INTERDISCIPLINARY RECORDS IN AGRARIAN SETTLEMENTS OF THE UPPER SERGIPE HINTERLAND: COMMUNITY-BASED TOURISM AS AN ECONOMIC ALTERNATIVE

Daniela Rollemberg Lopez Martinez 1
Maria José Nascimento Soares 2
Camilo Rafael Pereira Brandão 3
Talitha Silva Cavalcante Bezerra 4

ABSTRACT

Objective: To analyze the historical and socio-environmental context in which the riverside dwellers and communities of the Upper Sergiano hinterlands are inserted, the possibilities and tourist potential of the region.

Method: A bibliographic review was carried out from the survey of historical documents in the databases of Scientific Electronic Library Online - Scielo, Google School, and capes repository from the following searchers: Riverside Community; Agrarian Settlements; Alto Sertão Sergipano; Tourist Territorialities; Community-Based Tourism and Sustainable Development.

Notes and conclusion: Starting from the historical review carried out by the authors, Alto Sertão has exuberant natural scenarios, highlighting also in cultural diversity, crafts and regional gastronomy. Although the locus of the research is made up of traditional riverside communities and agrarian settlements, it is denoted the hegemony of conventional tourism over community-based tourism in the region, due to the absence of consistent public policies, combined with the socioeconomic complexity of the semi-arid region.

Implications of the research: It highlights the tourist territorialities of the agrarian settlements of Alto Sertão as an economic alternative for the traditional riverside communities, emphasizing the importance of the organization for coping with the negative impacts of conventional tourism and its role in the management of the local tourist activity.

Originality: Contributes to the discussion of strengthening the tourist activity in a sustainable and inclusive way in the settlements of Alto Sertão Sergipano.

Keywords: Traditional Communities, Territory, Sustainable Tourism.

REGISTROS INTERDISCIPLINARES EM ASSENTAMENTOS AGRÁRIOS DO ALTO SERTÃO SERGIPANO: O TURISMO DE BASE COMUNITÁRIA COMO ALTERNATIVA ECONÔMICA

RESUMO

Objetivo: Analisar o contexto histórico e socioambiental em que estão inseridos os ribeirinhos e comunidades dos assentamentos agrários do Alto sertão Sergipano, as possibilidades e potencialidades turísticas da região.

Método: foi realizada uma revisão bibliográfica a partir do levantamento de documentos históricos nas bases de dados do Scientific Electronic Library Online - Scielo, Google Escola, e repositório capes a partir dos seguintes

1 Universidade Federal de Sergipe (UFS), São Cristóvão, Sergipe, Brasil. E-mail: danirollemberg@hotmail.com Orcid: https://orcid.org/0000-0002-5632-7198
2 Universidade Federal de Sergipe (UFS), São Cristóvão, Sergipe, Brasil. E-mail: marjonasos@gmail.com Orcid: https://orcid.org/0000-0001-7879-4769
3 Universidade Federal de Sergipe (UFS), São Cristóvão, Sergipe, Brasil. E-mail: rafa-elbrandao@hotmail.com Orcid: https://orcid.org/0000-0003-3718-6956
4 Universidade Federal de Sergipe (UFS), São Cristóvão, Sergipe, Brasil. E-mail: talitha_cavalcante@yahoo.com.br Orcid: https://orcid.org/0000-0001-9568-3193
Apontamentos e conclusão: A partir da revisão histórica realizada pelos autores, o Alto Sertão Sergipano, possui cenários naturais exuberantes, destacando-se também na diversidade cultural, artesanato e gastronomia regional. Apesar do lócus da pesquisa ser constituído por comunidades tradicionais ribeirinhas e assentamentos agrários, denota-se a hegemonia do turismo convencional sobre o turismo de base comunitária na região, em razão da ausência de políticas públicas consistentes, combinadas com a complexidade socioeconômica da região do Semiárido.

