



Cultural, ecological, and agroecological rural tourism as promoters of environmental preservation and equitable sustainable development for Kalunga quilombola community in Brazil

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ABSTRACT – Tourism is a major global economic activity with the potential to advance development across sustainability's three pillars: economic, social, and environmental. Segments such as cultural, ecological, and agroecological rural tourism have effectively driven human, social, and economic growth while promoting environmental conservation and cultivating ecological awareness among communities and tourists. Despite this potential, many Brazilian regions, abundant in cultural and natural attractions, witness numerous tourists annually who often overlook the preservation of local culture, agriculture, and biomes. It is essential to encourage investment and provide training for developing tourist routes in various rural communities across Brazil. These initiatives, bolstered by supportive government policies, aim to conserve environmental and natural resources without compromising the economic viability or social well-being of residents, thereby fostering a sustainable local economy. This study discusses the economic, social, and conservation potential of tourism, correlating it with the current and precarious reality of a quilombola community (Kalunga), an afro-brazilian ethnic group, located on the fringes of the Chapada dos Veadeiros Biological Reserve in the state of Goiás, Brazil. The tourism spectrum in Brazilian biomes is vast and offers the most sought-after attractions by the current global tourism phenomenon, which include cultural tourism, ecotourism or ecological tourism, and agroecological tourism.

Keywords: Tourism; sustainability; development; biodiversity preservation; Kalunga.

Turismo rural cultural, ecológico e agroecológico como promotores da preservação ambiental e do desenvolvimento sustentável equitativo para a comunidade quilombola Kalunga no Brasil

RESUMO – O turismo é uma importante atividade econômica global com potencial para impulsionar o desenvolvimento em três pilares da sustentabilidade: econômico, social e ambiental. Segmentos como o turismo rural cultural, ecológico e agroecológico têm impulsionado efetivamente o crescimento humano, social e econômico, ao mesmo tempo em que promovem a

conservação ambiental e cultivam a consciência ecológica entre comunidades e turistas. Apesar desse potencial, muitas regiões brasileiras, ricas em atrações culturais e naturais, recebem anualmente inúmeros turistas que frequentemente negligenciam a preservação da cultura, agricultura e biomas locais. É essencial incentivar o investimento e fornecer treinamento para o desenvolvimento de rotas turísticas em diversas comunidades rurais do Brasil. Essas iniciativas, apoiadas por políticas governamentais de apoio, visam conservar os recursos ambientais e naturais sem comprometer a viabilidade econômica ou o bem-estar social dos moradores, fomentando assim uma economia local sustentável. Este estudo discute o potencial econômico, social e de conservação do turismo, correlacionando-o com a realidade atual e precária de uma comunidade quilombola (Kalunga), etnia afro-brasileira, localizada às margens da Reserva Biológica da Chapada dos Veadeiros, no estado de Goiás, Brasil. O espectro turístico nos biomas brasileiros é vasto e oferece os atrativos mais procurados pelo atual fenômeno turístico global, que incluem o turismo cultural, o ecoturismo ou turismo ecológico e o turismo agroecológico.

Palavras-chave: Turismo; sustentabilidade; desenvolvimento; preservação da biodiversidade; Kalunga.

Turismo rural cultural, ecológico y agroecológico como promotores de la preservación ambiental y el desarrollo sostenible y equitativo para la comunidad quilombola de Kalunga en Brasil

RESUMEN – El turismo es una importante actividad económica global con el potencial de impulsar el desarrollo a través de los tres pilares de la sostenibilidad: económico, social y ambiental. Segmentos como el turismo rural cultural, ecológico y agroecológico han impulsado eficazmente el crecimiento humano, social y económico, a la vez que promueven la conservación del medio ambiente y fomentan la conciencia ecológica entre las comunidades y los turistas. A pesar de este potencial, muchas regiones brasileñas, ricas en atractivos culturales y naturales, reciben anualmente numerosos turistas que a menudo pasan por alto la preservación de la cultura, la agricultura y los biomas locales. Es fundamental fomentar la inversión y brindar capacitación para el desarrollo de rutas turísticas en diversas comunidades rurales de Brasil. Estas iniciativas, impulsadas por políticas gubernamentales de apoyo, buscan conservar los recursos ambientales y naturales sin comprometer la viabilidad económica ni el bienestar social de los residentes, fomentando así una economía local sostenible. Este estudio analiza el potencial económico, social y de conservación del turismo, correlacionándolo con la precaria realidad actual de una comunidad quilombola (kalunga), un grupo étnico afrobrasileño, ubicada en los límites de la Reserva Biológica Chapada dos Veadeiros, en el estado de Goiás, Brasil. El espectro turístico en los biomas brasileños es amplio y ofrece las atracciones más demandadas por el actual fenómeno turístico global, que incluye el turismo cultural, el ecoturismo o turismo ecológico y el turismo agroecológico.

