


MARKETING AND LOVINGNESS AS TOURISM ENHANCEMENT DEVICES IN 'HARD' PLACES

COMUNICAÇÃO, MARKETING E AMOROSIDADE COMO DISPOSITIVOS POTENCIALIZADORES DE TURISMO EM LUGARES 'MAL-DITOS'

COMUNICACIÓN, MARKETING Y AMOROSIDAD COMO DISPOSITIVOS DE POTENCIACIÓN DEL TURISMO EN LUGARES 'MAL HABLADOS'


Camila Carvalho de Melo

PhD student and Master in Tourism and Hospitality at the University of Caxias do Sul (UCS). Bachelor in Social Communication – Publicity and Propaganda (UCS). Taxi driver Capes/PROSUC. Marketing Professional and Researcher member of Amorcomtur! – Research Group on Communication, Tourism, Amorosity and Autoipoiesis! (CNPq-UCS). ccmelo1@ucs.br.

 0000-0003-9285-4692

Maria Luíza Cardinale Baptista

PhD in Sciences, by the School of Communications and Arts of USP, with Postdoctoral Internship in the Postgraduate Program in Society and Culture of Amazonas (PPGSCA-UFAM). Professor and researcher at the Graduate Program in Tourism and Hospitality at the University of Caxias do Sul. Editor of the magazine Conecta – Comunicação e Cultura. Coordinator of Amorcomtur! Study and Production Group in Communication, Tourism, Amorosity and Autoipoiesis (CNPq-UCS). malu@pazza.com.br

 0000-0002-7096-1160

Mailing address: Universidade de Caxias do Sul, Programa de Pós-Graduação em Turismo e Hospitalidade. R. Ernesto Graziotin, 202-350 - Petrópolis, Caxias do Sul - RS, CEP: 95070-560.

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ABSTRACT:

This article intends to present how Communication and Marketing, associated with Lovingness, are configured as devices that promote tourism in "bad spoken" places, that is, places that are not yet recognized as tourist destinations. This article intends to present how Communication and Marketing, associated with Lovingness, are configured as devices that promote tourism in "bad spoken" places, that is, places that are not yet recognized as tourist destinations. The methodological aspects are composed of Cartography of Knowledge. The production allows us to think that Communication and Marketing, combined with a truly ethical, loving and ecosystemic posture, are devices that enhance the autoipoiesis of places considered 'bad spoken' for Tourism, strengthening the local economy and, consequently, the life of the inhabitants of the region.

KEYWORDS: Communication; Marketing; Tourism; Lovingness.

Introduction¹

Bad-Spoken: What we don't say well. Metaphorically, 'Bad-Spoken' places are places that are not 'well-known', which have not received public acclaim, consecration as a point or tourist destination. They can be an entire city or a place within the city. They are places with as much potential as the 'well-spoken' places: they carry, in every corner, stories of a place, life surprises, experiences for those who are willing to recognize the other as a legitimate other in coexistence (Maturana, 1998), amplifying and increasingly connecting your world with the world of the other.

It is worth saying, then, that the "bad spoken" is the consequence of a multiplicity of factors that determine which tourist destinations will win the seal of 'well spoken'

¹ This work was presented in oral communication format at the XIX ANPTUR Seminar, which took place between September 28 and 30, and had its abstract published in the annals of the event.

places, generally driven by the interests of public and private initiatives, intertwined by actors that constitute what, in Amorcomtur! – Research Group on Communication, Tourism, Lovingness and Autopoiesis, called Avesso do Turismo. The proposition is by Baptista (2020b), in an essay-reflective text, with the use of the metaphor of the inside out to express the understanding by the complexity, by the weave of the nodes that constitute the moorings and transversalities of the investigated ecosystems. The understanding, in this sense, is that, by turning something inside out, such as clothing or embroidery, we are able to see the knots that intertwine the complex weave that constitutes it, the weave of embroidery and sewing, which keeps the stitches connected and form the finished image or piece, which will be displayed on a daily basis. So what happens when we turn tourism inside out? We see the 'us' that make up the entire tourist fabric. They can be residents, restaurants, hotels, transport companies, renovations, construction, maintenance, educators, teachers, politicians... All those who contribute to building what is shown in photos, videos and in the most diverse communication devices (Baptista, 2020b).

