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Myths and truths about Brazilian hospitality

Valéria de Souza Ferraz
PhD (in course) FAU - USP

Abstract

The Brazilians image is often associated with sympathy and joy. However these characteristics do not necessarily make them hospitable. To be hospitable it's not just have a smile or be helpful, you must have hospitability, that is, the ability to offer hospitality.

Hospitality is a social phenomenon that manifests in the domestic, commercial or public context. It is believed that the Brazilian has a natural talent for the domestic hospitality, which extends somehow into the commercial hospitality. For some authors, this talent comes from the legacy of Portuguese colonization witch defined his personality on the influence of human interaction patterns reported in the rural and patriarchal. However, the numerous problems facing the national public domain demonstrate deficit and exclusion in the sense of public hospitality, reaffirming the conflict between individuals and their community, involving issues of identity, nationality and citizenship.

Looking to demystify the Brazilian hospitality through the shortcomings of the public hospitality (or urban hospitality), this work's main objective is to relate the Brazilian neglect with the public space and collective heritage with the consequences of colonization exploratory and an later process of urbanization.

Speak of hospitality is to account for the multiple implications present in the double human relationship: the relationship with the place (or space) and the relationship with the other. The city is defined not only a place of passage and / or exchanges, it is full of signs, meanings and sense, and a complex network is being developed and explored what can and should be enjoyed not only by tourists, but by their own residents. Accompanied by rites and rules, the hospitality is to overcome a border, but not abolish it. You must be aware that you are not in your space, but also be aware that you are in the space of someone. And to act as if we were within one, without our being, requires that space is not a neutral or non-place.

The tourism, also called industry without chimneys, is now seen by many as a quick way to economic growth due to the amount of jobs and income they can generate, became an object of interest of the government and private companies. From the moment that cities began to compete among themselves to attract both investors and control functions or to attract consumers, the use of a policy of city-marketing has become crucial in the strategy to win this competition between cities. Thus create or work better services and public spaces, equipment and urban infrastructure become key actions within the policies of urban planning, tourism and hospitality.

Keywords: hospitality; tourism; city; urbanism

Hospitality: concepts and definitions

"It is very important to start now to train professionals who work at the end, dealing directly with tourists. We believe that this will create a culture of good service, consistent with the positive image that the people of Rio must be the most hospitable in the world "(Testimony of Antonio Pedro Figueira de Mello - President - Special Secretary for Tourism, RioTur - to launch the program Rio + Hospitable¹, 05/05/2010).

Considering himself hospitable, the Brazilian believes that the friendliness and warmth are able to make the stay abroad more enjoyable and welcoming. Of course the smile and the taste for excitement and fun, inherent in the behavior of Brazilians, are characteristics that please the visitors. However, the hospitality involves a number of factors that go far beyond the joy and good humor.

Welcoming the visitor means hosting it in many ways, not only at home but in the city, hotel, restaurant etc. According to Camargo (2003), the hospitality is manifested in three spheres (or contexts):

- (1) in the *domestic sphere*, where the act of receiving, lodging, food or entertaining at home is the most traditional of hospitality and that involves a greater complexity in terms of rituals and meanings;
- (2) in the *commercial sphere* where hospitality exception to the rule of generosity and reciprocity, it is linked to the emergence of modern commercial structures, created due to the emergence of modern tourism and appropriate to the commonly used hospitality;

¹ Established in August 2010, the *Rio + Hospitable Program* is aimed at training professionals who are in the labor market to better serve the tourists watching the World Cup 2014 and Olympics in 2016. The course will have 28 hours of class, and all face, and the content of the course will address topics such as Tourism, Communication, Interpersonal Relations, City History and Environmental Education.
Source: <http://www.riomaishospitaleiro.com.br/index.php>

(3) in the *public sphere*, where hospitality can be studied both within the state, in dealing with issues related to the right of movement and the legislation on foreigners, as in the sphere of urbanism through the relationship established between the physical space of the city and its inhabitants and visitors.

