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TOURISM AS AN ECONOMIC POSSIBILITY FOR THE SUSTAINABLE DEVELOPMENT OF THE QUILOMBOLA COMMUNITY OF FURNAS DOS BAIANOS, AQUIDAUANA, MATO GROSSO DO SUL

TURISMO COMO POSSIBILIDADE ECONÔMICA PARA O DESENVOLVIMENTO SUSTENTÁVEL DA COMUNIDADE QUILOMBOLA DE FURNAS DOS BAIANOS, AQUIDAUANA, MATO GROSSO DO SUL

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Abstract

Tourism as a social phenomenon and economic activity can contribute to sustainable development in traditional communities, in addition to improving their access to public services. The territory occupied by these communities generally offers natural resources that, added to their traditional culture, can make up a unique tourist product. The objective of this research was to analyze tourism as a possibility for local development in the quilombola community of Furnas dos Baianos, in Aquidauana, Mato Grosso do Sul. Specifically, contextualize the tourist activity in the municipal dimension, present the perspective of the community on tourism and identify if there are and which are the enterprises that develop tourist activity in the researched area. The field research was carried out in two phases, with the application of forms in 2018, to collect data that evidenced available tourist resources; and conducting interviews in 2019, to record the community's perspective on tourism and the possibilities for developing the activity in its territory. Although important, only natural resources or traditional culture are not enough for tourism to develop sustainably. At the time of research, tourism did not represent a common interest of the group, in addition to stressing that they are not prepared to work with this activity.

Keywords: Regional development. Tourism in natural areas. Community-based tourism. Sustainability. Public policy.

Resumo

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O turismo como fenômeno social e atividade econômica pode contribuir para o desenvolvimento sustentável em comunidades tradicionais, além de melhorar o acesso delas a serviços públicos. O território ocupado por essas comunidades, geralmente, oferece recursos naturais que somados à sua cultura tradicional podem compor um produto turístico único. O objetivo desta pesquisa foi analisar o turismo como possibilidade de desenvolvimento local na comunidade quilombola de Furnas dos Baianos, em Aquidauana, Mato Grosso do Sul. Especificamente, contextualizar a atividade turística na dimensão municipal, apresentar a perspectiva da comunidade acerca do turismo e identificar se há e quais são os empreendimentos que desenvolvem atividade turística na área pesquisada. A pesquisa de campo foi realizada em duas fases: aplicação dos formulários em 2018, para coletar dados que evidenciassem recursos turísticos disponíveis; realização das entrevistas em 2019, para registrar a perspectiva da comunidade acerca do turismo e das possibilidades de desenvolvimento da atividade em seu território. Apesar de importantes, apenas os recursos naturais ou a cultura tradicional não são suficientes para que o turismo se desenvolva de forma sustentável. No momento da pesquisa, o turismo não representou um interesse comum do grupo; ademais, os participantes da pesquisa ressaltaram que não se encontram preparados para trabalhar com esta atividade.

Palavras-chave: Desenvolvimento regional. Turismo em áreas naturais. Turismo de base comunitária. Sustentabilidade. Políticas públicas.

Introduction

Tourism is a sociocultural phenomenon widely studied by researchers who seek to understand the result produced by the encounter between guests and hosts (DANN; PARRINELLO, 2009). If well planned, it is also a powerful tool for nature conservation (FERREIRA; CARNEIRO, 2005) and, consequently, contributes to sustainable development. However, it is more frequently recognized as one of the most important economic activities in the world (HERNÁNDEZ-RAMÍREZ, 2015; LÓPEZ-BONILLA; GRANADOS-PEREA; LÓPEZ-BONILLA, 2017).

Conventional tourism, emphasized as an economic activity and associated with mass flows and homogenizing logic, has undergone a resignification to adapt to the reality of environmental issues that the planet, in general, has been going through in recent decades. The new way of doing tourism resizes the activity, creating new models/modalities of tourism, which pave the way for a paradigm shift in tourism development. Thus, the theory of symbolic sites of belonging defines that the site is a cosmovision, a space of shared beliefs that determines the real at a given moment. Nature and culture are associated with an economy that respects biodiversity and sociodiversity, and this tourism is called 'situated tourism' (ZAOUAL, 2008).

Although there are those who claim that the cultural heritage of quilombola communities means little or nothing to the economy, especially to large companies (MATOS; SILVA, 2017), their culture essentially includes a political and collective project of freedom that recreated societies in other continents with a strong presence of African traditions. Its formation was the most radical resistance to violence and inhuman life, which sowed the ruin of the slave society in colonial Brazil, also meaning a space for the resignification of the culture and way of life of Africans and african descendants. The quilombolas - former enslaved people - are historical agents who transformed history by engaging in the struggle for freedom, for their territory, for subsistence and for the constitution of families and communities (HAERTER; NUNES; CUNHA, 2013). From the first quilombos formed to the contemporary quilombola communities, common in their struggle for the freedom that the land represents, they are constituted by strong family and kinship ties (FREITAS, 1984). Currently, these communities are multiple and varied, distributed throughout the national territory, some in the countryside and others in urban areas.

