

“BAR TALKS” ABOUT TOURISM AND EDUCATION

“COM-VERSAS DE BAR” SOBRE TURISMO E EDUCAÇÃO

“CHARLAS DE BAR” SOBRE TURISMO Y EDUCACIÓN



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ABSTRACT: The text presents a report of experience and reflections from the “*Com-versas de Bar*” project, an extension activity linked to the Unirio Tourism and Events Laboratory. The project sought to propose horizontal spaces for ‘conversations’ about Tourism and Education. In theoretical terms, the alignment is a complex ecosystem associated with Education and Tourism, as well as Schizoanalysis and Love, Knowledge, and Cultural Biology to approach subjectivity. The text is guided by Baptista’s complex and procedural methodological strategies, called “Cartography of Knowledge and Rhizomatic Matrices”, in association with the provocations of Rubem Alves, in a classic text on Education. The project had reverberations in the group of subjects involved, with meanings of transversal teaching-learning experience, guided by the horizontality of relationships in a web of affections and experiences. We understand that Education has a strong link with Tourism, due to its characteristic features related to travel and the search for encounters.

KEYWORDS: Tourism. Education. Event. ‘Com-versas’. Pub.

RESUMO: *O texto traz o relato de experiência e reflexões, do projeto “Com-versas de Bar”, atividade extensionista vinculado ao Laboratório de Turismo e eventos da UNIRIO. O projeto buscou propor espaços horizontais de ‘com-versas’ sobre Turismo e Educação. Em termos teóricos, o alinhamento é ecossistêmico complexo, associado à Educação e ao Turismo, bem como à Esquizoanálise e à Biologia Amorosa, do Conhecimento e Cultural para a abordagem da subjetividade. O texto tem orientação na estratégia metodológica complexa e processual de Baptista, denominada “Cartografia dos Saberes”, em associação com as provocações de Rubem Alves, em texto clássico sobre a Educação. O projeto teve reverberações no grupo de sujeitos envolvidos, com significados de experiência de ensino-aprendizagem transversal, pautado pela horizontalidade de relações em trama de afetos e vivências. Entende-se que a Educação tem forte laço com o Turismo, por seus traços característicos relativos à viagem e à busca do encontro.*

PALAVRAS-CHAVE: Turismo. Educação. Evento. ‘Com-versas’. Bar.

RESUMEN: *El texto presenta un relato de experiencias y reflexiones del proyecto “Com-versas de Bar”, actividad de extensión vinculada al Laboratorio de Turismo y Eventos de Unirio. El proyecto buscó proponer espacios horizontales para ‘conversaciones’ sobre Turismo y Educación. En términos teóricos, el alineamiento es un ecosistema complejo, asociado a la Educación y al Turismo, así como al Esquizoanálisis y al Amor, el Conocimiento y la Biología Cultural para abordar la subjetividad. El texto está guiado por las estrategias metodológicas complejas y procedimentales de Baptista, denominada “Cartografía del Conocimiento y Matrices Rizomáticas”, en asociación con las provocaciones de Rubem Alves, en un texto clásico de Educación. El proyecto tuvo repercusiones en el conjunto de sujetos involucrados, con significados de experiencia de enseñanza-aprendizaje transversal, guiados por la horizontalidad de las relaciones en una red de afectos y vivencias. Entendemos que la Educación tiene un fuerte vínculo con el Turismo, por sus rasgos característicos relacionados con los viajes y la búsqueda de encuentros.*

PALABRAS CLAVE: Turismo. Educación. Evento. ‘Com-versas’. Pub.

To kick off the ‘*com-versar*’!

The text stems from the teaching experience of one of the authors at the Federal University of the State of Rio de Janeiro (UNIRIO), where the project titled “*Com-versas de Bar*”, was created as a teaching and learning journey to contemplate Education and Tourism. The project was developed between August and November 2022 as an activity of the Tourism and Events Laboratory of the Institution, LABETUR. The production of this article is also related to ongoing doctoral research at the University of Caxias do Sul, involving, in the case of this text, epistemological reflections on Science and Education, focusing on love³ and (self)transpoiesis⁴ in Education and Tourism. These general orientations are aligned with the assumptions worked on by the research group “*Amorcomtur!* Communication, Tourism, Love, and Autopoiesis Studies Group” at the University of Caxias do Sul (UCS/CNPq).

A crucial point that needs to be clear is that the “*Com-versas de Bar*” were not and are not necessarily 'conversations in a bar.' It's not about that. The idea was to leverage the reference that each participant in the teaching-learning process has about the bar, as a territory conducive to conversations, as a place of encounters, in a spontaneous and horizontal logic, to foster, in the academic environment, transversality in ‘*com-versações*’⁵ and enhance the production of knowledge.

It is also important to explain from the outset that ‘*com-versações*’, written like this, are a proposition by Baptista (2021) in a project that works with the idea of 'actions of versing with,' transversal actions. This proposition has been widely explored in *Amorcomtur!*, as a device for knowledge production in empirical research domains (Eme, 2021; Bernardo, 2021).