According to Lashley and Morrison (2004), to be hospitable it is necessary to have the ability to offer hospitality. Defined as "a human act, performed in the home setting, public or professional, to welcome, host, feed and entertain people temporarily displaced from their habitat" (Camargo, 2003: 19), hospitality is a gift from the use of space and includes the relationship established between the physical space of the city and its inhabitants (GOUDBOUT, 1999). Therefore, the term "city hospitable" implies giving space, giving comfort, giving protection and security, and food and shelter.

The Portuguese heritage and the Brazilian social relations

For many authors, the Brazilian facility to relate and maintain the "social link" may be related to our colonial past².

For Holanda (1995), virtues so vaunted by foreigners who visit us, as good in conversation, generosity, represent, in effect, a trait of the Brazilian character set, as it remains active and influence of ancestor standards of living among others, reported in the rural and patriarchal legacy of Portuguese colonization.

According to the author (1995, pp. 146) "Brazil's contribution to civilization is the generosity - give the world the "cordial man". But it must be clear that these virtues do not mean "good manners" or "civility", and not necessarily express the Brazilian hospitality. They are first of all legitimate expressions of a deep emotional extremely rich and overflowing.

² *Colonial Brazil* or *Brazil's colonial* is the period the Brazilian's territory is explored and dominated by the Portuguese since their discovery in 1500 until his elevation to the United Kingdom with Portugal in 1815. The independence of Brazil occurred in 1822 and the Proclamation of the Republic in 1889.

The clear lack of segregation of social classes and lack of hierarchy were never regarded as a problem in the Portuguese court at the time of great voyages. For Freyre (2001) the impossibility of forming a European aristocracy in the tropics has made Portuguese the least cruel in establishing relations with slaves. A trend that seems to result from social plasticity, in Portuguese higher than in any other European colonizers.

For many authors, Brazilian society is not a system that operates in a highly formalized and instrumental form. The community in Brazil is necessarily heterogeneous and "its basic unit is not based on individuals (or citizens), but relationships and people, families and groups of friends and relatives" (Damatta, 1997, pp. 77). The author argues that we live in a society with different ways of defining their members where there is a kind of fighting between the public world of universal laws and market, between the private of family, relatives and friends.

For Prado Jr. (1987) the fundamental character of our economy was an extensive production for overseas markets and the related lack of an internal market solidly grounded and organized. The Portuguese was native merchants and used their social skills to do business and mercantile exchanges. The era of the Portuguese navigations allowed contact with primitive peoples and the possibility of using the gift of social relations with the indians and slaves.

To Darke & Gurney (In LASHLEY & Morrison, 2004:112) the hospitality represents the essence of the commercialism of domestic work. The authors suggest that the proper practice in the commercial hospitality business is a simulation of visits to the home of an ideal host, meets all the needs of the visit, even if this ideal is very difficult to achieve.

Public spaces and late urbanization process in Brazil

According to Franco and Prado (2006, page 12.) "Domestic hospitality and commercial hospitality spaces are based on preliminary to the real space of hospitality, which is established in the city receives." In addition to the

inhabitants, of businessmen, travelers and tourists, are also components of the hospitality the streets, the squares and the monuments of a city (Dencker 2003). After all, tells us Grinover (2007, pp. 32), is particularly:

urban space, their structures and infrastructure, the city's architecture, which is identified with the most interesting objects of study in structuring and organizing the reception, media displacement, resting places, parks and gardens, monuments and everything that can make a pleasant stay, and where all these elements of analysis contribute to making the city hospitable.

The consequences of colonization did not affect only the behavior of the Brazilian and the conduct of their social relations and trade, but also in its relationship with the city. According to Holland (1995, pp. 145):

In Brazil, where it prevailed since ancient times, the primitive type of the patriarchal family, the development of urbanization - that does not result solely from the growth of cities, but also the growth of the media, attracting vast rural areas into the sphere of influence of cities - would lead to a social imbalance, the effects of which remain alive today.

The mercantilist precept adopted by all colonial powers until the nineteenth century, whereby the metropolis and colonies will to complement each other, was used in Brazil by the Portuguese. Thus, it was strictly forbidden to produce articles that could compete with the production of the Kingdom, discouraging manufacturing and slowing the industrial revolution in Brazil.

