

LOVINGNESS, AUTOPOIESIS AND 'CONVERSATIONS': THE POWER OF 'WE INTERLACES' IN EDUCATION AND SCIENCE

AMOROSIDADE, AUTOPOIESE E 'CONVERSÇÕES': A POTÊNCIA DOS 'ENTRELAÇOS NÓS' NA EDUCAÇÃO E NA CIÊNCIA

AMOROSIDAD, AUTOPOIESIS Y 'CON-VERSACIONES': LA POTENCIA DEL 'ENTRETEJIDO DEL NOSOTROS' EN LA EDUCACIÓN Y LA CIENCIA

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ABSTRACT: The text has an essayistic character, approaching the power of lovingness, autopoiesis and 'conversations', in activating the 'we interlaces' in Education and Science. It brings the account of reflections, resulting from direct learning paths with Humberto Maturana, in connection with holistic and schizoanalytic formation. The essay is based on scientific production for over 30 years, in research, supervision of the writing of theses, dissertations and monographs, in many fields of knowledge, and direct guidance from researchers in southern Brazil, in Communication, Tourism and Hospitality. Reports emergencies, urgencies and potential, expressed in conversations and surveys of Amorcomtur! Study Group on Communication, Tourism, Lovingness and Autopoiesis, which are incited with the demands for the Post Covid19 Pandemic world. Among them is the urgency of a loving 're-evolution', in reflexive and production terms, in which the 'we' – the intense and affective connections of beings and ecosystems – are recognized as the great power for reinvention and as a chance of survival of Education, Science and the Planet.

KEYWORDS: Education. Lovingness. Conversations. Cultural biology. Schizoanalysis.

RESUMO: *O texto tem caráter ensaístico, abordando a potência da amorosidade, da autopoiese e das 'conversações', no acionamento dos 'entrelaços nós' na Educação e na Ciência. Traz o relato de reflexões, resultantes de percursos de aprendizagem direta com Humberto Maturana, em conexão com formação holística e esquizoanalítica. O ensaio fundamenta-se em produção científica de mais de 30 anos, em pesquisas, supervisões de escrita de teses, dissertações e monografias, em muitos universos de saberes, e orientações diretas de investigadores no Sul do Brasil, em Comunicação, Turismo e Hospitalidade. Relata emergências, urgências e potencialidades, expressas nas conversas e pesquisas do Amorcomtur! Grupo de Estudos em Comunicação, Turismo, Amorosidade e Autopoiese, que se acirram com as demandas para o mundo Pós-Pandemia Covid-19. Entre elas, está a urgência de uma 're-evolução' amorosa, em termos reflexivos e de produção, em que os 'nós' – as conexões intensas e afetivas de seres e ecossistemas – sejam reconhecidos como a*

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grande potência de reinvenção e como chance de sobrevivência da Educação, da Ciência e do Planeta.

PALAVRAS-CHAVE: *Educação. Amorosidade. Conversações. Biologia cultural. Esquizoanálise.*

RESUMEN: *El texto tiene un carácter ensayístico, abordando el poder de lo amoroso, de la autopoiesis y de las "con-versaciones", en la activación del "entretelado del nosotros" en la Educación y en la Ciencia. Trae el informe de las reflexiones, resultantes de los caminos de aprendizaje directo con Humberto Maturana, en relación con la educación holística y esquizoanalítica. El ensayo se basa en una producción científica de más de 30 años, en direcciones de investigación, tesis, disertación y redacción de monografías, en muchos universos del conocimiento, y en la orientación directa de investigadores en el Sur de Brasil, en Comunicación, Turismo y Hospitalidad. ¡Da cuenta de urgencias, emergencias y potencialidades, expresadas en las conversaciones e investigaciones de Amorcomtur! Grupo de Estudio sobre Comunicación, Turismo, Amorosidad y Autopoiesis, que se agudizan con las exigencias del mundo postoccidental. Entre ellas, la urgencia de una "re-evolución" amorosa, en términos reflexivos y de producción, en la que el "nosotros" -las conexiones intensas y afectivas de los seres y los ecosistemas- se reconozca como la gran potencia de reinvencción y como posibilidad de supervivencia de la Educación, la Ciencia y el Planeta.*

PALABRAS CLAVE: *Educación. Amorosidad. Con-versaciones. Biología cultural. Esquizoanálisis.*

First declarations (loving)

“I start, as befits my start, with the verb to love.
With the taste of love for what I do, for the charm and intensity of the line,
of everyday artist, intensely enchanted
and involved in Communication and poetry...”

I decided to start with the verse of my poem, written many years ago, entitled “Spilled Love”, because it still represents me, introduces me. At the time, writing this poem was important to me, because it represented a moment in my life when I understood that Love, such a striking feature in my actions and life guidelines, needed to be said in verse and prose, in writings and speeches relative to all areas of life. It was a time when I understood that Love should be present in poetry and science. I realized that Love is a mark of potency, although it is not always seen that way, because, in the historical drift, humanity has lost its way and abandoned the loving logic of the matrilineal ancestral family, to replace it with the capitalist, competitive and productivist. Thus, in this other view of the world, Love came to be seen as the feeling that disorients, weakens, takes the subject away from continued and efficient production, in contact with capitalistic machines. In this capitalistic historical logic, Love lost

its meaning. Not for me; for me, never! For me, Love is always the meaning, the direction, the direction of life, in all existential universes or 'domains' of existence – to use an expression of Maturana, during the courses I took with him between 2020 and early 2021.

