting effects on the representations of masculinity and femininity as the story unfolds. And this can be seen through the behavior, work and tasks of the characters.

The king is not envious of the prince, but ashamed. The prince is fearful, and the king, being a braggart, does not admit the fearful into his dynasty. In a fit of violence, the king threatens to throw the prince into the dungeons, and the prince flees into the forest, with “his long royal dress hooking on the branches, his beautiful gloves ripping on the stones.” (Corteze, 2020, p. 20; our translation)

The prince does not need to do any obligated work in exchange for his safety, as his friends welcome him as an equal. And when the heroine appears to save history, that salvation comes in the form of a challenge the prince must accept. But this challenge is not to overcome his fear, but to learn how to give a new meaning to it, and to understand that what he feels is not something to be ashamed of, but rather a potential that can help him overcome obstacles: prudence.

Just as the National Curriculum Parameters (PCNs) points out that gender stereotypes can impede the development of certain important potentialities in children, in Neve we can point out that the mere existence of a fearful protagonist can ressignify the idea of fear, making it evident that the care, the escape, the attention to one’s feelings, are not uniquely feminine characteristics. And they are not negative or positive either, they just exist, in addition to dichotomies.

Regarding fairy tales at school, Gabriel (2019) points to the “[...] emergence of gender issues in education [...]” (p. 118), and Bastos & Nogueira (2016) agree with her remembering the “[...] need for teachers to problematize and prepare themselves to answer possible questions about the lack of varied characters, being careful not to transmit sexist statements to students.” (p. 23) Through Neve we can see that thinking about gender beyond the stereotypes imposed by the hegemonic culture opens up space for more diverse possibilities of existence, of meanings, of education.

And it’s not just thinking about new representations of sensitive men and assertive women.

Furlani (2009) makes us think of other forms of identity when it provokes “[...] as the stereotype consolidates a certain representation [...] it hinders or excludes other identity possibilities from social visibility [...] " (p. 50) The reality, in this sense, goes far beyond princes and princesses.

The PrincipXs Collection marks this word with an "X" precisely to indicate where the mistake (and/or the treasure) is. In the book Neve, the text is completed with the image. The dwarves here are called Pimpolhos, in honor of the process where the embryo of their idea began to form, Pimp My Drag (2016). In the text this is not explicit, but in the illustrations in the book we can see a picture in the Pimpolhos' house where it says: home, Drag home. Or a banner, on one of the last pages, which extends over the prince's throne and reads Drag Kingdom. Pimpolhos are beings with an androgynous appearance: they wear a beard and dress, long nails and tattoos, false eyelashes and slippers. They traverse the edges of what cis-heteronormativity institutes as male or female. A vivid and imagistic representation of what diversity is. Pimpolhos are neither men nor women, they are neither princes nor princesses. They just are.

The biggest indication that points to the resignification of gender stereotypes is the diversity itself, in all its infinite universe of possibilities waiting to be experienced by children, adults and also by beings of fantasy. Nobody needs explanations to live with the differences, it's enough to recognize them and respect them.

The Magic Needle: Final Considerations

In each story fragment
there is the structure of the whole.[12]

In a distant country called Brazil, the struggle of LGBTQIA+ people continues. It is necessary to ensure that these people feel represented in all places and cultural

[22] Estés, 2018, p.23

artifacts: in soap operas, in music, in politics, in academic positions, in fairy tales... Despite the advances and the conservative prohibitions, diversity is everywhere, and the acquaintance that it needs to be respected becomes more and more evident.

In the educational field it is no different. Teachers will increasingly feel the need for materials that help them to address and work on issues related to gender and sexuality in their classes, as these issues are present in the structure of all human cultural relations. Their nature prevents them from being silenced.

Heteronormativity, as a unique model for addressing such themes at school, will continue to be questioned, and gender stereotypes present in cultural artifacts used by educators will continue to be pointed out and ressignified.

The fight that opposes the violence perpetrated against the LGBTQIA+ community in Brazil will show that works like this one, which reaffirm gender, sexuality and knowledge differences, will be increasingly necessary.

Given this scenario, we conclude that models and values different from those defended by heteronortmative culture can be presented to children through reinterpretations of fairy tales that ressignify gender stereotypes. The way in which this can be done is by introducing children to diversities through characters that transcend gender boundaries. Characters of sensitive men and brave women, for example. Characters that bring representation to transgender people beyond fantastic beings. And characters that allow children to develop potentialities without the reprimand of an ideal gender standard. Characters like those in the book Neve (2020).

Fairy tales are like a big fishing net, or a crochet blanket, which connects and embraces people, times and cultures. All of us, women, men, transgender people and any other identities, have the magic needles to increase or decrease points in this web. We will not allow their narratives to get caught in the dead knot of a culture that does not open up to diversity.

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5

Ecosystemic Responsibility Indicators, from Reflections on Tourism in *Torres/RS*

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Abstract

The objective of this article is to propose Ecosystemic Responsibility Indicators, from Reflections on Tourism in *Foz do Iguaçu/PR* and *Torres/RS*. This is an interweaving of two research projects developed at Master's level in the Postgraduate Program in Tourism and Hospitality at the University of Caxias do Sul. The production is linked to *Amorcomtur! - Grupo de Estudos em Comunicação, Turismo, Amorosidade e Autopoiese* (Study Group on Communication, Tourism, Lovingness and Autopoiesis) and the research project *'Com-versar' Amorcomtur! Lugares e Sujeitos! Narrativas transversais sensíveis, envolvendo sujeitos em processos de desterritorialização – Brasil, Espanha, Portugal,*

Itália, México, Colômbia, Egito, Arábia Saudita e Índia (Com-versar'Amorcomtur! Places and Subjects! Sensitive transversal narratives, involving subjects in deterritorialization processes - Brazil, Spain, Portugal, Italy, Mexico, Colombia, Egypt, Saudi Arabia and India). The intertwining of the two study objects is based on the presence of water as a touristic mark of the places included as research fields, on one side the Iguaçu Falls and on the other side the beaches of *Torres/RS*. It emphasizes the importance of reflecting on the relationship established between the practice and development of tourism and the natural resource essential to life on the planet, the water. The proposal discussed here is guided by the epistemological vision composed of the contemporary, complex perspective, transversalized by the changing scenario of Science, as understood by Edgar Morin (2005), Fritjof Capra (1997), Félix Guattari and Gilles Deleuze (1995), and Boaventura de Sousa Santos (2003; 2019). The theoretical reference of the work is composed by the conceptual proposition of Ecosystemic Responsibility, brought by Baptista (2019), expanding the concept of Social Responsibility, by aiming at the interaction with all dimensions (environmental, social, economic), with all elements (humans, animals, vegetables, constructions), with materialities and immaterialities. The proposition is based on the ideas of Fritjof Capra (1997), Roberto Crema (1989) and James Lovelock (1991; 2001). This proposal becomes an interesting way to reflect on Tourism, relating the discussion to tourism development guided by capitalist logic. Another aspect that makes up the theoretical framework is the understanding of Tourism- Weave -Ecosystemic, proposed by Maria Luiza Cardinale Baptista (2019; 2020), supported mainly by the idea of Tourism Ecosystems, thought by Marutschka Moesch (2004); Mario Beni and Marutschka Moesch (2017), in addition to the idea of complexity, associated with Tourism, proposed by Susana Gastal (2005). About methodology, the methodological strategy Cartography of Knowledge stands out, developed along four major trails: the Personal Knowledge Trail, Theoretical Knowledge Trail, the Production Plant Trail, and the Intuitive Research Dimension Trail. As indicators, there is the relationship between the conceptual proposition of Ecosystemic Responsibility and the 2030 Agenda and the importance of promoting an integrated tourism planning in the research places, recognizing their natural characteristics, mainly. To conclude, the indicators discussed show the importance of reflecting on and planning tourism practice, in the sense that it is guided by the Ecosystemic Responsibility approach, in order to promote integral development.

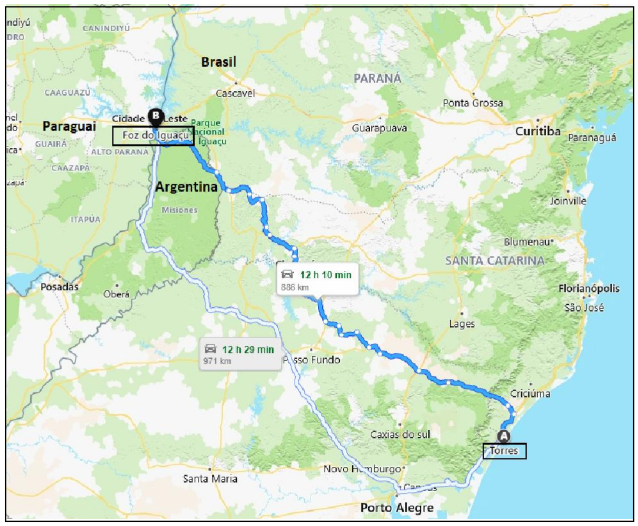
Key Words: Tourism, Ecosystemic Responsibility, *Foz do Iguaçu/PR*, *Torres/RS*.

Introduction

This work aims to propose Ecosystemic Responsibility Indicators, from Reflections on Tourism in *Foz do Iguaçu/PR* and *Torres/RS*. This is an intertwining of two researches developed at Master's level in the Postgraduate Program in Tourism and Hospitality (PPGTURH) at the University of Caxias do Sul (UCS). The production is linked to *Amorcomtur! - Grupo de Estudos em Comunicação, Turismo, Amorosidade e Autopoiese* and the research project *'Com-versar' Amorcomtur! Lugares e Sujeitos! Narrativas transversais sensíveis, envolvendo sujeitos em processos de desterritorialização – Brasil, Espanha, Portugal, Itália, México, Colômbia, Egito, Arábia Saudita e Índia.*

The intertwining of the two objects of study stems from the presence of water as a tourist mark of places understood as fields of research, which are indicated in Figure 1: *Foz do Iguaçu/PR*, where the Iguaçu Falls are the main tourist attraction, and *Torres/RS*, whose beaches are visited by thousands of visitors during the summer season. It emphasizes the importance of reflecting on the relationship established between the practice of tourism and the natural resource essential to life on the planet, the water.

Figure 1. Location Map of *Foz do Iguaçu/PR* and *Torres/RS*



Source: Site Bing Maps (2021).

It is noteworthy that the production addresses important issues, especially when it proposes a reflection on tourism development, guided by the idea of Ecosystemic Responsibility, intertwined with the constituent elements of 70% of planet Earth, between freshwater and saltwater. In this sense, the work presents the Iguaçu River, where the waters fall from approximately 72 meters high in 275 falls, forming the scenic beauty of the Iguaçu Falls, in *Foz do Iguaçu/PR*. Related to the saltwater, the Atlantic Ocean is seen, bathing the beaches of the city of *Torres/RS*, forming a beautiful scenery, welcoming bathers in its waters. Furthermore, it is necessary to highlight the movement as a mark of this fluid ecosystem. Water moves continuously, fostering the cycle of life, through rainfall, the dance of the tides or the paths of the rivers.

The generating power contained in the movement of water can be presented through the production of electricity, in which *Foz do Iguaçu/PR* stands out as an important example. The "*Barragem Itaipu Binacional*" (The Itaipu Binacional Dam) is considered the largest hydroelectric plant in the world and, consequently, the largest in the production of clean energy (Itaipu Binacional, 2021). The moving water of the *Iguaçu* River, with its source in the region of *Curitiba/PR*, passes through several cities until reaching *Foz do Iguaçu.* There is a 1,320 km of path in which other rivers merge, leaving the waters of the *Iguaçu* even more flowing towards the falls (ÁGUASPARANÁ, 2020). After that, the river follows its course until it flows into the *Paraná* River – the main source of the La *Prata* basin – which until then has a total length of 4880 km and is responsible for feeding the reservoirs of the Itaipu Binacional Hydroelectric Power Plant and three others along its path (Itaipu Binacional, 2021).

The proposal discussed here is guided by the epistemological view also found in other research carried out in *Amorcomtur!*. This vision is composed of the contemporary, complex perspective, transversalized by the changing scenario of Science, as understood by Edgar Morin (2005), Félix Guattari and Gilles Deleuze (1995), and Boaventura de Sousa Santos (2003) – from this author it is also important to highlight the concept of Southern Epistemologies (Santos, 2019). This signals a scientific production that recognizes reality beyond materiality, considering the relevance of looking at the objects of study in a holistic way, following the ideas of Roberto Crema (1989). Furthermore, it is considered that the indicators of these objects stem from the premise that research is not something immobile, static; on the contrary, it changes all the time. What is presented by Capra (1997) can be considered as a change from order to disorder, from what it is to what it can become. "At the center of Prigogine's vision is the coexistence of structure and change, of 'stillness and movement' [...]" (Capra, 1997, p. 149, our translation). Thus, it is possible to say that water, in its fluidity, power, and adaptability, is an important element of nature to reflect Tourism (and the idea of Tourism-Weave-Ecosystemic, presented in the theoretical framework).

It is also noteworthy that the intertwining between touristic know-how and water is historical, where this precious element has contributed to the development of places, through tourist practice, by being the motivator for the displacement of visitors. The episodes of thermalism and beach resorts to treat health issues stand out. Even though the trip was not only related to leisure, the movement involved aspects that needed to be organized. The most striking movement of the 18th and 19th centuries was, without a doubt, the "[...] thermalism, whose flow of people to the resorts resulted in their conversion into places for rest and pleasure. "[...] and the courts of the main European countries were no stranger to this movement" (Rejowski *et al.*, 2005, p. 46-47).

The search for therms expanded due to the proximity to the sea and its healing characteristics. "The summer activity that was concentrated in the thermal resorts experienced the growing competition of seaside resorts, whose evolution began in the 18th century and was consolidated in the 19th century [...]" (Rejowski *et al.*, 2005, p. 50, our translation).

In Brazil, the search for places with these characteristics has always been linked to curative powers, both over thermal and maritime waters. According to Paixão (2008, p. 05, our translation) the first Brazilian regions "[...] that received these visitors in the second half of the 19th century were: *Petrópolis,* in *Rio de Janeiro; Caxambu* and *Poços de Caldas,* in *Minas Gerais; Campos do Jordão,* in *São Paulo;* and, *Santo Amaro* and *Caldas da Imperatriz*, in *Santa Catarina*". Regarding the beach resorts, more specifically, in the state of *Rio Grande do Sul,* the practice became popular at the end of the 19th century, highlighting the trips made by German immigrants to the northern coast of *Rio Grande do Sul* (Correa, 2010).

In addition to its important relationship with Tourism, water is a relevant indicator of environmental crises, being valued in studies on the preservation of environmental ecosystems. In this sense, the 2030 Agenda stands out, where the natural element is at the base of two of the 17 Sustainable Development Goals (SDG's), which are SDG number 6: *Drinking water and sanitation* and SDG number 14: *Life in water*. In addition, it is possible to perceive the presence of water in the other SDGs, relating its preservation/conservation as essential for sustainable development. Starting from the relevance of water for life on Earth and also from the important intertwining with Tourism, this work seeks to propose indicators of Ecosystemic Responsibility, in order to promote the development of tourist practices.

The scene of water movement in both places - *Foz do Iguaçu/PR* and *Torres/RS*, provokes a therapeutic effect for those who appreciate it. When we look intensely at the waves of the sea or at the massive water of the falls, one can feel the strength contained in these movements, bringing the subjects closer to the natural setting, in the intense flow of water. The movement of the waters hypnotizes, causing the sensation of getting lost or finding themselves in them, in the approximation with the feeling of unity with nature, contributing to the (re)connection with the great system of living organism that is Gaia, citing James Lovelock's hypothesis (1991; 2001). According to the author,

> ***"Gaia Hypotheses"****. It postulates that the physical and chemical state of the Earth's surface, atmosphere, and oceans has been and continues to be actively transformed by the presence of life itself so as to be adequate and comfortable. (Lovelock, 2001, p.158, our translation and emphasis added).*

Another aspect addressed by the author is that the human species, on Gaia, is not the owner or guardian of the planet, but a different species from the other inhabitants of Earth. "Our future depends much more on a right relationship with Gaia than on the endless drama of human interests." (Lovelock, 1991, p. 11, our translation). Thus, the Ecosystemic Responsibility proposition becomes an interesting way to reflect on Tourism, relating the discussion to tourism development guided by capitalist logic, emphasizing, in this sense, what David Harvey (2004) calls 'capitalism by spoliation'.

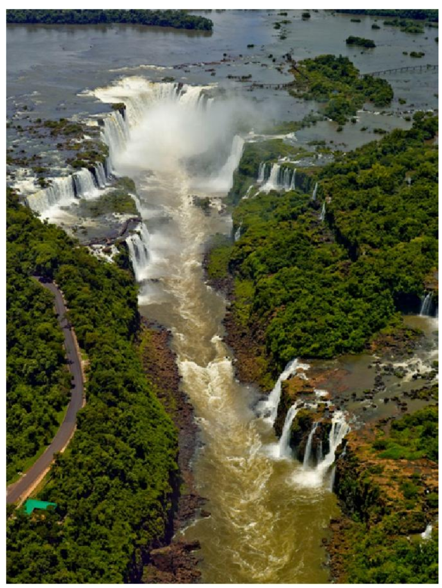
To end the introductory moment of this article, it is stated that the structure of the work is composed by the presentation of the fields of research mentioned in the objects of study, *Foz do Iguaçu/PR* and *Torres/RS;* by the literature review section, presenting the Ecosystemic Responsibility proposition, in its theoretical bases, as well as the understanding of Tourism as Tourism-Weave-Ecosystemic (in alignment with the epistemological vision of the research developed in the research group); by the section on methodology, which mainly addresses the methodological strategy Cartography of Knowledge; for the presentation of the results followed by the discussion and for the final considerations.

Foz do Iguaçu - PR

The municipality of *Foz do Iguaçu* is located in the extreme west of Paraná, on the border of three countries: Brazil, Paraguay, and Argentina. The city has about 260 thousand inhabitants and is the tourist and economic center of western Paraná. It is characterized by its cultural diversity, where approximately 80 nationalities coexist, the most representative of which are from Lebanon, China, Paraguay, and Argentina (*Prefeitura Municipal de Foz do Iguaçu* [PMFI], 2012). It is sought after as a tourist destination for shopping and for enjoying the natural beauty of the Iguaçu Falls, known as one of the Seven Wonders of Nature.

The Iguaçu Falls separate two countries, as shown in Figure 2: on the left side is Brazil, facing the Iguaçu National Park and on the right side, Argentina, where the Iguazú National Park can be seen. Both national parks are recognized by UNESCO as a World Heritage Site. These titles are significant, making the city of *Foz do Iguaçu* targeted as a tourist destination. The Iguaçu National Park, with approximately 185,000 hectares, preserves one of the largest of the Atlantic Forest remnants and conserves its biodiversity, promoting social and environmental benefits (Chico Mendes Institute for Biodiversity Conservation [ICMbio], 2021).

Figure 2. Iguassu Falls



Source: PMFI Tourism Portal (2021).

The Iguaçu Falls region is the research cut out that one of the authors chose to work on the proposition of

Ecosystemic Responsibility to study at the master's level: *Dos Rios Voadores às Cataratas! Turismo-Trama e Responsabilidade Ecossistêmica na Região das Cataratas do Iguaçu* (From the Flying Rivers to the Waterfalls! Tourism-Weave and Ecosystemic Responsibility in the Iguaçu Falls Region). Nature in its grandeur manifested by the force of the waterfalls of the Fall and the concentration of the Atlantic Forest with all its biodiversity being visited daily by tourists from different countries makes it a perfect setting for the study.

The Iguaçu National Park is managed by the Chico Mendes Institute for Biodiversity Conservation (ICMBio), which has the concessionaire Cataratas SA for tourism management. Until the beginning of 2020, the park received about 2 million visitors a year. It should be noted that the park's area involves 14 municipalities: *Capitão Leônidas Marques, Santa Lúcia, Lindoeste, Santa Tereza do Oeste, Diamond of the West, Matelândia, Ramilândia, Medianeira, Serranópolis do Iguaçu, São Miguel do Iguaçu, Santa Terezinha de Itaipu, Capanema* and *Céu Azul* (these two municipalities have visitor centers and support points for embarked tours and/or hiking trails), as well as *Foz do Iguaçu*, where there is an administrative complex involving the entire structure to receive tourists (ICMBio, 2021).

In *Foz do Iguaçu* there are several weaves, we highlight here some involving water and tourism. The *Iguaçu* river, as previously mentioned, rises over 1000 km before reaching the tectonic fissure, divided into 275 waterfalls, causing the scenic beauty of the **Iguaçu Falls.** Along this path, some rivers flow into it, their waters are dammed by some hydroelectric plants, and they also bathe the slopes of the Iguaçu National Park, conserving its biodiversity. After descending the lower *Iguaçu* river, it flows into the *Paraná* river, which meets the waters coming from the state of *São Paulo*, which have passed through the Itaipu Dam, enters Argentina, and flows into the *Rio da Prata* (Itaipu

Binacional, 2021). At the meeting of the two rivers, we have the origin of the name of the city, *Foz do Iguaçu,* in this place there are the *Marco das Três Fronteiras*, making it possible to see the meeting of the rivers and the three countries (Cataratas do Iguaçu, 2020).

Regarding the tourist attractions of the city of *Foz do Iguaçu,* Teles, Maffezzolli & Prado (2012), promoted a survey, in the form of a vote, among 3 distinct categories highlighted, namely: nature, hospitality, and culture. Among the three, the nature dimension received the highest score. In this sense, the Iguaçu Falls stands out as the greatest representative, in the nature category, as tourists enter the Iguaçu National Park to reach them. The route is a small experience, considering the size of the Park beyond the Falls. However, the tourist already experiences the natural environment of native trees, interacting with some animals familiar with the presence of people. Also in connection with the Atlantic Forest, it is possible to find several species of birds in the *Parque das Aves*, located one km from the entrance to the Iguaçu National Park and Falls.

Another tourist attraction in the city, involving the natural environment, is the *Barragem Itaipu Binacional*. Even if human intervention is present in the attraction, through the construction of the Dam, the attraction can be highlighted as a moment of interaction with the natural environment and appreciation of the strength of the waters, and their energy-generating power, through the movement. The *Barragem Itaipu Binacional* is about 8,000 meters long and has a maximum height of 196 meters. The plant is located on the *Paraná* river, serving the border between Brazil and Paraguay, and was built by the two countries between 1975 and 1982. It is considered the world leader in the production of clean and renewable energy (Itaipu Binacional, 2021).

As seen, the nature dimension in *Foz do Iguaçu* is very well represented by the tourist attractions, mentioned throughout the text. Therefore, the relevance of the awareness of studies that address Ecosystemic Responsibility. The preservation and conservation of nature must be an attitude of citizens and tourists with an intrinsic, spontaneous understanding, not forced by rules, norms, and fines.

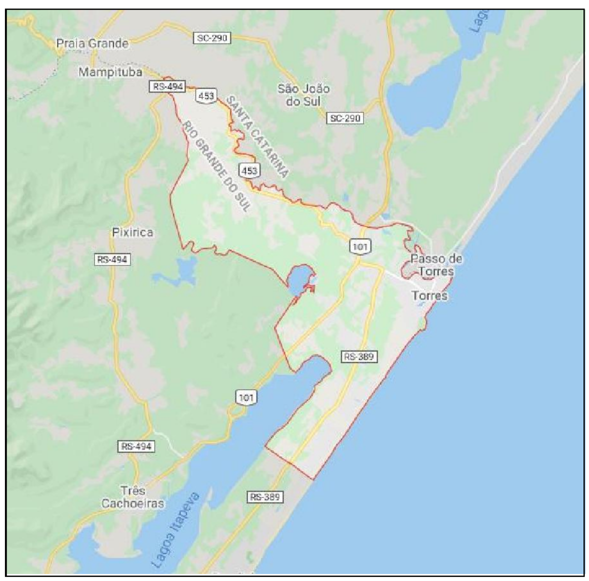
Torres/RS

Following the presentation of the places involved in this article, this section is aimed at *Torres* and its characteristics highlighted by the tourist activity. The municipality is located in the extreme north of the Atlantic coast of *Rio Grande do Sul*, a state belonging to the Southern Region of Brazil. It borders the state o*f Santa Catarina* (through the municipalities of *Passo de Torres* and *São João do Sul*) and with the municipalities of *Arroio do Sal*, *Dom Pedro de Alcântara*, *Morrinhos do Sul*, and *Mampituba*. *Torres* is 198 kilometers away from *Porto Alegre*, capital of *Rio Grande do Sul*, and 280 kilometers from the capital of *Santa Catarina*, *Florianópolis*. According to the last census, carried out in 2010, by the Brazilian Institute of Geography and Statistics (IBGE), the population of the city, estimated for 2019, was 38,732 inhabitants.

The municipality stands out for the natural beauty of its beaches, being the only one in the state to have rocky cliffs by the sea, in addition to having the only maritime island in the *Rio Grande do Sul, Ilha dos Lobos*. It is precisely its rich nature, combined with the beach scene, which makes the place popular for tourism during the summer. According to data released by the Foundation for Economics and Statistics (FEE) of *Rio Grande do Sul*, *Torres* receives 65,000 tourists who settled mainly in the city center to enjoy the heat near the sea (Rádio Guaíba, 2019).

In this sense, the tourist practice associated with the sea is a brand of the city of *Torres*, featuring a set of materialities that do not describe the city completely. The experience as a resident of a space constituted by rural materialities, where agriculture and cattle raising activities prevail and which is indirectly related to tourism, became the starting point for the development of the research object Tourism: *Sinalizadores de 'Repuxo' do Turismo em Torres/RS, analisados a partir de narrativas de moradores* (Indicators of Tourism 'ebb' in Torres/RS, analyzed from residents' narratives). It was developed in the master's degree level, in seeking to promote closer ties between residents of spaces far from the seashore, both with tourist activity and with the *Torres* coastline bathed every summer by the practice.

Figure 3. Map of the city of *Torres/RS*



Source: Google Maps website, 2019.

Dealing specifically with the object of study of this article, it is emphasized that Tourism, in *Torres*, puts the sea in evidence, enhancing it even more. In this way, it is possible to recognize that, in the municipality, Tourism is the sea. Thus, the poetics contained in the immensity of saltwater also expands into research, to reflect on tourist knowledge and practices. In addition, as shown in Figure 3, *Torres*, bathed by a significant stretch of coastline, found a way to develop its coastal region in tourism.

The city's tourist development began with the initiative of *José Antônio Picoral*, when he built, near the beach, the *Picoral Hotel*, in 1915. With this, the businessman organized a tour itinerary, considered one of the most important in the state, for its pioneering spirit (Eberhardt, 2015).

> *It was an establishment integrated with the hotel, chalets, electricity and water supply, restaurant, laundry, carpentry, sawmill, bar, entertainment, transport, advertising, "marketing", etc.* Torres *became famous as the* ***QUEEN OF THE*** **GAÚCHAS** ***BEACHES****, filling up with vacationers every season.* (Ruschel, 1996, p. 45, our translation and emphasis added).

During the 1980s and 1990s, the *Torres* real estate market received investments and developed, reaching its peak in 1992 (Falcão, 2000). In the following years, hotel constructions filled the city's seafront and the increase in visitors during the high season made the municipal administration adopt attitudes aimed at environmental preservation. For the beginning of the 2000s, Falcão (2000, p. 170, our translation) suggests as indispensable infrastructure works:

- the depollution of *Praia Grande*, *Prainha* and *Praia da Cal*;
- the substantial expansion of the sewage collection and treatment system;
- care with silting and depollution of Lagoa do Violão;
- the completion of a hydroelectric plant in *Morro de São Braz* is planned to meet demand over the next 30 years[23].

The aspects highlighted by Falcão (2000) point to the importance of developing planning guided by a holistic view, of recognition of the whole, corresponding to the proposition of Ecosystemic Responsibility. It is also possible to note, on Falcão's (2000) statement, that the concern with the conservation of the ecosystem - especially the marine ecosystem, in the case of *Torres* - must also go through actions aimed at expanding tourism since the aspects highlighted by the author are directly or indirectly related to the practice. Furthermore, in the case of the coast of *Rio Grande do Sul,* tourism was, and still is, an important factor in the region's development, as well as urbanization and industrialization (Strohaecker & Toldo Jr., 2007). According to data provided by the Conselho Regional de Desenvolvimento - COREDE (Regional Development Council) *Litoral Norte* (2015), the services and civil construction sectors have greater participation in the region's economy, "[...] especially in the municipalities that constitute seasonal tourism centers, which attracts large contingents of workers." (COREDE, 2015, p. 15, our translation).

Considering that tourist activity is not permanent during the other seasons of the year, fishing stands out as a source of municipal revenue, in relation to the sea, in which *Torres* is the region's leader (COREDE, 2015). The economic highlights attributed to the *Torres* coastal zone show the importance of promoting discussions that reflect the relationship between the place and tourism practice, based on the Ecosystemic Responsibility approach.

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[23] In the current scenario, the municipality still faces problems of pollution of the beaches mentioned above, as well as of the *Lagoa do Violão*. In addition to problems related to basic sanitation and waste treatment and the non-completion of the hydroelectric plant also mentioned by Falcão (2000).

Literature Review

The theoretical framework of this article is composed of the concepts that support the Ecosystemic Responsibility proposition and also the theories that involve the understanding of Tourism as Tourism-Weave-Ecosystemic. Thus, to bring the reader closer to the proposed discussion, this section is divided between the two ideas, in their presentation and the respective sets of texts that characterize them.

Ecosystemic Responsibility

Baptista's proposal, Ecosystemic Responsibility, already discussed at the international level in some academic events, has been deepened in Meeting Chaotic Communication, Tourism and its Transversalities[24], as well as in Seminar, offered at UCS. The term was initially proposed at a at the conference *Congreso Iberoamericano de Turismo y Responsabilidad Social* (CITURS) in *La Coruña*, Spain, in 2016. It can be considered a derivation of the concept of Social Responsibility, seeking to expand the notion of responsibility to a complex approach to reality, the ecosystemic universe involved. It is understood that, over time, the discussion on Social Responsibility has been expanding with deepening and intertwining that also involves the ecosystemic dimension. This is what happens, for example, with the alignment with the 2030 Agenda objectives, which go beyond the 'social' dimension. In this sense, it is believed that it is pertinent to use the expression 'ecosystemic responsibility'.

In the etymology of the word 'ecosystem' is the word 'house', from the Greek *oikos*, and the expression 'to put together at the same time', also from the Greek *synistanai* (from *syn,* 'together', plus *histanai,* ' to be'), giving rise to

[24] Seminars guided by the concept of a conversation circle, which take place weekly at Amorcomtur!.

the word *system*: the 'gathering of several different parts' (Origem da Palavra, 2019). So it's about bringing together several different parts – for the research group, all parts – of the house, ecosystem. In addition to the etymological issue, the concept has been worked on in Baptista's studies (2019), from the perspective of deep ecology, proposed by Anne Naess and discussed by Fritjof Capra (1997), as well as research carried out in the Brazilian Amazon.

The holistic approach, of understanding responsibility in (and with) the whole, is related to what Roberto Crema (1989) proposes in the idea of a holistic paradigm. For him, this paradigm consists of principles that consider that each element of a whole carries a little of that whole, reflecting all the dimensions of the field itself. "It is a vision in which *the whole* and each of its synergies is closely linked in constant and paradoxical interactions." (Crema, 1989, p. 72, our translation and emphasis added).

This movement, towards a path of holistic understanding of the world, is presented by the author as a "[...] response to the crisis of human consciousness, divided and exiled from "*Holos*" (Crema, 1989, p. 15, our translation and emphasis added). In this sense, the Ecosystemic Responsibility proposition is important to plan and act in harmony with the planet, taking up Lovelock's speech (2001, p. 146, our translation) when he says that "There cannot be a recipe, nor a set of rules, to live on Gaia. For each of our different actions, there are only consequences".

In the intertwining with Tourism, the conceptual proposition can be related both to the planning of a tourist practice that recognizes the importance of conservation and preservation of dimensions beyond the economic, as well as to the deterritorializing process that the tourist subject goes through. Thus, Ecosystemic Responsibility is important in this process, it is part of the challenges of Tourism to think about the issue of the environment, in contemporaneity, following Lovelock's warnings, even in the 1980s.

Tourism-Weave-Ecosystemic

The understanding of Tourism as Tourism-Weave-Ecosystemic, proposed by Maria Luiza Cardinale Baptista (2019; 2020), is intertwined with the studies developed by Marutschka Moesch (2004); Mario Beni and Marutschka Moesch (2017) related to Tourism Ecosystems, in addition to the idea of complexity, associated with Tourism, proposed by Susana Gastal (2005).

According to Beni and Moesch (2017, p. 432, our translation), "Tourism is a human process, it goes beyond understanding as a function of an economic system. As a unique process, it needs to be re-signified to impose relations, capitalistic codes, and values placed as cultural heritage.". Therefore, thinking about tourism today is turning to a complex web of gazes, which leans over a path full of interweavings that are 'stitched' in a social environment. It is a weave of a multi-inter-transdisciplinary phenomenon, which moves as if on a journey, through a trajectory of concepts, definitions, and debates.

For Moesch (2004, p. 395, our translation),

> *Tourism as a "social science" is capable of scientific self-justification based on its own theorization, which takes into account the subject and the encounter; or rather, the subject in its entirety, in the intention to move, to come and go, as a personal response to the appeals of human transcendence.*

The idea developed by Moesch, in the discussion of social epistemology of Tourism, proposes a reflection on scientific production in the area, stating that Tourism can be thought of as an applied, transdisciplinary, and autonomous social science and as a practice that needs to be understood beyond the tertiary sector, being classified as service. (Moesch, 2004). In this sense, considering the tourist activity a complex object, where the analysis needs to be carried out in order to understand this complexity, Beni and Moesch (2017, p. 444, our translation) say that "The study of tourism requires a systematic questioning of everything that involves the tourist knowledge, and what one wants to do; tourist knowledge is and will be the object of permanent deconstruction.".

The authors also say that it is necessary to think of other ways to develop Tourism studies, there are potentialities to think it and perceive it beyond economic product.

> *This posture, emerging from a capitalistic market culture, ignores the essence of the tourist phenomenon, which exerts increasing pressure on the production of social subjectivity, the ecosystem, the aesthetic mode, the cultural heritage, existing in the visited locations, generating possible agencies of resignification with reality, through the relationship between visitors and visited* (Beni; Moesch, 2017, p. 453, our translation).

Like Beni and Moesch (2017), Gastal (2005) considers Tourism as "[...] a very complex social, cultural and economic phenomenon" (Gastal, 2005, p. 11, our translation). The author also talks about transdisciplinarity in studies on Tourism, as a characteristic, in view of the proportions that modern Tourism has assumed, leading theorists from different areas to worry about the issues involved in the activity (Gastal, 2005).