Palabras clave: Turismo; sostenibilidad; desarrollo; preservación de la biodiversidad; Kalunga.

Introduction

Tourism is one of the world's leading economic activities [1]. According to the World Travel & Tourism Council (WTTC), the sector contributed \$4.7 trillion to the global GDP in 2020, representing about 5.5% of the global economy [1][2]. The "Global Code of Ethics for Tourism" highlights tourism's potential to foster sustainable development in economic, social, and environmental dimensions [1][3]. Tourism connects people from diverse cultures and social classes, offering significant educational and human facets, such as social, symbolic, cultural, environmental, and ecological aspects [1][4]. The segments that stand out globally are cultural, ecological, and rural tourism [1][3][5].

Cultural tourism is an activity that provides visitors access to the cultural heritage of a locality, recognized as a development factor for some local and national sectors. It encompasses the three dimensions: social, cultural, and economic, serving as a source of income for the community. The social aspect includes history, daily life, handicrafts, gastronomy, festivals, and customs, aiming to promote their dissemination and perpetuation [6].

Ecotourism, or ecological tourism, is a segment of tourism that sustainably utilizes and benefits from natural heritage, such as natural treasures, rivers, waterfalls, canyons, eco-sports activities, and biodiversity [7][8]. Ecotourism encourages and promotes environmental conservation, particularly of the threatened Brazilian biomes: Amazon, Caatinga, Cerrado, Atlantic Forest, Pantanal, and Pampa.

Rural tourism emerged as a temporary escape for people seeking relief from daily tensions, fleeing urban centers and seeking refuge in rural properties [3][5]. Although the growth and demand for agroecological tourism are exponential, there are many obstacles to its establishment and sustainable exploitation. There is a lack of incentive programs for the establishment of new tourist attractions on rural properties and national forest parks and reserves. Skilled labor is also still precarious, with a lack of training courses for these professionals [9][10]. One of the main factors hindering tourism development in many communities is poor access, such as poor roads, inaccessible bridges, lack of electricity, basic sanitation, and even the lack of health facilities to serve the community and visitors [10]. Factors that can generate negative aspects of the tourism highlighted must also be considered. Locations where there is no environmental education or logistical and administrative organization on the part of the community, the overload of visitors, and the lack of time restrictions can affect biodiversity, interfering with the well-being of wildlife [11][12]. Lack of waste management can also overload the environment, even causing pollution in important environmental preservation areas [14]. Centralized management can lead to monopolies and lack equitable income distribution within the community [12][13]. Therefore, it is essential that in traditional communities, ecotourism management be community-based and participatory, involving families and all age groups. In preservation areas, the participation of representatives of environmental agencies and conservation unit managers is crucial, aiming for environmentally effective, economically fair, and sustainable management [11][12].

It becomes ironic that many regions rich in natural and cultural attractions see hundreds and thousands of tourists annually who do not know, appreciate, or preserve the culture, agriculture, and especially their ecosystems. This study discusses the economic, social, and conservation potential of tourism, correlating it with the current and precarious reality of a quilombola community (Kalunga), an Afro-Brazilian ethnic group, located on the fringes of the Chapada dos Veadeiros Biological Reserve in the state of Goiás, Brazil. The tourism spectrum in Brazilian biomes is vast and offers the most sought-after attractions by the current global tourism phenomenon, which include cultural tourism, ecotourism or ecological tourism, and agroecological tourism.