Nascida no interior de São Paulo, sudeste do Brasil, em uma minúscula cidade do interior, chamada Guarantã – nome de uma árvore –, fui forjada na poética de menina do interior, estudiosa e dedicada, amorosa e voltada à poesia, à poiese da vida e suas nuances, aos encontros e desencontros. Sempre fui apaixonada por narrativas, por viagens e suas desterritorializações, pelos desafios dos seus engendramentos e pela mobilização de afetos. As primeiras viagens de que me lembro foram na literatura, no Reino Mágico das Águas Claras, dos textos de Monteiro Lobato, mas também em textos de História Antiga da Grécia, para um trabalho de escola. Lembro-me de fui lendo a história dos embates entre Atenas e Esparta e, claro, torcia por Atenas, como se estivesse revivendo a história. Eu imaginava os lugares, as pessoas, as roupas, tudo, as tristezas, as desventuras, as vitórias, as conquistas. Vivia, desde então, um 'amor pelo estudo' e pelas viagens do conhecimento, também um profundo amor pelas narrativas. Born in the interior of São Paulo, southeastern Brazil, in a tiny town in the interior, called Guarantã – the name of a tree –, I was forged in the poetics of a girl from the interior, studious and dedicated, loving and devoted to poetry, to the poetry of life and its nuances, to meetings and disagreements. I have always been passionate about narratives, travels and their deterritorializations, the challenges of their engenders and the mobilization of affections. The first trips I remember were in literature, in the Magic Kingdom of Águas Claras, of texts by Monteiro Lobato, but also in texts on Ancient History of Greece, for a school assignment. I remember reading the story of the clashes between Athens and Sparta and, of course, rooting for Athens, as if I were reliving history. I imagined the places, the people, the clothes, everything, the sorrows, the misadventures, the victories, the conquests. Since then, she has lived a 'love for study' and for knowledge travels, as well as a deep love for narratives.

In this process of growth and enchantment of the world, for me, Love was never a game of 'libidinal investments', in the 'economy' of affections, expressions that I found later on from Freud² and which surprised me. Love has always been felt like the air I breathe, like the power that makes me get up every day. In this case, it was already the great inspiration of the child Luiza, who made me get up at dawn to read, read, read... travel, learn. Thus, I started

² My Freudian psychoanalytic studies involved most of the books in the Complete Psychological Works collection, as well as work with authors who present reinterpretations of the work of this important author, such as Renato Mezan (1991; 1987).

living and understanding what I can now call the Averse of Love, inspired by my own proposal of Averse of Tourism, in my recent studies.

The front is what everyone (and anyone) sees. Not the opposite. Only those who know can see and look inside out and realize that there, exactly there, are the ties of life, the weaves of the existential fabric that show the beautiful and the ugly, which not everyone wants to see, but without which sewing 'of the front' which is shown displayed does not exist. So is Tourism. Without the reverse, Tourism does not exist. The front, which is shown in photos, videos, in the most diverse communication devices, was prepared to be seen as beautiful. To exist, it needs the inside out, the inside out, and this, in turn, cannot be sustained without the tied fabric of threads, knots, loops, interlaces, finishing. (BAPTISTA, 2020, p. 3, our translation)

This is also the case of Love, which is made on the reverse side of the plot of the 'we' ends. So are Education and Science. Upside down! There and right here where relationships are engendered and constituted in their entirety, capable and powerful of 'holding the whole plot', the tugs and pulls of the sea of life. I have matured my vision of Love, Education and Science over these many years on the road. In the early 1990s, having assumed the coordination of a learning path entitled Psychology of Communication, at the Lutheran University of Brazil, in Canoas, Southern Brazil, I created the Graphic of Love, to explain to Social Communication students the logic of 'loving desiring investments', which facilitate the triggering and development of love, in the affective deterritorialization that begins with passion or friendship. The Graphic of Love also helped me to think about the risks of passion, impulsive mobilizations and not guided by a loving calm, whether in relation to a person, a place, a project or the entire Universe. The Graphic of Love already helped me to think about the bonds resulting from desiring investments in beings, projects, paths, products, existential engenders.

At that time, in the 1990s, I was beginning to study Holism and the Post-Modern, which made my previous knowledge and assumptions come to the boil. It was a process that helped me a lot, in the sense of reflecting on how emotions are managed – a topic that is so dear to me in the Master's research (BAPTISTA, 1996) and which crosses all fields of knowledge and, in a broad view of Science, the entire World of Life.