With this in mind, therefore, the objective of this article is to show how Communication and Marketing, associated with Amorosity, are presented as devices that enhance tourism in 'bad spoken' places. This reflection is associated with an epistemological understanding, based on the Ecology of Knowledge and the Complex and Ecosystemic View of Science, that it is necessary to transform the assumptions inherent in each of the paths, in the sense of valuing a matristic orientation, guided by the facing what Boaventura de Sousa Santos summarizes in the triad: patriarchy, colonialism and capitalism. In this text, we present the literature review that helps us arrive at these perceptions.

2 Theoretical-Conceptual Substrates

To facilitate understanding of the ideas worked on in this text, in each subsection we present a premise, an orientation that summarizes the contents developed in each part, which helps to compose the theoretical and methodological orientations of the research.

2.2 Epistemological Orientations: where are we going?

Premise: an epistemological transformation is necessary in relation to the assumptions inherent in Communication, Marketing and Lovingness so that the potentialization of 'bad spoken' places becomes even more effective.

Throughout the development of humanity, we document changes and attitudes that tell a story about how we got to where we are: on the one hand, unimaginable advances in health and knowledge about things, give us a world of possibilities, with regard to the extension of human life. On the other hand, severe social problems of devaluation of the human being, spoliation, disrespect and a profound crisis of values lead us to distortions that harm the ecosystem balance, of fluency between human beings and nature, which prevent us from providing a dignified life for all. The price we pay for the supposed “advances” has been too high, to the point of, ironically, jeopardizing the necessary conditions for life to continue to exist. These perceptions have been announced for a long time, especially since the 1960s, when issues of environmental perspectives began to be raised and lit a warning signal for a scenario of scarcity, inappropriate for a dignified and healthy life (Capra, 1996).

The announcement of an emerging catastrophe, however, is also, always, an opportunity: what alternatives do we have to postpone ‘the end of the world’? From the point of view of the researchers who write here: many. For this to happen, however, it is necessary to rethink the orientation of the current world: capitalist in which, in order to reach ‘capital’, dignity and sustainability are given up and inequality is produced. There are many authors who help us to think about this. Santos (2002), for example, shows us that the level and type of capitalist production are unsustainable, and draws attention to the fact that the perception that “there are no alternatives to capitalism” has never been so present in society. In response, the author proposes alternatives that overcome this logic and provide an environment for economic organization based on equality, solidarity and environmental protection. In summary, he argues that it is necessary to produce to live, not (only) to consume (Santos, 2002).

With complementary thinking to this vision, the philosopher, environmentalist, writer and indigenous leader Krenak (2019, 2020) argues that a profound transformation is needed in the way human beings relate to nature. For him, “either you produce the conditions to stay alive or you produce the conditions to die” (Krenak, 2020, p. 5). In the book “Como Adiar o Fim do Mundo”, which became a Best Seller in 2019, he talks about how the relationships between human beings and nature were formed, highlighting that he is not a preacher of the apocalypse, but a announcer of another possible world (Krenak, 2019).

This mode of production of alternatives is also related to an orientation that Maturana and Zöhler (2004) call matriscic. This orientation has to do with a cultural situation in which “[...] men and women can participate in a way of life centered on non-hierarchical cooperation” (Maturana & Zöhler, 2004, p. 20). It is different, therefore, from

the term “martriactal”, contrary to “patriarchal”, which refers to a culture where women have a dominant role. The matristic orientation, on the contrary, values equality, respecting singularities, according to the potential of each subject involved. This means thinking, for example, that the difference between having or not being able to perform a task is guided not by a belief, but by a condition of preparation and formation of the subject, biological and social.

Santos (2009), in turn, in the book *Epistemologias do Sul*, argues that it is necessary to decolonize knowledge, fighting the mode of domination that denies the full humanity of the other. This mode of domination is capitalism, patriarchy and colonialism, which, according to the author, configure an oppressive triad of knowledge. In colonialism, for example, there is what he calls epistemological domination, where knowledge and power were unequally related, leading the peoples and nations that were colonized to a space of subalternity, denying knowledge. In this way, we build a cultural thought that does not tolerate differences, accustomed to hearing and recognizing only one side of the story, not giving space for the exercise of lovingness, of recognizing the other as a legitimate other in coexistence (Maturana, 1998).

