

IDENTITIES OF TOURISM IN THE TOCANTINS

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FOREWORD

With tourism, identities are built

In the digitalized 21st century, it is very likely that stereotypes still make up the minds of a part of the Brazilian population about Tocantins. If not for the physical shifting southwards of the most populous and consolidated economic centers, this would also be explained by Brazilians' persistent lack of knowledge about their own country. Along with education, traveling could (and should!) also be a means of stimulating discoveries of landscapes and cultures. Tourism and identities, in this sense, are themes that should be obviously articulated.

Identities of Tourism in Tocantins, organized by Rosane Balsan, Núbia Nogueira do Nascimento and Mariela Cristina Ayres de Oliveira, presents research results and academic performances which help to illustrate and decode an important portion of Tocantins' natural and cultural heritage. It is possible for the reader, in addition to understanding potential or current tourist processes, to also get to know landscapes, to get to know religious rites and manifestations, to understand the ecological formation and to learn about the regional history of Tocantins.

The work is a product of collaboration between 22 scholars and academics at various stages of their professional and life trajectories, which, in itself, would be an exemplary contribution of this book. These generational meetings are manifested in the form of partnerships and mutual learning between undergraduate, graduate students and the more experienced professors, with varied disciplinary origins. And it could not be otherwise, since tourism, as a complex social practice, needs to be scrutinized and thought about from various perspectives. As said by José Saramago, "to know things, you have to turn them around. Turn them all the way around".

In the academic and scientific field, the chapters as a whole offer a list of research practices (interviews, documentary research, field trips), and practices of extension projects (guided tours) that represent enormous potential as pedagogical resources and even for reflection as citizens. For this reason, works such as this one are included in the list of initiatives that help show the primary functions of the Brazilian public university: education, research and integration.

The eight chapters show how various aspects of tourism currently are developed, and how they can eventually be advanced in the various quarters of lands of Tocantins, namely due to their cultural, religious, ethnic and ecological heritage. In a transversal manner, concepts and practices of heritage and sustainability education, such urgent practices for the constitution of the critical and transforming spirit of citizens of the current world, are brought forth and discussed carefully.

In fact, as a common feature - and general alert - all contributions cry out for the obvious, but frequently neglected: in order to even imagine and, further down, implement tourism development measures, there needs to be commitments to safeguard and enhance indispensable resources. People can love their land and strive to protect and promote it, but governments, businesses and civic organizations cannot escape their responsibilities. The university, in this constellation of actors, also has its role - and, as exemplified by this work, has been striving to perform it.

In 2018, I had the privilege of getting to know - along with my bicycle - a large part of Tocantins: from the entrapment of Arraias to the Jalapão hot springs; from the blues of Aurora do Tocantins to the houses of Porto Nacional; from the plains of Palmas to the escarpments of Taquaruçu. But for those who have not yet had the opportunity to go on this tour, reading this book is a good start.

Have a nice trip!

Thiago Allis

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INTRODUCTION

Publications have stimulated the reflection of researchers and professors from all areas on the various types of tourism, such as religious, cultural and ecotourism. Understanding the identities of tourism requires daily commitments and actions to be involved with people and their experiences, in order to acquire information and data to be interpreted about the state of Tocantins. With incipient works organized in the area of tourism considering the various relations on this unit of the Federation, this work brings important reflections on the tourist appreciation of the featured places.

The structure presented here is made up of three parts: cultural tourism, ecotourism and religious tourism. The book consists of ten chapters divided into blocks that will be described below. In Pedro Afonso, there is the possibility of cultural tourism focusing on material and immaterial heritage, located in the most evident streets which originated the urban core of the city. There are other points related to affective memories that are kept by local residents, and, over the years, if there's no record, memories can be forgotten if they're not revived.

The reflections about heritage education and pedagogical tourism are presented in Porto Nacional, in the Geo-Touristic Itinerary, which acts as a dynamic of alternative tourism, offering schools and the local community possibilities that value the daily lives of people in the historic center. We also examine the economic and social issues experienced in the Quilombola Cocalinho Community, located in northern Tocantins, drawing attention to the urgency of debates related to ethnodevelopment.

When it comes to ecotourism, the work brings three chapters studying the areas of Conservation and Protection Units that offer several opportunities for tourists/visitors who seek integration with natural environments as well as sports practices. Wildlife tourism, which deals with observations of native birds of the *cerrado* biome, concretizes and strengthens the state of Tocantins as a destination for birdwatching tourism, a promising path which depends on the integration between state, public policies, tourism businesses and civil society in general.

In Arraias, we map and evaluate natural attractions with possibilities for the practice of ecotourism and identify some signs of environmental degradation in a stretch of the Arraias River.

For religious tourism, Natividade and Monte do Carmo are two places of cultural manifestations of tourist practices. An exercise of symbolic exchanges in this sense also includes the search for religious festivals such as Divino Espírito Santo, Nossa Senhora do Rosário, Romaria do Senhor do Bonfim and Nossa Senhora do Carmo, among others.

In the last chapter, we highlight the methodology of netnography, the search tool used here to subsidize community-based tourism. The dynamics of tourism are expressed in social life as well as in the locations, and there is, therefore, a multidisciplinary and transdisciplinary interest in studying to contribute to tourism practices in development and on the path to be consolidated, which is the case in the State of Tocantins.

The tourism of Tocantins takes shape in this collection in several places that change over time, with stories, identities, memories, cultural heritage, natural and transformed resources,

which become an attraction for the tourist. Tourism can be analyzed under different scales, and each place is unique regarding how develop it. The authors of the collection refer to the cultural heritage, religious festivities, bird watching, tourism in conservation units to the tourist region of Jalapão to show the diversity and culture of Tocantins tourism, understanding the multiple possibilities of tourist activity in one place, especially when integrated with the various potentials and environmental, economic, social, political and cultural resources.

Rosane Balsan

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THE CULTURAL TOURISM IN PEDRO AFONSO-TO

Núbia Nogueira do Nascimento¹

Fabício Rocha de Sousa²

1. INTRODUCTION

Pedro Afonso-TO is located approximately one hundred and seventy-seven kilometers from Palmas, the state capital, it is known for its fertile lands for agricultural production, soybean, and sugar cane. It is a historical city because its genesis of formation predates the 1960s. It becomes a primordial factor for the remembrance of Tocantins history by several landmarks that the city passed when the territory still belonged to the state of Goiás, until the present day, events that are remembered by the actors that constitute the city. When studying the memory of Pedro Afonso, we come to some little-known attractiveness. This preliminary study is an extension of the theories addressed about heritage, memory and landscape with the perception of heritage monuments and cultural manifestations in Pedro Afonso, so we think: why not study the possibility of cultural tourism in the city?

For this study, the general objective is the selection of representative monuments and the most evident manifestations that still prevail in the memory of city dwellers. Through on-site surveys, we can highlight the properties / symbols located, specifically, on Anhanguera street and Barão do Rio Branco. The latter, parallel to the Tocantins River, a place of cultural evidence and the beginning of settlement and other parts of the city.

The cultural tourism “comprises the tourist activities related to the experience of the set of significant elements of historical and cultural heritage and cultural events, valuing and promoting the material and immaterial goods of culture” (BRASIL, 2006, p. 15). The cultural tourism aims at the knowledge of local history, monuments, works and other goods that the city offers, as well as leisure tourism in order to enjoy natural resources, such as the beaches of Pedro Afonso, all, directly or indirectly, contribute to the recognition and appreciation of the city (NASCIMENTO, 2014).

Thus, the cultural tourism arises from the need for people, whether professional or even intellectual, to show interest in knowing or even belonging to other groups, communities and ethnic groups (NASCIMENTO, 2014). In this sense, “the cultural tourism is the motivation of travel around themes of culture” (BRASIL, 2006, p. 13). This analysis has as recall the

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monuments through the heritage with the dwellers and the construction of the reaffirmation of their history as a city. It is a proposal presented for the population to recognize the existing heritage, the symbolic and memorable value for the construction of Tocantins' identity.

This chapter consists of an introductory part, a remembrance of the city, in a presentation of the concepts with the review of literature and the properties selected in the city as a possibility of cultural tourist attraction.

2. LITERATURE REVIEW

Pedro Afonso is remembered for the strong influence of agriculture, mainly with soybean and sugar cane plantations, it is seen throughout BR 235, after leaving BR 153 to access the city towards Pedro Afonso. This study addresses some monuments and/or representative symbols in the city as a way of remembering the local history and its possibility for the exploration of Tocantins' cultural tourism. The objective is to correlate tourism studies with the city's existing heritage. The heritages, according to Article 216 of the Federal Constitution, "constitute Brazilian cultural heritage the goods of goods of a material and immaterial nature, it is taken individually or in sets, bearers of reference to identity, action, to the memory of the different groups that form Brazilian society [...]" (BRASIL, 1988, p. 15).

In a way, the cultural tourism is everything that is remembered by a population and externalized to visitors as a way of bringing tourists closer to the place which is visited. Through the mentioned symbols / objects, thus, "the cultural tourism is a form of tourism that central object is the knowledge of monuments, historical and artistic sites or any element of cultural heritage (PÉREZ, 2009, p. 116)". According to Pérez (2009, p. 108), the cultural tourism "presents itself as an alternative to sun and beach tourism, but in a general sense, the tourism can be understood as an act and a cultural practice [...] there can be no tourism without culture, [...] because tourism is a cultural expression". Also according to the author, all tourist practice is also a cultural practice

In this sense, "the cultural tourism is considered in several ways: activity, experience, format of the tourist product, motivation or key factor for the trip and / or way of carrying out cultural activity" (PÉREZ, 2009, p. 109). For Smith (2003), in cultural tourism, other types of tourism can also be found, such as heritage, arts, creative, urban, rural, indigenous, and popular tourism. In all these types of tourist segmentation you can find part of the culture, whether in the city, in a community or even in objects. In this sense, the cultural tourism is a broad segment capable of interacting with other segments without the intention of reducing its initial function. Thus, "cultural tourism is a product, which contains sensations and emotional experiences" (PÉREZ, 2009, p. 111).

3. REPRESENTATIVE SYMBOLS IN PEDRO AFONSO-TO

The properties, objects and/or symbols that will be presented represent a historical, patrimonial and memory character for the Pedro-Afonso citizens. The election of these objects was based according to a material prepared by Bunge (2014), in which it makes a selection of

the items considered material and immaterial heritage and memory, as well as symbols that we consider with a historical and social contribution to the city. The immaterial or memory heritage is characterized by some story told, whether it be folklore, chatting or even some event in the city that remained in the memory of the population to the present day. As methodology, we use analyses based on representations of photographs as well as bibliographic materials to contextualize the images with the concepts that will be related. Seven properties will be discussed in the city of Pedro Afonso as a possibility of cultural tourism.

First, we will mention some properties available in the historic center. The city of Pedro Afonso is not a heritage therefore, there is no delimitation of the area of preservation and conservation. However, according to surveys carried out *on site*, we will call the properties that are present on Sete de Setembro street, parallel to the Tocantins River, and on Anhanguera street, in a letter “L” format as the historic center. We have delimited this perimeter because they have more evident properties in the beginning of the settlement of the city.

In a second moment, we will mention some very symbolic and materials available in the urban street, which also represent a sentimental and memorable value for the local population.

3.1. PROPERTIES OF THE HISTORIC CENTER OF PEDRO AFONSO-TO

The first property selected from the Historic Center is the São Pedro Church, located on Sete de Setembro street, which is in front of the Tocantins River. The church represents for the local population a sense of religiosity, faith and devotion to the Pedro Afonso citizens.

Its construction began in the year 1888, and before this imposing church there was a very small for the celebration of masses. As the local population gradually increased, there was a need to build a more spacious church, capable of receiving all the faithful.

Figure 1 – São Pedro Church



Source: Photograph taken by Núbia Nascimento on 2-11- 2020.

The Church of São Pedro has a historical and memory value, because, inside, there is the tombstone of Friar Rafael de Taggia, Capuchin who arrived in the city in 1847 for the catechization of indigenous ethnicities, specifically those found in the region, the Kraos, Xerentes and Guajajaras (MIRANDA, 1973).

The property of Figure 2 is located on Anhanguera Street, corner of 7 de Setembro street. Anhanguera Street is one of the most traditional in the city, one of the first streets to make up the urban core around the Tocantins River. According to the local population, as soon as Friar Rafael de Taggia arrived in Pedro Afonso, in 1847, he lived in this house, and its first structure was composed of a straw house. The Friar, along with the Kraos and Xerentes Indians, were the first inhabitants of Pedro Afonso. This property still preserves some colonial features, although little mischaracterized by virtue of the action of time.

Figure 2 - House that belonged to Friar Rafael de Taggia

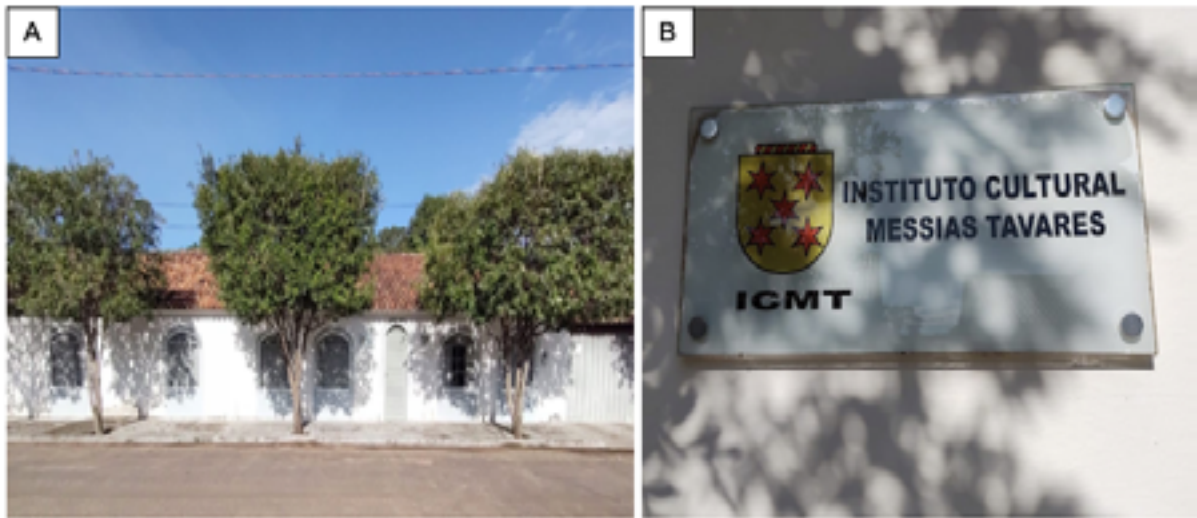


Source: Photograph taken by Núbia Nascimento on 2-11-2020.

The property today belongs to the judge of the state of Tocantins José de Moura Filho, who was born in Pedro Afonso-TO. It is one of the memorable and symbolic properties located in the historic center of the city.

In figure 3, we have the Cultural Institute Messias Tavares, which is composed of a historiographic collection of Pedro Afonso and the region. Messias Tavares is a local writer, representative of the Academy of Letters of the state of Tocantins, and owner of the Cultural Institute Messias Tavares, located at Barão do Rio Branco street. Messias had a dream of setting up a library as a way of improving knowledge and culture. According to the CNN Portal (COSTA, 2016), the institution is private, open to the community and holds more than 4 thousand copies of books, magazines and historical documents, the vast majority of which are in the area of law. Since the Institute is located in a residence, prior notice of visit with the current owner of the property, son of Messias Tavares, is necessary to have access to the collection and available works.

Figure 3 - Messias Tavares Cultural Institute



Source: Photograph taken by Nbia Nascimento on 2-11-2020.

The Messias Tavares Institute is known to the population as a local library, composed of several historical materials by Pedro Afonso, with works used in his academic life and private collection of books, all available in this Institute.

In the historic center of Pedro Afonso, we have several properties visible with function and cultural characteristics. In this chapter, we describe only three that are located in the historic part of the city, specifically at Baro do Rio Branco street, Anhanguera and Sete de Setembro. But there are other properties and / or memorable symbols in the city, such as The Mangal square, runway of the first airport Coronel Lysias Rodrigues, Bancrvea Club of Pedro Afonso (BCPA), Casa do motor da Luz among others. Regarding cultural manifestations, we can mention Liberation of the donkeys, Columns Prestes in Pedro Afonso, Legend of the Sono river, So Pedro celebration among others (BUNGE, 2014).

3.2. SYMBOLS IN THE URBAN STORAGE OF PEDRO AFONSO-TO

Leaving the historical part, now in the urban area of the city, is located the Ecological Square, a space that interweaves nature and culture at the same time, it is symbolized by the actions of the local population. Before the square, there was a place of dumping of solid waste and, at the initiative of the local cultural activist Fabrcio Rocha, in partnership with students, the place turned into Ecological Square, a meeting place and coziness for the city.

It was an action carried out by many hands, that it was supported by the population, with all the trees planted, gravel placed on the ground and decoration in pet bottles (Fig. 4). The nets, plant jars and some walkways are composed of tires given by BP BUNGE, a multinational company specialized in agriculture with a pole in the municipality.

Prez (2009, p. 124) states that “the products of cultural tourism incorporate important educational and aesthetic values, but they should also integrate experience, entertainment and fun”.

Figure 4 - Ecological square (access to the Sono River)



Source: Photograph taken by Nbia Nascimento on 2-10-2020.

The house of figure 4-B belonged to Mr. Pedro de Souza Pinheiro, patriarch of a traditional family in Pedro Afonso-TO, holder of possessions in the agricultural branch and a great farmer in the region, who lived in this house along with his family Pinheiro. This family was of a political lineage, with strong influence in the cities close to Pedro Afonso due to political acts. Currently the property is under the responsibility of the sons. It is one of the most representative mansions of the historic street and currently has suffered some fractures and collapsed walls. At the bottom of the mansion, a part of the city's exhibition park is located. This property is symbolic, as it is in front of the street (ramp) that gave access to Rio do Sono, it was called "Rio do Sono ramp". This route was made by the donkeys guided by the population in loading water to supply the city prior to the 1990s (Fig. 4-C). After this period, the city started to have running water, exempting the donkeys from this work. The water of Sono river was considered clear and valued by Pedro Afonso citizens to bathe and prepare food. The water from the Tocantins River was used for other household chores, such as washing clothes and general uses, as it is considered less valued than that of the Sono River.

Next, there is the walkway of the city of Pedro Afonso, a mark in the landscape because it is the largest walkway in Tocantins and with the function of connecting one municipality to another.

Figure 5 - Walkway - Pedro Afonso a Bom Jesus

Source: Available at: <http://pedro-afonso-to.blogspot.com/2013/04/passarela-que-liga-pedro-afonso-bom.html> Accessed: 24 Aug. 2020.

The figure 5 shows the walkway used as access of the city of Pedro Afonso to Bom Jesus, with approximately 500 m. There is heavy traffic of people crossing during peak hours in the morning before 8am and at the end of the day, from 5.30pm to 6.30pm. Many people live in Bom Jesus of Tocantins and work in Pedro Afonso and use the walkway to reach the destination quickly. The access to the walkway is allowed only to cyclists and pedestrians, and those who use the means of transport such as cars and motorcycles need to make the crossing to Bom Jesus city by BR 235.

Next, there is Cristo Rei school, one of the most memorable properties in the state of Tocantins, both for its educational and social function and for its structure presenting characteristics of the colonial period. The Cristo Rei school is a state education institution and normally operates from primary school until the ninth grade. Its administration is directly related to the Catholic Church of the city, and part of its expenses are maintained by this institution. The school is considered a memorable symbol for portraying education and its trajectory in Tocantins' Mesopotamia.

Figure 6 - Cristo Rei School



Source: Photograph taken by Núbia Nascimento on 2-10-2020.

In the following image, we highlight the Historical Museum of Pedro Afonso, which is located on the 21 deAbril street. The structure was given by the Union to the municipality, was the headquarters of the defunct Technical Assistance and Rural Extension Company (Emater) and the Pioneiros Mirins program and was abandoned since the completion of the project's activities, which took part in 2009 (PEDRO AFONSO PREFECTURE, 2020). The Historical Museum of Pedro Afonso has a total area of 926.05 m², where R\$ 141,000 were invested by the Municipal Executive Power in the renovation and revitalization of the space.

Figure 7 - Historical Museum of Pedro Afonso-TO



Source: Photograph taken by Fabrício Rocha on -2020.

The name of the Museum pays a fair tribute to the founder of the municipality, father Capuchinho Fray Rafael de Taggia. It has a modern structure, but with adaptations, and colonial characteristics. Due to the various pieces available in the museum, there was a need for a larger space so that the collection could be housed more safely and more space for visits, such as receiving classes from schools and/or student groups.

In this sense, the museum becomes a monument of cultural tourism, understood as “a type of “experiential” tourism through which tourists contact with cultural productions (e.g., visual arts, manual arts, festivals, festivities) and cultural heritage (historical sites, landscapes, architectures, immaterial heritage goods)” (PÉREZ, 2009, p. 120).

4. FINAL CONSIDARATIONS

With the objects analyzed, it is perceived that the city has a tourist potential and it is attractive to the Tocantins citizens, especially in the holiday months, in which the city receives several visitors, tourists and / or excursionists for the use of natural beaches. In this period, it can be attributed by local politics a geotourism itinerary in the city, which composes the visitation of the elements that were discussed in this chapter, as a way to bring the tourist closer to the cultural part of the city.

The objects mentioned here were just a sample of the list of historical and memorable elements that the city presents. The cultural tourism in the city will be an act of visibility of historical monuments scattered throughout the urban streets. Since it is a small town, the route can be done on foot, possibly even with a possibility in the future of creating a geotourism itinerary in the city. Thus, the local population, in addition to the approximate contact with the representative symbols, will live a little of the story told of what the city was like before, its historiography, the most significant characters among others. In this sense, “the cultural tourism guided by the action of visitation and knowledge of cultural heritage has an educational sense, because it is a mediator in the process of socialization and appropriation of human goods materialized in the patrimony, which are the attractions of tourist cities” (MELO; CARDOZO, 2015, p. 1060-1061).

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CULTURAL TOURISM: A STRATEGY FOR HERITAGE EDUCATION IN PORTO NACIONAL-TO

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1. CULTURAL TOURISM AND THE GEOGRAPHICAL SPACE

Brazil is a country with diverse tourist potential: natural resources, a plurality of cultures and peoples, eccentric places, and a vast territory with an area of approximately 8.510.295.914 km² (IBGE, 2020). Tourism has long been expanding, and has come to be seen not only as an economic activity but also capable of promoting cultural development, disseminating the importance and meaning of material and immaterial goods, notoriously inducing the preservation of culture.

Tourism is “closely related to consumption, not only of goods and services but to space, as tourists usually move to a destination where they can enjoy the landscape” (KAKO, 2006, p. 2). Cruz confirms this thought by stating that “geographic space is the main object of consumption for tourism, and that results from one of the most important specificities of the social practice of tourism: the consumer (tourist) who needs to travel to the product to be consumed, the tourist destination” (CRUZ, 2003, p. 21). There are several ways to consume the landscape, be it the climate, forms of relief, and infrastructure, with the purpose of leisure or rest, and when experiencing this space, the tourist does not take a good or service with him, but emotions and knowledge.

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Tourism can be present in all sorts of places, depending on the scale, coverage and relation to consumption. Tourist routes continue to be a benchmark for tourists, allowing users to travel from one place to another with ease. “Since Geography is the science that studies spatial production and social and power relations in geographic space, and tourism is a phenomenon related to people and places, there is a strong interrelation between these two areas” (CORIOLANO; SILVA, 2005, p. 95), meaning that, geographically, tourism can be studied at different scales and different segmentations.

Tourism offers can show great diversification, as well as varied segmentations. They are established according to the characteristics and experiences that can be provided when consuming a certain type of tourism - that is, the motivation for the trip. In this work, we shed light on cultural tourism, in which the tourist is encouraged to go to the destination primarily in order to experience aspects and situations that can be considered essential to the culture.

Cultural tourism is the practice of tourism that is directed to leisure and knowledge with cultural elements, and thus its focus is the historical and cultural heritage of the places in which it is fostered, valuing and promoting the material and immaterial cultural goods (BRASIL, 2006). Therefore, cultural tourism is one of the types of tourism that the Historic Center of the city of Porto Nacional- TO has the potential to carry out, since this geographical section presents materializations of works of various actors in historical periods the city was stage to, corroborating with Dourado (2013) who explains that the headquarters of the municipality is historically charged, engendered by the different national political contexts through which it lived, having been named Porto Real at one point, and Porto Imperial later, and finally, Porto Nacional.

Cultural heritage is seen as “the essence of cultural tourism, the great motivation for tourist visits and valuable cultural capital for communities, as it represents a tourist product [...]” (DIAS, 2006, p.46). Thus, due to the particularities of the city of Porto Nacional, it is understood to be a relevant place for developing a cultural tourism project. As stated by Pacheco (2006),

There is a lack of integrative teaching and learning practices in universities and schools that include the affective and cultural experience of Brazilian children, adolescents and young people. Practices that bind them to themselves and their ancestry, so that they are protagonists of a history and an education that ensure the strengthening of their identity to improve the quality of life. (PACHECO, 2006, p. 21)

2. GENERAL ASPECTS OF THE MUNICIPALITY OF PORTO NACIONAL – TO

Porto Nacional is a municipality in the state of Tocantins with an estimated population of 53,316 inhabitants (IBGE, 2020) and located on the right bank of the Tocantins River, currently a lake of the Luís Eduardo Magalhães Hydroelectric Power Plant (HHE-LEM), approximately 60 km from the capital Palmas – TO. The city is surrounded by mountains and by the UHE reservoir, which was filled between May and October 2001 (Nascimento, 2011), with a depth of 2m to 60m. It is located in the center of the State and is characterized by its historical-cultural attractions that comprise the period of gold exploration of the Central-west, and its natural resources.

The municipality belongs to the tourist region of Tocantins called Serras e Lago, having been classified by the Ministry of Tourism (BRASIL, 2017) as being of category “C”, on a scale where four variables were crossed, which were related to the generation of jobs and demand of tourists, in an analysis of clusters, creating five categories of municipalities (A, B, C, D and E). In it, category E is the grouping of cities in which the result of the analysis is closest to zero.

It was the second city in Tocantins to have its historic center listed by the National Historical and Artistic Heritage Institute (IPHAN), in 2008, with the first being the municipality of Natividade - TO, in 1987.

3. GEO-TOURIST ITINERARY, METHODOLOGICAL ASPECTS AND ITS DEVELOPMENT

The research was carried out with the selected tourist attractions in the Historic Center of Porto Nacional as reference. The chosen set of all tourist attractions totals 17 points⁷, the majority being inside the heritage polygonal, a geographical cut recognized as a Brazilian cultural heritage site and protected by IPHAN, and follows the sights visited on the route of the Itinerary (or *Roteiro*, in portuguese), as illustrated in figure 1.

Figure 1 – Tourist spots offered

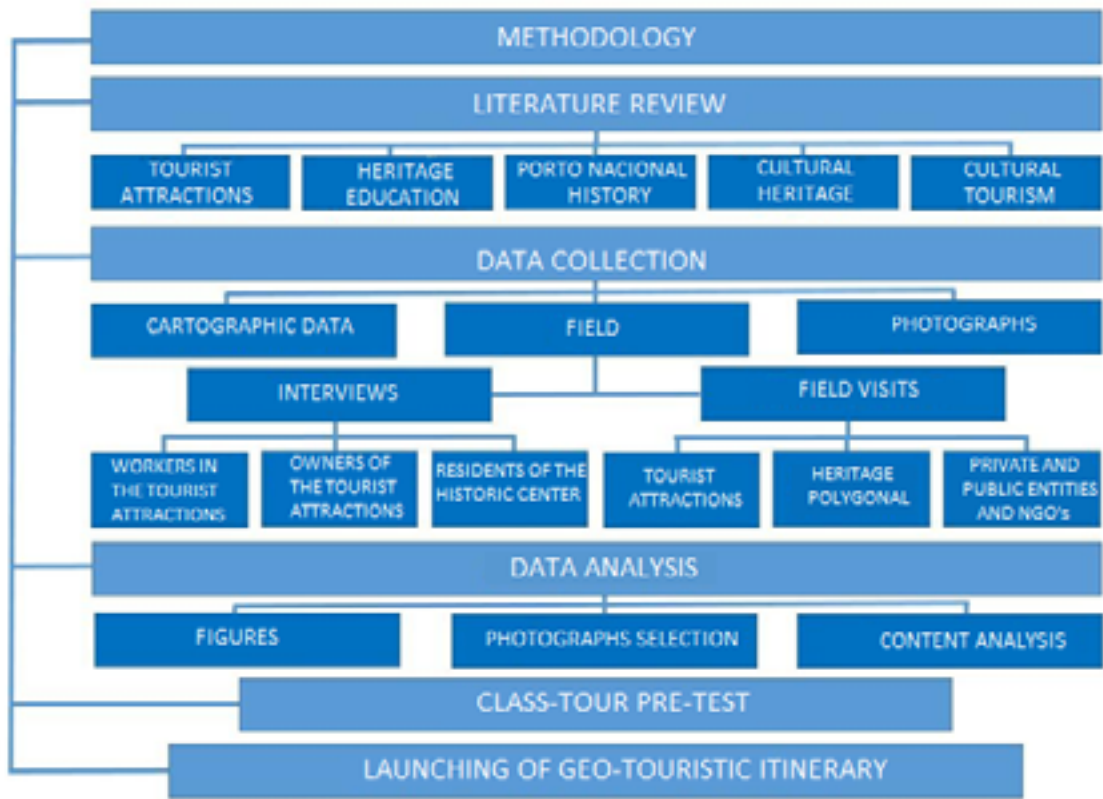
OFFERED TOURIST SPOTS		
Acervo Luzia da Silva	Casarão João Ayres da Silva	Casarão Maia
Casarão Milton Ayres	Casarão Né Aires	Casarão Pedreira
Catedral Nossa Senhora das Mercês	COMSAÚDE – Comunidade de Saúde, Desenvolvimento e Educação	Mirante do Rio Tocantins
Museu Histórico e Cultural de Porto Nacional	NUTA – Núcleo Tocantinense de Arqueologia	Praça Nossa Senhora das Mercês
Rua Coronel Pinheiro	Rua Dr. Francisco Ayres da Silva	Rua Mizaél Pereira
Rua Padre Antônio	Seminário São José	

Source: Balsan, Lima, Ribeiro (2020).