Implicações da pesquisa: Evidencia as territorialidades turísticas dos assentamentos agrários do Alto Sertão como alternativa econômica para as comunidades tradicionais ribeirinhas, ressaltando a importância da organização para o enfrentamento dos impactos negativos do turismo convencional e seu protagonismo na gestão da atividade turística local.

Originalidade: Contribui para a discussão do fortalecimento da atividade turística de forma sustentável e inclusiva nos assentamentos do Alto Sertão Sergipano.

Palavras-chave: Comunidades Tradicionais, Território, Turismo Sustentável.
1 INTRODUCTION

The social and environmental issues and the constant changes that the São Francisco River is undergoing through anthropic actions in the production of energy, the construction of dams, transposition and carniculture, have had an impact on economic and social aspects of life in the semi-arid region of the northeast, particularly that of the riverside dwellers. These traditional peoples, take their livelihood away through fishing and agriculture, building their lives and sense of belonging, by the river (BECKER, 2019).

The São Francisco River is a strategic river for the development of the Northeast, because it houses important hydroelectric power stations and links the region to the Southeast of the country. Also called the Brazilian Nile, its floods and leaks favored the planting of food and guaranteed a dignified life for the population. However, there have been human interventions in the natural environment since the 40s, with the creation of the São Francisco Valley Commission (CVFS, Law 541/1948). Subsequently, the São Francisco Valley Development Company (CODEVASF) was created, which continues reflecting on the daily lives of the riverside dwellers: in poverty, food shortages (due to the difficulty that fishing has become, because the river is increasingly silted up), as well as in the socio-environmental and economic relations impacted by the interventions (GONÇALVES; MALVEZZI, 2011).

One can observe in the same scenario of the region of the semi-arid northeast, on the outskirts of the São Francisco River, another historical process of human intervention with relevance in the occupation of the territory. It is the expansion of rural capitalism, the concentration of land in large estates, the decline of peasant autonomy and as a consequence, the emergence of the Rural Social Movement, against this expansion and in favor of the opportunity for survival.

Through the redistribution of land and, with the objective of reducing social inequality in the rural environment, the Agrarian Reform experienced in its practice, obstacles of a political order and expressive socio-environmental impacts during the genesis of the implantation process. Other territorial issues arose later, culminating in a current reality of permanence in the same social and economic problems of the Sertão: difficulties to develop family farming, poverty and lack of human dignity (CAVALCANTE, 2019).

The challenges of survival in the semi-arid region of the Northeast are themes of study in some areas of research, with the purpose of collaborating in the plans for mitigation, recovery of areas degraded by the large landowners, and the processes of acculturation of traditional
peoples, besides assisting effective public policies, rethinking subsistence alternatives, which contribute with solutions for a more sustainable reality. It is necessary to sustain and re-signify life in traditional communities, since "[...] socio-environmental processes arising from biased public policies disarticulate and disintegrate the riverside peasants, causing urban migration" (GONÇALVES, MALVEZZI, 2011, p 162).

In a context of environmental crisis and migration, young peasants looking for jobs are most likely to migrate to urban centers in search of better opportunities and income (MAIA, BUAINAN, 2015). This emigration trend of rural/riverside youth is related to the negative representations about life in the countryside, highlighting the idea of backwardness and inferiorization. The delay may be justified by the absence of the State in the countryside, lacking public policies to guarantee the same living conditions that the urban centers offer, like access to goods and services, education and quality health. (SILVA, BOTELHO, 2015).

In studies on migration of young people, questions related to adaptation to the "new environment" are highlighted, because there are differences of customs in the daily life of different spaces, cultural shocks and crises of identity values occur, since the affective value of a place for its population is part of the process of the relationship between society and nature, which is culturally and socially constructed. According to Rieper "[...] social history merges with the personal history of those who live in the place, making this space at the same time a collective and individual reference point" (2001, p. 06).