In line with these statements, for Baptista (2020), the idea of Tourism-Weave-Ecosystemic "[...] is about transdisciplinary propositions, aligned with assumptions of contemporary ecosystemic and complex science [...]" (Baptista, 2020, p. 46, our translation), being in constant movement and reinvention. The author also highlights that the tourist subject is also transversalized by different aspects, which govern the tourist movement.

> *Thus, it triggers a web of materialities and immaterialities, from the powerful economic-political-social-cultural weaves and service provision, to the underlying flows of particle energies, of quantum drive, which also reaches the levels of affections. With tourism, everything moves and is transformed, while the movement of deterritorialization, in itself, auto-poietizes (reinvents) subjects and places, of the ecosystemic dimensions involved.* (Baptist, 2019, p. 70-71, our translation).

There are propositions about the vision of Tourism integrated into the ecosystem, in weave, also in the text by Melo and Baptista (2019), in which the authors highlight the need to think about tourism practice from aspects not yet explored, recognizing the demands of subjects and the ecosystem in an exercise of lovingness – oriented by Maturana (1998).

Methodology

As previously mentioned, this article starts from the union of two research objects developed at the master's level, guided by the view of science, which has also been mentioned. The work is characterized as qualitative, based on the Cartography of Knowledge as a methodological strategy. It is noteworthy that the Cartography of Knowledge is considered a strategy, because it constitutes an orientation of thought, which directs research actions, making it possible to combine this strategy with other methodological presuppositions.

The Cartography of Knowledge, developed by Baptista (2014; 2020), derives from the proposal presented by Sueli Rolnik, who states that Cartography is the drawing that is made of the landscape, following its changes (Rolnik, 2006), since landscapes do not they are static, "[...] worlds that are created to express contemporary affections, in relation to which the current universes become obsolete" (Rolnik, 2006, p. 15, our translation). Thus, the path, which is formed from the researcher's path, is always in mutation. The scenarios 'move' with the interaction of those who observe them and also move the subject, making the researcher-cartographer pay attention to points that were not noticed before. The researcher builds the research and the research builds the researcher.

With this, the cartographic subject appears as another interesting character, to think of Cartography as a methodological proposal. According to Rolnik (2006), the main thing in the cartographer's work is not the object of study; his attention must be directed "[...] to the strategies of the formation of desire" (Rolnik, 2006, p. 65, our translation). In this sense, the Cartography of Knowledge involves assumptions that help the researcher to relate the complexity of everyday reality with the research he develops. It allows to see the paths along which the research can follow, remembering that this process is constantly changing, reinventing itself at all times, where "*All inputs are good, as long as there are multiple outputs*" (Rolnik, 2006, p. 65, our translation and emphasis added).

The Cartography of Knowledge, considered by Baptista (2014), is composed of four major trails, namely: Personal Knowledge Trail, Theoretical Knowledge Trail, Production Plant Trail, and Intuitive Research Dimension Trail. Combined, these trails form a weave that helps the researcher to find what he seeks to discover and to understand that, as the author explains, in research, getting lost is also a path. Tracks are not hierarchical or prerequisite to each other. They must develop simultaneously and, it is noteworthy, that they are always under construction.

In any case, it is interesting to start the path of research through the Personal Knowledge Trail. This is the moment when "[...] the investigator should try to reflect on what he knows about the subject" (Baptista, 2014, p. 350, our translation). Reflection to bring to awareness the knowledge on the chosen subject shows the researcher a possible starting point, interesting aspects for the construction of the study. The writing of a preliminary text on this knowledge gives the researcher the dimension of how much and what knowledge he has, *a priori*, on the subject, helping him to determine the research scope, in addition to facilitating the authorization process to write, scientifically, on the chosen subject.

It can be highlighted, in this sense, that the writing of texts, by the researchers, that relate their experiences with tourist destinations, is part of the development of the objects of study involved in this article. These reports served as sprouting for the objects, highlighting aspects, perceived by the researchers themselves, as potential for reflection for Tourism.

The second track is the Theoretical Knowledge Trail. Once the subject defines the research subject, it is time to divide up the thematic tracks, which will be part of the investigation. Each of these investigative paths needs to involve theories in its development (Baptista, 2014). In the present work, the theoretical paths are presented from the proposition of Ecosystemic Responsibility and the understanding of Tourism-Weave-Ecosystemic, already developed in the previous section.

This path corresponds to the 'conversation' with the theorists, who will help build the research path. There is a relationship of recognition of the theories studied and that best complements the researcher's speech, which allows us to retrieve more knowledge about the subject presented by the work. The interaction process with the authors, in addition to being essential for the construction of the scientific text, reinforces and improves the researcher's personal knowledge.

The other trail is the Production Plant, which deals with approaches and investigative actions that are being undertaken by the researcher, to 'live the research'. "Investigative approaches are preliminary actions, without rigid planning, but carried out from movements towards preliminary intuition." (Baptista, 2020, p. 51, our translation). These approaches help to plan which investigative actions – 'practical operational' actions – will be carried out during the interaction with the research field. Baptista (2014) indicates that both approaches and investigative actions should be chosen according to the type of research, the object of study.

Among the approaches and actions developed by the researchers, informal conversations, systematic observations, preliminary explorations of documents, reading and recording of texts stand out. The discussions held in the Chaotic Meetings also stand out, since the seminars, guided by the concept of round of talks, potentiate the research. In addition, during this Trail, the researchers collected specific data on Tourism and *Foz do Iguaçu/PR* and *Torres/RS*.

Concluding the Cartography of Knowledge, Baptista talks about the Intuitive Dimension of Research. This trail measures that knowledge is not produced only on a conscious level, "[...] in the instances of rational thought. When someone investigates, this subject invests himself towards the passion-research object and this means that the whole subject researches and vibrates with the investig[action]" (Baptista, 2014, p. 352, our translation). Thus, it is possible that the solution to the research problem arises from a moment of 'non-research', where the researcher connects with abstract, unconscious levels, awakening theoretical and analytical aspects of the object previously unnoticed by the researcher.

Results and Discussion

Moving on to the presentation of results and subsequent discussion, the main indicators stand out: the relationship between the conceptual proposition Ecosystemic Responsibility and the 2030 Agenda and the importance of promoting integrated tourism planning in research sites, recognizing their natural characteristics, principally.

Regarding the first indicators pointed out, as a result, it is highlighted that, as mentioned above, water is directly or indirectly present in all Sustainable Development Goals. In general terms, it can be said that the proposal of the 2030 Agenda is to promote development guided by Ecosystemic Responsibility, since the actions are approached from the recognition of integrality, in the awareness that it is necessary to propose a unified development, highlighting the importance of the whole and of everyone.

Specifically, in relation to the municipality of *Torres/RS*, SDG number 6 (Drinking water and sanitation) and SDG number 14 (Life in water) stands out. It is noticed that actions involving these objectives can contribute to the development of the municipality as a whole, considering it beyond the tourist shore. In this way, the progress brought by Tourism can contribute to the improvement of various infrastructures, strengthening social and economic ties, in the approach to Ecosystemic Responsibility.

In this sense, it should be noted that in the example of *Torres/RS*, even if the main tourist attraction is the sea, preserving it (offering the tourist a pleasant experience) is not enough to guarantee the development of tourism and, consequently, of the municipality. The place needs to be planned, touristically, in other aspects as well, offering quality water and energy services, for example, for visitors and residents alike.

As for Itaipu Binacional, it is noteworthy that, together with the United Nations Department of Economic and

Social Affairs (UNDESA), they launched in New York 2018, the Sustainable Solutions in Water and Energy partnership. This alliance aims to promote good practices that contribute to the implementation of the 2030 Agenda's SDGs, of which SDG number 6 (Drinking water and sanitation) and SDG number 7 (Clean and accessible energy) stand out. (Itaipu Binacional, 2021).

The public administration of *Foz do Iguaçu/PR* is also concerned with a healthy environment, investing in education about raising citizens' awareness of their attitudes towards the environment in which they live. On the city's website, in the Environment section, we find various movements, in the form of workshops with the purpose of providing information on the preservation and conservation of the environment. These workshops were first offered to teachers from all schools in the 14 municipalities in the region to take this information to students (PMFI, 2021). In this sense, it is observed that the Chico Mendes Institute also has this purpose as an objective in the management of visitation to the Iguaçu National Park, that of turning visitors, neighbors, and partners into conservation allies through opportunities for experiences that provoke connection of each one with nature (ICMBio, 2021).

It is important to invest in raising awareness of the idea that one is part of a large ecosystem, thus making it possible to change actions and displacements. As Lovelock (2010. p. 188, our translation) states, "Until we intuitively feel that the Earth is a living system and know that we are part of it, we cannot react automatically for its protection and, ultimately, our own protection.".

Conclusion

Retaking the proposal brought by this work – to put forward Ecosystemic Responsibility Indicators, from Reflections on Tourism in *Foz do Iguaçu/PR* and *Torres/RS* – it is now presented the final considerations of the development of the study. In general terms, the process of producing knowledge together, in the approach to the research group, stands out. Thinking about Ecosystemic Responsibility from the tourist experience in two places marked by unique characteristics, brought the researchers closer to important perceptions.

It was observed that the management of tourist destinations is concerned with offering a quality of life to the resident subject and also to the tourist subject, understanding the importance of preserving and conserving the environment. Knowing this scenario is part of the visitation interests and also promotes access to leisure, to a certain extent, to the places' residents.

It is in everyone's interest to keep tourists coming, as both cities, *Foz do Iguaçu/PR* and *Torres/RS*, have tourism as an important source of municipal income. To meet the expectations of tourists, a vast structure of services is required, in various segments, generating jobs and benefiting the economy of cities, such as accommodation, food, tourist services, logistics and water, electricity, and drainage of water and sewage.

It is observed the concern of administrative, public and private managements, with the maintenance of a healthy environment, in the initiatives carried out in favor of meeting the goals of "2030" Agenda. Professionals are involved in various functions that take care of the preservation and conservation of the ecosystem, both in a restorative and informative sense, through media and signboards.

It is worth reflecting on how these actions are still external, often driven by various interests, instead of starting from the intimate responsibility of each subject. Therefore, the need to spread the ideas of Ecosystemic Responsibility, o that the movement of acting responsibly is naturalized by any action, whether by the resident or tourist or by public and private organizations involved in the tourist activities. In this way, from responsible attitudes, one can approach the concept of example, presented by Maturana (1998, p. 30, our translation): "How we live is how we will educate, and we will preserve in living the world we live as students. And we will educate others with our living with them, the world we live in living together."

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6

Overtourism – Reflections and Study Proposals on Sustainability in Tourist Destinations of a New World

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Abstract

The phenomenon of overtourism has already been established at many tourist destinations worldwide. Thus, the aim of this study is to identify the most common causes of overtourism at different travel destinations. Relying on the theoretical contributions in the analysis of various studies on the theme, highlighted among them being, Beni (2020); Füller and Michel (2014); Hidalgo-Giralt and Barrado-Timon (2019); Martín, Martínez and Fernández (2018); Mihalic (2020); Novy (2019); Pinkster and Boterman (2017); Rouleau (2017); Smith, Sziva and Olt (2019) and Sommer

and Helbrecht (2017), this study seeks to identify affinities and tendencies, to incentivize possible research designed to minimize problems of this nature. In addition, this study also presents sign posts for research addressing the avoidance of these problems so that travel destinations that have not yet been affected by this problem may take a stand within this scenario, thereby creating a new tourism in a new post-Covid 19 world.

Keywords: Overtourism, Sustainability, Tourist Saturation, Rejection of Tourism, New World.

Introduction

Tourism worldwide is currently in a period of recuperation due to the restrictions imposed by the Covid-19 pandemic. No country, until now, has been able to fully recuperate all activities, with the reopening of the maximum capacity of visitors. Some countries even take the risk only to end up reverting back due to the increase in the number of cases of those infected with the virus. Most likel7, this situation will persist through the next year.

It is important to highlight the current state of the scenario of tourism because the reflection to be carried out in this chapter speaks to a controversial issue that arose before Covid. The issue is topical and has been the object of academic studies in tourism and provoked a great deal of dissatisfaction from residents of tourist destinations. Red flags have already been raised regarding overtourism or "excessive tourism" from scholars since the 1970s. Classic authors in tourism such as Young (1973), Butler (1980), Doxey (1975), Turner and Ash (1975), Krippendorf (1975), among others, have already made important reflections on the future of tourism, and the concerns regarding excessive demands on tourism and the consequences suffered by the hosting destination. Young (1973) arrives at the argument that with the benefits of tourism also come the negative impacts.

In several touristic destinations, already established around the world, the phenomenon of saturation and the rejection of tourist/tourism has developed. This chapter discusses the causes and consequences of this rejection in different locations. From the analysis of different studies on the theme, highlighted among them being Beni (2020), Füller e Michel (2014), Hidalgo-Giralt e Barrado-Timon (2019), Martín, Martínez e Fernández (2018), Mihalic (2020), Novy (2019), Pinkster e Boterman (2017), Rouleau (2017), Smith, Sziva and Olt (2019) and Sommer and Helbrecht (2017), one searches to identify tendencies and affinities in the studies regarding the minimization of problems of this nature.

In addition, are presented as beacons of research that aims to avoid that destinations that still have not been affected by this problem can take a stand before this scenario, to construct a new tourism in a new world, post Covid 19.

Over Tourism, Saturation and Rejection

Over the past 25 years, "excessive tourism, coined overtourism and earlier defined as mass tourism has received much opposition in cities that suffer from this phenomenon. Among them are Barcelona, Venice, Dubrovnik, Amsterdam, Hong Kong and many others. These oppositions are made by residents for the most part and organization that identity and concern themselves with the quality of life of people who live in the hyper-touristic areas (Milano, Novelli, & Cheer, 2019).

These protests occur because the excessive demand for tourism has become a point of inflection. The increased numbers are becoming frightening. For example, in Cinqueterre, in Northern Italy, where there are approximately 5000 residents, but the place hosts (or hosted before the Covid-19 pandemic) nearly 2 million visitors annually. Complaints and protests by residents against the increase in the cost of living, congestion, overuse of infrastructure, antisocial behavior, among other things, are completely understandable (Baker, 2018).

The protests were partially suspended in the post-Covid phase because cities that rely mainly on tourism suffered incalculable damages with the lack of activities in the lockdown periods that were adopted by many countries. According to Euler Hernes (2021) the prediction for the recuperation of world tourism will only be in 2024.

In the 1970s, despite the warning of various scholars of tourism, the activity is still in the initial phase and many stakeholders supposed that the benefits of tourism could be greater than the drawbacks. Young (1973) already predicting the possible socioenvironmental damages of tourism, published the book *Tourism, Blessing or Blight?* Where he warned about the socioenvironmental problems that uncontrolled tourism could bring.

Along these lines, Butler (2020) holds as that to prevent an unsustainable future, each tourist destination should be concerned with creating a sustainable tourism plan even in the initial phases of the lifecycle of the destination. He had called attention to this danger in 1974 when in the presentation of the lifecycle of a touristic destination where one of the phases was precisely the saturation of a locale. Currently, destinations begin to saturate and can soon enter into a decline when the visitors themselves recognize that a destination is too full and begin to opt for other locations.

Mihalic (2020) affirms that overtourism is the increase in the offer of and demand for tourism, the uncontrolled use of natural resources, the destruction of cultural attractions, the negative impacts in social and economic environments, among other factors. Similar to Mihalic, Goodwin (2017) describes that overtourism occurs when the excess of visitors affects the sensation of the quality of the experience for the tourists and, for the residents it brings the sensation of the deterioration of the quality of life. The sum of all these negative consequences, originating from mass tourism, which is produced in particular cities, such as Barcelona, Spain, adds up to irresponsible tourism, making the need for developing and implementing responsible tourism all the more imminent.

The advent of mass tourism, according to Ponath and Oliveira (2019), was produced right after the great transformations of the Industrial Revolution, giving rise to a middle class and also an increase in free time, generating the great touristic journeys of the elite. Mass tourism, according to Ponath and Oliveira (2019) has unraveled a type of tourism that invokes the rejection of the visitors.

Doxey (1975), in an attempt to measure the level of irritation generated by tourist-resident contact, developed some phases coined: euphoria, apathy, irritation and antagonism. In the irritation phase, Doxey presents that to the degree that the sector reaches the point of saturation, the local residents can no longer attend to the number of tourists without installing more infrastructure and soon after, in the antagonism phase, the tourist is seen as the forbearer of all the evils and local residents clearly rise against the tourists.

Similarly, Butler (1980) proposes a model for the evaluation of the lifecycle of tourist destinations coined, TALC (Tourism Area Life Cycle), presents, in which right from the development phase, the change in the environment and landscape of the destination becomes notable and that it does not always with the approval of the residents, who begin to encounter greater numbers of visitors than the population itself in the high season. It is in the consolidation phase, according to Butler (1980), that the great number of tourists begins to cause problems, with congestion, saturation of the infrastructure (water supply, sewage collection and treatment, collection and treatment of solid waste, transportation, energy, among others) and whichever local event is stifled by the volume of visitors.

Both authors, Doxey (1975) and Butler (1980), on presenting their models, point to problems related to saturation and somewhat rejection. According to Beni (2020) the currently held terms such as saturation and rejection to tourism in various destinations (overtourism" and "tourismphobia") emerge and are directly related to the accelerated evolution of the contemporary mass tourism practices that are not or very slightly sustainable in some specific touristic destinations, the great majority being in Europe. According to the author, it is necessary to remember that the "boom" of the use of the term rejection ("tourismphobia") is explained perhaps in the imprecise usage that the media has employed to refer to the manifestations of a broad social unrest regarding touristic saturation in particular destinations.

Conceição (2020, p. 505) on relating tourismphobia to the process of the social imagination, comments that the collective imagination regarding tourism "propagates representations often stereotyped, creating confrontational movements to the activity, by the populations of the touristic destinations, configuring in tourismphobia."

> *Tourismphobia can be regarded as one of the many results of the domination of one social imaginary over another in touristic practices. It is necessary to highlight that the aversion to tourists appears in locations with an excessive flow of visitors, however, as a picture that continues developing touristic locations that have for a long time been consolidated and that count on a more elaborate tourism planning, it is necessary to consider the possibility that the tourismphobia is an intrinsic and inevitable step in the massified tourism phenomenon.* (Conceição, 2020, p. 518-519).

For Ponath and Okiveira (2019) the criticism that is made of mass tourism is of a type of alienation, where the tourists visit the places, as if they were in groups, who merely quickly observe a place, structure or event and are soon ready for some other landscape, without leaving the predetermined route of their itinerary.

However, not all of the researchers refer to mass tourism correlating with the number of tourists. Ponath and Oliveira (2019) cite Gordon (2002) and Barretto (2004) to present that these authors defend the idea that mass tourism is not necessarily related and only so in the number of tourists, but to the lack of interest piqued by visitors in experiencing the local culture.

Beni (2020), and Martín, Martinez and Fernandez (2018), highlight the importance of public policies and the planning of touristic activities in this scenario of social discomfort and dissatisfaction. Beni signals that these manifestations depend fundamentally on international public policies, mediated by the World Organization of Toursim (WOT) with the help of the United Nations Organization (UNO) and the local public and private institutions. Beni even points out that, "It will only be possible to resolve this problem with the undelayable public-private initiatives at these destinations that are already irredeemably compromised and saturated due to the new digital platforms and the structural and global transformation of travel." (Beni, 2020, p,2).

Martín, Martínez and Fernández (2018) show that the citizens do not refuse the growth of touristic activity, but the lack of planning and the economic costs that revert to their lives. For the authors, this thinking must be taken as the starting point of the processes of planning in the city centers that suffer from excessive tourism, giving special attention to the needs of more vulnerable groups and the impact that affects them with greater intensity. Nonetheless, the authors highlight that the citizens are essential to the development of any touristic destination, which is why their support is fundamental in guaranteeing the sustainability of these destinations. The authors emphasize the importance of continued studies on the types of impacts derived from tourism and the way in which the population perceives each one of them. Along this line, the authors raise the point that the public sector must make an effort to define policies that maximize the social benefits derived from touristic activity and parallelly restrict the impacts that negatively affect the life of the citizens.

Similar Causes and Consequences of Over Tourism in Different Touristic Destinations

As previously mentioned, anti-tourism manifestations have been registered for at least 25 years. They began timidly but have currently become stronger in cities where the consequences are more intense.

Chart 1 presents the similar causes and consequences in different touristic destinations as presented in Beni (2020) Beni (2020), Füller e Michel (2014), Hidalgo-Giralt e Barrado-Timon (2019), Martín, Martínez e Fernández (2018), Mihalic (2020), Novy (2019), Pinkster e Boterman (2017), Rouleau (2017), Smith, Sziva e Olt (2019) and Sommer e Helbrecht (2017). There are innumerable other cities as important as the ones selected and with similar causes and consequences. This study does not intend to be exhaustive nor exclusive, the chart serving merely as a didactic resource for reflection based on the authors referenced.

Gentrification can also contribute to the "expulsion" of residents when touristic areas become "party districts" as cited by Smith, Sziva e Olt (2019). This consequence is a result of real estate speculation, nighttime noise, alcohol tourism, antisocial behavior, high rates of tourists per resident, among others.

Martín, Martínez e Fernández (2018) highlight that new tourism tendencies, such as rental sites by season and low-

Chart 1 – Similar Causes and Consequences in Different Touristic Destinations

Causes and Consequences	Touristic Destination	Studies Referenced
1. Airbnb 2. Gentrification 3. High rates of tourists per residents 4. Alcohol tourism 5. Real Estate speculation 6. Antisocial behavior 7. Nightime noise 8. Mercantilization of the entire city	Barcelona	Rouleau (2017) Novy (2019) Beni (2020) Martín, Martínez and Fernández (2018)
9. Airbnb 10. Gentrification 11. Loss of buying power 12. Nightime noise	Madrid	Hidalgo-Giralt and Barrado-Timon (2019)
1. High rates of tourists per resident 2. Gentrification 3. Real Estate speculation 4. Cruise ships 5. Congestion 6. Privatization of public space	Veneza	Vianello (2016) Mihalic (2020) Beni (2020)
1. Nightime noise 2. Alcohol tourism 3. Gentrification	Budapest	Smith, Sziva and Olt (2019)
1. Alcohol toursim 2. Daytime and nightime noise 3. Antisocial behavior	Amsterdam	Pinkster and Boterman (2017) Smith, Sziva and Olt 2019 Mihalic (2020)
1. Gentrification 2. Nightime noise 3. Alcohol tourism	Berlin	Füller and Michel (2014) Novy (2017) Sommer and Helbrecht (2017) Beni (2020)

Source: The authors

cost tourism, have generated a new environment of interaction between tourism and citizens. Given this, the authors comment that there is a fortuitous increase in the demand in some touristic destinations, deriving in situations of rejection in environments that are traditionally dependent on tourism. The main impacts directly perceived from these factors, according to the authors, are related to the increase in the price of residential rents and the change in the traditional marked to one oriented to tourism with higher prices. Martín, Martínez and Fernández (2018), even found, in their study, that the most vulnerable groups of the population are those that manifest a stronger rejection, apartment tenants in the city centers and citizens of low or medium income perceive increases in the prices and a change in the more intense focus of the market.

Another prominent cause cited in these studies is the renting of seasonal accommodations through Airbnb, which promotes innumerable consequences to residents from touristic destinations. Seasonal renting to tourists, who remain in the city for three or four nights, and often share an apartment with five or six people, bring provoke many protests, mainly in Barcelona. The Catalans call tourism *basura*, or tourism "trash", because generally this guest profile likes to practice alcohol tourism and generates nighttime noise, antisocial behaviors, among others (Rouleau, 2017). It is important to register that the buildings rented by Airbnb are largely residential apartments, not exclusive to tourists, which provokes protests from the residents who cannot live with the hordes of people who are there to have fun and party.

The nighttime cultural scene is also foregrounded as one of the causes that generates consequences and promotes the crisis of anti-tourism, as Pinkster and Boterman point out (2017). Nightlife in residential neighborhoods of Berlin appear as the main conflict between long-term and short-term residents. Alcohol tourism in Prague is highly advertised, always lauding that one beer costs less than a bottle of water (Pixová & Sládek, 2017). The consequences of this nighttime cultural scene are the residuals left by the tourists, the violence, the antisocial behavior, and nighttime noise.

The works referenced also register the impact on the buying power of the long-term residents. This fact occurs due to the high demand generated by tourists, who promote the increase in the costs of products, services, housing, among others, for the residents. This demand also brings about congestion of the urban infrastructure and basic services, presented by Beni (1998) as for example the water supply, sewage, electric energy, health, roadways, among others.

The residents are protesting, and tourists are no longer visiting places with excessive demand. The excessive demand can bring on the repulsion not only from residents, but also from tourists, who seek to interact with the destination being visited, but end up being compromised by the high number of visitors. For example, it becomes difficult to interact with the cultural location when the density of the visitors is much greater in relation to the residents. This fact also impedes the possibility of dialogue and shared experience with the local community. In this phase, discontent can arise from the tourist who begins to perceive the homogenization of the destinations. For Butler (2020) it is the beginning of the decline of a touristic location. It is necessary to discuss about urban tourism, gentrification, seasonal renting, access to housing, changes in business patterns, etc. This is not a discussion just from the Public Power, but also private initiative. All the stakeholders lose when one destination enters into decline.

Novy and Colomb (2019) bring important testimonies in their work related to inhabitants and merchants where these affirm that the protests and the rejection are not the tourist, but a type of tourism that is being developed. There is a desire to fight for urban restructuring and socio-spatial transformations. Hidalgo-Girald and Barrado-Timón (2019) relate many complaints from residents about the loss of the historical and cultural characteristics of the neighborhood, such as street fairs, neighborhood parties and processions. In this same work they present reports from tourists complaining about the homogenization of the touristic process. These reports, both from residents and tourists reveal that the model developed is not adequate. The WTO recognizes that there is a grave situation that needs to be treated in a serious way (Coldwell, 2017). Many managers responsible for touristic destinations have begun to fear that their location is becoming a Barcelona.

The destinations selected in Chart 1 are European destinations, considering that anti-tourism protests have occurred more frequently on that continent, but not exclusively. Hong Kong and New York are often cited in studies by Beni (2020) and Zhang, Wong and Lai (2018). Some Brazilian destinations, even though incipiently, present problems related above all to the load capacity and mass tourism as shown in studies by Oliveira (2010) Varani and Moscatelli (2018) and Violi (2005).

Signs of Research For a New World

Considering research as a process whose product points to a beneficial intervention in the reality with which the touristic destinations and services are found; considering sustainability (environmental, social and economic) as imperative in tourism activities; considering the interdependence between hospitality, tourism and sustainability; considering the sustainability of the touristic destinations and services as being a criteria in competitiveness in tourism; considering the social, environmental and economic impacts provoked by mass tourism, considering the importance of the implantation of indicators of sustainability in the touristic destinations and services and finally considering the relations that are established between tourism and health crises, the following is proposed:

(a) studies that relate to the perceptions of the residents of the touristic destination in relation to the tourists;

(b) studies about the perceptions of residents of touristic destinations in relation to the sustainability (sociocultural, environmental and economic);

(c) analysis of the relations that are established between beliefs and attitudes of the managers of tourism and tourists in relation to sustainability;

(d) verification of the indicators of sustainability of touristic destinations (if and how they are implanted);

(e) verification of the information that is advertised to the local population and tourists about the impacts of mass tourism;

(f) analysis of the relations that are established between international public policies, national, regional and local, with regard to social, environmentl and economic sustainability;

(g) verification of the of basic sanitation (water, sewage, solid waste and urban drainage) of touristic destinations;

(h) analysis of indicators relating the number of tourists with the number of residents and infrastructure of basic sanitation;

(i) analysis of indicators of health of touristic destinations in pandemic situations;

(k) establishment of managing crises of touristic destinations;

(l) analysis of learning about the different pandemics confronted by touristic destinations;

Thus, it is clear that research of this nature, which are significant and befitting the reality of touristic destinations can contribute to the search for answers to the problems confronted, mainly by overtourism. This phenomenon needs to be revisited in the conception of the sector's taking up the issue with the perspective of retraction cause by the Covid-19 pandemic. To this end, it is important to establish public policies that integrates private initiative. Even with a lack of research about the return of tourism, it is possible to observe the high demand for destinations that have not experienced overtourism. The reestablishment of the possibilities of tourism aligned to the needs of the tourists as they come out of isolation, caused by the Covid-19 pandemic, seeking outdoor activities, culinary experiences, culture and leisure is occasioning destinations, even with little demand, to experience the phenomenon of saturation. This, clearly, reinforces the need for studies that treat the theme presented here.

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7

Aging and Research: Challenge and Trend for the New World

–Verônica Bohm

Abstract

Population aging is a realization that cries out for urgent action and is present all over the world. This essay has as its main objective to share reflections on human aging, with regard to the understanding of this process and the way many people face it. To this end, it was sought reference authors in the area who contribute to the path of understanding part of the current reality regarding demographic transformations, possibilities of understanding aging, and etarism. As final considerations, the need to expand efforts in the development of new scientific research in the field of human aging seems to be the viable and necessary alternative at this moment. It is the obligation of science to offer subsidies so that what is considered

fundamental for a dignified life in an aging society can be conquered.

Keywords: Aging, Research, Etarism

Introduction

This essay originates from the desire to share reflections from 20 years of study in the field of human aging. In the following pages, you are invited to think a little more about how longevity has been experienced by many in our times and, from there, to think about what can be done so that the gaining of years and reaching old age can be genuinely understood as achievements, and not as a high price to be paid for not having died young.

Aging has been an object of interest for authors for a long time. Cicero (1997), who died in 44 B.C., wrote his vision on the subject, and it is still a current work with very optimistic passages about the advancing years. In the late 1960s, not so optimistic, Beauvoir (2018) published The Old Age, considered by many to be a milestone in scientific studies on the subject, explaining how old people were being seen, or ignored, in society at the time.

In this essay, to keep us company in this journey and support the proposed reflections, authors such as Paul Baltes, Erik Erikson, Paulo Saad, Butler, Guattari, and Suzana Medeiros were brought in for this exercise of writing and subject constitution. Without a doubt, when writing, or when appropriating a text as a reader, we are also constituting ourselves, as we will see below. Hopefully, by closing this sharing, we can establish a more authentic relationship with issues related to aging.

Aging and Society: Meetings and Mismatches

It is strange to realize that, in the 21st century, many people, in different countries, still seek strategies to prevent aging, deluding themselves that this is a possible goal to be achieved.as. Baltes (1987) defines aging as a dialectical process, influenced by biological, genetic, social and psychic issues, being also heterogeneous, irreversible, finite. The irreversibility and heretogeneity of this process need to be highlighted, because they are often ignored characteristics, but we will discuss them throughout this essay.

In the life spam perspective, in which Baltes (1987) is an exponent, we begin to age at birth, although, the vast majority of people understand aging as synonymous with old age. This distinction is necessary. By recognizing aging as a process, it gains the dynamism of something that is constantly under construction. Being a process that begins at birth, it is extremely inclusive, democratic, and without prejudice, for it encompasses everyone. Children are aging and, as a result, they reach adolescence, although usually, the process that allows this achievement is not recognized in this transition. Old age, just like adolescence or childhood, is a phase of the life cycle, socially constructed (ARIÈS, 1981). In the life cycle, it is presented as the last. Even though it is the last, it is a phase that may hold some beautiful surprises for those who allow themselves to experience it, adapting it to their current conditions.

Baltes (1987) proposes an adaptive model for people to experience successful aging. Called SOC (Selection - Optimization - Compensation), it stimulates that people can, when facing losses that occur along the process, reposition themselves, including redefining goals. In this theoretical proposition, the author believes that by selecting issues that are fundamental to a person's life, he or she can optimize their resources, of different types, to compensate for losses that may be irreparable. To make this model effective, resilience is highlighted. This is understood as the internal capacity of the person to maintain a balance after experiencing inevitable negative situations (NERI & FONTES, 2016). Especially in old age, due to the increase of inevitable losses, not only of people, but also related to biological transformations that make some performances impossible as in previous phases of life, this capacity needs to be stimulated. Fortunately, many elderly people provide those who have the privilege of knowing them with constant examples of recognizing losses and difficulties, but also with a contagious energy to learn from these situations and reposition themselves in a positive way, facing their current condition. However, a significant part of people cannot manage losses in a healthy way, including the physical signs that the aging process is advancing, that is, life, when signs associated with old age, such as white hair, begin to appear unexpectedly.

To explain that the human aging process is something that has always accompanied living beings seems to be crucial to problematize the way part of the population relentlessly seeks to denaturalize it. The industry invests large sums in the development of products with anti-aging appeal, as well as in marketing, in order to reinforce the idea that appearing signs that refer to old age is inadmissible. In this sense, some pharmaceutical, cosmetic, and even food industries launch products with the promise that, by consuming them, signs of this dreaded aging will be avoided.

Why do these anti-aging movements gain so much strength in many countries? Medeiros (2004) states that we live in a society that has youth as a value. Value is something that is practically not questioned, it is experienced. They offer important subsidies for the formation of people's attitudes and, consequently, shape their behavior. In the relationship with others, socially, these practices are validated and become the correct way of living instituted in a certain context, in a certain historical moment. If youth is a value, as Medeiros (2004) writes, old age, and everything that goes with it, should be constantly avoided and, if not possible, camouflaged.

In this logic of youth as a value, everything that is good refers to the young universe. Dreams, joys, achievements, disposition, passions are often attributed exclusively to this universe. We can verify this when an elderly person, when in love, for example, reports feeling like a teenager, or when they want to say that they are feeling in a good mood, they often allude to a "young spirit", or to expressions like: "I'm 75 years old, but 40 years old". In this last case, it sounds strange to think what 35 years of life it was not possible to learn, to grow, because the head is still 40 years old. Read this strangeness with all the irony that an author can contain in each of the words written. Situations like this can be linked to the age-related prejudice, so present for decades in most countries, called idadism (BUTLER, 1969).

Butler (1969), in the late 1960s, which proves that the existence of discrimination towards older people is not something unique to contemporary times, described idadism as a systematic discriminatory practice based on negative stereotypes that are socially constructed. These stereotypes reduce older people to a certain set of negative characteristics, equating and restricting them to undesirable adjectives. Stereotypes related to physical decay, impossibility to dream, to teach to be an interesting, vibrant, joyful person also in old age seem to inhabit this negative social representation of old age. In this sense, the heterogeneity of the aging process (BALTER, 1987) is ignored. It reduces people to stereotyped characteristics, which some people present, but which could never be generalized. Perhaps, not recognizing the singularity of the process experienced is one of the greatest violences committed against the elderly.

Baltes (1987)' perspective is influenced by the life cycle theoretical paradigm, which has Erik Erikson (1998) as a reference. Erikson makes it clear that he understands human development from birth to death. In addition, he influences the life-spam paradigm (BALTES, 1987) by stating that human development is an epigenetic process. It understands that the most advanced stages of the life cycle contain the resolutions that the subject was able to give to the conflicts related to the previous stages. This observation prevents old age from being approached as a phase of life in which stereotypes are applied to everyone as absolute truths.

