

Mind the food, brief essay on emotions and creativeness during COVID 19 times

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ABSTRACT: This article reflects on the result of the group work, carried out within the Enogastronomy curricular unit's scope, within the Hotel Management Course of ISEC Lisboa, presented by 45 students on the traditional cuisine of the municipality of Oleiros in Portugal, during the second confinement of COVID 19. This reflection focuses on how most choices made for the driven analysis, directed by the stimuli caused by the informative reading of texts and images during students' research, are done. The distance learning process produced exciting results in terms of the knowledge acquired by online sharing and recreations of the possible narratives of promotional discourse in the areas under analysis by each working group. We found that students' creativity in the production of itineraries boosted by emotions, which guides us to deepen our research, in the near future, by applying an emotions scale to the ones that appreciate the imagery conveyed about traditional gastronomy. This application can enhance the safeguarding of food and gastronomy as a territory's heritage by measuring information that can contribute to knowledge based on authentic learning, despite using technologies in its dissemination.

Keywords: Creativeness, Emotions, Food, Technology, Tourism

1 INTRODUCTION

Driven by the interest in understanding communication in the tourism system, we focused our attention on the results of the presentations a group of students made in the scope of Enogastronomy classes concerning the analysis of the authentic cuisine of the Portuguese region of Pinhal. There was the involvement of forty-five students, in which due to the pandemic circumstances of confinement, there was not the possibility of direct research with fieldwork.

Their research, made by a gathering of information online vehiculated, results in personalized itineraries in the territory associated with the areas within the Pinhal region to study traditional cuisine.

These choices reflected each of the working groups' members, food cravings, and hedonistic desires, motivated mainly by the imagery found and texts and social data extractions.

The results were an array of modulated expectations concerning external information of the municipality of Oleiros. The choice made in this municipality was primarily due to the original technique of confection of the goatling.

The motivation to a possible experience in those territories leads to a future reflection on the

consumer's categorization of satisfaction in the pre-consumption moments (Medina, B. et al. 1.2020) and its emotionally driven choices.

Anticipating experiences with the fundamental knowledge to bring good memories of places to visit creates good results in promoting healthy habits, including food and environmental sustainability. These premises seem to us of importance in promotional food-based tourism, knowing that the continuum of cognition flexibilities behaviors related to food can prevent excesses of habits (Higgs, S., 2016) and contribute in an educational way to territorial marketing.

This paper presents a theoretical reflection based on reviewed literature on real knowledge-based experiences related to food. In these, wellbeing can associate with memories and andragogical learning, done in an equilibrium of the gathered information (Pereira Neto. Ana,2020).

As social sciences researchers, one of our concerns is to attain the performances in the perceived quality of heritage-based authenticity (Pereira Neto, Ana 2019), where we cannot forget ontological issues inherent to an ecology based on ethics and emotions.

It is not a matter of referring here to the cognitive premises, attained by Psychology, related to the desire to eat or to the satisfaction of satiety (Moore,

2015), but rather the desire to want to know and learn from the experience and to understand the emotion that precedes the hedonism of the future experience in the places previously presented.

The appliance of a scale of emotions (Runa & Miranda, 2015) in choosing the places to visit, earnest by 2.0 informative means, can bring a new direction in the communication process, in the medium term, by the continuation of this research.

It will be objective to evaluate how the combination and expression, by the students, of different emotional experiences (with a greater correlation with the positive ones and less with the negative ones), contribute to promoting more creatively and authentically the tourist itineraries.

The Emotional Wellbeing and Emotional Malaise Scales (Rebollo et al., 2008), (Table 1 and Table 2), validated for the Portuguese population (Runa & Miranda, 2015), evaluates the positive emotions (20 items) and the Emotional Malaise, the negative emotions (20 items), in a total of 40 items, using a 4-point Likert scale (0 = never, 1 = occasionally, 2 = on quite a few occasions and 3 = all the time).

Table 1. Positive emotions.