For those who plant, the earth is sacred soil, the place from which food is removed and life is built. The São Francisco River has an importance that goes beyond the water supply, because it also has a collective and individual value, which is affective, cultural and social. The surrounding communities, made up of riverside dwellers, peasant-sertanejos, settled by agrarian reform, have a unique way of life, built historically by the force of man, their dynamics in the struggle for land and survival. When reflecting on this importance, it is essential that the State create mechanisms that guarantee the permanence of man in his place of origin, with dignity, access to the basic rights of the citizen, besides support for pluriactivities, which complement the family income.

Thus, supported by the importance of the permanence of man in the countryside, valuing its roots as a force of social empowerment, it is necessary to get round the difficulties existing in regions such as the semi-arid, developing new fronts of economic alternatives for the areas. The choice of the upper Sergipe hinterland for this research is justified, as it is the locus of the largest settlements of agrarian reform in the state of Sergipe.
In order to present the historical and socio-environmental context that are inserted the peasant riverside of the upper sergipano of São Francisco, the possibilities and tourist potentialities available in the region, a bibliographic review was carried out from the survey of historical documents in the databases of the Scientific Electronic Library Online - Scielo, Google School, and repository Capes, from the following descriptors: Riverine Community; Alto Sertão; Tourist Territorialities; Community-Based Tourism and Sustainable Development.

2 OCCUPATION OF THE UPPER SERTÃO SERGIPANO AND THE SOCIAL AGRARIAN REFORM MOVEMENTS

From the 1970s onwards, there was an expansion of capitalism in the countryside of the state, with a large participation in this process. Among the consequences, the concentration of land in large land structures, was the one that most generated serious agrarian problems, like the rural exodus (SILVA, 1995)

Livestock and sugarcane were two of the sectors that intensified the expansion, directly impacting the peasants' economy, transforming them from small landowners to wage earners, losing the autonomy and sustainability that life in the countryside would previously allow. As most of the time these employees had precarious and temporary links, their destinies ended up being the way from the countryside to the towns and municipal headquarters (SILVA; LOPES, 1996).

Excluded from access to land, natural resources and means of survival, these people were driven to carry out resistance movements. The increase in social demand for land has generated conflicts of ownership, use and distribution. Silva and Lopes state that "[...] the area where the greatest number of conflicts in Sergipe has taken place is the Lower São Francisco, traditional pocket of misery" (1996, p. 11), due to the precarious living conditions of the peasants' work and the social conflicts that involved the interests of the large landowners. For the authors, the conservative modernization that generated the growth of agricultural productivity and, at the same time, expropriated millions of small producers, partners, small tenants and squatters, constituted the worsening of precarious living and working conditions existing in the rural environment.

Public policy actions were determined by the seriousness of the situation, when rural workers and important segments of civil society (Diocese of Propriá, Workers' Party, Permanent Support Committee for the Struggle of Rural Workers, among others), decided to confront the problems by seeking to promote changes in the agrarian structure, by pressuring
the state, occupying land and forcing the government to carry out agrarian reform. In Sergipe, the social movement was indispensable for the advance in the distribution of land, since only three properties were expropriated without conflict, by INCRA. The conquest of 71% of the occupied areas was due to the force of the direct confrontation with the latifundium. (SILVA; LOPES, 1996).

In Brazil, there are 9,500 projects for settlements distributed over the nine States. In Sergipe, there are 238 families, which settle 13,197 families, in almost three decades of implementation (INCRA, 2024). These numbers of settlements are lower than the demand for land and, as the state is small in its geographical area, there is currently a lack of large spaces to be expropriated, generating the critical process of mini-foundry, a problem explained by Sousa (2009), in which families receive small lots and are unable to produce the surplus for commercialization. Thus, the settlers without managing to maintain the growing family, also do not guarantee the hereditary succession of life in the countryside, having as consequence a youth adrift, with difficulties in maintaining their subsistence (SOUSA, 2009).

Silva (1995), explains that access to land with low fertility, results in the continuity of the process of exclusion, if there is no presence of the State with policies that make possible technical assistance and credits for small farmers. This was what happened at the beginning of the settlement processes, in the 80s and 90s, when the use of land by the settlers was not always positive in terms of productivity for generating the commercialization of their surpluses, since there was low yield in crops. It was only after initiating the irrigation projects that the consolidation of family farming in Sergipe began.