⁷ Currently, during the route of the Itinerary, the number of tourist attractions visited is smaller, due to the time available of each group. It is worth clarifying that there were 13 tourist attractions on the release date.

For the execution of the research, we followed the methodological script outlined in Figure 2.

Figure 2 - Project structuring methodology



Source: Balsan, Lima, Ribeiro (2020).

The survey of bibliographic information took place in the libraries of the Federal University of Tocantins (UFT), the Federal Institute of Education, Science and Technology of Tocantins (IFTO), IPHAN - Tocantins State Superintendence, Porto Nacional City Hall and virtual databases, allowing for the collection of texts, terms and/or concepts for the theoretical and analytical construction of the work. The bibliographic, iconographic and documentary survey on potential tourist attractions included several themes, including the History of Porto Nacional (PALACÍN, 1976; GODINHO, 1988; AQUINO, 2008) and Tourist Attractions (REIS, 1984; MESSIAS, 2012). The works of these authors and others who have extensively researched the city and the themes surrounding the local cultural heritage supported the creation and development of the project that is based and is presented in this article.

The parameter for data acquisition in the field was based on interviews with seven residents who own buildings in the Historic Center and three workers from the management entities of the tourist attractions. Data collection with these groups was done by applying a semi-structured interview from a pre-established script. The questions were verbally formulated and the answers were documented in forms by the researchers and monitors of the project. The interviews are continuously applied to the present day, to clarify doubts, collect new information pertinent to understanding the dynamics of the evolution of the landscape, the insertion of the local population and the constituted cultural heritage site.

Primary data was collected from March to June of 2014. After the collection, the information was explored with the purpose of generating a guide text of the Itinerary, a data summary, information on architecture, geography and history for the elaboration of the folder, visible in Figure 3, which was being updated, revised and expanded as the project was developed (BALSAN, 2020). It is pertinent to emphasize that the folders are tools for the diffusion of the Historic Center and its most visited sights, and given to those who come to the tour-classes. They aid people in historical, architectural, geographical information and etc., and can be a daily tool for dissemination of the project itself.

Figure 3 - Front and back of the folder of the updated Geo-tourist Itinerary of Porto Nacional



Source: Itinerary, 2019.

It is worth emphasizing that the selected attractions that are present in the historical formation of Porto Nacional, with conflict relations, very strong economic and political power, reflect our effort to decolonize the discourses related to the selected heritage, since the objective

was to look at the whole, to see the selected historic center as a set. Cruz (2012) addresses the “patrimonialization of heritage” where he emphasizes the importance of understanding material heritage as a cultural manifestation, endowed with temporality and spatiality.

The Itinerary carried out two pre-tests. The first was featured the monitors and the second was with students from the Geography of Tourism class of the 1st semester of 2014, from the Geography course at UFT, where Feitosa (2014) prepared a map suggesting a tourist route.

For the launch of the Itinerary, as well as for support and dissemination, there was articulation with government agencies, thus providing an interdisciplinary and interinstitutional experience, encouraging visitors and researchers to develop actions in favor of cultural tourism in Porto Nacional. Currently, the project has the support of COMSAÚDE, IPHAN, Tourism Geography Laboratory (LABGEOTUR), Center for Urban and City Studies (NEUCIDADES) and UFT, through the Pro-Rectorry of Extension, Culture and Community Affairs (PROEX).

In this sense, the Itinerary continues to be developed through weekly tour-classes, having welcomed approximately three thousand and five hundred people since 2014. The tour-classes are used as a strategy to promote heritage education. In this sense, it is considered as patrimonial education: the acts of education that rely on the real meaning of preserving and valuing heritage sites.

4. TOUR-CLASSES

The tour-classes are held free of charge during the UFT school year, with an average of thirty people by Itinerary, and are put into practice by the monitors, who were always students of undergraduate courses, and by the coordinating teacher, so that they can be opportunities to learn about the Historic Center of the city of Porto Nacional, corroborating an exchange of knowledge. When these meetings are held with the Porto community, this exchange is very visible, in such a way that the project becomes a mediator and an organizer of memories about these places and their transformations, as well as their immaterial elements, such as music, poems and etc.

This particular role of the project is crucial, since, having cultural heritage as one of the pillar themes of actions, the memory of the group that experiences this urban-tourist-historical space and that has it in its imagination, endowed with stories, songs, poems, legends and etc., is of relevance for the maintenance of these spaces, for its preservation, since experiencing these places is also to perceive in a differentiated way its historical load, its atmosphere and experiences.

Thus, the tour-classes give the participants the experience of knowing not only the buildings, but the production of culture and the historical development of the transformations that came to make the Historic Center of Porto what it is today, in its forms and functions. To enhance the material heritage experience, some activities are added, such as the reading of poems and excerpts of songs by regional artists, which also become in themselves new possibilities of experiencing local culture. This way, the history, architecture, poetry and affections of the space are passed on to tourists and/or visitors, as well as the need for preservation and/or conservation of it as a Brazilian cultural heritage site.

The potential for educational activities in the field of cultural heritage is clear once it collaborates with the improvement of knowledge about a certain part of the initial history of the formation of the city of Porto Nacional, and provides opportunities to discuss the preservation of memory and Porto cultural heritage, in addition to preparing citizens to act in the maintenance and recognition of the past.

Heritage education is a tool that consists of a permanent and systematic process focused on cultural heritage, seeking knowledge, appropriation and appreciation of its cultural heritage, which are key factors for the preservation and conservation of heritage and for the strengthening of cultural heritage, feelings of identity and belonging (HORTA; GRUNBERG; MONTEIRO, 1999).

The sights in the Itinerary are arranged by the streets, highlighting the “nicknames” for which they are best known, such as Rua da Cadeia Velha, Rua do Cabaçaco, Rua Grande, Rua das Flores and others. Streets that intersect and through which the first residents of the city circulated, being significant spaces pervaded with meanings built by those who inhabited and/or inhabit there, because it contains events and stories of countless families of the former Norte Goiano, current state of Tocantins.

This project has enabled the development of important actions, in this 6-year period in which it is active, and even with the impossibility of taking to the streets for field trips due to the social isolation caused by the pandemic, the team has sought to maintain the bond with society. That way, the already established connection between the community and cultural tourism activities is not lost, which has given rise to heritage education aimed at the genesis of the city of Porto Nacional.

The project is concerned with becoming sustainable and, to that end, we are looking for legal mechanisms for the implantation, operation, administration and maintenance of a university project that was originally gratuitous, and currently demands an increasing number of scheduled itineraries. One of the alternatives considered is to accredit the project with the Foundation for the Support of Research in Tocantins – FAPTO to be able to collect tickets from private entities that wish to experience the route.

5. ITINERARY ACTIONS

The project has been committed, since 2014, to implementing actions rooted in the sense that the material and intangible heritage of Porto should be preserved, in addition to spreading the word about the Historic Center as a tourist attraction. Annually, the Historic Center of Porto Nacional welcomes groups from various cities in the state to participate in tour-classes, the majority of which being student classes from public or private schools and higher education institutions in the State of Tocantins. That way, pedagogical tourism is also added to the Itinerary, since it stands as a practical extension of the classroom - an even more fruitful space for learning, since it breaks with a certain rigidity to traditional classes in the classroom.

In 2015, at a national level, the Geo-tourist Itinerary team was awarded the project “Heritage education: preservation and enhancement of cultural assets in Porto Nacional-TO”, by the University Extension Program (ProExt) of the Ministry of Education, which aimed

to support public higher education institutions in the development of extension programs or projects that contribute to the implementation of public policies. Created in 2003, ProExt covers university extension with an emphasis on social inclusion (BRASIL, 2015). Since its creation, the Geo-touristic project team has participated in scientific events to show its performance on the Teaching, Research and Extension tripod.

In 2016, recreational workshops were held, such as memory game, board games and mind maps with the theme of heritage education in some schools in Porto Nacional, and scientific initiation studies were developed, such as the study of the inventory of the cultural heritage of Rua Coronel Pinheiro, known as Rua do Cabaçaco. Additionally, as stated by Balsan (2020), the project was part of the 1st Black / Afro-Brazilian Culture Fair, where an exhibition of photographs of the city's Historic Center was developed.

In 2017, the Itinerary sought to include the Brazilian Sign Language (Libras) with the creation of signs for the attractions in the route, an endeavor that continues to be developed and updated in 2020, with the elaboration of a folder in written sign language. Balsan and Luz's (2018) scientific initiation research was also carried out, titled "Return migration at the Feast of Nossa Senhora das Mercês in Porto Nacional-TO".

In 2018, priority was given to the continued inclusion of students from the Language Bachelors: Libras course, at UFT, Porto Nacional campus, which generated the insertion of two regional songs in LIBRAS. In the first semester of this same year, an "Audiovisual Cycle on memory, heritage and cultural preservation of Porto Nacional" was developed, with the objective of contributing to the strengthening of actions aimed at the debate on heritage, memory and cultural preservation through an activity that provides a practical view on the subject, with the production of a video as the final product. The Cycle had eight meetings, and documentaries were shown and lectures and musical performances were held.

In the second semester, between the months of September to November, an event was held with the title "Meeting with the city's cultural heritage". The event was part of a series of meetings to promote the dissemination and appreciation of Porto culture through exhibitions and music, documentaries, conversation circles and the development of the Itinerary tour-class, with evaluations that generated a motion with suggestions that were voted in plenary and distributed to various bodies that have the competence to carry out the proposed actions. The event was attended by residents of the historic center and surroundings, teachers and others interested in the theme of preservation and conservation of Porto's cultural heritage. Also in 2018, the project was contemplated by a public notice to promote extension programs and projects, made public by PROEX, which led to the making of the folder in English.

In 2019, the project reached the third edition of its folder in Portuguese, thus revising and adding NUTA as a tourist point of the project. The partnership of the Geo-touristic Itinerary with the Libras undergraduate course, in line with the National Tourism Plan of 2018-2022, which aims to promote inclusion policies proposed by locally based tourism, has been developing accessible tourism actions and integration of the deaf community towards knowledge of Porto's cultural heritage. These actions have accomplished translated poems and music for LIBRAS, in addition to creating signs for many of the buildings in the Historic Center. Thus, in addition to spreading the word about the Historic Center, contributing to turning it into a more well-known space, it also seeks to integrate the community for a broader understanding of the need for care and maintenance of heritage.

In 2020, in the interim of dissemination and efforts of inclusion, the Itinerary always seeks to feature cultural products of the people of Porto regarding their historic center. Their songs, poems, novels, photographs, etc., are displayed in the field classes, where the songs are reproduced and the poems are recited, and also in virtual spaces, as is the case of the weekly dissemination of Porto poetry, in the form of photographs and poems, on the project's social networks. The administration of these social networks is important, as it is a means that we found for the project to be in constant contact with the community, which is very active on digital platforms, always expressing their opinions, sharing their memories and discussing out the transformations of the space.

Social networks were of great use in the months of social distance caused by the pandemic of Covid-19, when the project could not be on the streets, nor could it develop activities involving gatherings of people. The project found on Facebook and in the possibility of real-time transmissions the idea of holding a cycle of debates, where many researchers who had the Historical Center and other important points in the history of the city as a research object were able to write texts directed to the Porto community. The broadcast cycle was an unfolding of the project that lasted three months and had a total of fourteen broadcasts that addressed the history, geography, architecture, poetry, music and other topics relevant to the Porto community. They can be found on *Roteiro's* Facebook page (2020) and *Roteiro's* Instagram page (2020), and the interaction with the community is visible during the learning experience, thus fulfilling the extension character of the project.

At the end of the cycle of transmissions, the Geo-touristic Itinerary team delivered a collection of printed texts prepared by these researchers to a total of 30 families from the Historic Center of Porto Nacional, as a form of feedback to society regarding the work developed during this period of social isolation. For this endeavor, we had the support of the Municipal Secretary of Culture and Tourism of Porto (SECULT), with the provision of the volumes produced.

It is unquestionable that new technologies, especially the internet, offer effective results in the promotion of cultural tourism, as they allow information to be constantly updated. Thus, the actions developed by the Itinerary team during the pandemic through this vehicle of information expanded the reach to the public.

6. FINAL CONSIDERATIONS

Among the limitations found in the development of the Porto Nacional Geo-touristic Itinerary, the incipient actions aimed at the development of tourism highlighting the historical and cultural heritage of the municipality of Porto Nacional stand out. We hope, however, that with the continuity and dissemination of the project it will be possible to get closer to the public and private agents of the tourist trade, sensitizing them even to the possibility of developing activities complementary to the Itinerary that will enable the generation of income.

The lack of financial resources also limits the implementation of the project, especially regarding the dissemination of actions for heritage education and in reaching more schools. Finally, we believe in the importance of the relationship between tourism and the various sciences, increasingly rescuing the socio-spatial memory of the Historic Center, creating routes that are different from the traditional ones, since we use the elements of architecture, geography,

history, music, poetry, the inclusion of deaf people, etc., with the participation and support of the local community, a fundamental characteristic of community-based tourism.

Although the city is known by the municipalities as the “Capital of Culture of Tocantins” and its historic center is listed as a Brazilian cultural heritage site, it is little assisted in specific public policies for cultural tourism. It is noticed that the historical center is little advertized, in addition to not having signs indicating the location and identification of tourist attractions; there is also the need to revitalize the place.

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QUILOMBOS TOURISM POTENTIALITY: ANALYSIS OF THE QUILOMBOLA COCALINHO – TOCANTINS

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1. INTRODUCTION

It is observed in the history of Brazil, that the country is constituted by large social identity groups, such as indigenous and quilombolas, being considered as the remnants of quilombos, the groups that fit as traditional communities, through the recognition and valorization of their original cultures, specificities and historical and cultural importance for the country.

In this perspective, the social organizations that make up quilombola communities present a considered framework of aspects that enrich experience tourism, thus motivating visits to territories that contemplate these aspects.

The State of Tocantins, in turn, presents itself in the Brazilian travel and tourism market, as one of the territories with eminent tourist potential from these communities and other social groups, due to its ethnic composition observed by the existence of local indigenous peoples, as well as quilombola communities, the latter being the object of study of this work.

Thus, this study is justified by the urgency of debates inherent to issues related to etnodevelopment and the promotion of income generation and work for the remaining quilombo communities, given the economic and social problems experienced by their indigenous people, due to the fact that they live almost that exclusively, from the cultivation of small subsistence crops, and still in the great majority, without the effective regularization of the territory understood by the quilombo.

The secular resistance movement in contrast to the existing slave regime in the country, until the enactment of the Law sanctioned by Princess Isabel in 1888, is marked by political

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struggles in different Brazilian states, bringing new directions from Article 68 of the United Nations Act. Transitional Constitutional Provisions existing in the Brazilian Federal Constitution of 1988.

As of the 1988 constitution, a new molding was given to the quilombos, allowing more agile and effective processes of defense of the territories, following the same legal procedural path in all cases.

Thus, with the legalization of these territories, tourism started to present itself as a potential economic activity in the generation of jobs and income for quilombola populations, providing the cultural and social valorization of these communities in their original and legal territories.

Furthermore, the present study has as its central objective, to analyze the tourist potential of the Cocalinho quilombola community located in the State of Tocantins - Northern Region of Brazil. And for that, it is attributed as specific objectives of the research: a) To identify the characteristic elements of the community and its historical aspects; b) Describe the basic infrastructure and existing attractions with potential for tourism.

As methodological assumptions, the qualitative approach of data was used, through a bibliographic research on the theme, and later, with the realization of the field research with semi-structured interviews with the residents of the community.

It is worth noting that, the work was developed within the scope of academic scientific research through the “Tourism Center in Natural Areas” - NTAN, registered in the University Process Management System of the Federal University of Tocantins - GPU n° 3303, and coordinated by the teacher from the Tourism Management Technology course, Professor MSc Stephanni Sudré.

The research also has the partnership of the program “Startur - Incubadora de Talentos” registered and approved in GPU UFT n° 3366 under the coordination of professor MSc Andressa Ramalho, which brings as the main objective, the need for practical actions in Tourism Management, as a way of developing and supporting multi, trans and interdisciplinary proposals configured in the Pedagogical Project of the Tourism Course.

The work is presented with a literary survey on the quilombola theme, its perceptions and panoramas, subdivided into some thematic topics that succeed and complement each other, in understanding the initial problem of this research.

2. TOURISM AND TRADITIONAL COMMUNITIES QUILOMBOLAS: A SOCIOCULTURAL PANORAMA

In the epistemological context of cultural tourism, Barretto (2007, p.87), explains that it can be considered as one in which the main attraction ceases to be nature, being then “[...] an aspect of human culture, which can be history, daily life, crafts, or any of the aspects covered by the concept of culture”.

Thus, according to the author, this segment of tourism differs from the others by considering the subject's narrative as relevant, as a demonstration of their cultural manifestations and identity knowledge.

According to Sudré (2012, p.22): “Based on the understanding that tourism is an important sector to leverage economic growth, this activity has been considered by Brazilian society, with the ability to translate and disseminate its immense natural wealth, ethnic and cultural”.

According to Dias and Aguiar (2002), cultural tourism is composed of a whole that characterizes the community where it develops, and thus attracts visitors in search of the unique characteristics of a specific people and place.

In this context, tourists considered as cultural have as their main motivation, the desire to get in touch with different cultures, visiting the representative elements of the heritage of a given community: architectural ensembles, archaeological sites, typical dances, religiosity, gastronomy, handicrafts, musicality, artistic performances.

Ethnic tourism or tourism based on the ethnic cultural legacy has been asserting itself as an alternative to mass tourism in which the rampant consumption of local cultures predominates.

Under the paradigm of cultural diversity and multiethnicity, cultural tourists present themselves as groups of consumers interested in cultural life within the remnants of specific ethnic groups, or in those in which the representation of the cultural legacy inherited throughout historical processes and and reinterpreted in the present under new meanings.

According to the World Tourism Organization - OMT (2003, p. 168), ethnic tourism “is geared to the traditions and lifestyle of a group and used mainly to highlight tourism in specific communities or enclaves, in development process”. It is considered that the experience of tourists with the elements of cultural heritage can contribute to the strengthening of identities and the revaluation of local memory and culture.

According to the Ministry of Tourism (BRASIL, 2006, p. 13), “ethnic tourism is the experience of authentic experiences and direct contact with the ways of life and the identity of ethnic groups”. It consists, therefore, in the search for the interaction and integration of tourists with the daily life of communities that present certain social and economic characteristics, in addition to cultural traditions based on a strong sense of territoriality. The main objective is related to the search for intercultural knowledge and learning.

According to Leite, Lamas, de Mendonça Nóbrega (2019, p.69), “In this context, it can be understood that customer satisfaction is the *raison d'être* of any business, and is directly related to the experiences”, or that is, the tourist seeks these experiences in his travels by choosing itineraries that provide these unique experiences.

Ethnic tourism for Beni (2002, p. 145), stands out “for the search for ascendancy in a local and regional historical-cultural framework. It also includes those who move with eminently anthropological objectives to get to know the ethnic and cultural characteristics of those peoples that constitute the interest of their observation”.

It is understood, then, that community-developed tourism can make a relevant contribution to sustainable development, which thus restricts economic growth to human and social development, in which it draws attention to the need for environmental balance, and the strengthening of culture and the identity of traditional populations.

According to the Ministry of Tourism (MTur), Community Based Tourism must pay attention to basic principles such as self-management; associativism and cooperativism; democratization of benefit opportunities; collaboration, partnership and participation; valorization of local culture; the role of local communities in management; among other aspects.

2.1. TOCANTINS' TOURIST REGIONS AND QUILOMBOLA COMMUNITIES - THE PERSPECTIVE OF CULTURAL TOURISM

Quilombola communities are part of the cultural formation of the State of Tocantins, and belong to the cultural heritage of northern Brazil, adding up to a total of forty-four communities mapped and recognized by Fundação Cultural Palmares, with processes recognized since 2006, such as the Quilombola Cocalinho Community.

Some of the recognized quilombola communities in Tocantins are as follows: Kalunga de Mimoso and Lagoa de Prata, in Arraias; Malhadinha and Córrego Fundo in Brejinho de Nazaré; Barra do Aroeira in Santa Teresa; Redemption in Nativity; Cocalinho in Santa Fé; Bavaria in Aragominas; Silver Community in São Félix do Tocantins; São Joaquim and Lajinha, in Porto Alegre do Tocantins; São José and Chapada, in Chapada da Natividade; Mumbuca, in Mateiros; and São João in Santa Rosa in Tocantins.

As occurred throughout the country, with the redemocratization resulting from the 1988 Constitution and the creation in 2003 of the land recognition and demarcation decree for black communities, in Tocantins it was no different, especially after decree 4,887 in 2003.

In this period, the process of recognition of quilombola communities in Tocantins began, and it was already possible in the following year to certify the territory of existing communities. Literature says that in 2016, quilombos already had thirty-eight certifications in Tocantins, with forty-four communities recognized and ready to receive public policies for government reparations.

There are several quilombola communities in tourist regions of Tocantins already consolidated, such as in the Serras Gerais and Jalapão, which in addition to composing the attractiveness of Tocantins' itineraries, these communities seek through Tourism, the valorization and the dissemination of their knowledge and actions through the visitation in their territories.

In the tourist regions of Tocantins such as Jalapão, which is located in the east of the state of Tocantins, it is possible to find the famous golden grass, which serves as a raw material for various handicrafts, and which is also the territory of quilombola communities and aspects that differentiate this region, taking it far beyond the offer of natural ecosystem attractions. The municipalities that make up the region are: Mateiros, Novo Accord, Ponte Alta do Tocantins and São Félix do Tocantins.

It is worth mentioning that a factor arising from the exploitation of golden grass was the proliferation of visits to Jalapão, which gave rise to the idea and made it possible, on the part of the public and private initiative, to promote tourist activity as an economic segment in the region.

It is also worth noting that the identity factor is eminent and is present in this case, since the State has symbolically incorporated golden grass and all its concept, such as the telluric culture of residents, into its publicity and tourist advertisements. the quilombola stronghold, the color of gold that is a reference of latent prosperity in contrast to a plant as simple and as representative of the Cerrado biome as golden grass, which spreads in the paths, the fullness of a desert that serves as a refuge for water sources rivers and rapids, birds and fish species.

The growing tourist activity in the locality has defined some changes in the physiognomy of Mateiros. The territory is sensitive to the increase in the construction of hotels and restaurants arising from the tourist demand that arrives in Jalapão, bringing with it, a certain concern of Organs management and environmental monitoring bodies of the region.

2.2. HISTORICAL FACTS OF THE QUILOMBOLA COMMUNITY OF COCALINHO

The Quilombola Association of Cocalinho (ACQC) started in 2006, where it received its certification and recognition from Fundação Cultural Palmares, and presented broad social recognition, but its first and greatest difficulty was in self-recognition by its members.

In return, and based on personal and punctual efforts, in recent years, the community has been contemplated through awards and notices, the main one being entitled “The Art of Knowledge: Knowledge and Doing of a Quilombola Community” which was sponsored by the Center Cultural Agreement Andrés Bello of Bogotá - Colombia, and that in Brazil, they had only three projects selected by the Program.

The community has also won awards such as the “Culturas Populares 2007, Mestre Duda - 100 years of frevo (MinC)” award; Rescuing the Culture of a Quilombola People, approved in the Seu Cisso 2011 Award, to Support the Transmission of Traditional Quilombola Knowledge, a promotion carried out by the Tocantins State Department of Culture through the State Culture Fund and Family Sustainability Project Horta organic 2019.

Thus, it is worth noting, as culture is an expression element of relevant significance for the Cocalinho community and its members, as it is the most authentic way of expressing their customs and community experiences.

In the interviewees’ discourse, it is possible to highlight the paths of recognition and community formation, through the members who have already chaired the community association. A certain fear of residents was reported at the beginning of the recognition process as remaining quilombolas, since most of the population still showed great fear of returning to slavery, according to Interviewee01:

The community feared the changes brought about by the recognition as quilombolas, and identified in a woman from the community itself, the strength and encouragement necessary for representation in entities, public agencies and other communities, also quilombolas. Interviewee01 (2020).

Also according to Interviewee 01, between comings and goings to the state capital, the city of Palmas, “the community was strengthened in participation in events, taking the lead with

Mrs. Maria do Espírito Santo”. The fact of having Mrs. Maria at the head of the community culminated in the formalization of the association and the election of the first woman as president of the Cocalinho community. The second president of the community was José Carlos Silva Sousa, who still experienced some of his insecurity reported at the beginning.

According to Interviewee02:

The creation of the association was somewhat complicated for the community because it was something new, difficult to understand for a large part of the community, who observed with fear the political representatives, such as the mayor of the time. In the first meeting, not all members participated, but in the second, there was greater adherence. Interviewee02 (2020).

The greatest difficulty reported by the interviewees was the meaning of the term quilombola, as it was not clear to everyone. There were many doubts regarding the legality of the land, persecution and identification, until they themselves expanded their contact with other quilombola communities, thus improving acceptance and understanding of the historical and social context.

In the reports, some personalities who founded the community spoke about the first groups of people who started constituting the community in the 1960s, where small groups from the state of Maranhão arrived in search of good land for the creation of small animals and plantations.

In the interviews, the community demonstrates that it has a consolidated and very strong family bond, with families with up to four generations. And some people were very important in the period of community consolidation, namely: Mr Roque Chila, Mrs Maria, Mr Severino, Mr Domingo Zídio, Zé Preto, Mrs Joana, Goiano, Sicizidio, Boa Ventura, Mr. Antônio do Rio and Mr. Manoel do Rio, among other names reported by the community interviewed in this research.

The basic community and public infrastructure of Quilombo Cocalinho is basically composed by the Municipal School Emanuel Cocalinho, the Rosimar Resplende Health Post, and the Cocalinho Culture House, where the community can count since 2018 on an auditorium, kitchen, offices, spaces for workshops and a craft shop. The Casa de Cultura was a space built thanks to an agreement with the ATE electric production company.

The Municipal School Emanuel Cocalinho is the only one in the quilombola community, and started its activities around 1974, with improvised classes at the residence of one of the residents at the time, Mr. Eduardo Pereira de Sousa, where he had a teacher, Lázaro Pereira Barbosa, who he gave private lessons to the children of the residents of this community. Who paid the salary of professor Lázaro, were the parents of the students.

According to the interviewee’s testimony03:

At the beginning of its activities, it was a period of great struggles, even after the approval of the creation of a school in the community, but it took some time to build it. The students started to study in a small church that had its construction made of clay walls and chip cover. Interviewee03 (2020).

The community felt the need for teachers to meet their demand, since all the teachers who were going to teach the students were all from outside, and the community was very needy,

did not have electricity, running water or other basic means. Several teachers passed by, but all ended up not continuing in the community.

In 1978/1979, professor Francisca Josefa da Silva came, who worked for a while in this community, but she had a health problem and died, so the students went back to being without classes again in 1981.

And teacher Benta Teolinda de Oliveira arrived, who came from Maranhão and started to live in the community and started teaching the 4th grade of elementary school. During this period, the community is provided with a classroom, made of boards and covered with cement tiles.

At the time the unit had a class of 40 students, and it was only increasing more and more, for this reason Professor Benta felt the need for one more person to help her, and with that in 1983 the first teacher from within Maria Aparecida da Silva Lima community itself, who started her working career as a pre-school teacher, 1st grade and 2nd grade multi-series.

It continues to work to the present day. And so the number of students continued to increase and the community gained more and more space. In 1986, the first room was built, even though the school was already functioning, but there were no rooms built, and later it received the construction of a room, bathrooms and other rooms.

