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### Place Insiderness, the Host and Community-Based Tourism

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#### ABSTRACT

Considering the different levels of involvement, a place can be understood in an insiderness relationship, for those who identify with it, or in an outsidersness relationship, for those who experience a sense of rupture, separation from that place. Thus, the meanings and identities given to a place are not fixed and may vary according to the different degrees of attachment of individuals or groups. By reaffirming the principles of Community-Based Tourism (CBT) as a strategy for social development, an insiderness relationship to a place features as a condition for CBT offers as alternatives to hegemonic, mass tourism. This article discusses the insiderness relationships expressed by hosts of CBT projects, as opposed to the ideological values of hegemonic tourism and neoliberal capitalism. This investigation was carried out in the context of CBT projects developed in Florianópolis, Santa Catarina, Brazil. The methodology used is based on the theoretical fields of Geography, Tourism and Critical Discourse Analysis. The interviewees expressed a commitment to valuing a conscious insiderness relationship, a creative performance, and an aggregating perspective, in the quest to preserve the natural and cultural assets of the communities where the projects are carried out.

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**Keywords:** Place; Insiderness and Outsidersness Relations; Community-Based Tourism (CBT); TBC Host; Critical Discourse Analysis.

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In the context of geographical studies, the concept of place is traditionally associated with spatial location. However, Humanistic Geography, in the 1970's, began to interpret place in a different way, based on a phenomenological approach (Holzer, 2013). The phenomenological understanding of place requires understanding it as a result of lived experience (Marandola Jr., 2016, Relph, 2014, 2016; Seamon, 2008, 2021). In this sense, the phenomenological place interconnects and integrates people, meanings, and experiences in a specific space-time relation (Seamon, 2021).

The pioneer study *Place and Placelessness* (Relph, 1976), which understands place as a phenomenon, represents a landmark in the phenomenological approach of the geographical context (Marandola Jr., 2016). According to Relph (1976), a place insideness relationship consists of an experience lived "from within" and generates feelings of belonging and identification with the place. For Seamon (2017), the relations of insideness and outsideness proposed by Relph (1976) mark the central existential aspect of the experience of place, as they differentiate the degree of sense of belonging and identification for those who have an insideness relationship, and a sense of rupture for those who have an outsideness relationship to a place.

The initial ideas about the place insideness relationship have been deepened, changed and even contested (Freestone and Liu, 2016; Le Bossé, 2004; Massey, 2002; Relph, 2016; Tomaney, 2016). Criticisms made to the idea of place as a phenomenon state that, as we live in a globalized world, marked by mobility, fragmentation and uprooting, the physical and experienced aspects of place have become less relevant as mediators of our experiences (Marandola Jr., 2016; Tomaney, 2016). In contrast, Seamon (2008) refers to the ideas of phenomenological philosophers, who consider place as an integral part of who and what we are as human beings. Places link us to a historical logic, and it is through places that interaction occurs. Place is the point of contact between global phenomena and individual experiences (Nogué, 2015). An insideness relationship towards a place is a premise of Community Based Tourism (CBT), which, by its turn, strengthens place insideness relationships themselves.

CBT emerged between the 1970's and 1980's as a proposal to face the problems generated by mass tourism, especially those related to social and environmental impacts on destination communities (Jafari; Xigo, 2015; Murphy, 1983; Reid, 2003; Roberts, 2011; Zapatta, Hall, Lindo and Vanderschaeghe). Given certain favorable conditions, hegemonic tourism consolidated in the second half of the 20th century and became an economic force in various regions of the world (Smith and Eadington, 1992). Tourism, in its hegemonic form, does not essentially differ from other activities developed in capitalist society, namely, the exploitation of labor, the commodification of all things, the environmental and cultural unsustainability (Ouriques, 2005). Tourism is, therefore, part of the process of commodification and consumption, characteristic of modern capitalism (Meethan, 2001 as cited in Reid, 2003) and, as such, it is characterized by a culture of mass consumption (Britton, 1991). A hegemonic tourism proposal can be identified by its dissociation from the meanings and multiple identities arising from the relations of insideness of the place of those who live in the city or region configured as a tourist destination. The tourist offer is regulated by the market

and usually designed to meet the tourists' expectations and desires. Considering the conceptual diversity of CBT, a difference between what happens in the international context and in Brazil is that international CBT is based on social participation with the involvement of the resident community in tourism planning, with a view to including their interests and thus benefiting from the tourism offer, while in Brazil this participation is usually seen as a means for social inclusion through the generation of income (Irving, 2009), as well as an action of resistance and defense of territories threatened by the *modus operandi* of hegemonic tourism (Coriolano, 2009). Therefore, the distinguishing characteristic of Brazilian CBT is foremost political, because it aims local protagonism supported by property and control of the activities (Botelho, 2018). Brazilian CBT is also based on endogenous initiative and universality, as the expected success must be widely considered and not only for the groups directly involved in the proposals (Coriolano, 2009). Income generation presupposes an attribution of economic value to natural and cultural goods not subordinated to their instrumentalization to generate profit (Meneses, 2012). CBT also aims at environmental and cultural preservation, as well as a close contact between visitor and host. The presence of visitors in a place presupposes the sharing of memories, meanings, knowledges and actions with the hosts (Bartholo, 2009). Thus, a logic of meaning and communication predominates (Hickenbick and Carrelas, 2019).