Likewise, the understanding of what I call 'conversations' gradually matured throughout my life and training. The last decade of the 20th century was a time when I was already in 'theoretical conversations' with many authors who remain on the theoretical trail that underlies the epistemological-theoretical philosophical orientation of my studies. Authors who already signaled the limits of the Modern paradigm, of Traditional Science, resulting

from the Scientific Revolution – a great change in scientific thought that took place in the late nineteenth and early seventeenth centuries. Among them are authors of Physics, such as Capra and Luisi (2014); Transactional Psychology, with Roberto Crema (1989); from Chemistry, such as Ilya Prigogine (2001); Education, with Edgar Morin (2003; 2013; 2020) and Paulo Freire (1996); from Schizoanalysis, such as Félix Guattari, Gilles Deleuze and Suely Rolnik (1992; 1995 [1997]; 1986); in Biology, such as Humberto Maturana and Francisco Varela (1997); of Communication, such as Muniz Sodré (2006; 2009), Ciro Marcondes Filho (2010), Cremilda Medina and Milton Grecco (1990 [1991]) and Edvaldo Pereira Lima (1998; 2004; 2009), among many others.

They were decisive authors for the philosophical inflection of my thought and research, as well as for the construction of my epistemological-theoretical-methodological propositions, such as the Cartography of Knowledge and Rhizomatic Matrices. Maturana brought to me teachings about the constitution of the living being and the proposition that the foundation of the human and social bonds is love. Guattari – together with Deleuze and Rolnik – expanded the universe of my knowledge, helping me to understand, in an intertwined way, the production of subjectivity, the collective equipment of this production – among them, the Media –, the engendering of abstract autopoietic machines of Integrated World Capitalism, which cut across the whole, the cosmos. I came to understand that, in the historical drift of humanity, Capitalism and its variants, Colonialism and Patriarchy (SANTOS, 1997), represented an affront to the inherent condition of the human species, which is love, as "recognition of the other, as legitimate another in coexistence" (MATURANA, 1998)

Thus, I also understood that, in this historical drift, the emphasis on capital, industrialization, urbanization was developed, under the domain of Social Communication, Education, Mathematics, Medicine, Psychology, Tourism... Education and the science. Finally, from the Cartesian fragmentation of knowledge, the bases for great and important discoveries were created, as well as the objectivist rationalist emphasis that composes the productivist capitalistic logic, with its ties and axiomatics. In this way, attitudes that generated important and quantitative scientific information were crystallized, which enabled technological development, but not exactly of life, in its potent and urgent condition.

It can be said, at least, that the mechanistic, Cartesian and reductionist paradigm did not 'give life', considered as a collective existence in a continuous dynamic of self-production, as taught by Maturana, Varela and D'Ávila (1984; 2015). Probably, the greatest limitation of this paradigm is precisely regarding the possibility of human beings and their ecological niche

to continue to produce themselves, in harmony with well-being. This means that the fault lies in exactly what is crucial to the life sequence, which is the autopoietic potency. The system is failing to arrange itself. From there to collapse is a step. In a sense, we are in it, the Anthropocene collapse.

In this line of discussion, in the Matrics School Seminars, which I had the privilege of following, between the end of 2020 and beginning of 2021, in the last months of his life, Maturana insisted on the limits of Darwin's thought, when he proposed that 'survive the fittest'. Maturana explained that 'survive the fit', the organism that is able to exist in the conditions of its ecological niche, which does not mean that it has to be (or have) more than another organism. In conversations between Maturana and Ximena D'Ávila, in the Seminars of the Course on Fundamentals of Cultural Biology, the questioning of Darwin called into question the bases for naturalizing competition, as inherent to the human. It is clear that this is a fallacy. Maturana produced much of his work to demonstrate that cooperation, not competition, is natural to the human species. The fact that humanity has lost this understanding and has failed to act according to this logic is a historical aberration, with catastrophic consequences, such as we are experiencing in these early years of the 21st century, especially with the occurrence of the Covid-19 Pandemic. It is from this point of understanding that we need to reflect on the possibilities of reinventing Education and Science. What needs to be done, so that we can 'survive' as a field of doings and knowledge, in rhizomatic and intertwined logics in the most diverse educational and scientific ecosystems?

This is the point under discussion in this essayistic text, resulting from several research carried out directly by me and from a long trajectory of guided studies, in the intertwining of many knowledges, especially of Love, Knowledge and Cultural Biology, and Schizonalysis, in combination with the other bundles of knowledge that signal contemporary mutations. As announced in the title, this is about discussing 'conversations' and love and the power of the intertwining between us (subjects of Education and Science) and 'us' (different factors that cross the ecological niches of our experiences and productions), according to a logic that I have been calling the Complex Ecosystemic Web. To move forward, I elaborated a narrative route of the 'text-travel', involving the Weft-Web of Education and Science challenges, Lovingness and Autopoiesis, and 'Conversations', to reflect on signs of the potency of the 'we interlaces' in Education and Science.