Discussion

Cultural tourism

When discussing tourism, there is a need to analyze the development processes that the activity generates in these locations, as humans are a fundamental part of and belong to both the natural and cultural environments they inhabit [15]. Barretto (2000, p. 19) defines cultural tourism as “[...] all tourism where the main attraction is not nature, but some aspect of human culture” [16]. This aspect can include history, daily life, handicrafts, gastronomy, festivals, and customs, with the aim of promoting their preservation and conservation [6].

Cultural tourism has been expanding in Brazil. Initially, its main goal was to generate income for rural communities facing financial decline and the loss of their traditions. However, this segment has stimulated the revival of culture and the ancient traditions of communities, promoting their perpetuation and encouraging young people to return to their communities to work with their people [3][7]. Thus, we can see that, in Brazil, rural tourism is intertwined with cultural tourism, offering a wide array of options for visitors and potential opportunities for sustainable income generation for local communities. Let's cite successful examples, realized in practice, in communities that have been revitalized in every sense through the implementation of cultural and rural tourism.

In the Territory surrounding the Gregório River in the municipality of Tarauacá, Acre, takes place annually in the *Indigenous Yawanawá Indigenous Culture Festival* takes place annually [19]. This event uses an ethnographic methodology to engage with communities and exchange knowledge and practices. Tourism in Indigenous territory is unique, fully observing Indigenous customs. Visitors have the opportunity to experience the local reality, culture, and local elements, and interact with the community, experiencing Indigenous ways of life. Tourism events and festivals like these revive local knowledge, providing opportunities for the preservation and respect of Indigenous cultures, rich in unique rites, dances, songs, languages, gastronomic peculiarities, myths, and legends [19][20]. When Indigenous communities and traditional peoples have the opportunity to promote their culture and provide services to visitors, offering knowledge, cultural experiences, food, lodging, transportation, crafts, and other leisure and tourism-related activities, they open up opportunities for local development and cultural perpetuation [19][20].

It is imperative that regional cultural tourism aims to provide visitors with an experience of local culture and customs, encouraging them to respect the richness of socio-biodiversity and valuing local traditional culture [19][20]. This principle must be strictly observed, as the culture brought by visitors, consumerist and religious customs, cannot influence, much less alter, the traditions, beliefs, or customs of local communities. This is a cautious and important challenge to face, as customs, traditions, lifestyles, and religion can provoke conflicts, prejudices, and influences that, in addition to leaving emotional scars, can distort rich, precious cultures that are fundamental to Brazilian and global socio-biodiversity [14][21].

Community-based cultural tourism is always ethnic and involves tourism activities in areas of significant ethnic and cultural value, such as indigenous villages, fishing communities, quilombolas, and extractive communities. Marketing this type of tourism is associated with the residents' unique way of life, with preserved and authentic cultural identities, rich in traditional knowledge, common in indigenous territories.

Rural tourism

In the interior of the municipality of Bento Gonçalves, in the Serra Gaúcha, lies one of the largest personal and material development projects in the state of Rio Grande do Sul, Brazil, an area of Italian immigration that retains strong cultural traits. Due to economic issues, the region hindered actions to preserve and maintain family agriculture, which kept its traditions; this reality was causing the exodus of young people to urban centers in search of work [5][6]. Considering the great potential found in the community, Engineer Tarcísio Vasco Michelin and Architect Júlio Posenato conceived the tourist route, called Caminhos de Pedra, with the aim of rescuing, preserving, and revitalizing the culture that Italian immigrants brought to the Serra Gaúcha and generating income for the families in the community [5][7]. With the growth and development of tourism in this community, many families returned from the city and started to engage in cultural tourism activities on their properties [6][7].

According to data from local tourism companies, the Caminhos de Pedra route received over 341,000 tourists in 2021 (<https://bento.tur.br/2022/02/>), generating considerable income for the residents of the region's community.

The most positive elements highlighted in the Caminhos de Pedra cultural and rural tourist route include the satisfaction generated by contact with visitors, as rural tourism has boosted the self-esteem of entrepreneurs and their families, meaning that they themselves have come to value more the place where they live [5]. As a result of the restoration of houses and tourist visits, a cultural movement has emerged within the communities that make up the route, leading to various initiatives aimed at preserving not only the material heritage but also the intangible heritage [7][19].

