

Assertive Communication: Exchange across Language

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Accepted 23th February 2019

Resumen

Este artigo analisa a prática e o contexto mercadológico da comunicação a partir da teoria da folkcomunicação e do folkmarketing nos discursos organizacionais que resultam em comunicação assertiva. Parte da hipótese de que os saberes manifestados nas tradições culturais se adequados à relação direta com seus públicos-alvo, alavancam vendas e/ou posicionam marcas no mercado tradicional, se desenvolvido principalmente por profissionais cujos saberes passam pela formação universitária como ciências aplicadas. Jornalistas e Publicitários. Na perspectiva dos estudos folkcomunicacionais, segundo o modelo de pesquisa da comunicação como ciência da cultura, o artigo tem como recorte o Festival Folclórico de Parintins, na região central da floresta amazônica, realizado anualmente em Parintins, ilha do estado do Amazonas, Brasil.

Palavras-chave: Comunicação. Folkcomunicação. Cultura popular. Comunicação mercadológica. Festival Folclórico de Parintins. Amazônia.

Abstract

This article analyzes the practice and marketing context of communication from the theory of folkcommunication and folkmarketing in the organizational discourses that result in assertive communication. Part of the hypothesis that the knowledge manifested in cultural traditions is appropriate to the direct relationship with its target audiences, leveraging sales and / or positioning brands in the traditional market, developed mainly by professionals whose knowledge passes through university education as applied sciences. Journalists and Publicity. In the perspective of folkcommunication studies, according to the research model of communication as a science of culture, the article has as a cutout the Folklore Festival of Parintins, in the central region of the Amazon rainforest, held annually in Parintins, island of the state of Amazonas, Brazil.

Keywords: Communication. Folkcommunication. Popular culture. Marketing communication. Folklore Festival of Parintins. Amazon.

Introduction

Exchange across Language

In order for communication to occur, it is necessary that, in general, the receiver understands the real essence of the message sent by the transmitter. For Sant'Anna (2005, p. 1), "the term communication, however, involves a broader sphere bordering the absolute. But, first of all, it serves to drive information." So how do you meet human needs without information? How to absorb information without understanding or identifying with language?

We have learned in the first steps of academic training in media with advertising and advertising skills that, in order to develop campaign planning, it is necessary to elect a target audience, even if other audiences are reached. It must start from a group to be reached and this group must be searched, then determine the language appropriate to the one to whom we wish to communicate.

Communicating with a 60-year-old requires language that is different from that used to communicate with a 25-year-old. If we use the same language, these people will not have

the same understandings, although both may be affected by the same statement. They may not have the same understanding if codes are not common to individuals, as with mass-communication messages.

Mass communication is targeted at a broader group of people, but it nevertheless elects segmented public. Silva (2010, p.23) makes an interesting question about mass communication when he comments that "[s] e Folkcommunication is communication at the popular level, what is popular at the time of mass communication?" Such thinking demands reflection and shows that people see the world under different looks, resulting in their own way of understanding the world.

Communicating marketing is not as easy as it sounds. In communication, in general, it is no different. The hearing must be informed to the messenger in advance regarding the preparation of the speech so that, in issuing the message, the code is understood. Beltrão (1980) presents works with folklore and popular culture to give voice to the marginalized, who are thus denominated as not being reached by mass communication.

The daily life of culture and the social, including ethnographic issues, has conditions of interaction in societies, but social groups do not agree with such interactions, and Parintins-AM portrays this thought in its traditional market, demonstrating that individuals do readings social aspects, especially the dominant ones. Silva (2010, p / p) points out: "[t] he autonomy, which is certainly relative, of the elaboration and perception of daily life, re-signifies the place of the people in culture."

Imagine a Traffic Department campaign (Detran) developed for public transport in a city, or even for the state of Amazonas, being applied on the island of Parintins-AM. Would it apply? If you think so, you would be wasting public money. There is no public transportation in Parintins-AM.

Among so many reasons, some preliminary problems to the identity issue need to be observed, such as the questioning about who I am and who the other is. For this, it is of fundamental importance to know the reality, the needs and desires of the local population, before offering products, goods and services or even thinking about public policies².

In this context, even if everyone has the right to be recognized everywhere as a person before the law, problems arise when they are not considered to belong to social groups and that groups have identity. And is identity individual or collective? Such a question is difficult to solve because people live in society and there is no ideal reference group or person. In this context, Lara (2015, p.15) shows that "there is added to it another characteristic equally difficult to accept; the identity of a group is not the result of the addition of individual identities, it is the opinion of a group is not the result of adding individual opinions." And the more expressive the number of people, the more general and abstract their representations.