The Web of Challenges of Education and Science

The notion of 'plot' is at the epistemological-theoretical-conceptual basis of this text and of the studies I have been developing, since my doctorate in Communication Sciences, at ECA/USP, in 2000. Thus, the 'plot' is a scientific assumption, educational, touristic, communicational and subjective, present in several of my texts, results of recent studies in the area of Tourism and Hospitality, in interface with those of Communication and Subjectivity. The term communication-plot, coined in the PhD, was transposed to the composition tourism-plot and subjectivity-plot, representing the set of intertwines, factors, elements, substances and matters intervening in the communicational, tourist and subjective processes and practices involved in the analyzed phenomena. The general assumptions, in this sense, have been consolidated from studies throughout my career and are related to the complex-systemic view. They have been presented in several texts (BAPTISTA, 1996; 1999a; 1999b; 2000; 2001), as a confluence of perspectives, sometimes synthesized by the name Post-Modern Science, as a representation of the rupture of the assumptions of Modernity. That is to say: I also think of Education and Science as inextricably associated with the 'plot' complement. Thus, I define them as Plot-Education and Plot-Science, in the sense of Ecosystemic, Rhizomatic, Chaostomic, Procedural and Dissipative Complex Web-Weave.

The ecosystem vision is in line with the understanding of the complex abstract machines that constitute the existential universes and of desiring rhizomatic autopoietic machines and, therefore, of high power, capable of being understood from the studies of Schizoanalysis, especially with authors such as Félix Guattari (1992), Guattari and Deleuze (1995 [1997]) and Guattari and Suely Rolnik (1986). This means considering the scientific educational ecosystem as a function of the multiple intervening factors in the communicational and subjective plots, in the most diverse transversalities, in the development processes of knowledge and practices.

There is the assumption that there are complex webs of engendering the desire to produce knowledge, in Education and Science, triggering and directing the deterritorialization of subjects in relation to educational processes. In the schizoanalytical logic, the subject deterritorializes himself, gets out of the condition to which he is used to and moves, triggers desiring movements, in relation to the mutation of himself, to self-production, to autopoiesis, to the reinvention of the self. They are webs of assemblages, such as complex sets and processes of intertwining elements, tracks and threads, both inherent to the process of deterritorialization itself, which is characteristic of the exit from the condition of being in a

known territory, as well as the logic of derivations and dissipations of its communicational and subjective rhizomatic filaments.

I understand that Education and Science are also produced connected to a complex, mediatic and subjective ecosystem web, which is managed by capital, but which has also been reinventing itself and seeking ways to the act of autopoiesis, in rhizomatic processes of lines of flight, in potent sprouts that they engender in relationships, in practice, in multiple subjective and ecosystemic 'conversations'. It can be noticed, especially in recent years, a morphogenetic field of production of powerful energies of creation and recreation. In this sense, in the contemporary scenario, production conditions and ecosystem interaction reach extreme points, to be rethought. Here I retrieve an excerpt from Guattari's emblematic speech, in this sense.

The production conditions evoked in this redefinition sketch, therefore, jointly imply inter-subjective human instances manifested by language and suggestive or identifying instances concerning ethology, institutional interactions of different natures, machinic devices, such as those that resort to computer work, Incorporeal reference universes, such as those related to music and the visual arts. This pre-personal non-human part of subjectivity is essential, as it is from it that its heterogenesis can develop (GUATTARI, 1992, p. 21, our translation)

Guattari's speech is in the book entitled *Chaosmosis*. A new ethical-aesthetic paradigm, referring to the conditions of production of subjectivity, but, as you can see, it can also be thought of for Education and Science, as I have been transposing to studies related to Communication and Tourism. The expression 'chaosmosis' results from the composition by agglutination, from 'chaos', 'osmosis' and 'cosmos', which helps to think about the contemporary scenario, in its complexity. The association of words, in this fusion, informs about the chaotic and osmosis condition that characterizes the cosmos, the universe. This perspective draws attention to how much it is necessary to consider the visible and invisible dimensions – in schizoanalytic terminology: the corporeal and incorporeal universes.

It can be said that these universes are bundles, flows of multiple dimensions, which intertwine, in the production of a complex web of knowledge, experiences, subjects. Matters, substances, energies are at play here, in the composition of continuous production processes, in worlds of dismantling and autopoietic reconstitution. All flows are involved 'in relation', by many assemblages, in a machinic gear that moves through abstract mechanisms, rather than in semiological and territorialized axiomatic expressions.

Faced with the chaosmosis of Contemporary Science and contemporary educational processes, also reflected in what Harvey (2005; 2012) called “capitalism by dispossession”, we are challenged to understand the relational processes, exchanges and displacements and learning, in the world. The question is, what are we going to make of this chaos, this osmosis in the cosmos? What is 'timely action', to recall an expression of Maturana, when we recognize the forces of intertwining in the educational and scientific ecosystem? This challenge is faced with new configurations of world political forces and new flows of material goods, financial resources, natural resources and, of course, symbolic goods and people. There are also, to be considered, new political and economic configurations, which emerged in face of the urgency of the time of the Covid-19 Pandemic, which evidenced, crystallized and intensified the changing scenario, in a broad sense.

It is necessary to recognize that there is a new order of circulation of culture and knowledge at a world level. An order in disorder, one might say, not ruled by order itself, but by chaosmosis. This (dis)order exists in a macro, broad sense, and also within the various production processes, and here I refer more closely to those of Education and Science, as well as I have been studying in Communication, Tourism and production of Subjectivities, understanding that there are general aspects that permeate other areas of production and knowledge.