Another successful example of cultural and rural tourism is in the rural area of the municipality of Rolante, Rio Grande do Sul, Brazil, where the tourist route *Caminho das Pipas* was created. This route allows tourists to encounter the natural beauty of the slopes of the Serra Gaúcha and the traditional colonial products of the local community. The implementation of this route has diversified sources of income, valued the ethnic culture of families, and helped root young people in their culture and region [8][20].

In a report on the benefits of the aforementioned *Caminhos de Pedra cultural and rural* tourist route, according to Posenato (1998, p.14) "tourism has worked a miracle, it is revitalizing, breathing new life into people who were already discouraged. Dispersed families are coming together again" [22]. The community is motivated to reclaim the culture passed down by their immigrant grandparents, great-grandparents, and great-great-grandparents [6].

Another eloquent example of the importance and social benefits generated by rural tourism is family farming in the South and Southeast of Brazil. Family farming accounts for the majority of jobs in rural Brazil, and thus, rural tourism developed on family properties becomes a new and effective source of income that contributes to the revitalization of rural culture and the preservation of the natural environment. [23] In Brazilian states such as Espírito Santo and Minas Gerais, rural tourism based on family farming has presented both opportunities and challenges for the implementation of this activity, as a result of the advancement of agrarian reform and the emergence of popular tourists as a consumer audience [23][11]. As a consequence of family farming tourism in the South and Southeast of Brazil, there has been an appreciation for rural people and their culture, and the sustainable preservation of the environment. There has been an increase in environmental awareness among both those who live off the land and visitors, forging a relationship of respect between people and nature, city and countryside. The distributive effect of income, caused by tourism, irrigates the rural area with the urban capital left by tourists, generating more jobs and helping to slow down the rural exodus [23][11].

Agroecological rural tourism

The emerging global concern regarding the environment and its conservation is moving towards a consensus on adopting a new style of development that combines economic efficiency with social justice and prudence towards ecological preservation [3]. Agroecological rural tourism is the segment that has most effectively achieved fair and efficient human, social, and economic development in conjunction with environmental preservation, promoting awareness among the community and tourists about ecological and sustainable consciousness [5][8][19]. It can be stated that this approach contributes to the reduction of water and soil pollution and the conservation of biodiversity. Agroecological practices further contribute to the recovery of watersheds, reduce dependence on external inputs, and are energy-saving [24].

The rural world can no longer be seen solely in terms of its relationship with food production for its own sustenance and that of the city, as rural tourism has emerged as a temporary escape for people seeking relief from daily tensions. According to Kajanus et al. (2004), culture is a success factor for rural tourism [25]. Park and Yoon (2009) indicate that studies reveal that environmental assets and the differentiation of lifestyle in rural areas make these one of the main dimensions for tourism promoted by such environments [26]. Liu (2006) notes that rural areas have limited options for economic development [27]. According to Látková and Vogt (2012) [28]: *"when economic activities are not equally distributed among municipalities, residents living in rural areas may perceive rural tourism as an important economic source."*

This article presents two exemplary cases of agroecological tourism with organic cultivation. In the municipality of Abreu e Lima, in the state of Pernambuco, Brazil, the Espaço Agroecológico Sítio São João was developed in collaboration with local family farmers. This initiative aims to capitalize on agroecotourism, a model that thrives on the sustainable management of rural resources, promoting visitation practices focused on education and raising awareness about the management methods characteristic of agroecological systems. Currently, farming families are experiencing the benefits of a tourism modality that integrates leisure with the ecological preservation and conservation of agroecosystems. This approach adds significant value by enhancing the relationship between families and visitors interested in researching, observing, or simply exploring and consuming locally processed products, which possess high nutritional and monetary value due to their organic and local cultivation [29].

Additionally, within the practice of organic cultivation and agroecological tourism, the Rota Via Orgânica was established in 2016 in the municipality of Garibaldi, in the state of Rio Grande do Sul, Brazil [30]. The *Via Orgânica* route is innovative in combining tourism activities in rural areas with organic production. It offers an itinerary where visitors can explore farms, learn about cultivation methods and product manufacturing, and purchase products directly from producers with added value. This initiative promotes agroecology while preserving the environment [24][30].