Positive emotions	0	1	2	3
Satisfaction				
Enthusiasm				
Pride				
Optimism				
Competence				
Joy				
Relief				
Serenity				
Euphoria				
Security				
Peacefulness				
Perseverance				
Accompaniment				
Trust				
Guidance				
Attraction				
Recognition				
Gratefulness				
Power				
Stimulus				

2 TOWARDS AN ECOLOGY BASED ON EMOTIONS AND ETHICS

Underlying the question of creativity, we find questions of pure ethical order, given to the logic that exercises dominion over our social reality. This logic of technical rationality reducing everything to

Table 2. Negative emotions.

Negative emotions	0	1	2	3
Annoyance				
Frustration				
Upset				
Boredom				
Guilt				
Sadness				
Insecurity				
Regret				
Loneliness				
Anguish/Anxiety				
Despair				
Stress/tiredness				
Apathy/unwillingness				
Mistrust				
Shame				
Repugnance/loathing				
Disorientation				
Rage/anger				
Powerlessness				
Tension/concern				

achieve objectives based on civilizational orientations reduced to a capitalist nature is a dominant trend in the world's current socio-economic context, despite the growing environmental awareness of integrated and sustainable development.

It is essential to reflect on a new ontology or even on a new Anthropology that can bring human beings closer to their identity, intended as the proper awareness of sustainability.

Thus, it is a question of reflecting and acting on an Ethics proposed for a long time by some philosophical currents, namely the existentialist one (Sartre, 1976), which can give meaning to the indefiniteness of direction human being has in his ecological identity context. This way, justice concepts can make proper sense within the sphere of a balanced society (Guia, J., 2021).

Real emotions that bring happiness closer to the natural and tangible primacy should not be sought but felt and known. When we meet the other to get to know them better, the primacy of being entirely associated with our knowledge must be understood.

The emotions felt with the palate and the smell through the gastronomic experience can gain more meaning through its conscious interpretation; for this to be possible, it is necessary to immerse in knowledge, production techniques, preparation, and presentation.

For future professionals in the hotel and tourism industry, knowing how to increase gain fundamental importance and, to get closer to this new reality, we must seek in the sharing of knowledge the

information that makes sense in the narrative interpretation of those who produce it. Only then will it make sense to recreate these narratives through the emotionality of those interested in them and want to apply them in their hedonistic universe, both for satisfaction through their personal or professional development, based on knowing how to be and knowing how to do.

However, suppose on the one hand it is intended that the tourism professional performs his duties in an innovative and entrepreneurial way; on the other hand, his conduct and his relationship with consumers/customers via the Web should be guided by ethical principles and values. Among them, transparency, honesty, and respect for the other's otherness.

Web 2.0 and social networks' social reality affect how millions of customers interact with the world. Thus, the information must be managed and shared suitably and responsibly to win both the customer and the company.

3 TOURISM NARRATIVES BASED ON THE PICTURESQUE OF FOOD SYSTEMS AND EMOTIONS

In the absence of sensory experiences related to food, due to the confinement period in which field research was unfeasible, the narrative about the originality of traditional cuisine in Oleiros, inserted in the Pinhal region, built by our students' working groups was motivated by the descriptions of the cooking techniques and essentially the rural landscape, associated with the locals.

The municipality of Oleiros, highlighted on social networks for making *estonado* goatling, obtained most of the students' choices due to the description of the meat preparation technique before its preparation. The word *estonado*, with the meaning of plucked fur, unknown in the lexicon of our students' regular use, motivated the curiosity for the picturesque and fed the imaginary by discovering another type of heritage associated with the humanized landscape.

Inserted in the Portuguese Schist Villages Network, this picturesque assumes a revisiting role of the origins of almost all students based, in a generational past, their narratives of wellbeing values that constitute, in the distance, in nostalgic sentiment (Pola, A.P., 2019).

Even though other delicacies are uncommon and little known in sensory terms, particularly for the generation living in an urban context close to the coast, such as trout, the goatling aroused interest in seeking information about the tradition and particularities through 2.0 information systems.