With all these perspectives in view, it should be noted, therefore, that the concept of ecosystem, in this research, is related to the vision of deep ecology, proposed by the Norwegian philosopher Arne Naess, in the early 1970s. This means thinking that tourist destinations are, above all, ecosystems that are part of a larger context, but with rules and peculiarities characteristic of what Maturana (1992) calls Ecological Niche, which is what makes this ecosystem unique, in its existence, but without ceasing to be part of the whole. It is the profound ecological vision that allows us to think, for example, of the “fundamental interdependence of all phenomena, and the fact that, as individuals and societies, we are all embedded in the cyclical processes of nature [...]” (Capra, 1996, p. 25). In this way, a tourist ecosystem is an ecosystem integrated to the whole.

Another important point for the construction of this discussion is the understanding of the process of deterritorialization, experienced by the subject of tourism, which has been worked on in *Amorcomtur!* and it was also the object of study in the dissertation of one of the researchers who wrote this article, proposed from the discussions of Deleuze and Guattari (1997), Guattari and Rolnik (1996) and Rolnik (1989). In essence, the process of deterritorialization we are talking about is something that occurs, as Baptista (2014a) teaches when the subject “lose the ground of himself”. It is easier to think if we break down the word into three tracks: territory, 'des' territory (departure from the territory) and 're' territory (recognition of the territory; reterritorialization) (Melo, 2019). Thus, in the details of everyday events, when we take a

walk through the city where we live or travel to an unknown place, it is possible to think that every place has tourist potential, if we consider the tourism that takes place in the process of deterritorialization of the subject. This occurs, mainly, because, in the process of deterritorialization, we are susceptible to live deep experiences, which mark us emotionally and constitute us as subjects belonging to this world, a subject-plot (Baptista, 2014b) intertwined with other subjects and with the ecosystem. The application of this concept can be seen, in practice, in the reports presented in item 3 of this article.

Finally, with everything that has been said here, it is worth understanding that one of the problems of ecosystems that are not configured as tourist destinations is that they are, in some way, 'bad spoken' places. 'Bad Spoken' by public management and private initiative, which, as a rule, do not value and do not make an effort to build a local memory worthy of admiration by its residents; 'Bad-Spoken' by residents, who once not recognized as belonging to the city where they live, do not recognize themselves and, therefore, do not value their everyday stories. Since these stories are not valued, they are not told and, therefore, it is as if they do not exist 'Bad-Spoken', also, by the media that, belonging to a society motivated by devaluation and capitalistic exploitation, also does not value everyday actions in the stories that count as headlines. Therefore, it is up to the subject, awake, to seek alternatives through the narrow paths of what is not said as the main narrative in order to survive, to self-poietize from the encounters they have. Effort that would be less laborious, if the general orientation of social training were to pay attention to details, value small conquests; if we understood that the stories we tell and live are indeed important; if we learned to understand how we are connected to the stories of others, and that, in fact, we are all part of a single ecosystem. The ways to build this alternative route pass, first, through the recognition of subjects in their ecosystem, which has to do with the epistemological orientations presented here; second, by the desire for change, which manifests itself mainly in a collective mobilization involving different actors; and, third, by communicating these changes-desires to the world, which is done through reinvented marketing-oriented communication devices. It is about this third way that we will speak next.

2.2 Communication, Marketing and Lovingness as Potentiating Devices for the Reversal of the 'Bad Spoken' Image

Premise: Communication and Marketing, when guided by lovingness, constitute a fundamental dimension for reversing the 'bad spoken' image of the place.

So that we can talk about how Communication and Marketing, associated with lovingness, are configured as devices that potentiate the reversal of the 'bad spoken' image, a historical contextualization is necessary - albeit brief, given the dimensions of this text -, in order to that we can understand how these two areas were formed and the reason for the need for reinvention based on epistemological guidelines.

Considering communication as “the fact that I receive the other, the other's speech, the presence of the other, the product of the other and that transforms me internally” (Marcondes Filho, 2008, p. 9), it is possible to think that communication, in itself, is something that has been present since the dawn of humanity. The articulation of speech, for example, allowed us to move from a broad scenario of exemplifying a situation, to a more detailed explanation of what happened around each society, with codes and sounds that name things, feelings and emotions. With the combination of sounds, passing on learning and discoveries about the world to the next generations became something that could be done in more detail (Giovannini, 1987).