The development of the “*Com-versas de Bar*” project arose from the perception of the contribution that ‘*com-versações*’ can make to the closeness and horizontality of the teaching and learning process. This sense was perceived and reproduced at UNIRIO, inspired by the Chaotic Encounters of *Amorcomtur!* at UCS, weekly rounds of ‘*com-versações*’ of a spontaneous nature, without a rigid agenda, where encounters of existential universes are experienced in processes of knowledge production. Conversational circles 'that start wherever they begin,' without prejudice or thematic rigidity, where subjects are channeled and associated

³ The expression used here, in the sense of ethics of relation and care, is based on authors who underpin the *Amorcomtur!* Studies (Baptista *et al.*, 2020a).

⁴ The expression is a neologism created by Baptista (2021), which builds upon Humberto Maturana's concept of autopoiesis, as self-production, to refer to an autopoiesis that is always, broadly and fully transversal between subject and ecological niche, in a continuous and recursive relationship of joint production, in transit, without being able to separate the organism and the niche.

⁵ In English, the term can be translated as conversations or talk.

for reflection on research, investigative practices, and the redirection of group dynamics and knowledge processes (Baptista, 2021).

As a theoretical assumption, tourism and education are seen as ecosystems, which also involve a complex and subjective communication web, presented by Baptista (2020). It is a web that enables the potency of desiring deterritorializations for the (self)transpoiesis⁶ of the subjects involved in the encounters in these ecosystems. The subjective dimension inherent in the proposed discussion seems essential to us since, throughout the history of Tourism and studies related to this universe, for example, it is perceived that subjective aspects of this ecosystem are neglected, starting from its emotional foundation. Thus, it is necessary to consider strategies, from spaces that allow us to perceive the marks of these subjectivities, in the production and development of the plots that make up Tourism and Education.

From this constitution, in its emotional and relational foundation, in the analogy of the bar as a democratic space for sensitive approaches between subjects and storytelling, one can observe the sensitive condition of composing devices aimed at the perception of "investigative journeys" in Education and Tourism (Baptista, 2021). In this case, what we present is an experience report of shared narratives and '*com-versadas*' in environments analogous to a 'bar condition,' as a potentiality to think about narrative itself as a device, product, and producer of journeys, encounters, Tourism, and Education. It is about promoting the emergence of knowledge, following an approach aligned with the Ecology of Knowledge, as proposed by Santos and Meneses (2010).

This text aims to present narratives and '*com-versações*' as devices for learning journeys in the ecosystem of Education and Tourism, based on the experiential account of the "*Com-versas de Bar*" project. This objective arises from the perception of essential points that, when addressed in Education as a parallel to the production of Tourism as a journey, present academic experience as an investigative journey. This perception led to producing works, which were subsequently presented by undergraduates from UNIRIO, as outcomes of the narratives from "*Com-versas de Bar*" (Perete; Silva, 2022; Santos; Silva, 2022). These studies were presented during the 18th Seminar on Tourism Research of Mercosul Jr. (XVIII Semintur Jr.) in 2022, an established academic-scientific event in the field of Tourism, held annually by the Graduate Program in Tourism and Hospitality at the University of Caxias do Sul.

⁶ The expression corresponds, in general terms, to the sense of autopoiesis, as self-production. It differs only in emphasizing the 'trans' logic, as proposed by Baptista, in the sense that the autopoietic process is indeed one that traverses existential universes, constantly and continuously.

For the realization of the “*Com-versas de Bar*”, project, it was considered that the recursive movement of ‘*com-versadas*’ narratives is a result and product of journeys, provided that they are perceived, at their core, as movements not only physical but also subjective. Thus, we have that the journey can also be the act of investigating, ‘investing-action’, as taught by Baptista, the act of investing in a displacement to a processual encounter, which constitutes the movement of the subjects who engage in the process of Education.

According to Baptista, it is “a metaphorical proposition - the journey - which contains, at its core of meaning, some fundamental assumptions for the autopoiesis (self-production) of subjects and places involved, in different life production ecosystems”⁷. Thus, as we have been working on in *Amorcomtur!*, Education naturally and spontaneously involves investigative processes and investigative journeys that, when reflected upon, can help to think about Education and tourism. Recognizing this as a possibility helps to perceive, in the act of studying and investigating, a common trait to the sense of travel, a process of physical and cognitive movement of investing, going towards something or someone.

In this way, the essential points for suggesting this project to LABETUR were: to realize that ‘*com-versar*’ narratives in horizontal environments like bars, a metaphor used in the project, enhances desires for production in Tourism; and that Education, if thought of as a process, as a knowledge journey, can be enhanced by this horizontal environment of recognizing the knowledge of the subjects in this process. Thus, in the combination of Tourism and Education, an environment that fosters the approach and recognition of knowledge enables the emergence and (Self) Transpoiesis of subjects in Tourism and Education.

It is worth mentioning that Tourism, in the sense that we work, has as a characteristic the complex movement and ecosystemic transversalization, which means much more than the act of geographical displacement of subjects, for a determined time, to a different environment from their own. Tourism, as well as education, is composed of a complex ecosystem that intersects and attaches to other complex ecosystems. Often, the aspects that potentiate these intersections and attachments end up being neglected, in their emotional factors, to the detriment of the rational factors, which are valued in a logic of material evidence of the processes.