The motivation for carrying out this investigation originated in the context of the Tekoá Project, which involves communities in the neighborhoods Praia do Campeche and José Mendes. Both communities are on the island portion of Florianópolis, in the state of Santa Catarina, Brazil. During the institutional phase of the project (2017 to 2019), associated to the Federal Institute of Education, Science and Technology of Santa Catarina (IFSC), tourist routes related to teaching, research and extension were proposed at the Campus Florianópolis-Continent.

This study aims to broaden the understanding of CBT by discussing one of its bases, the insideness relationships of the subjects, proponents of CBT projects. It also discusses the way those projects oppose the hegemonic tourism model and the ideological values of neoliberal capitalism.

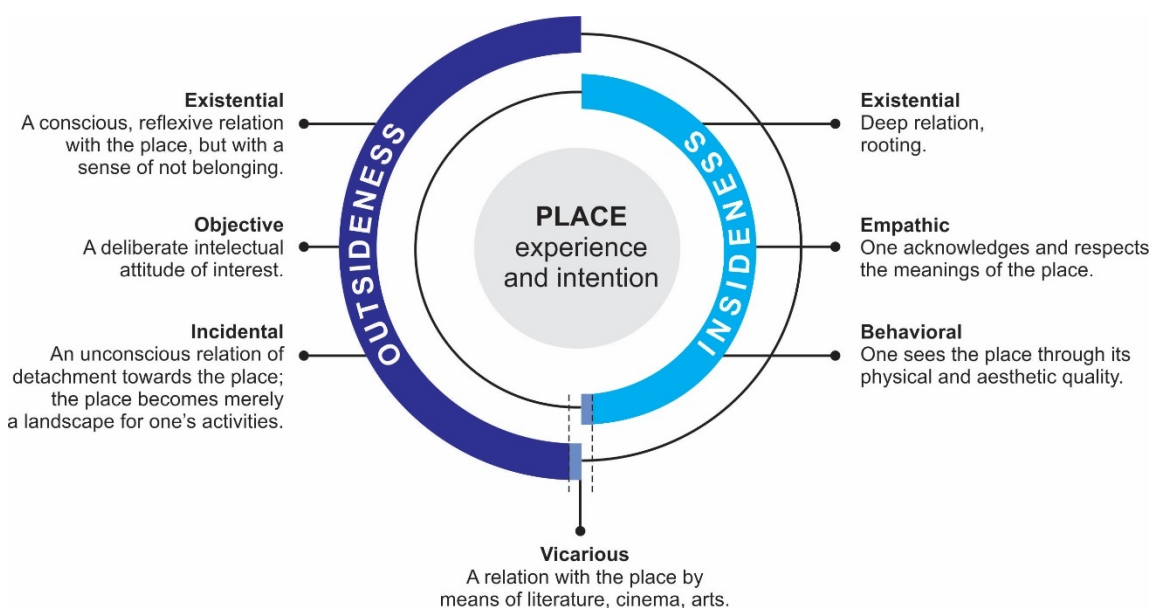
## **1. Literature Review.**

### *1.1 Place insideness.*

The pressure of the global market reduces our insideness relationships to places, which justifies the warning made by Relph (2014, p. 21) that we should be aware of the consequences of "processes that treat worlds and their places as resources available for exploration". The non-place, the place without placeness, or the uprooting engendered by globalization through mass culture, weakens the ability to promote the gathering of people. For a place insideness relationship to exist, there must be "a connection, a sense of place, a spirit of place" (Marandola Jr., Holzer and Oliveira, 2014, p. 21). In this sense, the word place, from which the concept of place insideness

derives, is conceived as originating from experience, that is, it refers to the existential aspect of the experience of place, lived by real people in real places (Marandola Jr. et al., 2014; Seamon, 2008, 2017, 2021; Seamon and Sowers, 2008). Relph (1976, 2014) conceives place as linked to the relationship to significant centers of experience of a person or a community. The meaning given to a place depends on the intentions and experiences we have with it (Relph, 1976, 2014). Therefore, we can experience places in a relationship of insideness or outsideness, as represented in Figure 1.