Ecological tourism or ecotourism

Ecological tourism, or ecotourism, is a segment of tourism activity that sustainably utilizes natural heritage, encourages and promotes its preservation/conservation, and seeks to foster an environmental consciousness through knowledge, interaction, and interpretation of the environment, promoting the well-being of biodiversity and the populations involved. Ecotourism not only provides visitors with direct contact with nature, following principles and ethical conservation practices without harming or causing interventions to the environment, but also explores activities such as eco-sports. Among the most popular sports for tourists, which do not impact the environment, are rafting, hiking, zip-lining, and slacklining. These sports not only avoid environmental impact but also serve as attractions for a broader range of visitors, catering to larger groups of individuals and various age groups, which increases the flow of capital in the region, generating income for the local community [3].

Considering that even today, the cultivation practices of traditional families, such as quilombola communities, and indigenous peoples remain agroecological, in harmony with the environment and organic, without the use of pesticides or industrial fertilizers. The variety of cultivars and processed products across the diverse regions of Brazil is rich and diverse, with enormous potential for tourism and market interest. In light of the exemplary models mentioned, the implementation and utilization of agroecological tourism in hundreds of

traditional communities throughout Brazil is both coherent and consistently justifiable. This is particularly true for quilombola communities, which reside in regions with important biomes and preservation areas [31].

Kalunga quilombola Community, Chapada dos Veadeiros – brazilian cerrado biome

An example with enormous potential for the types of tourism discussed in this study is the Kalunga quilombola community, which occupies the peripheral region of the Chapada dos Veadeiros biological reserve in the Cerrado biome, located in the northeastern part of the State of Goiás, in the municipalities of Cavalcante, Teresina de Goiás, and Monte Alegre de Goiás, Brazil (Figure 1) [32][33][34][35]. The Kalunga quilombola community is composed of descendants of people unjustly enslaved [29][36]. The etymology of the word 'Calunga' or 'Kalunga' has various meanings. The origin of the word comes from the African Bantu dialect; it is a word with a magical nature, referring to the historical-cultural interpretations of a people. It has meanings such as "all that is good, greatness, immensity, divinity, noble man, wooden doll" [37][38]. For the Kalunga quilombolas, the word refers to a "sacred place, land of all, strong plant that survives the hardships of the land" [37][38]. The territory occupied by the community is legally declared as the Kalunga Historical Site and Cultural Heritage [39].