The activities of “*Com-versas de Bar*” were aimed at recognizing the emotional factors that drive rational productions. The ‘*com-versações*’ narratives were about narratives that sought to recognize feelings and knowledge that constituted subjectivities and places from the

⁷ Declaration at *Amorcomtur!* Chaotic Meeting, online, August 2023.

subjects. In this sense, it was possible to perceive the feelings of Tourism workers and students as potent, in aspects that go beyond objective results. The perception takes into account the need to bring subjects together in less rigid and vertically hierarchical environments, for professionals and students of Tourism. Thus, it became evident, in a sensitive manner, that the potentiality of alternative places and the knowledge that spontaneously arises from the subjects contribute to thinking about tourism and education.

With the intention of dimensioning the perceptions presented so far, we guide the organization of the text in the format of an experience report, aligned with the proposition and objectives of this text. Thus, we begin by recounting the experience of "*Com-versas de Bar*", in narratives combined with reflections on the journey.

Subsequently, we present the methodological strategies of this work, in a meta-textual format, where we present narratives and '*com-versações*' as a research device (Silva; Baptista, 2022; 2023). This meta-textual consideration is given because of the consideration of this device, as well as the use of Baptista's Knowledge Cartography strategy (Baptista; Eme, 2022), which addresses both the narrated learning journey and the construction of the experience report, which is the result of the extension project.

Thus, it is about conducting research that has as its methodological framework the paths of Knowledge Cartography, as a metaphor for travel, taking into account the investigative journey in Tourism and Education processes in combination. We make use of 'survival' strategies (Baptista; Eme, 2022), to traverse the journeys, encounters, felt and thought deterritorializations in combination, presented in the format of narratives and '*com-versações*' that consider the teaching and learning process, the travel process, and the research process. We perceive these processes as a transcourse, multi-processual, complex, ecosystemic, subjective, and objective, of encounters and relationships between places and subjects that we propose to present reflected and interpreted in the following items.

Counting Our Bars

The experience recounted here stems from the preparation and proposition of an extension-type project, during the period from August to November 2022, when one of the authors of this text was a substitute professor at the Federal University of the State of Rio de Janeiro (UNIRIO). This work was developed as one of the activities of this teacher-researcher, offered by the University's Tourism and Events Laboratory, LABETUR. This activity was offered during the students' break months, with the intention of contemplating environments to foster the development of academics in their research capacities. It was about contemplating teaching and science in Tourism, in environments less rigid than those of the university, presupposing different perspectives on travel.

Although it was intended to be developed during the break period, the project was extended and resulted in the production of two abstracts that were presented at the Semintur Jr. event at the University of Caxias do Sul (UCS), as mentioned earlier. More than that, it produced engagement and a strong connection among the academics, allowing a glimpse of the importance of being able to relate the singularity of their perspectives, combined with academic perceptions, and the proposition of developing aspects of Tourism from their subjectivity inscribed in narratives and texts.

To this end, in coherence with the suggestion of 'metaphorical bars' itself, the project unfolded irregularly, with the possibility of transformations at each encounter and without major hierarchical aspects. The encounters were promoted in a transversal manner, suggesting and following combinations made in the previous encounter.

The academics who participated in the '*bar conversations*' were free to attend the meetings on Tuesdays, at locations arranged according to the previous encounter. In this sense, we highlight that these encounters took place in squares (for example, André Rocha Square), tourist spots (for example, Urca's wall and *Praia Vermelha*, near *Pão de Açúcar*), in bars, in a literal sense (such as Bar da Urca), and in some cases, in virtual mode.

As we encountered new students, they spread the word about the project, which had more or fewer participants depending on the possibilities and commitments of the students. In total, 12 students were involved, who transitioned through the encounters, with themselves being the main agents of connection (invitation and mobilization) for other students to join the project.

It is worth noting that, although some students requested the continuation of the project after the holiday break period, some, due to commitments and classes, stopped attending the

meetings but remained in contact with the group, maintaining the established bonds and demonstrating that the project continued to resonate among the academics. In this sense, this text recounts the experience of the 'com-versas', but the encounters, reflections, and narratives that emerged also reverberated in the guidance of the classes in which the project participants were present.

As a result, we recount our experiences with the activities of the "Com-versas de Bar", but these conversations extended to the classrooms and were also expanded in the guidance conversations of the doctoral program among the researcher authors of this work.

Following the project, we engaged in many subsequent 'com-versações' for the production of this text, understanding that the text itself, in turn, represents the narrative in 'com-versação'. That is to say, the project originally produced at UNIRIO extends to the training and conversations like those being reported in the production not only of a doctoral thesis but of scientific texts in the fields of Education and Tourism.

Therefore, we bring forth some statements, without identification, which are free reproductions of narratives produced from the in-person and digital meetings we held. These research diary entries contributed and continue to contribute to the formulation of teaching and learning strategies and, subsequently, to the production of scientific research and reflections on Tourism and Education. Here is an excerpt from the research diary entries by one of the authors:

"Professor, but I'm not necessarily understanding what you want us to think about, what we're going to talk about, and where we're going to talk?" This was one of the questions we encountered most frequently when seeking academics for the 'Bar Con-versations' project. The approach used was to propose discussing everything, but then the question arose: "Everything, what?" The intention was to get to know the students, and this has indeed always been very important for the learning process, in the conception of the professor who organized the meetings with the students: the unique perspective of the students, their experiences, and encounters of strangeness and familiarity are aspects that signify and have signified what is most precious in the science of Tourism, the singularity [Research diary - experience report, our translation].