Over the years, the devices, the ways we communicate have been improving: the development of writing has allowed us to record information for longer; the use of the press made it possible for the same message to be delivered to more people at the same time; the emergence of the radio made it possible for information to be passed on to more people instantly. Gradually, this vehicle made access more democratic, because it did not require reading skills, just listening. In cinema, the specular illusion of meeting the moving image, in rooms that resembled caves, generated an archaic enchantment. Television, in turn, brought the moving image closer to sound, with the detail that both began to be received in the domestic space, standardizing the representation of images associated with narratives. This multiplicity of communication channels, associated with a context in which more and more people were informed through these devices, gave rise, at the beginning of the 20th century, to the emergence of Social Communication as a large ecosystem of collective communication production, as well as a field of study resulted, which aimed to understand how information reached the receiver, the type of noise it could suffer and the impacts that these changes and messages caused in society. In this context and with the development of the industry that made products increasingly competitive, Marketing was born, combined with Social Communication.

In order to better understand the emergence of this activity, we propose to think about its meaning, from the dismemberment of the term “marketing”. The word market comes from English, which means market. The suffix “ing” connotes movement, therefore, in a literal translation, marketing means “making a market”. There are several definitions of marketing that have emerged over the years, but all of them are close, in

essence, to what the American Marketing Association proposes: “marketing is the activity, set of knowledge and processes of creating, communicating, delivering and exchange offers that have value for consumers, clients, partners and society as a whole” (Kotler & Keller, 2019, p. 3).

In this sense, marketing appears linked to an objective that continues until today: the promotion of a product or service to make sales. With the world increasingly capitalized, the offer of products more evident and competition fierce, marketing was developing and perfecting its techniques until, in 1960, Jerome McCarty created the concept of the 4 p's - place, price, product and promotion, which would become an important tool for defining any marketing strategy. This set gained notoriety and recognition in the voice of Phillip Kotler, an author who has been dedicated to writing about marketing in business for more than five decades. Years later, in view of the maturation and increasing scope of Marketing in business, Kotler and Keller (2019) proposed the addition of more 4p's to the existing ones: people, processes, programs and performance. Together, the 8p's of marketing cover all sectors of a company, and make room for us to talk about marketing holistically, in a perspective that brings together four dimensions: relationship marketing, integrated marketing, internal marketing and performance marketing. Here, the premise is that “everything is important” and, therefore, a comprehensive and integrated view of the business is necessary (Kotler & Keller, 2019).

From these presentations, we make some observations. The first is that marketing emerges, from the beginning, as a set of actions that are at the service of optimizing the exchange relations, between production and consumption, with the purpose of generating capital. This leads us to return to the epistemological perceptions, mentioned in the previous section, in which the basic direction of the decisions currently taken belongs to a capitalist, colonialist and patriarchal production. This posture is being rethought not only in this article, but also in Amorcomtur!, a research group of which we are part. The second observation concerns the dimension of “making the market”: increasingly, as we see in the expression of holistic marketing, marketing has been gaining space and appropriating all sectors of a business, directing its attention to a production that considers the consumer perspective, that is, people. This means, therefore, that in order to change the rules of the market, it is necessary, first, a transformation and a social redefinition regarding what is, in fact, *value* for the customer.

In this regard, another aspect should be highlighted. In the book *Marketing 3.0: the forces that are defining the new human-centered marketing*, Kotler, Kartajaya and Setiawan (2010) present a new perception of marketing, with examples and cases of

companies that started to promote their brand based on recognition of what is best for people, treating them as whole human beings (with body, mind and spirit) and recognizing their needs, which go beyond consumption. This perception is decisive for the direction of this research, as it positions marketing in another context: it helps to understand that the promotion of sales and services meet needs that are connected with the consumer's life goals. By purchasing a T-shirt, for example, the subject is not only meeting a need for clothing, but also positioning himself in terms of his identity, on who this subject is expressed in the world.