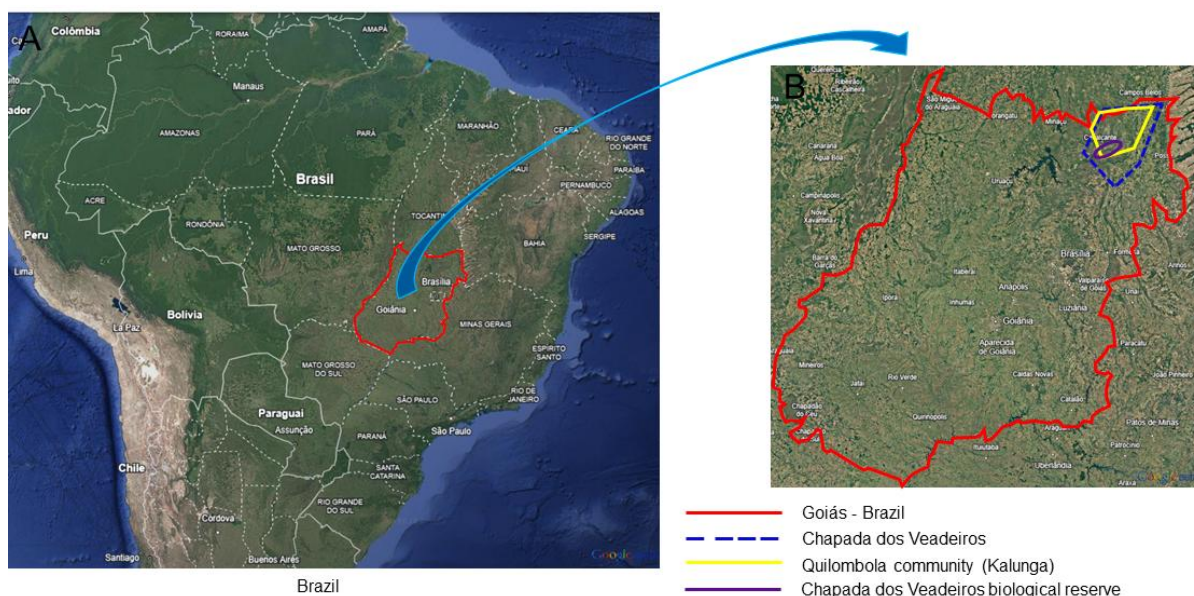


Figure 1 – Regional location of the Kalunga Quilombola community. It can be seen in the images: (A) Brazil; (B) red dots (state of Goiás), blue dashed lines (Chapada dos Vedeiros), yellow circle (Kalunga Quilombola) and purple circle (Chapada dos Veadeiros biological reserve). Images obtained from "Google Earth".

Socioeconomic situation of the Kalunga community

Currently, in the community, what they produce and sell is not enough to maintain or even ensure the family's livelihood and keep their children in school, resulting in high illiteracy rates and migration to urban areas[32][36][38]. Within their legally legitimized territory, the Kalunga live oppressed by the land interests of

farmers [32], neglected by governmental authorities, without a basic health unit in the community, humble schools, and with poor access due to roads in terrible condition [38][40][41].

The older children soon have to move from the community to urban areas in search of better lives and to continue their studies, a process that has been ongoing for many years. Due to this displacement to the city, most young people no longer return to the community [42][44][45]. Many are held captive by cheap labor, with pay that does not allow them to return to their lands, much less invest in them to consolidate their permanence in their territory.

Community organization and Kalunga culture

The Kalunga community, in a proposal made by Marinho (2008) [43], was divided into three main centers: *Engenho II*, considered better equipped with infrastructure, closer to the urban centers of Cavalcanti and Alto Paraíso and with easy access; *Vão do Moleque*, *Vão de Almas* and the former Ribeirão dos Negros, renamed Ribeirão dos Bois [37]. Particularly, due to the presence of a dominant cerrado nature, this region also stands out for constituting the *Kalunga Historical Site and Cultural Heritage*, created by the Complementary Law of the State of Goiás, number 19, of January 5, 1996, occupying an area of 253.2 thousand hectares. This area is known as Vãos da Serra Geral (Gaps in the Serra Geral), part of which is occupied by the valley of the Paranã River and its tributaries, on the edge of the Chapada dos Veadeiros, where the Chapada dos Veadeiros National Park is located [37][45]. The Kalunga Lands Site constitutes a cultural legacy due to its history and the entire set of symbolic elements that help shape the cultural identity of the quilombolas in that territory, where they feel socially legitimized. It is worth repeating that, for those who have a territorial identity with it, the territory is the result of a symbolic-expressive appropriation of space, bearing meanings and symbolic relationships [37]. For the Kalunga, there is a powerful interface between nature and culture. It can be argued that biodiversity conservation, from the perspective of the ecocultural construction of the territory, can be viewed in terms of the defense of local models. The Kalunga Site is therefore reaffirmed as a culturalized territory [37][45].

The Kalunga's relationship with the land is intrinsic to their culture and survival. For over 300 years, the community has derived its sustenance from the Cerrado, using a unique agroecological system in harmony with the ecosystem, conserving biodiversity and the vast gene bank of the Chapada dos Veadeiros [37][43]. The cultivation is also organic, without the use of pesticides or chemical fertilizers, preserving the genetic bank of seeds in the soil and avoiding the elimination of pollinating insects, such as native bees, butterflies, and birds, that are extremely important for the maintenance and fertility of the biome. In particular, the Kalunga community's traditional farming methodology preserves the purity of the waters of its springs, rivers, and streams, ensuring the life of the ecosystem and the health of the community [37][46].