The direct experience with place in an insideness relationship can be existential, empathic, or behavioral. The existential relationship is the one that shows a greater level of depth, of rooting in the place. It is unconscious and without deliberate reflection (Relph, 1976). At this level of involvement, attachment is so organic that, even being unconscious, it is effective (Marandola Jr., 2016, p. 9). As it consists of an experienced relationship without self-conscious attention, it has tacit meanings that go unnoticed. In this kind of relationship, individuals do not realize the importance of the place in maintaining their daily life (Seamon, 2008). The importance of this kind of relationship with place can be seen when one glimpses the possible abrupt loss of references and the existential emptiness that this can cause.



**Figure 1:** Essence of the experience with a place: insideness and outsideness.

Source: Elaborated by the authors, based on Relph (1976, Chapter 4).

In the empathic relationship, as the name itself suggests, there is a conscious, deliberate identification of the perception of place, open to meanings from the bodily experience. The experience of behavioral insideness is based on the physical quality of appearances (Relph, 1976), a functional involvement with the place (Marandola Jr., 2016).

Seamon (2008) expands the identification of the three levels of insideness relationship, recognizing a fourth category, which he names conscious existential insideness. The

author identified this fourth type of relationship in a character of a film by John Sayles (Seamon, 2008). Motivated by self-conscious perception, the main character acts proactively to maintain the references of place, which are pressured by elements of outsidersness. In this regard, Seamon (2017, 2021) suggests the existence of an internal and external dialectic relating to places, the internal aspects relating to place as a world in itself. The external aspects, by their turn, concern the larger world of which the place is a part. When verifying that the physical and experienced aspects of a place lose ground to global capitalism, generating fragmentation, isolation, alienation and outsidersness, Seamon (2008) recognizes that there are two possibilities. The first is the reinvigoration of communities, places, and their ecosystems through individual or collective actions. The second, opposed to the first, refers to the intensification of outsidersness and human alienation from the environment, with the intensification of the dominant political and economic forces. Recognizing CBT as a strategy of resistance to the global logic of uprooting, we place ourselves in the first possibility identified by Seamon, because we believe that it is in the performative action of the CBT proposition that the relations of place insideness are asserted.

In this research, we aim to understand the concept of place insideness in the discourse of four CBT project proponents. We specifically investigated the projects Tekoá Pirá (in Guarani, Communal Life – Fish), Tekoá Taguá (in Guarani, Communal Life – Clay), and TBC Resex (acronym for Community Based Tourism at the Marine Extractive Preserve of Pirajubaé).

### *1.2 Critical Discourse Analysis (CDA).*

Language serves to connect people's thoughts and knowledge of the world to their social practices. For Kress and Hodge (1979), linguistic studies can contribute to a better understanding of the relations between individuals and the world in which they live. CDA conceives discourse as related to the uses of language in its social dimension. Fairclough (2001, p. 12) defines discourse as language in the form of social practice. Dellagnelo et al. (2012, p. 13) emphasize that CDA is a social theory of discourse. The authors point out that "the task of discourse analysts is to investigate the ways in which the social context and beliefs influence the use of language and/or vice versa". For Heberle, CDA is a perspective of theorization, analysis, and application in discourse studies, which uses different theoretical and methodological approaches [...] focused on the investigation of various discursive phenomena, especially those related to problems of injustice and oppression, to ethnic, socioeconomic, political and/or cultural inequalities (Heberle, 2005, p. 313).

According to Fairclough (2001), one of the objectives of CDA is to demystify, by means of language, facts that are veiled by people or communities that signal not only existing power relations, but also the discourse arena that can modify those relations. Thus, a dialogical relationship is established in which reality can transform discourse, and discourse can modify social practices rather than consolidate them. Kress (1985) argues that the permanent tension between discourses and actions, which influence each

other, may be explained by the history of facts occurring in a community. In constant tension, each side seeks to impose its discourse, constituting a movement of forces between the use of language and the facts represented by it. Fairclough restates, in his most recent version of Critical Discourse Analysis (2013), that he aims to analyze language in discursive events in the context of contemporary capitalist societies, in which the economic system permeates all aspects of social life, causing profound effects in all sectors.

Ideologically oriented discourses stand out for their ambiguity, gaps, and lack of clarity. Antagonistic relationships, historical transformations, globalizing views of processes and structures of assimilation and domination are commonly avoided, as they threaten the coherence of these discourses and often reveal contradictions between facts and the biased ways in which they are represented in discourse. As an example, Fairclough (2013) discusses the term globalization and its controversial meanings in specific uses related to keywords such as modernization, democracy, free market, flexibility, liberalization, security, terrorism, etc. These words carry biased narratives and arguments and contribute to the creation, dissemination, and reproduction of globalization, in the sense that they sustain power relations covertly. In this work, we do not attempt to unveil contradictions and conflicts that permeate hegemonic discourses, since we analyze the speeches of individuals who propose an alternative form of living and acting in the world and contribute to resist the lifestyles imposed by neoliberal capitalism. For Fairclough (2013), in neoliberalism, the role of the state becomes to strengthen market and competition. Neoliberalism also involves reshaping the relations among different domains of social life – global, regional, national, and local, thus facilitating the emergence of global markets.