Initially, the academics expressed feeling estranged regarding a certain academic hierarchy and a certain sense of obligation towards the academic hierarchy. Since the proposition was different from what they were accustomed to encountering, there was initial estrangement; in other words, there was a certain insecurity and restlessness. The development and proposition of a horizontal environment, and the decision to give freedom to the movements of the individuals involved in Education, worried and scared, while at the same time engaging

and contributing to reducing the initial sense of estrangement. Nevertheless, the experience was challenging, in the same proportion as it was enchanting and conducive to reflection.

Being able to perceive multiple possibilities in the process of Education led to the realization that facing these challenges could contribute to the movement of individuals investing in knowledge in Tourism and Education. This understanding made it clear that this educational process can also be understood as a journey, a flight over the academic trajectory, through the paths taken. Indeed, these were learning journeys, as Baptista denominates them in his classes at the University of Caxias do Sul, with the inherent traits of the journey, from preparation to deterritorializing experience, reterritorialization, and the process of (self) transpoiesis of the individuals involved.

Therefore, before and during the development of the “*Com-versas de Bar*”, activities, in the process of teaching and learning production, the intention was not the recognition of something to be taught to the students, but the development of a process on how to propose and teach Tourism in a transversal, spontaneous, engaging, and loving manner, in the sense worked on in *Amorcomtur!*, as an ethic of relation and care. It was thus a configuration of a unique perception from the movement of tourists/students and students/tourists who accepted to engage in the process of learning. These encounters and loops together, much like how we understand ‘com-versações’, significantly deepened our experiences and perceptions about our roles as tourism professionals.

"Is this tourism? Can I talk about this in tourism research?" These were questions encountered when encouraging students to talk about their day and their perception of the university environment. As a spontaneous outgrowth, conversations revolved around some frustrations about not being able to find, in the academic environment, interests with which the students, who constituted the project, identified. At times, academic frustrations were reported as topics. These included, for example, distances to travel to the university and the number of buses required to get there. Frustration was also evident regarding the absence of topics that were popular at the time or even the possibility of discussing issues important to young Brazilians, such as soap operas, pop music, and video games. Additionally, some students expressed difficulty in explaining to family and friends what they did as tourism students, contrasting with the expectations about the course held by those not studying tourism [Research diary - experience report, our translation].

Subsequently, in conversations among the authors of this text, it was possible to reflect on how complex investigative journeys are while also reflecting on fundamental issues in the tourism universe, involving the discussion of barriers in transit territories, both physical and abstract. Among the questions pondered: "Who has the right to access the 'sacred' territories of

Tourism, the transit territories, whether university campuses or destinations highlighted in the collective imagination or in the media universe? Who can overcome the invisible walls, which constitute (almost entirely and sometimes completely) insurmountable barriers?" As the leader of *Amorcomtur!* constantly questions in the group's Chaotic Encounters: "What journey is this? And who has the right to travel?".

Thus, in the case of the "*Com-versas de Bar*", project, the meetings were guided by the desires of the students, expressed in narratives and conversations, in spaces that were less physical bars and more metaphorical bars. This leads to reflection on what we call 'the poetry of the bar', the distinctive and remarkable traits of the 'bar' relational universe (Santos, 2023). In this sense, we recall the approach of Oliveira *et al.* (2021), where the authors present, as characteristics of bars, not only commonality but also hospitality. In this case, the hospitality extended to the desires and vulnerabilities of the students, in a sharing of vulnerabilities with the professor himself, who also felt simultaneously welcomed, in a relaxed environment marked by hospitality, based on the relational dimension of reception (Santos; Perazzolo, 2012) and on affection, as an ethic of relationship and care, as we work on *Amorcomtur!*

This hospitality transformed conceptions and worldviews about teaching and Tourism, as conversations were not only about science, university, and tourism. The conversations were about journeys, journeys that, in some cases, are investigative (Baptista, 2021). Life journeys were addressed, as a trait inherently and intrinsically linked to the constant demand for hospitality, which was perceived and felt by the students, in practical experience of interactions. In this process, it is important to highlight that the involved professor was able to feel welcomed and also to provide a sense of welcome.

Thus, it is evident that what we consider in the project is much broader than the 'facade of Tourism'⁸, recognizable only in its service structures, such as hotels, attractions in general, restaurants, etc. In the project and in the *Amorcomtur!* studies, we refer to tourism from a matrix of complex thinking, which has as an inherent trait the desiring deterritorialization (which is not necessarily physical), involving transversals of meanings, that is, departing from a place (a condition) where one was, to reach other places (other conditions), in a complex process of transversals, as taught by Baptista (2021a). It is indeed also a plot of the opposite sides, about

⁸ The expression is being used here, based on studies by Baptista (2021a), in which she differentiates the Avesso from the Fachada of Tourism. Inside Out involves a condition of understanding complexities, with the knots, the loose threads, and the entire complex plot, which characterizes this universe of experiences. In Fachada, there is what appears, what is produced 'for tourists to see'; that is, Fachada involves dimensions of the aestheticization of places, subjects, and the tourist experience of travel – in the most different ecosystems.

which we also 'converse' quite a bit. Subjective opposites of these facades are present in the most visible structure of Tourism (Baptista, 2021a).