Considering that the aging process and human development are synonyms that go through life, with the current condition of a person being the provisional result of what and how each moment was lived until now, the heterogeneity of the process, which results in the uniqueness of the subjects, becomes evident and enables the recognition of multiple old ages. Advancing a little further in the understanding of these multiple old ages, Guattari and Rolnik (2012) state that we are relational beings, being constituted through relationships. Beyond a biological being, we are psychic subjects. If we all have a certain physical structure and organization (MATURANA and VARELA, 2001) that makes us recognize ourselves as human beings belonging to the same species, as subjects we go beyond, but do not ignore, these bodily barriers. For Guattari and Rolnik (2012), it is through the process of subjectivation that we constitute ourselves as subjects. This process is inseparable from aging. They understand that the human being is a product and producer in the construction of subjectivities, not being a passive in this journey. We are today the product of what we have been learning and meaning in every relationship we establish with others, hoping, who knows, to be someone even better in the future. Such desire is possible, since different authors (BALTES, 1987, ERIKSON, 1998, GUATTARI and ROLNIK, 2012,), and the Active Aging Policy (WHO, 2005, International Longevity Center Brazil, 2015), which guides international policies and actions, believe that learning is possible throughout life.

Going back to Baltes (1987) and the provocations made in the first lines of this essay, aging is an irreversible process. It is possible to prevent premature aging, the one resulting from excessive sun exposure, sedentarism, unbalanced diet, high load of negative stress, abusive use of alcohol and other drugs. The prevention of the normal aging process, defined as senescence, besides being impossible, highlights a great contradiction. At the same time that people want to avoid any physical signs that refer to old age, nobody wants to die soon. How to deal with this?

Bobbio (1997) wrote that he never imagined living for so many years. According to him, when writing about, he could not remember close relatives who had lived as long as he had, not even his father, who died at 65, someone he considered old. It is noteworthy that as a young man he believed that reaching his father's age would be an almost impossible feat. Bobbio's incredulity was coherent considering that life expectancy in the first decades of the last century was low, not exceeding five decades. Perhaps to his astonishment, Bobbio died in 2004, at the age of 94. His words highlight a global observation: the aging of the population and, consequently, the increase in life expectancy at an astonishing rate.

Demographic data for the world (UN/Pop Division, 2019) show that in 1950, 8% of the population was aged 60 years or older. By 2020, this percentage rose to 13.5%, with a significant increase projected for 2100, when 28.2% of the world population will be elderly.

What can be seen as an achievement is also a reason for concern, especially in countries like Brazil, which have not yet managed to solve basic infrastructure problems related to health, education, and housing. These shortages impact the possibilities of professional insertion, even more in times of adverse scenario, such as when there is an economic recession, or as in the case of the SARS-COV pandemic that affected the whole world. According to official data (IBGE, 2021), 14.8 million Brazilians were unemployed in the first quarter of 2021, and 6 million people in the country, in the same period, are in the condition of discouraged.

The latter are people who have given up looking for a job. These findings further increase socioeconomic inequality, which directly impacts a person's living conditions. Access to health, education, and dignified work are fundamental conditions for the conquest of a viable old age, which can really be experienced as a victory.

The achievement of more years has an impact on the structure of a country. At the moment that life expectancy is higher, this tends to reflect the reduction in infant mortality rates, which is excellent, but also the reduction in the number of births, which brings important consequences, in the medium term, for the sustainability of a nation. Currently, the population growth rate does not reach 1% (SAAD, 2019), and projections indicate that after 2045, a reduction in population will begin. About this, especially in relation to Brazil, Saad (2019) signals the rapid transformation that Brazilian society is undergoing. Since the year 2011, Brazil is no longer characterized as having a society with juvenile characteristics, when the majority of the population is up to 19 years old. It is projected that by 2047 the country will have an aging population, when the predominant age group of the population will be 60 years old or older. This period of structural transformation related to the demographic pyramid can benefit countries when, in the interim between the predominance of young and old, the maximum strength of an adult population is used to generate wealth for the country; this is known as the demographic dividend. Several countries, such as Germany, have managed to take advantage of this bonus. However, when we see that basic structural issues are still problems in Latin American, African, and Asian countries, it is evident that the horizon is worrying and requires effective and urgent actions. The realization that in less than 40 years this drastic transformation in society will take place sounds a worrisome warning that urgent and consistent actions must be taken, so that this transformation, although drastic, does not become tragic.

Final Considerations

Developing research in the field of aging, in its different dimensions, becomes imperative in face of the reality. Scientific production becomes relevant when it carries the power of contributing to society, identifying problems, provoking discomforts in order to trigger reflections that can transform what is not adequate, proposing solutions, always seeking to subsidize the social agents, which we all are, for the construction of an increasingly better society.

In the last decades, the number of publications on human aging has increased expressively. Journals specialized in publishing articles on the theme have gained international prominence and some research groups have consolidated themselves in this academic scenario.

The horizon that is presented in relation to human aging has gained concreteness due to the efforts of scholars in seeking to understand the past, to understand the present, and, in a scientific way, to project, in what is possible from the knowledge that one possesses, the future. Anticipating a possible future brings possibilities to realign that which seems to be in disagreement. To this end, it is the duty of researchers to provide managers at different levels with revealing content, so that they can act strategically.

Facing the plurality of old ages, the universe of possibilities for scientific investigations becomes infinite. Human aging is, in its essence, an interdisciplinary field. For being intrinsic to life and part of everyone's daily life, in the different roles that each one plays, in the different spaces that each one frequents, although many deny it, it belongs to all areas of knowledge, and should be the object of investigation of researchers, never restricted to health, or to public policies.

As researchers, perhaps a challenge is that, when researching something related to the aging process, it is not possible to fully distance oneself from the researched object. Since the researcher is a subject that is inserted in this society that has, as Medeiros believes, youth as a value, they may also be affected by prejudices related to the theme, having difficulty in developing research in this field, or even, not being able to recognize the importance of producing knowledge about aging. When researching the theme presented here, one starts from objects of investigation that present themselves as external to the researcher, but, by investing efforts in the study, the researcher, even if indirectly, is also part of the problem to be investigated, considering that, as mentioned in the beginning of this text, it is a democratic process, which belongs to everyone, all the time. Certainly, it is through the production of scientific knowledge, aligned with the demands of a world that is aging by leaps and bounds, that etharism can be extinguished, or, at least, minimized. Research on aging is imperative and has shown itself to be a trend towards the New World.

Aging is the process that goes through life, no matter what age the person is, as we live, we age, simple as that!

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8

Autopoiesis in the Tourist Company, Study Case: *Camperola Tours* (Spain)

–Maria-Teresa Riquelme-Quiñonero

Introduction: *Amorosidad*[25] within a Tourism Company

This work is developed around the concept of *amorosidad*[26] (Cardinale, 2017). This is understood as the ethics of the relationship and autopoiesis applied to the Spanish tourism company in times of COVID-19[27]. Until now, this concept has been studied and is being studied in

[25] In some studies, the author translates this term as *lovingness* (Cardinale & Dos Santos, 2020).

[26] This study is framed within the Brazilian project *Amorcomtur! Grupo de Estudos em Comunicação, Turismo, Amorosidade e Autopoiese* (2019), directed by the PhD. Maria Luiza Cardinale Baptiste and endorsed by the Conselho Nacional de Desenvolvimento Científico e Tecnológico

correlation with the company and its implication in the development of a sustainable tourism and with the tourist's experience. This chapter addresses a new perspective focused on the evolution of a tourist company, *Camperola Tours*, and the creation of the different ties between their members.

The founding partner of the *Camperola Tours* project lives through a complex process or a plot where the family and work intertwine to such an extent that it is impossible to understand the survival of the company, during the last year, without knowing her personal experience. Therefore, it is necessary to define autopoiesis. Initially and from biology it is understood that the:

> *autopoietic machine is an organized machine (defined as a unit) as a network of production processes (transformation and destruction) of components that: (i) through their interactions and transformations continuously regenerate and carry out the network of processes (the relationships) that*

(CNPq) and Universidad de Caxias do Sul (UCS). The most recent scientific production of some of the members of this research group is that carried out by Maria Luiza Cardinale Baptiste, Camila Carvalho de Melo, Jóice dos Santos Bernardo, Rudinei Picinini, Simone Maria Sandi, José Almeida Santos, Carlos Eduardo Haas Hammes, Karen Dannenhauer and Jennifer Bauer Eme (2020), Rudinei Picinini and Maria Luiza Cardinale Baptiste (2021, pp. 171-187), Jóice dos Santos Bernardo and Maria Luiza Cardinale Baptiste (2021, pp. 189-207), Newton Fernandes de Ávila, Simone Maria Sandi and Maria Luiza Cardinale Baptiste (2021, pp. 233-255) or Camila Carvalho de Melo and Maria Luiza Cardinale Baptiste (2021, pp. 385-401).

[27] The World Health Organization (WHO) declared a pandemic status on March 11, 2020 due to the alarming levels of spread and severity of the SARS-CoV-2 virus as well as levels of inaction. In the specific case of Spain, the Government approves the state of alarm through Real Decreto 463/2020, of March 14, where it is recognized that the planned measures are aimed at "protecting the health and safety of citizens, containing the disease progression and strengthen the public health system".

> *have produced them, and (ii) constitute it (the machine) as a concrete unit in the space in which they (the components) exist, specifying the topological domain of their realization as such a network. (*Maturana & Varela, *1973, p. 78)*[28]

This systemic approach is transferred to the Social Sciences thanks to the German sociologist Niklas Luhmann in his formulation of the general theory of social systems (1992; 1996; 1997; Luhmann & De Georgi, 1993). For this theorist, the structures of the systems are as important as the elements / components that constitute them. Therefore, "the theory of society is the social theory of the all-encompassing social system […] In this way, society will be understood […] as a system of self-generated codes and in constant change" (Arriaga, 2003, pp. 289-290)[28]. In this sense, the author distinguishes three levels of analysis of society: the general theory of systems and within it, the general theory of autopoietic systems; the theory of social systems; and, the theory of the system of society as a particular case of the theory of social systems (Luhmann, 1993, p. 43). The aforementioned general theory of autopoietic systems requires that the operation carried out by the autopoiesis of the system be specified and that the

[28] The original text is: "máquina autopoiética es una máquina organizada (definida como una unidad) como una red de procesos de producción (transformación y destrucción) de componentes que: (i) a través de sus interacciones y transformaciones continuamente regeneran y realizan la red de procesos (las relaciones) que los han producido, y (ii) la constituyen (la máquina) como una unidad concreta en el espacio en el que ellos (los componentes) existen especificando el dominio topológico de su realización como tal de una red." (Maturana y Varela, 1973, p. 78)

[29] The original text is: "la teoría de la sociedad es la teoría social del sistema social omniabarcador […] De esa manera, la sociedad será comprendida […] como un sistema de códigos autogenerados y en cambio constante" (Arriaga, 2003, pp. 289-290)

system be delimited with respect to its environment. That is, we are focusing on the communication process since it is a genuinely social operation as it involves a large number of consciousnesses (consciousness systems) (Arriaga, 2003, p. 290).

Bearing in mind all this, the present work has the double objective: to finalize the resilience capacity of *Camperola Tours* in times of COVID-19 and to study the relationships created between the main components of said Spanish tourist Activity Company.

Methodology

Ph D. Maria Luiza Cardinale Baptista (2014; 2017; 2020) develops a methodology called Cartography of Knowledge. This is interesting because it nourishes the research process with a holistic vision from the moment the initial idea arises. Taking the investigating subject in a prominent place, a map is created where various paths intertwine to create a complex landscape where it is easy to interpret the transformations produced by the convergence of psychosocial, cultural, economic, political processes, etc. To develop the aforementioned Cartography of Knowledge, it is necessary to distinguish and analyse the following investigative paths:

1. Personal knowledge or "know-experience" formed by the memories and daily life recorded in the field diary of the investigating subject itself. The author understands this as the "investigative journey" that experiences during the entire investigation since the idea appears until it ends with the publication of results and produced further discussions. In the words of PhD. Cardinale Baptiste, this is "a journey that is being made by the researcher in confluences and connections with many other subjects and many

substances and materials of expression that cross and are cross-sectioned by it" (2017, p. 46)[30].

2. Theoretical knowledge that implies a deep bibliographic review. This constitutes the theoretical essence of the thinking of the investigating subject. Here both the selected studies and the chosen citations become vitally important, as well as the dialogue that is created between them, with the investigating subject and with the research itself to produce Science (Cardinale, 20017, p. 46).
3. *Usina de produçao* or Factory of production. This path is innovative when contemplating two different and intertwined aspects. On the one hand, the research approaches defined as the previous and unplanned actions carried out by the research subject in order to approach the object of study in an informal way and, therefore, to the subsequent field work. These actions are, in most cases, the product of spontaneity and the moment. On the other hand, the investigative actions are thought, designed and planned after contrasting the results of these aforementioned approaches with the objective or objectives of the investigation.

Both one and another, different techniques are used quantitative and qualitative[31] traditional and consolidated in the Social Sciences (Téllez, 2007; Hernández, Fernández

[30] The original text is: "un recorrido que va siendo hecho por el investigador en confluencias y conexiones con muchos otros sujetos y muchas sustancias y materiales de expresión que le transversalizan y son transversalizadas por él" (Cardinale, 2017, p. 46)

[31] We emphasize the importance of qualitative research because "it is characterized by moving to the natural context where experiences take place, where people live and where they can collect situations, that is, the researcher focuses on collecting all the moments of the situations lived by the participants within their natural setting. But for this, the researcher must maintain open-mindedness without

and Baptista, 2014): ethnographic observation in its different facets (Table 1), interviews in its different aspects (unstructured, structure and survey), biographical techniques such as life history, discussion groups, the field journal, etc.

Table 1: Synoptic Table of Ethnographic Observation

<table>
<tr><td rowspan="3">Participant observation</td><td>indirect</td><td colspan="2">•Analysis of verbal behaviours, oral information obtained through other techniques, texts (written documents, self-reports, etc.) of audiovisual materials, etc.</td></tr>
<tr><td rowspan="2">direct</td><td>external
(non-participating)</td><td>•The investigating subject stays away and on the sidelines of what happened in the studied setting.
•Allows a more objective observation.</td></tr>
<tr><td>internal
(competitor)</td><td>•The research subject shares the life of the group studied and participates in its relevant processes and events.</td></tr>
<tr><td>Systematic observation</td><td colspan="3">•Guided to find a specific aspect.
•It is structured.</td></tr>
<tr><td>Assistive observation</td><td colspan="3">•It lacks an initial guide and, therefore, no categories of analysis.
•It is not structured.</td></tr>
</table>

Source: Own elaboration based on Anastasia Téllez (2007, pp. 159-176).

Even so, this methodology makes it possible to determine new procedures taking into account both the uniqueness of the object of study and the research itself. Thus in the initial phase of the study presented below focused on *Camperola Tours*, has used the following techniques during work field carried out from March 2020 to July 2021: diary, notebook, observation participant (indirect and direct), unsystematic observation, semi-structured and individual

prejudging or conforming to first appearances." (Cotán, 2017, p. 39). Almudena Cotán, following S. J. Taylor and R. Bogdan (2010), points out the seven main milestones of this research: inductive, holistic, interactive and reflective, naturalistic, without previous ideas or preconceptions, open and humanistic (2017, p. 40).

interviews and a focus group held on July 5 with the main members of this tourism company. In addition, and sharing the perspective of Participatory Action Research (PAR), it is based on three pillars: an investigation that respects the different expressions and ways of producing knowledge; this is sought through transformation and change in order to improve, from respect, the group studied; and this is done from the democratic values and the right of people to choose, stressing the importance of a horizontal relationship between the researcher subject members of the group studied (Colmenares, 2012; Espinoza, 2020). In this way, we approach the trajectories of both, their initial ideas, and perceptions after meeting and how all this has been transformed up to the present moment, creating a relationship of trust that goes beyond the professional field.

The flexibility that this methodology raises allows the investigating subject to reformulate its research to measures that arises obstacles during the process and / or new paths not initially contemplated are opened. This critique of classical science is taken up by the author as follows:

> *We are faced with the challenge of immersing ourselves in what I call the shop floor (the practice) of research, to truly know it and not just to confirm pre-assumptions, as seems to be the orientation of some researchers, particularly attached to the dogmas of an almost premonitory methodology. From a technical-operational point of view, this does imply planning, yes, but sensitivity to changes and reconsiderations, when they are made necessary by the evidence. It also means being prepared to invert priorities, as evidence can come from the field that what was thought to be a detail is, in fact, the tip of*

the iceberg, or the door to the mine of research gems (Cardinale, *2014*, pp. 6-7).[32]

4. Intuitive dimension that runs through and is manifested in the narrative carried out by the investigating subject, as well as the capacity of the latter to write and describe coherently both the research itself and the rigorous analysis of the data obtained, drawing conclusions or opening new academic debates that contribute scientific knowledge to the community, always attending to the ethical principles of any research. PhD. Cardinale Baptiste (2014, p. 7) calls this narrative process of the academic text:

I mean, it has to follow a line of history, a path that the researcher traces and retraces throughout the research. This path is questioned at various times and tested several times along the way, until a sketch of the route is sketched. It's what I call the summary skeleton.[33]

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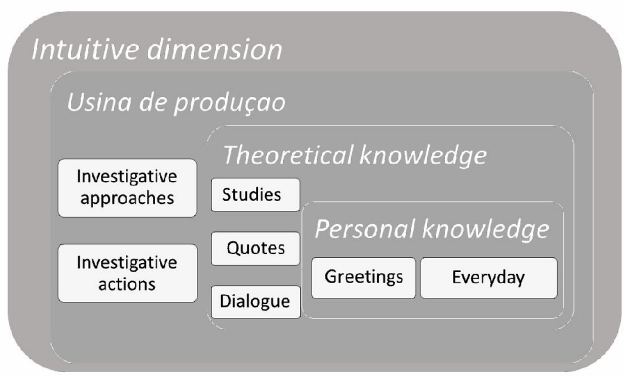
[32] The original text is: "Deparamo-nos com o desafio de embrenharmo-nos no que eu chamo de chão de fábrica (a prática) da pesquisa, para conhecê-lo verdadeiramente e não apenas para confirmar pré-suposições, como parece ser a orientação de alguns pesquisadores, particularmente apegados aos dogmas de uma metodologia quase premonitória. Do ponto de vista técnico-operacional, isto implica em planejamento, sim, mas na sensibilidade para alterações e reconsiderações, quando elas se fizerem necessárias pelas evidências. Também significa estar preparado para a inversão de prioridades, pois, do campo, podem brotar evidências no sentido de que o que se pensou ser um detalhe é, na verdade, a ponta do iceberg, ou a porta da mina de preciosidades da pesquisa" (Cardinale, 2014, pp. 6-7)

[33] The original text is: "quer dizer, tem que seguir uma linha da história, um trajeto que o pesquisador vai traçando e refazendo ao longo da pesquisa. Esse trajeto é colocado em xeque em vários momentos e testado várias vezes, no percurso, até que se esboce um desenho do percurso. É o que eu chamo esqueleto do sumário." (Cardinale, 2014, p. 7)

Therefore, through these pathways (Figure 1), which continuously intertwine to form a frame, a knowledge is obtained integral and obviously transdisciplinary. From there, that this methodology is focus on the individual researcher and that:

> *you need to know that any phenomenon, any topic you are studying, is something complex and, in this sense, it needs to be considered in its complexity, in its intertwining. Thus, it is necessary to have patience, to go on feeling, apprehending, understanding the «way», capturing the evidence and also the subtleties. And this is not done with «a technique», with «a method». This is done with a web of resources […] (*Cardinale, 2014, p. 6*)*[34]

Figure 1: Synoptic table of the Cartography of Knowledge



Source: Prepared by Maria Luiza Cardinale Baptiste and María-Teresa Riquelme-Quiñonero.

[34] The original text is: "precisa saber que qualquer fenômeno, qualquer tema que esteja estudando, é algo complexo e, nesse sentido, precisa ser considerado na sua complexidade, nos seus entrelaçamentos. Assim, é preciso ter paciência, para ir sentindo, apreendendo, compreendendo o «jeito», captando as evidências e também as sutilezas. E isso não se faz com «uma técnica», com «um método». Isso se faz com uma trama de recursos […]" (Cardinale, 2014, p. 6)

Analysis of the Results: The Resilience of *Camperola Tours* during the Pandemic

Following and intertwining the investigative paths proposed in the Knowledge Mapping explained above (Cardinale, 2014; 2017), in this section we will analyse and present the preliminary results of this study focused on the *Camperola Tours* tourism company (Comunitat Valenciana, Spain). In this way, we begin by focusing on the investigating subject and its relationship with the aforementioned company. On the one hand, the interests of this and the founding partner for the preservation and dissemination of the cultural heritage of the province of Alicante make them participate in different cultural events since 2019 when they are presented. From this moment, they strive to generate joint works and combine the academic knowledge of the research subject and the practice / experience of the founding partner. This becomes a reality when the University of Alicante accepts the teaching innovation project entitled "Emprendimiento como salida profesional. Un estudio de caso: el guía didáctico y el turismo sostenible"[35]. The emergence of COVID-19 causes the paralysis of this, and a new proposal arises. This focuses on working on the experiences offered by a tourist company, classified within the so-called rural tourism, the analysis of one of them by the students of the Degree in Tourism of the University of Alicante and the adaptability of the company after the start of the pandemic (Torres, Riquelme, Serrano, Sierra & Aracil, 2020). Therefore, the

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[35] Project accepted with code 4772 in the final resolution of December 17, 2019, of the call, published in the *Boletín Oficial de la Universidad de Alicante* (BOUA) on October 2, 2019, for the academic year 2019-2020 of the Redes-I^{3}CE program, framed in the Institucional Innovación, Investigación, Internacionalización y Colaboración en Educación (I^{3}CE), of the Instituto de Ciencias de la Educación of the University of Alicante.

present work starts from a diachronic study focused on *Camperola Tours*.

On the other hand, and on a personal level, the relationship between the two is practically closer to the state of alarm decreed in Spain on March 14, 2019. The difficult situation experienced by the founding member of isolation on her own, separated physically from her family, and the admission of a close relative to hospital, leads to an intensification of communication between the two and to the search for topics far removed from the prevailing reality. At that point, the founding partner focuses on reinventing her *Camperola Tours* project to adapt it to the new prevailing situation. This implies online training provided by the Public Administration and the adaptation of tourist experiences to the sanitary indications always approved. This work is rewarded by being invited to "participate in CreaTurisme, a strategy of Turisme Comunitat Valenciana with the dual purpose of developing and promoting «highly specialized, segmented and experiential-based tourism product programs»" (Torres, Riquelme, Serrano, Sierra & Aracil, 2020, p. 119)[36], ascribing the tourism area of the *La Camperola* agroecological cooperative to the natural and rural Mediterranean group. Therefore, "this project has joined the Agroturismo Comunitat Valenciana portal and has signed the *Código Ético. Turismo Valenciano* ([2018]), thus obtaining the opportunity to publicize the offer of its tourism products with greater promotion and visibility; to have the possibility of networking; and to obtain adequate and specialized training for the team *Camperola Tours*" (Torres, Riquelme, Serrano, Sierra & Aracil, 2020, p. 119)[37].

[36] The original text is: "participar en CreaTurisme, una estrategia de Turisme Comunitat Valenciana con la doble finalidad de desarrollar e impulsar «programas de producto turístico altamente especializados, segmentados y de base experiencial»" (Torres, Riquelme, Serrano, Sierra & Aracil, 2020, p. 119)

The role of the research subject in this path is to listen deeply to the arguments of the founding partner and to help in the management of the new ideas that arose for the creation and adaptation of the offered experiential routes. The ease with which we do this is linked to our shared interest in getting to know, or rather discovering, and disseminating the cultural and natural heritage close to the place of residence, such as the traditional trades of the beekeeper (Cocentaina) or the potter (Agost).

The impossibility on the part of the creative partner to be able to act as a tourist guide during the summer of 2020 and the values in which *Camperola Tours* is based, gives rise to the investigating subject presenting the informant. It shares with both the interest in protecting and disseminating heritage through quality tourism that is respectful with the environment. The initial contact between the founding member and the informant takes place by telephone at the end of spring 2020 and this meeting is described by the informant as: *very long […] and we have met through your recommendation* [referring to the investigating subject] *and you have given ... how do you say? […] We have the same ideas of what we want to carry out*[38]. Their first impressions of these initial encounters are reflected during the group session. Thus the informant says of the founding member: *she is very close […] she is very, very easy… to talk, to talk about what she wanted with*

[37] The original text is: "este proyecto se ha adherido al portal Agroturismo Comunitat Valenciana y ha suscrito el *Código Ético. Turismo Valenciano* ([2018]), obteniendo así la oportunidad de dar a conocer con una mayor promoción y visibilidad la oferta de sus productos turísticos; de tener la posibilidad de networking; y de obtener una formación adecuada y especializada para el equipo de *Camperola Tours*" (Torres, Riquelme, Serrano, Sierra & Aracil, 2020, p. 119).

[38] The original text transcript is: *muy largo […] y nos hemos conocido por tu recomendación* [haciendo alusión al sujeto investigador] *y has dado… ¿cómo se dice? […] tenemos las mismas ideas de lo que queremos llevar a cabo.*

Camperola Tours […] and I… that, in principle, I want to dedicate myself more to what rural tourism is, to activities, to experiences […] We share that first value, which is to put the heritage of the interior of the province into value[39]. Tune that the founding member reinforces by adding her feelings about the informant: *[…] I also liked how sincere it was, right? Always explained things very clearly from the beginning […] I was struck a lot […] the clarity with which you spoke and that you also liked it… the passion that you put into everything you want to project […] your tourism ideas from nature…*[40]

In this described scenario, we observe how personal knowledge is interrelated with the investigative approaches of the *usina de produçao*. All the information provided implies hours of conversation by phone and videoconference, and messages by WhatsApp from approximately October 2019 to September 2020, at which time this communication was gradually reduced as we will see later.

This investigative phase is of vital importance since it shows us the evolution of the founding member with respect to her project, her personal and work situation and her relationship with figures as important to her as the investigating subject and the informant. This is reflected in the intensity of the personal conversations held, which have been omitted in this work due to their private nature. In this way, the anonymity of both and the ethical integrity of this research are maintained.

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39 The original text transcript is: *es muy cercana […] es muy, muy fácil… de hablar, de hablar sobre lo que ella quería con Camperola Tours […] y yo… que, en principio, me quiero dedicar más a lo que es el turismo rural, a actividades, a experiencias […] Compartimos ese primer valor que es poner el patrimonio en valor del interior de la provincia.*

40 The original text transcript is: *[…] Me gustó mucho también lo sincera ¿no? Siempre expuso las cosas muy claras desde el principio […] me llamó mucho la atención […] la claridad con la que hablabas y que también te gustaba… la pasión que le pones a todo lo que quieres proyectar […] tus ideas de turismo de naturaleza…*

Focusing on the informant, the relationship with the research subject has a long history that exceeds 10 years and since May 2020, most of the conversations revolve around knowing the founding partner, the values of *Camperola Tours*, the creation of new experiences, open new markets, create a solid structure in the tourism company, etc. That is, these talks have gained in depth about the relationship between them and how it has been intensifying as the months passed and about the projection of the tourism company.

Given the obvious ties of friendship between the people on whom this research work is focused, the investigative actions have been developed as follows. On the one hand, a semi-structured, individual, and online interview to avoid possible noise during data collection and on the other, a group session that lasted approximately 1 hour and 11 minutes and was held on July 5.

The interview is divided into different blocks and the purpose is to collect those data that the different informal conversations are diluted and contrast them with the information provided during the mentioned group session. Thus, the first group of questions collects the personal, academic, and work trajectories of both the founding member and the informant (Table 2):

Table 2: Comparative Table of the Trajectories of *Camperola Tours* Members

Trajectories	Partner Foundress	Informant
Personal	•born and raised in Alicante.	•born in Germany and raised in Belgium. •living since the age of 25 in Alicante.
Academic	•Late 90s-Senior Technician in Environmental Health. •[2018]-Graduated in Tourism (UA).	•1996-baccalaureate. •2013-2015-Senior Technical Guide, Assistance and Tourist Information.

(Contd...)

Trajectories	Partner Foundress	Informant
LABOR	•1998 to present-cashier / restocker in a supermarket in 1998, ascending to assistant store manager. •2018-tourist guide in Castalla. •2019-start your *Ruturismo* tourism *project*. •[2019]-is part of an agroecological cooperative, leading its rural tourism project. •[2020] to the present-known to the informant, bringing together the coordination of *Camperola Tours*.	•2000-2013-Chief of scale of the airline *Air Berlin* at Alicante airport. •2015-autonomous managing tourist rental apartments and acting as an accompanying guide.

Source: Own elaboration.

In the previous table, it is necessary to highlight the realization of specific studies in the tourism field at a mature age and with the aim of channeling their working lives. In this sense, the founding partner combines her training and the beginnings of this project with her main job as a cashier in a large area. This situation makes it difficult for her to fully focus on the project and its development so that the work on it generates enough profits to leave her position as a cashier at the supermarket. A fundamental aspect to understand the growth of *Camperola Tours* in the last year and a half is the situation of sick leave in which it has been since March 2019 and the need to focus on what fills it with enthusiasm. Currently and due to its improvement, it is managing a leave of absence in the large area to continue focusing on its project. These relevant details are not reflected in the interview, on the other hand, in the group session if it makes allusions to that reality and in the possibility of requesting the aforementioned leave of absence.

Instead, the informant's trajectory is more linear. She has always been linked to the tourism sector and in recent years, she has been a manager of tourist rental apartments in the historic centre and centre of Alicante, offering a personalized service to clients that she combines with her work as an accompanying guide for various international companies.

The second block centres on the vision that both have of *Camperola Tours* (Table 3). Both agree that one of the strengths of this project is passion, however it is focused on different sectors: the team and the tourists. To this, the informant adds two more points that make a difference with the similar companies existing in the province of Alicante: the values of this and the training and experience of its members. In addition, we also found significant differences. On the one hand, it is observed how they define the project in a different way. Despite being the founding partner who defines the essential values of *Camperola Tours* since its inception, these are not reflected in the interview. Instead, the informant lists them, evidencing her own full commitment to *Camperola Tours* and respect for the cultural and natural heritage; philosophy of life that develops in its private life and shares with friends. On the other hand, the

Table 3: Comparative Table on the Perspective of *Camperola Tours* of its Members

CAMPEROLA TOURS	PARTNER FOUNDRESS	INFORMANT
Define the project	• Traditional experiences.	• Values: • Commitment to the environment. • Closeness. • Passion for tradition.
Project strengths	• Passion of the team.	• Values defended by the project. • Passion and dedication of the participants. • Tourism training and experience.
Project weaknesses	• Economic deficiencies.	• Lack of: • Time. • Organization. • Internal structure.

Source: Own elaboration.

founding member focuses on the lack of income as the main weakness, denoting the fragility of the economic stability of her family. Instead, the informant broadens this spectrum, focusing on clarifying and defining the organization chart of the company and finding time to coordinate and schedule outings. For her, specifying these aspects is essential for the proper functioning of *Camperola Tours*, which would be reflected in an increase in business activity and, therefore, an increase in income.

The third group of questions on studying the position of each one of them within *Camperola Tours* and for this, the Likert scale (1-5) has been used to obtain objective responses from the participants (Table 4). It is appreciated that both are focused on this project and its future development. During the first year of the pandemic, they have tried to work together to maintain the activity of *Camperola Tours* even if it did not produce benefits. In this sense, the informant declares: *it has really been me, as I like what we are doing, […] I have been putting in much more of my part than I had clearly told her that I was going to put […] I am doing a lot more […] I am realizing […] that it is like an evolution […]*[41]

Even so, it is manifested as the final decisions rest with the founding member. This situation generates a dissonance since it declares that both are at the same level within the business structure. In this case, the reality is the one provided by the informant where she details that her opinion and criteria are valued, although these are not considered to make those final decisions when both diverge on some topic. This situation is evidenced in the group session and from the perspective of the founding member, *for me it is*

[41] The original text transcript is: *he sido yo realmente, como me gusta lo que estamos haciendo, […] yo he ido poniendo bastante más de mi parte de lo que le había dicho claramente que iba a poner […] estoy haciendo bastante más […] Me estoy dando cuenta […] que es como una evolución […].*

*like the two, the opinions of the two are the same […] we are a team of equals*4[2]. On the other hand, the informant, although she shares that opinion, clarifies *that she was always the founder, since logically, you have […] the last word or the final decision*4[3]. In these complex situations, it is agreed that dialogue and mutual respect are the basis for overcoming these conflicts in the operation of a company. In this way and together they say: *we always have… consensus… we talk […] you are very human [referring to the informant], you always understand and in the end we end up reasoning […] there is a lot of confidence in telling us everything we feel and what we think…*[44] Especially the words of the informant that reinforce this mutual respect and the relationship of trust between the two are clarifying, in this sense: *there are many personal things that also influence, we are not the typical company that we do not know anything about the other […] many times when it comes to saying something, you think about it*[45].

Table 4: Comparative Table on the Position of the Members in *Camperola Tours*

CAMPEROLA TOURS and YOU	PARTNER FOUNDRESS	INFORMANT
Evaluate your delivery	5	5
Is your opinion taken into account in decision making?	5	4

(*Contd...*)

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42 The original text transcript is: *para mi es como que las dos, las opiniones de las dos es igual […] somos un equipo de iguales.*

43 The original text transcript is: *que siempre como era la fundadora, pues lógicamente, tú tienes […] la última palabra o la decisión final.*

44 The original text transcript is: *siempre contamos… consenso… hablamos […] eres muy humana* [haciendo referencia a la informante], *siempre comprendes y al final acabamos razonando […] hay mucha confianza en decirnos todo lo que sentimos y lo que pensamos…*

45 The original text transcript is: *hay muchas cosas personales también que influyen, no somos la típica empresa que no conocemos nada del otro […] muchas veces a la hora de igual de decir algo, te lo piensas.*

CAMPEROLA TOURS and YOU	PARTNER FOUNDRESS	INFORMANT
Is it taken into account in the creation of tourism products?	5	4
In conflict / difference resolution, do you think mutual respect is enough to resolve it?	5	5 *By mutual agreement, the founding member has the power of the last decision.

Source: Own elaboration.