Lovingness and Autopoiesis in Education and Science

At this point, I return to the 'conversation' about Love, Lovingness and Autopoiesis, in Education and Science. These are basic concepts of the group that I coordinate at the University of Caxias do Sul, in southern Brazil, in chaotomic and loving relationships, with many other researchers, at this university and at universities in more than 15 countries around the world. I can say that talking about Love in Academia, Education and Science has not been easy, but at the same time, for me, it is something obvious. Either that or nothing. I speak of processes of love and autopoiesis, or I cannot refer to what I really believe, that is, the essence of the interactional processes that provoke, promote and broker growth. For many years I have been working with and deepening studies in the understanding proposed by Humberto Maturana, about love and living beings, including human beings. With the word, the teacher: “[...] love is the emotional foundation that makes possible the evolutionary emergence of our human life at the origin of language [...] human beings are biologically loving beings and [...]

our biological-cultural identity is *Homo-sapiens-amans-amans*” (MATURANA apud D'ÁVILA; MATURANA, 2015, p. 10, our translation).

Maturana teaches that no one is born without love, in the sense of the human species, without conjunction, without the confluence of elements of beings that come together. Nobody lives without love. Nobody really lives, I think, and when I say this I do not mean the vegetative sense of the term 'living', in the sense of 'navigating without knowing why', in the simple sense of existing. “We are mammals, we are born in a maternal-infant environment. We are born as fetuses given to the world. Our physiology is made in such a way that it presupposes that it will be welcomed – we are born in this loving trust” (MATURANA, 2017, our translation).

In this line of reflection, I have insisted, in recent years, on what I have been calling the 'Cajuína question', especially linked to the areas of my life. It is about rescuing the questioning of Caetano Veloso's song, entitled Cajuína: “Our existence, what is it intended for?”, transposing it to my multiple doings 'being in existence', in search of 'survival'. This is an existential question and, for me, it has been the companion of dawns, classes, international scientific meetings, personal reflections of all order and disorder, with beings I love, in my various existential universes – domains of life, as Humberto calls them Mature. At this point, the verse of one of our greatest poets, Carlos Drummond de Andrade (2002), appears: “What can a creature, if not among other creatures, love?”

Thus, as I mentioned, Lovingness and Autopoiese are concepts that give Amorcomtur! its name, not by chance, but by conviction, since the group's inception in 2011. Study Group on Communication, Tourism, Lovingness and Autopoiese is the synthesis of studies on these complex fields: Communication and Tourism, transversalized by the discussion on Epistemology of Science, Research Methodology, Education and Subjectivity Studies, with an ecosystem and holistic perspective. In this sense, it is worth understanding Maturana's proposition about love. It presents the love related to the emotion that leads us to invest in coexistence, in maintaining a living network of cooperation, in recurring actions that produce more life. For the biologist, love is what founds the social, as an intertwining of beings that respect and invest in the continuity of the relationship. Love is what makes it possible for the live plot to continue to exist, according to him, even if he says it in other words. It is worth remembering that he taught us this from knowledge produced since Biology, in the production of constructs that were consolidated as what is known today as Love Biology or Knowledge, more recently as Cultural Biology, from the beginning of the 2000s, when he established the partnership with Ximena D'Ávila. "It is the hominid way of life that makes language possible,

and it is love as an emotion that constitutes the space for actions in which the hominid way of life takes place, the central emotion in the evolutionary history that gives rise to us" (MATURANA, 1995, p. 8, our translation).

I also emphasize the deep connection between my thoughts and experiences in the production of Education and Science with the concept of autopoiesis, a concept also proposed by Maturana. I recognize in this concept one of the powers that trigger life, also in me, from the moment I started to understand the power of signaled engendering, generator of life, in a continuous process of production, of self-production. So, autopoiesis, according to Maturana, is continuous self-production, which characterizes the living being, based on a dynamic of continuous drives, resulting from structural couplings and constant movements of internal flows and processes. Taking this understanding as inspiration, in a broader view, I think of the autopoiesis of each subject or subject-body – which can be a collective – as a reinvention of itself. I reflect that it is possible to think like that, since this dynamic means, in a way, facing any and all transversalization and bad weather, which jeopardizes the harmony of the system, which is continuously deconstructed and reconstructed, to experience the multiple and sequential processes adaptation to the ecological niche.

[...] the form of the dynamic architecture of each organism implies, at each instant of its continuous exchange, a dynamic structural environment that makes its living possible in such a way that it preserves its living as a totality only while its interactions occur in an environment that is dynamically congruent with him in all dimensions of the fulfillment of his life (DÁVILA; MATURANA, 2008, p. 9, our translation).

It is worth saying, then, that this niche is also always in continuous transformation, that is, there seems to be a constant deconstruction in order to reconstruct, later, another condition of existence. It is about deterritorializing in order to reterritorialize existential territories, from an umbilical point from which 'subjective positionality is incarnated', to recall Guattari (1992). It is as if Guattari said that life is produced from multiple explosions and contacts of subjective universes, under what he calls the 'focus of chaosmosis'. Here we have what the author himself referred to as the reconciliation between chaos and complexity. The focus of chaosmosis is directly related to the nucleus of autopoiesis, "[...] on which existential territories and universes of incorporeal references are constantly carried out and formed, persist and take consistency" (GUATTARI, 1992, p 102, our translation).

