

Local Culture and Mark: Relations between Communication and Reference Groups, the Folkloric Festival of Parintins in the Brazilian Amazonas

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Resumen

O estudo é parte de uma pesquisa maior que tem por objetivo avaliar a relevância de fatores ambientais de comportamento do consumidor, baseados na cultura e subcultura dos grupos de referência, Garantido e Caprichoso. A problemática da pesquisa concentra-se a partir da reflexão de que a identidade de cada sociedade deve ser conhecida e considerada, frente à possível difusão de preceitos de outras culturas. A investigação é amparada pelos métodos da pesquisa teórica, exploratória, qualitativa e empírica. Justifica-se ao mostrar que, o receptor detém o poder da interpretação. Como amparo teórico, recorre-se aos estudos de Beltrão (2001), Pedro Santi (2011) e Kotler (2007), dentre outros. Os resultados parciais revelam que conhecer o público-alvo e sua cultura local, incide diretamente nos efeitos da comunicação mercadológica..

Palavras-chave: Cultura Popular. Comunicação Mercadológica. Dimensão Psicológica. Marca. Consumo.

Abstract

The study is part of a larger research that aims to assess the relevance of environmental factors of consumer behavior, based on the culture and subculture of the reference groups. The research problematic is based on the reflection that the identity of each society must be known and considered, in the face of the possible diffusion of precepts of other cultures. Research is supported by the methods of theoretical, exploratory, qualitative, historical and documentary research. It is justified by showing that the receiver holds the power of interpretation. As theoretical support is used the studies of Beltrão (2001), Pedro Santi (2011) and Kotler (2007), among others. The partial results reveal that knowing the target audience and their local culture directly affect the effects of marketing communication

Keywords: Popular culture. Marketing Communication. Psychological Dimension. Brand. Consumption

Introduction

For a better understanding of this study, considerations were made regarding the notions of local culture² and brand, relations between communication and reference³ groups, pointing out the case of the Parintins Folklore Festival that happens annually in the city of Parintins, in the Brazilian Amazon. There occurs a spectacularization of two Bois-bumbás⁴, which move the economy of the city and alter the presentations and identities of the brands that manifest there.

The historical origin of the Folklore Festival of Parintins is presented in a controversial way. This festival has contributed to the qualitative and quantitative growth of the municipality of Parintins, a Brazilian Amazonian city, with about 60 thousand inhabitants in 1960 and in 2017, 113 thousand (IBGE, 2017).

Two oxen represent the event, which happens on the last weekend of June, and completely change the routine in the city. The public's demand is so great that it makes the big brands adapt to local customs, including reformulating their labels, so as not to lose consumers. As is the case with Coca-Cola and Nestlé, for example. In Muylaert's (1995)

conception, communication requires at least three elements: source, message and receiver. Emphasizing the relevance of culture to the society that experiences it, and that not only communication is important for local culture but also knowledge of habits and customs, are fundamental for traditional and marketing communication. Every culture is dependent on symbols. After all, human behavior is symbolic behavior. Still Laraia (2009: 49): "It is the exercise of the symbolization faculty that creates the culture and the use of symbols that makes possible its perpetuation. Without the symbol there would be no culture, and man would be only animal, not a human being."

Thus, it is fundamental to 'study' the way of life of the person with whom one wishes to speak and, currently (2019), few studies related to communication and consumption have been located, so far only folkmarketing has been found as a communication theory that points relationship between scientific research and market practices with cultural adaptation to the business world; thus limiting the possible solutions for research that associate the information with the experience of the receiver.

²Habits and customs of a certain community.

³Reference groups are those that exert some direct (face to face) or indirect influence on a person's attitudes or behavior. Groups that exert direct influence are called affinity groups "(KOTLER; KELLER, 2006, 177).

⁴Boi-Bumbá is the cultural manifestation of the legend of the farmer who had an ox loved by all, who even knew how to dance.

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The studies in the marketing area point out that the cultural factor is the first factor of purchase decision, followed by the social and the individual, respectively, which proposes the objective of the study. To emphasize the relevance of the knowledge of the local culture, adapting the cultural marketing, providing excellence in marketing communication, in order to meet the social needs, esteem and achievement of the community. As Lucena Filho points out:

Marketing, in the context of integrated communication, is an activity directed towards human beings in a directed way, aiming at the satisfaction of their needs and desires, within a holistic context, considering the influences of a macro and micro environmental nature, at a global, and, in the case under study, local, a defining variable for the management of marketing communication processes (LUCENA FILHO, 2010, p 162).