The last block focuses on business operations during the COVID-19 pandemic (Table 5). Here we again find a common line that diverges in detail that went unnoticed at first. In this case, the informant maintains a discourse more in line with reality that implies rethinking the experiences offered beyond the reduction of groups and is aware that this situation generated and can generate downtime. On the other hand, the vision of the founding partner suggests a different thought in that COVID-19 has not implied a general rupture, and hopefully transitory, in the way of relating and doing, in this case, rural tourism. In this sense, speaks of a decrease in clients without mentioning the months of inactivity or the experiences cancelled due to the sanitary measures approved at the last minute prohibited it or made it difficult to maintain the program. Despite the complex situation, both converge in offering quality products and in line with the values of *Camperola Tours*. For this reason, they consider that the response of tourists is good, although the collection of their opinion is not systematized. On the one hand, the founding member, who is not practicing due to her sick leave, receives comments by WhatsApp, while on the other the informant collects the perceptions at the end of the experience during informal conversations with clients. Therefore, it is necessary to ask for the communication channels to publicize *Camperola Tours* and its products. In this sense, shows somewhat different responses that reflect poor business communication and marketing since each one,

Table 5: Table on the Operation of *Camperola Tours* during the Pandemic

CAMPEROLA TOURS and COVID 19	PARTNER FOUNDRESS	INFORMANT
How has the pandemic affected *Camperola Tours*?	•Decrease in customers.	•Activities were stopped and by resuming them with many restrictions it has made profitability very difficult.
How have tourism products been rethought to adapt them to the new health situation?	•Planning for small groups and expanding the team.	•Trying to change indoor activities to outdoor activities.
What is the response to these products by the clients?	•Positive, they repeat experiences.	•Good.
According to your perspective, do you offer adequate and quality products in line with the values of *Camperola Tours*?	4	4
	To answer these questions, the Likert scale (1-5) has been used.	
How do you collect the opinion of the clients?	•Through *feedback* through WhatsApp.	•At the end of the tours, clients are asked for their satisfaction and they are asked for constructive criticism.
What media or social networks do you use to advertise your experiences?	•Facebook. •Instagram. •Digital platforms for tourism and activities.	•Facebook. •Instagram. •WhatsApp. •*La Camperola* website. •Brochures.
According to your perspective, does *Camperola Tours* self-criticize to improve their actions?	•Maybe, we try to improve.	•Yes.

Source: Own elaboration.

together with the rest of the team that they barely mention, they use their private contacts to sell tourist experiences. While the founding member believes that it is an important aspect, it is quite neglected or is delegated to outsiders in her daily work. On the other hand, the informant is reluctant that this aspect continues to be relegated to a secondary place. Although progress is being made in this area, it is insufficient to take care of other important issues to ensure the smooth running of a company that continues to grow: management of clients and personal / private data in accordance to current regulations; up-to-date advertising; creation of experiential packs for town councils, associations, schools / institutes, etc.

Final Thoughts

After analyzing the data obtained through the different techniques described and their triangulation with the annotations made by the research subject, we observe the uniqueness of this tourism project and the role of its precursor in the continuous adaptation given to the different restrictions determined by the Comunitat Valenciana during the pandemic caused by COVID-19. The analysis of said adaptation, from a holistic perspective thanks to the Cartography of Knowledge (Cardinale, 2014; 2017; 2020), generates the following discussions about the business universe of *Camperola Tours*. As a noteworthy point, there is the capacity that the participants in this study have demonstrated and demonstrate to produce enriching conversations for both from a particular perspective and for the joint good, that is, the company. This constant action implies a capacity for resilience, again, at two levels - personal and work- that come together to keep the *Camperola Tours* project active, although the reality imposed by the COVID-19 pandemic makes any planning and activity difficult.

At the same time, an aspect that causes concern in the research subject and s the absence of the term "dialogue" during the group session. This is synonymous with the lack of assertive listening, in this case, on the part of the founding member. Throughout this year, it seems to show a certain conscious or unconscious behaviour. This focuses on approaching people who show unconditional support without questioning any criteria and therefore moving away from those who question your decisions. Both succinctly recognize this situation and consider that the search for balance between impetuous actions and the lack of these is part of their learning within *Camperola Tours*. We are, therefore, before two different ways of understanding the concept of company. For the founding partner, she is the company, even if her speech is confusing. Here narrative and action diverge and weaken the functioning of *Camperola Tours* and its image. Instead, it seems to indicate that, for the informant, the company is like a living organism with its own structure, the different members being part of it. The synergies between them generate new activities, disappearing those that are becoming obsolete without generating greater trauma. At this point, it is necessary to develop an organization chart for *Camperola Tours*, a reiterative request from the informant, which goes beyond the participants in this study since there are other people highly involved with this project, such as the partner who plans and executes the hiking routes and an official guide.

The sense beyond the merely business sense of jointly making an organization chart is that each one expresses their involvement in the project in front of their colleagues, expresses their expectations about it and places themselves within the structure. This must generate a complex dialogue where each one must shed their insecurities and openly show their position and perspective to reach a consensus on a strong and solid structure to which flexible and healthy relationships between all of them both at the group and individual level, thus avoiding confusion or future noises. Therefore, it is necessary to carry out intense and introspective work to assume responsibilities within *Camperola Tours*.

The business reality shows how the proper functioning of a company starts with a structure consistent with its own reality and the planning of its internal and external activities. That is, the so important s meetings own work as planning of tourist experiences and publicizing some time in advance to get a positive response from potential tourists. This is becoming necessary since tourist activity has increased and it is essential to attract new clientele since in the low season months these experiences have focused on very small groups and families who are now looking for other experiences outside their immediate surroundings.

In addition, it is necessary to reinforce not only the communication between the founding member and the informant and from these to the rest of the *Camperola Tours* universe, but also between the latter with the clients. In this sense, in addition to preparing the organization chart, they should develop a marketing plan that combines the publication of entries with the information on the website of the *La Camperola* cooperative, as well as the systematic collection of the opinion of tourists to improve and increase the experiences offered to settle in a sector that is starting to be competitive again.

To finish, it is necessary to list the words most pronounced by both during the group session: love, consensus, respect, and admiration. These are the basis of love, demonstrating the strong involvement of the participants in this work with themselves, with each other and with the tourism company that respects the heritage and the natural environment. Therefore, the sincerity between them and the close communication that exists has made them believe in a respectful dialogue. This also implies the sustainable growth of *Camperola Tours*, reflected in the increase in experiences organized throughout the province of Alicante and the increase in customers. Both conceive that this opportunity is an open learning and that day by day they will walk following their passion and maintaining their values, therefore, the most immediate challenges are to develop the organization chart of the company and improve its internal management to strengthen relationships of trust within the members of the company and the company itself and the clients.

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9

The Tourism Field in Brazil: Repercussions on the Academic Sector

–Dra Susana Gastal

Abstract

For this reflection purposes, Tourism will be understood as a practice resulting from the Industrial Revolution, when the massification of displacements allowed the organization of voyages as products to be sold in the trip market. Although timidly in the 19th century, but more consistently after World War II, there were advances in terms of a more organic tourist field formation, with the participation of trade companies but also of class associations and academic institutions, aggregating teaching, research, publications of books and specialized periodicals, among other actors. In these terms, the objective of this reflection is to understand the processes that led to the academic institutionalization of Tourism in Brazil, using Marc Boyer's theoretical contributions, in what the author presents as the *invention* of tourism; Jafar Jafari's proposal to *tourism platforms*; and Pierre Bourdieu's *field theory*. This essay intends to an historical reconstruction of the tourist presence in Brazil, considering local processes involved in tourist field construction, especially the participation of the academic sector.

Keywords: Tourism, Tourist Field, Academic Sector, Brazil

The reflections on this paper aim to understand the processes that led to the academic institutionalization of Tourism in Brazil, considering theoretical contributions by Marc Boyer, Jafar Jafari, and Pierre Bourdieu. Boyer (2003) says that tourism was *invented* in the 18th century. Furthermore, he places the Tourism Revolution along with the Industrial Revolution, the Agricultural Revolution and the Financial Revolution, all originating on English soil, and signifying important contributions to world economy modernization. Despite the Eurocentrism of Boyer's text, to treat the emergence of tourism as an 'invention' and as a 'revolution' expands the wealth of possibilities for a less conventional historical reconstruction of the activity, allowing a look beyond the European borders.

In Jafari (1988) the proposal of *tourism platforms* is recovered, which initially were distributed in advocacy, cautionary, adaptancy, knowledge-based, in order to look for the periodizations they establish there. In subsequent studies, Jafari added the *knowledge platform,* and included after a fifth approach, the *public interest platform*. In this reflection, I will prioritize the *knowledge platform*, as it presents indicators to assess the maturity of a field of knowledge, an approximation that is of interest to the one proposed here. In the third moment, I look to Bourdieu and his *field theory*, to propose a possible design for the structuring of the tourist field in Brazil.

SCENARIO 1: Marc Boyer and the *invention* of Tourism

Since the dawn of civilization, human actions were marked by nomadism. In these ancients' moments, human groups moved to look for food or to escape from the climate harshness, among other motivations that perhaps are still unknown to us. Sedentarization came with the agricultural development, but the mobility of people remained in the commercial and religious practices, for example, or even as a necessary stage for cultural improvements, such as the studies' voyages for young aristocratic men during the Middle Ages and Renaissance. The different moments of the modes of nomadism and mobility precede what was known as *travel* in later times and, finally, treated as *Tourism*.

To recognize the tourism phenomenon as one of the most important marks of contemporaneity, Boyer (2003) suggests that it is necessary to consider that tourism is not an abstract or universal classification. On the contrary, throughout the historical process there were different forms of tourism, without the new model replacing the previous ones. To analyses mass tourism, for example, it is not enough to list the number of travellers involved, but it is important to consider the life concepts that lead to travel and rest, present in the various forms of tourism. Boyer informs that it is important to pay attention to the transports, the accommodations, the activities practiced and even the clothes worn by travellers, as signals sent by tourists so that their travel practices are correctly understood.

According to Boyer, when the middle classes of the population appropriated leisure travel in the 20th century, the signs consecrated in previous periods by the aristocracy in their travels, especially the English, were determine the practices and the places of visitation, among them the thermal and the ski resorts. Boyer (2003) concludes that there were parallels between the *inventions* promoted by the elite class and the practices of mass tourism. In this construction of meaning, another *invention* that is fully developed in the 20th century, the mass media, played a role as important as the advances in transport and accommodation. In other words, tourism was *invented* throughout Modernity, in stages that began with humanist travels through Italy in the 16th century; it passed through Romanticism and its exaltation to nature and bucolic, especially in the 18th century; and reached the institution of the term *tourist* by the English around 1800-1815. The 20th century added the participation of the media to this construction of meaning, from postcards to the technological sophistication of the formats currently available online.

Therefore, only after the Industrial Revolution the advance of communications and transport - as the presence of the train and steamboat – did lead to trips organized as a commercial product, available in the leisure market, which would be treated as *tourism*. For its scope and implications, Boyer (2003) includes it among the great English revolutions of the 18th century, where the original phenomenon *The Tour* was born and consecrated. The same England that have promoted the Industrial, Agricultural, and Financial Revolutions, promoted the *Tourist Revolution*. It happened because the elite of aristocrats and land tenants, threatened with losing their power to the ascendant bourgeoisie, sought as a way to distinguish themselves with values associated with Greco-Roman culture, with games and sports with complex rules, with travels dissociated from professional obligations and integrated as part of the education of young people educated in the best universities.

The *Tourist Revolution* reached economic relevance after the end of World War II, with the generalized use of the airplane and the automobile. The end of the war led to greater enjoyment of leisure and free leisure, allowing the use of the expression *mass tourism*, characterized by: (a) more economical trips, with all services included [tour packages], (b) organized and marketed by travel operators, (c) using charter flights and buses with on-board service (Rejowski, 2002). Massification transformed a hitherto aristocratic practice in accessible travel to bourgeois strata that included civil servants and liberal professionals seeking to know the places of aristocratic tourism publicized in the media (Boyer, 2003).

Invented tourism also teaches how to look at the sea, the mountains and other landscapes, because it imposes another free time experience. The social relationships changes and, even if the grand tour is no longer talked about, it kept the trip as a ritual of growth, maturity, and transition (White & White, 2004). And if tourism is invented, it can also be constantly reinvented in post-modernity, as in Las Vegas, Disney's theme parks, and other touristic spaces (Douglass & Raeto, 2004). Another issue, arising from what has been discussed so far, would be the dimension that the phenomenon reaches in different societies. If until the outbreak of the Covid19 pandemic many European countries could boast numbers of leisure trips that reached tens of millions, in countries peripheral to hegemonic capitalism, in which Brazil would be just an example, tourism would be far from reaching this generalization.

The reasons for this would not only be economic but would also involve the symbolic value that travel adds to different social groups. That is, how tourism has been *invented* by them. In another way of reflection, based on Social Sciences, it would mean to consider tourism in a more holistic way and less dependent on commercial structures, resuming travel and leisure as an experience of differentiated symbolic value, subject to appropriation in academic studies. The movement that takes people out of their spatiotemporal routines, regardless of the duration, distances travelled, or consumption of specifically tourist services (Gastal & Moesch, 2007; Jafari, 2005), is a social demand whose enjoyment would not be possible to every people. It is a demand that few social groups feel authorized and, as a result, they do not claim it as part of public policies. Tourism is at the same time, therefore, a practice of exclusion and inclusion, as recent studies have shown (Vieira & Gastal, 2021).

SCENARIO 2: Jafar Jafari Periodization's

In a classic text from the 1990s, updated by the author in 2005, Jafar Jafari enshrines five platforms for understanding tourism: *advocacy platform, cautionary platform, adaptancy platform, knowledge-based platform,* and *public interest platform*. The advocacy platform spans from 1950s to the 1960s when tourism gained greater expression in the post-war period. Jafari (2005) exemplifies this by saying that, if in 1950 there were 25.3 million tourists, at the end of the 20t^{h}-century international tourists would reach 625 million, in exponential growth. The context of the *advocacy platform* appeared as a result of the efforts of a number of individuals, companies, and institutions - including private companies, public agencies and associations in the tourism sector, among others - directly or indirectly interested in the economic aspects of tourism. Such interest groups presented tourism as an 'industry' that generates employment, draws a production chain with important direct and indirect reach, and creates a foreign exchange for economically depressed communities and countries, while preserving natural and cultural assets. And, most importantly, it would promote World Peace, in a seductive appeal to a world that has just emerged from large-scale warfare.

The *cautionary platform* covers the 1960s-1970s, questioning and contrasting less optimistic data with the bold manner of the previous two decades. The negative consequences of tourism presence stand out: its activities are subject to seasonality, inflation, promotion of importation of superfluous items, induction of xenophobia, and unemployment, among others. In the *adaptancy platform*, Jafari considers that the new moment includes practices in favour of those forms of tourism that are especially respectful of the host communities and their sociocultural or constructed surroundings, as well as the natural environment, as rural, local-based and nature tourism, among others.

I anticipate the *public interest platform* because I will present a deeper focus of this reflection to the *knowledge-based platform*. *Public interest platform* stemmed from episodes such as 9/11 and the spread of diseases such as Acute Respiratory Syndrome (SARS), which led the World Health Organization to devote attention to tourism, in the same way as UNESCO and the United Nations Program for Development [UNDP]. Such attention and recognition by the aforementioned institutions are ratified by the 2003 UN General Assembly, which unanimously confirmed the WTO as a specialized agency. As a full rights member of the UN, it participates in the formulation of government strategies and initiatives for cooperation and economic development (Jafari, 200).

In the periodization proposed by Jafari (2005), the *knowledge-based platform* began in the 1990s. At this time, the community of academic researchers sought a greater scientific base for their studies, keeping open the ways of communication with the platforms already consolidated. In methodological terms, the implicit science conception advocates objectivity and dialogue with other knowledge areas, without this implying subordination.

> *Additionally, it systematically studies the structure of tourism itself; places it in continuity with various fields of research or disciplines; defines its place in*

> *the broad multidisciplinary context that generates and accommodates it; examines their functions at the personal, group, business, government, and system-level; identifies the factors that influence and are influenced by tourism. All this contributes to a totalizing treatment of tourism, not only of its impacts or its forms. Its main goal is the formation of a scientific body of knowledge on tourism* (Jafari, 2005, p. 43).

Considering other propositions by Jafari, this gives rise to a broader concept when it defines tourism as the study of people outside their usual habitat, including tourist equipment and networks that serve them in these moments. This means to say that daily occasions and non-daily occasions (or tourist) are placed in a dialectical relationship. Jafari reports that from the first half of the 20th century - more specifically in the interwar period -, European universities started to include Tourism courses. He adds that, then, tourist studies began to be extended to other programs and departments, such as Management and Social Sciences.

> *Jafari and Aaser (1988) address Tourism as a theme of doctoral theses produced in the United States between 1951 and 1987, as an important indicator of the evolution of scientific knowledge. They note the intermittent but continuous growth of these researches in the 1980s and 1990s and their high incidence of academic research in the areas of Economics, Anthropology, Geography, and Recreation. They consider Tourism as a recent field of study, with a small community of researchers mainly from the Social Sciences. This research had great repercussions in several countries, originating works such as those by Hall (1991) in Australia, and Rejowski (1993) in Brazil (Rejowski, 2010, p. 226).*

In Brazil, higher education courses in Tourism began in the 1970s. The pioneer was the Faculty of Tourism of Morumbi [today Anhembi Morumbi University], created in 1971. This was followed by the implementation, in 1972, at the Catholic University of Rio Grande do Sul as an independent course, and at São Paulo University as one of the Communication Course final classes. Hallal, Muller, Garcia, and Ramos (2010) report that in the 1970s, in several countries, including Brazil, there was a strong expectation in relation to tourism as a solution to many economic and social problems, as highlighted by Jafar Jafari in his *advocacy platform*. "This is due to the massive tourism boom and the consequent movement and circulation of capital [...]. Information was conveyed both in specialized media (magazines and technical-scientific bulletins) and in mass media (daily newspapers, radio and television programs), disclosing the positive aspects of tourism in all its fullness" (Rejowski, 1996, p. 59 apud Hallal et al, 2010, p. 4).

It should be noted, however, that in the previous decade, in 1966, during the Military Government, were created the National Tourism Council [CNTur] and Embratur, and defined the National Tourism Policy. These initiatives highlighted, among others, the importance of schooling specialized personnel to work in Tourism. Another legislation, in 1967, created the National Tourism System, which established the responsibility of government, and the private sector for the development of tourist activity (Hallal et al, 2010, p. 4). In 1969, the CNTur publish the first National Tourism Plan, which have never been executed.

In 1971, the Inter-American Center for Tourism Training (CICATUR), a group of the Organization of American States, held the Tourism Planning Course in Rio de Janeiro, in partnership with Embratur, within the scope of the *Turis* Project, which proposed interventions in the area of the coast between the cities of Rio de Janeiro and Santos, São Paulo (Cesar, 2014). Not less important to promote the creation of Tourism and Hospitality courses was the education reform promoted in 1968, by the Military Government:

> *[...] the reports for the Higher Education Reform of 1968 (Law 5540) encouraged the creation of academic courses for 'priority careers for development', considering that, in the 1970s, tourism was seen as the 'solution' for Brazil's economic development, the creation of Tourism courses was encouraged. [...] it was a program that drew the attention of education entrepreneurs, as it was different and good in the market, required little investment and would have an easy return* (Hallal et al, 2010, p.6).

In this context, the achievement of Tourism courses at the university level was a 'natural' consequence, although Paulo Manuel Protásio, then president of Embratur, has shown himself against the creation of such courses:

> *[...] the president of Embratur expresses the concern of the organism he directs in relation to the Tourism courses that were emerging, accentuating that the main fear is that 'they proliferate inappropriately, forming personnel who know only a little of each sector of tourism, which involves different levels, contributing to the professional frustration' […]. He is clearly opposed to the 'tourist diplomas', stating that 'a university course on Tourism is of no use'. It emphasizes that this area essentially needs technicians capable of assuming concrete roles, or highly specialized people in a given field – engineering, economics, administration – who, at the same time, have perfected themselves in tourism […]* (Hallal et al, 2010, p. 10).

The same researchers add that Brazil was the first country to create undergraduate courses of Tourism, however, with an operational emphasis. “There was a certain prejudice, mainly from an elite (who happened to be the first students of Tourism courses), in relation to technological courses. In this way, a technological course was created, disguised as undergraduate education” (Idem, p. 12), which perhaps led to criticism by the president of Embratur. “In 1994, the Tourism undergraduate courses [...] were associated with other disciplines such as Hospitality, Leisure, Events, Gastronomy, being also taught at the technological, improvement and extension courses” (Momm, 2009, p. 54). In 2001 the Ministry of Sport and Tourism is created; in 2003, the Ministry of Tourism is transformed into an autonomous public agency, once again encouraging the offer of undergraduate courses, soon followed by retraction.

The expansion of academic studies begins with the *lato sensu* in the 1980s, being stronger in the 1990s. Living up to its pioneering spirit in terms of graduation, the first *stricto sensu* is implemented by São Paulo University in 1982, as a research line of the Master’s and Doctoral Program in Communication Sciences, in joint concentration with Public Relations and Advertising. Only in 1993 did Tourism become an independent Program at the same University, ending activities in 2000, although theses and dissertations were defended until 2008 (Momm, 2009).

In 1997, the Postgraduate Program in Tourism and Hospitality started at the Vale do Itajaí University. In 2000, the proposal of the Caxias do Sul University for a Postgraduate Program in Tourism was approved by the federal authority, with its first class in the following year; in 2001, also started the Postgraduate Program in Hospitality of Anhembi Morumbi University. Currently, the National Association for Research and Graduate Studies in Tourism has 12 associated programs, not including those in related areas, such as Leisure.

In addition to academic education, Jafari's *knowledge-based platform* includes the presence of specialized scientific journals. The first one, entitled Archiv für den Fremdenverkehr was created in Germany in 1930 by Robert Glücksmann. This was followed by the Revue du Tourisme create in Switzerland in 1946, still active nowadays (Santos et al., 2017). Jafari (2005) registers other publications: Journal of Travel Research, Tourism Analysis, Annals of Tourism Research, and Tourism, Culture & Communication (United States); The Tourist Review, and Tourism Management (Europe); Tourism Recreation Research, and Asia Pacific Journal of Tourism Research (Asia), "but no more than a small sample of journals in English. Today the number of scientific publications on hotel management, tourism, and leisure in this language surpasses the others" (p. 47).

The first periodical created in Brazil was *Turismo em Análise*, in 1990, by São Paulo University, followed by the *Boletim do Curso de Turismo*, in 1992, by Unibero and now deactivated. In 1998 were created *Turismo: Visão e Ação* (Univali) and *Turismo: Tendências & Debates*, by Bahia Tourism Faculty. In 2009 circulated the first edition of *Rosa dos Ventos – Turismo e Hospitalidade*. Research by De Miranda & Rejowski (2013) found 42 journals. Santos (2016) has the most current survey, which indicates the existence of 17 active journals and another 14 already deactivated. The following stand out among the assets: *Caderno Virtual de Turismo*; *Revista de Cultura e Turismo*; *Licere*; *Revista Brasileira de Ecoturismo*; *Revista Brasileira de Pesquisa em Turismo*; *Hospitalidade*; *Revista Iberoamericana de Turismo*; *Turismo e Sociedade*; and the aforementioned *Rosa dos Ventos - Turismo e Hospitalidade*; *Turismo em Análise*; *Turismo: Visão e Ação*.

Jafari (2005) records the editorial growth in the 1990s, while the emphasis, in Brazil, would be given in the following decade:

> *The number of publications was insignificant in the 1960s; some appeared during the seventies; many more were published in the eighties, and the nineties have been a decade of abundance. Various publishers, with some of the most prestigious international houses among them, even maintain tourism-specific collections. The latter, due to their thematic continuity, ensure a regularity related to the cumulative process of the magazines. Isolated books and collections, along with major reference books - such as The Encyclopedia of Tourism (Jafari 2000) - have been noted contributions that have improved the academic standing of tourism worldwide (p. 47).*

De Miranda et al (2013) consider that scientific communication is "understood as the promotion of information exchange between members of a given community, which disseminates the results of research carried out according to rules defined and controlled by the context in which it is inserted" (p. 560). In other words, scientific communication is an integral and fundamental part of the process of scientific research and an indication "of the stage of knowledge in a given area, whether it is already consolidated or emerging" (p. 561). The expansion of Brazilian editions is largely due to pressure from support agencies, such as the Coordination for the Improvement of Higher Education Personnel (CAPES) and the National Council for Scientific and Technological Development (CNPq), to increase scientific production in all areas of knowledge, especially with regard to articles in journals. In general, Tourism and Hospitality journals published in Brazil use the SEER software and have open access, being especially associated with postgraduate programs.

Another criterion proposed in the Jafari platform is the book's edition. Also in these terms, the Brazilian scientific production in Tourism is concomitant to expansion of the courses offer. In 1996, Barretto identified 66 edited titles. According to Panosso Netto (2005), the first series dedicated to the theme was 'Turismo: atividade marcante do século XX' [Tourism: a remarkable 20th century activity], released in 1986, coordinated by Geraldo Castelli, and published by Caxias do Sul University. Also, according to the same researcher, between 1990 and 2004, there were 329 titles published by 17 publishers; in 2010 there were 560 titles, published by 51 publishers (Panosso Netto & Calciolari, 2010); and 1700 in 2016 (Santos, 2016).

Research and production are also consolidated by the presence of scientific societies bringing together researchers, and research groups. In international terms, Jafari (2005) registers the International Academy for the Study of Tourism (1988), "which proposed to reinforce the past activities and accomplishments of other institutions such as the Association Internationale d'Scientific Experts du Tourisme created in 1951 or the Travel and Tourism Research Association reorganized in 1970" (p. 48). In Brazil, the Brazilian Association of Bachelors in Tourism had its inaugural session in 1978, but only in 1987 it had national presence. The National Association for Research and Graduate Studies in Tourism [ANPTUR] was created in 2002 by the Graduate Programs, and presents itself as an entity "of a strictly scientific nature, at the service of research and teaching in the area. It promotes the advancement of knowledge and facilitates contact and relationships between its members and research and teaching institutions" (Anptur, 2021).

Among seminars and congresses, the first in Brazil took place in 1972:

> *Embratur promoted the 1st Official Tourism Meeting, which took place from June 5th to 8th, 1972, at the Hotel Nacional, in Brasília, and brought together official representatives from several states.*

> *At the opening of the works, the president of Embratur, Paulo Manoel Protásio, highlighted that the main objective of the meeting was to outline guidelines to effectively implement the National Tourism System, created by the Federal Government, "studying the aspects of decentralization and operational strategies aimed at coordinating official efforts in a single thought and orientation" [Folha da Manhã-RS, 06-06-1972].* (Hallal et al, 2010, p. 5).

Events increased in scientificity with the realization of the Congress of Locally-Based Tourism, on the initiative of geographer Milton Santos, in 1995, which remains until today. Between 1996 and 2002, there were the national congresses of the Institute of Ecotourism of Brazil. In 1999, the Brazilian Congress of Rural Tourism began, a biannual event that has been maintained until today; and there was the 1st Brazilian Congress of Tourism, promoted by the Brazilian Association of Bachelors in Tourism. The Mercosur Tourism Research Seminar [Semintur] started in 2003 and until 2005, it was held annually at the Caxias do Sul University; in 2006 it took place simultaneously with the III Seminar of Anptur, an event that began in 2004.

Jafari (2005) also highlights the tourist observatories, which are beginning to play an important role in terms of consolidating data on the performance of the activity, even though it links them more properly to the *public interest platform*, because, in their conception, they require institutional actions of innovation.

> *The mentality of yesterday - which was limited to the formation of crisis management or ad hoc committees (sometimes national) as the situation demanded - must give way to another with its own 'landscape' and strategies. An appeal should be made in favour of the Observation Commissions or Tourist Observatories [OT]. [...] Unlike crisis*

> *committees, an OT is not a merely reactive agency. On the contrary, among other things an OT must be an anticipator. With a broad associative base, OT embraces and knows the set of relevant geopolitical, socio-economic and environmental elements (as well as traditional market forces) that affect its destination and foresees the future, including the probable (preparing for it accordingly) and what is less, that is, the alternative hypotheses (designing the corresponding plans). To be successful, OT must have an associative base that includes representation from the public and private sectors, that is, government agencies, operating companies, academic institutions, interest groups and citizen associations (p.53).*

The Graduate Program of Tourism and Hospitality of the Caxias do Sul University, includes the Innovation and Development Nucleus: Observation, Development and Tourist and Territorial Intelligence. It has among its goals, the holding of an advanced seminar on Observatories of Tourism and Territorial Intelligence; and the implementation of the Serra Gaucha Tourismmeter which, in its initial modules, proposes to develop and consolidate indicators of visiting places, events, accommodation and food services in the Serra Gaucha Tourist Region, in Rio Grande do Sul.

SCENARIO 3: The Tourism Field

For Bourdieu (1989), symbolic forms – science, art, religion, language, myth and, I would add, tourism – would be *structuring structures* feeding symbolic systems, which have their own logic (Miceli, 2003). Symbolic production, in turn, would reproduce, in microcosm, the symbolic struggle between classes and, when and if achieved its autonomy, it would become a field, that is, as the "space where power relations manifest themselves, which implies affirming that it is structured from the unequal distribution of a social quantum, the quantum understood as social capital" (Ortiz, 1983, p. 21). Talking about the autonomy of this field "implies the existence of a relative independence of the fields in relation to the political and economic transformations that occur in society" (p. 27), even if within it the disputes and contradictions are constant, hence forwarding its dialectic of functioning.

The objective relationships within the field would be registered in the form of *habitus*, that is:

> *[…] a system of durable and transferable dispositions that, integrating all past experiences, works at each moment as a matrix of perceptions, appreciations and actions, [which] makes it possible [...] to carry out infinitely different tasks, thanks to analogical transfers of schemes that allow to solve the problems in the same way and thanks to the incessant corrections of the obtained results, dialectically produced by these results* (Miceli, 2003, p. XLI).

Miceli, in his analysis of Bourdieu's theory, explains that *habitus* would function as an "operating principle that carries out the interaction between two systems of relation, objective structures and practices" (p. XLI). It would also be "a common ground in which collective mobilization undertakings are developed" (p. XLII) and responsible, "ultimately, for the field of meaning in which power relations operate" (p. XLII).

The idea of symbolic systems – constituted in fields, producing and reproducing themselves in *habitus* – would have its force field in discourses, although the communication power of these discourses "is never fully present in the discourse, nor even in the communicative relation itself; a genuine science of discourse must seek that truth within discourse but also outside it, in the social conditions of the production and reproduction of the producers and receivers and of their relationship [...]" (Bourdieu, 1977, p. 650).

> *To give an account of discourse, we need to know the conditions governing the constitution of the group within which it functions: the science of discourse must take into account not only the symbolic power relations within the group concerned, which mean that some persons are not in a position to speak (e.g. women) or must win their audience, whereas others effortlessly command attention, but also the laws of production of the group itself, which cause certain categories to be absent (or represented only by a spokesman). These hidden conditions are decisive for understanding what can and cannot be said in a group* (Idem, p. 650).

It is also worth remembering another theorist, Fredric Jameson who, in the Marxist primacy of analysis - infrastructure conditioning the superstructure, in direct relation - sees it in a dialectical relation, considering nowadays that economic advances over cultural, as well as cultural over economic. Applied to tourism, this theory allows supporting it not only in its economic bias, but also in the developments that allow it to be included in the superstructure and, from this condition, acting as an infrastructure. This historical coexistence is dialectical, leading to the intertwining of forces of contradictory modes of production (and alienation) in the constitution of the field, with an underlying ideology. That said, it is possible to forward the discussion to think about a possible tourist field as fully constituted in Brazil. It is not within the scope of this reflection, at this moment, the discussion about Tourism to constitute itself, or not, in a scientific field. I will only consider how it is constituted and what forces would act within the field of tourism in Brazil.

Tourism has mobility and displacement in its genesis, which have marked the human since culture's beginnings. Over time, atavistic nomadisms (Maffesoli, 2001) unfold into other formats of movements, associated with the religious (pilgrimages), cultural formation (Grand Tour), trade or even the search for health in spaces along the sea or the mountains, among many others that could be mentioned, until travel is reached purely for leisure. Leisure, or the uncommitted and playful use of free time, has been associated throughout history with aristocratic elites. The rise of the bourgeoisie and the middle classes, according to Boyer, allows tourism massive offer and the invention of a new elite. In other words, the symbolic production of tourism would reproduce, in microcosm, the class struggle between the traditional aristocratic elites, the new bourgeoisie and the popular, the former remaining as inventors of destinations, the bourgeoisie in principle associated with mass tourism, and the popular excluded of voyages. In this scenario of contradictions that tourism has been, in Boyer's words, 'invented'.

Another important contradiction was between the economic force of the activity and the possibility of studies with contributions whose emphasis is on the social or on the questioning of economic hegemony. Jafari's theorizing would be a good example of this contradiction. Meira and Meira (2007) highlight, to question the platforms proposed by Jafari:

> *Jafari imagines 'industry' and 'phenomenon' as distinct, although not mutually exclusive, ways of apprehending this single object that he calls 'tourism'. This duality derives from the two descriptions constructed for the object: on the one hand, a 'challenging multi sectorial industry', on the other, a constitutive phenomenon of the 'truly multidisciplinary field of study. It must be asked,*

> *however, whether a distinction like this does not incur a logical error: if the concept of 'industry' implies the prior delimitation of a 'field of studies', there is no way to reach the 'industry' of tourism without first integrating it into a 'field of studies' of tourism. Therefore, the two categories of understanding of the object 'tourism' are actually one (p. 11).*

From these approaches, the Tourism field begins to form and gains other instances of consecration. In 1974, in Madrid, the World Tourism Organization [WTO] was created with the objective of "promoting and developing tourism to contribute to economic development, international understanding, peace, prosperity, and universal respect, the observance of human rights and fundamental freedoms for all, without distinction of race, sex, language or religion" (Dias & Aguiar, 2002, p. 50). If we consider Tourism as a phenomenon contemporary with the Industrial Revolution, the "intervention of large capitalist societies in tourism was late (second half of the 20th century). On the contrary, the action of associations, such as the Alpine Clubs, the Tourings Clubs, was stimulating" (Boyer, 2003, p, 10).

In Brazil, it is possible to infer that tourist autonomy also takes place throughout the 20th century, in a way unrelated to the three subfields, and in three subsequent moments: the economic ('industry'), the governmental, and the academic. The economic subfield gained its first institutional entities in the first half of the last century, the branch of 'industry' gaining dynamism and organicity, via associativism, and, in this condition, promoting the economic discourse. The governmental branch is shyly present. It is highlighted:

- the emergence of the Brazilian Society of Tourism, later Touring Club of Brazil (1923);

- the presence of the first airlines (Varig, 1927, followed by Panair and Vasp in the following decades);
- the Tourism Board of the Permanent Commission on Fairs and Exhibitions, from Ministry of Labour, Industry and Commerce (1934), with the objective of organizing exhibitions and product fairs in the country;
- the representation of the country in exhibitions and fairs abroad;
- the installation of Brazilian Association of Hotel Industry (1936);
- the first travel agency, Wagon-Lits (1936);
- the Tourism Division, within the Press and Propaganda Department (1939);
- the Brazilian Association of Travel Agencies (ABAV, 1953), initially bringing together 14 agencies.