Maturana's speech is interesting to help understand autopoiesis, especially considering the expansion of the concept to other living processes.

A living being is not a set of molecules, but a molecular dynamic, a process that takes place as a separate and singular unit as a result of operating and in operating, of the different classes of molecules that compose it, in an interplay of interactions and close relationships that specify and perform it as a closed network of changes and molecular syntheses that produce the same classes of molecules that constitute it, configuring a dynamic that at the same time specifies its limits and extension at each instant. It is this network of component production, which is closed in on itself, because the components it produces constitute it by generating the very dynamics of productions that produced it and by determining its extension as a circumscribed entity, through which there is a continuous flow of elements that make themselves and cease to be components as they participate or cease to participate in this network, which in this book we call autopoiesis (MATURANA, 1997, s/p, our translation).

The concept of autopoiesis, since it was proposed in the last century, even though it was conceived to refer to the biological, molecular issue, with specific applications, has generated profound discussions in this and other fields. It has been used in an expansive and metaphorical way, considering the very etymology of the term, as 'self-production', to think about the confluence of interactional games, between beings in different ecosystems, implying the activation of the driving force of reinvention of what is engendered in the autopoietic process. In the approach to Schizoanalysis, the concept expands to that of desiring autopoietic machines, which, in my understanding, are powerful production devices, activated in processes of 'conversation' in the production of subjectivities, Communication, Tourism, Education and Science.

'Talk' – Sensitive Transpoietic Narratives

The importance of the production of narratives in the composition of this contemporary chaosmosis, as well as the power of overcoming and reinventing subjects and their ecological niches, considered here especially in the production processes of Education and Science, must be considered. Amorcomtur's studies! they signal 'conversations' to the narratives and conversations, which trigger processes of shared life pulsation, joint production in subjective couplings and deep ecology. One of the studies, in this sense, is the international project entitled “‘Com-Versar’ Amorcomtur Lugares e Sujeitos! Sensitive Transversal Narratives, involving Subjects in Deterritorialization Processes – Brazil, Spain, Portugal, Italy, Mexico, Colombia, Egypt, Oman and India”, developed at the University of Caxias do Sul, in partnership with researchers from three other Brazilian universities, from institutions from more than 10 countries, involving more than 25 researchers in all. Taking as one of the

inspirations the studies of the Matristic School of Santiago de Chile, in a broader view, I affirm that, just like living beings, Education and Science are produced and self-produced, in their ecological niches, in their ecosystems, by what they conserve and they transmute into the autopoietic dynamics of the present continuum of transformations. This dynamic takes place largely in processes of transpoiesis, transversalizations, through sensitive transpoietic 'conversations'.

Previously, I have already presented the idea underlying the 'talk' proposition, as bundles of approximations, crossings, transversalizations and mutual entanglements. Remembering an important novelist in Brazil, Janete Clair, cited by Ismael Fernandes (1987), it is possible to state that narrative is the unfolding of the skein, it is pulling the thread of the novel and going on, narrating. The narrative, in this sense, is also a process, which goes ahead, dissipating, diluting, developing the plot, in order to understand the intertwined subjects, their conflicts, their dramas, their choices, their characteristics, materialities and immaterialities of the path. It's like that in the novel, it's like that in Science, in the life history of Places and Subjects.

Again, I turn to Maturana (1995, p. 3, our translation). "The word to converse comes from the union of two Latin roots, '*cum*' which means 'with' and '*versare*' which means 'to walk around', so conversing in its origins means 'to walk around with' another.". So, he asks: "What happens in going around together with those who converse and what happens there with emotions, language and reason?". This is a central point of Maturana's teachings, in which he emphasizes the importance of language and idiom, bringing important clues so that it is possible to understand the full importance of conversation. According to him, language "[...] as a biological phenomenon consists of a **flow in recurrent interactions that constitute a system of consensual conduct coordination of consensual conduct coordination**" (p. 3, author's highlights, our translation).

In this sense, the practice of Amorcomtur! Chaotic Meetings, our weekly conversation circles, have demonstrated the power of subjective narrative processes, in the transversalization of 'conversations' to allow research to appear, in its paths and detours. These meetings are held weekly by the members of the Amorcomtur! group, including the frequent presence of international partners.

In addition, I have been working with the idea of travel narratives, also for Investigative Travel, for Science, which reinforces the coherence between producing knowledge and 'conversing' places and subjects, when it comes to research in the areas of Tourism, of Communication, Schizoanalysis and its transversalities. The subject studies and

research from his place, his places, where he comes from and where he intends to go, also considering where he intends to arrive. Therefore, the logic of triggering desire and, therefore, desiring deterritorialization is present, which needs to be managed, that is, the subject has to want to learn, research, which happens more easily 'conversing', in processes of 'conversations'.