The occupied territory reflects a new social construction, in which the land comes to be understood with distinct values and multiple functions. Nature provides ecosystem services, material (related to geological and biological processes) and non-material (related to the habits and culture of each society), scenic and landscape values (aesthetics) and the culture itself that results

from the relationship between the inhabitants and the elements of nature present where they live (SANSOLO; BURSZTYN, 2009).

From the point of view of the economic system, the capital represented by local tourism is the link between the universal and singular dimension of capitalism (ALVES, 1996). Regardless of the modality to be developed, tourism means a possible alternative economic activity for communities that are interested and that have in their territory possible resources to compose a tourist product with attractive potential.

The objective of this work was to analyze tourism as a possibility for local development in the quilombola community of Furnas dos Baianos, in Aquidauana, Mato Grosso do Sul. Specifically, contextualize the tourist activity in the municipal dimension, present the perspective of the community about tourism and identify if there are and which are the enterprises that develop tourist activity in the researched area.

Theoretical foundation

Tourism: sustainability, local development and public policies

With different political perceptions, tourism in Brazil was organized and planned through guidelines, objectives and goals that embodied the national tourism plans. Public policies were created, not only to promote new destinations with potential and distribute tourist flows concentrated especially on the coast of the country, but also to promote social inclusion, strengthen social participation and democratic governance. These actions made tourism accessible to different socioeconomic classes and social groups, favoring local populations; and some factors contributed for the conventional and mass tourism of this space to other tourist modalities (BRASIL, 2003; 2007).

The premise that guides these actions is based, in particular, on the 'National Tourism Plan 2007-2010: A journey of inclusion', whose strategy is to associate market growth with income distribution and the cutback of social and regional inequalities. In this context, community-based tourism is a modality that arises as a result of a public policy. From the perspective of sustainability, individuals from a community come together to produce in a different way, seeking, through tourism, economic survival combined with other factors such as the appreciation of the way of life, culture and the defense of the environment. Despite having different concepts, this modality of tourism presents principles that define it: communities' protagonism in the management of the activity and in the offer of tourist goods and services to the market, aiming at the appropriation by them of the benefits arising from the development of the tourist activity; appreciation of the local culture; democratization of opportunities and benefits and solidarity economy (BRASIL, 2010).

The economy, in its scientific foundation, was built in parallel with its historical development through considerations related to human happiness, when the intention was to reduce a human being to an animal dependent on production and consumption. The failures of economic concepts do not take into account the complexity, diversity and contingencies of local actors. Economists and sociologists have associated the 'pure economy', identified with the paradigm of the market economy, with other concepts such as social economy or socio-economy, for example. Thus, the greatest innovation for the social and solidarity economy is to develop a conciliatory vision: of man with himself, with his fellow men and with nature, redefining man and progress. Within these new concepts or in a juxtaposed way, other ramifications related to the solidarity economy, local development, among others, also arise (ZAOUAL, 2010).

Theories of local development find in the sphere of non-market relations one of the explanations for the dynamism of certain territories. These relationships allow us to glimpse the entire anthropological depth of the territories. In addition to the multiple variants of the territorial approach, local development relies on the ability of local actors to organize themselves. Adherence to common beliefs is what guarantees the highest level of transparency in the relationships between these actors, as well as the highest degree of belonging to the territory, in which harmony presupposes the consideration of the multiplicity of human behavior (ZAOUAL, 2010).

Symbolic sites of belonging

At the beginning of this century, the growing paradoxes of economism prompted the recomposition of social knowledge and the rediscovery of man in his local and daily practices. The inability to solve concrete problems involving economies and societies requires a new look that

contemplates the demands of the current era. In this scientific context, the challenge of the theory of sites is to think, at the same time, of apparently contradictory entities: real/imaginary, order/disorder, rational/irrational, visible/invisible, formal/informal, mercantile/non-market, global/local, etc. (ZAOUAL, 2010).

The concept of site articulates individual and collective beliefs, knowledge and behavior and all the material manifestations of a region (landscape, habitat, architecture, mode of coordination and economic organization, tools, techniques, know-how, etc.). Each location has significant relationships with its heritage, which in turn also concentrates a universality in its uniqueness (ZAOUAL, 2008).

The singular is the embodiment of the universal; it is the manifestation, in the agreed space, of how general laws of the universal operate, giving it a specific configuration. It is only illuminated by the universal and through it that the singular can contribute to realizing the identity between peoples. From this perspective, universal and singular are inseparable. The capitalist mode of production is the very expression of the universal, because it has subjected, without exception, nations from all corners of the planet; and the predominant cultural unit among peoples is submitted to this way of production (ALVES, 1996).

Therefore, there is a complex relationship between the structure and dynamics of the capitalist mode of production and its spatial organization, with multiple scales between the local and the global. Capitalist development is intrinsically remarkable by ruptures, conflicts, imbalances, asymmetries and inequalities. It presents a peculiar spatiality of its wealth, in the form of means of production and goods, which requires precise instruments for its study. In Latin America, studies have analyzed the diversity of situations in cities and regions, based on their historical and cultural roots, and different productive structures. No spatial cut can be seen without the institutional context and historicity of the particular reality. Space is a social production, where conflicts are structured and struggles are fought around the socially constructed environment (BRANDÃO, 2012).