The production field as a social space of objective relations, with autonomy in relation to other fields in the sense of self-regulation with independence, aggregates other actors from the 1960s, first with the institution of more solid government tourism agency in terms of public policies, but, as in the previous moment, 'inspired' by the activity economic actors, which were anticipated in terms of organization. We have the institution by the federal government of the National Tourism Council [CNTur] and Embratur (1966), the definition of the National Tourism Policy (1967) and the National Tourism System (1967), signalling to federated agents and to the market, the directions of a tourism policy in the country.

The third moment for the constitution of the field's autonomy came with the creation of higher education courses in Tourism, in the 1970s, as well as the emergence of study areas in the fields of Geography, History, Agronomy, among others. The contradictions and conflicts occur simultaneously, the most significant, perhaps, is the annoyance of the then president of Embratur, Paulo Manuel Protásio, in relation to academic courses in Tourism, even if they occurred as result of other public policies. However, when the academic subfield is structured, it finds a consolidated economic subfield and a governmental subfield under its aegis, including producing knowledge through demand research, events, and fairs. Academic courses, at first with an operational bias rather than an anticipation to economistic discourses, are at the service of their reproduction (*habitus*).

Considering this design, it is possible to infer the growing autonomy of the field of tourism, with few internal contradictions, as it might be better to describe it as an economic field of tourism. With the turn of the 21st century, the field became more complex and with internal conflicts, due to the creation of the Ministry of Sport and Tourism (2001) and its rise to an independent Ministry in 2003. The same decade saw the entry onto the scene of postgraduate programs and scientific institutions (periodicals, events, and associations). Scientific research is gradually showing results. Although, in a way, graduate programs are still affiliated with the reproduction of the consecrated economics discourse, other research biases in epistemic terms, with developments on object and methodology, are intensified for the first time, in a more explicit way. Conflicts pervade instances of research funding, reviews on articles submitted to journals and evaluations by master's and doctoral degree boards, which encourage with greater vehemence (still) the Cartesian gaze and, in it, the emphasis on economics is implied. However, as presented by Bourdieu, the conflict and dispute between discourses is an integral part of the constitution of the field.

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10

Sustainability Indicators in Gastronomy: Possibilities for Research

–Raquel Finkler, Sara Massotti Bonin & Suzana Maria De Conto

Abstract

Sustainability is a current search theme, which involves beliefs and attitudes in the management of associations in favor of improving their environmental, social, and economic performance. This chapter analyzes the theme "sustainability in gastronomy" from the perspective of Tourism, with the following approaches: implementation of sustainability indicators to optimize the management processes of gastronomic ventures; knowledge production in the area; research developed in the Postgraduate Program in Tourism and Hospitality at the University of Caxias do Sul (PPGTURH/UCS); initiatives that have been promoted in the gastronomy sector; food waste; and research indicators for the new world.

Key Words: Sustainability, Tourism, Gastronomy, Indicators, Research

Introduction

Tourism is an interdependent phenomenon in a variety of areas and sectors, especially regarding to the provision of services. Some more common examples are the means of accommodation, the means of transportation and food service establishments, such as restaurants and bars. For tourism, gastronomy is also a possibility of motivation for travelers. There are many destinations whose tourist products are linked to typical dishes, for example. Gastronomic tourism is a segment that can strengthen local cultural roots through cuisine, potentializing the sustainability of tourist destinations.

Sustainability is a current search theme, which involves beliefs and attitudes in the management of associations in favor of improving their environmental, social, and economic performance. It is possible to observe that both tourism and gastronomy are activities that cause impacts and, therefore, highlight a type of sustainable practices in the sectors. Sustainability can be understood as "the use of resources, in an environmentally responsible, socially fair and economically viable manner, so that meeting current needs does not compromise the possibility of use by future generations."[46] (ABNT, 2014, p. 5) (our translation)

According to NBR 15401 (ABNT, 2014), seven principles of sustainable tourism are listed: respect current legislation; guarantee the rights of local populations; keep

[46] "uso dos recursos, de maneira ambientalmente responsável, socialmente justa e economicamente viável, de forma que o atendimento das necessidades atuais não comprometa a possibilidade de uso pelas futuras gerações." (ABNT, 2014, p. 5).

the natural environment and its biodiversity; consider cultural heritage and local values; stimulate the social and economic development of tourist destinations; ensure the quality of products, processes and attitudes and establish responsible planning and management.

Specifically in gastronomy, food waste is a very observed impact. The United Nations Environment Program (UNEP) launched the 2021 Food Waste Index. This document highlights estimates that suggest that between 8 and 10% of global greenhouse gas emissions are associated with foods that are not consumed.

> *Reducing food waste at retail, food service and household level can provide multi-faceted benefits for both people and the planet. However, the true scale of food waste and its impacts have not been well understood until now. As such, the opportunities provided by food waste reduction have remained largely untapped and under-exploited. If we want to get serious about tackling food waste, we need to increase efforts to measure food and inedible parts wasted at retail and consumer level and track food waste generation in kilograms per capita at country level. Only with reliable data, we are going to be able to track progress on Sustainable Development Goal (SDG) target 12.3, which aims at halving per capita global food waste at the retail and consumer levels and reducing food losses along production and supply chains, including post-harvest losses.*[47] (United Nations Environment Programme, 2021). (our translation).

[47] Se quisermos levar a sério o combate ao desperdício alimentar, precisamos aumentar os esforços para mensurar as partes comestíveis e as não comestíveis que sobram no varejo e ao nível do consumidor, bem como rastrear a geração de resíduos alimentares em quilogramas *per capita* no nível do país. Somente com dados confiáveis,

Considering this, it is important the implementation of indicators to measure sustainable practices and, thus, control social, environmental, and economic impacts should be verified. In addition, research in tourism and gastronomy also reveals relevant data for both academia and society to verify what is being done to improve the activities of these areas.

Thus, this chapter analyzes the theme "sustainability in gastronomy" from the perspective of Tourism, with the following approaches: implementation of sustainability indicators to optimize the management processes of gastronomic ventures; knowledge production in the area of Tourism; research developed in the Postgraduate Program in Tourism and Hospitality at the University of Caxias do Sul (PPGTURH/UCS); initiatives that have been promoted in the gastronomy sector; food waste; actions to minimize the use of natural resources in the sector and research indicators for the new world.

Sustainability Indicators: Relevance of Its Implementation in the Tourism Sector

Indicators are an essential tool for the efficient and effective management of an organization. Through the proper choice of variables and the construction of indicators, it is possible to assess the evolution, strategies, and trends of a management system. In this way, it can support managers in decision-making for continuous improvement regarding to the environmental, social and economic aspects of a company and, consequently, reducing negative

seremos capazes de acompanhar o progresso da meta 12.3 do Objetivo de Desenvolvimento Sustentável (ODS), que visa reduzir pela metade o desperdício alimentar global *per capita* aos níveis de varejo e consumidor e reduzir as perdas de alimentos ao longo das cadeias de produção e abastecimento, incluindo perdas pós-colheita. (Programa das Nações Unidas para o Meio Ambiente, 2021).

impacts. In addition, the use of sustainability indicators to monitor performance is one of the criteria for monitoring an environmental management system – NBR ISO 14.001 (ABNT, 2015).

Lages and França (2010) state that the use of performance indicators, in addition to enabling the definition of standards, allows the monitoring of their evolution over time. The authors also comment that an indicator in isolation does not allow the determination of the complexity of the organization's reality, however the association and comparison of different indicators contribute to its interpretation and understanding.

Barbieri (2020) states that indicators are fundamental instruments for the management process, as they simplify and summarize data related to an issue, acting as components of planning, control and communication of interested parties. The author also emphasizes that "it is only possible to manage what can be measured."[48] (Barbieri, 2020, p. 185)(our translation). Likewise, Besen et al. (2017) clarify that the indicators allow knowing a situation, contributing to the planning, communication, monitoring, evaluation, comparison, and improvement of performance.

Through indicators, it is possible to determine priorities, define beneficiaries, recognize objectives, and set goals, which increase the probability of correct decision-making and enhance the use of resources (Social Service of Industry, 2010).

The concept of an indicator is defined in the NBR ISO 14031 standard (ABNT, 2015, p.3), which is the "measurable representation of the condition or state of operations, management or conditionals." In turn, in the NBR 16534 standard (ABNT, 2016, p. 2), which focuses on indicators for the sustainability management system in

[48] "só é possível gerir o que se pode medir." (Barbieri, 2020, p. 185).

accommodation, an indicator is defined as "a repeated measure over time, which allows for the assessment of compliance with objectives, the results of a particular activity or the success of an organization."[49] (our translation). More specifically on sustainability indicators, Silva and Cândido (2016) state that these are related to mechanisms for assessing the level of sustainable development in a territorial space or in an economic activity.

Silva and Wiens (2010) characterize the indicators as being quantifiable representations of products and processes to control and improve quality and performance. The properties that an indicator must have, according to the Public Ministry of the State of São Paulo (2017), SESI (2010) and Uchoa (2013), can be highlighted: realistic, reliability, practicality/simplicity, specificity with sensitivity, cost/benefit, stability, measurability, adaptability, temporality, scope, representability, auditability, and communicability.

Paying attention to the characteristics of the indicators for the composition of sustainable development indicators, a search for information that requires a logic of selection from the researcher must be carried out, observing "aspects of scientific research, such as objectivity, possibility of verification, feasibility, possibility of justifying its choice, accuracy and relevance to the study."[50] (Farfus et al., 2010, p. 98) (Our translation).

Added to this, in relation to the construction of sustainability indicators, Kemerich, Ritter and Borba (2014) show the need for elaboration based on problems and reality, to enable the understanding of critical aspects and

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[49] "medida repetida através do tempo, que permite avaliar o cumprimento dos objetivos, os resultados de uma determinada atividade ou o sucesso de uma organização." (ABNT, 2016, p. 2).

[50] "aspectos de pesquisa científica, como objetividade, possibilidade de verificação, exequibilidade, possibilidade de justificativa da sua escolha, precisão e relevância para o estudo." (Farfus *et al.*, 2010, p. 98).

reach their full potential. Besen, Günther, Ribeiro, Jacobi and Dias (2017) recommend clearly defining what you want to measure and the data collection methodology. The authors also indicate the need to build local indicators, as there is difficulty in adapting their use at the national level in specific situations of each location.

Analyzing the different contributions of the authors mentioned here, it is possible to point the importance of a careful definition of the objectives and goals of a management system to support the composition of the sustainability indicators to be monitored. Performance indicators need to be planned according to the organization's reality so that they actually allow continuous improvement and the generation of information that can effectively contribute to the proposition of actions aimed at sustainability. An indicator cannot be proposed as a form of data systematization, but it must have its objective clear and serve as a subsidy for a critical analysis of the business management itself.

Exploring sustainability in tourism, Netto (2021) states that with the intensification of the activity, the urgency of the subjects involved in planning to define sustainability actions is reinforced, which requires the use of multidisciplinary tools that include specificities of destinations, society and the involved, promoting environmental awareness to minimize negative impacts and enhance positive ones. In this sense, sustainability indicators represent a way to expose the organization's context and suggest solutions, as they result in information and encourage the proposition of effective actions.

Higgins-Desbiolles, Moskwa and Wijesinghe (2017) consider that sustainability indicators are defined, interpreted, and implemented distinctly between individuals and social groups, often referred to as the balanced use of resources. For Temoteo (2019), sustainability indicators are instruments that can help the activity become more sustainable by measuring economic, cultural, social, and environmental aspects. For Hanai and Espíndola (2011), indicators are instruments for the management and control of tourist activities, so their selection and monitoring are essential for local planning and development.

The analysis of the level of sustainability of a tourist activity can be measured using different methods. Xavier and Picoli (2020) executed a theoretical research examining different methodologies of sustainability metrics and indicators (Sustainability Barometer, DPSIR – Driving Forces, Pressures, States, Impacts and Responses, Delphi Technique) observing five dimensions identified in tourism in historical cities (economic, environmental, social, political, cultural). As a result, the authors claim that the assessment of sustainability in tourism depends on subjective variables and the quality of information.

The authors believe that the creation of sustainability metrics and indicators is characterized as a scientific proposal with promising results for evaluating tourism and its destinations. They also show that the biggest challenges are to obtain a set of representative indicators and quality data. Finally, indicators are important as they gather information, communicate, and allow for reflection on aspects that are eventually neglected (Xavier, & Picoli, 2020).

Hanai and Espíndola (2011) cite some organizations that have defined methodologies for assessing sustainability, including: World Tourism Organization (WTO); World Bank; Bird Life; International Institute of Sustainable Development (IISD); Sustainable Seattle; United Nations institutions, such as the United Nations Commission on Sustainable Development (UNCSD) and the United Nations Development Programme (UNDP) (Hanai, & Espíndola, 2011, p. 145).

Sanches, Sauer, Binotto and Espejo (2018) carried out a bibliographic study on sustainability indicators by searching for technical articles in the following databases: Science

Direct, Web of Science and Scopus. The authors found a shortage of papers related to sustainability tools in tourism, despite the topic being addressed since the 1990s in different countries such as Spain, the Caribbean, Mexico, and Brazil. One aspect that deserves to be highlighted is the divergence regarding the indicators used, even if they tend towards a standard, involving the following axes: economic, environmental, sociocultural, and institutional.

Furthermore, in the study developed by Sanches et al. (2018), in the analyzed articles, it was possible to verify the lack of a mathematical approach, since few studies presented quantitatively an indicator for measuring sustainability in an organization. Other aspects that were still identified in the articles analyzed by the authors are: a) concern with understanding the indicators, which indicates the complexity of structuring them so that they can contribute to the development of regional and local policies; b) different concepts of sustainable development and sustainability in tourism; c) proposition of indicators that present the recommended characteristics for such instruments (disaggregation, ease of understanding and integration between the parties) and d) care with the search for reliable information.

De Conto, Finkler, Mecca e Antoniazzi (2021), seeking more information on the research being executed on sustainability indicators in tourism in Brazil, performs a bibliographical and descriptive research with the objective of analyzing the productions (dissertations and theses) available in the *Coordenação de Aperfeiçoamento de Pessoal de Nível Superior* (CAPES)[51] Catalog of Theses and Dissertations for the period 1987 to 2019. For this purpose,

[51] CAPES: Coordination for the Improvement of Higher Education Personnel is a foundation linked to the Ministry of Education (MEC) of the Brazilian government. Its objective is to promote the expansion and consolidation of the *stricto sensu* postgraduate program.

they used "sustainability indicators" as a search keyword in the subject field.

As a result, the authors verified the existence of 962 theses and dissertations, and after reading the title, abstract and keywords of the works, the expression "sustainability indicators" was found in 573 productions. From this resulting amount, De Conto et al. (2021) found that only 283 works are directly related to the topic analyzed in 43 different areas of knowledge, with greater emphasis on Environmental Sciences, Civil Engineering and Administration with 37% of the productions.

De Conto et al. (2021) also found that of the dissertations and theses directly related to sustainability indicators, only 13 are linked to tourism, and of these only 4 were produced by *stricto sensu* postgraduate programs in the area of tourism. In this context, the authors highlight the multiple possibilities for studies on sustainability indicators, as well as showing that their construction and analysis contribute to monitoring the management of services and tourist destinations. In this sense, postgraduate studies have an important role, producing and socializing knowledge to fill existing gaps (De Conto et al., 2021).

In food and beverage services, sustainability indicators contribute to their planning, especially in the search for the establishment's innovation, regarding the implementation of actions to reduce the multiple environmental impacts associated with the activity. However, little research has been implemented with a focus on this theme.

Maynard et al. (2020) conducted studies on sustainability indicators in restaurants through a bibliometric search in scientific journals available in the following databases: Scopus, Web of Science, Pubmed, Lilacs, Google Scholar and ProQuest Dissertations & Theses Global. Thirty-one cross-sectional studies were analyzed, of which 77.41% (24 articles) presented indicators in the environmental, social, and economic axes and 22.59% (7 articles) used only two axes (4 articles presented environmental and economic indicators and 3 articles presented environmental and social indicators).

Standard NBR 16534 (ABNT, 2016) describes indicators for sustainability management in lodging facilities that can be adapted for gastronomic services, as described below:

- **Indicators of the environmental dimension**: Water/customer/meal consumption; Energy/customer/meal consumption; Waste/customer/meal generation; Percentage of gross revenue invested in socio-environmental initiatives; Number of conservation actions for natural areas, flora and fauna; among others.
- **Indicators of the socio-environmental dimension**: Percentage of revenue applied to sociocultural initiatives; Number of sociocultural actions; Customer satisfaction percentage; Number of actions to support the dissemination and promotion of local culture; Number of actions to support training, among others.
- **Indicators of economic dimension**: Number of customers/day; Number of hours of training/employee; Number of work accidents (without leave/with leave); Rate of return on investment; Number of contracted local suppliers, among others.

Higgins-Desbiolles, Moskwa and Wijesinghe (2017) found that in the restaurant and cafe sector, the concept of sustainability is particularly related to the environmental dimension, although it is necessary to consider the economic and social variables, as well as the holistic interaction between them, so that no axis is forgotten.

As it can be seen, there is a great diversity of interpretations about the variables that make the sustainability indicators in gastronomic ventures. Most authors point in their studies that the application of sustainability indicators is linked to the environmental dimension. However, there is greater complexity involved in the theme, as the social, cultural, and economic pillars must also be included in the evaluation of a project through sustainability indicators.

Studies Developed in the Research Group "Management of Sustainability in Tourism"

Over the last 20 years, several studies on environmental management in tourism have been developed in the Postgraduate Program in Tourism and Hospitality at the University of Caxias do Sul – UCS, among which the following stand out: a) The behavior of tourism agents in relation to solid waste management within the hotel industry; b) Relationships that are established between the factors that determine the origin and formation of solid waste from a means of accommodation in the Grape and Wine Tourist Region; c) Environmental education in lodging facilities in the municipality of Caxias do Sul – Grape and Wine tourist region; d) Environmental management at airports as an object of studies in the *stricto sensu* Programs in Brazil; e) Solid waste management at airports: from knowledge production to environmental practices; f) Tourism Management: sustainability requirements as criteria for the selection of accommodation and g) Sustainability indicators in restaurants as requirements for the management of sustainability in tourism.

The results of these surveys evidenced gaps in the production of knowledge on themes in the area of Tourism in Brazil, especially with regard to basic sanitation conditions in tourist destinations, environmental management in airports, environmental education in tourist services, the implementation of sustainability indicators in the gastronomic sector, among others. Considering the scarcity in the production of knowledge in Brazil about sustainable restaurants, sustainable gastronomy, sustainability management in restaurants and sustainability indicators in restaurants, especially in the area of Tourism, currently the research developed by the Researchers Group at UCS seeks to understand if and how gastronomic enterprises internalize sustainability in their management in line with the objectives set by the 2030 Agenda (UN, 2021) and with the principles of sustainable tourism.

Regarding to research related to the generation of solid waste and food waste, its importance for the definition of management plans for these wastes in the management of gastronomic ventures is highlighted. The study by Prates and De Conto (2018) analyzed the generation of solid waste at the UCS School of Gastronomy. Direct observations and characterizations of solid waste generated at the school were executed during seven weeks. In this study, it was found that different factors influence the generation of waste and food waste, highlighting the particularities of different cuisines and ingredients and the portioning of recipes. The authors conclude that the theme of solid waste must be internalized in the food service and gastronomy schools, enabling students, teachers, and managers to reflect on the planning of activities, driven by the prevention or reduction of environmental impacts arising from this sector.

As discussed in the article, the research considers the importance of gastronomic sectors to offer quality services to tourists, respecting the principles of sustainability and indicators in the evaluation of restaurant management performance. The survey data provide subsidies to restaurant managers for the characterization of solid waste from their projects.

The studies by Forner and De Conto (2020) analyze the generation of solid waste from a restaurant located in a Higher Education Institution, with an emphasis on the fraction of organic matter and food waste. To this end, characterizations of the restaurant's solid waste were carried out, determining their gravimetric composition and the different fractions of organic matter (food preparation and leftovers from customer dishes and buffet containers). These characterizations took place within three weeks. The total mass of solid waste generated during seven days of characterization was 635.98 kg, with the largest fraction being organic waste (89.19%). In the studies, it was found that, of the organic matter generated, most come from food leftovers in the buffet containers (73.67%) and that food waste occurs mainly because the supply is greater than the demand, a factor found by weighing the containers containing the food after the end of activities. The authors suggest the development of new studies in different restaurants with different food supply conditions to identify variables that determine food waste.

Works of this nature are important and necessary in the gastronomic sectors, as they allow verifying the different fractions present in solid waste, food waste, possibilities for recycling materials and composting organic matter, as well as serving as a tool to assess the performance of management gastronomic. Thus, different restaurants and with different food offering conditions (à la carte, pay-by-weight buffet, all-you-can-eat buffet) can, as performed here, assess the interference of these conditions in the generation of their solid waste and food waste.

The studies by Binz and De Conto (2019) aimed at analyzing information from managers of lodging facilities in relation to the adoption of sustainable gastronomy. Six lodging facilities from the municipalities of Canela and Gramado located in the Region of *Hortênsias*/Rio Grande do Sul – Brazil took part in it. The results allowed us to conclude that managers consider cost reduction, guest health and increased attractiveness of the accommodation as the main advantages of adopting sustainable practices in the Food and Beverage sector, demonstrating that sustainable gastronomy can manifest itself as an economic benefit for the management of the accommodation, as well as for the safety of the tourist. According to the authors, it is considered that continuous improvement in sustainable gastronomy requires the development of new knowledge, built from scientific research that combines knowledge with techniques and technologies that reduce environmental impacts, maximize economic performance, and consider culture and values of the local community.

Binz and De Conto (2019) conclude that studies of this nature can promote the reflection of managers in the gastronomic area in relation to sustainability, contemplating the principles of sustainable development in all stages of their activities, including the sustainable purchase of ingredients needed in the cooking, preparing food using natural resources in a controlled manner, serving with quality, and recovering and disposing of solid and liquid waste generated.

Indicators of New Research

Tourism is consolidated through the performance of the different activities that make up its chain, including gastronomy services. It is up to these sectors to offer quality services to tourists respecting the principles of sustainability.

Given the variety, extent, and complexity of the components of the tourism system and their impact on the environment, economy, and culture of a community, it is necessary to broaden the spectrum of research for a New World.

Therefore, it is necessary to build new perspectives, articulated with different areas of knowledge, determined by the principles of sustainable tourism, showing the determination of sustainability indicators as a condition for analyzing sustainability in a comprehensive way in the various types of food service establishments.

From this perspective, the importance of systematic verification of environmental, economic, and social indicators in restaurants is indisputable to ensure the continuous improvement of their activities and refine attitudes towards sustainability in the gastronomic sector. Therefore, it is important to perform research that contributes to the understanding of the subject and its improvement, resulting in innovations for the gastronomy sector. Some of the possibilities for studies are listed below:

1. Investigate what are the environmental impacts considering the inputs used in the preparation of meals and/or the restaurant menu.
2. Evaluate the performance of the use of cleaner technologies to reduce environmental impacts, and such analyzes can be accomplished through the monitoring of indicators.
3. Diagnose how companies in the gastronomy sector seek updates on technological and conceptual innovations related to the sector.
4. Check existing connections on the sustainability practices of restaurants and new markets (customers).
5. Check the sustainable purchase policies of restaurants and the association with the local market (organic producers, family, among others).
6. Analyze how the use of technical protocols for preparing meals can contribute to reducing food waste and thus contribute to elucidating how such practices contribute to achieving the goals of the United Nations' SDG 2 (Zero Hunger and Sustainable Agriculture).
7. Analyze whether sustainability is a criterion for selecting restaurants used by customers and, therefore, a criterion for tourism competitiveness.
8. Analyze the relationships that are established between the beliefs and attitudes of restaurant managers and tourists when it comes to sustainability.
9. Analyze the adaptation of the supply of food services after the onset of the COVID-19 pandemic and the relationships linked to sustainable practices.

10. Check customer behavior in restaurants with respect to sustainability and health safety in the period after the start of the COVID-19 pandemic.

From the development of research listed above, it is possible to identify gaps, outline trends and propose the improvement of the gastronomy sector consistent with the reality of tourist municipalities. Problems related to sustainability management systems in restaurants are complex, requiring, therefore, complex solutions. The analysis of sustainability requires a systemic view and depends on knowledge of different areas, since the complexity of the study lies in relating social, environmental, and economic requirements, with the principles of sustainable tourism, with the techniques and technologies implemented in gastronomic services, with the sustainability indicators and with the thinking and acting of managers, employees, suppliers, and customers. This becomes necessary and essential if we want improvements in the new world.

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11

"Urban Experiences, Heterochronies and Riding a Bike in a New City"

–João Luís J. Fernandes & José Elias Parreira Ramalho

Abstract

The text discusses cycling, speed, experiences, and current and future cities. The acceleration of movement determines perceptions. Hyperspeed creates corridors that shorten distances, erect walls, fragment space, and compress mental maps. This atomization reconfigured a city with less time and space for the community. The crossing of neighbourhoods by highways that erect barriers and condition territorialities is the visible image of a structural change: The automobile brought fluidity to urban expansion but implied a rigid structuring of space through a grid of walled, hyper-fast channels. In the future city, which is expected to be healthy and participated, the movement will continue to be central. However, urbanity

must support multiple speeds. The diversity of times and rhythms (the heterochrony) will be focal in a city that intends to be slower, more flexible and lived. More than a fashion, the urban use of the bicycle has multiple implications. As a result of the pandemic, and despite the confinement cycles, its urban use grew. This happened in cities like Lisbon. The slowness and openness to the landscape brought by the bicycle can be projected in a new way of living the city and in a possible rapprochement between people. However, cycling is not universal and has constraints. The city of the future will be experienced at multiple speeds. It will not be able to lose the speed that connects it to the outside world, but due to the quality of life and its contribution to the mitigation of climate change, slowness and the values associated with them must be possible.

Keywords: City, Speed, Bicycle, Experiences

Introduction

As an object of academic reflection, but also as a conditioning factor in everyday or occasional territorialities, the bicycle is more than a mobile vehicle available to the user. On the contrary, the rediscovery of the bicycle reflects fundamental changes and may have a scope that is still difficult to anticipate. In these matters, generalization is not easy. Despite this, in many cases, the bicycle may imply another concept of life, a new relationship between people and space, corresponding to a social reality that should be different from that which focused on the car, especially in cities. The discussion that follows falls within the realm of social and human sciences. Although bridges are built with the shape of cities, the focus of this reflection is not on territorial planning, but on individual and collective life experiences.

Particularly in urban spaces, the bicycle has become a recurrent theme that relates to issues such as climate change and the reduction of the ecological footprint; the reorganization and (re)humanization of the territories of daily life and a new spatio-temporal relationship. As a content, the use of the bicycle is seen as a symbol of a necessary paradigm shift. In this sense, the bicycle brings together critical issues about cities and certain urban ways of life.

From the point of view of academic analyses, necessarily thicker and more distant, questions must be asked, trends questioned, new approaches sought, and the points of observation diversified. Along these lines, this text is part of the critical theory of spatial mobility. The shortening of time and cost distances, and the consequent relative shrinkage of the globe, were theorized by David Harvey (1989) and synthesized in the dynamics of space-time compression (time-space compression). The application of technologies to transport systems and the investment in infrastructure associated with spatial mobility, in parallel with the development of digital communications, all turned into a utopia – physical distances no longer condition human society, the roughnesses involved in material and physical geography lost importance and *the world is flat* (Friedman, 2005).

These theses have an implicit message. The multiplication of flows and the infinite increase of speeds lead us to the utopia of a progress that tends to be universal. The current pandemic has brought new focuses of concern, but it has also reinforced some concerns that have already been raised in the past. Velocity is not an universal condition, nor does acceleration carry an unambiguous positive value. Far from just implying advantages, speed involves risks of a different nature, felt at multiple geographic scales. The rate of global spread of the SARS-CoV-2 virus is an example of this – the hyperspeed of movements and the interconnectedness of socio-economic, cultural and political processes have a positive side, but they also create vulnerabilities. This discussion is especially timely in geographic spaces where this speed is more territorialized in cities and in networks formed by urban nodes (which include airports and other transport infrastructure), forming a reticular system of speed and connectivity that Dollfus (1998) identified as the Metropolitan Archipelago of the World. Therefore, discussing the bicycle and the reduction in speed that it implies, means confronting the hegemonic logic of acceleration with an alternative of slowness that, in the urban condition, can imply new experiences, articulating multiple speeds. The cities of the present and the future should, in this perspective, be characterized by heterochrony, that is, by the experience of multiple times.

Speed, City, and Urban Life

Contemporary cities are not easy to characterize, firstly because of their diversity and secondly because of the dynamics that have made them more hybrid. In many cases, with rigor and precision, these places are difficult to identify and demarcate on a map. Despite this, and without generalizations that allow these analyses to be projected around the world, the automobile is one of the great protagonists of the city that, following the urban-industrial model, expanded above all after World War II. In terms of form and experiences, the omnipresence of cars and motor vehicles had several consequences on this urban model. From the outset, energy consumption and the release of pollutants through transport is one of the factors that most contributed to the heat island, that is, to the average temperature increase in urban areas. Buildings, ground cover and the reduction of green spaces are among those responsible for this thermal feature, with direct effects on public health. The automobile has also contributed. Average speeds increased, the city became faster and more individualistic. Part of the effects of this hyperacceleration were felt in the temperature curve.

In addition, the city of the automobile has another sound. Urban soundscapes also change with motor vehicles. In many circumstances, engineering solutions are being tried to safeguard the quality of life in some residential areas, now protected by walls that confine them. The acceleration of movement also conditions perceptions of space. Hyperspeed creates corridors that shorten distances, but at the same time raise barriers, fragment territories, and compress mental maps. In these accelerated movements, to which the city has been adapting through more or less walled highways, the focus is on the starting and ending points. Halfway through, geography is diluted and simplified. In these corridors, more than the perception of space, we experience the time that intervenes between the beginning and the end of the journey. The conditioned and segregated relationship with space; the shape of the automobile, generally a closed casing; as well as its individual use (in part imposed by flexible and personalized schedules), everything reverts to more fragmented and atomized cities.

This insularization reconfigured a city with less time and space for the community, as Bauman (2000) understands it, that is, a human group of proximity, mobile but also permanent and fixed, with frequent relationships and easier establishment of solidarity ties. The crossing and fragmentation of housing spaces, along fast routes that erect barriers and condition the territoriality of populations, is the visible image of this trend. It will be paradoxical. However, in many cases this acceleration increased the distances between proximity spaces. With these models of space organization, accessibility between distant nodes was promoted and obstacles were raised in neighbourhood relations. This urban model can make some populations vulnerable to de-reterritorialization processes (Haesbaert, 2004). In these residential areas crossed by highways, personal territorialities may shrink, and freedom of movement will be restricted.

This urban space, schematized by lines and intersections and structured by speed networks, incurs in several risks, and presents multiple vulnerabilities. Acceleration may accentuate processes of dispossession (Harvey, 2003) and expulsion (Sassen, 2021), that are very common in some urban areas. More than uniting, speed can separate, accentuating the asymmetry between a bright and integrated city and a darker and more discreet city (Santos, 1999). The fluidity promised by the automobile also brought its opposite. In some cases, the increase in traffic had specific implications for the rate of circulation. Queues, congestion, slowness and stops created new potentially tense waiting territories in the city's daily life and its relationship with the outside world (Vidal and Musset, 2015).

Fast circulation through walled channels can contribute to a more atomized view of the space and to a lesser relationship with the spaces covered. Therefore, the automobile will be a factor that degrades memory. As Kagge (2018) discusses, speed reduces attention, and this is proportional to the images recorded and the reminiscences of the covered geographical spaces. All this happens in a city that is becoming a more complex and difficult place to delimit and classify. As Álvaro Domingues (2015) points out, in these more unstable urban spaces, the urbe (the built-up city), the civitas (the lived city) and the polis (the political city), which would have been more aligned in the past, are now disconnected and out of sync.

The multiplication of centers; the spatial diffusion of the built; the peri-urbanization and diffuse urbanization processes are some of the spatial expressions of these geographic dynamics in which mobile and fixed territories coexist. On the one hand, we have a city structured around speed, mobility and fluidity that guarantee efficient contact with the outside world. This is the city of highways, connections to airports and ports, accessibility to the suburbs. These tensions pose some questions: What relationship can exist, or what reconciliation is possible, between the city that organizes itself for inflows and outflows and the urban space of slower and more lasting daily life, neighbourhood, and proximity? (Augé, 2021). Furthermore, in the city of the future, how will the quality of life of people on the move, who enter and leave, be reconciled with those who remain there, in their areas of residence? It is in this context that the presence of bicycles in the city should be discussed and problematized.

Bike – Another Speed, a New City

The presence of the bicycle in urban space is nothing new. The spatial mobility it provides has long been part of the life of city populations. However, paradigms have changed. Geographies have changed and neither the city nor the urban populations remain the same. The same happens with the use of these two-route vehicles. Let's start with a particular moment: the bicycle's performative entry into the city, leading a geo-symbolic spectacle projected on a world scale. In Paris, the final leg of the Tour de France, which crosses the Champs Elysees, between Place de la Concorde and the Arc de Triomphe, is a moment of celebration. In that context, that path is an urban heterotopia. The event interrupts the daily rhythms and uses of that road, hosts a global race and brings new protagonists, ephemeral but impactful - the bicycle and the cyclists.

However, the history of cycling in the city is long. In 1948, in Rome after World War II, Vittorio de Sica directed the film *Ladri di Biciclette*. In this socially fragile city, which is trying to recover from a conflict, the bicycle is a work tool and a patrimony for the poorest working class. Without it, spatial mobility diminishes, and individual and family capital diminishes. Cycling allows you to go further, expand work opportunities and multiply the possibilities of some income. In this social perspective of Vittorio de Sica, the bicycle brings freedom and increases the power of the most disadvantaged classes. A decade after Sica's work (1958) in *Mon Oncle*, French director Jacques Tati represents the dynamics of change in a city that is being transformed by progress, technology, and the automobile. In this cinematographic work, Tati associates the bicycle with a slower, more traditional, and popular city, that includes public space and community life.

Beyond a certain spatial limit, which in the film is represented by a degraded wall and a railing about to disappear in the voracity of progress, we find the fastest and most efficient city, the modern city of the automobile, more straight and more sanitized. In this case, with some nostalgia, Tati's bicycle symbolizes a more inefficient past, but also more human and emotional. In Chinese cities prior to the economic and social revolution of Deng Xiaoping (1978-1992), the bicycle symbolized a working and urban mass still without access to a car. Currently, in Amsterdam, bicycles, whether stationary or in motion, are part of the urban landscape that authors such as Cosgrove (1984), Jackson (1989) or Thrift (2008) call 'non-representational' (or 'more than representational' '). For the new Unesco conceptions (2012), the cultural landscape involves its material dimension, but also regular and occasional rhythms and events, actors, human and non-human subjects, all in interaction.