Thus, the idea of 'Conversing' Places and Subjects is presented with the purpose of triggering the production of narratives of love and autopoiesis, remembering that these are production actions in which, themselves, are investigative processes and also knowledge production, looking for signs of knowledge and becomings. This implies saying that the 'conversing' itself is a methodological device or that the research path is made 'with-versando'. It is interesting, then, to talk about what narrative is being dealt with, which narratives I am referring to, when I propose them as being of love and autopoiesis.

In several national and international events, when presenting partial reports of this research, I have emphasized that the narratives, the **'conversations' are sensitive transpoietic loves**. They are loving, because they are guided by the ethics of the relationship, by respect for the Other, as a legitimate other in the Coexistence. Here, Places and Subjects are considered as a web of connections. A conversation plot! The 'conversations' are transpoietic, because they are transversal, related to the power of reinvention in the movement, both the movement of the subject in places, but also the movement between the subjects that 'talk', produce 'conversations'. They are also transpoietic in the movement of communicational devices, used as resources for the production of the narrative. This means that 'transpoiesis' – a term I propose for the representation of transversalized production, following the schizoanalytical logic – also takes place in the transit between narrative resources... The narrative, the 'conversation', is not only verbal. All senses are activated and potentialized for the production of knowledge and consideration in the ecosystem that generates relationships, self-production of the researchers involved, in a continuous dynamic of production.

Once again, Maturana (1995, p. 4, our translation) teaches: “[...] we are multidimensional beings in our structural and relationship dynamics. We see in our corporeality the intersection of many domains of interactions that trigger structural changes in it that belong to different operational courses.”

One of the results, in this sense, of the international project ‘Com-versar’ Amorcomtur! it has been the multiple conversations with research partners, with very rich presentations, marked by the plural activation of communicational devices, with the use of

photographs, music, visual and verbal poems, with the activation of the logic of media convergence, for the agency of multiple senses. This was the case, for example, of the conversation on November 25, 2020, entitled: A Look at the Amazon: Enchantments that come from the Forest and its Waters. National Connection – Lecture by Dr. Maria Leônia Alves do Vale Brasil, PhD in Administration and Tourism, at the PPGTURH Seminar on Visual Narratives and Mediatization of Tourism.

In addition, from Amorcomtur's interactions and conversations with the UCS Longevity Institute, in early 2021, the Amorcomtur Longevity Nucleus was created, which is working on the '*Com-verso Toda a Vida*' Radio Program. This program is literally the result of many conversations, as a result of the mobilization of several instances of the University, from deans, professors from various courses and academic levels, and students from different areas of training. It will be broadcast every Sunday morning on UCS FM, addressing issues related to life. The direct production of the Program, at the Amorcomtur Longevity Center, are researchers from the Postgraduate Program in Tourism and Hospitality, at the doctoral, master's and scientific initiation levels, Journalism and Bachelor's Degree in Music students at UCS, which implies the activation of various dimensions of learning, in association, in 'conversations'. Education and Science in 'conversations', in '*Com-verso*' All Life, in a sensitive transpoietic proposal. The program includes spaces for journalistic, poetic, musical, theatrical conversations, for the presentation of characters with texts produced especially for each thematic edition. It involves the participation of the academic community and aims to involve the wider community, starting with Caxias do Sul and the region. The objective is to broaden the conversation about life, bringing information and promoting interaction between different knowledge and subjects, really and effectively in 'conversations'.

This program also helps to reflect on why the narratives are sensitive – inspired by the term '*splacnisomai*' – mentioned by Luis Carlos Restrepo (1998), in *O Direito à Ternura* (The Right to Tenderness). The term literally means “Feeling with your guts”, that is, the idea is to produce narratives that express the 'intimate feelings' – Maturana's expression – of the subjects in relation to places.

The project also has as a result and, at the same time, development support, one of the PPGTURH Advanced Seminars, which I coordinate in the second half of 2021, with the participation of researchers from four Brazilian states: Rio Grande do Sul, Santa Catarina, Rio de Janeiro and Amazon. The Seminar is entitled: 'Conversing' Places and Subjects: Sensitive Narratives for the Reinvention of Tourism - Doctorate in Tourism and Hospitality.

I present below some fragments of narratives, produced by two graduate students, in enrollment activities in the Seminar – inscriptions of themselves, guided by creations and activations of becoming texts.

Weaving seams

(Newton Ávila, Doctoral student in Tourism and Hospitality PPGTURH)

The narrative plots that entered the course intertwined different forms and formats that transposed other stories. There were family outings, childhood, adult life, memories and remembrances. All washed down and told with the emotion of going back in time.

Stories that brought back memories of fragments of my stories. Stories that made movies recall. Stories that filled the minutes and made the hours seem short. Stories that connect with research subjects and places.

Subject me, local subject, small place, big place. In each one's prose, the mixed bodies were delineating rhizomatic 'conversations' that seemed to be interlinking, crossing, sewing, as if the quilt were patchwork, as if the ties, at some point, were tied. Single texts from various parts of Brazil were aligned and in rethinking, in the reflection of remembering the class, it seems that they brought subtle pieces of a small town that makes up my research. And it urged me that the metaphors of the two processes intersected forming knots.