Callum wine, certified in 2020, was also a factor of interest as an exotic novelty to the universe of students' knowledge of national wines.

The construction of the itineraries' narrative did not focus merely on the construction of information on wine tourism, but essentially on a creation free of distinct circuits where choices were randomly made based on the emotions felt by each group member. In this construction, the effects of the generation's hedonism that still recognizes the iconic role of food imagery, which is not dissociated from the humanized landscape, are denoted.

Given the importance of visual stimulus for cognitive motivation (Chylirinska, D., 2019), with the feasibility of satisfaction shortly concerning food, this is an integral part of the learning of those who produce the itineraries to those who see them awakened in their interest for its use.

3.1 *The picturesque of the Cabrito Estonado brotherhood*

Since communication through digital platforms plays an essential role in constructing the hedonistic ideal, the entire symbolic set associated with food should explore emotions or the images that can motivate future trips. All this considers that the consumer is cognitive and emotional (Atakan, S. S., Soscia, 2021). These premises may be of interest in measuring levels of satisfaction before and after the gastronomic experience.

The imagery vehiculated by the *Cabrito Estonado* Brotherhood captures the interest or curiosity of those searching for food information. All the rituality that concerns its public appearance confers allure to private interest and enrollment in future memberships. Thus, the safeguarding of gastronomic heritage has an essential role in passing knowledge to new generations; this concerns food and its techniques and a whole territory in which it has built an identity.

When identifying tradition is in menace by rapid changes in rural to urban-like villages, this kind of gastronomic society promotes civic equilibrium (Hess, A. 2018) and ecological conscience, as we dare to say.

The promotion of events concerning the public appearance of this Brotherhood cannot dissociate the public sphere and the allure of tourists itself.

Our hotel management students' attention was captured by the exotism of their ritual costumes and the solemnity of their procession, capturing the dignifying attitude of cultural promotion of food and whole territory.

4 FOOD ONLINE COMMUNICATION AND EMOTIONS

Reflecting on what is extrinsically concerned with food, the valorization of emotions on the experience correlates with the building of intimacy and personal space comfort. The valorization of personal

memories of past experiences correlates with gastronomic satisfaction when it emerges in social media, enhances public choices, and multiplies the combination of private cravings.

Issues related to body and food relate very closely to hedonism semantic correlations. The transmitted images online through the channels that promote tourism turns out to be a projection of private ideals in an acceptable socio-cultural set regarding binomial satisfaction/acceptance.

Time, location, and social setup as influencers of past food experiences (Nath, E.C et al. 1, 2020), can also be created by virtuality and project future cravings and hedonic motives for new experiences based on the ideal of the recreation the binomial time and space associated with real encounters with locals and nature, where authentic experiences can be made (Pereira Neto, Ana 2020).

The search for authenticity is closely related to slow tourism (Riikonen, V.et al. 2021), closely related to sustainability and integrated development, and the consciousness of changes in binomial time/space concerning quality-based knowledge of local culture. On a tourism-based approach, consumerism must be understood on emotions by the expectancy of the encounter with wellbeing.

Concerning food-based hedonism, the private desire for novelty, understood in the cultural axis of profane activities in which time, location, and social setup are scenic references, can have a good use for sustainable territorial development concerning tourism activities. For this, it needs to comprehend the plurality of personal deviant information produced by non-official internet sites on original/authentic local/regional food.

Nowadays, and for most people, it is unthinkable to live without a computer or mobile devices with internet access. These means are an integral and inseparable part of the daily routine, making it possible to carry out the most diverse tasks and communicate and interact.

Studies carried out in the 1980s of the 20th century consider computer-mediated communication (CMC) to be a cold and impersonal communication, poor in relational terms, given there is a lack of non-verbal signs (facial expression, gesture, among others). (Derks, Fischer & Bos (2008); Manca & Delfino, 2007)

From the 1990s onwards, there was a change of “look” concerning communication online in virtual environments. Contrary to common sense and the view defended until then, it is not communication, stripped of any feeling, or difficult to express, given the absence of non-verbal indicators. Currently, the possibility of communicating online using audio and video applications (audio conference or video conference/video call) contradicts the absence of non-verbal signals.