The theory of symbolic sites, in practice, is the adherence to common beliefs, which gives singularities to each lived space and situation. In a universe in permanent recomposition, the site disputes with the invasion of the market, the territorial supremacy. Within the limits of this site, only manifestations that do not imply its total destruction are tolerated. The site of belonging represents mechanisms of solidarity and support for local economic life. In this way, the site moderates the accepted economic laws. Therefore, when capital tries to totally seize the real, the site contains it. This resistance occurs through non-market practices (ZAOUAL, 2008; 2010).

The theory of symbolic places of belonging approaches the theory of situated tourism, which associates nature, culture and an economy that respects the diversity on Earth. After its initial phase and progress (1960s-1970s), tourism fell victim to its own success. Mass tourism, which privileges immediate profit on a large scale, ended up suffering from having, increasingly associated with it, negative values such as cultural inactivity, superficial contacts, pollution and, above all, the cruel effects of a uniform product. Thus, the sites that constitute the object of mass tourism progressively lose their enchantment (ZAOUAL, 2008).

Community-based tourism: complexity in theory and practice

There are several theoretical concepts and tourism modalities used by the market. Community-based tourism includes, especially, the sociocultural and historical aspects of traditional communities, located in urban or rural areas, often in places of interest, also for tourism in natural areas and for cultural tourism. Community-based tourism, which has little to do with conventional market actions, has as its main attraction the authenticity of the communities' way of life. As main traits, these communities have their histories linked to the struggle for land ownership, for their relationship with nature, for environmental preservation and for the right to the traditional way of life (ALMEIDA, 2004; BARTHOLO; SAN SOLO; BURSZTYN, 2009).

Efforts have been made to understand and disseminate community-based tourism. Discussions held in Brazil and around the world on tourism and sustainability began to recommend for tourism practice: the conservation of natural and cultural resources, the engagement to socio-economic development of social actors at all stages of the project planning and implementation process, with the generation of benefits for the local population and their autonomy in the decision-making process. Public policies in tourism are also proposed with the aim of contributing to the improvement of quality of life and sustainable local development (IRVING, 2002). This concept, which does not represent just one more segment of the tourist market, has sustainability on a local

scale as a particularity. Furthermore, it represents a way of including communities, which are sometimes isolated, in society and in the production system.

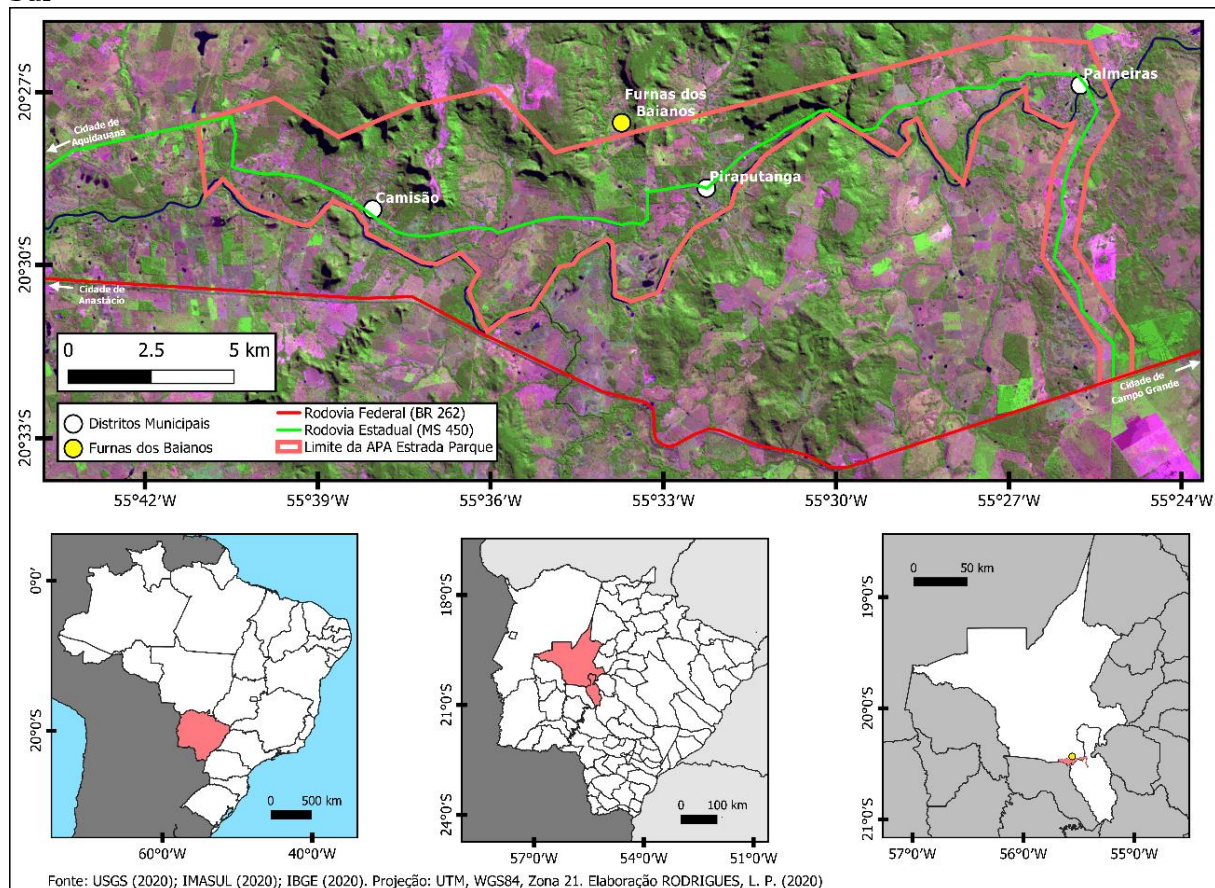
It should be noted that the difference between 'society' and 'community' is precisely in the form of socialization: in society (*Gesellschaft*), the characteristic relationships are abstract and systemic; in the community (*Gemeinschaft*), direct contact is inherent in the community tradition (TÖNNIES, 1887). In the place where one receives and is received, where there is a meeting between host and guest, the space is real, historically and culturally constructed. First, they are recognized by the residents, which constitutes an action and self-identification of the sense of community. Only after this process, the places start to be perceived as tourist and can be produced and commercialized spaces (SANSOLO; BURSZTYN, 2009). Community-based tourism is developed in different places: urban slums (MANO; MAYER; FRATUCCI, 2017), immigrant colonies (BLANCO, 2009), rural settlements (PENA; BRASILEIRO; SANTOS, 2010), sea fishing villages (*caiçaras*) (BARROS; RODRIGUES, 2019) and river (*ribeirinhos*) (ASSIS; PEIXOTO, 2019), indigenous villages (FARIA, 2009) and quilombola territories (SILVA; MATTA; SÁ, 2016).