In 2000, the Municipal School Emanuel had more than 200 students, also increasing the number of teachers, where there was a need to offer more classes.

And even without enough space, the classes started to work in other spaces provided by the community, and with that the school won the construction of another pavilion that would contain two classrooms and two rooms for administrative services. In 2005 and 2007 the school stands out with projects aimed at improving quality education (Environment and Femec - Festival of the Municipal School Emanuel Cocalinho).

In 2013, the school is awarded PAR, and gains a new structure, which starts to operate in another location, or better, the construction of a new building changing address and with the same name. The municipal school Emanuel currently serves students from 1st to 9th grade and EJA II continues. It also has an extension of the State School Anaides Brito Miranda that serves students from the 1st to the 3rd grade of High School and the Nursery and Nursery Tia Suely who work from the same building.

The community has the Rosimar Resplende health center, where basic services are provided, such as medical and dental consultations, in addition to agreements with the municipal health calendar of Santa Fé do Araguaia. The unit's building has three medical offices, a dentistry office, a screening room, a vaccination room, five bathrooms, an infirmary and a kitchen.

2.3. ASPECTS OF ETHNOTOURISTIC POTENTIALS

2.3.1. LINDÔ DANCE

The Lindô dance is a dance practiced in the quilombo community of Cocalinho, created by slaves in São Domingos do Maranhão in the Viola village, formerly known as Lili village. A circle dance danced in pairs, where the number of participants takes place according to the space of the dance.

This dance, initially, was characterized as a dance to commemorate the end of the harvest, where they were given a moment off and used that moment to celebrate between them. And it was brought to the community by José Pereira da Silva, who learned it at the age of 12, watching his grandparents dance.

The dance was performed in the community mainly on Good Friday, and is practiced during this period due to the tradition of watching over the altar saints, so they would have to stay awake, and until then Lindô is always danced to frighten sleep.

The Cocalinho Community manifests its culture through LINDÔ. Lindô is a dance that brings a whole context in its way of performing, this dance dispenses with any type of musical instrument, where its strength is the strong tapping of the feet on the ground that demonstrate a form of resistance by the territory that is considered sacred to black quilombolas, the satires in the lyrics of the songs show that even in difficult times we will always have the strength to have fun and the form danced in a circle, where everyone has contact with everyone, demonstrates that we are all equal, the strength of religiosity and union of this brave and brave people in the defense of their own.

Figure 1- Shows the presentation of this typical dance, as shown below:



Source: Research data (2020)

Africans from various regions with a solid musical tradition had a wide range of drums. The presence of the drum in Dança do Lindô is strong and contributes to the marking of steps during the ballet (FILHO *et al*, 2011).

There were no parties in the community, it was exclusively Lindô. When it is in the season before the holy week, the rehearsals take place every night for an hour or two. And on Friday, all the members get together to pray at home. When they finish, the participants dance Lindô, as well as readings, prayers and other dances until 5 am.

2.3.2. EVENTS

With regard to Cocalinho Community events, there is a very diverse program, with an annual calendar during different periods.

In view of the festive scene, the community has as its biggest event the Feast of São Domingos de Gusmão. The festivity always takes place at the beginning of August and is held in nine novena nights, in addition to bringing with it a vast religious and social program.

During all the nights of festivities there are novenas and celebration of the word and procession with the patron at the end. After the religious activities, the social program follows with bingos, auctions, cultural presentations, and sales of typical foods and drinks. The activities are aimed at generating funds for the Church.

At the end of religious festivities, some amateur football sport tournaments are usually organized for the community, in addition to a dance ball at night. In figure 02, the image of the religious festivity of the community follows:

Figure 2 - Feast of São Domingos de Gusmão



Source: Research data (2020)

In 2014, the Cavalgada at the end of the festivities was added to the religious program, thus becoming one of the attractions of the party, as well as a considerable income generator during the festivities.

It is commonly reported among survey respondents that there was a considerable increase in the audience after the creation of the ride, making the party even more visible and making the local economy profit from the increase.

Estimates from the community blog Quilombola de Cocalinho “in the first year of riding, for being the first, around 100 people were expected to ride and according to the organizers it exceeded 180, moreover, it is based that around more than one thousand and two hundred people throughout the party period”. Figure 03 is shown below:

Figure 3 - Cocalinho ride



Source: Research data (2020).

Until then, five consecutive years of horseback riding were celebrated, with the year 2019 not being realized, but it was already foreseen the return of programming in the next event. The event in 2020 was canceled due to the pandemic of the new coronavirus.

In November it is time for the celebration of the 20th “The Day of Black Consciousness” and FEMEC Project of the Municipal School Emanuel, in addition to various types of events such as sports, religious, social and the famous ballads.

The black conscience is an event promoted by the Quilombola Association of Cocalinho (ACQC) where it started after the recognition of the community as remaining quilombolas, under the management of President Maria do Espírito Santo.

The event aims to raise awareness and appreciation of Quilombola culture within the community, which at the beginning was experiencing great difficulties in accepting its quilombola ethnic recognition. The event's program consists of cultural presentations by the community and visitors, a lecture and a walk through the streets of Cocalinho.

The event is held in two days and has as a partner the Escola Emanuel with the project FEMEC (Festival of the Municipal School Emanuel de Cocalinho) Student Festival that will be present in the community programs through the teacher Rejanes Sousa Gomes, who started the project. The program is made up of presentations by students of the Emanuel school, where there is space available to showcase their talents and moments are also reserved for presentations by neighboring schools.

2.3.3. TRADITIONAL FOODS

It is observed that the traditional food of a community reflects its natural, cultural and social elements, and the Cocalinho Community demonstrates its roots through the preparation of its typical dishes in the community.

Typical cuisine is always present in their festivities, and in the daily life of the community, being one of the typical dishes of Cocalinho, the Puba Cake baked in stone, prepared only during Holy Week.

Lucia Maria Rodrigues (popular Dona Lucia) and Francisca Maria da Conceição (popular Dona Chica) residents of the community are the best known cooks of this dish. This dish that today attracts people to see, make and eat has gained importance, however it has always been the few alternatives in the festive moments of the community.

The puba cake is a food with specific organization, that there is a great process to be prepared, the process has a sequence that just looking at the recipe may not bring results similar to those that make in the community.

And still other dishes like pies made from beans and jerimum, which were prepared in simple and tasty ways. The Pie de jerimum, the preparation starts with the mashed jerimum, the later it tossed together with beaten egg, inserts salt with the spices to taste and puts it to bake. The preparation of the Bean Pie, begins with the toasting of beans, woodpecker, then cook with water, then remove the broth and let it drain until it is just the bean core, knead well, and continue beating well beaten egg throws bean paste and salt.

These recipes are made and distributed during the Feast of Holy Week among neighbors, but close and family members, as a way to remember the past and to show young people today, how the foods of old were made.

2.3.4. ARTISTIC PRODUCTION

Culture in Cocalinho comes in different forms, in addition to events, cultural presentations and typical foods, handicrafts are also present in the community.

With a simple piece of wood in hand and chisel, the artisan and artist Elimar Sousa Ribeiro (popular Negão Reggae) transforms pieces of wood and tree trunk into great works of art.

Elimar spending his days at the bottom of his home’s backyard produced wooden artifacts. The artisan has several works of art, but is still little known, among them are; image of Nossa Senhora, São Jorge, animals, among others.

In his newest work of art, Negão do Reggae, as he likes to be called, brings a model of an old mansion, where, according to him, he portrays a bit of the past in times of slavery and great racial differences.

This model will portray, more the life of the bosses than even that of the slaves, because at that time a big house like this was a bourgeois thing, and it should refer to the social differences of the time, which can refer to what we see today the differences that still exist , and remember the time when moral and ethical values were in favor of differences.

The artist has his greatest expiration for the creation of his arts is in reggae mainly when it is an art with a focus on quilombola culture, with aspects of music, mainly of reggae, this is a musical style that deals a lot with these cultural representations. In bands like Adão Negro, Edson Gomes, Ponto de Equilíbrio and a few others deal with these themes a lot.

In summary, Table 01 presents the ethnotouristic aspects found in the Cocalinho - Tocantins quilombola community:

Table 1 - Ethnotouristic Aspects

Etnoturismo	What is it?	Who organizes?	Local	Propositions/ Suggestions
Cultural - Dance	Lindô Dance	Comunity	Presentation in public and private places.	Creation of dance groups and performances outside the community
Events	Patron feast and ride	Church and e Comunity	Public places	Annual calendar of events (religious, cultural and social)
Typical foods	Typical cuisine such as puba cake, bean pie, jerimum	Comunity	Community Public places, Community in general	Gastronomic festival and training courses for tourist production. Product patent
Artistic production	Handicrafts	Artisans	Residence, events, places in general	Product patent

Source: Research data (2020)

3. FINAL CONSIDERATIONS

The present study concludes that, the tourist potential of the Cocalinho - Tocantins quilombola community is incipient and with community organization, showing the possibilities of developing cultural tourism, experience tourism, religious, events, among other segments.

It is worth mentioning, the community's involvement in actions of empowerment and identity construction, providing satisfactory results in the growth of the community, including before the government, public and private entities, in addition to other communities that have not yet been strengthened for some reason.

Unfortunately, the community is located in a region with low human development indexes (HDI), and with that, the community also faces the financial problem in its surrounding territory, corroborating with this, the importance of strengthening an economic activity and generating income. foreign exchange, such as tourism for the region.

However, the tourist activity to present itself as a good proposal must be thought, planned and carried out with the sustainable premise, where the environment, the social environment and the economic environment are in consonance and contemplated by the actions, both of implementation, as of application and continuity.

As a proposition and suggestion, the present work presents in table 01, in a systematic way, some notes and actions that can be implemented by the community, based on the evidence found in this research.

It is important to ratify that the community must be in charge of the whole process, and that decisions must be made democratically and for the good of all.

As a suggestion, the community can establish partnerships between the quilombos of Tocantins and develop a tourist itinerary between them, addressing their different cultures and expressions, in addition to connecting other segments of society.

In addition to actions in society, it is healthy to provide for other monitoring, inspection and feedback actions, thus providing greater chances of success and positive return from activities.

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TOURISM IN CONSERVATION UNITS IN THE STATE OF TOCANTINS: SUSTAINABILITY OPPORTUNITIES

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1. INTRODUCTION

For years Brazil has been suffering from the loss of significant natural areas and its biodiversity, either due to rampant deforestation to replace native vegetation with pasture and agricultural monocultures, or due to the large fires that occurred during the dry season, among other threats. The struggle for the creation of protected areas, known in Brazil as Conservation Units (CUs) with a view to conserving biodiversity, landscape, maintaining spaces for tourism and leisure are addressed by authors such as Pádua (1987), Diegues (1996), Drummond (1997), Rodrigues and Abrucio (2020), which analyse protected areas as possibilities for protecting biodiversity, culture, local knowledge and as forms of socio-environmental and economic development.

In addition to fulfilling the objective of conserving natural environments, Brazilian conservation units (CUs) are important spaces for the development of ecotourism and other tourist segments such as experience and interaction with nature and local culture. By transforming the sense of visitation from “contact” with nature to that of “interaction” of the visitor with the natural and social environments provided by the conservation units, the approach on the relational character and sustainability opportunities contained in the concept of protected areas grows in importance.

According to the National System of Nature Conservation Units (Sistema Nacional de Unidades de Conservação da Natureza - SNUC), federal law 9985/2000, Brazil includes two

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groups of CUs, whose classification is related to their management objectives and forms of use, namely: Integral Protection Conservation Units and Sustainable Use Conservation Units.

Integral Protection Conservation Units have as their main objective the protection of nature under low direct human influence. In these CUs, actions for the indirect use of natural goods are permitted, the consumption or collection of materials and any other type of practice that offers damages or threats to local biodiversity are prohibited. In this group of CUs, activities can be developed such as: scientific research, environmental education, recreation and leisure in contact with nature, ecotourism, among other activities suggested to be more harmonious with natural environments, naturally following the management plan’s guidelines for each unit.

Sustainable Use Conservation Units, in turn, aim to make nature conservation compatible with the sustainable use of biodiversity, reconciling human presence with certain productive practices and socio-environmental protection. For the Sustainable Use Conservation Units, the collection and use of natural goods are allowed, since managed in order to guarantee the maintenance and replacement of renewable environmental goods and the stability of ecological processes, and always respecting the use or conservation plan.

Altogether there are 12 categories of Conservation Units in Brazil provided for in the SNUC, of which five are for Integral Protection and seven for Sustainable Use (Table 1).

Table 1 - Groups of Brazilian conservation units and their respective management categories

Conservation Units		
	Integral Protection	Sustainable Use
Management categories	Ecological Station (ES)	Environmental Protection Area (APA)
	Biological Reserve (REBIO)	Area of Relevant Ecological Interest (ARIE)
	National, State or Municipal Park	National Forest (FLONA)
	Natural Monument (MN)	Extractive reserve (RESEX)
	Wildlife Refuge (REVIS)	Wildlife Reserve (REFAU)
		Sustainable Development Reserve (RDS)
		Private Reserve of Natural Heritage (RPPN)

Source: SNUC, 2000 (Adapted by the authors).

As for public visitation, environmental education actions are permitted in all of them, but not all authorize visits with exclusively tourist purposes. Some examples are the Conservation Units of the Ecological Station type (ESEC) and Biological Reserve (REBIO), which are opened exclusively for scientific and environmental education purposes, requiring prior presentation of projects to the managing body of the unit and their respective approval. The other units, both for Integral Protection and for Sustainable Use, allow visitors, being an opportunity for experiencing nature, living with the biodiversity of several Brazilian biomes, in addition to the approach and knowledge about the rich culture of the communities living in or around these protected areas.

The state of Tocantins in Brazil stands out for bringing together rich natural protected areas with significant socio-biodiversity. The region is privileged for being contemplated by the Cerrado biome, which has a large mosaic of landscapes with a predominance of different phytophysionomies, in addition to the Amazon biome, recognized as one of the biggest natural regions of the planet, rich in biological diversity. Tocantins is home to ecological transition zones between the Cerrado-Amazon (west) and Cerrado-Caatinga (east) biomes, recognized as ecotones. Such ecotonal areas make Tocantins one of the most interesting states for observing wildlife and, therefore, for ecotourism in Brazil.

Tocantins has in its territory several protected areas under the form of conservation units, which fulfill the role not only of conserving natural environments, but also of bringing people closer to nature through public use, tourism and environmental education. This work aims to present opportunities and sustainable alternatives through tourism in conservation units in the state of Tocantins.

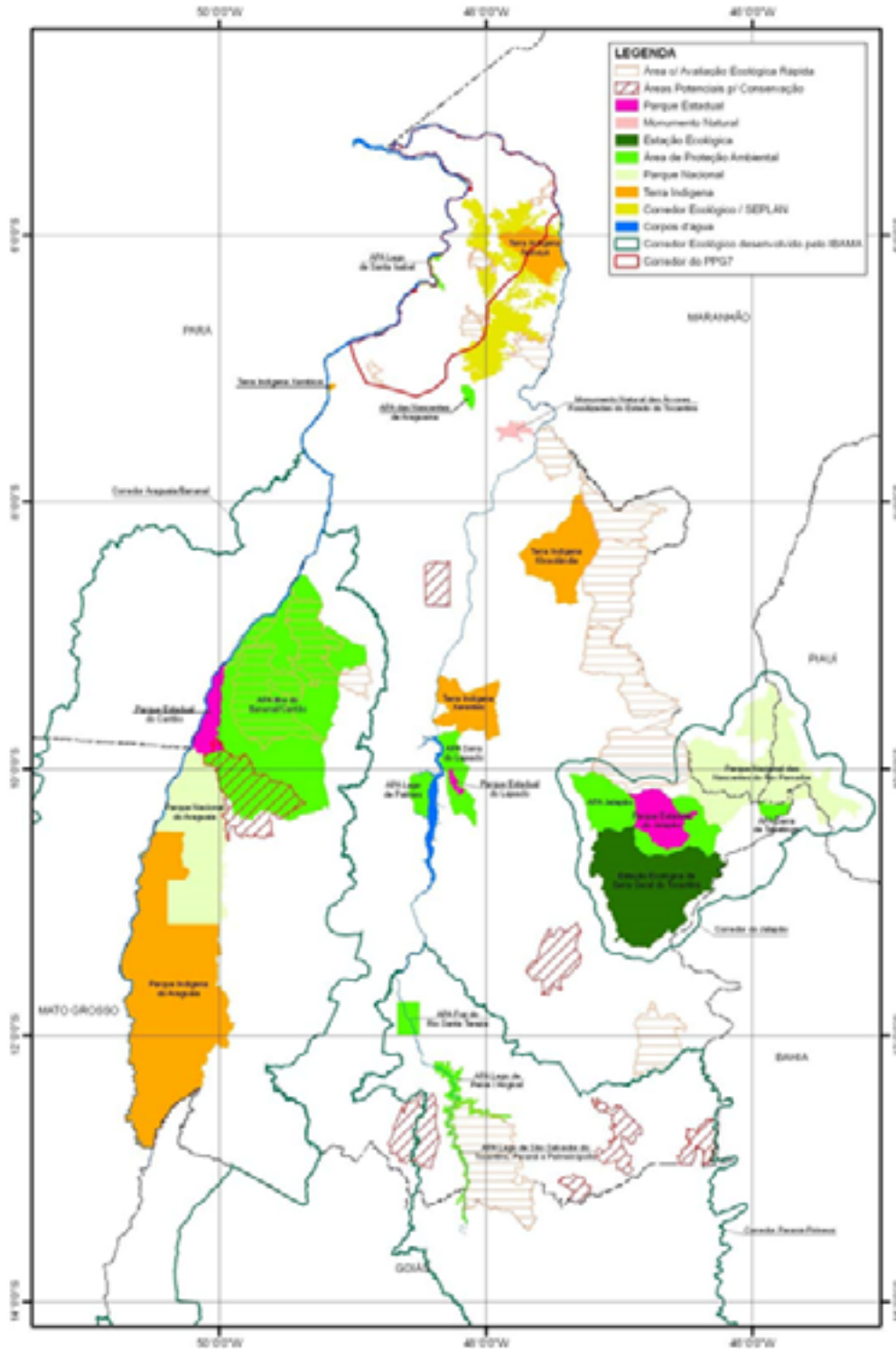
2. DEVELOPMENT

2.1. TOURISM POTENTIAL OF TOCANTINS CONSERVATION UNITS

Biological diversity present in the Tocantins conservation units naturally makes these areas potential for the practice of tourism, with the natural assets present in these units being the main tourist attractions.

Tocantins officially has 32 Conservation Units, 9 of which are for Integral Protection and 23 for Sustainable Use. Among the Integral Protection CUs in Tocantins are the Park and Ecological Station (ESEC) categories. Among the UCs for sustainable use are the Environmental Protection Areas (APAs), Extractive Reserve (RESEX) and Private Natural Heritage Reserves (RPPNs) (Figure 1). In all CUs where public visitation is allowed, except for ESEC, there is an opportunity for tourism development. In addition to the conservation units, the state of Tocantins includes in its territory Indigenous Lands (ILs) with a rich culture of native peoples and significant natural beauty, such as the ILs Xerente, Krahô Itacajá, Apinajé and Araguaia Indigenous Park. These places have significant potential for etnotourism, however, tourism in indigenous territories will not be addressed here, as such a subject would require a more specific work that reflects the protagonism and autonomy of indigenous peoples (CORBARI *et al.*, 2017). Therefore, the work presented here will deal exclusively with conservation units of integral protection and sustainable use in the state of Tocantins.

Figure 1 - Conservation Units in the state of Tocantins.



Source: SEPLAN-TO, 2006.

Of the five categories of Integral Protection conservation units in Brazil, the state of Tocantins officially includes three of them, which are: Park, Ecological Station and Natural Monument. Of the nine Integral Protection UCs in the state, six are in the Parks category (National, State and Municipal), one is an Ecological Station and two are Natural Monuments (Figure 2).

Among the parks are those under state management: Cantão State Park, Jalapão State Park and Lajeado State Park; the federal ones: Nascentes do Rio Parnaíba National Park and Araguaia National Park; and a municipal: Palmeirópolis Municipal Natural Park.

Of all the state parks, Jalapão, despite having the most difficult access, approximately 300 kilometers from the capital Palmas (about 155 km without pavement), is the one with the highest rate of visitors/year. In 2016, Lajeado State Park (32 km from Palmas) was visited by 177 people, Cantão State Park (262 km from Palmas) received more than 600 visitors and Jalapão State Park had 14,493 visitors. This is possibly due not only to the scenic beauty of the Cerrado, mountains and dunes of the Jalapão region, but also to the possibilities of leisure practices in the properties surrounding the locality, such as bathing in the crystal clear waters of natural pools overtop water springs, walking on trails and bathing. waterfalls, as well as marketing strategies.

Some assertions can be drawn from this panorama. First, landscapes and natural environments have their own purposes that sometimes attract a larger social contingent, sometimes they are of interest to specific activities and at specific times. This demonstrates the purposes and multiple interests of protected areas. On the other hand, the Jalapão case is *sui generis*. As pointed out by Costa *et al.* (2019), a whole media apparatus devoted to a visual construction of an idealized Jalapão was developed. It can be said, therefore, that Jalapão brings together singularity and spectacularization of nature. However, tourism in protected areas can transcend the commercial relationship of interaction with nature. And in this complex and multidimensional reality, strategies can be developed in order to value such cultural, historical and natural spaces in sustainable processes of social appropriation of nature.

The Cantão and Lajeado Parks, despite less visitation, have other distinctive values. The Cantão State Park has a more specialized visitation in the observation of wildlife, something relevant since it is in the ecotone region between Cerrado and Amazon. In the Parque Estadual do Lajeado the visitation is linked to pedagogical purposes, receiving mostly university students and students of basic education who visit the park for field activities, experiences and study of the environment involving knowledge about the Cerrado's biodiversity.

Relevant information presented by Dutra (2016) is that the Parque do Jalapão region, considered one of the most visited conservation units in the state, when gathering a sample of 792 tourists interviewed in 2015, pointed out that the majority of visitors (99%) were of national origin, from states such as Bahia, Espírito Santo, Goiás, Maranhão, Minas Gerais, Rio de Janeiro, São Paulo, among others less expressive, in addition to residents of the state of Tocantins itself, and only 1% of visitors were international origin. This shows us the perspective of opportunities and integrated regional management strategies for tourism.

Figure 2 - Integral Protection Conservation Units in the state of Tocantins



Nascentes do Rio Parnaíba National Park is shared by the territories of four Brazilian states: Maranhão, Piauí, Tocantins and Bahia, covering the municipalities of Mateiros, São Félix and Lizarda in Tocantins. Among the park's goals is the development of recreational activities and ecological tourism, in addition to biodiversity conservation. Such park includes relevant natural attractions for ecotourism such as waterfalls and high biodiversity.

Located in the municipality of Filadélfia, the Árvores Fossilizadas do Tocantins State Natural Monument (MONAF) was created in October 2000 aiming to preserve the paleontological and archaeological site consisting of fossils of trees from the Permian period of the Palaeozoic Era, which dates from 250 to 295 millions of years of unique landscape and significant scenic beauty.

The Monument bears this name due to the existence of paleontological and archaeological sites present in its territory, such as fossils of trees such as pteridophytes, sphenophytes, conifers and cicadaceae. MONAF is home to one of the largest fossilized flora records in the world, and is also known as the Petrified Trees Park, whose fossils are called stick stones by the local population (Plano de Manejo, 2005). In 2019, MONAF had approximately 1078 visitors, reflecting a gradual increase over previous years (2018 - 644 visitors; 2017 - 921 visitors; and 2016 - 402 visitors). Among the attractions are: Outcrops of Fossils at the Buritirana, Andradina and Peba farms and Jenipapo Waterfall.

Among the Conservation Units for Sustainable Use, the state of Tocantins includes fourteen APAs, one RESEX and eight RPPNs (Figure 3). Among the APAs there are the State ones: Nascentes do Araguaia, Jalapão, Foz do Rio Santa Teresa, Ilha do Bananal Cantão, Lago de Palmas, Lago de Peixe - Angical, Lago de Santa Isabel, São Salvador Tocantins Paranã, Serra do Lajeado. The Federal: Serra de Tabatinga, and the Municipal ones: Rio Taquari, Pé do Morro, Sapucaia and Serra do Estrondo.

The state has only one Extractive Reserve, the Extremo Norte do Tocantins RESEX, created through decree n°. 535/1992 with an area of approximately nine thousand two hundred and eighty hectares. The Extremo Norte do Tocantins RESEX was created and declared of social interest, for ecological purposes.

RPPNs are very representative areas among CUs in Tocantins and according to SNUC/2020 the units in this category are private, created at the initiative of the owner, dispense with the need for expropriation and allow the perpetual protection of an area. The State includes eight RPPNs, namely: Água Bonita, Bela Vista, Canguçu, Catedral do Jalapão, Fazenda Calixto, Fazenda Sonhada, Minnehaha and Sítio Ecológico Monte Santo. Of these, two deserve to be highlighted in the area of sustainable tourism: Canguçu and the Catedral do Jalapão, which have been combining environmental protection with the enjoyment of natural environments through tourism in contact with nature.

Figure 3 - Conservation Units for Public Use in the state of Tocantins



In the center-west of Tocantins, there is the region of Ilha do Bananal/Cantão located in the transition zone between the Cerrado and the Amazon forming an ecotonal area recognized as an area of high biodiversity endorsed by a complex of CUs that include the National Park of Araguaia (Sítio Ramsar), the Cantão State Park, the Ilha do Bananal/Cantão Environmental Protection Area and the Canguçu Natural Reserve, Bico do Javaés, Água Bonita and Sonhada,

together form the Araguaia Bananal Ecological Corridor (PINHEIRO, 2019). This Ecological Corridor made up of Conservation Units and their areas of influence are huge potentials for Ecotourism, Scientific Tourism, Experience Tourism, Cultural Tourism and especially Wildlife Observation Tourism, especially Birdwatching Tourism.

Tocantins also composes, together with neighboring states Bahia, Piauí and Maranhão, the mosaic of Jalapão conservation units. This mosaic brings together nine conservation units, namely: Jalapão State Park, Jalapão State APA, Nascentes do Rio Parnaíba National Park, Serra Geral do Tocantins Ecological Station, Serra da Tabatinga APA, Catedral do Jalapão RPPN, Rio Preto ESEC, Rio Preto APA and the Canyons and Corredeiras do Rio do Sono State Natural Monument. This mosaic houses one of the largest Cerrado remnants in Brazil. In addition to contributing to the management and protection of this biome, the Jalapão Mosaic strengthens the connection between protected areas, integrates the territory, recognizing and valuing the culture of local and traditional communities, and is an important tool for the development of sustainable tourism.

In addition to the conservation units, mosaics and ecological corridors existing in the territory of Tocantins, there are new units in the process of being created, such as the Serra da Natividade Natural Monument, Serra da Cangalha Natural Monument and two state parks: Águas do Paranã and Vale do Rio Corda.

2.2. TOURIST PRACTICES DEVELOPED IN CONSERVATION UNITS IN THE STATE OF TOCANTINS AND ITS SURROUNDING AREA

There are some tourist practices that are very associated with natural environments and conservation units, such as practices related to wildlife observation tourism, birdwatching tourism, scientific tourism, educational tourism, ecotourism, among others. According to Lopes and Santos (2014), conservation units with their natural potential have an important landscape highlight, which allows to attract visitors with the most diverse contemplative interests, whether in general landscapes, forests, rivers, waterfalls and so many other relevant attractions for the exercise of tourist activities in these units that have in their management plans their respective programs for public use and sub-programs of leisure and recreation associated with the harmonious experience with nature.

Therefore, there are a range of opportunities for tourism practices in these areas, some of which are already being developed and many still need implementation and strengthening.

The contemplation of the landscape and nature, nature photography, wildlife observation, birdwatching, leisure, trekking, experiences and study of the environment, cycling, canoeing, camping and cultural exchange (surroundings) are just some of the numerous tourist practices developed in these conservation units that are beyond protection and conservation.

According to Mamede *et al.* (2017) most tourists in natural environments are preferentially looking for landscapes and are motivated by the abundance of water, rapids and waterfalls. Tourist satisfaction regarding experiences with water is very present in the mosaic of Conservation Units areas in Jalapão with its bathing spring pools and areas for rafting and canoeing

such as the Sono, Soninho and Novo rivers. Serra do Lajeado APA also stands out, having inside it developments that are open for visitation, including trekking and bathing in waterfalls in the Taquaruçu region, showing how essential this moment of interaction with natural environments is and of experiencing coexistence with other different ways of life.