The bicycle is part of the heritage of an urban landscape such as Amsterdam or other cities in the Netherlands. From this point of view, these vehicles are geosymbols linked to cultural practices also facilitated by the flatter topography and spatial ordering, which enhances the frequent use of this means of transportation. In different parts of the world, projects for the implantation of bicycles in the city and in urban experiences are multiplying. This vehicle is now part of the discourse on new urban spaces, less polluting and more sustainable, more in line with the policies that climate change requires and makes urgent. It is necessary to reduce the ecological footprint, it is important to reduce the average individual and collective journeys, it is essential to shorten distances and develop rapprochement strategies - for all these issues, the use of the urban bicycle is not the solution, but it can contribute to it.

In these perspectives, the (re)implantation of the bicycle in the city will not be an act of revival. It is a sign of another world and must imply a new urbanity. These projects, very diversified in form, scope, and context, should be discussed according to two temporal scales. In the short term, the way the bicycle can change the ways of living in the city. In a longer period, the power that the bicycle will have to counteract the structural tendencies of contemporary societies, such as social atomization and geographical fragmentation, is questioned. In some European urban areas, and despite the confinement, the pandemic context has accelerated the use of the bicycle. The unwinding of urban arteries; home delivery services; as well as the risks of transmission of the virus in public transport, were at the base of this increase. The recent bet on shared collective mobility, after all, was out of step with the risk of transmitting Sars Cov-2.

Still, the pandemic has accelerated a trend that has already been in the recent past. The bicycle has been in existence for 200 years, but its global recognition only took place in 2018, when the United Nations approved resolution 72/272, which consecrated June 3 as World Bicycle Day. The popularity of the city bicycle has crossed with other theoretical-empirical discussions that point to some urban utopias, such as the *smartcity* or the *15 minutes' city* (by Carlos Moreno) - an imagined and desired space in which all citizens of a city can have access to essential services, in a distance-time diameter of a quarter of an hour. In a first analysis, the bicycle will imply a slower city and an urban experience with greater contact between the body and the landscape. In a broader sense, the use of bicycles should have implications for the three reference levels of a city: the *urbe*, *civitas* and *polis* (Domingues, 2015).

In the first case, referring to the material and built dimension of the urban space (the city), it is desired that the implantation of the bicycle has a smaller impact on the city, safeguarding the interventions that guarantee the safe circulation of this vehicle, the reduction of risks and the mitigation of potential conflicts between this, pedestrian circulation, and motor vehicles which, as we shall see, should continue to be part of urban life. Especially after World War II, the concept of development was built based on the implementation of infrastructure and the general expansion of variables such as demography or economy. From this point of view, developing meant changing and building. The bicycle now appears in another, more critical context, which also re-equated these developmental parameters. As the bicycle interferes with the individual and collective management of time, at *civitas* daily lives are expected to be more human and localized, but more free time is also desired.

In these alternative experiences, contact with the urban landscape should be expanded, reconfiguring territorialities and mental maps and increasing the perception of public space. With the bicycle, it is hoped, there will be an easier and more open multisensory relationship with the landscape, which is also a soundscape or smellscape (Fernandes, 2012). Here enter the senses of observation, hearing, smell or even touch. The speed accelerated the disaggregation of communities and a return to the past is not anticipated. However, slowness, more permeable mobility, more flexible cartography of routes, stops and waiting points, can bring changes in urban experiences. It is hoped that new community ties can be consolidated. Attention deficit will be one of the 20th century psychopathies. The omnipresence of screens, widespread digitization, but also the speed confined in capsules such as cars, subway cars or even planes, have contributed to this disaffiliation between the urban subject and the surrounding environments.

Above all, it is emphasized that not seeing what is close can be a risk - the possible indifference towards what is close. On this subject - seeing (or not seeing) what is nearby, Afonso Cruz (2021, p.114), states that proximity is a world to discover: "(…) there is no need to spend a fortune in a charming hotel or take a passport or vaccination report, just sit down and make sure that this immense world of stories doesn't crumble. It is evident that this can be done in Conchichina or Japan or Mozambique, and that this Conchichina, this Japan and this Mozambique will be a much thicker and richer journey than simply passing through these places like ghost tourists, going through everything, without stop at nothing, but it won't surprise anyone that there are worlds of astonishing vastness in our daily lives or very close, a few steps, a few minutes, a few hours". In the most optimistic reading of the bicycle, this return to proximity could be one of the assets in this new city. Traveling more slowly, with the possibility of stopping and circulating through more flexible maps, can all result in a citizen who is more aware of his surroundings.

In this sequence, the bicycle may imply a neighbourhood *polis*, a more humanized and multi-participant government, the expansion of awareness, the rescue of values and an ecosystemic ethics of relationship based on trust. In Portugal, the use of bicycles by security forces and mayors at the level of parishes is an example. The same happens with Lisbon, which encouraged municipal employees to travel by bicycle. These are non-hegemonic examples that must be properly contextualized. Even so, this optimistic roadmap must be the object of critical thinking that problematizes complex geographic realities and changes that require long periods of time. These matters cannot be debated based on the dualist principle that places enthusiasts at the extremes. On the contrary, the methodology of critical thinking is based on questioning and asking as strategies that can contribute to the success of these changes and to the sustainable and structural future of new urbanities.

Bicycle and New Urban Cartographies - Some Critical Issues

It is believed that the introduction of bicycles in the city could be a mitigation factor for potential urban conflicts associated with speed. Still, will the bicycle be able to open new fields of tension? The Critical Mass movement was created in 1992, in S. Francisco (USA), and later expanded to around three hundred cities on a global scale (Vivanco, 2013). Promoting actions to protest against the hegemony of the automobile, mass columns of cyclists are organized who, at idling speed or with stops, interfere with the rhythm and fluidity of the city, especially during peak hours. Considered a new inorganic form of tribalism, Critical Mass manifests itself on a few well-defined days (usually the last Fridays of the month). Cyclists join with skateboarders, or skaters. With civil disobedience performances, they occupy streets, close intersections, and lanes, simulating accidents. The idea resides in the protest against a complex system of instruments, artefacts, rules, laws and subjects/authorities that promote motor vehicles at the expense of others, namely the bicycle (Vivanco, 2013).

From a geographical point of view, this is a case of local geopolitics and urban territory dispute, potentially conflicting, tense, and violent (Subra, 2016). In this sense, could the advancement of the city's bicycle open a new friction front, with the automobile but also with pedestrian mobility? Without unbridled enthusiasm, could the (re)introduction of it imply questions? What questions are these?

The answers will depend on the nature of the projects. However, with the construction of (fast) cycle paths for circulation and rigid channels for mobility, won't there be a risk of automobilizing the bicycle, that is, of reproducing in this new model some of the problems pointed out for the motorized city? In this sense, it is important to reflect on the territory and territorialities of the car and bicycle and question to what extent there is no risk of the former influencing the latter, with the natural exception of speed differences. Could bicycle paths constitute new walls of fragmentation of urban space, adjusting the bicycle to rigid territorialities and, at the scale of the human body, too fast? Could this path contradict the idea of the bicycle as an opportunity to release and produce more flexible and autonomous personal cartographies?

Could the growing automation of the bicycle contradict the potential for bringing urbanite closer to the ground and the body to the surrounding space? On the other hand, details, such as the coupling of electronic guidance devices, may turn the bicycle into a mobile point to produce digital data that is collected, organised, quantified, and monitored, even by the cyclist himself, thus moving away from a more experience. uncommitted return of the body to the ground? Are trips immersed in artificial sound environments, through devices paired on the cyclist's body (such as headphones, for example), true experiences of contact with the surrounding environment and with others? Will we have, in these cases, bicycles that will also be a sound envelope, as happens with cars? In this sense, does the bicycle mean a real break with past practices?

With all this, can the bicycle stimulate an urban society that is more attentive to the place, more solidary and community? In this confrontation between different times and changes with different thicknesses, is the bicycle a fashion that allows investments and a new market and innovation niche, or is it part of a structural change? As Lipovetsky (2011) points out, hypermodernity is characterized precisely by the intrusion of the market in acts that, in the past, were commonplace and developed in the domain of spontaneity, such as playing soccer in the street, exercising, or playing. In an urban context, these times are now mediated by standardized products that fuel economies. Is the bike in this same register? From another perspective, decisions must adapt to the geography and territorial culture of each place (hence the name territorialism policies) and not reproduce exogenous models that are not very sensitive to local realities (through the so-called diffusionist policies).

Are bicycles adaptable to all places, even where there is no cycling culture? Is the bicycle a disruptive introduction based on the imagery and ex-situ staging of the Amsterdam model and other cities in northern and central Europe, such as Copenhagen or Oslo? In this respect, is the bicycle compatible with all topographies and geomorphologies? And with all the climatic realities, especially in environments with greater continental or Mediterranean influence and during the hottest and driest periods in cities, in the Portuguese case, such as Évora or Beja? Also, is the bike compatible with a city that must exist 24 hours a day, 7 days a week? Contemporary complex societies do not contain gaps or interruptions. Is cycling feasible with night-time schedules? And in cities with lower safety levels? From this point of view, are we facing new cleavages and spatial asymmetries? Is more sustainable mobility possible in this place, but not there, in another?

It is also common to connect a bicycle with Carlos Moreno's 15-minute city utopia. This city will imply a new geography, with a more equitable distribution of direct and fast access services. Will this be in harmony with the global, structural, and heavy trends of concentration and polarization of these same services in the field of health, education, distribution and, in general, employment? The diffusion of the bicycle, especially with sharing services, implies a new culture of non-owner users. Is this cultural change possible? Use without owning? Perhaps the answer will be affirmative in urban spaces with greater centrality, but the model is not replicable. Just one example, which shows us the necessary sensitivity to geographic space – in cases like Portuguese, young people who live outside urban areas are still induced to own a car. Without this mobility capital, the risk of isolation is high.

From another point of view, is the bicycle and the green world to which it is associated, and in which the electrification of society is added, a bubble of sustainability in an ecologically unbalanced world? Will these demarcated areas contribute to the greenwashing processes through which, due to indirect effects, environmental problems are exported further, to distant geographies? Like other material goods, mobile or fixed, the bicycle is the node of a network in which people, places, objects, and technologies interact in a systemic and dynamic way. Following this comprehensive conception of the actor-network theory (Latour, 2005), it will always be difficult to anticipate the real insertion of the bicycle in the city and in urban life.

The Future – Some Final Considerations

Critical thinking about speed and motor vehicles in urban context points out to the return of slowness, symbolized by celebrated slow movement. The most recent data on climate change point to the urgency of the energy transition, particularly in cities, where a growing percentage of the global population is concentrated. Everything points to the necessary change in urban experiences, now framed by more or less utopian but seductive ideas, such as the *15-minute city*. This entire system seems to open the way and enhance opportunities for low-intensity mobility and for the expansion of the bicycle in an urban context. This process, which results from a convergence of factors, must raise questions and be the object of critical thinking, which problematizes and demands some consideration in the enthusiasm that accompanies the spatial diffusion of bicycle use.

In the future city, which is expected to be healthy, flexible, and participated, mobility will continue to be imperative. However, as mentioned by Ferrão (2021), this new city should be hybrid and reconcile actors, practices, and speeds. In this heterochrony, the city of faster flows and external connectivity cannot be discontinued. Without radicalism, this must be compatible with the slower speeds of communities and geohuman cells in close proximity. This city should mitigate risks and vulnerabilities. On the one hand, the disruptive effects of structured urban spaces for access to the outside and other nodes of these metropolitan networks. On the other, the fragility of a social and spatial architecture formed by neighborhood cells that can close in on themselves. If, in one case, we have a fragmented city, in the second, we would move towards a segregationist model. As João Ferrão (2021) argues, without extremism or excessive enthusiasm, the city should articulate mobile and fixed territories; distant connectivities, and close relationships; pedestrians, cars, bicycles, and public transport.

In this perspective, projects on the ground should be monitored, in cities such as Barcelona or Vitória (Spain), which point to the coexistence of the fastest roads with slow-moving territories which, protected and demarcated, allow for the creation of community spaces. Finally, it should be noted that questioning does not mean rejecting. Asking is an essential condition to avoid mistakes and failures. It is also essential not to isolate the praxis of the bicycle, bypassing critical thinking and isolating these projects in sectorial niches without a global and systemic vision of cities and urban experiences. The city of the automobile must be the object of critical thinking, but the city of the bicycle must also be seen with prudence and a critical spirit. After all, one must not exclude the other.

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12

The Dialogue Between Journalism and Literature in João do Rio's Work "The Enchanting Soul of the Streets"

–Luan Pazzini

Abstract

This article analyzes how the approximations between Journalism and Literature occurred in the book "The charming soul of the streets", by writer and journalist João do Rio, a pseudonym that Paulo Barreto began using in 1903, when he was already working in Newspaper Gazeta de Notícias. It also presents a theoretical discussion regarding the Literary Canon, considered texts that gained prominence at a given time and shaped how the culture of a people was organized at a given time. It also presents João do Rio as the flâneur that Santana (2016, p.5234) defines as a "passionate observer, a [...] walking, in movement, in the fleeting and in the infinite."

Keywords: Journalism, literature, João do Rio, Canon, Flaneur

Approaches Between Journalism and Literaure

The more I live and remember things from the past,
the more I think literature and journalism are closely related.
Gabriel García Márquez.

The existing dialogue between journalism and literature begins in the 18th century. Throughout history, their ideas come together, but they also diverge. Each of the textual activities has its own specificities, with different techniques and styles to be created. Generally speaking, journalistic text works with veracity, and literature with fiction. However, demarcating that there is a duality between reality versus fiction requires further studies, as journalism techniques have long permeated literary creation and literary discourse has long filled journalistic activity.

The junction between journalism and literature can be seen in newspapers, books, reports, newspapers, magazines and biographies that, linked to the techniques used by fiction writers, differ from the everyday texts known as informative journalism. The two styles are united not only in the field of thematic, but within the discourse, so that the functions performed, with objective languages and their own styles, differentiate one from the other. For Santaella (2007, p. 7), "converging does not mean identifying oneself. Rather, it means taking directions that, despite the differences, move towards the occupation of common territories, in which the differences rub against each other without losing their own contours."

Journalism has the function of collecting, investigating, analyzing and transmitting news to the general public, or to a segmented range of it. For Marques (2010, p. 20), for journalism to achieve its goal, it needs to "inform its readers, as it deals with words such as "things to be used". As for defining what literature is, Jobim (1998) highlights that both

> *the assumptions, methods and limits of what he conceives as History have changed and change, as well as what is meant by Literature has changed and changes [...] one can, for example, deal with the inventory of changes in the descriptions of what literature is; find out why and how these changes took place; to inquire about the self-awareness of the producers of these descriptions in the past; or about our own self-awareness as we examine theirs.* (JOBIM, 1998, p.9).

From 1820 to 1880, in Brazil, literary studies went through a period of expansion and diversification, thus growing:

> *[...] in quantity and quality, the national literary production, a trend accompanied by literary studies, which, on the one hand, become a demand for this production - which, after all, needed to be studied and evaluated - but, on the other hand, they act as inductors of it, as they erect as a value criterion the alignment of fiction, poetry and dramaturgy with the nationalist agenda.* (SOUZA; JOBIM, 2020, p.268).

Published in eclectic periodicals (SOUZA; JOBIM, 2020, p.268), in the scope of criticism, considered as "[...] analytical study of specific literary works", there were essays that presented data from the past, in recent releases, among they "Niterói (1836), Journal of Political and Literary Debates (1837-1838), Minerva Brasiliense (1843-1845), Guanabara (1849-1855) Revista Popular (1850-1869), A Atualidade (1859-1864)."

According to Bulhões (2007, p.9), in Brazil, in the dialogue between literature and journalism, there is a trajectory of important coexistence in ancient times, noting that "no matter how much one imagined a definitive separation from the 1950s onwards (20th century), new and disconcerting moves of approximation between the paths of journalism and literature have taken place in more recent times."

As Mazini (2012, p.380) explains, the spaces occupied by literature (fiction) and journalism (non-fiction) did not always have a defined dialogue between them. Some historical moments happened between the two genres and Mazini (2012) calls them "flirtations, successful or unsuccessful." Journalism's quest to use literary freedom in texts published in the most diverse media is relentless.

In the 20th century, the use of the practice of journalistic text with elements of literature was an exercise carried out by talented writers such as Euclides da Cunha, in his masterpiece "Os Sertões" — published in 1902 — and the journalist and writer João do Rio , with the work "The enchanting soul of the streets" — published in 1908 — which for Cremilda Medina (1988, p.28) raised questions that are still discussed today such as "where journalism ends and literature begins, or where literature ends and begins journalism, not to be biased".

The effectiveness of communication between author and reader is based on a certain stability generated through codes. A text, journalistic or literary, after being published, can be interpreted in different ways, as it is read with the reader's life experience. For Mibielli (2007, p.36) defining, or not, when a journalistic text can be considered literary, "will depend on the selection of "who", from which school, from which model, from which time, from which ideological manifestation, we are talking." Jobim (1996, p.91, apud Mibielli, 2007, p.36) adds that:

> *[...] the delimitation of the boundaries between art and non-art [as well as those of literature and non-literature] takes place within cultural systems, whose constituent elements are interrelated, and only within systems and in limits of their articulations we can understand the role of these elements* (JOBIM, 1996, apud MIBILIELLI, 2007, p.36).

João do Rio, for some time seeing being revalued, with some euphoria. Articles and books have highlighted his importance for Brazilian culture and for the history of the journalistic press, placing him as a flâneur and as a chronicler of our Belle Époque[52], initiator of investigative journalism in the country, some authors recognize that his works should not stay from outside the canon of Brazilian literature itself.

Literary Canon

The Canon, for some authors, can be considered a corpus of texts that in a historical moment Mibielli (2007):

> *achieved social prominence, for others, it is a form of social stratification and regulation (which may be national, regional, racial, class, religious, sexual, or of any other type), in which "power" is socially instituted proposes the control and perpetuation of the "system", through the election of "model" texts, within the literary culture* (MIBIELLI, 2007, p.45).

Anyway, what is unanimous among scholars is that Canons are texts that gained prominence at a certain time and that shaped how the culture of a people was organized at a certain time. The Literary Canon then assumes the "function that guarantees national and cultural identity and stability" (SANTOS, 1998, p.10). Jobim (1998, p.203) defines Canon as a word used to "designate the universe of authors and works that are valued, remembered and accepted as important in a given community." It is important to highlight that the works and authors

[52] "It represented the apex of Modernity at the beginning of the 20th century. The Belle Époque in Rio was probably the most important and evident in Brazil due to the fact that it was the country's federal capital at the time and embraced all the changes and influences that came from the modernization process in France" (DONATO, 2006, p.4).

considered as Canon do not represent a whole of literature. They are delimited by the space-time of a given community and can be considered as a contextualized social construction. It is important to highlight that its main characteristic is the importance it holds for a given community (MIBIELLI, 2007).

According to Coelho (1999) in the current academic scenario, studies on Canons have gained:

> *[...] increasing strength and breadth as rising theoretical currents such as feminism, neo-historicism or cultural studies have turned to rediscovering the origins of inherited value systems. Or rather, it strives to detect the ideological assumptions that were at the origin of the formation of the canons and, consequently, not only to rediscover works, authors and cultural manifestations forgotten in time, due to the pressure of the dominant culture, but also to understand the deep reasons for current challenge to the canon, openly assumed by women and which runs through a thousand ways of literature and art created by them* (COELHO, 1999, p. 10).

For Mibielli (2007), in some cases it is almost impossible to define when a text belongs or not to the center or periphery of Literature. It will all depend on "who" and what context we are talking about. It is important to highlight that the term (CORONEL, 2011) is on the periphery of the literature:

> *it emerges as a terrain of symbolic expression for individuals who, although situated outside the predictable circuits of cultural production and consumption, manage to echo their forceful discourse beyond the frontier that isolates them geographically and socially in remote areas of the Brazilian metropolises, imposing on them the experience clay and not asphalt* (CORONEL, 2011, p.63).

Although there is still no consensus on which agents - "why" and "who" - operate this selection, according to Mibilielli (2007, p.35), there is "a position that points to this practice as an act of self-perpetuation of power , a kind of "survival instinct" of this part of society, also called the cultural elite." For this part of society, the Canon can be considered an instrument for perpetuating the power of those who institute it. Amidst all the discussion raised so far, defining whether a work is closer to being literary, or canonical, is no easy task. We corroborate with the idea of Calvino (1993, p.11), who considered that the "books that come to us bring with them the marks of the readings that preceded ours and behind them the traces they left in the culture or cultures they crossed".

The Flâneur and the Stories of Living Life

Santana (2016, p.5234) defines Flâneur as a "passionate observer, a [...] errant, in movement, in the fleeting and in the infinite." Sousa (2008, p.3) highlights that it is in Rio de Janeiro, transformed "in this new environment, in this remodeled city, that the figure of the flâneur can be seen in the work of João do Rio." In the first text, entitled "A Rua", João do Rio calls himself a flâneur, a naive one almost always, who stops in front of the scrolls and:

> *[...] he is the eternal "guest of the serene" of all dances, he wants to know the history of the bolieiros, he simply admires himself, and knowing each street, each alley, each alley, knowing a piece of history, like if you know the story of your friends (almost always wrong), you end up with the vague idea that the whole show in the city was made especially for your own enjoyment.* (RIO, 2017, p.18).

By describing himself as a flâneur, the author presents a timeless text, leading the reader to make countless interpretations of the facts told. A language that requires a more complex interpretation from the reader. For Marques (2009, p. 22) "literature creates meanings and founds meanings." In the second chapter of the book, entitled "What is seen in the streets", the interview method employed by João do Rio can be seen in the excerpt below.

- What are you selling? - Prayers, yes sir. - New? - A new one, yes - The nine o'clock prayer. It was on a street corner, on a rainy afternoon. The poor boy, very thin, with a very long neck, was holding the bundle of prayers, smiling. - But creature, the nine o'clock prayer was demoralized! - And now it sells more. Look, I sold four hundred brochures today. Just the nine, three hundred twenty-five prayers. (RIO, 2007, p.53).

João do Rio, as a reporter, in addition to immersing himself in the means researched to describe the facts of the time, sought to interact with the characters that were part of his texts. He denounced and investigated, participating in the way of life of a portion of society, "the majority, by the way — which did not fit the chic standard that the bourgeoisie stipulated for Rio de Janeiro. Despite not being a political activist, João produced [...] some of the most courageous and lucid writings about the worker's situation." (SOUSA, 2008, p.6). The courage of João do Rio that Sousa (2008) highlights, we can see in the excerpt below.

> *Then the overseer, a thin, hunchbacked man with clogs and thin lips, the overseer, who earns two hundred thousand réis and finds life a paradise, mr. Correia, entered through the shed where the herd of men was sleeping in dirty clothes and still soaked from the sweat of the night before [...] – Eh! There! Guys, wake up! Whoever doesn't want to, go. Hey there! Outside! [...] Greedy men then take advantage of the night service, which is paid until morning for three thousand five hundred and until midnight for half of that* (RIO, 2007, p.138-139).

Sousa (2008, p.7) highlights that in "The enchanting soul of the streets",

> *the journalistic elements are evident and relevant, engaging in an enriching dialogue with the literary discourse. So much so that, gradually, these journalistic elements introduced by him leave the neighborhood and come to occupy the center of journalistic texts decades later.* (SOUSA, 2008, p.7).

João do Rio, as highlighted by Lima (2009, p.369) communicates "with aplomb. He sees the world with a different look, freed from limiting conditions that impoverish vision." The narrative rhythm of the reports, constituted by almost minimalist descriptions, breaking the journalistic action, show that "João do Rio discovered the narrative force of real facts in his reports; the use of phrases and literary resources (MEDINA, 1988, p.63).

> *In taverns, raucous phonographs screeched picaresque songs; in a dark tavern with Turks and marines, two guitars and a ukulele were ringing. On the sidewalks, standing on corners, at the edge of the kiosk, harlots with rue behind their ears and little slippers on their toes, spaced out porters, young men in socks and white pants pumped with the flexible bodies of bibs, sailors, firefighters, red tunics of marines – a confusion, a mixture of colors, types, voices, where lust grew* (RIO, 2007, p. 43).

João do Rio's texts, more than a hundred years later, remain one of the greatest achievements of journalistic writings in our country. Bulhões (2007, p.84) highlights that:

> *[...] in a time of extreme mechanization of the journalistic profession, in a phase in which the reporter seems to become increasingly static - in fact, a time when the specialized functions of reporter, editor, editor, with the movement are disappearing of downsizing of journalistic*

> *companies – and the journalist seems to be increasingly tied to the newsroom, without direct contact with the daily life to be reported by him, the name of João do Rio may sound like a radical example of contrast* (BULHÕES, 2007 , p.84).

João do Rio's texts, rich in expressive potentials that, due to their resourcefulness in writing, are renewed with each reading. His writing, literary journalist must be invited to participate in the questions, perplexities and concerns of our time, taking on the role of investigating new configurations.

Conclusion

In the articles by João do Rio, published in A alma charmer das Ruas, there is the fictionist; in the reporter, a character. Detached from the limits that the newsroom imposes, he proposed a textual experience also without limits, assuming the dynamism present in the reports until today, with quality in writing and richness in details, also making journalism a literary expression. The innovations for the time introduced by the writer in the journalistic sphere, through his texts, combining elements from literature, indicate that he belongs to a transitional phase: the passage from the strictly literary collaborations of journalists to the constitution of a specifically journalistic language which was consolidated, from the 50s, in Brazilian newspapers.

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13

Improving English Skill Trough Develop Communicative Instructional for Second Grades of Yunior High School Students

–Prof. Rohana

Abstract

English textbooks are the crucial component in the classroom, making it particularly essential repeatedly assesses textbooks spread in schools so it can develop their pedagogical contributions towards the teaching and learning pleasures. This research aimed to the product of English instructional models by implementing communicative and contextual approach for seventh Grades of Junior High School, the primary problem in this study is how to develop instructional material for seventh grade using communicative and contextual approach? It has conducted the research used Research and Develop Method. Collect data used questionnaires, observations, and the test. The data analyzing used qualitative and quantitative methods. Limited trials conducted on 12 students and the larger trials run on 25 students in VII grades. The proceeds in the development as follows 1) all the learning tools based on the expert judgments are in the very valid category, 2) the practical English instructional is a good category and 3) the English Instructional is efficient.

Keywords: Communicative, contextual, instructional, seventh grade

Introduction

There are four skills in learning English as a foreign language: speaking, listening, reading and writing. Learning English as a foreign language is difficult for Indonesian students, teachers need to understand that the problem there students face in learning English, "One of the major problems for students of English as a Foreign Language (EFL) is their lack of listening and reading comprehension skills. (Carrier, 2003)(Carrier, 2003), (Tananuraksakul, 2015) (كتير علاقات في بيحصل اللي لخصت الاغنيه - مشاعر?, no date) "Writing is one of the four components in language skills; writing, reading, listening and speaking, that are grouped into two skills, namely receptive and productive skills".(Nidya Indrilla , 2018: 405) (Khan, 2011) it is possible to increase the students writing, speaking, reading and listening skill by using communicative and contextual to approach, in this study, the researcher investigated whether using ADDIE model may help in improving writing, speaking, reading and listening skills for seventh grades in English. Based on ADDIE model ('Pdfft @ Www. Sciencedirect.Com', no date) (Aldoobie, N. (2015), and (Budiana, 2018) state that particularly on analysis, design, development, implementation and evaluation English instructional. (Robert Maribe, 2018) state that ADDIE is an acronym for Analyze, Design, Develop, Implement, and Evaluate. ADDIE is a product development concept. (Khadimally, 2015)

Statement of the Problem

The major problem of the students as a foreign language is their lack of speaking, listening, writing and reading comprehension skills. They call reading and listening to receptive, passive skill, speaking and writing are productive or active skills (Wendy Hiew, 2012). The problem investigated in this study comes from the obvious weakness in the basic stages of gaining English language skills.. (Indrilla, 2018) state that The language teachers still deals with each skill separately, identifying the errors committed by suggesting (Chen, 2017) state that The problem is students are less able to use four English language skills because the teacher neglects to improve students ' English language skills, the lessons are only monotonous, do not actively involve students so students feel bored and lazy to learn English. (Yang, 2018) Another problem is the unavailability of English books that suit the needs of students, the student environment and student characteristics. So it is necessary to design books that fit the needs of students the researchers designed English books using the ADDIE model and the learners used a communicative approach and a contextual approach. Study Question the primary problem in this study is how to develop English instructional material for seventh grade using communicative and contextual approach?

Literature Review

It there are many teachers who still respect the traditional approach. They have a leading part than students. The students just show the description and represent the practices of their teachers. As a construct, the students are unenjoyably in attending the studying process. As the impact, on some experiences, they change the students in their own ways by studying a game or they have the chitchat with the other friends. According to (Acquisition, 2012). The teachers appear not to have the students' perception, they cannot prove them. Because of the reasons above, the teachers should engage in the procedure or method that can provide the students' enthusiasm and they recognize in the develop-learning process the teachers should use the procedure that can explore the interest of the students and can have apart or be active in class. (Mohlabi-Tlaka, de Jager and Engelbrecht, 2017)

Strategy of Contextual Teaching and Learning

According (Nasir *et al.*, 2017) State that Related to the treatment of contextual learning is the action itself. There are five strategies implied by Crawford. They are relating, experiencing, applying, cooperating, and transferring. It analyzes the remarkable abbreviation that REACTED Experiencing means the past strategy involves the appearance of students to relate the previous and current knowledge. (Jones, 2015) state that While the location of the teacher as encourages them to pick up the solution from the problem by regulating new knowledge with the support on experience. Applying means that the approach introduces the students to use the approach it establishes them to support problem-solving activities. Cooperating means work together. The students discuss or improvement with other friends at the meet. The task which realized in the group becomes considerable progress than individually. When students are individual, they can become confused. But, when students support in a small group, they can take part in complex disputes with limited comfort they derive transferring from constructivism that proposes the students to build the subject of the object by their own understanding. Related to the word "understanding", the students who measure with understanding can exercise to contribute knowledge.

Contextual Teaching and Learning in Practice

To apply Contextual Teaching and learning as an approach in some language skills such as speaking and writing, reading and listening to investigate the strategy whether it can improve the students' process and let them be active learners throughout the learning process, such as asking questions, building and exploring their knowledge, exchanging ideas, and having mutual interaction. Two types of learning approaches based on the student-centered approach are the scientific approach and the Contextual Teaching and Learning (CTL) approach.(Tuma, J. M., & Pratt, J. M. (1982). Clinical child psychology practice and training: A survey. \ldots of Clinical Child & Adolescent Psychology, 137(August 2012) *et al.*, 1997) and According (Rojas-barreto and Artunduaga-cuellar, 2018) The benefits of using a contextual approach that is!) Students can understand the lesson well, 2) students can see direct examples of objects that are concrete, 3) students can feel and see shapes, feel objects 4) students have experience and record in their brains, 5) students get meaningful learning that leaves an imprint on their mind.

Communicative Approach

According to (Tamunobelema, 2017). The communicative for dissatisfaction with several language theories (traditional, structural and centralistic) which only emphasized language learning in theory, without regard to how to use the language in daily life. (Falk-Ross, 2000) state that the characteristics of the Communicative approach are: Give priority to the true meaning rather than grammatical order, Functional communication activities and social interactions that interrelated, Learning oriented towards gaining communicative competence, not grammatical accuracy (understanding applied in everyday life), Learning directed at the modification and improvement of students in finding language rules for language activities (learning by doing), Learning material departs from the analysis of language learning to need Benefits and drawbacks of the communicative approach are: Students motivated to develop language skills after knowing that they have something to do with their use in daily life, Students will find it easier to communicate and interact in their social lives, Students not only know the language but also have the competence to apply it in everyday life.

Function Text book

(Tuma, J. M., & Pratt, J. M. (1982). Clinical child psychology practice and training: A survey. \ldots of Clinical Child & Adolescent Psychology, 137(August 2012) *et al.*, 1997), There are several functions, objectives and benefits or uses of textbooks namely: The Function of Textbooks: As a reference material or reference material by students, As an evaluation material, As a tool for educators in implementing the curriculum, As one determinant of teaching methods or techniques that educators will use, to career advancement and position.

Purpose of Textbooks are: Facilitate educators in delivering learning material, (Albakrawi, 2013) allow students to repeat a lesson or learn a new lesson, Providing interesting learning material for students, Benefits or **Use of Textbooks are:** Helping students in implementing the curriculum because it arranged based on the applicable curriculum, Become a teacher's guide in determining to teach methods, Provide opportunities for students to repeat the lesson or learn new material, Provide knowledge for students and educators, To increase the value of credit numbers to facilitate promotion and class, Become a source of income if published Making textbooks following the functions, objectives and benefits are enough to make textbooks as teaching materials. Teachers and students also do not have to mess around with the selection of learning resources used. The selection of textbooks as a source of learning must pay attention to specific things and components making up the learning resource.

Method and Material

The Methods of the Research This study uses qualitative and quantitative research methods that integrated or mixed methods, it is primary research methods used in different disciplines and researchers find it productive to determine between them and Analysis During analysis, the researcher analyzes the learning dilemma, the goal and objectives of the English of VII Grades, the learner's needs for English instruction text, existing recognition of English instruction, and any other relevant characteristics of the learners. The analysis also considers the learning environment of the learners, any constraints, the distribution options, and the agenda for the project.

Design: To design a systematic process of determining learning objectives, to design detailed graphics and models created of English instructional component in Lesson Design, test essays, worksheets and assessments, and the view and understand, graphic design, user-interface and content determined of English instruction materials. One of the first tasks for researchers struggling with an unusual argument is to construct the literature about the topic.

Development: The English instructional development purposes to provide communicative and contextual teaching component to improve student learning performance and improve student accomplishment and likewise create learning English effectively. Students for the classroom behavior are great personal communications between teacher and students are effective, motivations and rewards for students are developing well. When instructional meets these criteria, the learning includes effective learning. In this step include of of an account.

Implementation: During implementation, they establish the system required into the process and action for studying the learner and teacher of English instructional text. Materials gave or handed out to the student group. After distribution, it assesses the effect of the teaching materials. The first test of small evaluation and the second the border trials showed, Evaluation of limited test.

Evaluation: This stage comprises (1) formative and (2) summative evaluation. It stages formative evaluation in each presentation of the ADDIE process. Summative evaluation consists of tests designed for precedent-related referenced items and implementing conveniences for assessment from the users. They form revisions as needed.

Place and Time of Research

I researched South Sulawesi, namely Junior High School 33 Makassar. It includes two class VII Grades of class A and class B about learners of 25 for class A, and 25 learners of class B. The research period has operated for about 11 months

Client Objectives

The proposed in the research to the outcome of this English instruction material model, there are teachers and students with a target focus are the components of the syllabus and instruction material in English and the learning component, The English instruction material for class VII Junior High School produced.

Data Collection Techniques

Before the research evidence considered, the data collection techniques have worked out, particularly:

(a) The Observation : I created observations to meet: a) the English teaching material used, b) implementing

English learning c) the environment of learning in the classroom, d) the value of student learning issues, and e) documentation

(b) Test Results Learning English to gain data on student learning issues, using analysis equipment that has validated by a team of experts.