The practice is no less complex. When the community decides to receive tourists, they do so differently from conventional tourism. Obviously, economic relationships are not excluded, as they represent one of the assumptions of tourism. However, they do not market what tourists want, but what they understand to be valuable in cultural and environmental terms. The place occupied by the community is full of its own meanings. Therefore, it is a tourism based on hospitality, where exchange relations constitute the fundamental principle: the community welcomes tourists in its own 'home' and the tourist travels willing to adapt to the way of life and to respect the codes of places visited. These relationships go beyond the rationality of immediate profit, enriching the tourist experience of both (SANSOLO; BURSZTYN, 2009).

Methodological procedures

The research was carried out in the quilombola community of Furnas dos Baianos, municipality of Aquidauana, 141 km from the capital Campo Grande. Access to the community is via the Estrada-Parque Piraputanga, which constitutes an environmental protection area (10,108 hectares) and is 42.5 km long, connecting the districts of Camisão, Piraputanga (in the municipality of Aquidauana) and Palmeiras (in the municipality of Dois Irmãos do Buriti). It is located in the central-west region of Mato Grosso do Sul (Rodovia MS 450, junction with BR 262). The territory is formed by the hills of the Serra de Santa Bárbara, in the Serra de Maracaju complex (Figure 1).

Figure 1: Location of the community of Furnas dos Baianos (yellow dot), Aquidauana, Mato Grosso do Sul



Prepared by: Lidiane Perbelin Rodrigues (2020).

This research was authorized by the Associação da Comunidade Negra Rural Quilombola de Furnas dos Baianos. The form and the interview constituted the data collection instruments and were submitted to the Research Ethics Committee, via Plataforma Brasil. The field research was carried out in two phases, with the application of the forms in 2018; and conducting the interviews in 2019. In order to participate, the respondent must be part of the group (or descendant) of the migrants who arrived at that location, as well as live in the community.

It is an exploratory, bibliographical and documentary research, of an applied nature, with technical procedures used in ethnographic research (MARCONI; LAKATOS, 2003). Ethnographic research comprises the study of the way of life of a particular group of people, through direct observation and for a certain period of time. This group is represented by people associated in some way, a significant social unit for the research, whether formed by many or few elements (MATTOS, 2011).

The form was structured with the objective of collecting data that evidenced possible tourist resources available in the territory occupied by the community (natural and cultural resources related to the way of life and traditional knowledge of the residents). To respond, a representative of each family was invited to participate, voluntarily and with consent. The 14 families that make up the community were represented.

The methodology used also combined different aspects of the interview, of an exploratory, ethnographic and defined focus. This instrument requires, at least, the proposition of an initial question that makes sense and is of interest to the interviewees. It is a method capable of stimulating free expression, the determination of themes and perspective of things. The interview creates the opportunity for interaction with people, but also has limitations that must be considered so as not to discourage participation in the study, nor generate expectations that do not match the expected result (KAPP, 2020). The open interview was used to record the community's perspective on tourism and the possibilities for developing the activity in their territory.

The application of the forms and the carrying out of the interviews (recorded in voice files, with the use of a smartphone) took place at the residents' homes and the duration varied, according

to the availability, interest and interaction of each interviewee. The main questions to be answered by the research were: is tourism developed in the community and in what way, what do residents think about receiving and working with visitors and tourists, what resources (natural and cultural) do residents consider possible to be used to compose a tourist product. Data were organized by tabulating the forms and transcribing the interviews. The technique of content analysis, material exploration and treatment of the results were used. The terms used by the research participants were considered to delimit the themes to be presented and discussed.