Any member of the society under study, the academy or any other group that has access to this research will deepen their knowledge and expand reflections on how important it is to research the individual who receives the information, called in the communication by receiver and possibly begin to value all moments that have access to different behaviors, growing as a professional and citizen, adding respect to different human groups. The choice of this theme was due to the identification with the proposed subject, regarding the behavior of the companies. Also included in this justification is the superficiality with which communication professionals research their publics and for this reason they run into difficulties of communicating positively with them. Therefore, the research aims to answer the problematic question: does the communication professional know the target audience to the point of establishing a good communication with it?

The hypothesis for the above doubt can be understood as follows: knowing and understanding the behavior of the social group, communication is established in a segmented and much more assertive way, since the discourse is not elaborated on the basis of the achismo, but rather, with identity who is intended and understood by society as work developed by qualified and competent professionals.

From the point of view of Yuji and Lawrenberg, the organizational communication, elaborated from the precepts established by the local tradition, potentiates strategic communication in a positive way.

In this economic perspective, the modern world of work provokes a demand for the potential of popular knowledge and makes a call, invariably market appeal, for the formation of partnerships [popular culture] in the fight against the disintegration of the local environment in the face of the pressures of the globalization process (GUSHIKEN and SILVA, 2010. p.11).

Constantly transforming itself and relating directly to the capitalist mode of production in its contemporary mobility. The contemporary cultural market yearns for competent professionals, who have a broader view of the great demographic and cultural trends that are changing the

market, as consumers are defining themselves in an increasingly specific way, so it is possible to believe in frequent consumption and constant of unique products and services that represent in a more personal way the consumer, which calls for greater association of the individual with the identity of what is offered.

For this reason, the professional who intends to install himself in this mold must become aware of the phenomena of mass communication, which have been increasingly expressed, even by disciplines related to or close to theories that deal with this content as important for improvement of acceptance of the cultural market in the country, in terms of advertising, journalism and the most varied forms of communication and information, such as the internet and post-mass communication that trigger this specification and personalization.

All this process integrates the capitalist organization of culture in the country in its contemporary stage. It expresses itself basically in the progressive constitution of the symbolic field as a system of relations of production, circulation and consumption of cultural goods (LARAIA, 2009, p.17).

In order for there to be a greater interest in the dissemination of the cultural market in Brazil, a law exists to provide equal opportunities for all states and the Federal District in order to promote regional cultures, according to their consumption criteria. This law is Law No. 8,313, of December 23, 1991, known as the Rouanet Law.

Since the mass establishes criteria for consumption, such as religious, civic and cultural rites, among others, it is necessary to direct all communication to the events of the moment, as well as the elaboration of services each more innovative to the population at times of commemorative dates, such as, for example, Valentine's Day, children's, Christmas, Easter, etc.

This is a very objective way of exemplifying that consumption is absolutely more interesting for the mass when related to what it stipulates as a criterion for consumption. Human multidimensionality and levels of perception and reality are distinct between individuals and groups.

When the world and its objects are complicated for us to perceive, we envisage the representation of the brand or product as a sign, rather than the object it represents. This is the organization's image configuration.

Various authors in various disciplines (psychology, anthropology, biology, sociology, for example) treat human development as the progressive awakening of consciousness to the various levels of reality that make up our existence, for which we develop and are equipped with correlates levels of Perception (Schuler, 2013. 22p).

If the multidimensionality of human needs in the numerous basic communications and administration works arouse the desire to consume a product, good or service for cultural appropriation, just as in the commemorative dates, it will be better identified by the community and may even be adopted a partnership, as it happens in the city of Campina Grande, in Paraíba, during the month of June, when the feast of Saint

John is celebrated on June 23 to 24. A practice brought by the Jesuits to Brazil.

But this is another case of popular tradition [Festa Junina⁵] to be researched, but it reinforces the relevance that local customs and customs present to organizations in order to move their economies and stimulate the consumption of their products and services.

Parintins: Caprichoso and Guaranteed - Relationship of Rivality

Parintins, name given by the Indians Parintintins, or Tupinambarana island, name adopted during the Festival, whose meaning in Tupi⁶ is mestizo (not true Tupi), according to Cappelle (1980), is the second most populous municipality in the state of Amazonas. Located 420 km from Manaus - AM, capital of Amazonas, it borders the state of Pará - PA and has an hourly difference of one hour in relation to Brasília, capital of Brazil, which establishes the official timetable.