(c) List Check Model Validation to the design of the model and Needs-based English learning device Test data on students' English learning outcomes analyzed descriptively.

(d) Effectiveness. Analysis of an increase in learning outcomes after receiving treatment b.

Analysis of observations each moment the activity of the model syntax c. Analyzing student replies to teaching materials and learning devices

Data Analysis Techniques

The data analyzed in the study are 1) data identification of students' needs, 2) expert test data, 3) legibility test data for English material models developed, and 4) data on conformity test of English material models with applied in the class.

Research Instruments

1. Validation of Learning Instruments and Devices

(a) Recapitulate the results of expert assessment into a table that includes aspects (1) (Ai), (2) Criteria (Ki), and (3) the results of the Validator (V ij) assessment

(b) Look for the average value of expert assessment results for each criterion with the formula:

$$Ki = \frac{\Sigma_j^n - vij}{n}$$

With Ki - the average criteria for –i

Vij = the score of the research results on the criteria to - i by the researcher to –j

n - number of assessors

(a) ***look for the average of each aspect with the formula***

$$\bar{A} = \frac{\Sigma_j^n - 1Kij}{n}$$

With

$\bar{A}i$ = the average aspect of Ki

Kij = average for the jth aspect of the criteria

n = number of criteria in aspects j

(b) ***total Search for an average (X) by formula***

$$X \frac{\Sigma_j^n = \bar{A}i}{n}$$

By:

X = total average

$\bar{A}i$; the average aspect to –i

N = number of aspects

(c) ***Determine the category of the validity of each criterion or the average total aspect with the category of validity used in the validity category quoted from the following:***

3.5 d″ M d″ 4 (very Valid)

2.5 d″ M d″ 3.5 (Valid)

1.5 d″ M d″ 2.5 (Valid enough)

M d″ 1.5 (Invalid)

2. **Descriptive Statistic Analysis :** Test data on students' English learning outcomes were analyzed descriptively. Data obtained from the results of the pretest and test were analyzed to determine the improvement in learning outcomes.

The general abilities of students are grouped as standardized standard categories as follows:

(a) The ability of 85% -100% or a score of 85-100 is very high

(b) Ability 65% -84% or score 65-84 high

(c) Ability 55% -64% or score 55-64 moderate

(d) Ability 35% -54% or score 35-54 low

(e) The ability of 0% -35% or score 0-34 is very low

3. **Effectiveness Analysis**

(a) Analysis of an increase in learning outcomes after getting treatment

(b) Analysis of observations each time the activity of the model syntax

(c) Analyzing student responses to teaching materials and learning devices

4. Analysis of the practicality of learning device data.

(a) To observe the practicality of teaching materials and learning devices needs-based

(b) Analyzing the observation of the practicality of cooperative learning type groups for the implementation of aspects in the plan for implementing learning using observation sheets.

Finding and Discussion

Finding

The results of the research at each stage of the developing of the learning model are

1. **The Analysis Phase :** The Analysis at this stage conducts preliminary research to get data on (a) learning English in Class VII (b) reviewing the learning mechanisms used. Based on observations on the learning process student enthusiasm in English

required, interest in the learning process needed, based on student attitudes less affected in the material presented, and students not actively involved in the learning process, lack of confidence to speak English for worry of being improper, there are some failures in pronunciation in sentences are errors in intonation, some mistakes in writing sentences, errors in the translation, this shows a want of students' capability to speak correctly English. In 4 aspects of English, i.e. reading, speaking, listening and writing were errors in listening aspects, then errors in speaking and reading as accurately as mistakes in writing words and sentences in writing when presented an oral test. English materials used are general teaching materials, there are no English materials specially designed for class VII.

2. **Design Stage :** At the design stage, especially designing teaching materials and learning materials and research materials such as (a) preparation of tests used in implementing learning to measure effectiveness, preparation of tests based on the content of English materials that have developed (b) designing English materials, learning devices (c) and research mechanisms. Systematic instructional design model comprising five phases:–Analysis–Design–Development–Implementation–Evaluation This model used in the development of instructional and training materials that may need to target a specific audience. San Juanito Alanis.2019
3. **Development stage :** The Development Phases this stage which aims produced a comfortable and effective learning design that have tested on seventh-grade students of junior high school. (a) preparation of tests used in implementing learning to measure effectiveness, preparation of tests based on the content of English materials that have developed

containing 10 multiple-choice questions and 10 essay questions (b) design of teaching materials, learning devices such as syllabus, lesson designs, material, media, worksheets and assessments, (c) and research instruments, such as observation sheets, questionnaires

4. **Implantation stage** : At this stage, a larger trial acted on 25 students of Class VII junior high school to find the effectiveness device model after the initial draft revised based on the results of the validation than the revised results tested limited, then if there were errors or additions analyzed then revised, then the revised results tested more broadly in class for VII grades students of junior high school.

In implementing learning use communicative and contextual approaches designed with three stages of activity, i.e. Opening Preparation, teaching and learning process and closing activities. The communicative and contextual learning to apply in classroom learning activities are as follows; (1) activating knowledge, (2) gaining knowledge(3) understanding knowledge (4)applying and, (5) reflecting knowledge.

(a) ***Description of Expert Judgment of Learning Device***: Assessing the experts to discuss all the learning instruments and instruments used, the results of expert validation a principle for revising and improving learning instruments and instruments, then tested in class VII In the validation by the expert team on learning devices lesson plan, teaching material worksheets, test questions, observation sheets and questionnaires show that in a very valid category

(b) Description of the results of a limited trial and a wider trial of teaching materials and learning tools. Limited trials operated with a lot of respondents of 15 students and in the limited trials of English learning devices there were no corrections and input from respondents, then further extensive testing carried out in the classroom with 25 respondents responding to the effectiveness of English learning devices has developed, more trial result

This field determined based on the input of the respondent., I attended the trial in 4 meetings.

1. Practical analysis, to measure the practicality of English learning devices, accepting teacher observation sheets and student observation sheets, in this trial each activity collected in the observation sheet based on the implementation syntax of communicative and contextual learning models Each tread of the activity includes yes and no statements by providing sign (v) analysis with the column. To gain data on the practicality of learning devices.

Data gathered at Each Meeting

Table 1. Observation Results of Student Activities in Learning

	Meeting 1	Meeting 2	Meeting 3	Meeting 4
Percentage %	43,73%	66, 41%	82, 32 %	92,34%
Categories	Low	Medium	High	Highest

Based on the data in table 1 that the activity shows that at the 1st meeting in the low category, at the second meeting in the medium category, the meeting into 3 categories is high and at the 4th meeting in the very high category, it can conclude that learning is active and practical learning devices.

Medium is the data got from the activities of the teacher in the learning process in applying learning devices that have developed which include, lesson plans, teaching materials, media, worksheets, assessment for instruments.

Table 2

	Meeting 1	Meeting 2	Meeting 3	Meeting 4
Percentage %	57,89%	66, 66%	87, 72 %	91,23%
Categories	sufficient	Medium	highest	highest.

Based on the data in table 2 that the activity shows that at the 1st session in the acceptable category, at the second session in the medium category, the meeting in the 3 categories is very high and at the 4th session in the very high category. This shows the effectiveness and the practicality of learning devices

2. Analysis of the Effectiveness Devices. I achieve effective tools when achieving completeness in learning to accord to criteria, namely high and the response to learning fatality is all in high category.
   (a) Description of test scores on English learning outcomes it ran the test results on the study pretest and posttest by applying the cooperative type group investigation model realized by data at the pretest and posttest. At the pretest, an average record of 28.83 reached and after being allowed practice by applying communicative and contextual learning, the data gathered in the posttest with an average value of 71.36, in this process, there was an increase, the results of learning English

Table 3 Gain classification Normalized Learning Outcomes

Coo-affection normalizes gain	Classification	Frequency	Presents
g < 0,3	Low	-	0
0,3 ? g< 0,7	medium	23	92 %
g ? 0,7	High	2	8 %
Total		25	100%

Based on Table 3 shows that as many as 23 are in a moderate state and 2 in a high category and it can be concluded that increasing learning outcomes in the medium category.

Based on the criteria for success in learning English, the frequency distribution at the pretest and posttest is based on achievement of general scores. With intervals of 1-65, 20 people get this score at the pretest and 5 people to get a value of 66-100 at the pretest, while at the post-test the score is very high for all students

Table 4 The Frequency of the Pretest and Posttest Values

Interval Score	Pretest	Posttest	Pretest %	Posttest %	Categories	Ket
0-65	23	0	100%	0	less	
66-100	3	25	12%	100%	highest	

Table 4 The Frequency of the Pretest and Posttest Values

(b) ***Description of observations of learning activities:*** In learning the observer observes the activities of students filling the observation sheet with a checkmark (v) while observing student activities during the learning process, this is done to measure the effectiveness of the English learning devices developed. In this activity, the data is obtained as follows in table 5

Table 5 Observation Results Activities 4 meetings During English Learning

categories			First Meeting		Category achievements
Good	middle	Less	indicator	%	
6	20	7	33	57,89	Medium
	Second meeting				
12	22	4	38	66,66%	High
	Third meeting				
36	14	0	50	87,72	Highest
	Fourth Meeting				
42	10	0	52	91,23	Highest

The results of data analysis in Table 5, Student activities and activities showed an increase in each meeting from a 1st meeting in the medium category, the 2nd meeting in the high category and at the 3rd and 4th meetings in the categorical category very high.

(c) Description of the response results through a questionnaire In the questionnaire using sentence sentences to get answers with happy and unhappy statements, on questions related to 1) material, worksheets, test results, learning atmosphere, how to teach instructors/ lecturers. Those who answered happily 96% while unhappy 4% 2) questioned the renewal of the learning device, who answered only 85% and answered long ago 15% 3) interest in taking part in learning, those who answered interested 97% while the coral interested in 3% 4) understanding of the material English language that has studied, which can understand 100% material 5) the ability to answer questions to the English language material that has studied, can answer questions well 89 and answer less able 11% 6) students' interest in the physical textbook used, those who answered were interested in 87%, who said they were less interested in 13% 7) progress towards learning achievement in English, which said there was a progress of 90% and answered that there was no progress 10% 8) views of students on the concept of content in English. the material content statement is the good 92% while declaring less good 8% 9) students' views on the difficulties of answering teaching materials in language English from the instructional materials developed, which answered the material was easy 93% and those who said it was difficult to understand 7%, and 10) attracted the students to use developed English teaching materials. They expressed interest in 97% and those who expressed less interest in 3%. It concluded that students who gave a positive response 81.3% while those who gave a statement were less 17.7%. this shows the effectiveness materials used.

5. **Evaluation Phase :** This stage has shown the effectiveness devices as showed by data that there is a significant increase in learning outcomes that measured from learning outcomes for 4 meetings which increase at the meeting 1 in the low category, the second meeting in sufficient category, at the 3rd meeting in the category very high, and the 4th meeting in the category is very high. Similarly, the completeness of learning rises trough from each meeting, and there is a positive response from students in categories both in learning activities through the application of communicative and contextual learning

Discussion

1. **Achievement in Research**
   - *(a)* ***Validity* :** Based on the results of the validation from the validity/expert, we can conclude it that learning devices and teaching materials in English have fulfilled the validity criteria.
   - *(b)* ***Practicality :*** Theoretically, the results of the expert team's assessment of the English learning devices that have developed concluded to worthy of used as learning resources in learning. Empirically during the learning process, students and education show a positive response and gradually increase at each meeting, based on the conclusion of the validity that learning devices that have developed to meet practicality criteria.
   - *(c)* ***Effectiveness :*** Learning devices that have developed have met the criteria of effectiveness, namely the completeness of learning outcomes increases each meeting, student activities also increase every meeting, and student responses

to learning devices are very good, it can conclude that learning devices that have developed are effective.

2. **Special Findings** : Based on the data got in this study that the application of English learning devices that have developed increases the learning achievement of class VII junior high school students to learning English, especially improvement in reading aspects, how to pronounce correct and correct English vocabulary, students pay attention to intonation vocabulary pronunciation words, mastery of words which, increases verb, noun, adjective, and translates sentences and paragraphs. Then students make good progress in speaking and writing skills. However, there are still obstacles in listening skills, because students do not use language laboratories maximally, caused by the limitations of communication equipment in language laboratories.

Conclusion

Based on the results of the discussion on the study and testing of learning devices it can conclude that the development of English learning device models for class VII junior high school got: 1) all the learning tools based on the expert judgments are in the category of very valid, 2) the practical English instructional is a good category and 3) the English Instructional is effective. This research results in product six units of communicative and contextual English instructional for seventh grades.

Suggestions

The communicative and contextual approach applied by the teacher and learning alternatives that improve students outcome. 2. The teacher should always provide adaptively learning to set to part of the students psychologically so the learning objectives. 3. Other researchers advised to further develop their research by applying communicative

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14

Child Rights and its Importance in India

–Dushma Thakur

Abstract

Children are the basic pillar of the civilized society. They are the important assets of any nations and their welfare is an index of the nation's prosperity. It is therefore, our duty to protect these tender flowers from human exploitation, the problem of employment of children is not a problem in or by itself but it is part of the larger problem of child welfare. The significance and the important of the child lie in the fact that child is the universe. If there was no child, there would be no humanity and there cannot be a universe without humanity. If there Is no proper growth of child today. The future of the country will be in dark. It is thus an obligation of every of every generation to bring up children who will be citizen of tomorrow in a proper way. Today's children will be the leader who will hold the country's banner high and maintain the prestige of the

nation. If a child goes wrong for want of proper attentions, training and guidance, it will indeed be a deficiency of the society and of government of the day. Both at the national level and the international level great interested is being shown in the matter of welfare of children. children need special protection because of their tender age, physical and mental facilities. They need special law to protect them from exploitations and fraud, to save them from certain liabilities and to develop their personality in view of their weak positions.

Keyword: Child Right, Rights, Trafficking, Abuse, UNCRC, UN, NCPCR, Violence

Introduction

The children of the world are innocent, weak and dependent. They are all curious, active and full of hope. His life should be full of joy and peace, playing, learning and growing. Leaving children is a crime against humanity leaving a good foundation of life for them. Children cannot wait till tomorrow; they grow every day and along with them comes a sense of awareness of their surroundings. All children should be entitled to rights without discrimination on grounds of race, colour, sex, language, religion, national or social origin, property, birth or other status. If we have to reach real peace in this world and if we are to wage a real war against war, we have to start with children and if they grow up in their natural innocence we will not have to struggle, we have won in vain. Vain resolutions are not to be passed, but we have to move from love to love and from peace to peace, until all corners of the world are covered by that peace and love for which the whole world is hungry, consciously or unconsciously. Universally recognized as the most important asset of any nation. The future of the nation directly depends on how they are brought up and taken care of. But unfortunately, they have not only been deprived of their fair share in various fields of activities but inhuman and degrading mistakes are also being committed. Children are the citizens of the future era. Proper upbringing of children and giving them proper training to become good citizens depends on the future of the country. Therefore, the rights of children are inseparable, integral and inseparable part for the full development of their personality. Over the past centuries, children across the world have not only been denied full social, economic and political justice, but they have been accessed, abused, exploited and then abandoned to lead a vagabond and destitute life on an immoral street till their end. Every child has an inherent right to life and that the State should ensure the survival and development of the child to the maximum extent possible. The welfare and well-being of children is a universal aspiration. Children in our country are guaranteed constitutional rights and the Constitution of India enables the state to make special provisions for children and directs that the policy of the state be such that their young age is not misused. The government is bound to provide opportunities and a good future to the children to grow up in a healthy environment with the necessary freedom and respect and to ensure that their constitutional and legal rights are protected and that the children are legally protected. is done. and is nurtured.

Origins of Child Rights

For centuries, children across the world have not only been denied full justice, but have been used, abused, exploited and abandoned to lead immoral, street, vagabond and destitute lives. Early Western historians painted a very poor image of childhood and family life. There have been significant changes from the historical point of view in the law, policy and practice of child welfare. Our history reflects the eras that helped shape and develop our twentieth century idea of human rights. It began with the contributions of philosophers and rulers of ancient Greece and ended with the birth of the United Nations Organization. The quality of raising children was very poor and most of the parents preferred to kill their children. Childhood gradually evolved from one stage to another throughout the universe. Early Western historians painted a very poor image of childhood and family life.

Who is a Child?

Child can be said to those who even not able to speak, see or taste anything. But in legal term child is call all those order the age of 0-7 year and it is categories in different age group in details all given below:

Before going for discussing the human rights of children, it is pertinent to know who a child is. The convention on the rights of the child defines the term child, to mean every human being below the age of eighteen years unless under the law applicable to the child, majority to be attained earlier. Child is defined on the basis of age. Chronological age is considered in deciding a person whether he/she is a child or adult. However at the national level the term 'child is not different legislation. According to international Law, a child means every being below the age of 18 years. The child is defined as a person in the 0 to 18 years age group. This is a universally accepted definition of a child and comes from the United Nation Convention on the Rights of the Child (UNCRC), an international precisely why people can vote or get a driving license or enter into legal contracts only when they attain the age of 18 years. Marriage of girls below the age of 18 years and a boy below 21 years is restrained under the child marriage Act 1929.

Moreover, after ratifying the UNCRC in 1992, India changed its law on juvenile justice to ensure that every person below the age of 18 years, who is in need of care and protection, is entitled to receive it from the state.

Key Points

- Who are below the age of 18 are children.
- Childhood is a dynamic process and through which every human being passes.
- Children have kind of different experience during their childhood passes.

Child Right

They are abandoned. they do not get chance to step in a school. they are left to friend for themselves. humanity has to do it's best for the child. Every human being born on earth ought to guarantee the enjoyment of certain number of basic rights, which constitute the essential condition of "great life". if the right of life is the basic of nation, the right to live is the essence of human existence. interpretation of children's range from allowing children the capacity for autonomous action to the enforcement of children's being physically, mentally and emotionally free from abuse and have all rights to care and nurturing.

What are Child Rights?

The life of a child begins after 20 weeks of gestation". The right to survival therefore includes the right of a child to be born, the right to a minimum standard of food, shelter and clothing, and the right to live with dignity. A right is in the form of an agreement or contract established between the person who holds the right (often called a "right-holder") and between the person or institutions that have obligations and responsibilities in relation to the attainment of that right (Often referred to as "duty-bearer"). Child rights are special human rights that apply to all human beings under the age of 18. The University's rights to the child are defined by the United Nations and the United Nations Convention on the Rights of the Child (UNCRC). According to the UNNCRC, child rights are the minimum rights and freedoms that must be granted to all persons under the age of 18, regardless of race, colour, sex, language, religion, creed, wealth, birth status or ability. are without and therefore apply to all people. anywhere. The United Nations considers these rights to be interdependent and indivisible, which means that the rights cannot be fulfilled at the expense of other rights. UNNCRC aims to outline the basic human rights that should be provided to children. There are four board classifications of these rights. These four categories include all civil, political, social, economic and cultural rights of every child.

Right to Survival

A child's right to Survival begins before a child is born. According to the government of India, child life begins after twenty weeks of conception. hence the right to Survival is inclusive of the child rights to be born, right to the minimum standard of food, shelter and clothing and the right to live with dignity.

Right to Protections: A child has the right to be protected from neglect, exploitation and abuse at home and elsewhere.

Right to Participation: A child has a right to participation in any decision making that involve him/ her directly or indirectly. There are varying degrees of participation as per the age and maturity of the child.

Right of Development: Children have the right to all forms of development; emotional mental and physical. emotional development is fulfilled by proper care and love of a support system, mental development through education and learning and physical development through recreation, play and nutrition.

Why Child's Rights?

Although, the concept of human rights premised upon the principle of equality, liberty and justice, its application in a world which define “ human rights” as child rights”, are predictably side lined. Childhood is the most sensitive part of life of every human being. It is in this period of life that every individually is brought up, educated and adjusted to realities of life. The identity of the individual is formed during their childhood. Children comprise about 60% of the earth’s population and are it’s most vulnerable component. They are in practice of fully supports fully intended their adults, that can be easily manipulated and are particularly susceptible to all kind of influence, both physically and mentally. At the same time, today’s children are the foundation of our nations our society and of tomorrow. The equality of forthcoming generations will be reflect the conditions of their respected childhood, in the interdependent community of nations, and state cannot be uninterested in the quality of societies of the equality of all have to coexist.

Maximum country in world including India, have made laws and implement them to protect structures rather than child as individuals who are institutionally forced into a subordinate, gender role and identity. The world level government even are no fully exercised the right and equality of women, child right protection act.

A child needed be especially protected through enforcement law this consisted the following criteria:

- The child must be given the means requisite for its normal development, both materially and spiritually.
- The child that is hungry must be fed, the child that is sick must be nursed, the child that is backward must be helped, the delinquent child must be reclaimed and the orphan and the waif must be shelter and succoured.
- The child must be put in a position to be protected from any kind of exploitation.

- The child must be brought up in the consciousness that its talents must be devoted to the service of the nation.

Child's Rights Movement

The child's rights movements of the mid-nineteenth century unified child around a number of issues that were seen as fundamental rights for all citizens; they included: the rights to own property, access to higher education, reproductive rights and suffrage. The children's rights movements is a modern movement committed that the acknowledgement and regression of the rights of children around the world. That begun in the early part of the last century and has been an effort by government organization, lawyers, and judges to construct a system of laws and policies that enhance and protect the lives of children.

This was correctly the first global protecting the rights of an individual section of the community, gender focused on children. It was the almost without altercation by the League of Nations in 1924 as the Geneva Declaration of the rights of the child, and with some additions and amendments by the UN in 1959.

Definitions of the Children's Rights

Sr. William black stone (1765-9) have recognized three parental duties to the child, maintenance, protection and education. The league of nations adopted the Geneva declaration of the rights of the Child (1924), which enunciated the child rights to receive the requirement for normal development, the rights of the hungry child to be fed, right of the sick child to receive healthcare, image of the backward child to be reclaimed, right of orphans to shelter, and the right to protection from exploitation.

The United Nations Universal Declaration of Human rights (1948) in Article-25(2) recognized the need of motherhood and childhood to "Special Protection & assistance" and the right of all children to special protection.

Role of United Nations

In 1991, the UN centre for Human rights convened conference of national human Rights institutions to define common attributes that all new or existing National human rights institution (NHRIs) should possess. Because the meeting was held in Paris, the resulting standards came to be known as the "Paris Principles", the Paris Principles have become part of the human rights lexicon. These Principles are minimum conditions that must be met for a NHRI to be considered admissible by its peer institutions and within the U.N. system. Under the Paris Principles, NHRIs are required to:

- Protect human rights, including by receiving, investigating and resolving complaints, mediating conflicts and monitoring activities and:-
- Promote human rights through education, research, media, publications training and capacity building advising activities, as well as by and assisting government.

Role of UN for Child

(a) Development of child protection

(b) To support intergovernmental bodies such as the commission on the status of child, in their formulation of policies, global standards and they do this in every country where children face severe protection concerns, including abduction, killing, maiming**.**

(c) To lead and coordinate[1] and mainstreaming child protection within the mission. The missions have a responsibility to contribute to protecting children.

(d) Awareness Raising: to help radio stations, events and campaigns to make child protection issues widely known, and to promote ways to prevent violations against children in conflict.

UN Conventions Relating to Child

There are over twenty–three main UN convention relating human rights in general out of which sets out the civil, political, economic, social health and culture rights of children. Some are specifically related to child. These are:

1. Convention on education right of child, 1989
2. Convention on the nationality of every child, 1989
3. Convention on the consent of marriage, minimum age of marriage and registration of marriages, 1962
4. Convention on the elimination of all forms of discrimination against child.

Violation of Child Rights

1. **Child abuse:** The terminology' child abuse' consists of two words: 'child' and 'abuse' child is a complicated issue because it varies under different circumstances. Abuse may be define as– An Act of violence that has a high probability of causing injury to person, although the injury does not occur. The term child also called cruelty to children, the wilful and unjustifiable infliction of pain and suffering on children.
2. **Sexual violation:** a child who is sexually violated, they live with a sense of insecurity and feel neglected. Sexual violated means sex acts performed against minor by parent, guardian, and relative, anyone else. Child sexual abuse can be categorised into various types such as child prostitution, child pornography so child sexual abuse is the physical or mental violation of a child, coupled with the sexual intent usually by an older person.

3. **Child Labour violation:** child labour include children prematurely leading adult, working long as work that deprives children of their childhood, their potential and their dignity, and that is really universal fact about the child premature that can be harmful to physical and mental development.
4. **Rag picker violation**: a child who makes a better living by picking up and collects material for salvage. They are picks up rags and other waste material from the streets, for a daily live hood.
5. **Rape:** Rape is a type of sexual assault usually involving sexual intercourse or other forms of sexual penetration carried out against a person without that person's consent. The act may be carried out by physical forced, coercion, abuse of authority, or against a person who is incapable of giving valid consent, such as one who is unconscious, incapacitated, has an intellectual disability or is below the legal age of consent.

Child Trafficking

Trafficking, especially of women and children, has become a significant issue across borders, affecting countries around the world. It is a growing phenomenon involving elements of international organized crime. Women and children are engaged in prostitution, forced marriage and other forms of sexual exploitation such as sex tourism, and pornography, as domestic workers, as laborers in sweatshops and construction sites, as beggars, as mail order brides, Camels are trafficked as jockeys, and for other forms of sexual exploitation. Historical background of trafficking In order to understand the phenomenon of "trafficking of persons", it is extremely important to trace the historical development of the concept of trafficking. The problem of smuggling can be traced back to the time of the Greek city states. Its history is replete with efforts by the states to control, control and limit certain sections of society and certain activities such as prostitution.

Children are major victims of human trafficking because they are less protestant and can be easily silenced. According to the 2010 Tip Report, 12.3 million adults and children worldwide are in forced labor, bonded labor and forced prostitution, although many see this number as less representative of the problem. They claim that it is around 27 million which gives us an idea of the serious problem of human trafficking. There are studies and strong evidence that establish that there are large numbers of child laborers working in textile factories and other sectors across India. are. Children are easily seduced by smugglers and brought to the destination. All this is done by a whole network of placement agencies that supply these girls and children in the form of domestic help and garment factories. Also, children are trafficked because they are in high demand. There are also examples of trafficking that goes along with the practice of adoption and surrogacy. As the human trafficking net traps any child, they move from place to place which is akin to re-victimization of the child over and over again. Child trafficking continues to be divided between ministries and departments. There is a lack of coordinated effort by the stakeholders. The point is that all relevant institutions focus primarily on the post-harm situation, when children are already trafficked or harmed. There should be prevention objectives.

Child Rights Act, 2005: The commission for protection of child rights Act,2005 (Act of 2005) is an outcome and effort of the Indian legislature to implement the provisions of the convention of united nation adopted by the govt. of India for the safeguard of child rights in various fields like right to live, right to live with dignity and self-respect, right to education and development, right to preserve his/her identity, right to freedom of thought, conscience& religion, right to freedom of expression.

National commission for protection of child Right (NCPCR): on the same analogy on the basic of which the (NCPCR), New Delhi was set up, almost all the states have set up state commission to monitor the functioning of various agencies of the government or non-govt. relating safeguard of child rights of those children , who are below 18 years including children of jail inmates & children, who are unprivileged, abandoned, orphaned, remained un-educated for one or the other reason like poverty, unawareness or those children whose rights as enshrined under various laws have been violated.

Importance of Child Rights

In the family, school and community, children should be fully protected so they can survive, grow, learn and developments to their fullest potential. millions of children are not fully protected. Many of them deal with violence, abuse, neglect, exploitation, exclusion and or discrimination every day. Generally, rights are a moral or legal entitlement to have or to do something they are meant for intellectual and spiritual development of an individual and which also have a moral obligation upon him\her. Right through history, children have been abused and exploited. They suffer from hunger and homelessness, work in harmful conditions, high infant mortality, deficient health care and limited opportunities for basic education, a child need not live such a life. All children have the right to protection. They have the right to survive, to be safe, to belong, to be heard, to receive adequate care and to grow up in a protective environment. A family is the first line of protection for children. Parents or other caregivers are responsible for building a protective and loving home environment. Schools and communities are responsible for building a safe and child-friendly environment outside the child's home. In the family, school and community, children should be fully protected so they can survive, grow, learn and develop to their fullest potential. Millions of children are not fully protected. Many of them deal with violence, abuse, neglect, exploitation, exclusion and/or discrimination every day. Such violations limit their chances of surviving, growing, developing and pursuing their dreams. Any child can be vulnerable to violations in many places, including the home. The actual number of children experiencing violations is not easy to determine. This type of data is hard to collect and is not updated frequently. However, it is estimated that:

- about 150 million girls and 73 million boys under 18 experienced forced sexual intercourse and other forms of sexual violence and exploitation during 2002
- 150 million children aged 5–14 are engaged in child labour
- millions of children, mostly girls, work as domestic labourers (maids) in private homes
- approximately 1.2 million children are trafficked annually (most recent annual estimate from 2000)
- the births of around 51 million children born in 2007 were not registered
- Between 22 per cent and 84 per cent of children 2–14 years old experienced physical punishment in the home in 37 countries surveyed between 2005 and 2007.

Governments, communities, local authorities and non-governmental organizations, including faith-based and community-based organizations, can help ensure that children grow up in a family environment. They can make sure that schools and communities protect all children and prevent child maltreatment. They can protect girls and boys from violations such as abuse, sexual exploitation, trafficking and work in hazardous conditions, as well as harmful practices, including child marriage. Child rights are fundamental freedoms and the inherent rights of all human being below the age of 18.these rights apply to every child, the essential message is equality of opportunity

Conclusion

United Nation International Children's Emergency Fund (UNICEF, 2014) has declared the year 2014 as the most devastating and worst year for children throughout the world. The Executive Director of UNICEF, Anthony Lake (2014) while discussing child abuse has stated that children have been brutally killed while studying in their classrooms, sleeping in their beds; they have been kidnapped, orphaned, raped, tortured and even were put up for sale as slaves. Nowhere in recent memory have so many children been subjected to such appalling cruelty in a single year than in 2014. It is astonishing that in the 25th anniversary year celebration of the Child Rights bestowed upon by the Convention on Child Rights, and when we have been able to celebrate so much progress for children world over, the rights of many more millions of others have been blatantly violated.

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15

The Impact of The Ancient Architecture Designs Affecting Design In Modern Architecture By Enhancing it In Universities Curricula to Achieve Building Sustainability

–Wael Wajeeh Al-Buzz & Prof. Rohana

Abstract

This research is concerned with reviewing some design courses taught at the department of architecture, to review the possibility of integrating and applying architectural design standards for ancient buildings of archaeological and historical style with modern design standards, to be used within the standards of contemporary design, in order to teach this courses in the university curriculum, especially in architecture department, and make students more interested in this authentic architectural heritage. The history of ancient and modern architecture in both of eastern and western civilizations, as well as the use of modern technology in architectural design and construction, as well as the formation processes used in some building materials, in addition to the skills of engineers and construction workers. All of these factors had a clear effect between the authenticity of the past and the present. Where we notice that the architectural character of the ancient building tells the story of a civilization and a culture of peoples, and when we look at that wonderful architectural legacy, we have in mind the following question: How was this wonderful building in artistic? In terms of size, shape and decoration, knowing that the capabilities used previously were very limited, and this is what we see so far, whether in building the Pyramids in Egypt, Alhambra Palace in Granada - Spain, in addition to a lot of palaces and castles that still tell us about the legacy of the past, even in east asia, where buildings and monuments are sprawling the parties that express the civilization of those peoples. All this made me raise the hat for those giants who left a bright imprint for us in the history of architecture, and not to forget them this beautiful, especially for those owners of architectural schools who taught students in all over the world. It is imperative to preserve the teaching and strengthening of the sustainability of this legacy that we still proud of.

Key Words: Building Sustaibability, History of Architecture, Conceptual of Architectural Design, Ancient Buildings.

Introduction

The desired results of this research are to link the old designing thought with the modern conceptual and thought, especially from the viewpoint of oriental designers. Architectural design is considered as functional combinations and configurations that meet human purposes and the requirements of life within spatial and material capabilities, and are related to the quality of life socially and spatially. The history of architecture is related to its civilization, so the civilized aspect must be preserved, whether in university curriculams or through design offices. This concerning is intended to preserve the architectural heritage and traditional, in order to develop and integrated new conceptual with the new architectural design concept. Meanwhile, such adjustment, and development in the academic plan for architectural students, will offer and creat new professional jobs for new generations in local and regional area, even for raw materials they need after the design proccess, when they apply theire new knewledge in this new courses. Of course all ideas related to ancient and modern design were concerned in searching in human comfort in the architectural void, so we always asking ourselves why we study the ancient architecture, and its history? Much of the modern architectural production derives ideas from ancient architectural production, structure in general through the different types and shape of doors and gates, windows and mashrabiyas used, courtyard, spacious courtyards, domes, arches, columns (which consist, base, shaft, and capital) and water fountains. Even tombs, and other construction were built by stone, these stones are usually either incised or ornate. Most of these elements need to be manufactured and shaped using manual or the new technical skills in order to fit with the outcomes and recommendations of the research that search to preserve the history of architecture, as well as strengthening it in the curriculum, and to increase the jobs opportunities for graduated, the architectural production of the past remains a source of inspiration for modern architectural production, and other effects related to improving and raising the quality of lighting and ventilation in buildings. Fig. (1) shown water fountains, these fountains were used to cool the atmosphere and beautify the place, its also used indoor and outdoor.

Fig. (1) Water Fountains

Meanwhile the picture in fig.(2) shows the mashrabiyas, which is used in windows for multi purposes, in terms of aesthetics, and protection from heat sunshine, most building that have such facilities, and Mosaic, its wide in windows and has enough height, these buildings considered as ideal buildings, contribute to achieving people's satisfaction in general, and to comfort with the human behavior. It is also possible to understand and know the history and civilization of architecture through its architectural style, and this is consistent with what **Ernst Burden** view.

The indoor yard "living room" was invented by engineer "Portman in the 1960s, as shown in Fig. (3), which is considered as Contemporary Architecture. Which is called **Atrium**, it becomes distinguished mark to his architectural design. At the sametime, this design for the courtyard and cellar, was originally used in the design of buildings in the

Fig.(2) Mashrabiyas

middle ages, and in historical buildings. This kind of yards will create social heat can be created at the building by forming a single space extending from one floor to another to reach the full building height. The American engineer **Frank Lloyd**, considered a famous engineer in building a rise buildings with open yards.