This is also the tourism we reflect on, from what we mirror as a journey in our practices. We emphasize here, in this sense, that we consider journeys (even abstract ones), as an inherent trait of Tourism, which is, in turn, a deterritorializing and transversalizing movement generator of life, of (self) transpoiesis. This perception provides an understanding of the significant dimension that marked the development of the students and teachers who felt traversed in these 'conversed' encounters. We remind you that this aspect was felt not only in the experiences of the project but also in subsequent developments in the classroom time.

The "Bar Conversation" represented, for learning, a feeling of belonging to UNIRIO and to the Tourism Course of this university, which will never be forgotten. A university where one dreams of studying, which is not always welcome, and often when it does, segregates. This applies to learning as a student, but also as a teacher. The drift of the trajectory makes one realize, forever, that as a member of this academic community, one is in transit, tourism, investigative journey, and a life journey that transcends the formal aspects of teaching education in/of tourism itself. We are tourism professionals, teachers, and students of UNIRIO [Research diary - experience report, our translation].

Thus, it becomes clear that Tourism and Education can be perceived through the ecosystemic weave of subjectivities, traversed in interactions marked by horizontality and informality, expressed in the production of narratives and '*com-versações*', in a condition of "*com-versa de bar*". There are several aspects present and appreciated in the meetings that can be perceived. According to what we perceive with the "*Com-versas de Bar*", the university environment itself needs to be expanded, not only as a place to be visited, a 'Tourism' environment, in the sense of those coming from outside, but as a leisure environment of the community itself, in such a way as to become the territory of that community.

We speak here, directly, of the university environments, but also of the knowledge environments, which can be expanded in conditions generated by "*Com-versas de Bar*" in expanded spontaneous conversation circles with the community, making Science, Knowledge, Tourism, and the University existential universes rethought and reinvented, precisely by the transversalizations and beauty of encounters of subjective multiplicities. In Brazilian Education, the process of curricularization of Extension, which has been implemented, brings an important discussion in this sense. Extension activities are fundamental to realizing the very sense of existence of Universities. The discussion has been held, in this sense, in *Amorcomtur!*, based on many texts and, especially, on Imperatore's thesis (2017).

Furthermore, perceiving this opposite side of a plot, which goes beyond receiving travelers from outside, corresponds to also perceiving the travelers who come from within. Thus, our own desire to travel also appears in a constitution that is capable of signifying and resignifying perspectives on Tourism and, mainly, valuing and bringing closer the singularities of those who 'do' tourism. They do as students, tourists, tourism professionals, individuals, citizens, researchers, and teachers. We are subjects of the plot of Communicative Subjective Tourism Ecosystems (Baptista, 2020).

Narratives, '*Com-versações*' and Methodological Strategies

We present a narrative metatext of investigative travel, guided by the assumptions of methodological orientation and investigative travel, combining the texts of Baptista (2021) and Baptista (2020b), which were later updated by Baptista and Eme (2022, 2023). In this way, we understand that those who produce science also produce investigative travels and recount how they produced this journey, sharing reflections, dynamics, and processes.

The production of the text involved, in this sense, an experiential account that uses narrative as a knowledge production device. We have already worked with this assumption at another time, seeking to reflect on the theme of narratives as a research device in investigative tourism travels (Silva; Baptista, 2022; Silva; Baptista, 2023). In this applied case, the narrative is used as a resource for presenting and revisiting reflections on the activities of the '*Com-versas de Bar*'. These activities were conversations resulting from the narratives of the participants. Thus, the narrative here involved recounting everyday stories, '*com-versadas*' in multiple intersections. The life narratives of the students were told and '*com-versadas*' throughout the project, and the activities of the project were '*com-versadas*' and recounted among the authors of this text. What we set out to do, then, was to recount and 'converse' based on narratives, in order to reflect on Tourism and Education. Thus, the text corresponds to a knowledge travel account of the project in question, narrated and '*com-versada*', considering that productions like this can also be told through other narratives.

This reflexive combinatorial condition is methodologically guided by the Cartography of Knowledge strategy (Baptista, 2020b; Baptista; Eme, 2022; 2023), which is plurimethodological, complex, and processual. According to this strategy, the production and coherence of research result from a mutating mapping, which takes on contours and practical

aspects of walking production, based on orientation with investigative trails and research devices.

The trials of the Cartography of Knowledge, which occur simultaneously and in an intertwined and processual manner, are Knot Interlaces; Personal Knowledge or Subjective Dimension, Weave of Theoretical-Bibliographical-Conceptual Knowledge, Production Plant or Weave of Doings, and Intuitive Dimension of Research. The combinatorial aspect present in this account and the guidelines that made the development of the '*Com-versas de Bar*', activities possible align the trail of theoretical knowledge with the intuitive dimension of research. In association, the Production Plant effectively occurred with the productions of narratives, worked on in 'conversations'.

Thus, it was possible to sensibly listen to the personal narratives of the academics in order to then guide their theoretical and methodological interests and learning based on what is meaningful to their personal knowledge, feelings, and experiences. This process values these knowledges, for their unique combinations, naturally mobilizing affectations, that is, affective mobilization for learning.