In Poço Redondo, a municipality in the state of Sergipe with the largest number of settled families, two important settlements are resisting, and they are also currently experiencing the challenges of remaining on land. They are the agrarian settlements Jacaré-Curituba and Curralinho.

Located in the municipalities of Canindé do São Francisco and Poço Redondo (Figure 1), the Jacaré-Curituba Project is an irrigation perimeter that was part of the struggle for land in Sergipe Sertão, being the first settlement of Agrarian Reform irrigated. There are 760 settled families, which previously lived with social, economic and environmental problems, expressed by hunger, deforestation, low production, as reported by Martins (2003), this reality began to change after the pluriactivity of settled families, according to Almeida (2015).

Although the rural environment has the base of the economy in agricultural activity, other non-agricultural activities collaborate with the sustainability of families based on two social functions: complementing the income and ensuring the stay in the rural environment,
consequently, also guaranteeing the rural good (ALMEIDA, 2015). Thus, historical social studies about the settlement Jacaré-Curituba denoted with the pluriactivity of the agricultural families a good level of sustainability.

Figure 1

Location of the Alligator-Curituba Complex and the territory of Alto Sertão


Another settlement of Sergipano Mountain is that of Curralinho, which as well as part of the settlement Jacaré-Curituba, is located in Poço Redondo. The Curralinho soils are light in color and do not have chemical deficiencies for agricultural practice. However, its use is limited by the pronounced semi-arid climate, frequent droughts and prolonged droughts.

Unlike other settlement projects in Sergipe, Curralinho was not formed from pressures directly from the Social Movements. The expropriation of the landholding for the purpose of Agrarian Reform was initiated by the National Institute of Colonization and Agrarian Reform (INCRA), on February 8, 1996 (SANTOS; DOS SANTOS, 2005).

For Dos Santos and Santos (2005), the social benefits that land expropriation is justified are, in addition to the transformation of the latifundio monocultor into small production units for subsistence cultivation, the non-specialization of agriculture, the number of jobs generated in the rural environment, a greater production of food, both for the countryside and for the city, and the absorption of the family labor force. However, the authors list that the 50 families settled in Curralinho had to face difficulties in post-settlement, hampering economic and social
development, like the life history of settled families, droughts and droughts, insufficient capital, organization of production, technical assistance and distance from the consumer market.

It is necessary to analyze the historical and socio-environmental crisis in the settlements, with a view to limiting the need to produce food for domestic consumption, as well as to supply the consumer market, reorganizing the productive space of the settlements, guided by the perspective of socio-environmental sustainability and also rethinking new alternatives of subsistence activity.

Pluriactivity is a way for families to maintain their livelihoods. In Brazil, 84% of agricultural households are made up of family farmers, with 34.1% developing pluriactivities. In Sergipe, the percentage of pluriactivities is even higher, constituting 37.2%. (2015).

Sousa (2017) points out that the search for alternative development formats in more vulnerable communities based on sustainable principles is growing. The author highlights tourism, as a non-agricultural activity, but multifaceted and that has already been experienced in several settlements of agrarian reform in the Brazilian Northeast. Being worked in a responsible, community and solidarity way, it is a tool that can contribute with local development.

3 SUSTAINABLE TOURISM IN THE TERRITORY OF ALTO SERTÃO SERGIPANO

Between the seventeenth and early eighteenth centuries began the colonization of the territory of Poço Redondo still linked to the morgado of Porto da Folha, on the banks of the river Jacaré, a tributary of the right bank of the river São Francisco. Independence occurred in 1956, when Poço Redondo was elevated to the seat of Municipality.

Thus, the settlement of the headquarters is relatively new, if compared to that of the villages Curralinho and Bonfama (Figure 2 a and b respectively), whose historical record already existed in the Atlas of the Empire of Brazil, of 1868 (ALBUQUERQUE, 2020).
Figure 2

Community Curralinho (a), Community Bonfama (b).