The childhood that was evidenced in the first text made me think of the beginning of the construction of writing, when the first visits to the research locus were made, the first discoveries. That also intertwined with the first trip, that it was possible to discover other worlds. In the research, nothing was different, as other worlds present themselves to be discovered and perhaps rediscovered, perhaps reinvented. That equally leaned on the reports externalized by the 'participants-others', interspersed with the 'me-participant'.

Stories all the time weaving seams that sew theoretical combinations, experiences and multiple experiences of a daily life felt through the eyes of the heart.

Reflections on the approximation between the first trip narrative and the development of the doctoral trip - Renan de Lima da Silva (Doctoral Student in Tourism and Hospitality of the PPGTURH)

How much of our memories are present in our doings and how much of personal development are there all the time, all the time, in the way we transit and displace life? This makes me realize that, in the continuous present, some things are always present.

In the development of the journey/life, some knots or encounters are points of passages that are always present, in new entanglements or interlaces, or in the return of a passage on a path that, to a greater or lesser extent, are born or develop in the passage and return to these we.

Some constants are perceptible from this premise: the knots, the need for meetings, the continuous present and the existence of displacements, all of life, all of the time. This creates the singularities and nodes that are flags of these. So the way we move has to do with the process we came from.

The nodes that represent this sign are marks, seen in the memories and practices that we share throughout life. Thus, the way in which we relate to these displacements emerges, dealing better or worse with what causes deterritorialization and, consequently, with the desires that the deterritorializing contact causes, in autopoietic production of couplings arising from the nodes of encounter.

Reflecting on this, in my speech in class and in approximations of my narrative in relation to the narrative of colleagues, is also a signaling device of what was said above, and it reframes the importance of tourism for me, and the contribution it can have in the world, if life is understood as the tangle of multiple travel narratives, which means that we travel in a continuous present, in experiences of encounters of more or less willing bodies, of nodes of couplings and transits of waves, waves and comings that pile up tourism in the unconscious world.

Productions like these demonstrate that love narratives of Science, related to research, trigger the production of life travel narratives. These are texts in which the subject allows himself to be the author of his own writing, which begins to be spouted, inscribed, with the marks that constitute it. Sensitive transpoietic love narratives make authors of Science flourish, who begin to be aware of themselves until they have broadened their understanding of the ecosystemic plot they are investigating. Thus, the loose, spontaneous 'conversations' and rounds of classroom conversations, followed by inscriptions, inscriptions of oneself in transpoietic narratives, trigger the desiring deterritorialization, proposed as the triggering power of autopoiesis. This makes it possible to experience the desire to inscribe oneself, to authorize oneself to be the author of the inscription of oneself and, of course, of the knowledge that it is producing, as a power of knowledge becomings, resulting from a multiplicity, which is its own of a holistic scientificity.

Invitation (of this) 'conversation'!

As happens in the Amorcomtur! Chaotic Meetings, in our 'conversations' circles and in the meetings of the Advanced Seminar, even if you don't want to, the time comes for a temporary ending of the conversation. In this case, here, the outcome leads to an invitation. What was presented is recurrent in relation to my studies and, at the same time, represents some signs of deepening conversations with Humberto Maturana and Ximena D'Ávila, more directly, as well as with Claudio Yusta, mentor of my group, in the Diplomado Course in Cultural Biology, which I completed in July 2021.

So, after all the conversation, I imagine it's clear that, when I think about narratives or the act of narrating, I have in mind the general assumptions, of the complex ecosystem-plot dimension, with a holistic view, referring to the understanding of deep and sensitive ecology, as it could not be otherwise. Thus, I have been proposing the term 'sensitive transpoietic narratives', as a powerful device of 'knot entanglements', which trigger the autopoietic power for Education and Science. Certain that these entanglements also enable me to say that its

constitution is complex, resulting from the activation of many substances, materials and dimensions of quantum immateriality, that is, energies. For this very reason, they need to be worked with smoothness, depth and recursive intensity, of 'conversations' in the recurrent dynamics of the system of consensual conductive coordinations of consensual conductive coordinations – and here the redundancy is purposeful and inspired by the teachings of the Matristic School.

At the same time, I fully understand that they need to flow spontaneously as a result of the intertwined flow of language and emotion, as taught by Maturana. In this way, also in coherence with the link of an entire life dedicated to narrative and intertwining with various authors in this universe of production of 'conversations', I believe in the possibility of a production that constantly challenges the author to a living, pulsating writing, ethics, produced with care and with the understanding of the need for intertwining knowledge, inscription codes, 'conversation' with other areas, whether Literature, Painting, Photography, Audiovisual.

It is then an invitation to activate autopoietic narrative plants, in which 'conversations' about the flows of affection can be started in this kind of 'abstract machine' that extrapolates the materialities of the research. Also, about the flows of affection that touch people and connect them with deep, overwhelming feelings, those that give meaning to life. 'Conversations' that help us to reflect on the Plot-Education and the Plot-Science and that, in this way, amidst the ties and interweaving of these plot-conversations, it is possible to activate the potency of the interlacing 'we', ourselves and the nodes research of Science for the New World.

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