Self-sufficiency of life in rural Brazil became independent farms in places and consequently became the cities as empty urban areas, preventing an urban revolution occurred. Like tells us Lefebvre (1999) "the urban is not restricted to the area built in the cities, but all manifestations of the dominance of town over the country."

The concept of citizenship is related to urban life and the fundamental idea of the individual who must follow certain rules as a universal system of laws that applies to everyone in any social space. Being a citizen is something you learn, is something marked by expectations of natural behaviors, institutionalized is something socially and morally constructed.

The public space in Brazil is often denied as a place of hospitality, making it is often a non-place. As Baptist (2002, pp. 162) reminds us: "to distinguish the traditional meeting spaces, urban life threatens the consolidation of social relationships".

Seen as places where they should be granted rights of citizens to use the city's accessibility to memory, security, information, comfort, circulation, and visual access to architecture and urban structure (Abraham, 2008), public spaces are spaces indispensable to the exercise of citizenship and public manifestation of life. According to Bauman (2009, pp. 50):

a space is public when it allows the access of men and women who need not be pre-selected. No password is required, and do not register inputs and outputs. Therefore, the presence in a public space is anonymous, and there are those who are strangers to each other.

Without great public spaces, there would be not great cities. For example, the Copacabana's sidewalk (Photo 3) is one of the most visited tourist attractions in Rio de Janeiro. This public space represents Rio de Janeiro the way the Eiffel Tower represents Paris. In Brazil we can find other good public spaces:

	
<p>1. Praça da Sé (Cathedral Square). São Paulo</p>	<p>2. Praça dos 3 Poderes (Three Power Square). Brasília</p>
	
<p>3. Calçada de Copacabana (sidewalk's beach). Rio de Janeiro</p>	<p>4. Praça da Liberdade (Liberty Square). Belo Horizonte</p>

The public spaces are a stage for our public lives. When the city doesn't care about public spaces, it can't offer opportunities to provide relationships. Like the case listed below:



The city as a product and urban hospitality

The fact that large cities have become centers of production and consumption, makes them also the major distribution centers and major nodes. Able to coordinate, innovate and manage the activities of networks of interconnected companies, many of these mega cities are known as global cities as we serve as the global economy and hierarchies are linked by transport networks and advanced services.

The hierarchy in the stable and is subject to fierce competition among cities, as well as the adventure of high-risk investments in finance and real estate. According to Castells (2000, pp. 474) "is a roller coaster at different times in different areas of the world that illustrates the dependence and vulnerability of any site in relation to changing global flows."

Often the city can be seen as a product to be offered to investors and visitors as a way to streamline its urban economy (Vargas, 1997). Therefore, Brazil needs to begin to change their stance not only on the implementation and maintenance of public spaces, but for all the elements that make up the urban public hospitality and directly affect the image of the location and relationship with the guest.

By understanding that hospitable cities has more quality of life and are more welcoming not only for tourists but for their own residents, it is argued that certain physical and functional attributes are able to identify the urban hospitality that can be folded down to the scale of the city to improve urban development.

According Grinover (2007), a 'welcoming city' must have the social, demographic, economic, cultural, historical, environmental and political process embodied in the *accessibility*, *readability* and *identity*. Kent & Madden (2002) believe that walking needs to be more than move on through, but has been rediscovered, and the streets and sidewalks invite people to stroll, linger and socialize. So, for them to "turn a place around" the city needs: sociability, uses & activities, access & linkage and comfort & image.

Some places has blank walls or a dead zone around the edges of a place. The lost of public / private relationship undermines the traditional meeting places hurting urban life and threatening the consolidation of social relations. So the visual permeability is also other element that characters the urban hospitality.

Closing remarks

It is argued that by improving the public aspect of the deficiencies that affect the tourism product being offered and the environmental quality of urban residents themselves, Brazil could then use their friendliness and warmth and make it a differentiator for the Brazilian hospitality.

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