Source: City Hall of Poço Redondo (2016).

The story of Poço Redondo goes back to the time of the cangaço. Between the years 1929 and 1938 the municipality hosted some of the best known members of this social phenomenon, contributing with the entry of 34 young people to the group, accompanying Lâmpiao, Maria Bonita and their band by the Backlands, whose death took place in the region, known today as Grota do Angico, (Figure 4).

Figure 4

Place of Death of Lâmpiao / Natural Monument Grota do Angico


The diverse landscape of Poço Redondo forms a set of tourist attractions that allows the practices of ecotourism, adventure tourism, rural and nautical, due to the historical-cultural importance that the scenery adds to the tours. The region also has beaches and natural pools about 23km of navigation by the Old Chico, besides waterfalls, mountain ranges, archeological and paleontological sites. In the following Figure 5, it can be seen that the towns of Curralinho
and Bonfama concentrate most of their cultural and natural attractions. In addition to this exuberant beauty, the local cuisine is also an attraction that adds to this experience tourism.

**Figure 5**

*Poço Redondo: cultural and natural attractions.*

![Map of Poço Redondo showing cultural and natural attractions.](source: Adaptado de Vieira (2000).

Cajueiro, Curralinho and Bonfama, riverside settlements of the São Francisco, which are part of land reform settlements, are of great historical importance in the formation of the Territory of Poço Redondo, being on the banks of the river. According to the historian Albuquerque (2020) were considered a bridge between the upper Sertão and the state of Alagoas. Curralinho, being a port, received the goods that came to supply the population. Later, the dispossessed farms gave rise to the settlement and agrovila.

The Ministry of Tourism, through the Plan for Development and Interiorization of Sustainable Tourism (PDITS), describes in its final report the tourist attractions of the Municipality of Poço Redondo, which are demonstrated in table 1. The PDITS was a management tool of the Federal Government, launched in 2012, with the main objective to guide the growth of the tourism sector throughout Brazil, in the short, medium and long term, establishing the bases for the definition of actions, priorities and action.
Table 1
Tourist attractions of Poço Redondo.

<table>
<thead>
<tr>
<th>TOURIST ATTRACTIONS</th>
<th>CHARACTER OF ACTIVITIES</th>
<th>FOLLOW UP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Waterfall Furnas da Floresta Guide Saw</td>
<td>Trails</td>
<td>Ecotourism and Adventure</td>
</tr>
<tr>
<td>Grota do Angico</td>
<td>Conservation Unit and Natural Monument</td>
<td>Ecotourism and Adventure</td>
</tr>
<tr>
<td>Prehistoric Subscriptions</td>
<td>Exploration of the area</td>
<td>Historical and Cultural</td>
</tr>
<tr>
<td>Paleontological Sites</td>
<td>conservation unit</td>
<td></td>
</tr>
<tr>
<td>History of the Cangaço</td>
<td>Regionally known as the capital of Sergipana do cangaço</td>
<td>Historical and Cultural</td>
</tr>
<tr>
<td>Settlement Bonsuccio, Curralinho</td>
<td>Historic Tour</td>
<td>Historical and Cultural</td>
</tr>
<tr>
<td>Horseback riding, Vaquejada, Feast of the patron saint</td>
<td>Religious Feast</td>
<td>Historical and Cultural</td>
</tr>
<tr>
<td>Local handicrafts, Gastronomy</td>
<td>Experience tourism</td>
<td>Historical and Cultural</td>
</tr>
</tbody>
</table>

Source: PDITS (2012).

In the description of the natural and cultural attractions, the picture first lists the ecotourism and adventure tourism, starting with the Furnas da Floresta waterfall, which has a trail and is bathed by the river Jacaré, has a waterfall of approximately 15m of height and a pool with 4m³ and 5 m of depth. The ancient inhabitants of the region tell us that Lampião and his band refreshed themselves in the waters of this waterfall.