This perspective reinforces the perception of '*com-versadas*', narratives, the '*com-versações*', as an important device for research in Tourism, since these narratives offer signals of the emotional foundation that precedes academic rationalization. This becomes relevant, since emotional factors are often decisive for mobilization, choices, and the outcome of the experience, whether educational or touristic.

We understand the choice to '*com-versar*' narratives for the production of the activities reported here to have been fundamental, as these guided the theoretical-methodological reflections of this account, but also of the "*Com-versas de Bar*". project itself. This enables awareness of the importance, guiding knowledge, and recognizing the singularities and affectivities of the subjects who engage in 'going around with each other,' and '*com-versar*'.

In this way, the account also inscribes itself as a process of schizophrenic travel production, as is characteristic of the word that guides Deleuze and Guattari's perception of the unconscious (2004). This production inscribed 'subjects together', in experiences of multiple subjective couplings, subjects who were inscribing themselves, in the course of events, in journeys of knowledge, Tourism, and Education. We understand that these inscriptions occurred as an artistic production of traveling (Botton, 2012), in which the narratives traced contours of the readings produced by the students based on their lived and '*com-versadas*' realities.

Therefore, it is worth mentioning that the production also follows the narrative writing proposed by Martinez (2012), in which the author recognizes narrative as a communicational resource in scientific texts. This text is written and inscribed based on the authors and their 'conversed' experiences, which are combined between the authors and the students who participated in the recounted activities.

These '*com-versas*' appear, as for Maturana (1988), in a combination of meanings of what was discussed between students and teachers, in this case between teacher and undergraduate students, in a reflective plot that expanded, as the same teacher, while a doctoral student, engaged in conversations with his supervisor. Conversations with an 'open heart', spontaneous conversations, guided by the trust of the horizontal relationships of love-friendship, as we call them in *Amorcomtur!*. Like at a bar table, these back-and-forth, conversed turns generate narratives that produce journeys, and journeys that produce narratives, like the ones being recounted here and like the 'conversations' proposed here.

'Com-versar' about the Bar Metaphor

As mentioned earlier, the foundation for '*com-versar*', is inspired by Maturana (1988), as the author describes the foundation of this practice from language, as 'going around together'. Also inspired by the author, Baptista (2021) introduced the practice of '*com-versar*' travel narratives as a potent action of *Entrelaços Nós* in Education and Tourism. In this text, the author discusses from Maturana, the importance of 'going around together' for the (Self) Transpoeisis of subjects and places, which she explains as a transversal and full autopoiesis between subject and its ecological niche.

From this, we question: how to propose an environment, in Tourism and Education, that is conducive to the sprouting of the (Self) Transpoeisis of subjects? From this question arose the choice of the bar, as a metaphor that allows understanding it as a transversal and democratic place, of contact and respect for the knowledge of the multiple subjects involved.

Among the factors that motivated the choice is the characteristic aspect of the 'bar' space, as a culturally more 'relaxed', horizontalized, and democratic place, when compared to some classrooms⁹. In addition, we presuppose the importance of subjects and their knowledge being

⁹ A fascinating study, in this sense, was defended in 2023 at the University of Caxias do Sul at the doctoral level, with a discussion about longevity indicators in traditional bars in Maceió, Alagoas, Brazil (Santos, 2023).

recognized and primarily welcomed, something that the bar can offer, in its alignment with Hospitality, as a meeting and relational production (Santos; Perazzolo, 2012).

The bar can also be a place of conflicts, of course, but we are considering it here in its potentiality as a hospitable, democratic territory, in the sense of generating conversations and encounters. Thus, we understand that the bar, as a metaphorical environment, as proposed and presented by narratives, can provide a setting of horizontality for educational processes, where the narratives that emerge can signify the appearance of *Entrelaços Nós* (Baptista, 2021).

According to Oliveira *et al.* (2021), the culture present in gastronomic environments, such as bars and restaurants, offers a unique experience of immersion in the local culture. This aspect represents an attempt to change the conceptual logic of Tourism, which promotes the massification of destinations, aligned with quick and non-reflective consumption and encounters with places and individuals. This massified composition (Boyer, 2003) creates the pasteurization of tourism services and the disappearance or concealment of its subjectivities, the aspects that compose it, distancing individuals from the deeper intricacies of tourism, which can signify singularities that are recognized in narratives.

Oliveira *et al.* (2021) present, based on the senses of hospitality, the feeling of acceptance that is present in exchanges, enabling one to feel part of the daily lives of individuals, in bar encounters. There is, in the departure from routine, a production of tourism in which tourists and local citizens meet, in the exercise of their flows of proximity and strangeness.

Perceiving the flows of Tourism, based on relationships and coexistence in bars and restaurants, is to perceive culture in motion, in a complexity that blends leisure and tourism practices, between indigenous community and visitors, experiencing tradition and memory and building tradition and memory (Oliveira *et al.* 2021).

In this case, there is the acknowledgment of a representation of the need for Tourism not only for tourists but also for the local community, which has the opportunity, in these environments produced for visiting subjects, to experience subjective deterritorializations even in everyday environments. Reflecting on these aspects highlights the singularities of encounters that hospitably occur in bars, which are proposed here as metaphorical environments, due to their matrix of significance and inherent traits of conviviality.