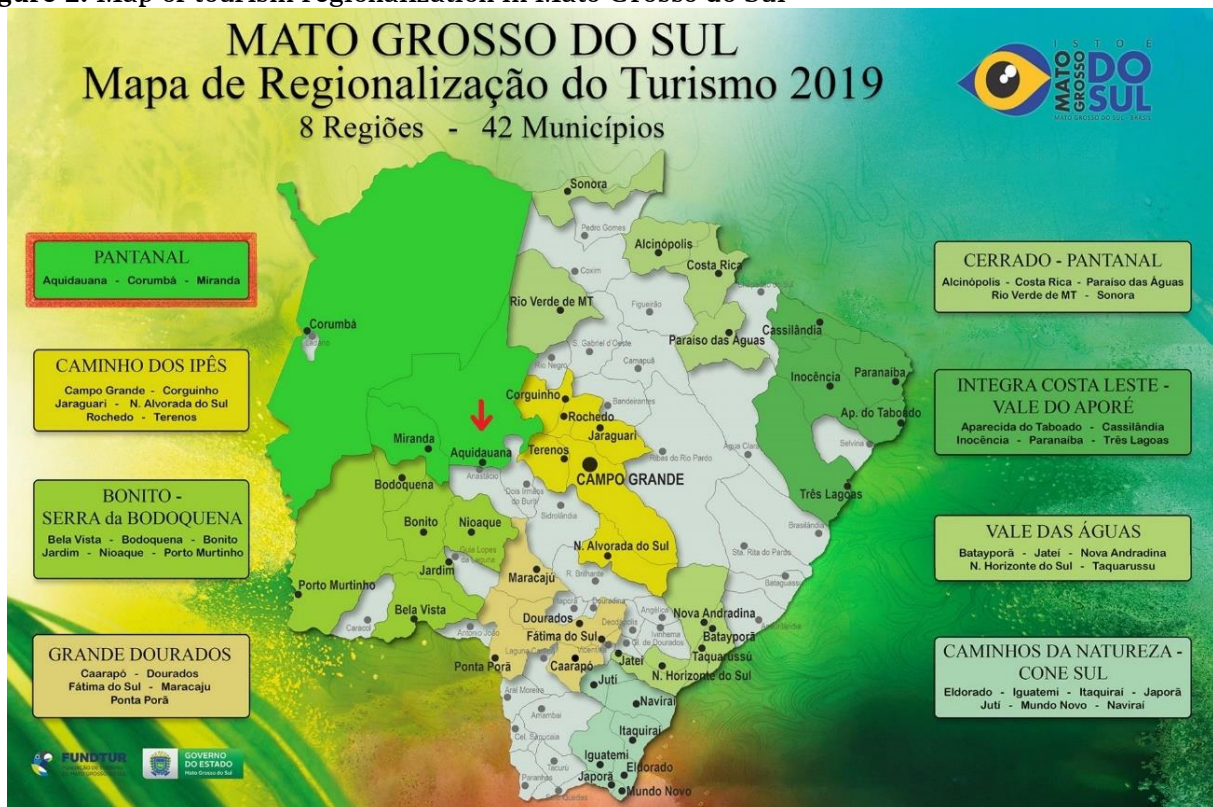
Results and discussion

Aquidauana: tourist context

The city of Aquidauana is considered the gateway to the Pantanal. It features historic architecture, central cobbled streets, as well as some tourist attractions, such as the old bridge, built in iron and wood and open in 1926, connecting the municipalities of Aquidauana and Anastácio. Aquidauana is crossed by the river of the same name and houses part of the Estrada-Parque Piraputanga, which is the junction of the MS 450 highway with the BR 262. This location is considered strategic for tourist activity, as it connects the capital to the tourist regions of the Pantanal and Bonito/Serra da Bodoquena (Bonito-Pantanal Route).

The Municipal Secretary of Culture and Tourism carried out an inventory of the tourist offer in order to facilitate the development of the activity. The tourism team went to the field to identify, register and publicize the attractions, equipment, support structure, tourist services and management instances. Four areas were considered of tourist interest: Estrada-Parque Piraputanga, Urban Area, Indigenous Villages and Pantanal Inns. The Municipal Tourism Council is active and works together with the secretariat. According to the tourist map of Mato Grosso do Sul, version 2019, Aquidauana is part of the Pantanal region, which also includes the municipalities of Corumbá and Miranda (Figure 2). The municipality is strategically located close to Serra da Bodoquena and the capital Campo Grande.

Figure 2: Map of tourism regionalization in Mato Grosso do Sul



Source: Fundtur (2019).

The regionalization map is an instrument to guide the work of the Ministry of Tourism in the development of public policies. It also serves to identify the performance of the tourism economy of

the municipalities included in the tourist regions of the Brazilian Tourism Map. Updated biennially, it focuses on the management, structuring and promotion of tourism, in a decentralized and regionalized manner. The categorization serves to optimize the distribution of public resources and assist in the reflection on the role of each municipality in the process of regional tourism development (BRASIL, 2015).