The trail, which is in Serra da Guia, will take place in a continuous area of Tropical rainforest, with 15m high species and hosts of Labiada Orchids. It is one of the highest points of the Sergipano Territory, reaching 750m.

Still in the context of the trails, there is the Grota do Angico Conservation Unit, the place of the death of Lampião, Maria Bonita and 9 members of the band. Currently, it has a good infrastructure of trails, in an area of integral and cultural environmental conservation unit being administered by the government of Sergipe, through the Secretary of State for the Environment.

The girl from Angico was created and listed as a Natural Monument in 2007, and is of fundamental importance to the Caatinga. Besides being constituted by strong cultural elements, it maintains the integrity of the natural ecosystems of the Caatinga, being field of scientific research, environmental education and ecotourism (BRAZIL, 2019).

The Grota do Angico Natural Monument (Mona), has an area that houses 25 species of mammals, 150 of birds, 45 of reptiles and amphibians and 180 of vegetables. Under the responsibility and command of the State Secretariat for the Environment, the area also has a physical infrastructure that allows access for researchers, as well as tourists. Also in the area of Mona, the museum of the sertanejo man was inaugurated in May 2022, representing the culture...
and daily life of the people of the sertão. Access is free and, like the entire area of the Monument, is provided by brigadiers and forest guards.

According to the PDITS (2012), in Poço Redondo has opportunities for archeological tourism, where the Prehistoric Inscriptions are located on the Morro das Letra, in a gigantic stone, whose exterior has red-colored rock inscriptions and symbols, symbolizing forms of communication of the prehistoric man of the region. Paleontological findings are found in the Charco site, 8km from the headquarters of the municipality. It is possible to observe the fossils of the megafauna. In 1998, the first fossils of mammals that inhabited the region were found, around 11,000 years ago, during the Pleistocene period.

In terms of historical tour, the village of Bonfama is from the 19th century and in it the highlight is the 18th century mansion, with features of Baroque architecture, of 1887, with exuberant façade facing the São Francisco River. Although not a listed historical heritage or belonging to the public historical collection, it is open for visitation, allowing tourists to transit the property to photograph and enjoy the beautiful privileged view of the Old Frank. In addition to the natural beauties, Bonfama has folkloric groups of Samba de Coco, Cavalhada and Teatro, completing the cultural riches of the municipality.

Following the attractions listed by PIBITS 2012, the town of Curralinho, dating back to the 16th century, was an ancient port of great importance in the region for receiving canoes of canoes full of supplies.

The canoe is an example of the development of European naval technologies. On the São Francisco River, they were part of the longest navigations, traditionally in the Lower São Francisco stretch until the mid-20th century. Many sank for lack of specific maintenance, since the awnings were difficult to handle and today is a cultural asset listed by the National Institute of Historical and Artistic Heritage (Iphan). Historically, hundreds of canoes sailed in colonial Brazil, and were widely used in cargo transport, such as cheese, milk, kerosene, and groceries. Currently, the canoe of Tolda Lusitânia is the only example of the Lower São Francisco region, heritage of the nongovernmental organization (NGO) Canoa de Tolda, which still keeps it sailing by the river.

The town of Curralinho has made a success with its Cavalhada that are popular festivals centenary, inspired by the struggles between Christians and Moors, inherited from colonial influence, coming from the Iberian Peninsula. Another popular feast is the vaquejada, a folguedo of greater playful expression of the backcountryman, following the corner of the aboio and the toada, along with the sound of the forró.
Religion is also present at the Feast of the Patrons in honor of Our Lady of the Conception and St. Anthony, events that move the whole region. In the local handicrafts, you can find embroidery, leather work (typical clothes of the backcountryman), wood sculptures. In gastronomy, regional foods: pitu and surubim (already very scarce) besides sertanejo foods (buchada, meat from the backlands, meat from the sun.

Tourism in the Alto Sergipano, is operated by travel agencies, receptive agencies and tour operators, in a conventional format, where the management and tourist facilities (land transport, river and, means of accommodation) belong to entrepreneurs from other localities.