In analogy, we seek to perceive bars beyond the simple physical space, treating them as 'metaphorical bars', understood as spaces of encounter in a subjective sense. The subjective sense presents subjective marks that the encounters of acceptance and horizontality can provide

in multiple senses and feelings, which are perceived and signaled here from elements that we consider in perspectives on the period of the COVID-19 pandemic when we did not have these contacts.

The "Com-versas de Bar" happened post-pandemic moment, and indeed, students who were in remote learning needed the encounter, the recognition of aspects that, in a vertical educational environment, are more difficult to perceive. A clear example of this was the needs during the COVID-19 pandemic, where social distancing generated spontaneous manifestations, signifying the search, the desire for the familiar, hospitable, and welcoming singular, which bars are capable of promoting, as in the meme that became known in 2020, during the pandemic:

Figure 1 - Meme Facebook/Twitter, desire for social interaction



Source:

<https://www.facebook.com/ForadeC/photos/a.722597037774092/3231549013545536/?type=3>.

The intention of the proposal was not only to prevent this from being lost but also to present what emerges in the 'com-versas' about narratives spontaneously, as a set of knowledge specific to the singular experiences of individuals who tell stories and interact. In this sense, Santos and Meneses' (2010) teaching is interesting, as they present the importance of recognizing an Ecology of Knowledge. As described by the authors, there is a need to recognize

that the environment is composed of multiple knowledge and ways of knowing, knowledge crossed by life stories and subjective aspects that are often overlooked.

This is grounded in the epistemological recognition in the south (Santos; Meneses, 2010). The south proposed, in this case, is the bar, the place where one gains 'air' to converse about life and shared knowledge amidst the many narratives. Thus, it is curious to think that in academic environments, we often have such strong marks of the Sociology of Absences (Santos, 2002) and the imposition of hierarchical axioms of who professes and who listens. In the bar, of course, the logic is not that. In the bar, relationships are aired out, and voices are unleashed, transversalizing meanings, '*com-versando*'. Thus, the reflection proposed here, anchored in the discussion of the "*Com-versas de Bar*" Project, also helps to perceive the academic environment and the educational process, hegemonically oriented by a hierarchy of the classroom environment that often distances teachers and students, through distance, the imposed order of the chairs, the interposition, and differentiation of the size of the tables, sometimes even by the unevenness of the floor.

In this way, the foundation of the Ecology of Knowledge makes us realize that knowledge can be present in the process of recounting the stories of the 'bars' that were visited with the students, and that the knowledge they felt comfortable sharing in these environments provided, as narratives, the production of new knowledge and new narratives. At the same time, the condition created, "*Com-versas de Bar*", expanded bonds, reinforced ties between individuals, and generated an atmosphere of trust and joy, which enhances learning and the desire to learn more, to research.

Recognizing this knowledge is daring, as it involves the recognition of knowledge from a South, not geographical (Santos; Meneses, 2010), but rather an academically unrecognized South. In this case, it is the South of the Knowledge of academics who, in narratives, recognize and assimilate knowledge. This south is the recognition of knowledge that emerges outside the classroom; it is the south of perceiving alternatives related to modes and environments regarding how research and knowledge can be produced beyond the walls of the university.

Narratives in "com-versas de bar" about Education and Tourism

To further the reflection, it's worth recalling a text that seems to bear some similarity to the development of the educational process as proposed in the project linked to Labetur of DETUR/UNIRIO. In Alves' (2012) text entitled "*For a Romantic Education*," the author presents a series of reflections that guide aphorisms about Education.

Just as in Alves' writing (2012), the chosen strategic orientation for this text (Baptista, 2020b; Baptista; Eme, 2022; 2023) enables reflections guided by narratives of experiences also 'conversed'. When articulated and reflected upon, these narratives intersect and can contribute to thinking about Education and Tourism.

In a metatext (Alves, 2012), also through narratives, a writing process focused on lived and shared experiences is presented. The presence of this resource in a text related to Education strengthens and expands the dialogue that is relevant for individuals who engage in the action of 'com-versar' narratives, offering an opportunity to reinterpret their own roles in the educational process. This is valid for both students and teachers.

In the text, Rubem Alves speaks of schools that are cages and schools that are wings. "Caged schools exist so that birds unlearn the art of flying. Caged birds are birds under control. Caged, their owner can take them wherever he wants," the author says. And further: "Schools that are wings do not love caged birds. What they love are birds in flight. They exist to give birds courage to fly encouraged" (Alves, 2012, p. 29-30, our translation). This reflection by the author is significant as it presents the need for the educational process to be seen as the recognition of the subject's perspective in progress. This contributes to recognizing the limitations of the teacher, in a recursive process that will even demonstrate the constitution of the epistemological paradigm of Education under which the educator is placed.

According to Becker (2012), among the paradigms about Education, according to the epistemology of a constructivist education, there is a need to perceive interaction as an essential part of the teaching and learning process. Regarding Education, the meaning presented by Becker (2012) helps to understand the process of knowledge construction, based on the interactions of educators' perspectives with those of the learners. Baptista (2021), in turn, emphasizes the importance of the convergence between the perspectives of teachers and students in the construction of the educational process. The author synthesizes this understanding conceptually in the term "*Entrelaços nós*," as an understanding of the importance of perceiving encounters and the processuality of Education as intertwined knots, throughout the teaching and learning journey (Baptista, 2021).