Understanding regionalism is essential for understanding between beings, be it in the organizational communication of public or private administration, or in communication to marginalized rural, marginalized or culturally marginalized rural groups. Without proper communication it would not be possible to understand beings, which then makes communication a fundamental social process in the organization of groups and societies, so that the norms are understood and passed on to everyone in the same way.

That is politics, it is administration, it is the organization of the city, it is justice. Melo (2003, p.16) points out that in order to manage, one must recognize the merit of someone or something, so the understanding is that the community excluded from the mass media must be administered in a particular way, that is, "[and] shaping politics means properly managing the artifacts of Communication" (MELO, 2003, p.16).

Each individual interprets things according to their personal experience, which causes the communication to generate an opinion, and that is why the societies organize in groups, in order to maintain leaders that can facilitate the understanding of what is wanted to the mass. For this reason, communication should be a compulsory discipline in academies, since "[c] ommunication is, therefore, the process of transmitting ideas between individuals" (SANT'ANNA, 2005, p.2).

How can a professional, no matter the area, not understand how the communication process happens and go to the labor market as if the "other" was his or her own mirror? As if the "other" had the same or part of the academic understandings he learned? Communication is not restricted to the means, such as telephone, television, radio, film and arts. It goes far beyond the channels and communication vehicles. Communication is a phenomenon that happens from being alive to being alive.

However, the communication can not be compared to an arrow, which, when reaching its target, hits and develops the process that was proposed. On the contrary, the target is always part of the communication process, so the mode of transmission is important, since, if not accepted by the affected, there is no communication. Wolf's (2005, p. 61) placement facilitates understanding of this idea: "sender and receiver are active partners in the communication process." This means that we are not independent in the process.

As discussed in topic 1.2.2, "Culture", man adopts symbols to make himself understood by the other members of the society in which he lives, and although popular culture is a special type of sign, it is sometimes used as a synonym for identity group, since it is the human mind's ability to identify what is common in many similar objects. And this ability to put a name to the general capacity gave rise to the concept. It is possible to define concept, according to Diaz (2006, p.65), as follows: "[the] concept would come ... to be the image formed in the mind of man after perceiving many similar things among themselves." This indicates that one must divert the technical glance to understand that communication is a sensation, it is an inner experience. In this way, the words that served as key to this study were all conceptualized, to give the recipient a sense of reading comprehension and its propagation.

Advertising is a communication tool of great relevance for advertisers who, in order to communicate with their consumers, need to make a link between the message and the receiver within an integrated project, with each tool having a specific task. According to Sampaio (1999: 229), "[s] eadvertising, like these other activities, can be technically defined as a communication tool or discipline." You must not confuse advertising (make public) with advertising (advertisement).

The purpose of communication, regardless of its tools, is to make the source and receiver tuned to the message. According to Muylaert (1995, p.21), "communication requires at least three elements: source, message and receiver", although the communication process can be amplified by other elements such as noise, which is interference in transmission of the message.

The culture of the sender should not be a noise, it should not interfere in the transmission of the message, because it may be that the receiver does not understand the message because it does not have the same habits and customs as the messenger, in the case of organizational communication, marketing, the company.

²Public policy can be summarized as the field of knowledge that seeks at the same time to "put the government into action" and / or to analyze this action (independent variable) and, when necessary, propose changes in the course or course of these actions (variable dependent). (SOUZA, 2006, p.26).

A good model of this is the menu. In Rio de Janeiro-RJ, the root that the miners, for example, know as cassava is marketed as cassava, which in Parintins-AM, as well as almost all of the northeast, is known as macaxeira. If the menu has a photo (symbol), it is possible to recognize, if it does not, the way is to ask what it is. In other regions can also be found other names for the same root, such as *castelinha* or *uaipi*.

The traditional market has more possibilities of success when it is adapted to the local reality, even if it is not a requirement of the community, the acquisition by a product will have the preference of the consumer if the communication is adapted to the market for which it is destined.

Everyone likes to feel important, as societies are made up of people, so it is with communities. Besides the price, the customer appreciates other circumstances and characteristics of the product: quality, assistance, resistance, identity, and do not mind paying a little more to achieve advantages that other similar products, cheaper, do not have. In this way, we can see that the price factor is not an insurmountable obstacle.

Marketing Communication

Marketing communication is all commercial communication, carried out through promotional tools with the purpose of increasing the profit / status of the organization. Several factors, such as the consumer market, routines and regionalities, are extremely important for the success of this type of communication.