This perception, therefore, is what makes us think about the association of love in commercial relationships and business concepts as something that is connected with the most current practices and environmental sustainability discussions, and, in turn, practices aligned with business long-lasting, where profit is the consequence of a reason to exist responsibly in an ecosystemic way and a non-predatory marketing. This interface between communication and loveliness has been worked on by Baptista (2000, 2014c) since the 1990s, inspired by Maturana from the beginning, with the development of studies that point to the recognition of the power of the interface of concepts. But what is lovingness, anyway?

Proposed by the biologist Maturana (1998) based on his observations on the organization of living beings, Lovingness, as a quality of love, is the founding emotion of our social relationships. This happens because, for a social relationship to be established, it is necessary to place our emotions in the other's plan and accept to relate with him, in the same way that it is necessary for the other to accept our emotions, place his emotions in our plan and wants to relate to us, and it is only possible to do this when there is love as "[...] emotion that constitutes the domain of actions in which our recurrent interactions with the other make the other a legitimate other in coexistence" (Maturana, 1998, p. 22). Anything that is different from this, according to Maturana (1998), cannot be considered a *social relationship*. This implies thinking, therefore, not about romantic, idealized love, in which the subject moves 'worlds and depths' to please the loved one, but about the love that constitutes us as a species, which makes us recognize ourselves as equals. This love is what we defend and we recommend that it be part of the communications produced by companies, and also of the marketing strategies.

Another aspect that the construction of a social relationship based on love raises is the existence of a society oriented towards collaboration and sharing. Maturana (1998, p. 26) goes even further: he explains that "human communities, founded on emotions other than love, will be constituted in other domains of actions that are not those of collaboration and sharing". The term *action domains*, for the author, means the

environment where social relations take place, that is, in our everyday environment, action domains are environments inhabited by human communities that, together, constitute our society.

Likewise, it is possible to think that the existence of lovingness in a company or in a tourist destination implies the existence of fundamental principles oriented towards collaboration and sharing, towards mutual recognition and respect between people and the environment, as mentioned earlier. Thus, it is considered that companies oriented by lovingness are less likely to fall into the capitalist traps of profit for profit, since their reason for existing is, primarily, a social survival response guided by the ethics of respect and care. This, in itself, guides the actions so that the holistic marketing, mentioned above, is present. Communication, in the midst of marketing, then becomes a fundamental tool for the delivery and back of information and interactions to be done in the best possible way, so that understanding it is also fundamental. In this sense, the communications produced and guided by lovingness also help to activate dimensions of collaboration and sharing of the subjects who receive the communication. We will see more about this subject in item 4 (results) where we bring some examples of lovingness in communication practices associated with 'bad-spoken' places.

3 Methodology

For the development of this research, the methodological strategy used is the Cartography of Knowledge. Proposed by Baptista (2014, 2020a), the Cartography of Knowledge involving four investigative trails: (1) Personal Knowledge, rescuing the researcher's knowledge, which is registered in a research diary; (2) Theoretical Knowledge, which puts the researcher's personal knowledge in dialogue with the knowledge of other authors; (3) Production Plant, with approaches and investigative actions; and (4) Intuitive Research Dimension, which values the intensity of subtle data that spontaneously emerge from the field. At the Production Plant, investigative approaches were carried out that represented the virtual and face-to-face visit to three "bad spoken" places in the period between October 2021 and April 2022, which will be presented below.

As the term cartography derives from geographic cartography, something fundamental for understanding the methodology is understanding what it means to be a cartographer, in the sense proposed by Rolnik (1989). According to the author, the task of the cartographer is

[...] to give language to affections that ask for passage, he is basically expected to be immersed in the intensities of his time and that, attentive to the languages he finds, he devours those that seem possible elements for the composition of the cartographies that are necessary (Rolnik, 1989, p. 16).

In this way, the research is developed considering not only the methodological strategies proposed over the years of science development, but also triggers a sensitivity, which Rolnik (1989, p. 26) calls a vibrating body, "the one that reaches the invisible". According to the author, the vibrating body is sensitive to the effects of encounters between bodies and their reactions: attraction and repulsion, affections, simulation in matters of expression, so that it is necessary to value intuitive dimensions as much as theoretical knowledge. The report that follows, therefore, was prepared considering this perspective.