In the case of birdwatching tourism, all Tocantins CUs can be recognized as hotspots/ birdspots (important areas for birdwatching) for this activity, since they present sufficient indicators to define the area as important for birdwatching predicted by Mamede and Benites (2020), such as: bird diversity, landscape heterogeneity, functional and biophilic landscaping, among others. We can affirm that four large regions of CUs conglomerates in Tocantins are extremely important for the observation of wildlife, as well as for birdwatching tourism, namely the Bananal Island/Canton Biodiversity Corridor, the conglomerate of units of conservation in the Palmas region, the Mosaic of Jalapão conservation units and the congregation of conservation units in the Bico do Papagaio region. Among the attractive species for birdwatching in the Tocantins region are the rare and endangered species such as the Brazilian Merganser (*Mergus octosetaceus*), as well as several endemic (exclusive) species from the Cerrado biome.

Visits with perspectives of pedagogical practices such as the study of the environment and experiences are common in Conservation Units in Tocantins, especially in the State Park of Lajeado and MONAF. Tavares *et al.* (2020) point out that MONAF has been an important tool for the dissemination of Environmental and Heritage Education in the region's educational institutions for basic and higher education. According to Moreira and Maia (2020), guided visits to the petrified forest and visits to residents of the interior of the MONAF represent tools of environmental education. Such actions also demonstrate very clearly the importance of the interactions promoted by the practice of ecotourism developed within the conservation units.

Both inside and around these conservation units, it is possible to observe developments in various types of tourism directly or indirectly associated with the conservation units, as tourism alternatives that complement and enrich the experience of the visitor to the region, such as Community Based Tourism. This is observed, for example, in the Jalapão region with the Quilombolas do Prata, Mumbuca and Rio Novo communities. These communities, which in addition to hospitality, have great cuisine and the culture of handling Golden Grass to produce handicrafts. It is also worth mentioning the Torrãozeira community in the Canton region with the Community Based Tourism initiative associated with Birdwatching Tourism.

Lajeado APA, for example, in addition to serving the most diverse tourist profiles with a focus on contemplative landscape tourism, rock art, adventure tourism, archeology, the region also has a significant production of handicrafts developed by the local community with production of soaps made of natural products, packaging made with buriti straw and so many other products to enhance the Brazilian Cerrado.

2.3. PERSPECTIVES FOR SUSTAINABILITY

The concept of sustainable development and sustainability, although very common in employment, is profound in meaning. Enrique Leff points out that for territories to become sustainable, a new rationality as opposed to the dominant rationality is necessary.

The rationalization of sustainability opens the possibility of building a new productive paradigm, based on the potential of nature and on the recovery and enrichment of knowledge that throughout history have developed different cultures on the sustainable use of their environmental resources. (LEFF, 2006, p. 408).

The Tocantins conservation units are important spaces for socializing, both for the local community and for tourists from different regions of Brazil and the world who find in these units the pleasure of enjoying the landscapes, living with intact environments, natural beauty and healthy practices with nature. Such units bring together elements that have great potential for ecotourism integrated with other tourism models, both inside the units and in the surroundings, involving environmental and social aspects.

The CUs allow the construction and connectivity of complex and sustainable local productive arrangements in the territory where they are located. This integration between society and nature, the recognition of coexistence and belonging are some of the factors for the construction of sustainable territories from the conservation units, their residents, surrounding communities and their visitors.

3. FINAL CONSIDERATIONS

Conservation units in the state of Tocantins are excellent destinations for tourism interacting with nature. The state is made up of countless scenic landscapes involving the Cerrado and Amazon biomes, its networks of interactions and the possibility of knowledge of the rich culture of the resident communities and surrounding these units provide opportunities for investments in the various segments of tourism, especially ecotourism, experience tourism, community based tourism, among others.

The public use areas of these units offer several opportunities to tourists/visitors seeking integration with natural environments. The moments of integration can be provided from different practices such as hiking, trekking, contemplative activities of different landscapes, among other diverse means and natural attractions that lead the visitor to the world of CUs.

The importance of the participation of the local community in the processes of implementation of tourism is emphasized, both within the conservation units and in the surroundings, as a way of valuing belonging to the place, either from its cultural references with local values or with experience with these everyday environments, reconciling popular knowledge, management of the unit and tourist demand.

The CUs are presented as the best strategy of the Brazilian environmental policy to safeguard biodiversity and reduce its loss. However, visiting natural areas cannot be reduced to a consumer object with purely market value. Like some selfie tour practices, where contact is in-

stantaneous, the enjoyment equally fleeting, the collection of images is often the main objective, in addition to the narrative of the eternal happiness of floating bodies. On the other hand, the selfie can also be a way of keeping memories of an educational action, of the improved interaction with nature and with communities. The result depends significantly on the tourist and on the mediation that was worked on during the tourist experience.

CUs allow systemic interaction with nature. What are the implications of the existence of a CU in the territory? What is its relevance and functioning for the shelter of the hydrographic network and its quality? What roles do CUs play in food production and security? What do they represent for the economy and development of local populations? Which interactions are possible with the local culture, the intercultural processes that must be respected? For the waters of Cerrado biom, considered “the birthplace of waters”? Which belonging relationships can be developed from these spaces? Which complex and sustainable local productive arrangements can be stimulated and mobilized? Such inquiries lead to reflect on the social appropriation of nature by communities, expanding belonging, generating inclusion and democratic participation and exchange of knowledge.

In times of climate change, CUs reveal themselves as true vegetative pockets that regulate natural cycles, ranging from climate regulation to food production and other ecosystem services, such as tourism, which are often performed by society and rationality dominant.

While these environments present themselves in their complexities, they are also fragile and need protection. They also represent the common symbolic universe of many communities. It is important to understand the CUs as dynamic and multifaceted territories and, in this perspective, contribute to sustainable territories and tourism.

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BIRDWATCHING TOURISM IN TOCANTINS: *HOTSPOTS*, CHALLENGES AND PERSPECTIVES

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1. INTRODUCTION

1.1. TOCANTINS BIRDS AND YOUR POTENTIAL FOR BIRDWATCHING TOURISM

Brazil stands out as the country with the greatest biological diversity in the world (MYERS et al., 2000; LEWINSOHN and PRADO, 2002), a leadership that extends to taxonomic groups, although positions may vary slightly. With regard to bird diversity, 1,919 species have been recorded so far, a number that places Brazil in second place among the holders of the greatest bird diversity: Colombia, Brazil and Peru (PIACENTINI *et al.*, 2015).

Data available in scientific literature (BRAZ, 2003; PACHECO, 2004; PACHECO and OLMOS, 2006; PINHEIRO and DORNAS, 2009; PACHECO and OLMOS, 2010; REGO et al., 2011; DORNAS et al., 2012; DORNAS and PASCOAL, 2019) added to the records of the Brazilian citizen science platform, Wiki Aves (<https://www.wikiaves.com.br/especies.php?t=e&e=TO>), point to the current occurrence of 662 species in the state of Tocantins. This means that the state approaches the mark of 700 species, which represents 1/3 of the Brazilian avifauna. The greatness that manifests enhances Tocantins as an important destination for bird-watching tourism in nature.

The expressive avifaunistic wealth is related to the heterogeneity of environments and phytophysiognomies representative of the different morphoclimatic and phytogeographic domains comprised in the Tocantins territory, with species from both the Cerrado, Amazonia, and Caatinga biomes, in addition to the flood areas that favor the occurrence of common species (non-endemic) to the Pantanal biome (BRAZ, 2003; PACHECO, 2004; PACHECO and OLMOS, 2006; PINHEIRO and DORNAS, 2009; PACHECO and OLMOS, 2010; REGO *et al.*, 2011;

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DORNAS *et al.*, 2012; DORNAS and PASCOAL, 2019). Although predominantly occupied by the Cerrado, there are important areas of contact between the Cerrado and the Amazonia, a factor that enhances avifaunistic wealth, not only because it brings together another biome, but above all because the Amazonia has a greater number of species among Brazilian biomes. Studies also state that the ecotonal region between the Amazonia and the Cerrado, located in the center-north of Tocantins, is highly relevant from the biogeographic point of view (PINHEIRO and DORNAS, 2009; DORNAS *et al.*, 2012), consequently, for birdwatching (PINHEIRO, 2019), which is the observation of free birds.

1.2. SPECIES CONSIDERED ATTRACTIVE TO BIRDWATCHING TOURISM IN TOCANTINS

There is a considerable list of species attractive to birdwatching tourism in Tocantins. In general, the attractiveness degree of the species is related to rarity, conditioned by historical and biogeographic distribution factors and / or by reasons of anthropic threat to the small populations. Some observer profiles, however, may be interested in specific groups of birds and species with colored plumage, for example, also tend to fascinate observers. Rare, endemic and endangered species represent real challenges and motivation for birdwatchers, especially photographers, who are willing to find rarities. When it comes to species threatened with extinction, the value of rarity is highly considered when deciding on the places and species to be sought by birders, therefore requiring strategies for managing environments that consider an acceptable level of disturbance with the scale of opportunity.

Tocantins is the state that can provide many lifers to birdwatchers. The term lifer is used by the observer community to designate the first time that a person observes and recognizes a bird species (STRAUBE *et al.*, 2010) and enjoys that moment. Among the birders, there is the life list, which are the individual lists built throughout life, which are strengthened by the tourist opportunity.

In this way, exclusive places and their biodiversity encourage observers to move to certain regions of the country or the world in search of particular species that allow the moment of the encounter, the lifer that is the most awaited moment for many bird watchers tourists around the world. In other words, birds move people and tourism.

Tocantins is a state that allows encounters with many species from the Cerrado, the Amazonia and some from the Caatinga, suggesting excellent routes for birdwatching. In this context, we could even list several species considered attractive, however, this exercise would require diving into the subjective universe of lifers.

Even so, it is worth highlighting some species of special value for the observation and conservation of birds in the state, such as: Brazilian Bamboo-Woodpecker (*Celeus obrieni*), an endangered and environmental bioindicator species, its presence in the habitat is a sign of the existence of several other species; Harpy Eagle (*Harpia harpija*) and Crested Eagle (*Morphnus guianensis*), both are endangered species and top-of-the-chain predators, contributing to the regulation of populations of various species of mammals, birds and reptiles; Dwarf Tinamou (*Taoniscus nanus*), an endemic (exclusive) species from the Cerrado and threatened; Bananal Antbird (*Cercomacra ferdinandi*), a forest species endemic to the Cerrado, in the Araguaia

Valley region and a threatened species; Chestnut-bellied Guan (*Penelope ochrogaster*), a species endemic to the Cerrado and threatened; Coal-Crested Finch (*Charitospiza eucosma*) and Blue Finch (*Porphyrospiza caerulescens*), both endemic to the Cerrado and globally near threatened; Araguaia Spinetail (*Synallaxis simoni*) and Araguaia Cardinal (*Paroaria baeri*), endemic to the Cerrado, Araguaia Valley region; Brazilian Merganser (*Mergus octosetaceus*), considered the ambassador of Brazilian waters and critically endangered globally; in addition to several other species that make the state of Tocantins a highly relevant destination for birdwatching. The valorization of species through birdwatching tourism can be a way to contribute to the conservation of endemic, rare and endangered species. Some species of interest to birdwatching tourism in the state can be seen in Figure 1.

Figure 1 - Photographic records of some species of interest for birdwatching tourism - birdwatching in Tocantins



Source: Photo Credits: Simone Mamede, 2019-2020.

- 1) Brazilian Bamboo-Woodpecker (*Celeus obrieni*); 2) Blue Finch (*Porphyrospiza caerulescens*); 3) Bananal Antbird (*Cercomacra ferdinandi*); 4) Blue-backed Manakin (*Chiroxiphia pareola*); 5) Orinoco Goose (*Neochen jubata*); 6) Coal-crested Finch (*Charitospiza eucosma*); 7) Chestnut-bellied Guan (*Penelope ochrogaster*); 8) Slate-headed Tody-Flycatcher (*Poecilatriccus sylvia*); 9) Spotted Puffbird (*Bucco tamatia*).

Just as a reference, since the numbers are dynamic according to the records submitted by the observers, it is possible to verify which are, at the moment, the 15 most registered species in the Aves Wiki for the state of Tocantins (Table 1).

Table 1 - Classification of the most recorded bird species for Tocantins, in descending order, on Wiki Aves (september/2020)

English Name	Cientific Name	Number of registers
Blue-and-yellow Macaw	<i>Ara ararauna</i>	314
Hoatzin	<i>Opisthocomus hoazin</i>	285
Brazilian Bamboo-Woodpecker	<i>Celeus obrieni</i>	261
Black-fronted Nunbird	<i>Monasa nigrifrons</i>	258
Ochre-backed Woodpecker	<i>Celeus ochraceus</i>	252
Orinoco Goose	<i>Neochen jubata</i>	243
Silver-beaked Tanager	<i>Ramphocelus carbo</i>	236
Pied Lapwing	<i>Vanellus cayanus</i>	200
Rufous-tailed Jacamar	<i>Galbula ruficauda</i>	200
White-fringed Antwren	<i>Formicivora grisea</i>	198
Glossy Antshrike	<i>Sakesphorus luctuosus</i>	198
Band-tailed Manakin	<i>Pipra fasciicauda</i>	195
Yellow-rumped Cacique	<i>Cacicus cela</i>	194
Orange-winged Parrot	<i>Amazona amazonica</i>	191
Bananal Antbird	<i>Cercomacra ferdinandi</i>	190

Source: Wiki Aves, 2020.

It is observed that there is a mixture between locally abundant, migratory and endangered species. This means that species with restricted location, rare and threatened with extinction in association with opportunities to register common and charismatic species make up the most registered species in the state. It is worth mentioning that the Blue-and-yellow Macaw (*Ara ararauna*), the most registered, is an abundant species in Tocantins and constitutes the bird-symbol of the state.

1.3. CONTRIBUTION OF CITIZEN SCIENCE PLATFORMS TO THE KNOWLEDGE OF TOCANTINS AVIFAUNA AND INCENTIVE TO BIRDWATCHING TOURISM

Citizen science platforms that consist of remote collections of information produced by citizens from various parts of the world with reference to species registration have undoubtedly boosted birdwatching tourism in Brazil and worldwide (for example, Wiki Birds, eBird, Biofaces, Táxeus). In Brazil, Wiki Aves, the Brazilian virtual platform, has totally innovated the way of producing and making available information in a collective and interactive way about Brazilian birds, which contributed decisively to the formation of a true bird watcher community and boosted birdwatching tourism.

In practical terms, these portals function as virtual catalogs for observers, with whom they share records, consult news about species occurrence, accessibility and attractiveness of the places visited by other observers. The dynamics of multiple use of these platforms generates a self-driving network of destinations and stimulating new observers. Thus, the albums and lists created by the users act as decoys to the most varied places and birding destinations accessed through tourism.

Portals such as Wiki Aves, Táxeus and Biofaces are of national origin and constitute open and collaborative citizen science platforms, which have revolutionized the interest in science and biological diversity in Brazil. A birdwatcher is hardly registered on any, if not all, of the citizen science platforms mentioned above. Thus, citizen science platforms involve and encourage the active participation of citizens and can bring multilateral benefits for the purposes of science, conservation, sustainability and undeniably to tourism (MAMEDE *et al.*, 2017). The lists of species (check lists), photographs and sounds materialize the enjoyment and experience of many bird watchers in the world.

According to data available on the Wiki Aves portal, the main platform made for and with birdwatchers in Brazil, 650 bird species are listed for the state of Tocantins, totaling 34,287 records, of which 32,253 are photos and the rest consist of sound records. Despite the high species richness, there are only 170 registered users in the state, a very small number compared to the São Paulo state with 10,211 users. In addition, many of these users never published any records and others apparently moved from Tocantins. The state occupies one of the last positions in terms of the number of registered users (23rd out of 27 Brazilian states), however it is in 15th place in number of registered species. This panorama portrays the high diversity of species, the presence of birders tourists in the Tocantins region, while indicating the need to popularize the culture of birdwatching in the state, given the low number of local observers registered on the main platform Brazilian birdwatching. In addition, it is necessary to sensitize the tourism production chain to include birdwatching tourism in its priority agendas.

1.4. TOCANTINS BIRDWATCHING HOTSPOTS AND CHALLENGES

The state consists of seven tourist regions, namely: Bico do Papagaio; Encantos do Jalapão; Ilha do Bananal; Lagos e Praias do Cantão; Serras e Lago; Serra Geral; and Vale dos Grandes Rios. All of these regions have great potential for birdwatching tourism, since they include in their territory numerous landscape units and several conservation units that allow the presence of both resident and migratory species.

Taking as reference the eBird platform that classifies the places visited by the largest number of registered species, the following stand out: the Canguçu Private Heritage Natural Reserve (Research Center), Cantão State Park, Pousada Praia Alta, Catedral do Jalapão Private Heritage Natural, Pratinha-Palmas, Cachoeira Roncadeira, among others. The eBird suggests 32 important areas (hotspots) for birdwatching in the state. Of these, 12 have lists with more than 100 species of birds. It should be noted that this does not mean low species richness in other potential hotspots distributed in the state, but that few observers visited and / or submitted lists to the eBird citizen science platform. These hotspots are distributed in the tourist regions:

Lagos and Praias do Cantão, Ilha do Bananal, Serras e Lago, Encantos do Jalapão, Serras Gerais and Vale dos Grandes Rios. The Bico do Papagaio region is the only one that does not yet have qualified hotspots with more than 100 species.

Of the 12 hotspots analyzed, 7 (58.3%) are located in protected area territories, comprising two Private Natural Heritage Reserves, two State Parks and two Environmental Protection Areas. This demonstrates the importance of protected areas not only for the protection of natural environments and their biodiversity, but also for the practice of bird watching tourism, since they are the main element of contemplation in the practice of birdwatching (Table 2).

Tabela 2 - Hotspots distribution in the Tocantins tourist regions, by the decrescent number order of species registered in the eBird virtual platform (september, 2020)

<i>Hotspot</i>	Presence in Protected Areas	Tourist Region
Canguçu Private Natural Heritage Reserve (381 species)	Yes	Lagos e Praias do Cantão
Pousada Praia Alta (327 species)	No	Ilha do Bananal
Cantão State Park (300 species)	Yes	Lagos e Praias do Cantão
Pratinha - Palmas (255 species)	No	Serras e Lago
Cachoeira da Roncadeira / Serra do Lajeado Environmental Protection Area (196 species)	Yes	Serras e Lago
Catedral do Jalapão Private Natural Heritage Reserve (154 species)	No	Encantos do Jalapão
Ecológica Farm / Serra do Lajeado Environmental Protection Area (143 species)	Yes	Serras e Lago
Serra da Contenda/Serra da Traíra (133 species)	No	Serras Gerais
Lajeado State Park (131 species)	Yes	Serras e Lago
Parque Cesamar (100 species)	No	Serras e Lago
Serra do Estrondo Environmental Protection Area (100 species)	Yes	Serras e Lago
Matas de Palmeiras do Tocantins (172 species)	No	Vale dos Grandes Rios

Source: Elaborated by the authors.

As verified by Mamede and Benites (2020), birdwatchers prefer natural areas with low human interference for their walkways or those with some degree of ecological complexity, as they must have greater species richness, resulting in greater chances of sighting.

In addition to those locations identified on eBird as hotspots, other areas can be explored and identified as hotspots / birdingspots. Mamede and Benites (2020) propose some socio-environmental indicators for determining hotspots, such as: richness of bird species, heterogeneous landscape, functional and biophilic landscaping, site and visitor safety, degree of anthropization, use by bird watchers, type of access, whether it is a green area or a conservation unit, among others. Based on this analysis, in addition to the hotspots already registered on eBird, other places that are protected areas such as: Jalapão State Park, Ilha do Bananal / Cantão Environ-

mental Protection Area, Lake of Palmas Environmental Protection Area, São Salvador Environmental Protection Area, in addition to other protected areas present in the territory of Tocantins which contemplate such indicators and harbor a high birds diversity.

The fact that there are no hotspots identified by eBird in the Bico do Papagaio region is related to the absence of lists registered by observers, which denotes low visitation in this important region of contact with the Amazonian biota. According to Pinheiro (2019), the Araguaia-Bananal ecological corridor is home to endangered species, endemic to the Amazonia and the Cerrado, as well as migratory species that make the region an important destination for birdwatching tourism and one of the main destinations in the Brazil. It appears, therefore, that all tourist regions of Tocantins have hotspots for birdwatching, which provide several tourist routes for this naturalistic practice.

Hotspots are dynamic and those that are not protected in the form of Conservation Units are the most threatened, since they are subject to deforestation and other anthropic threats, compromising the practice of bird watching tourism in these places.

The creation of new conservation units, the maintenance and protection of ecological corridors and mosaics of conservation units are fundamental measures to maintain viable environments for bird populations and consequently the practice of observation. Another viable strategy to consider is the conservation of remnants around the roads and the creation of Park-roads that ensure the effective conservation of these areas of high biodiversity and consequently strategic for birdwatching tourism.

How to attribute perpetual character to bird watching hotspots, which are both functional and strategic in the socioenvironmental context? Some of the measures would be to ensure the protection of natural environments as Conservation Units, to raise awareness among owners, in cases of private areas, concurrently with community awareness and engagement, creation of public policies, in addition to subsidiary scientific research. It appears that hotspots for birdwatching are dynamic and sometimes unstable and given vulnerabilities, especially those that are not protected, either in the form of a conservation unit or under some other protective management regime determined by the owner (MAMEDE and BENITES, 2020). For this reason, they demand special attention aimed at their protection so as not to lose their hotspot status.

1.5. BIRDWATCHING TOURISM: A TOURISM MODALITY DEPENDENT ON CONSERVED NATURAL ENVIRONMENTS

Unlike other tourism models, wildlife observation, which includes birdwatching, is intrinsically associated with environmental quality. In other words, the loss of healthy natural environments makes birdwatching tourism and all socioeconomic opportunities prospected by ecotourism unfeasible. There are quite didactic examples in Tocantins that can illustrate this statement.

The Brazilian Bamboo-Woodpecker (*Celeus obrieni*) is a very symbolic species for the state and for birdwatching. It remained 80 years gone after its description and new records appeared in Tocantins in 2006. This species is one of the main lifers desired by lovers of birdwatching and photography. In the Wiki Aves portal this species is one of the main registered

(261 records), surpassed only by the Blue-and-yellow Macaw (*Ara ararauna*, 314 records) and Hoatzin (*Opisthocomus hoazin*, 285 records). However, it happens that the woodpecker is highly demanding to the type of habitat and is present in gallery forests associated with cerradões and mixed ombrophilous forests interspersed with dense and extensive tabocais (DORNAS *et al.*, 2012). Taboca, a species of bamboo, is not always tolerated by rural owners and the forest environments surrounding the tabocais are of the most importance for the maintenance of this bird's populations. In summary, the natural and evolutionary history of the Brazilian Bamboo-Woodpecker describes that the bird takes refuge inside the forest environments and the diet is restricted to a few species of ants present in the taboca, which makes this bird globally threatened of extinction. Thus, it is not enough to maintain only the forest and exclude the tabocais, nor to eliminate the forest and conserve only the tabocais. The combination for conservation of this bird is mandatorily tabocal with associated forest vegetation (PINHEIRO *et al.*, 2012).

Another example is the Bananal Antbird (*Cercomacra ferdinandi*), a small bird dependent on understory well structured in riparian forests, in which bamboo is also present (PINHEIRO *et al.*, 2012). In the natural forest environment, understory is the layer closest to the ground shaded by the canopy. The Brazilian Bamboo-Woodpecker and the Bananal Antbird, two of the most sought after species by observers in Tocantins, are practical examples of what happens when you want to format a birdwatching itinerary and insert the product on the market. Responsibility and reliability are required in this construction, since the tourist, when available to the experience, expects to be met in their expectations, or if they are not, it is not for lack of planning, but due to natural conditions inherent to the observation of wildlife. In this sense, deforestation, fires and the destruction of habitats essential to the presence of several particular species greatly compromise the formatting of routes and their commercialization for birdwatching.

Many fires that turn into real fires, as well as the intensification of deforestation, have made the populations of many wild species scarce and accelerated the processes of local extinction. Several studies have warned of the loss and conversion of habitats in Tocantins and its impact on bird wealth and biodiversity in general present in the state (PACHECO and OLMOS, 2006; PACHECO and OLMOS, 2010; DORNAS *et al.*, 2012; PINHEIRO *et al.*, 2012). If, on the one hand, anthropic threats impoverish life on the planet and disorganize the network of complex interactions that sustain biodiversity, on the other hand, it means the ruin for wildlife observation tourism and ecosystem services in general.

The Annual Coverage and Land Use Mapping Project in Brazil (MapBiomias), through analysis of satellite images, presents a historical compilation on land use from 1985 to the most recent year, in the case of 2019 (MapBiomias, 2020). The data shows that Tocantins has lost 47.8% of its native vegetation cover since 1985 and agriculture that had not yet developed significantly increased, as did the exotic pastures that continually expand their areas (Table 3).

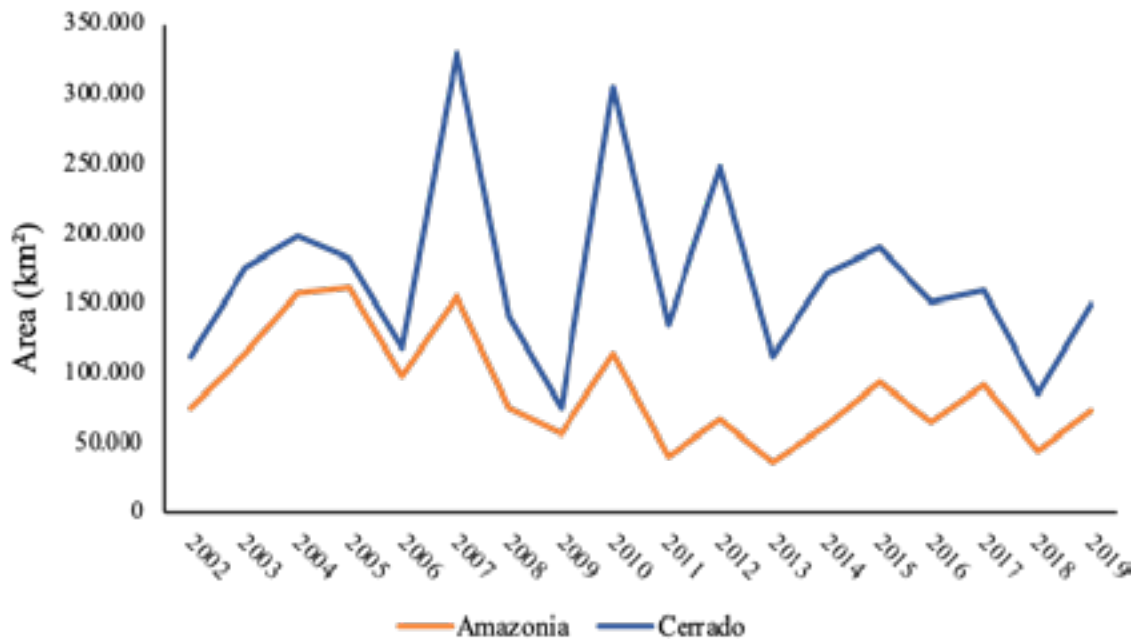
Tabela 3 - Panorama about the native vegetation lost in the period of 1985 to 2019.

Years	Native Vegetation (km ²)	Pasture plantation (km ²)	Agriculture (km ²)
1985	1.262.584	1.161.232	-
2019	659.605	1.741.581	18.611

Source: MapBiomias (2020).

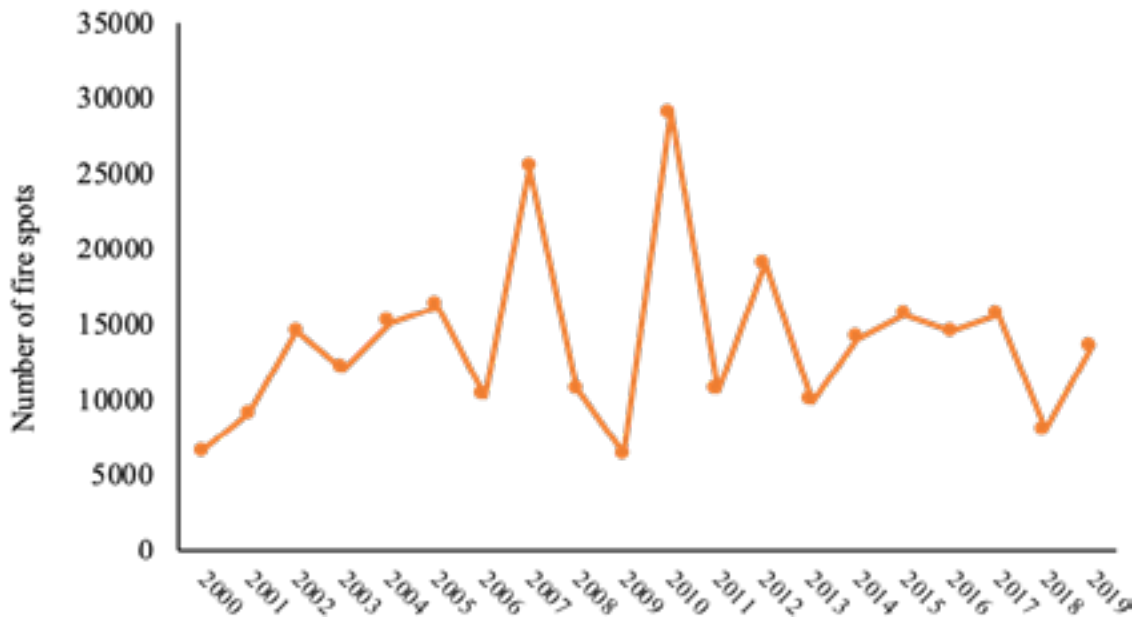
In addition, the Amazonia and Cerrado biomes, representative of Tocantins' territory, have suffered from annual fires, as shown by data from the National Institute for Space Research - INPE, in a historical series from 2002 to 2019 (INPE, 2020a; 2020b). The rhythm of acceleration that had been decreasing in recent years, starting in 2013, gained new impulse in 2019. And the number of fire spots in Tocantins have followed the same pattern (Figures 2 and 3).