Fig (3) Contemporary Architectur

Research Objectives

This eternal ancient history of architecture must remain as a source of inspiration from which we draw ideas, to integrate and develop them within the contemporary history of architecture, to be as an important course taught in university education. We should remember that the history of architecture is in line with the requirements of continuous development of architecture, means that we should preserving and improving it, o it is necessary to pay tribute to the ancient past, which is always brighten (from pointview of architecture), and to preserve it. Creativity in architectural design is more distinguished when compared to the history of architecture. Architecture of different ages and successions, including the Islamic civilization, and others, such as Egyptian, Greek and Roman civilizations, in the ancient world formed different designs that fit and harmonize with the civilization and culture, and needs of peoples at that time. As well as civilizations in the Middle Ages. and Some other civilizations. I especially mentioned here to Chinese Civilization which must be used some of the features of its civilization in buildings, whether through interior or exterior design, where it leaves its fingure prints at the design of buildings.. This matter must not waste, this creativity of such architectural heritage should preserve, develop to be teach within the university as credit courses curriculum, as well as to be integrate it as students graduation projects, awards were offered for distigushed students for such projects, workshops, meetings and conferences should be held inside and outside of universities institutions to confirm quality assurance, and to preserve such valuable topics. There are many professions related to the elements of building construction and architectural design that becomes extinct now, because some of these professions make by skills hands , those professionals they are becomes old now, and they can’t work well., means their productivity is too low, even the new generation they are not qualified, and not satisfied with such work, most of them, they don't accept such jobs environment in this conditions in primitive methods, which is considered as an old and hard jobs from their point view, so the important aim is to providing and supporting with qualified competencies and professional skills needed to support the labour market needs, by renew, and redsign as concept in architecture, such as the architectural artistic fig. which shown in fig.#(4).

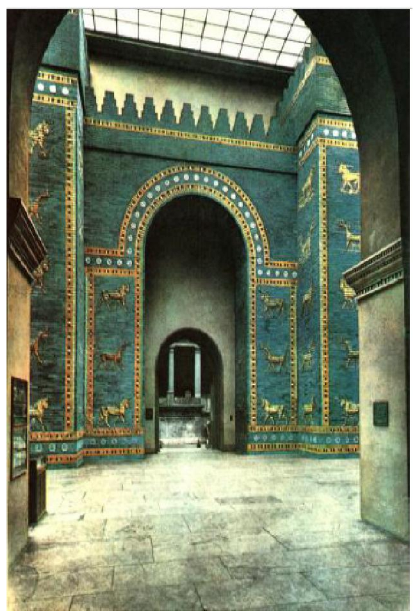

Fig. (4) Concept of Old Architecture

Methodology

I paid all of my attention to this study through the presence of some students who have artistic and cababilities that make them capable with creativity in these architectural, and artistic works to fulfill the market needs, in order to create new jobs for new graduates students, based on the questionnaire that I designed, which is prepared to determine and to sopport the labor market needs with such requirements in order to support the labor market with this qualified, and trainee category, by randomly number of architectural engineers, and professionals, I got the result which gives me a positive indicator about this research, the result of questionnaire appear in the following phai chart shown below, fig.# (5).

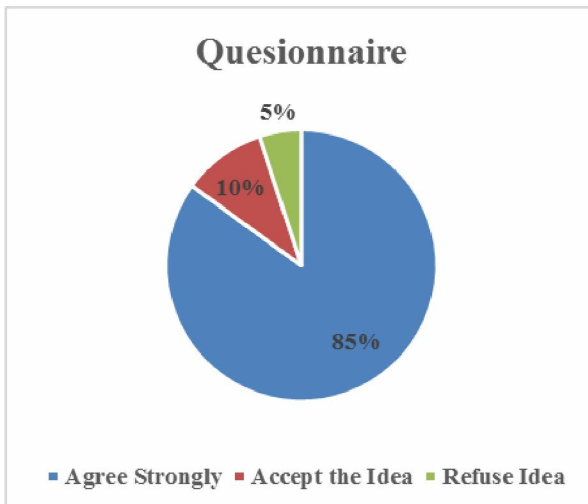

Fig.# (5). Phai Chart Result

Through the figure No. (6) below We can see some of fingerprints that appear in some architectural elements and engineering works of art. such as columns, elements and its components and so on, that were belongs to old and differet civilizations. These different architectural styles were present during the aforementioned eras and civilizations, in places of worship, theaters and towers, palaces with the difference kind in some building materials that used. We note here the Ishtar gate in the era of the Babylonian civilization.

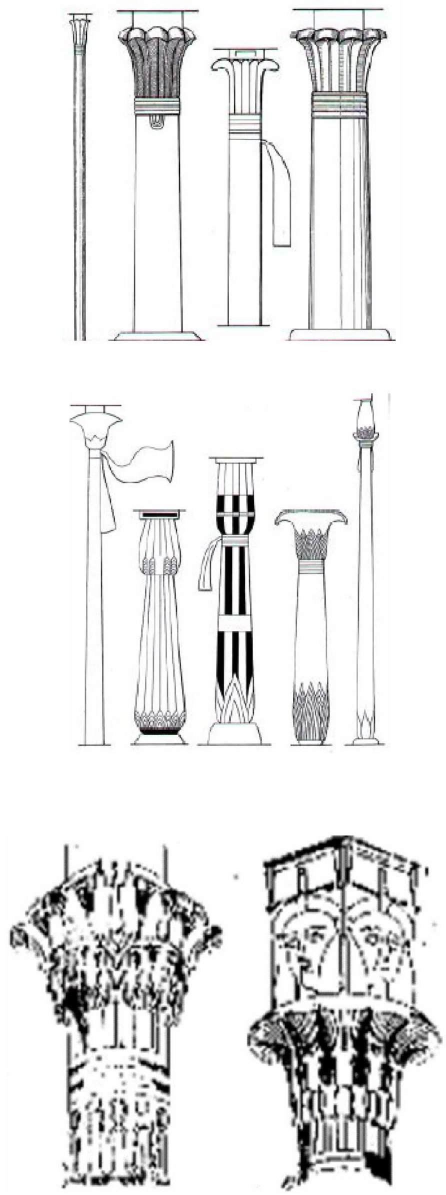

Fig (6) Column Styles Ancient Egyptian

The main requirement now is to update and develop advanced technology that helps in the fast and quality of production of these architectural elements and style used in architecture in general, this kind of development also means increasing the abundance of job opportunities and preserving this architectural heritage and style, which will contribute to encouraging and making engineers and designers trying to use such patterns in architectural design later. Of course, this interest, and this approach will improve and support the economic situation in general. It will also restore past glories through seeing and apperance in new buildings from architectural view, new architectural design will appear for such styles in different places, such as public markets, streets, public places, and different architectural utilities in general. This confirms the necessity of attention to preserving this historical and cultural architectural heritage, whose effects we still see it until this day. whether in palaces or luxurious old homes, and this is a testament to the splendor of those palaces and houses, as they contain architectural elements that are now almost missing in our new architectural design. such improvement of new technology that use, will open many job opportunities and other horizons in this field.

Literature Review and Giving Feedback

Upon to my humble teaching experience, through my teaching trip at different universities, and my follow up to the graduate architectural engineers I found that market full of architects, whom they already studied the history of architect courses through the different eras, through my searching I found that the market now needs to craftsman, and new professional architects qualified with both ancient and contemporary architecture knowledge, such combined courses will make positive effort at the results of learning outcomes. This courses will be provide through a universities craft vocational career-relevant training of high-quality through special designed courses based on innovative craft heritage training and state of the art craft facilities in order to improving the learning outcomes. There are some academic and university institutions were concerned in the region that are now looking for a mechanism that would raise the level of this subject through workshops and conferences, in addition to the viewpoints of some authors and references which was used to fulfill the requirements of publishing this paper.

Findings and Recommendations

The results which I got after I finished this study case from different views, upon to my point view I had some recommendations are as follow**:**

1. Merging preliminary design strategies of the history of Islamic architecture with modern design theories and methods, to be as a university requirement at the architectural department to be teach as compulsory course.
2. Teaching new architectural design proposals by the aforementioned methods. Focusing on the practical side of the course.
3. Introducing the history of architecture, its philosophical theories, and it's impact on building design, taking in considerations the ancient architectural design of building style.
4. Introducing international architectural trends and linking them to the local dimensions and traditions of architecture, taking into account all the surrounding circumstances.
5. Familiarize students with the major design systems in both, ancient age, and modern history, in addion to their components, physical properties, sustainability issues, to be mixed later in new one academic course to be teach at the architectural faculties.

6. Exchange and transfer the vast craft experience and knowledge to be accredited academic courses later at the higher education, and share workshops, and meetings between specialist in this field.
7. Establishing connections between the academic education at universities and craft society through vocational high schools, and community colleges, which they use such crafts courses.
8. Contributing towards transforming the vast craft knowledge into e-learning courses, media to help spread the traditional craft culture within societies through different academic institutions, and high schools.

Conclusion

As this study might be the first of its kind, the aim of this search is to mix between both Ancient history and contemporary history of architecture in the design process, upon to the scientific research results analysis of this study, I got the following, so the outcome of this research is summarized in the following points.

Some local and regional universities are interested for adjustment some design courses at the architectural department curriculum, through meetings, and workshops helds to enhance the academic study plans to be convenient with aim of this study, to fullfil the market needs, and offering new job opportinities for gradate students, If we are looking to the history of architecture in general, we will see that all its elements and their goal are the same, but they are differ in terms of style and design, and methods of building and so on. So the results are:

1. To transfer the vast craft experience and knowledge into credit academic curriculum courses in higher education, to increase the job opportunity for graduate.

2. This will contribute increasing, improve and develop the managerial and marketing skills of master craftsmen through thes academic courses that address the market needs, which will increase the jobs opportunities for graduate.
3. Inaddition to the accademic courses which taught at the colleges, other special training courses related to such skills applieing to transfer of experience and skills via training courses adapted model of craft skills training courses.
4. Enriching craft skills and training experience by teaching handicraft skills training courses experience, to fulfill the market required needs, and to export such excperience to other countries
5. Establishing connections between the academic education, vocational education, to establish a qualified craft society, to adapt with market needs, and new technology.
6. Establishing heritage craft centres, vocational schools and craftsman community colleges, and encourage parents to urge their children to join the vocational education that matches with the requirements of Architecture engineers.
7. The desired and expected results of this research will have an impact on many of the subjects taught at architecture colleges, and some other educational centers.
8. Create new qualified vocational generation, can design and work at the same time as craftsman, and improving this field to be as a vast in other business and trade.
9. How to create , innovation and design by using technology inorder to perpetuate the traditional handicraft and old arts

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Post-Truth and its Unfolding in the Virtual Scene: Multiterritorial/ Subjective Signals in the Communication-Tourist-Ecosystem

–Álan Pissaia & Maria Luiza Cardinale Baptista

Abstract

The aim of this article is to reflect on the term post-truth as a metaphor that signals a new paradigmatic social perception in a multiterritorial context. Likewise, bringing the communication-tourist-ecosystem closer to the virtualization of relationships and their experiential unfolding to the plot-subjects. In this sense, from the perspective of love, mapping the information society as a construct on the axis of connection/reconnection. In addition, it is intended to point out ways of agency in the conception of the media panorama through the subjective

echo of relationships. In this way, we seek to link the communication scene, tourism and virtuality in order to understand these phenomena. For the construction of this investigation, the main authors involved are: Haesbaert (2007), Baptista (2014; 2018; 2019), Lévy (1996; 2000),

Keywords: Tourism, Post-Truth, Virtuality, Communication, Multiterritoriality

Singal Bridges

Nowadays, it seems corny to say that the speeches amplify their meanings, even more when linked to the digital context. However, a conceptualization, to some extent paradigmatic, presents itself: the post-truth. The cut for the basis of this term occurred from the Oxford dictionary, which chose it as the word of the year in 2016. Although the term is nothing new - having its first appearance in the mid-1990s -, it points to a reflection on the environment of post-modernity: instability, chaos and rapid penetration of information falsification, instilled in the multiterritoriality of cyberspace.

The transformation movement - whether in its digital aspect, for example - permeates the field of connection of subjects, transverse to the experiential sphere and connection between the subjects-plot. With this, the addressed theme properly focuses on the distribution of collective knowledge and the power of being. While information is increasingly configured as a symbolic weapon, how is it possible to understand the emission/ reception of the media apparatus without getting carried away by the wave of informational distortion? The so-called fake news, therefore, is an important relational axis in the construction of this work.

Under these premises, this text is not conclusive, but reflective and interrogative in the sense that there are always more questions than closed answers. From this perspective, the subject-plot is also related — as a promoter of action and interaction in the virtual environment — and multiterritoriality in terms of ambivalence: real versus virtual. Was this a trip? Here is the communication link with the axis of tourism and its experiential content. In this context, traces of movement, deterritorialization and displacement remount implicit interests and signals.

As a reflective essay, this text is produced from productions that already take place in southern Brazil, with a complex holistic ecosystem orientation, but with an emphasis on the areas of Tourism, Communication and Subjectivity Studies. From the perspective of love, we seek to broaden perspectives and knowledge in order to understand the current situation — still keeping to the panorama of Covid-19, which reinforces the urgent character of reinvention and new interaction mechanisms, envisioning new productions and territories of meaning.

Cartographed Knowlwdge

As a basis for action in conducting this work, we start from the methodological strategy of Cartography of Knowledge. The concept is proposed from Baptista (2014), who contributes to a transdisciplinary perspective for the activation and construction of knowledge. The path of investigation is developed as a result of a strategy of qualitative orientation, in tune with the contemporary perspective of science. One of the strengths of this scope is the production of knowledge and the notion of plot subjects.

The author locates some important steps for construction and analysis such as interweaving in an orienting map model. In summary, it can be said that

> *[...] each researcher composes, in a kind of methodological plot, as he understands more deeply the phenomenon he is studying. This composition implies diving into the object/phenomenon chosen*

> *to study and into the knowledge already produced about it by other researchers, as well as into the recognition and realization, possible with the experience of research. The investigative plot, then, is composed of knowledge and personal concerns that may have social meanings and for the areas of knowledge involved [...].* (BAPTISTA, 2014, p. 344).

The plot, therefore, is built through investigation trails, which are conjectured as follows: the first of them is that of personal knowledge (intrinsic to each one), what each one knows about a certain subject. The second encompasses theoretical knowledge, that is, what has already been said about a given topic. Next, the third trail is called the research laboratory. And, finally, the fourth track that refers to the intuitive dimension of research.

Post-Truth for Whom?

Everyone is affected. And this is not a direct reference to Covid-19, but to the concept of post-truth. The individual's influence in the face of the informational flood dictates a different reaction. The receiving individual is more attached to his own subjectivity than to the factual content of the information itself. This denotation elucidates a certain departure from the idea of truth as unique and untouchable, making it multifaceted, adverse to the possibility of obtaining only one answer. And, after all, is there only one? Journalism, at this juncture, fulfills its role of showing the various sides well.

At a first glance, as already mentioned, one can see the exponential search in 2016 for the term. This is mainly due to the US presidential elections this year, in which another term became famous because of its rapid proliferation: fake news. Several authors refer to them as a strong indication of post-truth, considering that the information provided by the candidates was guided in a way that adopted a personal appeal and, often, without foundation. This led public opinion to believe the facts, regardless of whether they were true or not.

The idea of post-truth also ends up being tied to what many have called virtual bubbles, a term coined by Pariser (2012). Sasaki (2017) explains that the term refers to the fact that people are only sharing what confirms their position and, therefore, moving away from divergent opinions. In this sense, Prego (2017, p. 20) states that "exposure to ideas contrary to his own position, [...] considered of general interest, does not exist, because either these ideas do not appear in his bubble or are made to be discredited".

On the other hand, one cannot fail to mention that digital platforms have been using algorithms to create so-called virtual bubbles. It is noticed that some mechanisms are used by social networks and have contributed so that users receive information that reinforces their point of view. In this sense, Pariser (2012) pays attention to the fact that companies are increasingly concerned with accumulating data from Internet users and, in a way, "adapt" the experience in the online environment.

It also seems important to remember that, while the industry is shaped in the digital context, the capitalistic system is transforming the way social agents see cyberspace. The market incidence enables an almost mechanized view of users. From this perspective, it is clear that the individual moves away from an open network to, perhaps, an open market. The humanization factor in cyberspace exists, but it affects variables in the sense that the system also tends to appropriate this space, even more so nowadays.

Subjective Truth

Contemporaneity has been the setting for several new social paradigms. The post-truth is the stage for one of these movements that has contributed to understanding a new panorama of inflections and, one might say, distinctions since the modern era. When conceiving some parallels of the concept, it seems opportune to think about its dismemberment. After all, what exactly is the truth itself? On the other hand, what features do the lie unveil? Given these two questions, the cyberspace environment can be better understood.

For Nietzsche (2007), one of the clues for the approximation of both terms lies in language. It is in her that "for the first time the contrast between truth and lie appears; the liar uses valid designations, the words, to make the imaginary appear as effective" (NIETZSCHE, 2007, p. 29). With this dissonance, one can see the incidence of language as a mediator of relationships and conflicts held in tension: truth versus lie. Furthermore, the metaphorical aspect of the terms, which reside in the collective imagination, must be considered.

In the moral sense, the author clarifies that lying is a habit task and that it sometimes comes from the unconscious. The truth, in turn, refers to a fictional and imaginative elaboration of the individual. In order to clarify this perception, the author defines it as:

> *A mobile army of metaphors, metonyms, anthropomorphisms, in a word, a sum of human relationships that have been poetic and rhetorically highlighted, transposed and adorned, and which, after a long use, seem to a people consolidated, canonical and obligatory: the truths are illusions that he forgot that they are like that, metaphors that have become worn out and without any sensible force [...].* (NIETZSCHE, 2007, p. 36-37).

Not far from this panorama, Kuhn (2005), in his paradigmatic approach, explains the truth as something immeasurable, in view of the difficulty in actually reaching it. In this sense, therefore, the truth is perceived as a kind of almost inaccessible being, but that the individual seeks as an ideal. It can be said that this perception is amplified in contemporaneity and suggests clues for the understanding of society. As technological mechanisms advance and the means of interaction are improved, new and unknown paths are unleashed.

At this juncture of the concept, the fine line between truth and lie is vigorously updated. As society intensifies its efforts to create and amplify new technologies that contribute to connecting individuals, a key factor is noted: dissimulation. In this sense, Nietzsche (2017) states that this is a way that the individual finds to preserve himself, especially those who think they are the weakest link. In times of network, this perspective was transposed to the screen — it changed platforms, but remains in the same mold.

With the physical distance afforded by the Internet and the ease of hiding behind networks, dissimulation became notorious — it acquired its institutionalized form. In this sense, even though the cyberspace perspective still does not exist, Nietzsche was a kind of predictor. With the advent of social networks, one of the points that cannot be ignored is the scope of the so-called fake profiles, or fake profiles, in various segments.

No wonder that the use of networks to propagate this type of profile, when it causes moral damage to other people, can be classified as a crime. However, it should be remembered that, in general terms, the fake profile on the Internet can only be considered a crime when based on a real person. This perspective eliminates the possibility of punishment for those who only create a kind of "fictional character" behind the network.

It is pointed out here that this panorama can be harmful with regard to the tangency of fake news. If, on the one hand, only profiles that use real people can be punished, how to combat the trail left by false news? This perception is due to the fact that the proliferation of false news concerns "someone who does not exist". In this sense, it is important to obtain stricter laws that cover digital law and its related meanings.

This configuration testifies to the incessant dissimulation announced by Nietzsche (2007) and is similar to Keyes (2018), who also clarifies that individuals are increasingly dishonest and suspicious. The author declares that in this new social format, Google has become a verb. In this sense, it moves away from the idea of audible social voices and, in a way, enters into the world of ideas in cyberspace, where the brain is the Internet itself. With this, the post-truth enters into a conflict inherent to the sentimental and moral concessions of the human being. It allows us to dishonesty without the feeling of guilt.

When our behavior conflicts with our values, what we are more likely to do is to re-conceive our values. Few of us want to think of ourselves as being unethical, let alone admit this to others, in order to develop alternative approaches to morality. (KEYES, 2018, p. 20).

Dishonesty that does not directly harm a particular group of people, therefore, tends not to become a problem anymore. Projected into cyberspace, this vision is notoriously amplified. It seems that the "Brazilian way" has spread to all corners of the connection of existing networks today. The issue extends to all gaps in society. Keyes (2018, p. 196) points out that "with so few incentives to be honest or sanctions against dishonesty, cybernetics is essentially an ethical-free zone". With that, it becomes the propitious environment for the post-truth to take root.

Thus, it seems important to think that the dissimulation in cyberspace is restricted to those who are in the digital context. However, it expands to the world of life as all information arising on the network sometimes becomes a public and express act. In this way, we enter an era of connected protests, which are guided by the virtual space for their validation. What was just physical before, bumps into virtuality and returns in its form of a concrete public sphere. After all, fake news does not only cover the connected, but interfere with the unconnected as the former exert influence over the latter.

This dissimulation environment in the coexistence of real, virtual and current, also addressed by Lévy (2001), can be elucidated in Baudrillard's (1991) reality simulation. More properly, the sociologist reflects on the parallel between dissimulation and simulation. "Dissimulating is pretending not to have what you have. Simulating is pretending to have what you don't have. The first refers to a presence, the second to an absence (BAUDRILLARD, 1991, p. 9)". In this sense, it is clear that, in addition to dissimulation, the contemporary environment can be conceived through simulations, which are nothing more than imitations existing in the world of life.

Therefore, pretending, or dissimulating, leaves the reality principle intact: the difference remains clear, it is only disguised, while the simulation calls into question the difference of the <<true>> and the <<false>>, of the << real>> and the <<imaginary>>. (BAUDRILLARD, 1991, p. 9-10).

With this juncture, cyberspace departs from a widely existing dissimulation to a perception of simulation of reality. Social agents focus on what they do not have. Due to this bias, the Internet can be considered a space for simulation, through which what is false and true is part of a reality, sometimes subjective. Each individual shapes his environment and draws inferences from it. This scenario validates the post-truth context, in which agents use subjectivation as a nod to confirm a truth that is often lacking.

This same reality of cyberspace ends up becoming a simulacrum as it no longer knows how to distinguish the two existing sides, in this case, truth and lie. Baudrillard (1991) provides bases for this conception, which starts from a world of representations, where the elements never existed and/or there is no longer a physical reality. This environment of simulation and simulacrum is what supports the hyper-reality, adopted by the author. Individuals are surrounded by elements that lead to this perception in their daily lives. Cyberspace is one of these factors when elucidating a context, in addition to simulation, performance and representation of the connected.

In this scenario, the presence of spectacularization becomes recurrent. Debord (1997) clarifies that the spectacle takes place not through the image itself, but through the relationship between individuals that are mediated by the images. The author states that the movement of the spectacle occurs in an inverse way to the concrete world: it is the perception of the non-living. This panorama suggests the transformations, mainly, of consumption in the current social system. Therefore, one can list the interactions that take place in cyberspace, for example. A world of appearances is created, of immediate representations, sometimes even conceiving forms of social alienation.

Is it Fact or Fake?

In an attempt to fill an important gap for the understanding of post-truth times, there is no way to avoid the fake news approach, or known, too, as fake news. Although the term seems to be introjected into the minds of individuals and they have already preconceived a practical conceptualization of the term, it is worth clarifying that fake news is

> *[...] news, stories, rumours, gossip or rumors that are deliberately created to deceive or provide misleading information. They aim to influence people's beliefs, manipulate them politically or cause confusion for the sake of vested interests.* (SANTAELLA, 2018, p. 29).

As much as the synthesis of the term does not seem new, Santaella (2018, p. 31) draws attention to the fact that in cyberspace "the verb, the image and the sound, almost always together, are now created, shared, accepted, commented on or attacked and defended [...] by millions of people". In this sense, the ways in which individuals can deal with the information itself multiply. On the other hand, supposedly, one can think of greater vigilance as to what is being shared.

When going through the verification of false news, a point that must be considered is the way data manipulation takes place in cyberspace. While access to information becomes more practical and inferences, with exposed subjectivism, become clearer, it is possible to visualize certain standards adopted on the Internet. By manipulating information, algorithmic mechanisms create true virtual bubbles. This term, by the way, comes from Pariser (2012), who clarifies that bubbles do not only affect the way in which news is hidden — determining what is seen and what is hidden — but also affect the way in which information is thought.

In this sense, one can think of the idea of closed groups, true tribes in the light of Mafesoli (1998), in the sense that, by restricting information, the subject is directed to what he is most likely to be empathetic in the network. This contributes to the construction of heterogeneous groups that tend to remain fixed on a given idea, reinforcing subjectivity and absenting themselves from the multiplicity of reflection panoramas.

With this, fake news becomes a kind of vanishing point for the propagation of content that is seen, heard and shared to as many individuals as possible on the network. This measure focuses on contemplating the post-truth as an amplified dissimulation and accepted by most social agents. The path of virtualization and its exploratory content — a kind of virtual journey —, in this context, takes on new directions.

Virtual Vessel

In this ecosystem of contexts and subjects, one cannot fail to establish a particular relationship with the virtual. To some extent, the term touches on the actions of the plot-subjects in the great informational web. In times of connection networks and the imminence of the Internet, it can be said that its meaning is linked and adheres properly to what is fictional in the concrete world or, similarly, belonging to the network. However, the term goes beyond this rhizome.

The sense of virtual can be understood in multiple ways. Lévy (2000, p. 47) describes that virtual is "every 'deterritorialized' entity, capable of generating different concrete manifestations in different moments and determined places, without however being tied to a particular place or time". In this sense, the virtual is not only linked to cybernetics, but to a variety of contexts and human contributions.

There are also different jobs for the virtual — from the weakest to the strongest sense. It is clear, therefore, that the common sense view treats the virtual as something illusory. In terms, to some extent philosophical, it is considered virtual as a power. In the technical sense, it is a space for simulation. With this, Lévy (1996, p. 15) clarifies that "the virtual tends to update itself, without having passed to effective or formal implementation".

The author considers the virtual to be real. In this sense, the term itself is not opposed to what is understood as real, but to what is current (LÉVY, 1996). This occurs because both (virtual and current) are in different stages and moments. The author (2000, p. 47), by way of example, further states that "virtuality and actuality are just two different modes of reality. If the tree's production is in the essence of the grain, then the tree's virtuality is very real (without being current yet)".

In this case, the update suggests "a solution to a problem, a solution that was not previously contained in the statement. Updating is creation [...] from a dynamic configuration of forces and purposes" (LÉVY, 1996, p. 16). The current, therefore, is opposed to the virtual in that the first corresponds to a second stage (updating) of the second (power).

A virtual world — considered as a set of digital codes — is a potential of images, while a certain scene, during an immersion in the virtual world, updates this potential in a particular context of use. This dialectic of potential, calculation, and contextual display characterizes most documents or sets of digital support information. (LÉVY, 2000, 48-49).

In this sense, it is possible to understand what a hypertext is. Lévy (1996) suggests that, from the digital support, there is no readable text, but a series of codes (machine language) translated by the computer into alphabetical signs. With that, the devices present themselves as a window, in which the reader sees something in potential. "Potential and not virtual, as the digital notch and the reading program predetermine a set of possibles that, even though it may be immense, is still numerically finite and logically closed" (LÉVY, 1996, p. 39).

In this same perspective, Moraes (2001, p. 69) states that hypertext is conditioned as "a modular text, read in a non-sequential way, composed of pieces of information that comprise links linked to us. The non-linear path provides new templates for intervention by readers". This perception elucidates that the capacity for interpretation relies on the human being's ability to make connections and establish their own mechanisms as it suits them. In this aspect, the post-truth principle is resumed, which bases the understanding on personal beliefs to the detriment of objective facts.

With this, still with Lévy (1996, p. 40), it appears that "the storage in digital memory is an empowerment, the exhibition an accomplishment". Although, with the advancement of technology, the floppy disk, among other devices, is excluded and the advance, to a greater degree, of storage on pen drives, external hard drives and the cloud, it is clear that the essence remains the same: the potential that translates into the achievable sense in the technological visual sphere.

With the assertion of hypertext, storage and visualization, the reading configuration of this new universe is placed at the center. In contemporary times, the emergence of so-called ebooks is a reality that has become increasingly established. In this premise of virtualization, the information itself figures as a kind of update.

The map (the message) is part of the territory (the event) and the territory is largely made up of an indefinite addition, a dynamic articulation, an expanding network of maps. In other words, everything related to the event has to do with the dynamics of updating (territorialization, instantiation here and now, particular) and virtualization (deterritorialization, detachment, placing in common, elevation to the problematic). (LÉVY, 1996. p. 58).

Cyber Culture

Cyber culture, in a systematic way, exposes the experience of the man who leans into different spaces in the network: cyberspace. Lévy (2000, p. 17) reinforces that the neologism concerns the "set of techniques (material and intellectual), practices, attitudes, ways of thinking and values that develop along with the growth of cyberspace". This context reinforces the analogy of the individual that structures this entire panorama of action and social transformation in the face of the cybernetic environment.

With this premise, before sticking to the formatted concept, it is worth reflecting on the appropriation of the term culture and its inferences in society. Culture deals with the man himself and highlights aspects of the collective context. In a cyclic way, it alters the forms of perception and creates mechanisms that adapt over time. This predisposition of man to modify his way of acting is also due to the way in which his identity is built. Likewise, it arises with the need to belong to some sphere and/or social nucleus.

In this sense, it is necessary to understand that, linked to culture, the need to belong to an identity emerges as a problem. The categorization of man as a species that establishes relationships is a recurrent point. However, Bauman (2012, p. 43) warns that "identity is not thought of when 'belonging' comes naturally, when it is something that one does not need to fight, win, claim and defend for". With this perception, man establishes himself in society when he initiates the action - he influences with his force, in a figurative way, on society.

When resuming the conception of values and groups, it is possible to understand some characteristics with Maffesoli (1998, p. 107) and his concept of tribalization of the masses. The author traces the idea that the new times, called neotribalism, are characterized "by fluidity, by punctual gatherings and by dispersion" (MAFFESOLI, 1998, p. 107). In this sense, it appears that social agents converge in groups and, inseparably, there is a feeling of belonging to them.

The author also sets out the characteristics of what is meant by social and sociality. While in the social context the individual has a function, in sociability the being plays roles — a kind of transition to the theatricalization of individuals in different spheres.

The author embraces the context and its inferences in postmodernity, when developing his theory. In the Internet age, human beings tend to adhere to certain behaviors, assuming, in certain situations, a certain passivity. Furthermore, it encompasses variable notions according to your tastes, using the cyberspace interface to explore them. Through this bias, the individual is integrated into different spheres of the social, according to the role he is playing, which Jameson (1995) will call postmodern schizophrenia.

From this perspective, using the contributions of Bauman (2012), it is necessary to think about the totality. Social agents must feel part of a large group. In times of network mechanisms, the way in which users focus on groups and establish relationships is amplified. The author clarifies this phenomenon of the vision of the whole.

Belonging, however, is not viable if the totality in question transcends the capacity of the “grey matter” – when it becomes, for this reason, an abstract, “imagined” community. Someone belongs to a group of people equal to or smaller than the network of personal interactions, face to face, linked in the daily routine or in the annual cycle of meetings; it is necessary to identify with the “imagined” totality. This last task requires special effort, different from everyday chores, and is therefore conceived as a distinct learning activity. It involves passing certain tests and requires a mode of confirmation that the test has indeed been successfully passed. (BAUMAN, 2012, p. 43).

Therefore, it is clear that identification with the whole is a recurrent task regarding the fact of including oneself - of belonging and feeling included, in a symbolic way, to a certain axis in a group. With the context of belonging, then, the behavioral aspect of social agents is shaped. In this sense, by linking the emergence of the Internet to the era of technological transformations, it is possible to see that certain patterns tend to change.

Multiterritories

Up to that point, it is possible to draw a kind of virtual map and its situation in cyberspace, in line with its agents of action. It can be pointed out that virtualization allows for a variety of possible paths and territories. In this sense, it is possible to create interlaces with Haesbart (2007), who adheres to the concept of multiterritoriality — in different dimensions and scales. However, this contemporary multi-territorial experience, averse to deterritorialization, does not just refer to

> *of the overlapping or juxtaposition of multiple territories that, even recombined, maintain their individuality in a kind of "whole" as a product or summation of its parts. Effective multiterritoriality would be a profoundly innovative experience based on spatiotemporal compression [...].* (HAESBAERT, 2004, np).

In this sense, the author makes room so that, in contemporary times, the symbolic insertion of network spaces is possible. From this perspective, tourism based on time/space and territories/multiterritory bases conceives proximity in the experiential and network axis by establishing its bases in a new panorama — in a holistic and ambivalent way: post-truth/virtuality and travel/subject.

Haesbaert (2007), furthermore, roots the notions of territory as a kind of construction, meaning and rhizome of places and subjects. The trip, therefore, adheres to the background of this entire ecosystem of plot subjects. By expanding voices (networks), cyberspace (re)updates the paths for the multiterritorial context. After all, can I be in two places/screens/spaces at the same time? A question that unfolds from various perspectives and creates its own meaning and identity.

In this perspective, Massey (2015) interrelates the subjects and the space-time dynamics. The movement and its flexion is one of the broken points. The spaces unfold in non-closed/inarticulated conjunctures, but there is an opening for new flexible perspectives and directions, based on paths and interconnections of belonging to the subject-plot. In this dynamic, Haesbaert's (2007) multiterritoriality expands dimensions and scales, based on virtualization and its symbolic essence of power of being.

At the same time, Baptista (2018) establishes an approximation with the chaosmotic complexity. This flow occurs from multiple expressions and territorialities. Thus, it can be said that informational and networked rhizomes create multiple and complex mechanisms. From this perspective, there are no symbolic barriers, but entanglements and possibilities of being powerful — in different forms and situations. This ecosystemic vision, with a loving and autopoietic content of being, therefore, broadens perspectives and different readings in the conception of the communication-tourist-ecosystem.

Final Considerations

Based on the reflections presented here, virtualization can be observed as a phenomenon of coalition with technological transformations that, in an attempt to broaden its horizon, collide in the multifaceted context of post-truth. Intrinsic discourses, expanded in the ecosystem that diverge and converge with each other. The plot-subjects as agents of change - whether beneficial or not - in the link of the communicational-tourism-ecosystem.

It is considered that the paradigmatic metaphor of post-truth signals a certain dose of change in the subjects' attitude towards the social glimpse. The context suggests new ways of supporting the social/collective in detriment to the antisocial/individual. In this way, virtualization flirts with the same mechanisms of the life world. The perspectives were realigned, but the essence is the same: plurality of discourses and (un)truths superimposed on rhizomes and uninhabited territories (or not).

In virtual chaosmosis, paths reconfigure time/space as a first-time subject. There is always something new, intangible—overlapping realities to be discovered. With this, the subject-plot establishes his story and decides his journey. The compass may be the reality of networks, life, the social or even the order of the individual. The transformation takes place from scenes in the orbit of the spectacle, taking up Debord (1997). Amplification of voices that allow new inquiries.

It points out, therefore, the need to understand the phenomena that surround the complexity of informational media and that intertwine subjects. In this context, post-truth contributes to unravel an open field in the territory of networked possibilities. With the virtual holistic permeating, therefore, bases are created for a better understanding of society. In view of this, establishing signs and new perceptions that bring the communication-tourist-ecosystem closer to the subjects and their plots and networked potencies seems to be an important path nowadays.

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