The four interviewees of this study present creative discourses and actions, which may lead to changes in social practices, as proposed by CDA. Signs of those creative discourses are terms widely used by the interviewees when reporting their intentions and actions aimed at the collective welfare and at the preservation of traditions. Those terms, here organized in word clouds, convey an alternative proposal for tourism in contemporary Western society, more egalitarian and humanistic: community, public, project, people, memories, relationship, family, local, neighborhood, home, workshop, artisanal, environmental, to help, to reach, to do. Those words, in the contexts of their enunciation, demonstrate the place insideness relation revealed by the CBT hosts in their interviews.

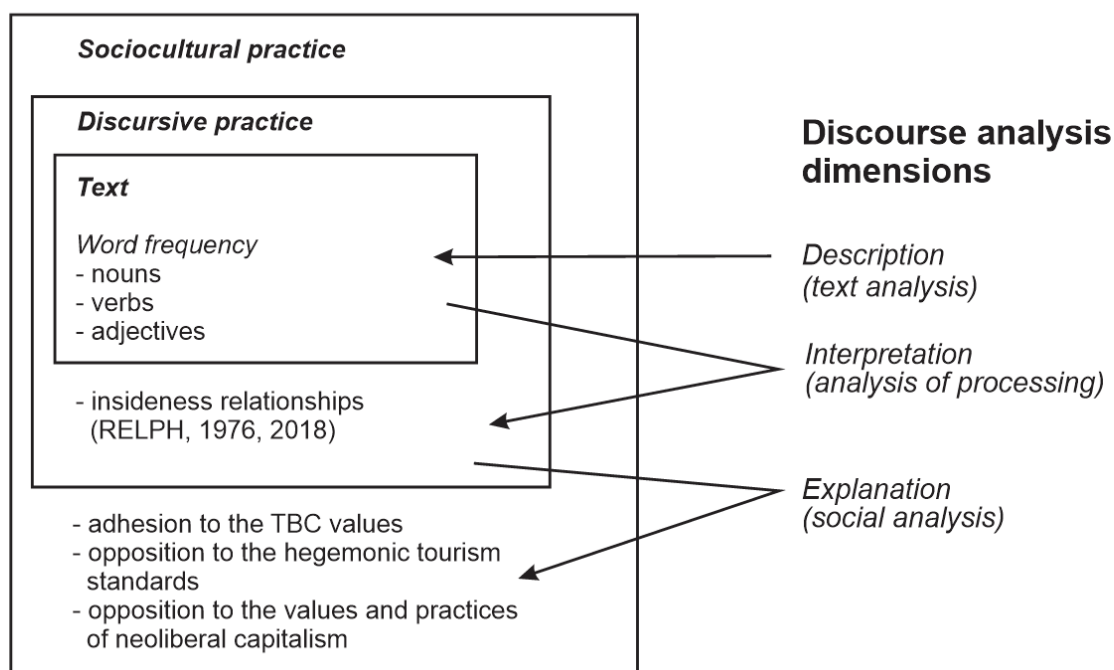
Many recent studies have applied CDA in the analysis of language materials related to tourism (Censon, 2022; Brognoli, 2020; Fuster-Márquez & Gregori-Signes, 2019; Lyon & Hunter-Jones, 2019). However, an extensive search in two databases (Scholar Google and Scielo) found only one work the field of Geography relating CBT and CDA: Mariani et al. (2020) carried out a research work on a CBT project, in a fishing community in the Brazilian Pantanal, also employing CDA as a methodological tool for the analysis of the speeches of the interviewees. The results of the study suggest that, in the context examined, community-based tourism represents an activity with significant potential for generating occupation and income for historically underprivileged people, in a

dynamic that is consistent with the principles of solidarity, cooperation and fraternity that characterize community tourism and the movement for solidarity economy. The authors point to the need for public authorities and other businesses in the tourism production chains to be protagonists in the development of strategies and policies that include solidarity economy enterprises in tourist routes.

## **2. Methodology.**

This study aims to investigate how the insideness relationship is signaled in the words of the hosts of the TBC projects Tekoá Pirá, Tekoá Taguá, and TBC Resex, developed in an urban environment in Florianópolis, Santa Catarina, Brazil. Those projects were chosen because the authors are teachers at IFSC Continente (a campus of IFSC specializing in Tourism, Hospitality and Leisure) and have proposed TBC as an alternative to hegemonic, mass tourism. The proponents and hosts of the projects (three of them graduates from IFSC) were looking to CBT as a way of safeguarding local customs and traditions linked to their historical heritage. Aiming to characterize the hosts and identify aspects that would help to recognize the CBT host in Florianópolis, the interviewers focused on the biographical data of the interviewees (primary source). In the semi-structured interviews, the interviewees were invited to speak freely at the beginning. Afterwards, they were asked previously prepared questions aimed at specific themes. In the analysis of the interviews, we applied the narrative capsule technique, by means of which it is possible to capture the most meaningful issues in the interviewee's speech on a given topic (CALDAS, 1999). The research approach adopted is interpretivist, inductive, applying CDA techniques. Four hosts were interviewed: Alcir Albano Martins, 50, host of TBC Resex; Eduardo de Souza, 44, host of Tekoá Taguá; Gisele Ramos, 41, and Roberta Braz, 32, hosts of Tekoá Pirá. Figure 2 shows how Fairclough's (2007, 2013) analytical model was adapted for this study.