The tourist map of Mato Grosso do Sul presents 42 municipalities grouped in 8 tourist regions. Aquidauana is classified in the intermediate category 'C', which means median tourist flow and number of establishments, jobs and federal tax collection in the lodging sector with medium expressiveness (category 'A': capitals and municipalities with the highest tourist flow and the highest number of establishments, jobs and collection of federal taxes in the lodging sector; category 'E': municipalities without tourist flow and zero values for the variables described in category 'A') (BRASIL, 2019).

It is important to note that the municipality of Aquidauana is a university center, hosting the campuses of the federal (UFMS), state (UEMS) and the Federal Institute of Mato Grosso do Sul universities. The UFMS Tourism course, Aquidauana campus (closed in 2020), has developed projects that bring tourism closer to the community. Research carried out on Estrada-Parque Piraputanga, involving teachers and students, contributed to carrying out the environmental diagnosis and evaluating the possibilities of tourist use, in addition to feeding the database for the elaboration of the management plan for the environmental protection area that includes the road - park. Birdwatching was also researched as a potential tourist product present on the park road. In this way, educational institutions contribute scientific data to subsidize actions that benefit both tourism and local development.

Eleven interviewees claimed to have knowledge of the Tourism course at the federal university and understand that the course can contribute '*bringing knowledge and new information to the community*', '*helping to promote tourism in the community*' and '*qualifying residents who would like to work with tourism*'. Four properties have already received visits from students and teachers for activities related to '*environmental issues*'.

Community perspective on tourism

Twelve out of the fourteen respondents showed no interest in receiving visitors/tourists on their properties. About the tourist activity being developed within the community, the answers/justifications were different. Seven interviewees stated that the activity is important for the community and receiving visitors/tourists is good, as it can bring benefits and investments and generate a better quality of life for families, in addition to having '*movement*' [break from routine]. However, they emphasized that residents who wish to work in this activity need to understand what tourism is and what it represents. Three interviewees did not agree to receive visitors/tourists as they understood that this would destroy the peace of the community. Two interviewees said that the community is not prepared to receive visitors/tourists, that guidance would be needed to know how to act. Two other interviewees stated that tourism can even bring benefits ('*work*'), but emphasize that '*tranquility also has its value*'.

The consideration of tourism reflects not only the interviewees' awareness of the complexity of tourist activity, but also the collective awareness of residents, which also identifies them as a community. It is understood that the territory, despite being divided into different private properties, is a collective domain, with common use of the resources available there. This refers to symbolic issues, represented by community ties and the culture rooted in the history of those who occupied and occupy these lands (ALMEIDA, 2004) and by the theory of places of belonging that presents, at the same time, the singularity of the lived situation and this collective vision of community, space and shared beliefs, respect for common interests, of what represents a greater benefit for everyone at the expense of what is individual (ZAOUAL, 2010).

In the quilombola community of Furnas do Dionísio, within the city of Jaraguari, MS, 48 kilometers from the capital Campo Grande, residents took on their leading role in search of new alternatives and perspectives to create favorable environments for development. In this context, there is tourism, which is evaluated by the community as an activity that incorporates development models in which, as a consequence, the increase in employment and income for residents persists. However, each and every project needs to consider the real needs of the community, which may include health, education, job creation, strengthening of cultural identity. It is evaluated that, if the community is not prepared to receive the tourist, either because of the deficiency of equipment and

services to support the activity or the lack of preparation of the community, tourism will be a summarized economic activity, which does not reproduce sociocultural benefits in communities that strive to open their doors to visitors (OLIVEIRA; MARINHO, 2009).

Community-based tourism is a complementary activity, in which participants need to organize themselves in a collaborative way, allowing the maintenance of their traditional activities and the dynamization of the small local economy. The way in which tourism is integrated into local forms of production and marketing is not restricted to a simple increase in the income of the local population. This is just a part of the complex dynamics that involves new sociabilities, since the autonomy of these subjects and the form of shared management requires an entire organization of spaces and time of the residents, systematic meetings to analyze the benefits, how they will be distributed, the diagnosis of emerging problems, forms of intervention, the object of collective decision-making, among other factors. Tourism, more than a possibility for sustainable development, can/should be an alternative for social emancipation (LEÃO, 2016).

Community-based tourism represents a new paradigm for tourism. It is already possible to identify characteristics of singularities and establish some generalizations about the concept of community-based tourism, which is based on hospitality relationships, on the willingness to receive in order to offer what is most dear, which is the symbolic place of belonging (ZAOUAL, 2008). Several situations researched showed that tourism is not the only activity and, often, not the most important as an economic activity. But in order for it to be community-based, it is essential to respect diversity, identity and provide conditions for communities to present their demands and limitations (SANSOLO; BURSZTYN, 2009).

In practice, the complexity related to community-based tourism does not exclude even one of the most publicized experiences, developed in the Amazon (Anã region, Santarém municipality, Pará). In a relationship of dependence of more than 10 years on the Non-Governmental Organization that advises tourism in this village, the 'Projeto Saúde e Alegria' makes it difficult to transfer knowledge, without creating conditions for the community to have autonomy to manage the tourist activity in its territory. When other interests are placed above the interests of the community, even if the activity represents benefits (capital and symbolic) an asymmetrical power relationship is formed, which produces colonialities [exploitation] such as knowledge and being. Therefore, it is disregarded that it is 'community-based tourism' when the fundamental requirement - community autonomy - is absent (ASSIS; PEIXOTO, 2019).