The Kalunga community's culture is transmitted between generations primarily orally [44], but it has also been perpetuated and transmitted through religion, especially through the community's religious festivals, which unite generations, passing on beliefs and customs to the younger generation. The community's festivals are unique, rich in unique cultural details that need to be valued and thus perpetuated [46].

Tourism potential and sustainable socioeconomic development for the Kalunga community

In addition to the cultural and agroecological wealth of the Kalunga community, there is also natural wealth. The territory is located on the borders of the Chapada dos Veadeiros National Park (Figure 1B). Currently, the Chapada dos Veadeiros is the largest permanent reserve area of the Brazilian Cerrado biome [44], serving as an important refuge for conservation and genetic preservation of flora and fauna, and a sanctuary for critically endangered species such as the jaguar and the giant armadillo, among others [44][45][46][47]. The region is also crucial for the hydrographic basin of the Midwest, with a wealth of river springs such as the Paranã, Corrente, Prata, and other streams, featuring stunning waterfalls and natural pools with clear, transparent waters. The region is composed of natural attractions like rivers, waterfalls, canyons, and biodiversity of life, offering a vast and varied menu to be used to foster the local economy through ecotourism [27], cultural tourism, gastronomic tourism, and agroecological tourism [3]. These forms of tourism stimulate the strengthening, dissemination, and perpetuation of local culture, being entirely sustainable, fostering the conservation of the ecosystem and its biodiversity, supporting the consolidation of ecological and organic family farming [31][7][8][46]. Such a proposal for potential tourism exploitation by the Kalunga community also envisions the return and permanence of young people in their community, taking pride in their ancestors and their culture built in intimate correlation with the land [20][31][39]. For the organized and solid implementation of such a tourism proposal, a balance between commercial and environmental interests in maintaining the ecological and social system is imperative, with the help and interventions of supportive governmental policies to ensure effective conservation of environmental and natural resources without compromising the economic viability and social well-being of local residents [3].

With ineffable certainty, a preponderant factor for such an undertaking and activity to be carried out in a sustainable manner is the essential need to preserve the local ecosystem. For an biome as rich in biodiversity as the Cerrado to be protected and preserved, it is necessary to understand its natural wealth and its importance for maintaining life on planet Earth, with its environmental services, such as climate regulation and serving as the source of important rivers [44][45]. In addition to this wealth of life, the Cerrado is home to the traditional Kalunga culture, a community that has lived for hundreds of years in intimate interaction and harmony with the Cerrado [31][33]. Rightly, given these truths, the valorization and perpetuation of the Kalunga quilombola community will result in parallel with the preservation of the cerrado biome. With the environmental appreciation of the ecosystem and the culture of the Kalunga quilombola, this initiative will be the precursor to other tourism proposals like the one presented here, valuing and promoting Brazil's socio-biodiversity, perpetuating culture, and preserving the environment for future generations.

Conclusion

Tourism in Brazil holds significant potential for fostering sustainable development across economic, social, and environmental dimensions. Cultural, ecological, and agroecological rural tourism emerge as pivotal segments that not only drive economic growth but also reinforce the preservation of Brazil's rich cultural heritage and diverse ecosystems. These forms of tourism cultivate ecological awareness among both local communities and tourists, promoting sustainable practices that benefit the environment and society alike.

However, the challenge remains in ensuring that the influx of tourists actively contributes to the conservation and appreciation of local cultures and natural resources. Initiatives to establish and enhance tourist routes in various rural communities are essential. Such efforts, supported by robust government policies, should aim to balance the economic viability of local communities with the preservation of their cultural and natural assets.

By recognizing the rich and varied socio-biodiversity of Brazil's ecosystems, such as its unique endemic fauna and flora species, diverse climates, and the rich culture and knowledge of traditional peoples, these tourism activity proposals can provide viable opportunities for socioeconomic development and ecosystem preservation. This holistic approach not only supports economic sustainability but also strengthens the social fabric and environmental resilience of these communities. With the environmental appreciation of the ecosystem and the culture of the Kalunga quilombola, this initiative will be the precursor to other tourism proposals like the one presented here, valuing and promoting Brazil's socio-biodiversity, perpetuating culture, and preserving the environment for future generations.

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