Figure 2. Size of the areas burned in the Amazonia and Cerrado biomes in a historical series from 2002 to 2019



Source: INPE (2020a).

Figure 3 - Number of fire spots in the state of Tocantins, in historical series from 2000 to 2019.



Source: INPE (2020b).

The suppression of native vegetation associated with recurrent burning and fires represents the main threats to the conservation of regional biodiversity and to the practice of birdwatching. If, on the one hand, the practice of birdwatching has grown and added more followers in recent years, not only in Tocantins, but in Brazil, on the other hand, at every moment more natural areas and habitats of different species of birds have been lost due to the deforestation and fires in the Cerrado and Amazonia region.

Reports from birdwatching guides, who depend economically on the sector, fear for the continuation of the activity and its quality in the long run if this scenario of destruction is maintained. Likewise, researchers are concerned with the reduction of native environments, according to which the scenario reflects a critical situation for the conservation and maintenance of Amazonian bird species, for example, which should result in the short and medium term to the categorization of Amazonian bird species. to some degree of threat of extinction at the state level (DORNAS *et al.*, 2012).

More than ever, public policies and measures to manage the environments that remain are urgent. In this recurring of burning and loss of habitats, we lose lives that are silenced and that remain silent to extinction, and the effects of these impacts also reduce the integrity of environmental services, opportunities and dreams, since tourism, whatever the segment or the modality, is permeated with dreams and desires. Achieving a lifer is the goal of many trips. Understanding that owning a property does not imply the ownership of lives that live there nor the destructive dominion over them is a way to reflect on responsibilities and who and what human being we want to be, as well as the type of inheritance left to future generations.

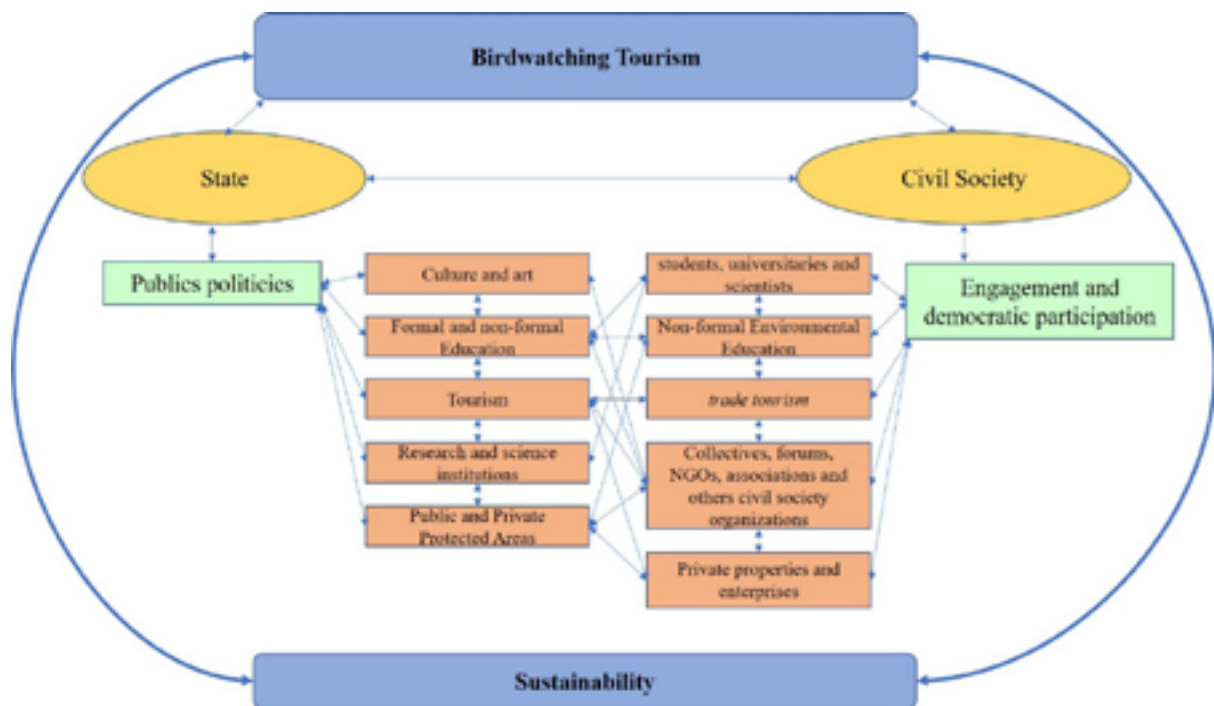
1.6. CHALLENGES AND PERSPECTIVES OF BIRDWATCHING TOURISM IN TOCANTINS

Without a doubt Tocantins is among the Brazilian states with great potential for bird watching tourism in the country. The state reveals itself as a tourist destination for national and international birdwatchers, however, the practice is still incipient compared to the potential that the state presents. The tourism initiatives in this segment are few, but developed in a very qualified way by the few actors who dedicate themselves to this practice in the state.

It is worth mentioning the motivational and catalytic role of the project led by the Agency for the Development of Tourism, Culture and Creative Economy of Tocantins (Adetuc) with support from the World Bank, by placing priority on the promotion of Birdwatching Tourism in the management of Tourism do Tocantins. The initiative has promoted the training of people, the identification of potential areas for birdwatching, the encouragement of Vem Passarilhar Tocantins with the purpose of awakening the community to the practice of birdwatching, with incentive to the culture of birdwatching.

Birdwatching tourism is taking off in Tocantins and there is a promising path ahead, but dependent on its multidimensional conception, in which various sectors and social actors need to interact and converge for the success of this ecotourism activity. The concept of birdwatching tourism can be an exercise in how an activity can mobilize and integrate the whole society in favor of sustainability (Figure 4).

Figure 4 - Flowchart on the relational character of birdwatching and strategy for strengthening birdwatching tourism in Tocantins State



Birdwatching integrated with tourism can be an environmental education tool that promotes awareness, reflections and questions about the consumer society, overcoming neutrality, the commodification of life, the hegemony of economic return in the relationship between society

and nature and directing social transformation. Therefore, environmental education is highly relevant for the observation and empathy for biodiversity, for social inclusion, for the generation of belonging and protagonism (BENITES *et al.*, 2020). Social mobilization, communication and sensibilization actions make up the structural framework of environmental education.

Public policies that implement technical-scientific criteria for authorizing vegetation removal and management of natural areas, so as not to prioritize only forest remnants, but consisting of a systemic view on the need to conserve natural areas in observation of the types of natural vegetation in each biome represented in Tocantins territory. In order to conserve biodiversity, in its integrity and stability, for the purpose of ecotourism, or other sustainable use and production of space, it is necessary to consider that it is not enough to ensure the exclusive protection of forest environments (forests), but of remnants that ensure the ecological functioning of each natural system, represented in native condition in the territory, whether forest or open environments.

It is also considered that hotspots are not enough to have physical and biological attributes, such as the presence of landscapes and species, if there is no infrastructure, adequate services and people involved for the full development of the ecotourism potential that the activity has. For this reason, the need to create a dynamic network in favor of birdwatching culture, in order to promote its enjoyment, the connection of people, the conservation of natural environments and the dynamization of the tourist trade around sustainable tourism.

2. FINAL CONSIDERATIONS

This work sought to bring an overview of birdwatching tourism in Tocantins, presenting opportunities, challenges and perspectives for this activity in the region.

The interaction, through tourism, with a biological component (birds) can provide important benefits that improve the relationship between humans and nature, improving values and attitudes, bringing physical and emotional well-being, facilitating public understanding and engagement for the maintenance of life and the transformation of reality.

The need for public policies to access birdwatchers to protected areas is emphasized, through regulations that ensure the use of these locations, since the most appropriate times for the success of the activity are specific and not always compatible with common office hours. Understanding that the birdwatcher contributes to the effective protection of the spaces, being an ally in the conservation of biodiversity is a way to manage the protected areas and win public support.

It is suggested to support and encourage local birdwatching tourism initiatives in Tocantins, either through Famtours or to participate in national and international fairs for birdwatching tourism, such as Avistar Brasil, FERIA de Aves de Sudamérica and Bird Fair, in addition to supporting initiatives that seek to integrate birdwatching with other tourist activities or tourist segments such as community-based tourism, experience tourism, adventure tourism, rural tourism and tourism of contact with nature. Such initiatives enrich the visitor's experience with a view to adopting a systemic perception about the integration of society and nature and strengthen sustainable tourism.

The protection of natural environments, the integration of tourism actors, the strengthening of the culture of free birdwatching in the state, the continuity of the actions of Vem Passarilhar TO are some of the alternatives for the construction of sustainable territories having as instruments of this process the birdwatching culture, education and tourism.

It is worth considering that as birdwatching gains importance, anthropic threats to biodiversity in Tocantins grow in parallel. Thus, it is necessary to create public policies to ensure the protection of important areas for observation and to favor the consolidation and perpetuity of this sustainable production model.

Birdwatching tourism is already a reality in Tocantins. There are several opportunities for observation from wooded yards, squares and urban green areas, in addition to conserved rural environments and protected areas. Several of these areas provide excellent routes for birdwatching and make Tocantins an important destination for birdwatching in Brazil.

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ARRAIAS RIVER: TOURIST POTENTIALITIES IN SERRAS GERAIS REGION

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1. INTRODUCTION

Serras Gerais Region is made up of Almas, Arraias, Aurora do Tocantins, Dianópolis, Natividade, Paranã, Rio da Conceição and Taguatinga, holds a rich cultural and natural heritage, gathering countless cultural and natural manifestations.

In 2016, in order to produce a mapping of cultural and natural heritage of Southeast Tocantins Region, one of us idealized and developed the umbrella project, entitled “Mapping of cultural and natural heritage of Southeast Tocantins Region”, to be developed in twenty-one municipalities of that region. The main objective of the project was to produce an inventory to identify the region’s cultural and natural heritage, aiming to organize a database and information to support academic research, public, private and community action programs and, simultaneously, promote valorization, preservation and diffusion of cultural and natural heritage of this region. Posteriorly, the original project was renamed “Mapping of cultural and natural heritage of Serras Gerais “, but remaining with the same objectives, that are, to produce an identification inventory of cultural and natural heritage of Serras Gerais Region and propose tourist recommendations and guidelines for the areas studied. (MESSIAS, 2016)

The Southeast Tocantins Region, which in tourist map is called Serras Gerais, includes some cities that originated in the 18th century, related to gold cycle, such as Arraias, Paranã, Natividade, Chapada de Natividade and Dianópolis. The 21 townships of this region have an invaluable cultural and natural heritage, a diversity of celebrations, forms of expressions, crafts and places, coming mainly from popular know-how, inserted in the living dynamics of local and regional population daily life. (MESSIAS, 2016)

There are countless cultural events that take place in this region. As an example, the traditional rhythms with percussion instruments, such as drum, whose origin goes back to African roots; the *suça*; the celebrations in praise of the Divino Espírito Santo; the *Folias de Reis*; river

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processions; gyres of revelries; Pilgrimages; Cavalhadas; Entrudo; feasts of the patron saints; knowledge and actions. (MESSIAS, 2016)

The region is surrounded by Serras Gerais and interspersed with beautiful natural landscapes like the Azuis River, considered the smallest river in the country located in Aurora do Tocantins municipality. Another potential of the Southeast Region is the rich archaeological collection and rock formations of the counties of Aurora and Dianópolis, where grottos and caves with rock inscriptions are found, requiring registration and licensing actions for research and mapping.

There are even dunes also in the town of Aurora; Canyon Encantado and Arco do Sol in the municipality of Almas; countless rivers, lagoons, valleys, viewpoints and waterfalls. This entire collection makes this region a suitable place for ecotourism, since this modality values tourism practices in a “sustainable way of natural and cultural heritage, encourages their conservation, promotes formation of environmental awareness and ensures the well-being of the populations involved” (VIANA; NASCIMENTO, 2009, p. 82).

Emphasis should be given to artisanal production of filigree jewelry in Natividade and its rich and varied gastronomy as the sun meat paçocas, rice cakes, amor perfeito cookie and many other delicacies to be identified, recognized and enjoyed. (MESSIAS, 2016)

Another precious highlight in the Southeast Region is the quilombola communities, which hold cultural and natural wealth, which need to be recognized, disseminated and valued. (MESSIAS, 2016)

What we present here in this article is part of the results of research project entitled “*Waterfalls and Trails with Tourist Potential in Serras Gerais: inventory and environmental impact on the trails and waterfalls around Arraias*”, linked to the umbrella project “Mapping of cultural and natural heritage of Serras Gerais”. This project was conceived and coordinated by professor Alice Fátima Amaral and had as objective to map and evaluate the natural attractions with possibilities for ecotourism in Serras Gerais, as well as to identify signs of environmental degradation in these attractions, aiming to form a database that can be used to promote development of local tourism, as well as disclosure of these potentials. (AMARAL, 2016)

It stands out that we work with the concept of ecotourism used by the Ministry of Tourism (BRAZIL, 2010) in which the use of original natural resources lists principles of how these resources should be used, without losing their scenic values and original forms, involving the community participation and seeking environmental awareness through environmental education and interpretation.

2. ARRAIAS MUNICIPALITY: ECOTOURISM POTENTIAL

Arraias, located 413 km from Palmas capital, it is one of the municipalities that make up Serra Gerais Region. Like other towns in that region, it has diverse landscapes that range from mountains to freshwater beaches (in small rivers), caves, waterfalls, knowledge and traditional practices. Given this scenario, the practice of ecotourism is understood as an important way to develop the local economy, because Arraias has a favorable environment for the activity.

The Arraias town originated in the 18th century with the exploration of gold mines. According to data from the last IBGE census in 2010, the municipality has approximately 11,645 inhabitants.

Arraias is popularly known in Tocantins as “Cidade das Colinas”, with a mild and pleasant climate, it is located at 682 meters altitude and surrounded by hills. The town still has a set of old houses, dating from the 19th century, with Portuguese colonial style architecture, located in the town center square (TOCANTINS, 2017, p. 8).

Local residents preserve cultural practices with traditions inherited from their indigenous, African, Afro-Brazilian ancestors and Portuguese colonizers. Various festivities and popular events as Feast of Patroness Nossa Senhora dos Remédios, Feast of São Sebastião, Divino Espírito Santo, Nossa Senhora de Candeias, among others, are held annually in Arraias, receiving many visitors. (COSTA, 2008, p. 231).

One of the rich and contagious forms of popular expression much appreciated by residents of Arraias is the lively Carnival of Entrudo. In this occasion, in addition to food and drinks, the participants of the festivity walk through the streets, go up and down hills to the sound of carnival marchinhas and splash water at each other. Also noteworthy is the rich traditional cuisine, which, from 2017, began to be presented annually at the Gastronomic Festival of Arraias¹⁷.

Therefore, in this diverse context, the need arises to identify and recognize, in Arraias, where the potential tourist attractions are to transform them into a tourist product and, consequently, collaborate for the economic activity, increasing the range of activities offered. Under this view, the mapping and the assessment of natural attractions were made with possibilities to practice ecotourism and identifies some signs of environmental degradation on a stretch of Arraias River.

Data collection¹⁸ was done in 2018 through consecutive incursions, starting from the place known as “Barragem da Egesa”. The entire route was made on foot inside the river, totaling 10 km length.

In the field, the characteristics of each area were observed with regard to vegetation cover, color of the water (cloudy or clear), anthropic activity (presence of garbage, trails, fire, others), characteristics of the place (waterfall, cascade, water well) and possible tourist activities (diving, floating, bathing, camping, bird watching, others). The metric characteristics of the points with tourist potential were made with use of measuring tape and along the way were made photographic record of sites. The evaluation procedure used here was adapted from Bento and Rodrigues (2009), Machado and Souza (2012). The criteria presented by these authors make it possible to recognize the tourist potential of each observed natural point. For them, “Waterfalls” and “Cascade” are different. In this way, we also identified as “waterfalls” the falls caused by the existence of a step in the longitudinal profile of the riverbed, characterized by an abrupt slope, forming bubbles; and “cascade” as a succession of small jumps in a course in which blocks of

17 Arraias Gastronomic Festival is an Extension and Research Project, idealized and coordinated by Professor Thamyras Carvalho Andrade, of the Heritage and Socio-Environmental Tourism Course, at the Federal University of Tocantins, Campus Arraias. The project is developed through study groups, research, immersions and training based on the main product, the Gastronomic Festival of Arraias.

18 The field research was done in 2018, as part of the Course Conclusion Work, entitled RIO ARRAIAS: an analysis of the tourism potential, by academic Sandra Ferreira dos Santos, from the Heritage Tourism Course, Campus Arraias/UFT.

rocks appear, that is, it is when there is a staggering of rocks. The water wells formed by the falls of the cascades and waterfalls had their measurements recorded as part of the cascade and waterfalls, understanding as “well” any space with sufficient water for bathing that there were no cascade or waterfall.

3. ARRAIAS RIVER: AN IDENTITY REFERENCE AND A TOURIST POTENTIAL TO EXPLORE

Memories and references about the importance of the Arraias River are still very bright for the Arraias population. The inhabitants of Arraias longingly remember the days of yore when the daily way of life was intrinsically linked to the Arraias River. Some recall that they did the fishing, which provided them with a survival source, pointing out that it was a very fishy river. Others carry in their memories pleasant practices of fun such as bathing and swimming in the river. Others remember that they washed clothes. Such memories show how significant the river was to the Arraianos.

Over time, some damaging changes to the environment, such as, for example, the pollution of the river, the breakdown of its banks, among other issues, resulted in changes in the dwellers’ way of life, and the identity relationship was also transformed.

The Arraias River runs through the town center and has its source about 6 km from the urban area. Its waters, together with the waters of Alazão River, supply the town. In the urban area, on the banks of the river, there are many houses and the headquarters of the Banco do Brasil Association Club (AABB).

During the rainy season, the water flow in Arraias River is turbulent, given the volume of water surplus, the water is cloudy, with the outflow of particles into the river. Faced with these circumstances, field activities were developed in the period of dry season when the water level was low and the water speed, slower. In this period, the river water was always clear, transparent, being it possible to view the bottom of riverbed (Photo 01), making it liable to use for leisure activities.

Photo 1 - Water transparency in the surveyed section of Arraias River/2018



Source: SANTOS, Sandra Ferreira (2018).

To reach the starting point of the study on Arraias River, it was necessary to cover a distance of 9.98 km. The first 5.81 km are made on a paved road (TO-050), towards Arraias - Palmas, starting in the center of Arraias, main square. The second section is 3.75 km long, made on an unpaved road and it is in good condition, however there are some holes, but they do not prevent the arrival to the point known as “Barragem da Egesa”.

The route of Arraias River, which was analyzed, passes through small private properties. The region is inserted in the area of Cerrado Biome (RIBEIRO; WALTER, 2008), with soil rich in stones and very rugged relief. On the banks of the river, there is a narrow strip of vegetation remaining from Cerrado. The vegetation, in some stretches, is denser and higher, featuring a dense cerrado and riparian forest, which allows its use for viewing wildlife, such as small monkeys, birds and Cerrado plants (Photo 1). However, in other stretches, even if it is rugged, it can be observed that the vegetation was removed for planting small areas for subsistence and for the formation of pasture for cattle raising.

In the 10 km studied of Arraias River, forty-two “points” with potential for development of tourist activity were identified - seven waterfalls, six cascades and twenty-nine wells.

Most of the waterfalls and cascades observed are located in the most rugged part of the inventoried stretch. The wells are on a flatter relief. The studied course of the river is, for the most part, streaked by rocky cliffs and by drawn stones and sculpted by the river water (Photo 2). In several places, the rocks call attention for the irregular designs and drilling with stylized drawings.

Photo 2 - Rock and stones designed and sculpted in Arraias River



Source: SANTOS, Sandra Ferreira (2018).

Another stretch popularly known as Usina Waterfall (Photo 3) has a scenic beauty of the Cerrado vegetation. In this place there are still ruins, which, according to the residents of Arraias, they are from a “hydroelectric plant” that existed in this place. The surroundings of this waterfall are surrounded by hills and some stone walls.

Photo 3 - General view of the Usina Waterfall on the Arraias River

Source: SANTOS, Sandra Ferreira (2018).

Over the 10 km analyzed, some remnants of Cerrado areas are observed, some stretches of sandbanks and trees on the banks of the river, offering camping possibilities, and other suitable stretches for bathing, diving and floating. Throughout the inventoried stretch, there are natural beauties favorable to landscape observation tourism, especially in the dry season.

The identified waterfalls measure between one and four meters height. The Usina Waterfall is the most active, with a well that measures 26 meters long, 16 meters wide, 2.70 meters deep, with a large volume of water, forming a natural pool, with probabilities of carrying out various activities such as bathing, camping, floating, diving and observing the landscape. In addition to the Usina Waterfall, we identified another waterfall that stands out for its scenic beauty, with greater waterfall, with a well for bathing.

Elsewhere, a cascade and a waterfall with wells that are also propitious to leisure activities were registered (Photo 4). The cascades are between 50 centimeters and 1.65-meter height, which are close to the two waterfalls. In one of the cascades you can see a preserved vegetation where can be made camping activities, floating and watching landscape.

Photo 4 - Cascades on Arraias River, with remnants of Cerrado and a bathing area.

Source: SANTOS, Sandra Ferreira (2018).

The 29 wells identified are between 50 centimeters and 4.50 meters deep. Among them, nine wells stood out for depth and size of the surface, favoring the concomitant use of a larger number of people (photo 5).

Photo 5 - Well with space to aggregate more people and diverse activities



Source: SANTOS, Sandra Ferreira (2018).

The potential attractions observed and the physical characteristics of the studied stretch also allow the organization of crossings, pathways that can be driven into the riverbed, through walks overlapping stones and swimming. The 10 km traveled on the Arraias River can be divided into parts with different levels of difficulty that would serve public of different ages and physical ability.

In the analyzed stretch, there is presence of solid waste that have certainly carried by water from the city or dumped by regulars from these places. Among the residues found on the banks and riverbed, plastic, glass, metal, tires, bags, clothes, shoes, bicycle rings, condoms, diapers, absorbents and food scraps were observed.

In other places, improvised barbecue grills with stones and wires, wooden drainer with pots, net, soap, PVC pipes, among others, were observed. Such objects exposed inappropriately show that some places are already known and visited by local and/or surrounding population. Santos (2015), when searching the Geoenvironmental Characterization of the Waterfalls of the City of Guarulhos/SP, noticed that local visitation, without organization and planning, had negative impacts such as water contamination, loss of scenic beauty, deforestation, that is, inappropriate use of these natural areas can cause damage and their destruction. This leads us to affirm that the improper use of riverbed and banks of Arraias River causes undesirable results on natural resources, contributing to environmental degradation and the loss of scenic beauty of that landscape.

The disposal of solid waste in Arraias River leads us to believe that it constitutes negative factors for implantation of local tourism. Visitor will not be satisfied with getting around or using the river for swimming in the middle of waste deposited in and around the river.

Tourism is an activity capable of influencing the development of a site. However, the implementation of tourism lacks planning that primarily involves the local community. The resident community is the key to this development, as it needs to know and understand the ways in which the activity works (RODRIGUES; AMARANTE, 2009, p. 146). To contribute to the development of community, tourism must be implemented with caution, adopting a medium and long-term policy, through planning and involvement of community members (DIAS, 2006, p. 16).

Bartholo, Bursztyn and Delamar (2009) point out that for tourism promote the development of a place, it first needs to be thought of an integrated tourism policy with a broader development policy, focusing on social inclusion through statement cultural identity.

There is no doubt that there is tourism potential in Arraias River. However, it is necessary to think about strategies for changing population habits as well as effective public policies for treating waste produced in town. Environmental Education and Ecotourism can function as strategic tools for raising awareness and educating of population, since they seek to promote reflective activities on human behavior and its relationship with environment in which it is inserted.

4. FINAL CONSIDERATIONS

The beauty and the potential for tourism of Arraias River are undeniable. Natural sites, such as waterfalls, cascades and inventoried wells, must be treated with care by Government and community, creating a Private Reserve of Natural Heritage on the banks of Arraias River or protected areas, even if informally, as they represent an enormous tourist potential, especially Ecotourism, and an unrivaled natural heritage in the municipality of Arraias. To do so requires one planning to ensure its sustainable use, with the lowest impact possible for local population and the maintenance of ecological balance.

It is of fundamental importance that competent authorities, municipality managers and landowners adjacent to the studied area, when promoting tourism exploration actions, do this in a responsible and sustainable way in relation to natural resources. Therefore, it is essential that there is a debate with the local community on the issue of tourism so that, together, they decide what is best for Arraias county, the carrying out of environmental education actions, the establishment of public policies to support small owners and local people who are interested in tourism, such as, for example, professional and financial support.

Teachers and students of the Heritage Tourism Course and Social-Environmental UFT-Arraias are important actors to contribute in this process, working with planning and implementation of local tourism through studies on different segments of tourism to Arraias; continuity of natural areas inventories to identify places with potential for tourism; enlightenment and guidance of population on the benefits and losses of tourism; identification of the needs and interests of local population on tourist development in town; and studies on hydrological aspects, relief, geomorphology of Arraias River, identifying its route, demarcating its entire length, its tributaries and importance for the municipality.

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RELIGIOUS TOURISM IN NATIVIDADE (TO): INTRODUCTORY NOTES

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1. INTRODUCTION

Natividade, a historic town in southeastern region of Tocantins, was founded in the second half of the 18th century by Portuguese settlers who sought gold in that region. The town has centuries-old buildings, keeps preserved many beliefs, as well as folk traditions and religious festivals.

The Natividade region was discovered by the Portuguese Manoel Ferraz de Araújo, who established a gold mining company in the hill that dominates the town, around 1734. As a consequence, the village called São Luiz emerged.

From 1805 to 1815, Natividade was the seat of Northern Government, being the Vicar General residence. In 1834, it had 300 houses and streets lined with flagstone pavements. By Decree of July 1, 1831, it was elevated to the category of Town. On July 22, 1901, Natividade District was created, installed on December 23, 1905 (TOCANTINS, 2017).

During the gold cycle, Natividade was one of the most important gold mining centers in the first half of 18th century. There are reports that, in its heyday, mining had around 40 thousand slaves, around 1745. “And, since 1770, for more than 200 years, the place has remained in relative obscurity, although gold production never ceased” (IPHAN, 2006, p. 7).

Natividade is located in the southeastern region of Tocantins state, 220 km away from the capital, Palmas, and according to the last Census of the Brazilian Institute of Geography and Statistics (IBGE), carried out in 2010, it has a population of about 9 thousand inhabitants (with an estimated population of 9,244 inhabitants²¹ in 2019).

The religious feasts held in Natividade and which are cultural heritage part of town the following stand out: the Pilgrimage of Senhor do Bonfim, from 6 to 17 August, in the village of

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21 See <http://cod.ibge.gov.br/D76>.

Bonfim; homage to Nossa Senhora de Candeias, on February²², held at São Benedito Church; celebrations of Santos Reis, which go from December 31 to January 6, where there is the gyre of revelry through town, but it is more representative in the countryside. From August 30 to September 8, the festivities to Nossa Senhora de Natividade take place², the town and state of Tocantins' patron saint. And in November, homages to São Benedito with novenas and auctions, held from 11 to 20 November (MESSIAS, 2010).

IBGE (2014) data indicate that Natividade population is religious, due to 84.5% (7,604 people) declare themselves catholic, 11.5% (1,036) evangelical and 0.5% (43) spiritualist. Regarding its economic profile released by IBGE in 2015, the town has Gross Domestic Product - GDP mainly focused on Administration sector and Public Services, with 35.57%, followed by the Services sector (25.06%) and Industry (23.52%). Concerning to the municipality's economy, Natividade has 93% of its revenues come from external sources.

It is noticed that, despite Natividade being a town that has cultural and religious attractions, for almost entire calendar year, the town keeps the economy active due to public services sector.

Also, according to IBGE data (2017), the percentage of employed population it amounts to 9.5%, equivalent to 883 people, and the average monthly wage of formal workers is 1.9 minimum wages. In addition, 43.7% of population has a nominal monthly income per capita of up to 1/2 minimum wage.