The two Bois-bumbás who represent the Folklore Festival of Parintins, currently one of the biggest events of Brazilian popular culture, presents the Bumbás Garantido and Caprichoso. As proposed by Laraia (2009: 49), "culture is a cumulative process, resulting from all the historical experience of previous generations." This popular party of Parintins began in 1913.

In relation to the appearance of the two characters, there are different versions. The guaranteed ox that was the first to be created, is said to have come from a promise made by its founder, Lindolfo Monteverde, who suffered from an illness promised to St. John the Baptist, if healed, would put an ox to play in the streets. As the request was reached, he did so.

From that came the joke of the guaranteed ox that has followers to this day. The date of the Festival, therefore, is linked to the month of commemoration of Saint John, which is the month of June, when the ox leaves to play with the population on the streets annually. Information found in the book "Boi Bumbá Evolution: book report on the Folklore Festival of Parintins by Allan Rodrigues.

Already the Caprichoso, has more than one version. One of these is that the ox was raised on the initiative of José Furtado Belém, who would have taken the Boi-bumbá from Manaus to Parintins. Another, more accepted for the origin of the names of the Bois Garantido and Caprichoso is that it would have arisen from a divergence in the command of the gallant steer, fruit of possible a love affair of the poet Emídio Vieira and its love forbidden by the woman of the reptilian Lindolfo Monteverde.

In love, the poet Emídio Vieira abandoned the command leaving him in charge of the brothers João Roque, Felix and Raimundo Cid, who gave a new dress to the Boi-bumbá, coating him with a black cape and a new name, calling him Caprichoso.

There are those who tell that the names were given by conversations among the creators who commented among themselves that the Bumbá was being prepared with whim,

while the other affirmed: my I assure you. However, it is not easy to specify the information, since the reports were made by individuals through the so-called "oral literature", since its founders did not leave anything written about the creation of Bumbás.

The event is a kind of popular opera, whose plot does not vary much among the numerous groups of Bois-bumbás in Brazil. Basically, it develops around the legend of a farmer who had an ox of his race, his favorite. The presentations of Bumbás in Parintins tell the story of the employee of the Fazenda Negro Francisco, whose wife, Catirina, who is pregnant, feels the desire to eat the tongue of the farmer's most beautiful and beloved ox. Desperate, for fear of Catirina losing the son who waits, Negro Francisco decides to steal the ox of his boss to meet the desire of his wife. Black Francisco kills the boss's favorite ox. The farmer discovers and orders the Indians to hunt Negro Francisco, who then seeks a shaman to bring the ox back to life. The ox is resurrected and everything becomes a Great Feast. The indigenous imagery and religious details of the Indians, such as pajés and sorcerers, were incorporated with more influence to the Boi-bumbá.

The apotheosis of the Folklore Festival of Parintins is the moment of the resurrection of the Boi-bumbá by the indigenous Pajé. In 2018, with the presence of more than 100 thousand tourists, according to the organizers of the event and the city hall, the red and blue colors of the Bumbás Garantido and Caprichoso rival the joy, competition and involvement of everyone in the city. In 2018 the crowd was champion Bumbá Caprichoso.

Ethnocentrism: Overturn of Preconcept

Knowing the differences between group behaviors is fundamental to provide the economic and social development of nations, since analyzing the life of a people in a certain place, makes possible a harmonious coexistence between people and consequently between groups.

It is necessary to analyze, understand and respect cultural facts and events, comparing cultures among human groups, aiming at mutual respect, stimulating understanding and acceptance of cultural differences and divergences between these groups, avoiding ethnocentrism, which is nothing else than the non-acceptance of different cultures to which it is customary. To assume the concept of Rocha, according to which:

Ethnocentrism is a view of the world where our own group is taken as the center of everything and all others are thought and felt through our values, our models, our definitions of what existence is. On the intellectual plane everything can be seen as difficulty in thinking the difference; on the affective plane, as feelings of strangeness, fear, hostility, etc. (ROCHA, 2007. p.07).

The communication professional must be attentive to the base and affinities of the group that he / she intends to reach,

⁵The June festivals in Brazil are, in essence, multicultural, artistic and gastronomic, although the format we know today has originated in the feasts of the popular saints in Portugal: the Feast of St. Anthony, the Feast of St. John and the Feast of St. Peter and St. Paul mainly.

⁶Designation of an indigenous linguistic family in Brazil.

he / she should have an even more accurate look at the behaviors of historical nature, because, despite being moved by a specific interest, if one does not pay attention to the exercise disintegration and entrenchment of local habits, runs the risk of prejudicing the behavior of that community. In Parintins - AM it is tradition that the brands present themselves in the two colors (red and blue) of representation of the Bumbás, to attend to all the consumers in the island. So, what may just be more a visual identity for a visitor, for the local audience is more than that. If a television program presenter presents himself with the colors of folk representation, he will certainly be understood as favoring a certain crowd.