To be perceived as tourist sites, first, the sites need to be recognized by the residents themselves, in a self-identification of the sense of community. The site is/will be the meeting place of those who receive and those who are received, it is real, historically and culturally constructed (BAUMAN, 2003). In the assumption that tourism is developed in the community, the research participants in Furnas dos Baianos listed elements that they consider important and that could be transformed into activities/components of a tourist/recreational product. The following were mentioned: nature observation trails (by 9 interviewees); rural work (9); typical products such as manioc flour, milk-caramel spread, cheese, cream cheese and fruit compote (7); tours (6); bathing in the Antas stream (4); cassava flour artisanal production process (1); handicrafts (1); and meals/food (1).

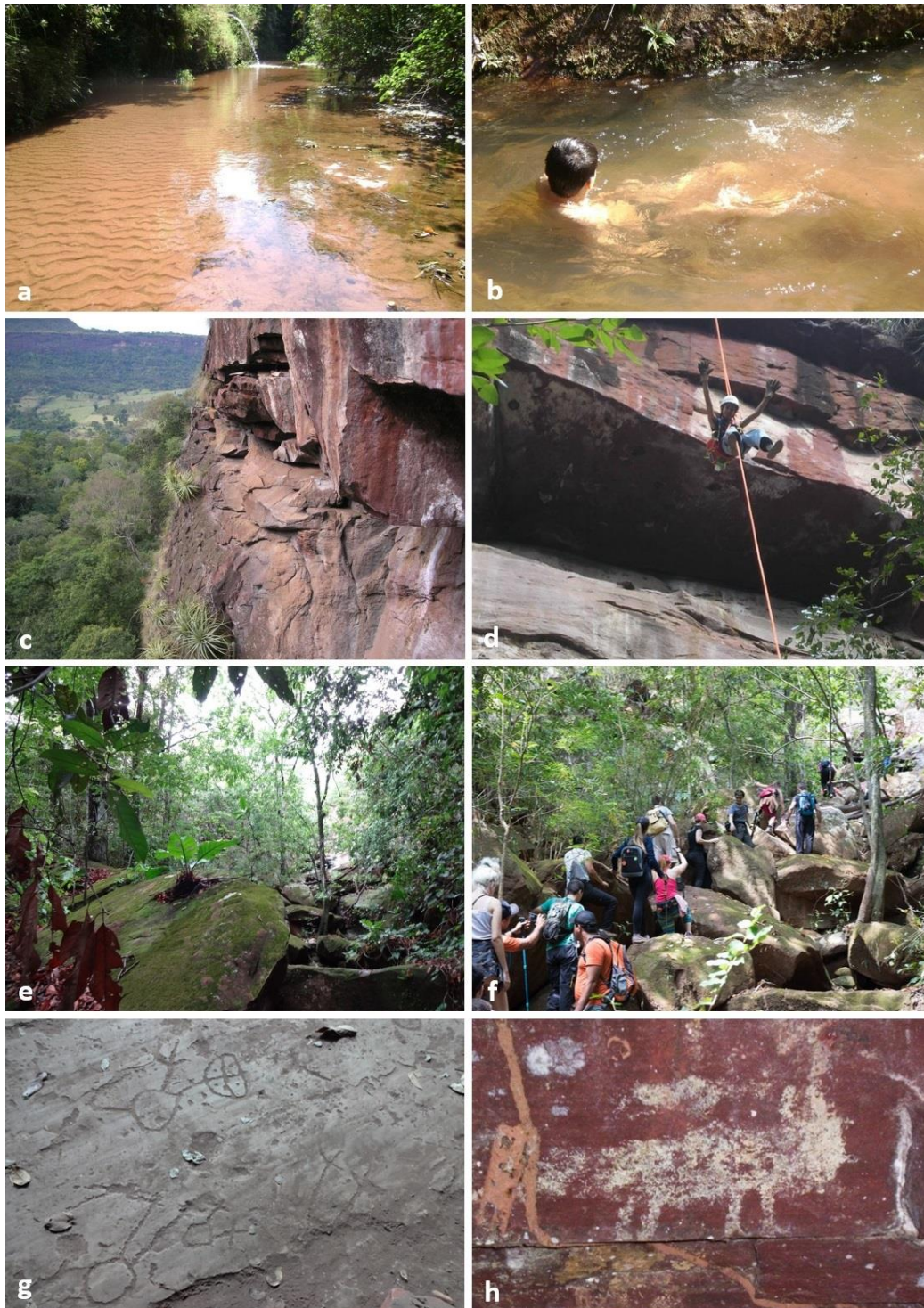
To build a new trajectory, using tourism as a propellant in the processes of social, economic and political inclusion of the inhabitants of the territory, traditional communities must focus on the potential and limits, which represent the endogenous and exogenous product of the sociocultural dynamics that occur in their territories (ARRUDA; GONÇALVES, 2020). According to the theory of belonging sites, the community of Furnas dos Baianos will be put to the test, disputing the supremacy of its territory with the invasion of the tourism market, which arrives through Estrada-Parque Piraputanga. Therefore, within the limits of its own space, only manifestations that do not imply its total destruction can be tolerated. The impacts caused by tourism activities on the parkway, positive or negative, must be monitored and the interference on the community must be evaluated.