Religious feasts in town promote a high concentration of people who are organized every year to keep these traditions, making these festivities a local feature, that is, reinforcing and/or recognizing there an identity of place.

Therefore, the study of the feasts cannot be done in a watertight way, without correlating them with everyday life, their routines, especially with world of work. They are part of that universe of 'leisure', in which the popular classes enter more intensely by conquering the right to 'idleness', a privilege historically enjoyed by wealthy classes (MELO, 2000, p. 58).

It is known that man becomes result of environment in which he was socialized and acquires the ability to question his own habits and modify them to suit his current condition in society, starting to act fluently in promoting an identity through their cultural manifestations.

Beltrão (1980, p. 61) affirms that celebration of Catholic feasts stems from a religious calendar based on liturgical year, of universal amplitude and that takes on a specifically regional or local character, "when it comes to commemorating the 'the patron's day', that is, of the saint under whose protection the locality was placed by its founders".

In recent years too, the town has expanded its hotel chain - from two to five establishments -, which is still modest, and more restaurants have opened, including in historic center. And, from 2017, the media presence in the city, mainly for production of soap operas²³, journalistic

22 The construction of Nossa Senhora da Natividade Church dates back to 1759 and still retains aspects of colonial art from the 18th century, like the image of devotion, which is carved in wood, in Baroque style. Overtime, the Church suffered several changes in its interior and also in the facade, with two bronze bells, dating from 1858, a baptismal font and the image of Nossa Senhora de Natividade, which, in the year 1735, was brought from Portugal by the Jesuit priests and sent to the North of Goiás capitaney, to the Village of Nossa Senhora da Natividade .

23 Rede Globo's soap opera, "O Outro Lado do Paraíso" had its fictional city inspired by Natividade. See at <https://bit.ly/35qzPrR>.

programs, films²⁴ and Netflix series²⁵, boosted the demand for the town that was more publicized nationally (SANTANA JR, 2017; MATOS, 2017). “The town has some simple inns, a few restaurants (Casarão is the most famous) and an ice cream parlor. On Fridays, a little fair moves the center and it is the great community meeting point.” (MOREIRA, 2019).

It is understood that Natividade follows this cultural expression model through its popular festivals and lives around its main religious festivities for six months of the year, sequentially from March and / or April, starting with the Divino Espírito Santo feast and, soon after, in August, Senhor do Bonfim Pilgrimage. These events usually have Church and state government support.

In this chapter, we will discuss the developing religious tourism possibilities in two main Natividade religious festivities: Divino Espírito Santo Feast and Senhor do Bonfim Pilgrimage.

2. THE DIVINO ESPÍRITO SANTO FEAST

The Divino Espírito Santo Feast is characterized as a Catholic feast, a sign of sharing and commitment to the mission of gathering the faithful around the Christ message. Also known as Pentecost feast, it gives rise to community manifestations of rejoicing and joy in which people from countryside gathered in the nearest town, following in procession, singing and dancing in Holy Spirit praise.

It originated in Portugal with the expansion of its cult throughout Western Europe, during the 12th century and arriving in Brazil by the Portuguese colonization through entrances and flags. In general, the Divino Espírito Santo feast had a cycle of implementation, expansion and decay in the history of Portugal. However, there are inaccurate references about the origins of feast of the Divino in Brazilian lands, which are still held around the country and remit us mainly to the period between the first and third quarters of the nineteenth century, though, for example, Pirenópolis, in Goiás state, it seems to have been introduced in the middle of the 18th century, similarly, in fact, Guaratinguetá, in São Paulo State with information dating back to 1751 (ABREU, 1999).

In Tocantins, the feast run from January to July and they are held in several cities according to the characteristics of each location, especially in the southeastern and central regions of the state, including Almas, Santa Rosa, Chapada de Natividade, Peixe, Silvanópolis, Paranã, Conceição do Tocantins, Palmas, Porto Nacional, Araguaçema, Araguaçu, Monte do Carmo and Natividade (MESSIAS, 2010).

The Divino Espírito Santo feast follows the Christian calendar, it is a mobile date, celebrated fifty days after Easter, precisely on the 7th Sunday after Jesus’ Resurrection. The preparation for the feast started a year earlier, with the draw of partygoers at the Emperor’s Coronation Mass, on the Day of Pentecost.

24 The recordings of the film “O Barulho da Noite” were made in Natividade and region, in addition to the presence of Foliões do Divino. See <https://bit.ly/2Fr3lIhe>.

25 Netflix is a global provider of movies and television series via streaming, based in Los Gatos, California, and which currently has more than 100 million subscribers. The series “The Chosen One” is recorded in the city. See <https://bit.ly/2uhjOaS>.

As the year goes on, the activities around the party continue: meetings to choose the Ensign, revelers, places and itineraries of landings, music composition, among others. Until the arriving day of the most solemn celebrations such as the Departure of the Revelries, on Easter Sunday in Holy Week, the 40 days of Gyre of Revelries, the Mast Captain's Feast, Coronation and Emperor's Feast of Divino Espírito Santo (SOUSA, 2017).

Before, during and after Divino Espírito Santo Feast in Natividade, the entire organization process of the feast shows that people involved, each with their ability, work to achieve it in the best possible way, with plenty of food and beverage.

3. THE PILGRIMAGE OF SENHOR DO BONFIM

The Pilgrimage of Senhor do Bonfim takes place in Bonfim community, which belongs to Natividade County and is 23 km from its seat. It occurs between the 6th and 17th in August, pilgrims travel to village, to sing praises to Senhor do Bonfim, besides paying and / or making their promises, or simply, in order to entertain themselves in profane events parallel.

It is pointed out as one of the most significant religious feasts of Tocantins State, the Pilgrimage of Bonfim attracts people from several others states and develops an important regional role in regard to religious scenery .

According to Souza (2012, p. 228),

[...] the accentuated demand for Bonfim community for religious reasons - a movement that, according to the local Church, dates from the 18th century -, begins to develop through a mythological belief that is still strong today. A cowboy would have found, in a swampy environment, the image of Senhor do Bonfim on a wooden log and when he removed it from the place and took it to the church of Natividade, it reappeared at the same place where it had been found. According to popular belief, this movement of the image back and forth, driven by the will of the "Lord of the Good End", would have occurred repeatedly.

There are records of the existence and movement of thousands of people to Pilgrimage dated before 1883, when "the Bishop of Goiás, Dom Cláudio Ponce de Leão makes a pastoral visit throughout his diocese, also reaching the Pilgrimage of Senhor do Bonfim and Porto Nacional "(PEDREIRA, 2016, p. 29).

Bringing together thousands of people, pilgrims and traders from different locations who take advantage of people movement to pass on their products, the Pilgrimage is a mixture of sacred and profane, symbolizing a social and economic environment for exchanges and confirmation of identity and culture.

In 1998, the Diocese of Porto Nacional established the site of Senhor do Bonfim Church as Diocesan Sanctuary, due to, according to canons 1230-1234, the bicentennial existence of devotion to Senhor do Bonfim by de faithful, the growing number of Diocese's pilgrims, from the entire state of Tocantins and, even, from other states. And, it established that the Rector of the Shrine would always be the Parish Priest of Nossa Senhora da Natividade, in Natividade.

Currently, the August 15 Outdoor Mass takes place under the hot sun and on beaten ground. During the pilgrimage season, is a dry weather in region and it does not rain, strong winds raise dust and punish the pilgrim. Although there are public bathrooms built, they are not kept clean for use, due to large flow of people using them and few people to do the cleaning. There is a real commerce installed in the place, mainly around and along the path that leads to the church of the Sanctuary, being often impossible to transit by the number of people, mainly on August 15th.

In the Sanctuary, where it is not the local “sacred” there is a street trading booth , which pays rates (depending on the size of the tent) to be there, in “shopping of Bonfim”, an allusion that pilgrims make to the big shopping centers in the cities . Many Natividade traders open branches in Bonfim, such as, supermarkets.

Despite the religious motivation being the main one, the pilgrims are also interested in the whole context of sociability that Pilgrimage brings with them: commerce, parties and reunions. It is in Bonfim that families get together, friends met again, there is barbecue, there is party, they buy something new and there is prayer.

4. RELIGIOUS TOURISM: CONCEPTS AND CATEGORIES

For several authors, the practice of religious tourism cannot be defined only by the act of traveling, but rather, by a whole complex of values and beliefs inherent in each individual (TERZIDOUA; SCARLES; SAUNDERS, 2018; PRAZERES; CARVALHO, 2015) , not counting the places where religious festivities take place , which are also heritage sites and have become an element of tourist attraction (FORGA; VALIENTE, 2018; BARBOSA, 2005), and also, the transformations of these religious manifestations and alteration of faith experience (PRAZERES; CARVALHO, 2015; LOPES, 2014).

Emerson Silveira (2007, p. 36) defend that not every movement of visitors towards sacred places, temples or festivals can be included in the category of “religious tourism”, but because of this category of tourism be “former social practice renamed now in globalization and deterritorialization times, constitutes in visiting places considered sacred, using hosting structure”.

The primary motivation, when it comes to elements that contribute to religious tourism, is for religious reasons. However, religious tourism also integrates cultural tourism and “travels are, as a rule, multifunctional, even when religious factor dominates. As such, motivations of a religious order do not prevent him from developing other tourist consumption activities during the trip” (ALVES, 2014, p. 78).

Emerson Giumbelli (2018, p. 32) points out that there are different understandings that affect the idea of religious tourism, in which

[...] To summarize, the religious dimension is accompanied by ecological and cultural elements, while all are framed by the idea of tourism, for which the economic argument is fundamental. [...] Although the official statements about ‘religious tourism’ are almost always in reference to Catholic sites and events, it is presented as a modality of ‘cultural tourism’.

Dias and Silveira (2003) also explain that religious tourism is a journey in which faith is the main reason, but that can translate cultural reasons into knowing other religious manifestations. The authors also add that religious tourism is the one done by people moving for religious motivation and/or to participate in events of a religious nature that are the pilgrimages, visits to spaces, shows and religious activities.

For Lopes and Pereira (2017, p. 49), “the different tourist destinations are not distinguished only by the services and leisure facilities they provide, otherwise they do so by the differentiation they project from a tourist landscape, as a unique place to be inhabited”.

Thus, Brazilian tourism presents, each year, more expressive numbers in relation to religious segment. According to preliminary data from the Department of Studies and Research of the Ministry of Tourism (MTur), in 2014, about 17.7 million Brazilians traveled by country driven by faith. And about 10 million people made trips without staying overnight in the destination (hikers) and others 7.7 million remained at least one night in the site (BRAZIL, 2015).

Gisbert Rinschede (1992, p. 652) explains that, currently, religious tourism is closely linked to cultural and vacation tourism. Generally, for those who participate of organized trips and pilgrimages, there is a planned day in the program so that pilgrims can also make excursions in the area around the feast, sanctuary or religious visitation site.

However, in most locations, the infrastructure to receive visitors is still precarious and does not attend the tourists needs. Where there are sanctuaries or where religious manifestations occur, there is little understanding of the economic potential of periodic visitations.

Regarding the organizational aspect, religious tourism is divided into pilgrimage, peregrination and penance.

[...] pilgrimage is understood as the free movement of people to sacred places and without pretensions to material or spiritual rewards; peregrination includes travel to sacred places in order to pay promises previously made to blessed spirits and, lastly, penance, or the reparation journey, which includes travel to sacred places, the purpose of this is to redeem themselves from their sins on a repentance journey (JALUSKA; JUNQUEIRA, 2012, p. 340).

Dias and Silveira (2003, p. 29) expose that six attributes are used to classify the tourist and religious attractions, can be analyzed to verify the target area, the ultimate goal and motivation of the trip. They are: a) pilgrimage shrines (places of spiritual value and with special devotional dates); b) religious spaces (places with great historical and cultural significance, which can be considered as tourist-religious attractions); c) meetings and celebrations (seminars and events of a religious nature); d) feasts and celebrations on specific days (events dedicated to certain symbols of faith, liturgical calendars or manifestations of popular devotion); e) artistic shows of a religious nature (staging of religious events); and f) faith routes (walks of spiritual significance, pre-organized in a tourist-religious itinerary).

Religious tourism can also be differentiated according to the length of stay criteria: short-term (without overnight stay) or long-term (with overnight stay of at least one day). Short-term religious tourism is characterized by short distances and the “objective of this tourism is to go to a religious center with a local, regional or supra-regional catchment area (pilgrimage sites) or to participate in a religious celebration, religious conference or church meeting” (RINSCHÉDE, 1992, p. 57).

Long-term religious tourism involves visits to religious centers or religious shrines for several days or weeks. It is not limited to visiting pilgrimage sites, but also includes visiting other religious centers (RINSCHEDI, 1992).

Giumbelli (2018, p. 26) emphasizes that “the religious is no longer sufficient or relevant to stipulate the destination of a pilgrimage. [...] The notions of sacred and spiritual would need to be adopted to account for these transformations”. This categorization is presented by the author as an idea of “touristification” that is perceived as a resource.

And yet,

[...] religious places that are transformed - with or without the collaboration of religious authorities - into tourist destinations. Museums dedicated to religion or maintained by religious institutions are related by theme parks in which religion becomes the focus. Shows whose theme is religion are part of the cultural program of some cities. There are many examples of how tourism and pilgrimage can mix, as in the case of people traveling back to their places of origin (*diaspora tourism*) (GIUMBELLI, 2018, p. 25).

Timothy and Olsen (2006) cited by Giumbelli (2018), question the relevance of motivations as a criterion to distinguish the pilgrim from the tourist.

Many people travel to an increasing variety of sacred sites [...] because they have an educational interest in learning more about the history of a place or understanding a specific religious faith and its culture and beliefs, rather than being motivated only by the pursuit of pleasures or spiritual growth. [...] So, we talk about types of tourists and not if one motivation is more important than another in defining a tourist. From this perspective, then, a “pilgrim” is a tourist (religious tourist) motivated by spiritual or religious factors (GIUMBELLI, 2018, p. 26).

Steil (2003) cited by Alves (2014, p. 87), clarifies that a dividing line cannot be drawn between tourists and pilgrims, since, given the complexity of the phenomenon, there is “a miscellany of religious and tourist acts practiced by same person, so it becomes very difficult to know if we are facing a tourist or a pilgrim”.

Conditioning the understanding of religious tourism phenomenon to the knowledge of the travel motivation is to reduce it excessively. Motivations are transformed during and, mainly, after the trip, not being configured as static, but arising from the function of external stimuli, which are diversified and mixed with the multiplicities of experiences. It is in this temporality that the religious tourism studies must enter, seeing them as an interaction phenomenon (ALVES, 2014, p. 88).

Religious tourism also stands out in the economic area, as pilgrims and tourists consume goods and services. In addition, it causes activities to emerge parallel to religious activities, such as street trading and other entertainment attractions.

Rinschede (1992) comments that the economic development of cities that are pilgrims destinations is linked to the growth of tourists flow attracted by religiosity. “For the pilgrims needs, several economic branches are established, as in all tourist sites, in addition to various

religious facilities” (RINSCHÉDE, 1992, p.64). The religious center, is usually in an open place where pilgrims could gather and with that, several other establishments are settling around this center. These establishments surround the sacred place that, initially, were free from commercial activities. Examples include: monasteries, hospitals, *souvenir* shops, travel agencies, parking lots and more.

In Natividade, a town located in the tourist region of Serras Gerais in Tocantins, for its culture and heritage it can offer/attract local development through religious tourism, both for the region and for those who participate in its festivities. The town has two major religious feasts that involve and gather pilgrims, community and tourists.

5. RELIGIOUS TOURISM IN NATIVIDADE: IS IT POSSIBLE?

Thinking tourism only from an economic and commercial aspect can lead to impoverishment, as this is understood as a more complex phenomenon than a simple business or product, since it involves both people who travel and those who receive travelers and, therefore, the encounter between different cultures, being experienced within historical, political and social contexts (SOUZA, 2010).

Although many consider until now that religious motivations are not at all touristic, when compared to other travel purposes, in reality, the traveler may have a great involvement with the sacred, but still needs rest, food and enjoy moments of calm and relaxation, as your human condition requires it. And, in provoking this demand, he enjoys the same necessary equipment to serve the traveler who does it for cultural purposes, for example (DIAS; SILVEIRA, 2003, p. 15).

In Natividade, the feasts move the local economy (often informally), tourism and a whole service chain that ends up bringing together several people in the days leading up to them, such as, in the commemorations of Senhor do Bonfim day, which get together thousands of visitors who use hotels, inns, restaurants, local businesses, in general.

This set of economic activities, supported by what we have called the tourism industry, only exists in a significant way due to the tourist activity. In this way, the set of sites and religious activities - sanctuaries, events, walkings, pilgrimages etc. which causes the displacement of people, when they remain in the place for more than 24 hours, must be considered as a tourist attraction and the phenomenon must be considered as a particular type of tourism, the religious (DIAS; SILVEIRA, 2003, p. 15).

Irving et al (2005 *apud* Lopes and Pereira, 2017) explain that

[...] the effective participation of local communities in the process of planning and managing tourist activity seems, therefore, essential, as the local population is knowledgeable and experiences its immediate reality, being able to identify problems and needs, evaluate alternatives, develop strategies to protect and/

or enhance the natural and cultural heritage and seek solutions to the problems identified, suggesting paths that lead to improving life quality, strengthening local culture and social well-being (LOPES ; PEREIRA, 2017, p. 58).

For the development of religious tourism in Natividade, it is necessary the performance of several entities and targeted actions, such as : the state with public policies, parastatal agencies with training and courses, association with community mobilization and private initiative with the investment, as is pointed out by Moreira and Porta (2008), in which “the development of the culture economy requires diversified development mechanisms, different from the development policy via tax incentive laws”.

Based on these motivations, the actions developed by several actors are fundamental for religious tourism promotion in Natividade, especially the local community, which can develop actions and projects through their associations, which besides taking care of the heritage and local culture, are the basis information and construction of the history and place memory.

Despite religious celebrations attract people and move the local economy, there is no adequate and satisfactory structure, neither for tourists and nor for traders who are there. Therefore, in Natividade there is no way to follow a model and just apply it, as if it were the solution for local development.

The willingness and disposition to develop the city/region needs to start from the community as a whole and all its social actors. It is not enough for only half a dozen traders to fight for space, the government must also contribute to identify and support, through public policies, actions to transform the region, without affecting its main characteristics.

The moment of the feast is the generation of jobs and income, the support of the place, the religious ritual, the political speech and also the forró group, the food, the purchase of religious and handicraft products, the regional bands shows and the dancing. (ALVES, 2014, p. 88-89).

Everyone who participates in religious feasts acts as social actors, whether for religious reasons or not, sharing decisions and establishing necessary social relationships for local development, as shown in the diagram below.

With this, it is believed that it will be through the Natividade religious feasts that religious tourism may be possible, however, only based on the actions of involved actors (external and local), the visibility of its attractions and the regulation for the construction of a local development model.

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TOURISM IN NATIVIDADE: CULTURE AND RELIGION

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1. INTRODUCTION

This work intends to present the religious, cultural and heritage tourism that attracts tourists to the municipality of Natividade. Tourism is an important sector to stimulate national, regional and local economies. In Natividade, a city in the interior of the state of Tocantins, there are some annual events that attract a large volume of visitors. It is, therefore, an endeavor in the tourism sector, more specifically religious tourism, since, during the other periods, the municipality receives a smaller amount of tourists to know its culture that would be within the sector of architecture and urbanism of the Federally listed Historical Center, goldsmithing, especially the filigree and typical cakes, in which the best known is the Perfect Love of Aunt Naninha.

This article is centered on the Feast of the Divine Holy Spirit (*Festa do Divino Espírito Santo*, in Portuguese), which helps to foster religious and cultural tourism in the municipality of Natividade, the longest-lived city of the old north of Goiás, that today makes up the state of Tocantins.

For this purpose, qualitative research was used, and the results of the study were achieved through analysis and perceptions. The research was based on bibliographic and field research.

Natividade was chosen because it is the first municipality with a federally listed historical center in Tocantins. This Historic Center still has residential use as a constant in its vernacular colonial architecture²⁹, little modified in its listed site. It is still the first Brazilian experience of many interventions performed at the same time, in private properties, via the Monumenta Program. Natividade was part of the old north of Goiás, and preserves colonial architecture, traditional religious festivals, folklore, typical gastronomy and has natural attractions that delight tourists.

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29 Vernacular architecture is the name given to all types of architecture in which materials and resources from the environment in which the building was built are used. In this way, the architecture has a local or regional character (GOUVÊA, 2007; ROMÉRO, 2007).

Natividade celebrates many religious festivals throughout the year. The Feast of the Divine Holy Spirit was chosen to be analyzed in this work because it is a very old festival that has a stamp of the Portuguese culture, and for being a festivity that defined the cultural identity of the state, since this festival is celebrated in several municipalities of Tocantins. It is emphasized, however, that in Natividade this festival still follows the same secular rite, a distinguishing quality that attracts tourists to the event.

Seeing as Natividade is one of the cities that have a federally listed historical center, this helps attract even more tourists all year round. But it is during their religious festivals, especially in The Feast of the Divine Holy Spirit, that tourism is most explored. Religious tourism is, ultimately, what attracts visitors to the city.

2. NATIVIDADE: A HISTORICAL AND CULTURAL CRADLE

Natividade is located 218 km from the capital of Tocantins, Palmas, in the Southeast of the State and 630 km from the capital of Brazil, Brasília. It is between the 11°S and 12°S parallels.

As Picanço (2009) points out, the municipal head office is located at the geographic coordinates of 11°42'35" south latitude and 47°43'24" west longitude, at an altitude of 323m above sea level. It is surrounded, on its east side, by the *Serra de Nossa Senhora de Natividade* (a mountain range), known as *Serra Geral*.

According to Vaz (1985), the municipality of Natividade, which was initially called *Arraial de São Luiz*, was founded in 1734 and is linked to Antônio Ferraz de Araújo, nephew of Bartolomeu Bueno da Silva³⁰. The city was born from the mining expansion of the 18th century in the Midwest. At that time, there were about 300 three-story houses, built with adobe, covered with tiles and arranged next to each other.

Vaz (1985) brings up discussions and bibliographic surveys on the emergence of the initial nucleus of Natividade permeated with doubts, which can be translated into some hypotheses: the city would have its origins in *Arraial de São Luiz* (São Luiz Village), located at the top of the *Serra Geral* (RODRIGUES, 1978); the Ruin of Our Lady of Natividade would have accommodated only the prospectors and slaves, while the original core would have arisen on the slopes of the elevation (PICANÇO, 2009), and Natividade and São Luiz would be distinct villages on the slopes of the elevation (ALENCASTRE, 1979).

According to Picanço (2009), regardless of its beginnings, the city acquired its current name in 1833, a tribute to Our Lady, patron saint of the city. It was one of the greatest villages of the Captaincy of Goiás, occupying the second place in importance in the mining of gold.

According to Parente (1999), the emergence of this nucleus, due to the gold mines in Goiás, obeyed a chronological order in the eighteenth century. And only after the 1730s, the first urban centers of the old north of Goiás emerged.

30 He became known as Anhanguera, and was one of the most important *bandeirantes* to explore the interior of Brazil during the colonial period.

The opulence of gold in Natividade and its systematic exploitation enabled people to settle there, and caused a more efficient establishment of trade, social formation and the construction of the urban environment (PICANÇO, 2009).

The decline of mining triggered the impoverishment and ruralization of the Natividade village, which began to subsist basically from livestock and rudimentary agriculture. Although its space has been altered, it has kept the authenticity of its gold origin. Between 1809 and 1815, the city was the head of the “Northern Government”, a period in which the Captaincy of Goiás was divided into two regions: Comarca do Sul and Comarca do Norte. In 1831, the village was elevated to the category of city (PARENTE, 1999).

Progressively, livestock began to exercise the role of sustaining the economy in Natividade, which, configuring itself as a cattle ranching region, developed strong commercial relations with Bahia. These economic cycles experienced by the village have been historically expressed in the spaces, which keeps the characteristics of each of them. From the beginning of the gold cycle, it is possible to observe the ruins of the first buildings on the summit of the mountains, as well as the artificial lake and the aqueduct and the bridge, all made with stone. At the foot of the mountain, it is also possible to observe ruins in stones, but with much less provisional characteristics than in other initial nuclei. With the systematic exploration of gold, the houses assumed a character of permanence, spatially defining the village (PARENTE, 1999).

The economic prosperity that occurred with livestock farming from the end of the 19th century and the beginning of the 20th century allowed local owners to introduce a series of modifications to their dwellings, although they still maintained the basis of their colonial buildings. One-story houses built on the alignment of the streets and on the boundaries of the sides of the land used to be common then, which guaranteed a Portuguese appearance to the village (PICANÇO, 2009).

Natividade currently has a population of 9,291 people (IBGE, 2010) and has a colonial urban structure, with irregular streets. The architectural ensemble stands out for its simplicity, with no monumentality in public and private constructions. The facades are of two types and correspond to the economic cycles through which it has gone through. The simplest ones correspond to the mining phase and those that are more ornate, to the livestock phase.

Picanço (2009, p. 74) claims that “[...] the city’s listed architectural site currently consists of 260 units. The original urban structure of Natividade is practically intact [...]” and the more recent occupation areas do not interfere in the original nucleus.

Natividade was listed as a city that maintains its original urban layout, compatible with those of the colonial cities, and still has a colonial architectural ensemble that’s very little altered.

The municipality of Natividade was written in the book of Archaeological, Ethnographic and Landscape, Historical and Fine Arts of IPHAN on October 16, 1987. With that, approximately 18 ha are protected. (PROGRAM MONUMENTA, 2007).

Natividade is considered a tourist city and has an extensive calendar of religious events. In the nucleus of heritage sites, the highlights are the church of São Benedito and the Mother Church of Our Lady of the Natividade, from 1759. At the altar, *nativitans* pay their respect to the image of the patron saint of Tocantins, who arrived in the state by the Tocantins river and was taken by the slaves to the village (PICANÇO, 2009). Black people also built the church of Our

Lady of the Rosary of the Blacks, made with *canga* stone. The work, still unfinished, started in the 18th century and was paralyzed around 1817. The Ruins of Natividade are one of the references of the black population in the heart of Brazil (PICANÇO, 2009).

The traditions of quilombola peoples are also present in folklore and religious festivals, including the Feast of Divine Holy Spirit and the Senhor do Bonfim Pilgrimage (in the village of Bonfim). There is also the Good Jesus of Nazareth Center (*Centro Bom Jesus de Nazaré*, in Sítio da Jacuba) which stands out for its constructions made with stones. They are figures that represent humans, magicians, giant birds, stellar and geometric shapes. The place is considered mystical by residents of the region and by visitors. The works are based on the “visions” of Dona Romana, a local from Natividade.

In its almost 300 years of existence, the city has cultivated a mixture of races and cultures, revealing a people who show great appreciation for traditions. Cultural and religious activities, local habits and traditions are still very present in the daily lives of residents of the Historic Center, and the main annual celebrations attract a large number of visitors, which makes them important economic factors for the city (PARENTE, 1999).

3. RELIGIOUS TOURISM

In the published literature, it is possible to find different definitions of tourism. Some are based on the distance between the temporary destination and the place of residence, others on the time that the person remains in that destination, others, still, on the motivation of the trip (FRANCO, 2000). A common trace in the definitions about the construct is the existence of action by individuals to move from the place where they live to another temporarily.

Tourism has existed in our society for many years - it is believed that in the Roman Empire there were already movements of people that resemble those of modern tourism, in which individuals traveled to places that had beaches or to Spas, in search of pleasure, fun or healing (BARRETTO, 1995).

The concept of tourism, currently adopted by the World Tourism Organization (WTO), is the same used by De La Torre (1992 *apud* BARRETO, 2000, p. 19):

Tourism is a social phenomenon that consists of the voluntary and temporary movement of individuals or groups of people who, fundamentally for reasons of recreation, rest, culture or health, leave their usual place of residence for another, in which they do not exercise any lucrative or remunerated activity, generating multiple interrelations of social, economic and cultural importance.

The tourism sector is seen as an opportunity for the region development, stimulated in the last decades by multiple factors that cooperated for the exchange of knowledge and for access to these places. Among them, we highlight the reduction in the workday and the increase in the worker’s income; the expansion of the transport offer, allowing more trips in less time and cost and lowering the cost of air transport; the development and expansion of access to communication and information technologies, facilitating the dissemination of information about a tourist location and attracting the attention of tourists to those places (FRANCO, 2000).

Vijayanand (2012) observes that through the marketing arrangement to meet the demands arising from tourism, countries with little industrial base have the opportunity to obtain an alternative source of economic development, mainly to strengthen the revenues of developing countries.