Providing the public with efficient and effective marketing communication means including the knowledge of the habits and customs of the possibly different publics to reinforce the company's image, commit to citizenship and obtain favorable results.

Marketing communication aims to sell and improve the products, goods and services offered by an organization through the marketing tools, which offer, as support, commercial advertising, sales promotion, merchandising, direct sales, Service of Consumer Service (SAC), among others.

Marketing, according to the American Marketing Association (AMA), is an organizational function composed of processes that involve the creation, communication and delivery of value to customers, as well as the management of the relationship with them, of so that the organization and the interested public are benefited.

This study was carried out with a representative sample of the population present on the island of Parintins-AM during the Folk Festival in 2018 and shows the importance of cultural identification as the primary organizing principle of consumption for 99% of the interviewees.

The interviews conducted before, during and after the event of the Folk Festival, from June 23 to July 2, 2018, resulted in what has already been recognized by several renowned researchers. Among them, Castells (2015) reinforces that the cultural factor is the first factor in the purchase decision.

According to Castells (2015) apud Miller (2007), "research shows that audiences are more receptive to specific content of their culture" (p.178). Thus, despite its complexity, it becomes clear that the vectors of marketing communication are cultural models. According to Pinho (2001), marketing communication is the message created to persuade specific public, but that happens in an individual way. Marketing communication, the one designed to be persuasive, to achieve a calculated effect on the attitudes and / or behavior of the target audience, is through personal selling, sales promotion, merchandising, public relations, packaging, direct marketing, advertising and advertising (PINHO, 2001, p.40).

Since culture is presented as a socially acquired custom, it is worth emphasizing that the first factor of people's purchasing decision is reflected in the way they behave, how they act, how they understand what is legal, ethical and moral. In short, this is the conditioning that results in cultural consumption. "Each culture is made up of subcultures that provide more specific identification and socialization for its members. Among the subcultures are nationalities, regions, racial groups and geographical regions" (KOTLER; KELLER, 2006, p.173, emphasis added).

Research into cultural consumption is not so recent. The American administrative investigations of the 1940s and 1950s that sought to identify publics and habits in relation to the use of the media are not very distinct from much of the cultural consumption surveys that currently occur. Marcondes Filho (2014) presents cultural consumption as follows:

[a] reflection on the trajectory of cultural consumption investigations in Latin America Néstor Garcia-Canclini * and Ana Rosas Mantecón showed an astounding growth in the amount of research. Until the early 1990s, there was little research in the area, but by the turn of the century they have become one of the main focus areas of Latin American cultural studies. However, the authors mentioned emphasize that the abundance of existing research reveals a dispersion in relation to the questions and approaches used. (MARCONDES FILHO, 2014, p.110).

The idea, then, is that the mixture of the many demands of the so-called "marginal" groups, augmented by the growth of cultural claims linked to the quality of life, because an imaginary vision of a corresponding collectivity that divides itself in an increasingly difficult way to unite. For this reason, it is necessary to identify the publics and their media of preference, which also determines the language. The radio does not communicate in the same way as the TV and so on.

Subcultures in some cases suffer hostilities, discriminations or even prejudices that can cause problems in the personal lives of those involved, due to the predominantly urban conchavo with vast mix of cultures. We went from scattered rural societies with traditional, local and homogeneous cultures, in some cases with strong indigenous traits, as in the northern region of Brazil, with little communication with the other regions of the country.

When these subcultures grow and become influential enough, companies often devise special marketing programs

to meet them. Multicultural marketing emerged from careful marketing research, which revealed that different ethnic and demographic niches do not always react favorably to mass market advertising (KOTLER; KELLER, 2006, p. 175).

This segmentation of the market, according to García Canclini (1997), in its studies on hybrid cultures, that is, complex, has a driving force. For the author, "in doubt, urban expansion is one of the causes that intensify cultural hybridization" (p.285). This is yet another strong reason to acknowledge the identity of each community through the cultural appropriation present in the communication aimed at local marketing, known as cultural consumption.

From the notes on how the theories applied in this research, culture and folklore, it is realized that there is no single recipe for communicational strategies. Thus, marketing communication, organizational communication and institutional marketing act in the institutions of the traditional market in order to point out possible solutions for adequacy and / or adjustments in the product life cycle. This has to do with the brand, with the identity and subjective intentions associated with the name of the company or the product, since it is the strategy used by the organizations, through sponsorships to projects, especially the cultural ones, that add value to their brands.

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