Thus, one must be attentive to any communication (verbal or non-verbal) so as not to be interpreted as disrespectful to the local culture, or even biased. The culture of the "foreign" communicator cannot be thought of as the principal or most adequate outside of his environment, the habits and customs of the other with whom he wishes to communicate should be the reference, as conceptualized by Bueno (1980, p.): "ethnocentrism - the tendency to consider the culture of its own people as the measure of all others."

It is the duty of the professional of any area, even if not establishing identity with a certain culture, respect it and not act biased towards those who have different habits and customs. Companies that wish to expand their market share must observe symbolic consumption and work according to the consumer's need. In the case of Parintins, use the Bulls, Guaranteed and Caprichoso or the colors red and blue, respectively to represent the twisted ones.

Consumer Behavior: Coca-cola Brand Strategies

Theoretically and conceptually the consumer should be treated as a potential subject. Given the context of globalization, marketing communication has increasingly valued local values and customs, opting to universalize / potentiate mass consumption. This factor decharacterizes the subject and the distance of its culture [root]. At the present time, large companies need to rethink the formatting of their brands and products, from the conception of a market closer to the individual and its locality, thus generating a direct relationship between consumption and consumer.

Chris Anderson (2015: 48) says that focusing on communication to the end consumer can generate as charming effects as mass-directed communication. "In an

age without the limitations of the physical space on the shelves and other bottlenecks of distribution, goods and services with narrow targets can be as economically attractive as those intended for the general public." We can understand the tactic as marketing communication, or even, popular culture as a lever of business.

The author's thinking resumes the study proposal of this object studied, focusing on the Coca-Cola brand strategy in Parintins, whose main event is the Bois-bumbás Folkloric Festival. In that Brazilian region the population experiences a strong 'market' dispute represented by the colors red and blue. Guaranteed is red and whimsical is blue. The fanciful audience and participant of the Caprichoso has a color-symbol the color blue, favoring the consumption of Pepsi. The members of Caprichoso, the blue and white ox, refuse to allow the exhibition, in their part of the arena or the city, of the color of the opposite ox (Garantido rojo), even in the advertisement of the drink (SCIENCE TODAY, 2007, 22).

Coca-Cola was losing sales to competitor Pepsi who has blue-colored original packaging during the Festival period and beyond.

Coca-Cola felt obliged to put a pack of its blue tin in the market (exclusively in the city). In Kotler's view (2007, p.269), "For businesses, brands represent an incredibly valuable legal property that can influence consumer behavior." The creation of Coca-Cola packaging in the blue color is a perception that comes from the local reality.

This adjustment was not only made by Coca-Cola, but also by all the major companies of products or services that want to operate in the city. Any service or product presented in the city must undergo the changes due before being announced so that it is not barista and conquered only one of the fans of bois-bumbás. It is possible to affirm that the communication professional who knows the local culture is able to present a work that generates satisfactory results for both the sender and receiver.

According to Kunsch (2003: 162), marketing communication is linked to business marketing. "It is responsible for all communication production around the marketing objectives, in order to publicize the products or services of a company." Coca-Cola uses like no other company marketing communication in actions developed to strengthen its brand. Parintins is the only place in the world where the Coca-Cola brand logo appears in blue, valuing consumption and the consumer.

Figure 1: Coca-Cola soft drink cans for the Parintins Festival



Source: <https://exame.abril.com.br/marketing/coca-cola-edicoes-especiais-parintins-574557/>

Communication goes far beyond the use of written or spoken words and to value consumption it is necessary to adjust the way of communicating. "Communication is not effective if it does not also include interactions of collaboration and transaction between one another" (CANCLINI, 2005, p.60). In his work 'Consumers and Citizens', Nestor Canclini proposes possible cultural policies to think about the differences of people in relation to the region, economy, schooling and age group, being always attentive to the local necessities through globalization.

A New Proposal: Focus on the Collective

Fields that are designed to study persuasive and market communication in academies require creativity and innovation, as well as theoretical and practical knowledge about human behavior. In order for communication to take place in general, the receiver must understand the real essence of the message sent by the transmitter, "the term communication, however, involves a wider sphere, bordering on the absolute. But, above all, it serves to drive information" (SANTANNA, 2005, p.1). The purpose of communication is to make the source and receiver tuned to the message.