4 Results and Discussions: Communication, Marketing and Lovingness in 'Bad Spoken' Places

The reports contained in this section represent the theoretical application, through investigative approaches in three 'damned' places, which took place between October 2020 and April 2021, by one of the researchers who writes here. For the purposes of fidelity to the material produced, in these reports we will use the first-person narrative in the singular. For the moment in which the research is found, it is the exercise of the intuitive dimension, in association with the theoretical knowledge acquired so far, which is significantly present. Here is the alert, therefore, that these are initial perceptions about a discussion that takes on more density and body, from the publication of this article.

Even so, for the purposes of analysis, these approximations are guided by validation criteria that differentiate the capitalist world organization from the matristic, complex and ecosystemic organization. They are: orientation towards a logic of cooperation, love and equality. From these approximations, we identified some signs that suggest how communication, marketing and love can be devices that enhance tourism in these places.

4.1 First Stop: Caxias do Sul – RS

Caxias do Sul is a city located in the Serra Gaúcha, a tourist region in the state of Rio Grande do Sul – Brazil. It has an estimated population of 523,716 inhabitants in 2021 and is located 128km from Porto Alegre, the state capital, with a territory of 1,652.308 km² (IBGE, 2022). For those who know Brazil and its regions, it may seem strange to associate a city in the Serra Gaúcha as a 'bad spoken' place. After all, Serra Gaúcha is a

tourist destination highly promoted by travel agencies. Furthermore, Caxias do Sul is home to the traditional Grape Festival and the Church of São Pelegrino, with its beautiful paintings by Aldo Locatelli, the bronze doors by Belluno and the replica of the Pietá by Michelangelo, received as a gift from the Holy See. All “well-said” places, according to the concept we are bringing to this article.

As we said before, 'bad spoken' places are not necessarily a whole city. This is what happens with Caxias. It has its 'well-known' points, for which it is recognized, but there are also little-visited spaces, such as the Municipal Museum of Caxias do Sul, which tells the story of the immigrants who arrived in the city. For native residents, the Museum just represents a place that is frequented as part of the school trip. For residents who arrived as adults, a place that goes unnoticed in the face of everyday scenery, except for curious eyes. What sparked this location's prominence as a 'bad-spoken' place was my own experience. I was at the Municipal Museum for the first time in October 2021, just 6 years after I moved to the city. The reason for the visit: I was receiving a friend in the city. Strolling through the center, on the usual walk I'm used to as a resident, behold, he notices the architecture of the building. I said “Oh, it's the Municipal Museum. Do you want to come in?”. To my surprise, he promptly said yes. And there began one of the most interesting and nostalgic walks I've had in the city. At the time, I was starting a farewell, preparing to return to my hometown, Mogi das Cruzes – SP. I didn't know that day, but I had the first *insights* into what today is the construction of my Doctoral Thesis.

What draws attention in this experience are 3 points in particular: 1 – the comment with other friends about the lived experience and the expression on the face, speech and tone of voice that borders on disapproval; 2 - the type of connection established from the encounter with a 'bad spoken' place, produced by the 'emotion of the moment', and also by the predisposition we had to look at the city with all the potential it had to offer; 3 - an adverse situation: on the day, which was Friday, the museum was closed for visitation, as some changes were being made to the collection. After informing that we would not have another opportunity to be there so early, the museum reception made an exception, and provided a guide to accompany us on a quick visit, which in the end was very rich and full of reports about the history of Caxias do South that I myself did not know.

All these situations experienced help us to think that the city can offer more to its residents and visitors, if it manages to produce a loving communication, which affects people who live in the city so that they can recognize themselves in this history, and also recognize its tourist potential. At the same time, the communicational actions arouse the curiosity of visitors, provoking them to live an experience out of the routine, which

promotes a connection with the history of the place, as was done in the city of Mogi das Cruzes-SP, as we will see in the follow.

4.2 Second Stop: Mogi das Cruzes – SP

Mogi das Cruzes is 62 km from the city of São Paulo, capital of São Paulo. Covering 712,541 km², it has an estimated population of 455,587 inhabitants (IBGE, 2022).