Only a portion of travelers is considered a visitor, and the definition of visitor, presented by the OMT, is also divided into two categories that are important for understanding tourism:

A visitor is a traveler who travels to a destination other than his place of residence for less than a year, for business, leisure or other personal purposes, except when hired by an entity resident in the country or location visited. A visitor (domestic, incoming or outgoing) is classified as a tourist if their trip includes an overnight stay, or as an excursionist if they do not stay overnight. (UNWTO, 2014, p. 13).

By analyzing studies on religious tourism, it is possible to discover a diversity of research involving the multiplicity of religious affiliations, in addition to research on destinations in this tourist segment located in different parts of the world.

Among the Brazilian works published on tourism, some names that refer mainly to religious tourism are Andrade (2000), Aoun (2001), Beni (2000), Dias (2003), Embratur (2000) and de Oliveira (1999; 2004). It is also possible to highlight the studies of Maio (2004) and Christoffoli (2007). Maio's (2004) survey points to some advances and deficiencies when it comes to religious tourism as a foundation for local development. Christoffoli's (2007) collaborates with the understanding of the tourism authors' discourse on religious destinations and religious tourism in scientific production on tourism in Brazil.

Collins-Kreiner and Kliot (2000), Maoz and Bekerman (2010) and Olsen (2010) discuss the differences and similarities between pilgrims and tourists, two groups that may first appear to be distinct in theory, but which, as the authors demonstrate, are considered equal for religious tourism in practice, given the use, for example, of transport and accommodation and the purchase of related products.

Considering the economic potential of this segment, Shani, Rivera and Severt (2007) and Hung et al. (2013) identify and study a new way to attract tourists to places with a religious motivation. It deals with the construction of buildings and thematic structures of a religious nature, as is usually explored in other types of tourism, such as Disneyland in the United States or Beto Carrero World in Brazil.

Religious tourism is an important segment of the local, regional and world tourist market that encompasses two of the most important social phenomena in the contemporary world: Tourism and Religion. Religious tourism has increasingly attracted the attention of researchers for its singularities. The most accentuated property that distinguishes it from other segments is motivation, since, as its name suggests, the tourist seeks a connection with the religious, with the sacred, the divine. It is possible to mention pilgrimages, processions and visits to spaces, parties, shows and religious activities (RIBEIRO, 2010) within religious tourism. Research such as that of Stănculescu and Țîrca (2010) shows, for example, the great economic potential of tourism during Hajj, in Mecca, Saudi Arabia, which moves approximately 1.5 billion dollars. And Hung et al. (2013) defend the construction of buildings and structures with religious themes to attract tourists.

Moreno (2009 *apud* LANES FILHO; OLIVEIRA, 2018, p. 308) in an interview in 2009 with Father Darci Nicolini, Rector of the National Sanctuary of Our Lady of Conception Aparecida, stated that

[...] for the religious, the economic activity resulting from religious tourism is important, and that it positively impacts the lives of many people, and should not be ignored by the church. He also adds that religious tourism has the consequence of evangelizing tourists who visit that sanctuary. Pereira, Bessa and Simões (2005) share this opinion, pointing out that despite the different points of view, religious tourism is an important evangelizing tool.

Thus, as claimed by Dias (2003), religious tourism is tourism in which faith is the main motive, but which can amass cultural reasons into knowing other religious manifestations. In this way, “[...] religious tourism is undertaken by people who move for religious reasons and/or to participate in events of a religious nature. It includes pilgrimages, processions, visits to spaces, festivities, shows and religious activities” (DIAS, 2003, p. 17).

In Brazil, several religious events attract tourists: Cirio of Our Lady of Nazareth, which has been in Belém (PA) for over 225 years and always happens on the second Sunday in October; the festivities of Saint Francis of Assisi, whose pilgrimage center is Canindé (CE), where the second-largest Franciscan pilgrimage in the world takes place; the Feast of the Patron Saint of Brazil, which stirs up movement in the Sanctuary of Aparecida, in the city of Aparecida (SP); the passion of Christ in Nova Jerusalem (PE), where every year, in the weeks leading up to Easter, the Passion of Christ show is held in Fazenda Nova, in the city of Brejo da Madre de Deus, in the rough of Pernambuco - the event is staged in the largest open-air theater in the world; among several other events in Brazil. Even if in a simpler way than these aforementioned events, Tocantins has several religious festivals that attract many visitors and, among them are the Divine Holy Spirit festivals, very common in several cities in Brazil. The Feast of the Divine Holy Spirit in the municipality of Natividade is one of the most famous in the state of Tocantins.

The main religious festivities of Natividade are: the Feast of the Divine Holy Spirit and the Pilgrimage of Senhor do Bonfim, although the community celebrates so many others, such as the Day of Santos Reis, São Sebastião, Nossa Senhora das Candeias, São Brás Day, Thirds of São José, Holy Week, Santo Expedito, São Jorge, São João, São Benedito, São Cosme e Damião, Nossa Senhora da Conceição and Nossa Senhora da Natividade, patron saint of the state (SOUZA; LOPES, 2019). The Feast of the Divine Holy Spirit and the Senhor do Bonfim Pilgrimage are established as a tradition in Tocantins, which, despite having been separated from the State of Goiás in 1988, contains a peculiar and hybrid culture that deserves to be preserved and understood.

Souza and Lopes (2019) mention that few publications discuss religious festivals in Tocantins. A few we can mention are Messias’ (2010; 2016), Oliveira’s (2010), Souza’s (2012), and Sousa’s (2017) works, among others.

In Natividade, religious tourism has been increasing every year, so much so that in 2019 there was a forum to discuss the effect of tourism in Serra Geral. Even though the focus was not religious tourism, it was treated in a delicate and special way due to the number of people that these religious events bring to Natividade. Thus, it is clear that culture and religion strengthen tourism in Natividade.

4. FESTA DO DIVINO ESPÍRITO SANTO EM NATIVIDADE

Considered one of the oldest religious festivities among the expressions of popular Brazilian Catholicism, The Feast of the Divine Holy Spirit is celebrated in several Brazilian regions, with its peculiar dimensions. For Amaral (1998), the transmission of the Feast of the Divine in Brazil is directly linked to the paths of Portuguese colonization, because according to the author,

[...] they seem to have started, in Brazil, in the gold mining areas, such as Minas Gerais and Goiás. [...] Regarding the early days of the Feast of the Divine in Brazil and how it would have been taken to the central region, there is little and inaccurate information, both in the various authors who dealt with it and also according to some residents of this region. (AMARAL, 1998, p. 200).

Old documents and publications show that The Feast of the Divine Holy Spirit in Natividade dates back to the beginning of the 20th century, as there are data from the first emperor³¹, Mr. Hermenegildo da Silva Carneiro, from 1904. According to the Associação Comunitária Cultural de Natividade (ASCCUNA, 2015), these documents contain the names of all emperors since 1904. The organization of the Feast in Natividade is the result of the collaboration of the entire populace, as the celebrations include the distribution of large quantities of food, drinks, souvenirs and decoration, with red as the color symbol of the event. The hosts of the party are the Emperor and the Captain of the Mast, important personalities of the event.

The date of the party shifts according to the Christian calendar, as presented by Souza and Lopes (2019):

The celebration follows the Christian calendar, with a moving date, celebrated 50 days after Easter, precisely on the 7th Sunday after the Resurrection of Jesus, in which symbols with the dove and the red color that represent, respectively, the Divine and the fire, are present everywhere, whether on flags, Church decorations and even on the dress of devotees and revelers. (SOUZA; LOPES, 2019, p. 5).

The preparation of the event begins in the previous year, in the Matriz Church, on the same day of the coronation feast of the Emperor. The party lasts an average of 50 days, and the city's routine changes during this period so that everyone can help and participate in all stages of the festivity; thus, the identity of The Feast of the Divine Holy Spirit marks its differential among other festivities to the Divine Holy Spirit. Canclini (2006) also adds that it is in this territory that identity is put on the scene, celebrated at parties and dramatized also in daily rituals.

In Asccuna (2015) it is reported that the party starts with the Easter Sunday spin, which lasts for 40 days. The tour is done with horseback riding, and the revelers travel through the countryside and neighboring municipalities collecting donations for the feast and carrying biblical messages about passages of the resurrected through the Divine Holy Spirit, taking his love to all those faithful to God. The families that receive it offer the best in their residence and in return the folios unfold in songs and blessings. The folios are delivered to an address that receives them (ASCCUNA, 2015).

31 Data from the memory of Leofácia Araújo, a native who made a rescue of all the Emperors of the year 1904 for the archives of Asccuna.

According to data from Asccuna (2015), there are three folias, as they represent God the father, God the son and the Holy Spirit and are made up of ensigners (leader of the group and who takes the flag of the Divine), revelers (musicians who play and dance the typical dances, such as *catira*, *rodas*, *minuanos*, *serragem* and the joy that infects the *Súcia* - or the group), clerks (play the box to announce the arrival and departure of the revelers, and the ones who give the notices), the muleteers (take care of the animals and the maintenance of the troops) and the dispatchers. Dispatchers have a fundamental role, as they organize the group formed by 15 men or more. They are the ones who take over the folios' families during the tour, which is why each revelry has several dispatchers (ASCCUNA, 2015).

The tour ends on Thursday of the Hour, ten days before the celebration of the Day of Pentecost, the day of the Lord's Ascension into heaven. The revelers meet, with many songs and joy, in the square of the Matriz Church of Natividade, which is in the Heritage Center. After the arrival of the revelry, the Triduum of the Divine Holy Spirit is started, when the devotees sing and praise the Holy Spirit for three days in a row (ASCCUNA, 2015).

As Asccuna's data (2015, p. 3) points out, on the Saturday before Pentecost Sunday, "[...] the General Alms procession takes place, when the people and the ensign leave the main streets of Natividade with the Flag of Mercy and the Flags of Devotees, visiting the residents and collecting donations for a big party". After the pilgrimage, all the people who participated in General Alms "[...] go to [the] Emperor's house, where they deliver the flags and donations collected" (ASCCUNA, 2015, p. 3). After General Alms, the whole community and visitors gather at the place where the Emperor and Captain of the Mast party will take place to help with ornaments and the production of the typical drinks and foods that will be offered at the party.

On the same day as General Alms, after the end of the mass, in the evening, the Fiest of the Mast Captain is held. At the end of the mass, the Captain is taken to the door of the Matriz Church on top of a mast entirely decorated with the colors of the Divine and a flag on the top, approximately five meters high. The characters of this stage of the party are carried by several men who shake the float so that the captain can be tested in his "[...] resistance and ability to maneuver the 'waves' [...]" (ASCCUNA, 2015, p. 4), making the Captain's balance difficult, thus following tradition. "The mast, with the flag at the top, means a large arrow pointed towards the sky from where the Holy Spirit will come to fill the hearts of the faithful with divine gifts" (ASCCUNA, 2015, p. 4). It is a very fun moment, accompanied by

[...] the mast procession to the sound of the accordion, lighting the way with candles and lit wax rolls. In the square of the Matriz Church, they lower the mast, sing and dance the *Súcia* Then they return to the mast party to enjoy cakes, drinks and typical foods until dawn. (ASCCUNA, 2015, p. 4).

In the morning, on Pentecost Sunday, the great day of the reign takes place, the procession, which includes the coronation of the Emperor, the solemn mass and the transfer of offices. Sunday Mass is the moment that everyone has been waiting for, "[...] where the Holy Spirit pours out blessings and graces in 7 gifts: Wisdom, Understanding, Advice, Strength, Science, Piety and Fear of God" (ASCCUNA, 2015, p. 4). When the mass is over, all the participants receive the "[...] bread of the Divine and accompany the Kingdom to the Emperor's house, where everything is already prepared for the great party with plenty of food, cakes, sweets, drinks and liquors" (ASCCUNA, 2015, p. 4). The Emperor and his wife, the Empress, wear the symbols of the Divine which are the crown, the scepter, the mantle and the *salver* (silver tray).

In the same mass, the drawing of the Emperor of the Captain of the Mast of the following year is carried out, and the transmission is made in the mass that occurs on the same day at night. Here, there is symbolism indicating that “the end is the beginning of everything” (ASCCUNA, 2015, p. 4).

In this way, the party is perpetuated, passing the cultural tradition of the celebration of the Divine Holy Spirit festival in the Municipality of Natividade (TO) from generation to generation, allowing the tradition to live on. Thus, with each celebration, there is an increase in the number of tourists in the city to experience and learn about this traditional festival that marks both the local and regional identity and is full of symbolism for the population of Natividade and Tocantins.

5. FINAL THOUGHTS

The study of the Catholic religious festival of the Divine Holy Spirit allows us to understand several elements that collaborate with the constitution of the native cultural identity and the importance of these festivities for local development.

The tourism sector plays a very important role in boosting the economy of a place at various scales. Tourism fosters the economy of services: hotels, gastronomy, and leisure, among others. Natividade is well known for having a typical and handmade service in jewelry, with pieces with local design and gastronomy of typical cakes, such as the aforementioned Amor Perfeito, in addition to having the first Historic Center listed by the federal sphere.

In Natividade, among the tourism sectors, religious tourism is one of the most profitable due to the secular religious cultural festivals that take place in the city. Two festivals increase religious tourism in the municipality: the Feast of the Divine Holy Spirit, which takes place in the city; and the Pilgrimage of Bonfim, which takes place in the village of Bonfim. In this work, the Feast of the Divine Holy Spirit was emphasized, as it is one of the most important and traditional celebrations of devotion to the Divine Holy Spirit in the State of Tocantins.

The event also moves the local economy (often informally), tourism and a whole chain of services that ends up bringing together many visitors who use hotels, inns, restaurants and local businesses in general. Such effervescence, however, may not translate into an appropriate development model.

Regardless of the complexity of a religious festival, the human being who believes in religion feels the need to participate in the sacred time, since it is an event that was originated a long time ago and, through the rite, it becomes current. In the sacred time, the time of rites and religious festivals, people want to get closer to divine models and be closer to their gods, and so they simulate and recreate other beings based on myths and history (SOUSA, 2017).

During the research, it was noticed the importance that religious festivals have for the culture and religion of the State of Tocantins. Despite this, the amount of research on these festivals is still scarce, even if the ones that exist are of good quality. There is a need to take a more specific look at the traditional religious and cultural festivities of Tocantins, especially in Natividade.

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RELIGIOUS TOURISM: MONTE DO CARMO AND TRADITIONAL FESTIVALS

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1. INTRODUCTION

Monte do Carmo, a city in the state of Tocantins, is located about 96 km from the capital Palmas. In the 2010 IBGE census, the population consisted of 6,716 people, with a demographic density of 1.86 inhabitants / km², but an estimate of 2018 points to 7,827 inhabitants.

The city's economic base is farming and small livestock, jobs are limited to the state and municipal public service. According to the IBGE, 87.8% of the city's revenues come from external sources, without enterprises that result in the offer of local jobs. This circumstance leads the younger generations to seek opportunities for work and professional training in nearby cities such as Porto Nacional and in the capital, Palmas.

Despite the economic reality above, Monte do Carmo preserves a calendar of religious festivities that are distributed throughout the year, some of them centuries-old, and of European origin, brought back in the 18th century, when the region was taken by miners in the excavation of gold. In the wake of mining, the state's justice, clergy and bureaucracy printed their cultural marks, among them the festivities.

In order to keep this extensive calendar, the whole society is articulated in its own social dynamic, where modern social and economic values are postponed due to the festivities. In these moments, other "temporalities" (HEIDEGGER, 1997) are established, something that finds meaning through the subject's imagination and experiences. This also brings us to the concept of "duration" (BERGSON, 2006; BRAUDEL, 1984), which concerns the way in which a change in time occurs, the speed, the pace and the duration or permanence of something, regardless of the time regulated by the clock or the calendar, and which is perceived or felt by the human subjectively.

Because it is a different time that settles in the city, a change in the pace of life of the place, with most of the routine functions of everyday life being replaced by the announcements of the festivity. The perception of this fact is not difficult, it is enough to observe the contingent of people who present themselves to the partygoers to provide voluntary service for several days. Now, in order for this to be possible, it is necessary to make domestic arrangements, to get rid

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of family, social and professional commitments, to postpone or to anticipate the arrangements of ordinary life in order to dedicate to the accomplishment of the parties.

Present since the colonial period in Monte do Carmo, traditional festivities linked to Catholicism hold within them the transmission of knowledge related to the performance of rituals and food preparation, as well as their own way of experiencing religiosity.



People in voluntary work in preparation for the Divine festival, 2017 - Monte do Carmo / TO.

When studying the parties at Monte do Carmo, Marta Campos considered that all moments conceive an extraordinary period for the inhabitants of the place, since through the alteration of daily life, a suspension of time is actually practiced, and for the participants it provides an experience of eternity (CAMPOS, 1988, p. 51). This dive in another time, obeying another calendar, that one of the parties, is the obedience to an intense script that goes from the preparation to the accomplishment of a series of measures and rituals that involve each festivity.

2. MONTE DO CARMO OF THE GOLD MINES

The history of Monte do Carmo is related to the emergence of gold mines in the north of the territory of Goiás in the early 18th century. At first subordinate to the captaincy of São Paulo, the gold deposits of Goiás were emerging and spreading from south to north, in distant and difficult to access regions, giving rise to villages and settlements that were established or disappeared, according to the amount of gold found in rivers or streams.

Matos (1979) points out that in the north of the Captaincy de Goiás the mestizo population overlapped the white population, a fact ratified by Apolinario (2007), in studies on black slavery

in colonial Tocantins. Analyzing the population contingent in the region between the years 1780 to 1785, the predominance of blacks was verified with a percentage of 89.3%, followed by browns and a minority of whites.

The creation of the Captaincy of Goiás on January 29, 1748 conferred administrative autonomy to the territory, but Parente (1999) refers to the difficulties faced by gold settlements in the north of Goiás, mainly the isolation, the population thinning, the friction for the possession of the plowing, the lack of security on the roads that made settlement difficult. The clash between the indigenous and the colonizers was constant throughout the 18th century, and in the old settlement of Carmo it was no different.

Emanuel Pohl, who was in Brazil from 1817 to 1821, reported on his visit to the Settlement of Carmo:

Like so many other similar villages, this village owes its origin to the gold rush. It was founded in 1746 by Manuel Sousa Ferreira. [...] Like other similar villages, it currently shares the fate of decay and is almost in ruins [...] it has 150 houses. In reality, it consists of a single street with houses next to each other [...] in general, the houses are built of burnt brick and, because of the attacks by the Indians, who set fire to the straw roofs with burning arrows, are covered with tiles (POHL, 1976, p. 266).

About the appearance of the settlement of Carmo Matos (1979) informs the year 1741, while Pohl (1976) points out the year 1746, data confirmed by Palacin (1994). When Cunha Matos passed by the settlement of Carmo in the 19th century, he reported the existence of the church of Our Lady of Carmo, as well as the church of Our Lady of the Rosary whose traces were erased, and the Alexandrino Pinto Cerqueira Square was created in October 1978. As for the definitive church of Our Lady of Carmo, it was built in 1801 with funds from the Brotherhood of Our Lady of the Rosary and the Blacks worth 1,200 gold octaves, according to regional historiography (Palacin, 1979; Godinho, 1988), through contract signed with Joao Ayres da Silva, administrator of the settlement.



Church of Our Lady of Carmo - Monte do Carmo / TO³⁴

34 Image available on the Monte do Carmo City Hall portal, about the history and general data of the municipality. <http://www.montedocarmo.to.gov.br/pagina?i=1305271214334286144>

On September 25, 2012 the church of Our Lady of Carmo was declared a Cultural Heritage of the State of Tocantins in the Book of historical and ethnological heritage and Book of Architectural heritage. In the justification of the listing, it was considered that the church retains characteristics of colonial architecture, referring to various aspects of colonial influences, where the importance of the institution prevails over the context in which it is inserted.

It was also considered that the Church brings together aspects and symbols characteristic of the cultural identity of the State of Tocantins, and that it presents itself as a point of reference for the realization of the municipality's cultural and religious manifestations, being a source of pride for the community inserted there, as stated in the Municipality's Transparency Portal.

The city went through several denominations: until 1810 it was the head of court as Settlement of Carmo, when it was then transferred to Settlement of Porto Real; in 1938 it was called Monte do Carmo through Decree Law 1233; in 1943 the name was changed to Tairusu; received the name Monte do Carmo back on July 23, 1953, with City Law No. 186 of the City of Porto Nacional (Messias, 2010). Political emancipation took place on October 23, 1963.

3. MONTE DO CARMO AND THE COLONIAL FESTIVALS

The Portuguese Baroque festival arrived in Brazil in the 18th century, especially in the mining regions and guided the model to be followed in the colony. Allied to the Church, the colonizers used the party to mark the presence of the crown, in addition to promoting insertion and domination in the new territories. Amaral (1988. p. 18) points out that the Brazilian festival

[...] it is consolidated in the colonial period, when it was necessary to establish the Brazilian social contract. However, as it is a festival transplanted from Portuguese society to the New World, it is deeply marked by medieval culture and religiosity. Added to this is the need to establish mediations between local nature and the cultural instruments of the colonizers, between different ethnicities, myths and historical times, thus, the party would have the power to do by establishing a possible language for dialogue between the very different.

With the recognition of Christianity as an official religion by the Roman Empire, in the fourth century, the Church began a process of exaltation of the lives of the saints (Souza, 2002): those beings who transcended the human condition and departed from the pleasures of the world in search of an existence dedicated to the Lord and almost always with heroism.

Lay activity in the territory of religion was rife with the reframing of Catholicism by many sectors of the population. Hoornaert (1991) states that these sectors created their own Catholicism, far from the ecclesiastical canon. In addition, unorthodox and considered superstitious, ignorant and fanatical by representatives and defenders of the colonial system.

In this way, the colonial festive calendar served the purpose of adjusting local populations to the Church-State alliance in order to interfere with the colonists' forms of sociability. However, Priore (1994, p. 27) points out that the parties also offered gaps in "resistance, trans-culturalities and utopias" that played the role of a symbolic bridge between the profane and the sacred world.

Since Catholicism was the official religion, it is not difficult to understand that the whole colonial society was involved in hosting the parties, often financed with private funds. Priore (1994) states that no effort was spared in attracting the people to party in colonial Brazil. Of course, it was necessary to have ties with the king or the Church to participate in the realization, since it was linked to the liturgical or royal calendar.

A kind of cultural mixture of everyday life in the colony, in which individuals of different races, conditions and creeds were mixed, this ouverture gave the sacred and profane impression contained in the street festivities, significantly reducing the pending issues between whites and blacks, masters and slaves, poor and rich (PRIORE, 1994, p. 44).

Behind the images displayed at religious festivals, there was a doctrinal discourse that transmitted religious and official values. The luxury of clothing and floats was paired with the portrayal of menacing figures, such as dragons, monsters and giants whose purpose was to seduce and cultivate fear, in addition to demonstrating the supremacy of civilization over the untimely force of nature; the evil empire defeated by religion. The distribution of food and drinks was also an element of colonial festivals, aspects that are still present in their current editions, often reframed to meet the demands of current contexts.

4. FESTIVE CALENDAR IN MONTE DO CARMO

Monte do Carmo stands out in the region for an annual calendar dotted with festivities. In January the wise men are celebrated, it is the Feast of Three Kings, with revelry, reigns, crowning of three kings and processions. This party went through changes, according to a resident:

My father was emperor of kings, only at that time it was not here, it was in the countryside. He had three parties for the three wise men; my father did it three times to complete. Now he has the party in the city with the three wise men together (REIS, interview in 2019).

Saint Sebastian is also celebrated with novenas, auctions and horseback riding by the cowboys, of whom he is the holy protector. Holy week is worshiped with a procession, vigil to the Lord Dead, mass of the washing of feet, contrition and inner recollection. Holy Saturday, on the other hand, dawns with a life-size doll in front of the church door, from where it is carried through the streets amid mockery and disrespect, for the betrayal committed against Jesus.

Easter Sunday is reserved to the exit of the Divine revelry for its tour of the backwoods. There are two: the Uphill revelry goes up the Serra do Carmo to visit the addresses at the gorges and mountain paths; the Downhill revelry travels through the region between Monte do Carmo and Porto Nacional, passing close to the capital Palmas.



Exit of the revelries, 2016 - Monte do Carmo / TO.

The revelries, formed by revelers, mounted gentlemen who make the tour for about 40 days, perform extensive rituals, which go through ceremonies that precede the tour, as well as after it. All with the presence of a large audience. First, at the Emperor of the Divine's house, who serves everyone a hearty lunch, ending with the specific songs of that moment. Then everyone goes to the Church where there are several chants, after which the priest blesses the revelry, emphasizes that they will be apostles in the backlands, they must preach the gospel in all lands, revive faith in the Holy Spirit, bear with dignity and respect on the roads and in the homes of each resident.

After the rites in the church, the revelry goes around it, the bells ring, the drums box and the standard-bearers make their bows at the door of the temple in a choreography designed in various sequences. Finally, they head out of the city, get off the animals and everyone line up to kneel and honor the flag, from adults to children, in a mixture of devotion and respect.

The revelers leave at the end of the afternoon to fulfill their mission: to carry the message of the gospel, to ask alms for the emperor and to invite people to the celebration of the Divine in July in Monte do Carmo. As stressed Brandão (1989), the festival is a journey; there are transitions between their seats. That is why the parade, the procession, the revelry, everything that allows the movement between people and the places that it symbolically rewrites: subjects, ceremonies and symbols.

For about thirty days, the two groups of revelers ride in this section of the Tocantins backwoods. They are led by the ensigns of the flags, laden with supplies, in case they reach an address where it is necessary to help the family's precision in sheltering the revelry. They bring violas, tambourines and a drum kit that announces the arrival at each landing. They relive a devotion transmitted by their ancestors, as we can see in Audrin's (1963) account of the arrival of the revelry in a landing in the early twentieth century in Tocantins:

[...] The ensign then unrolls the sacred flag, a red cloth on which the dove of the Divine shines. The arrival at the house arouses the most intense emotion and

everyone falls on their knees, eager to kiss the image and wrap their head in its sacred folds for an instant. Meanwhile, the singers sing praises to the Divine, accompanied by plaintive violas and sonorous tambourines. The residents continue to greet the villagers in various verses, exalt the emperor, announce greatness and copious gifts promised to all those who deign to help him, and finally invite everyone to come and participate in the festivities. (AUDRIN, 1963, p. 122).

When they return, they give rise to another party: the arrival of revelry. The rituals that take place are similar to those of the added departure of the meeting of the two groups, now with the devotional mission accomplished and with the donations received to assist the emperor in carrying out the celebration.

At the beginning of June, the city holds the Feast of Our Lady of Deliverance, which officially became part of the Tocantins tourist calendar on April 11, 2019, through Law No. 3,447. About 50 days after Easter, there is the Pentecost Festival staged by children, known as the Feast of the Childish Emperor of the Divine, a replica of the event held by adults in the month of July.

A flow of knowledge transmission from the community to the new generations nourishes this celebration. Although it is not proclaimed at any time that it has this purpose, the signs do not go unnoticed by those present: the ceremonial rites are practiced with observance; the mantle, the crown, the scepter and the flag are carried and conducted with respect; the chants of revelry are chanted with devotion; divinity is revered. It makes us think of a refined school for the formation of male revelers, female revelers, ensigns and emperors, necessary figures in the ranks of the Divine empire.

A party conceived in a community that repeats it over the years, until it passes from father to son and becomes tradition, does not belong to the individual psychic conscience, it is a collective good, transmitted and shaped by the individuals who carry it out, according to Bakhtin (2003, p. 354):

Cultural and literary traditions (including the oldest ones) are preserved and live not in the individual and subjective memory of a man isolated in some collective “psyche”, but in the subjective forms of the culture itself (including linguistic and verbal forms), and in this sense, they are intersubjective and inter-individual (consequently also social). (Quotes and parentheses of the author).



Childish revelry of the Divine, 2011-Monte do Carmo/TO

In July three parties are brought together in a group known as Carmo Festival³⁵, when Our Lady of Carmo, patron saint of the city, the Divine Holy Spirit and Our Lady of the Rosary are revered. In the studies carried out on the Divine and Rosary festivals in Monte do Carmo, Messias (2010) found that in the past this set of celebrations included Our Lady of Conception, according to an article in the regional journal Norte de Goyaz about the event, in 1908.

The festivities are preceded by novenas that begin on July 7 with a jaculatory, litany of Our Lady, mass, auctions and stalls with the purpose of raising funds for expenses with the church and the parish house. The community organizes itself in commissions to face these demands and to ensure that the events of each night and the sixteenth day dedicated to the patron saint are held.

The parties of the Divine and Our Lady of the Rosary are in charge of the partygoers who mobilize the community in their respective events. The last event that precedes the festivities is the lifting of the masts of the Divine and Our Lady of the Rosary, but before that the community gets involved in events and courtiers' play, accompanied by rocket, music, food and drum.