4 TOURISM AS AN INTERDISCIPLINARY ACTIVITY OF LOCAL DEVELOPMENT

Organized tourism took place in the mid-19th century, in the post-Industrial Revolution, at the expense of the formation of new classes of society, possessing more time and money for leisure (WHEAT 2000).

Lage states that tourism is a "[...] temporary movement of people to places of destinations other than their places of work and of residence; including also activities exercised during the stay of these travelers in the places of destinations and facilities to promote their needs" (2000, p. 11).

Almeida, Beni (2001), explains that tourism is currently considered an important socio-economic activity worldwide, for its complex, multifaceted characteristic, which encompasses a series of economic sectors linked to the entry, stay and displacement of tourists, inside and outside a region.

It is by means of this movement of people that a set of goods and services are offered to the consumer market. With the capacity to generate employment and income, tourism develops as a phenomenon of transformation, with benefits and possibilities of social inclusion. In its systemic dynamics, which drive the economy and local development, it has complex interactions involving society, culture and the environment, and it is necessary to think about public policies that encompass this whole socioeconomic context (IRVING et al, 2005).

As a dynamic activity whose object of consumption is geographical space, tourism produces territorialities, in which power relations denote contradictions: the same environment can be a function of the capitalist mode in the provision of services and/or denote social functions for the receiving communities. However, this activity because it is a socio-spatial practice, where the movement aggregates a diverse set of agents, has had the use of geographical space with more emphasis on the logic of capital, than social valuation (CASTILHO, 2012).
About Space, Santos (1996), says that it is not a mere material dimension of society, that is, it is not just a question of a set of landscapes, buildings and urban centers or rural territories. But from an inseparable, supportive and at the same time concurrent set of subjects and actions with all the inherent immaterialities: dreams, emotions and intentions in the perspective of the realization of a society.

Tourism as a social and economic activity contributes to the production process of the geographical area, and this relationship and the needs of the communities involved need to be considered. Although studies show positive impacts on the tourism cycle, it is not the activity alone, with the displacement of people, that will promote local development, but integrated public policies.

As far as the organization, planning and management of tourism is concerned, Brazil still requires systematized policies and plans so that it effectively contributed to the economy and social inclusion. As a complex and pluralistic activity, it is essential that there is integration of the various sectors of the government spheres: education, development, infrastructure, environment and culture. (JUNGLE, 2012).

For the construction of a model of sustainable development, the government has the duty to effectively assume its institutional role with public policies and actions aimed at the protection of the interests of the receptive communities, be they traditional ones, those that are immersed in a natural physical environment, in regions of environmental protection or even those that are part of a more urban context. Coriolano and Barbosa (2012), brings that in order to guarantee sustainable development, it is also necessary to include community actions for the strengthening of these populations, through associations, unions and cooperatives, because it is these local organizations that tend to engage with the public and private sectors, with the purpose of defending collective interests.

In the region of the Northeastern Semi-Arid region, tourism is subject to unique conditions in relation to basic infrastructure. The lack of permanent public policies, coupled with socio-economic issues, hinders the development of the activity. However, Selva (2014), highlights the possibilities for the development of tourism in this region, due to the existence of the potentialities, which are the different natural landscapes and cultural diversities, resulting from the social practices of the occupation process.

In Sergipe, Turismo no Sertão (Old Chico Tourist Hub) takes place mainly on a conventional model, with a concentration of income and monopoly on the exploitation and appropriation of natural and cultural resources, favoring only large enterprises and excluding the local community, such as the city of Canindé do São Francisco.
While conventional and urban tourism requires a more robust infrastructure for tourist equipment, with hotels, restaurants, theaters and other entertainments, rural tourism or natural tourism draws the attention of consumers precisely for the experience of direct contact with nature and involvement with the surrounding communities. In this way, the demand for community tourism has grown in Brazil and this has been the subject of studies, with the purpose of understanding and analyzing how this format can be inclusive and corroborate as a local economic alternative.