Chácara dos Mirantes: the tourist development of Furnas dos Baianos

The tourist activity is carried out by one of the families, on their property. In 2005, a resident, who had previously worked in an adventure tourism company, saw the opportunity to undertake using the natural resources of his property, especially the climbing activity 'rappel'. It sought training and adaptation, complying with the safety standards established by the Safe Adventure Program and the Brazilian Association of Technical Standards (ABNT), under the responsibility of

the Brazilian Association of Ecotourism and Adventure Tourism Companies (ABETA). At 'Chácara dos Mirantes', a small family business gradually implemented different attractions using natural resources such as fauna and flora (trails in the middle of native forest), relief and rock walls (positive rappel: when the feet of the practitioners have contact with the wall; and negative: when done in a free space, with no support for the feet), the Antas stream for recreational activities, animal raising (rural work), milk production (cheese, curd cheese and sweets) of milk, the camping site (accommodation structure) and an archaeological site (rock art, natural history) (Figure 3).

Figure 3: Tourist resources of 'Chácara dos Mirantes': Antas stream (a), (b); sandstone walls with equipment for rappelling (c), (d); tracks (e), (f); archaeological site (g), (h), Aquidauana, Mato Grosso do Sul.



Source: Collection of the owner of Chácara dos Mirantes.

These resources are formatted, organized, disseminated and marketed as products related to 'ecotourism' and 'rural tourism'. All activities are accompanied by a trained guide and, if necessary, people from outside the community are eventually hired to help. The maximum number of people that the enterprise receives at a time, considering the load capacity and the structure of the property, is 20. The holiday season and summer are the periods of greatest demand and contact between visitors/tourists is usually done by telephone or e-mail, with the direct sale of the tourist product or through intermediation of tourism agencies/operators.

This undertaking reverts around 20% of the total revenue obtained to invest in improvements and expansion of the facilities and equipment used to develop the activities. All investment to serve tourists in the property was made with its own resources. Although there is no planning for carrying out the tourist activity on the property, there is a concern to obey the carrying capacity, respect the animals, use natural resources responsibly, reforest the banks of the stream and not waste electricity. From the total area of the property, less than half is used for tourism activities. At the time of the research, there was no project being developed in the enterprise in partnership with the Ministry of Tourism, the Mato Grosso do Sul Tourism Foundation or with the Municipal Secretary of Culture and Tourism of Aquidauana.

Final considerations

Residents of Furnas dos Baianos presented different arguments about developing tourist activity in the territory of the community, considering the benefits and negative impacts that tourism can bring. Most of the interviewees showed no desire to receive visitors or tourists on their property (living space). At the time of the research, tourism did not represent a common interest of the group, in addition to emphasizing that they are not prepared to work with this activity.

If there is no consensus among the community about developing the tourist activity, nature and culture are elements for other types of tourism to be developed: Tourism in Natural Areas (ecotourism, adventure tourism, rural tourism, among others) and the Cultural Tourism. Under the principle of sustainability, they can, in the same way, contribute to the conservation of the territory's nature and to its cultural valorization.

If and when the community decides, collectively, community-based tourism can be developed, observing all its principles. Residents who want to undertake will be able, on their properties, to work with other types of tourism, in addition to services that complement the tourist activity such as accommodation, food, transport and handicrafts. In order to know if tourism will be a development tool or a threat to the community, it is necessary to monitor how the activity was/is being implemented and implemented, if there is a commitment to sustainable development, with the conservation of natural resources; with respect for the culture, autonomy and decision of communities; and with the distribution of wealth. The result of this action will also be the result of a political, social and economic process, with the participation of public power, private initiative and the market.

The public power is responsible for presenting public policies based on data that explain the reality of these communities, their demands, potentialities, problems and, above all, their decision on what should be done to achieve the quality of life of these people. In addition, states and municipalities need to be committed to the continuity of these policies, following national guidelines in their dimensions of competence, promoting activity, developing and proposing projects and public/private partnerships, strengthening regional actions and, especially, monitoring the results so that any errors can be corrected.

In the community of Furnas dos Baianos, there are resources that can be transformed into tourist products. On the other hand, it is noticeable that the inter-institutional articulation, the efforts of public management and the interests of the private sector are still not enough and have not even gone beyond the Estrada-Parque Piraputanga. The park road and the conservation unit where it is located represent a regional tourism hub of interest to the market.

Access and support in intersectoral and integrated public policies; planning and development of sustainable projects, professional training for planning, administrative and commercial management; technical operation of enterprises and business vision, are determining factors for community-based tourism to present effectively positive results for communities that decide to share their territory. It is a complex process, which requires medium and long-term actions. Therefore, it is essential that the implementation of the defined projects contemplate strategies for redirection, avoiding discontinuity, which represents a waste of resources, of work time and, mainly, causes

frustration of the communities involved. Thus, the development of community-based tourism in Furnas dos Baianos, in the short and medium term, is unfeasible.

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