Unlike Caxias do Sul, which is located in the well-known Serra Gaúcha, Mogi das Cruzes is not located in a “well-spoken” region, which is part of tourist routes promoted by agencies in Brazil. However, for those who live in São Paulo, the city is starting to gain recognition for presenting a different beauty and tranquility, when compared to the bustling capital. It is also a place that reserves natural beauties, a park with an environmental preservation area originating in Serra do Itapeti, Pico do Urubu and the Centenary Park of Japanese Immigration. It is also a place that reserves natural beauties, a park with an environmental preservation area originating in Serra do Itapeti, Pico do Urubu and the Centenary Park of Japanese Immigration. As in Caxias do Sul, the city's museum represents a 'bad-spoken' place, which is repeated in the city of Joinville, as we will see in the next report.

But what motivates me to write this report and highlight it as a 'bad spoken' place is the fact that Mogi das Cruzes has a case that became a highlight for the development of the thesis: on September 1, 2021, the city hall started a series of 4 reports, published throughout the month, which tell more about Mogi, called “Rediscover Mogi”. Composed of 4 episodes, with an average duration of 10 minutes each, the report is presented by journalist Analice Nicolau. The disclosure was made on the social networks Facebook, Instagram, Youtube and Twitter, although the latter had an insignificant public adherence, to the point of having only one episode published.

Episode 1, entitled “Faith and Tradition”, is divided into two main moments: in the first, it presents historical aspects of Mogi, telling about its foundation; in the second, he talks about its religious side, with emphasis on the Festa do Divino Espírito Santo, very traditional in the city. In Episode 2, entitled “Natureza”, it shows the natural beauties that Mogi das Cruzes has. The first point presented in this episode is Parque das Neblinas, a 7,000-hectare reserve with a native Atlantic Forest biome undergoing recovery; then comes Rural Tourism, with emphasis on cycling and guided activities, such as Rappel. Pico do Urubu also appears in the highlights of the episode. Following the sequence of presentations, Episode 3 is entitled “Mogi is Agro!”, and presents one of the most striking economic features of the city: agriculture. This episode shows the planting of mushrooms, persimmons, orchids and some scenes from the city's fairs, where fruit and

vegetables are traditionally sold. In the 4th Episode, "Passado e Futuro", the city is presented through the eyes of Mogians, with excerpts from speeches and people who were interviewed throughout the development of the report. Businessmen also come on stage to talk about the city's economic highlights and prospects for the future.

In summary, after analyzing the 682 comments left on Facebook, Instagram and Youtube in the city, I observed that there are 4 major categories of public perception: Love for the City, Saudosism and Nostalgia, Enthusiasm for History and Welcome. Together, these comments show a sense of recognition of the subject in the place, which may prove to be an advantage, according to the assumptions worked on in this article, to establish, based on communication and loving marketing, a place with tourist potential.

4.3 Third Stop: Joinville - SC

Joinville is located in the state of Santa Catarina and has an estimated population of 604,708 people in 2021 (IBGE, 2022). With 1,127.947 km² of extension, it is located 183km from Florianópolis, capital of Santa Catarina. Among the highlights are the Immigrant Museum, Rua das Palmeiras, the Juarez Machado Museum, the Sambaqui Museum, the Boat of the Prince and the Mirante. In addition, the city also has the Bolshoi Dance School, which promotes the Dance Festival, recognized in 2005 by the Guinness Book as the largest on the planet in number of participants (Cidade e Cultura, 2022).

My relationship with Joinville was built over 8 years, coming and going for different reasons. For this report, I will dwell on the most recent scenes, considering that I am in the city in a transitory condition between tourist and resident.

The day was Saturday, and I had only been a city dweller for a few days. The proposal at the time was to visit some parts of the city that I had not yet had the opportunity to be. The fact that I was accompanied by the same friend who was with me in Caxias do Sul allowed me to draw some parallels between what we experienced here and what was experienced there. This time, we reversed roles, since he was the city dweller. The proposed itinerary for the day was as follows: Immigrant Museum – Shopping Cidade das Flores – Municipal Library (closed on the day) – Parque das Águas – Museum of Arts (closed on the day) and Juarez Machado Museum. They are places close to each other, which allowed us to make the journey on foot and find another highlight of the city, forgotten in the 'mapping': the Cemetery of Immigrants.