5 COMMUNITY-BASED TOURISM AND COMMUNITY TOURISM

Community-based tourism (CGT) is a format developed in places with less infrastructure equipment and services offer, which differs from tourism massive or organized by the tourist trade. For, the idea is to value and respect the local culture and the natural environment, allowing to connect the visitor (tourist) to the way of life of the receptive community, without interventions of the big tourism industry (ALEXANDRE, 2018).

Community-Based Tourism (CGT) is that which seeks an adequate balance of ethical, social and cultural values; complements and enhances the family and community economy; improves the living and working conditions of its members; revitalizes the expressions of indigenous culture and preserves local ecosystems, being important for environmental sustainability (CORIOLANO, 2009)

However, according to Alexander, the local population needs to be fully integrated, because:

Tourism in any of its forms of expression and intervention, interferes in the socio-environmental dynamics of any destination, community-based tourism can only be developed, if the protagonists of this destination are subject and not objects of the process and act in their territory as responsible for the changes together with the other actors of the process of promoting tourism, public managers and private initiative, thinking systemically such relations (ALEXANDRE, 2018, p.18).

Coriolano (2009), cites social changes in the traditional communities that conventional tourism imposes when it sets up through external tourist trade. For the author, fishermen are transformed into waiters, gardeners and vigilantes. Lace-makers are transformed into

---

5 Tourist Trade is the grouping of companies of tourist services: travel agencies, operators, companies of tourist transport hotels and representative bodies (BRAZIL, 2013)
chamberlains and waitresses, renouncing traditional cultural activities, causing damage to the cultural identity of these peoples.

In contrast to the conventional model, Community-based Tourism, according to (Sampaio, Zamignan, 2012), stands out as an alternative that avoids exploitation, since it prioritizes the conservation of the traditional way of life of communities in socio-economic vulnerability, having as its principles the democratization of opportunities; partnership; participation; the management of activities by the community itself, as well as the provision of tourism services with the appropriation of the benefits achieved. Therefore, social relations are translated into spaces that can be felt, lived and thought, in a way in which culture remains the inducer of actions (Coriolano 2009).

6 CONCLUSIONS

In analyzing the historical and socio-environmental context in which the communities of the agrarian settlements of Alto sertão Sergipano are inserted, the problems and genesis of the processes of occupation and human interventions in the São Francisco River are highlighted: environmental crises and impacts directly on the life of the riverside peasant.

Faced with the difficulties faced and the importance of the permanence of man in the countryside, pluriactivities have been alternatives that corroborate the survival of peasant families, being community-based tourism an economic possibility, as Selva points out (2014).

The agrarian settlements located in the municipality of Poço Redondo, Sergipe, are immersed in lush scenarios, bypassing the majestic São Francisco River and already possessing stream of visitors in the region. The current dynamics, however, show the hegemony of conventional tourism over community-based tourism, lacking in this context the protagonism of communities beyond the provision of services. In other words, they also act in the planning, management and important decisions about the format of the tourism to be undertaken.

In its concepts and principles, Community-based Tourism can be considered as a strategy of social construction of development, because it brings the possibility of improvements in the living conditions of the communities, which articulate to undertake in the chain of services provided to the visitor. The approach and denotation of this model of sustainable tourism, for the region of Alto Sertão Sergipano, rests on the positive aspects of this modality of tourism: valuing local culture, belonging, conserving the traditional way of life of the communities, respect for the natural environment and generating income.
In order for community-based tourism practices to achieve sustainable development in traditional riverside communities, consistent public policies are needed that support the economic and socio-environmental conditions of each region, especially those with a low Human Development Index, as is the case of the Municipality of Poço Redondo. Finally, in addition to addressing the lack of basic infrastructure conditions, the government should direct efforts to protect areas of socio-environmental vulnerability to the detriment of predatory tourism competition.

ACKNOWLEDGEMENTS

This work was carried out with the support of the Coordination of Personal Improvement of Higher Education - BRAZIL (CAPES), funding code 001 and resources Fapitec/SE/FUNTEC Nº 04/2021.

REFERENCES