## Discourse dimensions



**Figure 2:** The three-dimensional analysis model used in this study

Source: Adapted from Fairclough (2013, p. 133)

At the text level, Description (Fairclough, 2013), we first transcribed the interviewees' speeches. Then, we submitted the transcribed text to a computational analysis, using the word counter available at <http://linguistica.insite.com.br/corpus.php>, to determine the word frequencies. After obtaining the frequency of the words, we reduced the inflections of a same word to their dictionary form. For example, instances of professor (teacher, male), professora (teacher, female), professoras (teachers, male or mixed), professoras (teachers, female) have all been gathered as instances of professor. On the other hand, we considered words that occur together, corresponding to a single noun or pronoun, as phrases and we counted them as such. Thus, for the purposes of counting, the phrases Turismo de Base Comunitária (Community-Based Tourism) and oficina lítica (lithic workshop), for example, were each considered as occurrences of a single word.

In order to account for specific semantic, pragmatic and discursive aspects, we selected the most frequent words according to three-word classes:

- nouns, to identify in the interviewee's speech references to items from the project and from the community where it operates, as well as the interviewees' attitudes and values regarding the project and the community;
- verbs, to identify the actions planned and developed in the proposed project, and to identify, through the analysis of the verbal person employed – nós/a gente (we) versus eles (they) – the marks of group belonging;
- adjectives, to verify the affective relations of the interviewee with the objects, places and people.



On the Interpretation level, based on data from the first stage of analysis and on the studies of Relph (1976, 2014) and Seamon (2008, 2017, 2021), we examine the semantic contents manifested by the interviewees. This stage refers to the situational context, the discursive processes connected to the context of socially shared premises. Thus, Description and Interpretation are carried out simultaneously considering the situational context presented above.

The final level, Explanation, strategically placed at the Conclusion, discusses the insideness relations manifested by the interviewees, oriented by the values and practices of Community Based Tourism.

### **3. Results.**

After counting the words and separating them into categories, we built word clouds using the software WordArt, to visualize the relative frequencies of the words of each class in the interviews. In each cloud, the size of a word is proportional to the number of times it appears in the text. We understand the frequency of words as closely related to their importance in terms of meanings in the speeches analyzed. For each interview, we first present a summary of its content. Then we present and discuss the word clouds. Mariani et al. (2020) have also employed word clouds to highlight the themes, values and power relations expressed in the interviews.

#### *3.1 Interview with Alcir.*

Alcir's lexical choices reveal his life story, from boyhood to adult life as a literate man. Being the son of a fisherman, he helped his father to earn a living since his childhood. Reporting important moments related to the CBT project he studied, planned, and implemented, the interviewee reveals his existential insideness relationship with the place of artisanal fishing in the Preserve of Pirajabué (Resex). While attending university, Alcir began to mature the idea of returning to the community in which he lived, to preserve and develop the fishing tradition. His speech also reflects the gaining of critical awareness about the living conditions of a small fishing community that puts up a resistance against the aggressions of the economic system.

Projeto (project) is the most frequent noun in Alcir's speech (Figure 3). This word seems to synthesize his strong purpose to keep the traditions of his place alive. Other nouns with a high count – Turismo de Base Comunitária (Community-Based Tourism), reserva (preserve), Resex, ICMBio,<sup>1</sup> experiência (experience), beneficiário (beneficiary), território (territory), pescador (fisherman), atividade (activity), and pesquisa (research) – also demonstrate the experience acquired, associated with a more detached theoretical critical view of his position as a member of the community.

It is also an important mark in the interviewee's speech the noun ano (year). His autobiographical text is marked with chronological precision, either in terms of

reference to specific dates on which the events occurred, or with adverbial expressions such as cinco anos depois (five years later), desde os doze anos (since I was twelve). Community life is expressed in the form of memories as a background, referring to strong family bonds and the need to take actions to preserve them. Alcir's roots in the neighborhood of Costeira do Pirajubaé are marked in nouns such as comunidade (community), pessoas (people), pai (father), avô (grandfather), pesca (fishing), pescador (fisherman), memórias (memories), relação (relationship), família (family), and lugar (place).