Again, when commenting with other residents that I had been to these places, I received unenthusiastic looks, as if what I was telling was just some uninteresting subject... And that got my attention. At Amorcomtur!, we usually say that once we

become researchers, there is no way to leave this 'role' aside. It is part of being a cartographer, as Rolnik (1989) teaches us. Therefore, the moment I left home, I imagined that my trip to these places would not be a mere visit, so I was already prepared with an attentive eye for the details of each place I frequented. After the tour, my travel companion told me that it's different to introduce the city to those who don't know it, and that having been with me in these places helped him to realize how much Joinville had to offer. This made me think that the 'bad-spoken' places I frequented also reserve a potential for affectation when we are placed in the condition of "guides", presenting our place to the other. That said, looking at Joinville and the experiences lived, I understand that this is yet another indicator of potentialization of 'damned' places: the very condition of being a "guide for a day". Here, it is understood that, when experiencing this condition, we are invited to leave the routine and think about the things that most affect us in the city. Close experience with this I also lived in the learning path entitled "Experiential Marketing of Tourist Destinations", taught by professor Giancarlo Dal Bó. I was in my first year of doctorate, and, at the time, we were invited to propose a tourist experience in the city where we lived, in order to identify how this experience could contribute to expanding the tourist's identification with the destination. I wrote three proposals, and one of them talked about the subject's relationship with the hosting environment. So, in this environment, embroidery workshops would be offered - something I know how to do, encouraging the traveler to produce an amulet, a memory of the place to leave, take or both. Enquanto o bordado flui, uma boa conversa acontece. As embroidery flows, good conversation ensues. The proposal is for the client to relax and enjoy the moment to learn new things, while building memories about the place.

5 Conclusion

In this text, we seek to present reflections on epistemological aspects about how Communication and Marketing, associated with Lovingness, are presented as devices that enhance tourism in 'bad-spoken' places. Having as empirical focus of study the cities of Caxias do Sul, Mogi das Cruzes and Joinville, from the epistemological reflections, we highlight aspects that point to a communication and a loving marketing that are shown as devices that potentiate tourism to 'bad spoken' places'. They are: in the case of Caxias do Sul, the construction of a project for residents, which help them to recognize themselves in less frequented places. In the case of Mogi, the highlight for the Rediscover Mogi project, which proved to be effective in triggering the affection and recognition of city residents. And, finally, in the case of Joinville, the provocation so that the city's

residents can be “guides for a day”, reporting later on what it was like to experience this experience.

It is also understood that, in order for us to build tourist potential in 'bad spoken' places, we also need to recompose our gaze on what we consider “valid knowledge”, which puts into question the very notion of Science, Epistemology and Tourism, looking for alternatives to trigger the recognition of subjects and places in the cities where they live or tourist destinations that can be visited, from a complex and ecosystemic vision.

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RESUMO:

Este artigo propõe apresentar como a Comunicação e o Marketing, associados à Amorosidade, configuram-se como dispositivos potencializadores de turismo em lugares 'mal-ditos', ou seja, lugares sobre os quais não se fala bem e que, neste sentido, são 'mal-ditos' para o Turismo. Os aspectos metodológicos são trabalhados a partir da Cartografia dos Saberes. A produção permite pensar que a Comunicação e o Marketing, aliados a uma postura verdadeiramente ética, amorosa e ecossistêmica, são dispositivos que potencializam a autopoiese de lugares tidos como 'mal-ditos' para o Turismo, fortalecendo a economia local e, conseqüentemente, a vida dos moradores da região.

PALAVRAS-CHAVE: Comunicação; Marketing; Turismo; Amorosidade.

RESUMEN:

Este artículo pretende presentar cómo la Comunicación y el Marketing, asociados a la Amorosidad, se configuran como dispositivos que promueven el turismo en lugares "mal hablados", es decir, lugares que aún no son reconocidos como destinos turísticos. Los aspectos metodológicos están compuestos por Cartografía del Conocimiento. La producción permite pensar que la Comunicación y el Marketing, combinados con una postura verdaderamente ética, amorosa y ecossistémica, son dispositivos que potencian la autopoiesis de los lugares considerados 'mal hablados' para el Turismo, fortaleciendo la economía local y, en consecuencia, la vida de los habitantes de la región.

PALABRAS CLAVE: Comunicación; Marketing; Turismo; Amorosidad.