Closing the calendar, Our Lady of the Rosary is celebrated again in October, with all the stagings, rituals and festivities that take place in the reign of the month of July. The cycle is fulfilled every year, but it is certainly never the same:

The festive time is repeated, however, it is not immobile, immutable or isolated, since it stops the regular daily rhythm, promoting sociability and resignifying identity marks. In other words, experiencing the party annually means es-

35 Strictly speaking, the feast of the Divine is celebrated on Pentecost Sunday; about fifty days after Easter, and the feast of Our Lady of the Rosary in October. Residents consider that they were brought together in the past to encourage the participation of devotees, most of them living in the countryside. Attending parties several times a year contributed to considerably reducing people's participation. Another reason mentioned refers to the reduced ecclesiastical contingent of the time to meet the demands of various celebrations on different dates. On the subject, see MESSIAS, Noeci Carvalho. *Religiosidade e devoção: as festas do Divino e do Rosário em Monte do Carmo e em Natividade, TO*. Thesis (Doctorate in History). Goiânia: UFG, 2010

establishing a link between past and present times and thus reaffirming a new meaning (MESSIAS, 2016, p. 19-20).

According to Flores (2013, p.102-3), travelers witnessed several religious festivals, and recorded countless picturesque events that often went unnoticed by local populations, causing great curiosity for foreigners. Some aspects are common in all of them, such as the separation between men and women, common in everyday life and the poverty of the parties, which is eminently rural, despite occurring in the settlements.

The Monte do Carmo festive calendar presents two situations in relation to the public. While in some parties the participation is more of a local aspect, plus guests, relatives and friends of partygoers or people from the community, in others an expressive number of visitors appears, notably the parties that are gathered in the month of July - of Our Lady of Carmo, Divine Holy Spirit and Our Lady of the Rosary.

To meet the demand for accommodation and food during these periods, there are few inns and restaurants, or spaces that function temporarily. Likewise, spaces or means of information about the city and festivals are not made available to the visiting public, which results in a certain distance from this public in understanding the festive event, and in the cultural perception of the city.

Monte do Carmo resides in the shadow of the Serra Geral, which covers approximately 70% of the municipality's territorial area in the east and north, defining a rugged character to the terrain. The strong presence of the mountains in the landscape gives a cozy beauty to the place, which, having arisen with the gold mines, established itself as the territory of many festivals.

5. FINAL CONSIDERATIONS

The feeling of belonging of the community in relation to the parties in Monte do Carmo is noticeable, participating and getting involved in the whole process of preparation and fulfillment, ahead of the event management. The Catholic Church has control over religious ceremonies and rituals related to it, such as the coronation of partygoers, for example, but in all other aspects of the parties, the Divine, Our Lady of the Rosary, the Kings, Our Lady of Deliverance, are managed by the community and the occupants of the main role: emperors, kings and queens.



Royal cortege, Festival of Our Lady of the Rosary, 2016 - Monte do Carmo / TO.

Over two centuries, despite the region's economic fragility, generations of Carmelites took care of keeping the festivities alive, without distancing themselves from the traditions that generated them in the old mining settlements. In its occurrence, the inhabitants of Monte do Carmo reaffirm their importance, their values, the characteristics that define them, the awareness that they re-elaborate something important and unique, that elevates the city and themselves, an event whose particular way they know how to weave.

What is certain is that the festivities of Monte do Carmo have in their essence, secular aspects that are carefully transmitted and preserved in the set of rituals. However, as in any social phenomenon, they are updated and reframed each year, and in a particular way to the filmmakers and sponsors, which does not invalidate them as the most important intangible heritage of the state of Tocantins.

In addition to the lack of publicity outside the city and the lack of structure for receiving tourists, this would be an attraction that would certainly attract economic investments to the city. In order to do that, there would be a need, among other things, to prepare the community for two urgent situations: the first, to see the parties as attractive as well. As parties that meet the needs of the group, likewise the outside public. Second, preparing the community to serve the tourist. This would involve a systematic action of education for tourism, which demands a more global look at the festivities.

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TOURISM IN THE JALAPÃO STATE PARK: HOW TO ADD VALUE TO THE MUMBUCA TOURISM PROJECT THROUGH COMMUNITY-BASED TOURISM (CBT)

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1. INTRODUCTION

This article aims to discuss the importance of Community-Based Tourism for the village of Mumbuca and the tourist attraction Mumbuca in the composition of the Jalapão tourist package. Visits and experiences with tourist activity take place primarily within the State Park (PEJ), where Cachoeira da Formiga, Fervedouro de Mateiros, Cachoeira da Velha, Serra do Espírito Santo and Dunas are the most visited destinations in Encantos do Jalapão region, in addition to the Mumbuca quilombo. (TRIPADVISOR, 2020; MELHORES DESTINOS, 2020; DESVIANTES, 2020).

The article theorizes about Community-Based Tourism (CBT), which has become a project of resistance and territorial protection of traditional communities that organize themselves in defense of land grabbing and territorial speculation. The identity conditions of the Mumbuca quilombo are promising for the success of the proposal to implement CBT practices, which also aims to stimulate the economic activities necessary for the operationalization of the tourist offer: hotels, restaurants, guides and tours, interconnected with the purpose of participating in local tourism.

The guiding questions of the research are: which social actors are essential in proposing to implement CBT in the village of Mumbuca, minimizing the problem of production of jobs and

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local income? What is the binding element of this proposal to revitalize this tourist space that allows for institutional rearrangement in promoting tourism in the quilombo?

The justification for choosing this village as the territorial area of the study lies in recognizing in Mumbuca the human, historical and cultural aspects that allow them to be a tourist offer aligned with what CBT recommends, which sets them apart and offers satisfactory conditions for the receptivity of tourists and a certain financial autonomy of its inhabitants.

The methodology is qualitative, descriptive and analytical, with the use of netnography for the operationalization of the variables³⁹. The bibliographic review is restricted to concepts and experiences with CBT, in addition to authors such as Castells (2018) and Hall (2020), used to provide a theoretical basis for the process of identity formation in the quilombo configuration. We list three specific objectives: i) confront the positive and negative aspects of the platform's comments regarding the village; ii) point out the direction of these comments to assist the strategy of reconfiguring the attraction; iii) redefine the participation of the village of Mumbuca in the composition of the Jalapão product around Community-Based Tourism.

2. CULTURAL IDENTITY SUPPORTING COMMUNITY-BASED TOURISM

The most important aspect of CBT strategies is providing the insertion of the local community, electing constructive social actors, who, assisted by workshops and training, obtain autonomy and participatory methodologies, based on the empowerment and defense of their territories. What CBT promotes is the transformation of threatened territories, occupied by traditional peoples, in an environment of tourist visitation with low cultural impact and economic potential.

Studies by Mendonça (2004), Burtztyrn (2005) and Coroliano (2009) mentioned by Matos; Araújo; Teixeira (2013) showed the functioning of CBT in defense of Prainha de Canto Verde, a community of traditional fishermen who came together in defense of the Ceará coast against real estate speculation and land grabbing. The occasion unified important social segments such as the Catholic Church, the Human Rights Center, and universities, offering a response to attacks by land grabbers and real estate speculators who had their subdivision projects in Prainha do Canto Verde judicialized and stuck in the bureaucracy of lawsuits.

Some successful experiences such as Rede Tucum have the institutional support of three NGOs: the Terramar Institute (Brazil), the Tremembé Association (Italy) and the Friends of Prainha do Canto Verde Foundation (Switzerland). The Tusoco Network (<http://tusoco.com/es/>) is from La Paz, in Bolivia, and was created in 2009 to work with receptive operations, conducting workshops and deals with promotional marketing and selling personalized tourist offers, operating nationally and internationally. Rede Nhandereko, or “Our way of being”, as by the translation on the website, is another experience that serves the communities of caiçara, indigenous and quilombola peoples in Costa Verde, in Rio de Janeiro. Many of these organizations are linked to the Observatory of Sustainable and Healthy Territories of Bocaína, which is

39 The netnographic treatment was a study developed by the CNPQ research group (CORE) Observation Center Regional Studies of UFPR.

an organization created from a partnership between the Oswaldo Cruz Foundation (Fiocruz) and the Forum of Traditional Communities of Angra dos Reis, Paraty and Ubatuba (FCT).

The Bocaína Observatory of Sustainable and Healthy Territories (OTSS) is, according to data from the website, a technopolitical space for the generation of critical knowledge, based on the dialogue between traditional and scientific knowledge for the development of strategies that promote sustainability, health and rights for the well-being of traditional communities in their territories.

Gallho (2003) explains that occupying these spaces is a struggle to enforce the rights of these lands. “[...] a struggle against a backward and prejudiced view of these groups. For this reason, we came together around the objective of this movement: to strengthen our struggle, our permanence here in the territory.”

The Community-Based Tourism (CBT) proposal of the Mamirauá Institute, in the Amazon, has been advising local communities since 1988 to provide tourist services; Pousada Uacari is one of the pioneering CBT projects in Brazil. Behind them are important communication networks that provide help and political support and promote constant training workshops for the communities involved.

3. COMMUNITY-BASED TOURISM IN TOCANTINS

Souza, Santos e Cançado (2017) published an article that references the experience with Community-Based Tourism in the quilombo communities of Jalapão. According to the authors, the article aimed to describe the experience that took place in the communities of Prata and Mumbuca, but soon “the recognition by the communities themselves of the richness of their cultural identity and natural potential seems to be what has been most valuable in this experience” (SANTOS, *et al.*, p. 234-235).

Since 2014, the State of Tocantins, via the Agency for the Development of Tourism, Culture and Creative Economy (Aduoc) with the Integrated and Sustainable Regional Development Program (PDRIS), which is geared towards fostering experience tourism in quilombola communities, has reiterated the objective to restructure the tourist activity in the quilombos of Mumbuca, in Mateiros, and Prata, in São Félix do Tocantins, both in the region of Jalapão and Barra de Aroeira in Santa Tereza do Tocantins. (ADTUC, 2019). The expenses for these projects were distributed according to the tables below and were extracted from the document “Integrated Development Plan for Sustainable Tourism - PDITS - final version of PDITS - Vol I - executive summary” (2013).

The tables show (i) the dimensioning of the total investment resulting from the implementation of PDITS actions, with Prodetur as a source of funds, among others, and (ii) the priority investments, planned for the first 18 months of PDITS implementation until 05 years, with resources from Prodetur.

The tables above give visibility to the expenditures invested by the government of Tocantins in tourism in the last five years. We can notice that the data prepared by Technum Consultoria SS are from 2014. In these expenditures, the amount of R\$ 340,000.00 (three hundred and forty thousand reais) was allocated to Mumbuca and quilombola communities in the region, and later

the amount of R\$ 2,000,000.00 (two million reais). In 2017, there was a disclosure made by the Government Communication Secretariat (SECOM), informing that:

[...] the interinstitutional proposal has R \$900 thousand from the World Bank and aims to qualify, initially, the quilombola communities of Mumbuca and Boa Esperança, in Mateiros; Silver, in São Félix do Tocantins; and Barra da Aroeira, in Santa Tereza; all located in municipalities in the Jalapão region. (TOCANTINS STATE GOVERNMENT, 2017).

It is estimated by the documents accessed that the State Government spent R\$ 2,340,000.00 (Two million and 340 thousand reais) in five years, counting from the date of the document, in actions for the execution of the Community-Based Ecotourism project in the quilombos of Prata and Mumbuca by PDRIS.

Government spending on the Jalapão Pole represents almost 100% of the amount presented. 99% of the budget was directed to the Jalapão Pole, the rest was divided between the municipalities of Mateiros for the Quilombos do Prata and Mumbuca (0.46%) and the remaining 0.44% for the municipality of Novo Acordo.

It is important to take into account that even though R\$340,000.00 (three hundred and forty thousand reais) and later R\$ 2,000,000.00 (two million Reais) is a small fraction of the budget in the overall calculation of the funds, the communities that benefited from the resources are those that by the public policies of the State of Tocantins would be included in the tourism project of CBT.

IDENTITIES OF TOURISM IN THE TOCANTINS

Table 1-Dimensioning of total investment - shares with resources from Prodetur and other sources		
Actions	Local	Investimento (R\$)
Elaboration of the Community-based ecotourism project in the Quilombola Communities of Prata and Mumbuca - PDDR	Mateiros (Prata and Mumbuca)	340000
Execution of the Community Based Ecotourism Project in the Quilombola Communities of Prata and Mumbuca - PDRS	Mateiros (Prata and Mumbuca)	2000000
Execution of the Operational and Technical Qualification Program for Tourism Activity in the State of Tocantins	Polo Jalapão	816666
Implementation of the Qualification Program for Enterprises and Tourist Services - "Seal of Compliance"	Polo Jalapão	240000
Construction of two Lookouts in the poles	Novo Acordo – São Félix do Tocantins	1000000
Implementation of Tourist Infrastructure in Public Attractions at the Jalapão Pole	Polo Jalapão	4000000
Construction of the Alecrim Ecological Park in São Félix do Tocantins	São Félix do Tocantins	1000000
Revitalization of the Structure at the Jalapão Pole	Polo do Jalapão	2140000
Construction of the New Deal Tourist Service Center	Novo Acordo	250000
Structuring of Adventure Tourism Routes - Rafting, Long distance hike, Off-Road Tourism and Trekking	Polo Jalapão	500000000
Promotion of Incentives for Structuring Tourist Equipment	Polo Jalapão	250000
Execution of the Safe Adventure Program	Polo Jalapão	250000
Technical Assistance for Elaboration of the Business Plan in the Adventure Tourism Segment	Polo Jalapão	100000
Project for the Identification and Qualification of Production Associated with Tourism-Crafts and Gastronomy	Polo Jalapão	250000
Structuring Products for Creative Tourism - Heritage and Culture Crafts	Polo Jalapão	200000
SUB TOTAL COMPONENT TOURIST PRODUCT		512836666

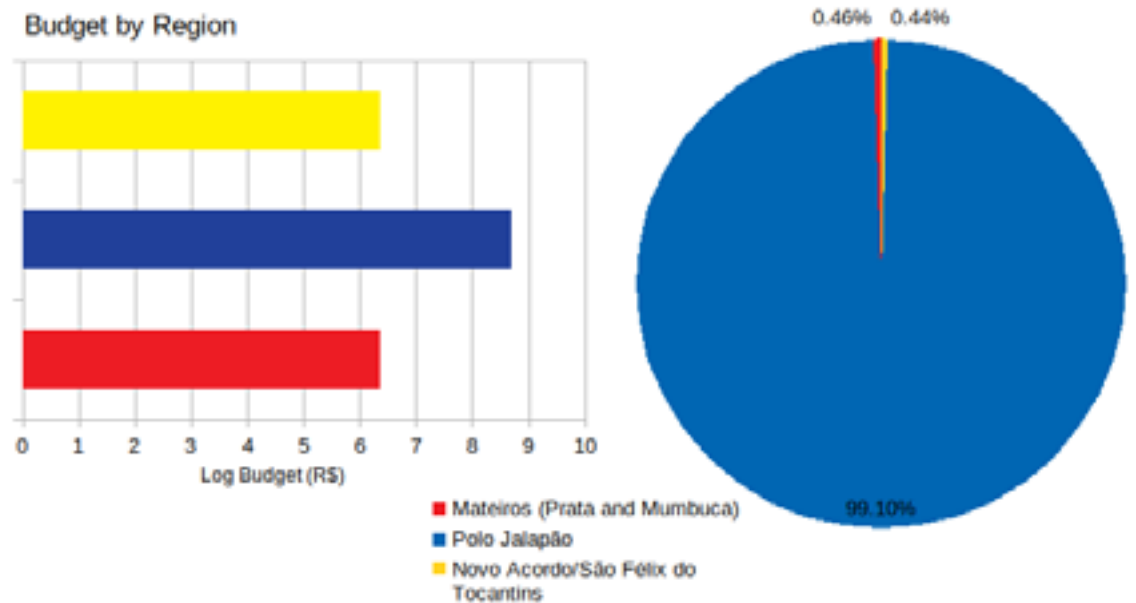


Table and Graphs by the authors based on data from the PDITS Polo Jalapão.

4. THE IMPORTANCE OF THE STATE IN CBT PROJECTS

The attitude and performance of public management at all federal, state and municipal levels through the tourism agencies are very important for the implementation of CBT projects. Nogueira (1987) attributes to the State the responsibility for the success or failure of a good part of tourism projects such as CBT.

In a study on the theme, he says that the coordination of tourism activities is the responsibility of the State and that:

The activity is only made possible by the elaboration and implementation of a public policy for the sector, and in order to reach that point, a close collaboration between the federal tourism agency and the entities directly and indirectly linked to the activity is necessary. (NOGUEIRA, 1987, p. 35-36).

Consultation with government agencies and associations representing businesses and tourism professionals is essential in the author's view. Therefore, it is necessary to coordinate the current administration, which must make efforts towards distributing responsibilities among the sectors involved, so that everyone is aware of the role to play.

The author considers that the public administration must act "as a privileged dispatcher" (NOGUEIRA, 1987, p. 38), forwarding complaints and requests to other government agencies and entities, politically pressing to facilitate the process of implementing this policy.

The measures that, according to the author, must be taken by the coordination of the management of CBT projects are: a) to actually assume the coordination and offer advice to the various tourism entities; b) guarantee the participation of representatives of public and private sector entities in the decision-making process; c) broaden the consultation base to tourism entities, as well as to non-profit organizations, such as sports clubs, cultural societies, social unions; d) integrate the efforts of tourism agencies in the country and abroad; e) distribute the cultural, economic and social benefits of tourism; f) making communities aware of the positive and negative effects of tourism development; g) prepare tourism administration personnel to meet the demands imposed by cooperation, by the coordination itself and by improving the quality of the touristic product.

4.1. CHARACTERIZATION OF THE RESEARCH SPACE: ENVIRONMENTAL SENSATIONS ON MUMBUCA

The houses in which the 100 families in Mumbuca reside are built out of adobe, and some bathrooms have been arranged in the common area, outside the houses, to serve the residents. There is a school inside the quilombo, the State School Silvério Ribeiro Matos, which was under the supervision of the Public Ministry for lack of physical infrastructure (CARACRISTI, 2017).

The community that introduced the commercialization of Capim Dourado (Golden Grass) handicrafts is matriarchal: Dona Guilhermina Matos da Silva, known as Dona Miúda, was the community leader until 2010, when she died. The various pieces produced with the grass are sold in an adobe store, usually by women, most of it produced by the association of Capim

Dourado producers in Jalapão⁴⁰, with acknowledgement in the form of a seal of geographical identification by the National Institute of Industrial Property (INPE).

The community of Mumbuca is evangelical, closed, relationships are basically established between relatives, like most quilombos. The genesis of the Mumbuca quilombo narrative highlights the historical facts common to the emergence of quilombos in Brazil, including Article 68 of the Transitional Constitutional Provisions Act (ADCT) which grants the remaining quilombo communities that are occupying their lands the right to definitive ownership of them, providing a demand for these remnants for land regularization. (SILVA, G. S; SILVA, V. J)

The village of Mumbuca is located in the municipality of Mateiros, which has the following reference on the webpage *Cidades* (IBGE):

The name of the city is due to the large number of *veados mateiros* (forest deers) found in the region. The municipality is a reference in the production of Capim Dourado handicrafts, and its nucleus is located in the Mumbuca community, made up of quilombola descendants. (IBGE, 2019, online).

The reference to the community made up of quilombola descendants in the description made by IBGE's *Cidades* represents the symbolic importance that Mumbuca has acquired, and the recognition of this heritage by government agencies and institutes, the other inhabitants of Mateiros and other quilombola communities there. Mumbuca was the community that gave representation and embodied Capim Dourado handicrafts as "Jalapão gold".

The indication of Mumbuca in the institutional description of Mateiros does not minimize the issue of identity vulnerability and belonging in which the village is inserted, since the quilombo was territorially engulfed by the protection area of the Jalapão State Park, in 2002. (DIÁRIO OFICIAL, 2001)

Historically, Mumbuca has been occupied for many decades. At the beginning of the 20th century, according to Miguel Von Behr (2008, p. 55), it happened "probably by descendants of ex-slaves, remnants of quilombos fleeing the drought in the cities of Formoso and Santa Rita, in Bahia, in the first decade of the last century".

Motivated by the need to supply the latex market during World War II, extractivism-oriented people entered Jalapão as the maniçoba spread in those lands, which led to an increase in the population of the area. The south and southeast of the states of Piauí and Bahia were the main producers of maniçoba in the region during the latex exploration phase in Brazil. (QUEIRÓZ, 2006, p. 52)

We have not found other sources of information about this population prior to the occupation of the village. It is recognized as quilombola and makes up the human fragments common to the population structure of the Cerrado lands, such as the indigenous and the sertanejo people. Most of the information on Mumbuca comes from institutional bodies, which makes it difficult to describe the village and Jalapão in a more integrated way, considering the sociological aspects, the human and historical trajectories.

40 The recognition is in the category of indication of origin (IO), which sets apart a location known for the manufacture of certain products with no direct relationship with the environment.

4.2. IDENTITY AND SOCIAL ACTORS IN THE CONSTRUCTION OF THE MUMBUCA TERRITORY

The issue of the identity of this social group is an important point in this discussion since it is through a common political project (MANUEL CASTELL, 1999, p. 24) that identities are built, and that the legitimacy of these entities are identified by the way they operate. CASTELLS (1999, Idem) offers three ways to build identities:

[...] legitimizing identity: introduced by the institutions of society with the aim of expanding and rationalizing their domination in relation to social actors; resistance identity: created by actors who are in devalued and/or stigmatized positions/conditions by the logic of domination; project identity: when actors, using any type of cultural material at their fingertips, build a new identity capable of redefining their position in society [...]. (CASTELL, 1999, p. 24).

Hall (2003) also contributed with theoretical studies and applied them empirically in the analysis of the identities of Latin immigrants, seeking to understand how these individuals established a political project to protect themselves and be able to participate as citizens in American society, adapting themselves, creating partnerships and conquering political spaces, at the same time that the State guaranteed them rights and opportunities.

Identity is a source of meaning for the actors themselves, originated by them, and constructed through a process of individuation and self-construction and individuation. “Every identity is built and for this there must be a: from what, why and for whom this construction happens.” (CASTELL, 1999, p. 45)

The project identity produces subjects and these subjects become social actors and act in the collective. The identity of a people brings to the scene the actors who care, who set themselves apart, what we define in this article as leaders. Better yet, the actors who are interested in the development of tourist activity in the village of Mumbuca; those who are interested in leveraging the tourist destination of Mumbuca quilombo.

5. MATERIALS AND METHODS

In order to carry out this work, a netnographic research was carried out, using the TripAdvisor website database as source. The Content Analysis technique, an instrument used to ponder and give meaning to the messages posted in the comments left by tourists, made use of Bardin’s premises (1977).

Netnography is a way of conducting research in virtual communities and is also dedicated to social phenomena. The method is faster, simpler and less costly than ethnography and, at the same time, more natural and less invasive than the focus group or the interview. The difference between traditional ethnographic methods and the netnographic one is the collection of data. Because they are mostly digital, there are tools capable of drawing patterns and collecting larger volumes of data. The assessment and quantitative measurement of comments extracted from the Tripadvisor platform is performed by the software program R, which has, among other attributes, text mining packages (ROBINSON, 2017). The intention is to identify and quantify the

quality of the comments about the village and to highlight how and which cultural, ecological, or human attributes are emphasized in these comments and which represent best this attraction.

6. ANALYSIS AND DISCUSSION

This graphic is the trigram result of a collection of three words that appear the most in the comments of tourists visiting Mumbuca. The word “golden grass” was computed 98 times; the word “crafts” 94 times; the word “golden” 92 times; “people”/“community” 61 times; “quilombola” 26 times; “Jalapão”/“store” 19 times; “Mumbuca” 18 times. The most cited adjectives are “well” 38; “simple” 20; “gorgeous” 14; “interesting” 13; “little” 13; “bonito” 12. The verbs were “to buy”/“do”, 12 times. The same result is seen in the word clouds.



The words that generated the word cloud are quite significant in identifying what the tourist takes as an impression and is a reflection of the experience in the trip to the quilombo. The words mentioned are: “Golden grass handicrafts” in greater quantity, and to the detriment of all other interlocutions posted by the tourist. These findings are significant in the construction of a public policy that is able to meet the needs inherent to the quilombo of Mumbuca, with regard to a tourism planning project in the quilombo.

Reorganizing the communal structure and effectively establishing the building links that underpin CBT are important priorities, which have already been endorsed by government public policies, as identified in the analysis of the experiences and in the data presented by the state government, and which have not been sufficient to consolidate a CBT structure in the Mumbuca quilombo.

7. FINAL CONSIDERATIONS

Conversely to all the historical and cultural attributes and investments that the State of Tocantins has been spending on a Community-Based Tourism project for the past four years, the village of Mumbuca has not strengthened the ties of cooperation to establish the CBT activity in the quilombo.

The impoverishment of the residents and the unattractive atmosphere is, according to the comments of tourists extracted from the Tripadvisor platform, what most contributes to Mumbuca being depreciated as a tourist attraction. At the same time, tourists recognize the receptivity and welcoming of the villagers, in addition to the reference to golden grass as an inseparable word to the quilombo.

The guiding questions of the research were: what social actors can embody the CBT in order to establish the village of Mumbuca as a tourist destination, minimizing the problem of job generation and local income? What is the binding element of the proposal to revitalize this tourist space that allows for an institutional rearrangement in promoting tourism in the quilombo?

We could observe that Community-Based Tourism is a complex and multidisciplinary format of economic and social activity. In order for the model to be implemented in Mumbuca, there are needs for orientation of different kinds: technical, political and educational, and continuous management among quilombo members.

In this line of reasoning, still looking at Tripadvisor data, we see that the unifying element of the history of culture and the narrative adopted to make Mumbuca a tourist destination is the “golden grass”.

Allied to these two findings, in order to establish the relationship between the important actors for the implementation of CBT in the Mumbuca quilombo, are:

1. The State, in all its spheres of power. The reference here is to the city hall of Mateiros, to the state government and to bodies such as Mtur, representing the Ministry of Tourism and Planning, as responsible for putting into service the resources that were spent without effective participation that justifies the amount of money allocated to this project. There was no improvement in the community’s infrastructure, no new commercial establishments were built. There was no evidence of systemic or step-by-step training to effectively provide the community with the techniques and attributes needed for CBT.

2. The association of artisans in Mumbuca which, due to the importance attributed to golden grass in Mumbuca, locally and in Mateiros and Jalapão, must make efforts to undertake this project in order to meet the needs of the community and ensure local participation, to generate actors of leadership that show the value of Mumbuca’s historical heritage and the protagonism initiated by Dona Miúda, in the sense of reinvigorating the history of the quilombo with the symbolic power acquired by golden grass.

3. Jalapão State Park is the body that legislates and defines the secular experience of Mumbuca, which has been altered since it was inserted within the limits of the PEJ. There is patrolling over the population of Mumbuca, and the institution that manages this territorial space should be responsible for offering an educational project and training workshops to assist quilombo residents.

4. Finally, three basic elements in CBT policy become inseparable: Mumbuca - Golden grass - Jalapão desert. Mumbuca, which started this cultural and latent saga in the history of Tocantins; the Golden Grass, which is today what invigorates this history of resilience.

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AFTERWORD

Veruska Chemet Dutra⁴¹

The Book **Identities Of Tourism In Tocantins** represents an important contribution to the state and the scientific academy regarding discussions on local tourism.

Tocantins is a young state created in 1989, and although it emerged through the dismemberment of the former state of northern Goiás, we learned through research conducted with this objective that its cultural identity is not only represented in its entirety by the Goiás culture. During that period, a strong movement began to encourage people from all over Brazil to migrate to the newest state of the country, with the purpose of population and economic growth in the region.

Thus, Tocantins began to receive people from different areas of Brazil, which has shaped it to be notably culturally diverse. In this process, we should be concerned with the cultural identification originating from each place before the creation of the new state, so that the identity roots of each region are not lost.

This book seeks to establish precisely this stance, of searching for the identity roots of several tourist destinations in the state of Tocantins, such as Natividade, Pedro Afonso, Porto Nacional, Arraias and Monte do Carmo.

Moreover, we also sought to understand the characteristics of the quilombola communities recognized in Tocantins, bringing attention to a study of the tourist potential conducted in the community of Cocalinho, which contributes to the preservation of regional identity and reflections on tourism in traditional communities

The discussions of the book point to important issues to be considered when it comes to the development of local tourism, such as cultural and religious issues, traditional festivals, traditional communities, heritage education and sustainability.

The perspectives that guided the composition of this book are of paramount importance to direct the management of tourism in the state, since just as Tocantins is still a young state, we must emphasize that the activity of tourism is also somewhat new in Brazil and therefore still in the process of organization and consolidation.

As a researcher of the activity of tourism in the state of Tocantins for over 15 years, I can say that this book, in addition to providing knowledge and understanding of the various regional cultures of Tocantins, is an incentive to preserve local identity roots and cultural strengthening of Tocantins tourist products.

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The search to understand the cultural diversity of Tocantins and how it can be explored in tourism activity is more than a record in an academic book, it is a way to keep alive the culture of the state and collaborate in the direction of new public policies of state tourism, aiming at a truly sustainable activity.



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