**Figure 3:** Alcir's Word Clouds.  
Source: personal data

Although the interviewee now revisits the fishing activity in a different way, the memory of fishing as his family's way of earning a living seems to have been the main motivation for the implementation of the project. For Relph (1976), memories demonstrate the host's connection with the place, an intrinsic characteristic of the relationship of existential insideness. Though Alcir has been away sometimes, his sense of belonging made him return. His feeling of place insideness, thickened by memory, kept his link with the place of artisanal fishing at Resex always present and caused him to work to protect the place.

In the verb cloud, we can notice a remarkable frequency of the verb *fazer* (to do, to make). Alcir seems to seek for a set of doings in his narrative: knowing what to do, how to do it, why to do it, when to do it. Other more recurrent verbs, such as *trabalhar* (to work), *começar* (to start), *partir* (to leave), *levar* (to take), and *ajudar* (to help), also express actions relevant to the domain of doing. Verbs are abundant in the narrative, while nominalization processes (transformation of verbs into nouns that results in the

invisibility of agents of actions) are almost absent. Nominalizations often imply the erasure of subjects in the text of conventional tourism (Brognoli, 2020). In Alcir's speech, on the other hand, the actions expressed demonstrate, in a clear and objective way, what is being done and who is doing it.

The presence of the adjective *ambiental* (environmental) in greater prominence stems from the intrinsic characteristic of the place of the project, which is an area of environmental preservation. Likewise, the term *extrativista* (extractive) also reveals the main activity of the preserve, which is the extraction of cockles. The recurrence of the adjective *passado* (past) suggests the importance of memory for the narrator in his relationship with the place, especially in what concerns family life. Alcir justifies his relationship of insideness as responsible for the creation and development of this project that aims to safeguard that traditional fishing community.

### *3.2 Interview with Eduardo.*

As concerning the Tekoá Taguá project, the relationship of insideness is characterized by a variety of binding places<sup>2</sup> in the José Mendes neighborhood. For Eduardo, those places include the teaching of Geography, the production of pottery handicrafts, and African-based religions.

When defining sense of place (the ability to enjoy the place and understand its qualities), Relph (2014) acknowledges the role Geography in attracting people who have that kind of sensitivity and in improving the sense of place. Eduardo's inquisitive look that his schooling in Geography sharpened allowed him to discover important phenomena such as the *sambaqui*<sup>3</sup> and the lithic workshop,<sup>4</sup> the latter discovered by Eduardo himself. His attachment to the place, along with issues of geographical space and its physical characteristics, includes a political stand as a citizen who, being aware of the existence of an archaeological site and lithic workshop in the area, blocked the auction of that area, originally belonging to a state bank, and provided for its transformation into a green space for leisure, as provided for in the Master Plan of Florianópolis.

The second action mentioned in Eduardo's interview is a tour around the neighborhood, also directed to Tourism students, in a partnership with IFSC. Eduardo saw in tourism a way of giving visibility to the potential of the place, which was according to Eduardo, *esquecido num cantinho da cidade* (forgotten on the outskirts of the city). When contacting IFSC, Eduardo found possibilities of making the neighborhood more visible to outsiders by means of a community-based project. Thus, the CBT project Tekoá Taguá was created in a context of initiatives to propose an alternative form of tourism.

As a Geography teacher at the state school close to the space shared by the project and his home, Eduardo has been working with field classes for over two decades, showing



the community. He is always open to proposals, actions, and ready to work in their direction, as it can be seen throughout his speech. Among the many people present in the thoughts and inclusive actions of Eduardo is his wife, Raquel da Silva de Souza, whose first name appears with some prominence in the cloud of nouns (Figure 4), revealing Eduardo's care to remember and value the fundamental participation of the work of that ceramist in the project they share.

Eduardo keeps a relationship of conscious existential insideness with pottery. Cerâmica (pottery) is a noun almost as frequent in Eduardo's speech as *pessoa* and *bairro*. He has some experience in theoretical research and in the production of handcrafted pottery, mainly carried out by his wife Raquel.

Like Alcir, Eduardo works in the front line, to 'make things happen'. Thus, the verb *fazer* (to do, to make) is the most frequent in his speech. The verb *falar* (to speak, to talk, to say), the second most frequent in his speech, precisely represents Eduardo as a storyteller and as the proponent of the project *Tekoá Taguá*. In addition to expressing his awareness about his fondness for talking (*falo mais que o homem da cobra – I'm a real big prattler*), Eduardo justifies this characteristic: *fico ansioso pra falar* (I'm always anxious to speak); *estou falando tudo o que eu quero falar [por] um desejo meu que as pessoas conheçam* (I'm saying all I want to say [because of] my desire that people learn); *eu também gosto de falar porque vai abrindo as ideias* (I also like to talk because ideas will go open).