This conception allows us to perceive the process of Education as related to the act of encouraging the perspectives of the learners in their processes and paths, in their encounters, and in the encounter of these with the existential universes of those who encourage them. This aspect, as mentioned, is presented by Baptista (2021) from the perspective of Education in Tourism:

In this way, I propose the term 'sensitive transpoietic narratives' as a potent device of '*entrelaços nós*,' which activates the autopoietic potency for Education and Science. Certain that these *entrelaços* also enable me to affirm that their constitution is complex, resulting from the activation of many substances, materials, and dimensions of quantum immateriality, that is, energies. For this reason, they need to be worked with softness, depth, and recursive intensity, through '*com-versations*' in the recurrent dynamics of the system of consensual conductive coordinations - and here the redundancy is intentional and inspired by the teachings of the Matristic School (Baptista, 2021, p. 2375, our translation).

However, we can question how it is possible, in a restricted and verticalized system of Education, to bring subjects closer to the existence of these knots, and furthermore, how to verify the existence of these knots and give due importance to these intertwining encounters?

The '*Com-versas*' are the proposition of coordination of encounters of consensual conductive behaviors of existential universes with other existential universes, as proposed by Maturana (1988) and discussed by Baptista (2021). This conception and proposal are aligned with the ontology of conversation, as a process of 'going around with,' as has been worked on in this text. This implies the recognition of subjects who, in their encounter, go around with each other, producing significant marks, knots of meaning, and emotional marks from language. This perception predisposes to the questions: "What do these subjects '*com-versam*'?", and "what are the rounds that these subjects create?"

The turns perceived in Education, as well as the knots of encounters between subjects in motion, are aspects that subjectively signify journeys and Tourism. Thus, there is the possibility of enhancing what is learned by identifying what is forgotten and the reason for forgetting fragments of this learning. Therefore, what are the reasons for remembering, in narratives, fragments of moments from our travels throughout life? The idea is also that we can promote moments to be remembered, along with our first flights of an Education that has been a wing and not a cage. Once again, we have a similarity between the process of traveling and the process of learning, thinking about the process of imprinting records in memory. Records of intense affections touched in shared '*com-versadas*', in relationships of trust, affection, and joy.

Therefore, it is necessary to recognize and promote this memory of the encounter as something to be presented and recognized as a knot in the future, remembered from one's own experiences. Encounters produce marks. Thus, encounters value what is produced in the turns, in the process of being together, in the 'bar conversations'. What is recounted in the turns corresponds to travel narratives, life narratives, movement of lived journeys, and experiences that enable the glimpse of the deep blue sky opening up before you. "The subject of education is the body because life is in it. It is the body that wants to learn in order to live" (Alves, 2012, p. 32, our translation).

'Com-versações for the road'

At this point in the '*com-versações*' among the authors, some concluding reflections are worthwhile, as one would say in a bar. For example, it highlights the need and searches for 'bar' learning universes, marked by the spontaneous singularity of events, expected but not predicted, where what can be offered are possibilities, of whether something may or may not happen. As in the song by Lulu Santos (1999), "Everyone expects something from a Saturday night," but what exactly?

This parallelism leads us to the construct proposed in the "*Com-versas de Bar*", project because what is found in the bar is a chance of narratives that spontaneously emerge, without prediction. As such, they mean a lot, but are lost in the ephemeral nature of the spontaneous encounter of singularities and the impossibility of repetition.

The aim of this text was to present experiences of narratives and '*com-versações*' as devices for learning journeys in the ecosystem of Education and Tourism, based on the experiential account of the "*Com-versas de Bar*". To do so, we approached the concept of education, which emphasizes the importance of perceiving teaching and learning journeys as travels (Baptista, 2021), which need to be encouraged from their emotional, relational foundation. This composition leads us to perceive Tourism, in its ecosystemic aspects, as a complex and subjective reality that needs to be taught and learned, taking into account communication as the fabric of encounters in this ecosystem (Baptista, 2020).

The assumptions demonstrate metaphorical bars as spaces of potential interconnection and emergence of these knots, which, according to Silva and Baptista (2022), Alves (2012), and Baptista (2021), can synthesize in narratives the promotion of horizontalness and relational aspects important for the promotion of an Ecology of Knowledges in the academic environment (Santos; Meneses, 2010).

In this way, we present narratives that arose from the development of the “*Com-versas de Bar*” project. From this, we align our reflections regarding the importance of understanding Tourism and Education and the narratives produced and generated by the project as journeys as well.

We discuss this based on an explanation of the sense of Education with which we understand this proposition, perceiving the encouragement of flights from Alves (2012). These flights trigger the Entwined Knots of the encounters promoted by investigative journeys in Education and Tourism, as taught by Baptista (2021).

Having said that, we understand that the “*Com-versas de Bar*”, project, as well as its inspiration from the Chaotic Encounters of Communication and Tourism, is from the AMORCOMTUR! group are essential devices for learning journeys in tourism and education, in ‘*com-versas*’ (Maturana, 1988) that recognize the emotional foundation composed with rationality. This way of teaching and learning can promote events that encourage wings to be used in shared flights (Alves, 2012) and knots (Baptista, 2021) that effectively represent powerful encounters among the subjects of teaching and learning journeys.

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