

Reseña de Publicaciones

Laços Sociais: por uma epistemologia da hospitalidade [*Social ties: towards an epistemology of hospitality*]

Marcia Maria Cappelano dos Santos e Isabel Baptista (Orgs.) (2014)

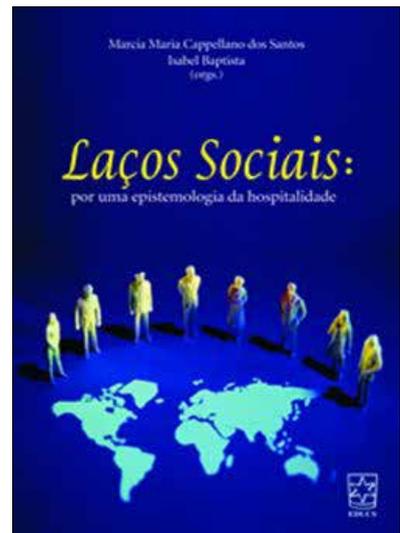
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Thinking this contemporary world invites to discuss the role of mobilities and tourism in the global geography. In so doing, as Korstanje puts it, the contours between centre and periphery not only blur, but also ignite conflict, uncertainty and violence. This is the reason why hospitality plays a crucial role in revitalizing the social ties, some of them weakened by tourism meetings (Korstanje & Skoll, 2014; Korstanje & Olsen 2011; Korstanje, 2015). The present book, edited by Marcia Capellano Dos Santos & Isabel Baptista contain 15 excellent chapters divided in two sides. The part one is based on a collection of manuscripts authored by Brazilian authors, while the second offers the viewpoint of Portuguese writers. The main thesis of this book rests on the role of hospitality as conduits to revitalize the social ties. It triggers a much hot-debate around an epistemology of hospitality in a context where travellers are classified according to their patrimonies. Following the old derridean dichotomy between absolute and restricted hospitality, it exhibits a deeper concern by the two types of asymmetrical mobilities created by globalization. On one hand, migrants are strictly monitored and territorially ghettoized to certain positions while tourists, situated on the top of pyramid, are privileged citizens encouraged to visit the world. Capellano Dos Santos and Baptista present the outcome of multidisciplinary research conducted by Catholic Portuguese University at Porto (Centre of Studies in Human development) and the University of Caxias do Sul, Brazil (Centre of investigation in human & Social development).



- a) Though the voices are far from being homogenous since it represents diverse viewpoints, essay-reviews and research forming this edition focus on hospitality as a the platform to welcome peoples need to interact with otherness. Doubtless, not only it tries to transcend any singled definition of hospitality, it places the dilemma of guest-host encounter under the lens of scrutiny. After all, what is a guest?, or

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a host?. The question whether current studies in tourism centred their analysis on the tourist-voice had led to biased conclusions, simply because guests (tourists) are not ontologically defined without hosts (locals). Researchers who participate in work give another fresh alternative where hospitality is seen as a social institution based on the human principle of reciprocity. A wide range of issue is being dealt by authors who range from tourism in times of complexity, to education and hospitality.

Chapters forming this edition discuss hospitality from diverse angles. C. Alquati Bisol & C. Beatris Valentini (Chapter 1) describe the problems disable peoples have to be accepted by mobility industries. M. Cardinale Baptista (chapter 2) explains the importance of emotional communication to serve as a mechanism of acceptance in times of turbulences. M. M Cappellano Dos santos and her team pose a philosophical development on hospitality (Chapter 3). The ethics fields of hospitality are explored in chapter 5-6-7-8 by different senior lecturers and well-reconigzed specialists as P. C Nodari, Brayner de Farias, G. Kunz and S. Gastal among others.

The second part of the work, headed by Isabel Baptista & Joaquin Acevedo (chapter 1) focuses on how hospitality serves for pedagogical concerns at schools. Manuel Duque (chapter 1) and Almeida Gonzalez (chapter 2) invite readers to rethink hospitality as a platform to understand "Otherness" configuring the own identity in a process of ongoing interaction. Dias Carvalho argues convincingly that social fieldworkers should study hospitality as an archaic institution which is based on the gift-exchange theory. Societies keep united by means of hospitality. Last but not least, chapter 4/5/6/7 provide with empirical background of how hospitality can be framed in the exploration of diverse fields, such as food, biology, and universal justice in times of globalization.

Although methodologically one of the challenges posed in almost all chapters was the operaciona-lization of hospitality into variables, no less true is that they are looking to respond a classic question formulated by founding social scientists, how is the society united?.

To our end, certainly, this book offers a fertile ground towards the understanding of the "other", a valid source of consult for policy makers, tourism researchers, anthropologists and sociologists interested in developing hospitality issues. To put this in bluntly, a seminal text that continues the contribution of Nash Denison & Valene Smith (2012) and others who were interested in the encounter between hosts and guests. However, any enthusiasm given on the hospitality as a conduit to accept and tolerate difference should not place far from the understanding of its perverse nature. Hospitality and hostility, somehow, share the same etymological origin, hospitium (lat) which derives from Indo-Aryan term Ospes+pet (what belongs to the Master). Under some conditions, hospitality is celebrated as a pact in order to be violated by one of the sides. This paves the ways to legitimate the conquest as a form of punishment, in what Julia Kristeva dubbed "perverse hospitality". This is exactly what happens in Bram Stoker novel Dracula, where the vampire seduces their victims by emulating a friendly atmosphere of hospitality or in the Greek myth of Helen and Paris. The kidnapping of Helen provoked not only the invasion to Troy, but the tragedy of Aquila. Even, the conquest of Americas was ideologically legitimated since some aborigines did not know the European principle of hospitality. Sometimes accepting others under the hospitality-law leads us to widen the existent gap between us and them.

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