Eduardo's talking also presupposes listening, as he seeks to establish dialogues. Based on the context, we could also notice that Eduardo employs the verb *falar* with different meanings: 1. 'to listen', 'to hear' – *os alunos falaram assim pra mim, isso que é aula!* (students told me, now this is a class!); *eu ouvi falar que tinha um curso no IFSC* (I was told there was a course at IFSC); 2. a criticism on the common practice of tourist guides who learn by heart the texts they say while guiding visitors – *chegar um cara ali e falar blá, blá, blá* (a guy comes and talks gibberish); 3. focus on knowledge – *falar por que só neva lá em cima [no monte Cambirela]* (to explain why it snows only up there [on Mount Cambirela]); *[me] dá subsídios pra te falar* (it gives [me] subsidies to say); *vamos falar sobre o granito* (let's talk about granite). Other common verbs – *ver* (to see), *achar* (to think), *conseguir* (to get), *vir* (to come), and *começar* (to start) – express mainly Eduardo's perceptions, attitudes, and expectations, such as the association that he makes between verbalizing and perceiving; *e, ao falar, a gente começa a ver* (and, when we talk, we start seeing).

Much less frequent than nouns and verbs, some adjectives also reveal, by their recurrence, Eduardo's connections with places. *Legal* (cool) is the most recurrent adjective in Eduardo's speech. The host uses this adjective showing optimism especially referring to involvement and knowledge sharing by the residents of José Mendes, as holders of cultural practices.

### 3.3 Interview with Gisele and Roberta.

Since Gisele and Roberta are proponents and managers of the same project and both were interviewed at the same time, we decided to consider their voices as only one in the analysis. The hosts begin their narrative talking about the emergence of the project and their relationship with tourism, reporting their contact with tourists and other events of their life stories, especially those related to the traditions of fishing and production of casava flour, within their families. They also express a desire to carry out activities that bring new possibilities to tourism. They mention the process of discovering IFSC as an educational institution that could lead them to the objective of making tourists aware of the cultural traditions of their families, which are also representative of the island's traditional culture. The interviewees denounce the rampant progress and predatory urbanization of Florianópolis by hegemonic tourism. Gisele and Roberta report the project development step-by-step, their emotions with the achievements. They also identify the obstacles to move forward. Finally, the hostesses express their gratitude for everything they have already achieved in the process of building the CBT project Tekoá Pirá. The place that results from the experience lived with artisanal fishing and with the production of casava flour in the traditional mills of the island culture is part of the memory of the hostesses of the Tekoá Pirá project. They refer to a place that was in the past, manifested in the use of the expressions *a gente vivenciou* (we experienced), *a gente viveu* (we lived). The place of this experience is also characterized by them as a place of encounter, in which there was a family involvement: *a gente é de família que participava disso* (we belong to families involved in that). Roberta and Gisele intense narratives, full of reflections, actions and emotions are discussed below.



Figure 5: Gisele and Roberta's Word Clouds.

Source: personal data

Five of the most frequent nouns, *pesca* (fishing), *pescador* (fisherman), *farinha* (flour), *cultura* (culture) and *tainha* (mullet),<sup>7</sup> summarize the elements that are part of the routine of the fishing community and of the project's actions. The hegemonic tourism project identified by Gisele and Roberta greatly influenced the production of urban space in Florianópolis (Silva, 2016). With the accelerated urbanization process that took place in the city from the 1970's onwards, artisanal fishing communities lost the conditions necessary for their practices. The verbs, markedly abundant in the narrative presented by the hostesses, express different moments, interspersing memories of the past, reflections, evaluations of the process, and actions developed to intervene in the reality experienced and implement the desired proposal. The most frequent of all verbs, *fazer* (to do, to make) (Figure 5), primarily indicates the predominant presence of reported actions and action planning. Roberta and Gisele do things to advance. And they live immersed in the search for more achievements all the time, as in the following examples: *a gente poderia fazer alguma coisa pela cultura* (we could do something for culture); *Daí a gente fez um link da pesca artesanal da tainha, fizemos um link com o Saint-Exupéry*" (Then we made a link between artisanal mullet fishing and Saint-Exupéry)<sup>8</sup> The second most frequent verb in the word cloud, *ver* (to see), is used by the interviewees with the meaning of perceiving, understanding, not properly referring to the sense of sight. The project proponents constantly reassess what was done before moving forward in actions and decisions: *[a gente] viu que era possível a gente fazer pela Fundação Catarinense de Cultura* ([we] saw that it was possible for us to do it with the aid of the Cultural Foundation of Santa Catarina In a similar fashion, the verb *ir* (to go) demonstrates the attitude of going in search for solutions, as in *a gente foi pro curso* (we went to the course), *a gente foi buscar formas* (we went for ways). When they say *[o turista] chega, tira foto, destrói tudo e vai embora* ([the tourist] comes, takes pictures, destroys everything, and goes away), the hostesses demonstrate a critical evaluation of the conventional tourism, which does not involve mutual experiences, knowledge exchanges.