Without communication it would not be possible to understand beings, this then makes communication a fundamental social process in the organization of groups and societies, so that norms are understood and passed on to everyone in the same way, although it is known that each individual that their communication can generate an opinion, and that is why societies organize in groups, in order to maintain leaders who can, in turn, facilitate the understanding of what "communication is, therefore, the process of transmitting ideas between individuals" (SANTANNA, 2005, p.2).

In times like today it is possible to perceive that the transmission of ideas among the people on the Internet has allowed greater speed and diversity, causing noises, generating superficialities with lowering of content.

However, the communication cannot be compared to an arrow that when it reaches its target without counting on the participation of this one it hits and develops the process that was proposed. On the contrary, the target is always part of the communication process, therefore: the mode of transmission is important, since if it is not accepted by the affected one there is no communication. According to Wolf (2005: 61), the "sender and receiver are active partners in the communication process". Advertising can be technically defined as a communication tool.

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A trajectory is the description or the representation of the evolution of the system, that is, of the successive points that it occupies in space, in successive units of time. In other words, it is the representation of the behavior of the system, for example, a trajectory of a stone throw. (VASCONCELLOS, 2003, p.85).

For the author, the paradigm changes, or simply patterns or patterns to follow, can only occur through experiences, experiences, evidence that put us face to face with the limits of our current paradigm, hence the importance of research empirical .

Thus, from the knowledge acquired in the vast readings on organizational communication, not all referenced in this article, it was perceived that as said in popular jargon "nobody sells what he would not buy", so it is right to think that in order to achieve communication success with specific public it is necessary to work internal communication in the company that will be responsible for the development of external communication, directing the employee who will develop communication strategies, to recognize the value of the culture of the other to whom it is intended to communicate, ie the receiver .

Manuel Castells (2016) in his work "The Power of Communication" offers a well-founded and challenging image of communication and power in the 21st Century, especially in times of network society. Another point of view that may complement the understandings presented in this study is Luhmann's theory, which proposes the idea of information transfer, valued from the point of view that the receiver does not receive information in the same way that it is emitted.

Therefore, it is possible to think of many lines of research on this same subject, but the approach here refers to how the communication professional needs to review his or her ways of preparing communication, whether that communication is a commercial, organizational or personal proposal. The emergence of the thought presented by Vasconcellos, causes us to think the individual in its context. And no longer separating, individual or organization, the author brings us the reflection that we need to think beyond the momentary phenomenon, investigating all its history.

To think in complex terms, we need to change very basic beliefs: instead of believing that we are going to have the object, or the individual, and that we have to delimit it very well, we must come to believe that we will always study or work the object in context. (VASCONCELLOS, 2003, p.111)

In the process of communication, this information is multiplied or adapted to the reality of the recipient, so that the identity is established not only from the raw information itself, but also from all the knowledge and experiences stored in the recipient's memory, establishing, then, identity and connection with what is intended to convey, from the reality experienced by the recipient. The sender must fit his interests to the receiver's interests. This is evident in the change in the packaging of glue soda from Coca-Cola to the fans of Bois Bumbás at the Festival in Parintins.

Final Considerations

This study, which results from research developments in Cultural Studies and Communication, becomes fundamental to provide the development of societies, since it analyzes the life of a people in a certain place that shares the same language and culture, making possible a harmonious coexistence, since it establishes means of performing criticism to ethnocentrism, which is nothing more than the non-acceptance of different cultures to which it is customary. That is to say: that we must even not establishing an identity with a certain culture, respect it and not act uncivilized and prejudiced towards those who have different customs and customs.

This position should not be adopted by any professional, especially those of communication who must behave impartially always in whatever the circumstances. It is necessary to remember that the behavior of the consumer has changed and that the media actions contribute to this change. Since the beginning of the twentieth century, people have been looking for ways of inserting themselves or at least imagining themselves as part of a particular social group by the acquisition of symbols. As is the case of popular communication linked to groups or segments that do not

experience mass communication, as can be exemplified in the spectacularization of the event referred to the products available in the local commerce for consumption, making relation of the oxen with products such as soft drinks and / or beverages alcoholic beverages.

Although the word consumption is associated by many people and groups, useless spending or compulsion actions, this action is perceived by many individuals, as representations to groups that wish to belong or in fact belong, through consumer goods.

The relationships between communication and reference groups, in this case consumers, should be designed to enhance the positioning of the brand with deference and adaptation to the local culture.

There are already several publications on consumption, however, it is expected that the present study contributes to the updates of the matter especially from the point of view of communication professionals, and even more so, journalists and advertisers.

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