CMC is, however, primarily written, requiring some training in the use of the keyboard and expression of thought and emotions. The written word consists of

a conceptual and logical representation of emotions, having less to do with the experience of emotions itself. Verbal language represents the emotional experience in a systematic, analytical and logical way (Galati, 2004). Perhaps because of this, most people consider CMC to be more formal, less intimate, and impersonal than face-to-face communication (FaF). However, as Wierzbicka (1999) states, “Words matter,” as they provide clues about others’ conceptualizations. It is through words that we have access to people’s emotional universe.

Derks et al. (2008) concluded that the differences between those two types of communication are not very large based on the studies carried out since the nineties. That is, over time, CMC and FaF do not differ in terms of expressing our emotional states and providing personal information. Because there is no physical expression of emotions in CMC, people tend to be more explicit about their thoughts and feelings. There is a greater focus on our inner self, which means the inclusion of clues about personal feelings and thoughts (“self-disclosure”) (McKenna, Green, & Gleason, 2002).

We can even say that when considering potential customers’ expectations and trying to convey the emotions they expect to experience, it requires the use of strategies based on “linguistic and typographic manipulations that can reveal relational information from CMC” (Amante Quintas-Mendes & Morgado, 2006, p. 8). Writing codes (“emoticons,” repetition of words, intensification, and repetition of capital letters) as well as other textual indicators, such as metaphors and figurative language, make it possible to compensate for the absence of the physical presence of the interlocutors, completing and reinforcing the virtual communication. (Kovecses, 2000; Etchevers, 2006).

The virtual sharing of experiences, for example, on social networks, as well as the emotions involved, contribute to creating an emotional bond between the consumer and the brand, the product/tourist destination, being a crucial strategy, according to the experts, for “marketing experiential” (Sobejano, 2009).

The emotions can be triggered and, at the same time, trigger food experiences. They could be one of the main aspects capable of enhancing food experiences. (Akiyoshi & Costa, 2013).

Trainees, future professionals, should be provided with concepts and tools for work, promotion, and digital communication, commonly referred to as Web 2.0 tools, to optimize the performance of their functions and, above all, communication with employees, consumers/customers, for example, through social networks.

5 FINAL NOTES

For a conscious approach to the theme of territorial sustainability, concerning the dissemination of

traditional food, within the scope of communication tourism design, we consider it necessary to reflect on its symbolic and cognitive aspects.

Holistically speaking, communication should be intelligible, integrating all components involved in 2.0 networks in a more personalized logic, supported by emotional choices. These choices can serve as drivers of desire for tourist experiences where the original features transform into perennial knowledge. In this way, we see an advance towards global communication increasingly supported by emotional knowledge that can be understood in a post-humanist logic, where the primacy of justice and ecology can fulfill its purpose.

In a learning situation, the focus of attention, the stored contents, and how they will be understood and recovered will be influenced by an emotional component, even if it does not occur consciously for the subject. Emotion and cognition are strongly interrelated processes, meaning that all thinking is imbued with emotion and vice versa.

We understand the comprehension of individual emotions as a support for learning and innovation in the efficiency of the entire communication process, as the professionals integrated into the tourism system are emotional persons. In this sense, we see the utility of applying a dynamic emotional scale to benefit the efficiency of the entire communication process.

Knowing that we cannot dissociate tourism from its andragogical function, it is helpful for the comprehension of communication-based knowledge, the comprehension of individual emotions as a support for learning and innovation in a world shaped by multiple possibilities of creative interactions such as artificial intelligence and human nature.

In the continuity of our research, following this orientation, we will approach the consciousness of the self in a recreation supported by a more humanized virtual communication towards good profits for local and regional business, where original food is a tourism attraction.

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