Among the many occurrences of the verb *falar* (to speak, to talk, to say), we call attention to one in which the hostesses reveal their emotion when talking about their participation in the project: *agora a gente está falando aqui e a gente está se emocionando* (now we're talking here and we're getting emotional). The verbs *conseguir* (to get), *começar* (to start), *saber* (to know), *trabalhar* (to work), *poder* (can), and *querer* (to want) (Figure 5), reveal the efforts, hopes, struggles and achievements of the hostesses.

The adjectives reinforce Gisele and Roberta's impressions and emotions. The adjective *artesanal* (artisanal), which stands out the most, is always associated with fishing, referring to a particular meaning for this practice on Campeche beach. Artisanal fishing differs from industrial fishing because it is "based on waiting, observation by the human eye, and physical traction in the capture of schools of mullet in rowing canoes" (Hickenbick and Schemes, 2020) "to give the mullet a chance", ensuring the survival of the species for breeding, as explained to Gisele and Roberta by the fisherman *seu*



Getúlio There are no engines, sonars, or cranes in artisanal fishing. It is a fishing that requires a cooperative work by the community, both on land and sea.

The island's traditions of mullet fishing and casava flour, despite being present in the hostesses' memories, persist in a few places in Florianópolis, but they are disappearing, as the interviewees emphasize. The valorization of these places results from the perception of their imminent loss.

#### **4. Conclusion.**

Applying a CDA analytic model (Fairclough, 2013), this study examines the speech of CBT hosts. We sought to identify, at the levels of Language Description and Interpretation, how each respondent represents her/himself, in her/his ways of being, thinking, and acting. Now, at the level of Explanation, we are interested in pointing out some characteristics of the discourses and practices of CBT present in the speeches, as opposed to the discourses and practices of hegemonic tourism. Thus, based on the analysis carried out in the previous steps and taking into consideration contextual information, we bring light to the voice of the interviewees, devising a tourism alternative that goes against the standards of economic development typical of current neoliberal capitalism.

By analyzing the themes in the speeches of the interviewees, we could identify that they share a commitment to valuing the places with which they maintain a relationship of conscious insideness. It is also common to all speeches the focus in acting. The hosts do not only think about the projects and articulate people and ideas, but also act on the front line, as tourist guides and project promoters, organizing, cleaning, planting, and performing many other actions necessary for the survival of the projects. They also demonstrate an aggregating perspective, as they believe they can preserve natural and cultural assets in the community.

When investigating the possibility of a correlation between CBT and the relation of place insideness, proposed in the scope of the Humanistic Geography, we could notice a theoretical convergence between CBT and that relation in three aspects. The first refers to the understanding of place from a perspective of insideness, which stems from living experience, refuting abstract ideas that disregard the practical daily reality of those who live in the place. The second aspect regards the existence of individuals who are conscious of the aspects of the living space. Self-awareness is a vehicle for individual and social change (Seamon, 2017), which can materialize in an attitude of responsibility of the individuals for the places where they live, aiming to protect and recreate them. Finally, the third aspect is the importance of a link with the place, resulting from the reinvigoration of communities, places, and their ecosystems, by means of individual or collective action.



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<sup>1</sup> ICMBio is an acronym for Instituto Chico Mendes para a Biodiversidade (Institute Chico Mendes for Biodiversity). Chico Mendes, a well-known Brazilian ecological and political activist, was murdered by a land grabber in 1988.

<sup>2</sup> A binding place is not only the physical place in itself. Rather, it includes the meaning of the place for the creation of an insideness relationship. It may also represent local traditions, given their role in the arousal of identity feelings.

<sup>3</sup> Sambaquis are prehistoric kitchen middens found on the coastal areas in Brazil. They are much valued as sources of paleontological information.

<sup>4</sup> Information on the existence of archaeological sites, at the initiative of Eduardo, was forwarded to the Brazilian National Historical and Artistic Heritage Institute (IPHAN). After technical analysis, IPHAN registered the lithic workshop. The sambaqui had already been registered in the Brazilian National Registry of Archaeological Sites.

<sup>5</sup> Mocotó is a popular Brazilian dish made up with spiced cow's feet.

<sup>6</sup> Umbanda is a syncretic Afro-Brazilian religion in which African religions are blended with elements of Roman Catholicism, Spiritism, and Indigenous American religious creeds.

<sup>7</sup> Tainha (mullet) is the common name for a variety of fish species. Mulletts captured on the south coast of Brazil belong to the species *Mugil brasiliensis* (striped mullet). To fence the schools, fishermen use large nets, which can catch more than ten tons of fish at a time. Pulling the networks from the water is a collective effort that can involve dozens of people.

<sup>8</sup> Antoine-Marie-Roger de Saint-Exupéry (1900-1944) was a French aviator and writer. As a pilot for the air mail company Aéropostale, he made stopovers at Campeche beach, in Florianópolis, where he befriended some fishermen and their families.