

Cultural and tourist perception index (IPCT) of the folklore bois bumbás from Guajará-Mirim, Rondônia: a study based on the theory of endogenous development

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Abstract

The objective of this study was to analyze the cultural and tourist perception index (IPCT) of the boi “Flor do Campo” and boi “Malhadinho” associations, participants of the Folkloric Festival of Guajará-Mirim, on the border with Bolivia. As a basis for theoretical support, the theory of endogenous development was used. To determine the indicators, questionnaires were applied to the associations, which were submitted to the SPSS statistical tool (Statistical Package for the Social Sciences), version 17, as described in Cavalcante [4]; Santana [42] and [43]. The results showed that the trust and governance indices of the “boi Malhadinho” association were considered “bad” by the scale adopted in this work. In the boi Flor do Campo association, the perception index reached a result considered “good” by the scale adopted (0.645). The parameters of Trust and

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Governance presented results considered “regular” (0.473 and 0.560, respectively). By the average of the parameters, the IPCT – Flor do Campo was equal to 0.559 (regular) and IPCT – Malhadinho 0.406 (regular). Therefore, this result reinforces the view that the structuring problem of Guajará-Mirim is not economic but social. And according to this result, it is clear how coherent this work is with the research carried out on social capital in the region by Cavalcante [4] and Cavalcante and Alves [8]. And in this way, it meets North's institutionalist theory that says that growth is not the cause of development but a consequence. In this sense, what points to the level of local development is the institutional arrangement itself, that is, society itself building a prosperous and healthy path.

Keywords: Bois Bumbás, folk festival, Index, endogenous development, Guajará-Mirim.

1. Introduction

Many popular Brazilian festivals have become an increasingly attractive product from the point of view of tourism, generating a growing market for jobs, products and services. It is possible to affirm that, in many cases, the tourist phenomenon has contributed to the revitalization and provided conditions for the maintenance of these cultural expressions [1]. Folgado do boi, one of the richest manifestations of Brazilian folklore, is a kind of popular opera, resulting from the union of elements of European, African and indigenous cultures, in which the boi bumbá or bumba meu boi is the main figure of representation. The emergence, apparently, took place in the northeast of Brazil and spread throughout almost the entire national territory, acquiring different names, rhythms, narratives, forms of presentation, clothing, characters, instruments and themes in each location. In the state of Rondônia, this aspect also occupies a prominent place, considering that it has strong folkloric events in its calendar, such as the gang competition in Porto Velho, capital of the state of Rondônia, with the Festival da Flor do Maracujá, which also it counts with the competition of bois bumbás, and is influenced by the great party of Parintins in the state of Amazonas. Within this strong instrument of development, the folklore of Rondônia identified the strong influence of the Amazon with its bois bumbás: Garantido, the red and Caprichoso, the blue, which inspired the creation of the bois bumbás of Guajará-Mirim: the boi bumbá Flor do Campo (red and white) and the boi Bumbá Malhadinho (blue and white).

To Cavenaghi; Siqueira; Correa [1], despite commercialization and spectacularization, the parties continue to interpret local myths, legends and stories through the elaboration and expression of a symbolic imaginary that plays a revealing and critical role. To meet the various tourist flows, Folklore can be highlighted as an element of great economic and tourist potential. We just point out that not every folkloric phenomenon can be used for immediate purposes of appreciation for the tourist. Some of them are so regionally specific, of an intrinsic character, that they will not be able to cause enthusiasm to the less informed [2].

The festival of the boi bumbá in Rondônia is associated with the Folkloric Festival of Guajará-Mirim, better known as Duelo da Fronteira, given the municipality's location on the border between Brazil and Bolivia. The festival, created in 1995, takes place every year in August. The groups of bois bumbás perform for three nights in the arena of a "bumbódromo" [3]. According to these authors, as in Parintins, the Duelo da Fronteira is disputed by two associations, equally characterized by the colors blue (and white) and red (and white), being,

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respectively, the Boi Malhadinho and the Boi Flor do Campo. It is important to highlight that, although the dispute between the two associations of Rondônia has been mirrored in the groups of Parintins, when it was created in 1995, the games of bois bumbás were part of the daily life of the municipality since the 1960s. At that time, the merrymaking kept the particularities of bumba-meu-boi, with Northeastern roots, and the game took place on the city streets. Duelo da Fronteira expresses, with increasing force, the meanings that subjects attribute to their relationship with the Amazonian space, its culture and its landscape components. Whether through tunes, costumes, allegories, stagings, both the history of Guajará-Mirim and Rondônia as well as Amazonian tales and legends reveal that culture plays a role in the structuring of the local space and in the identity formation of the subjects. Thus, the festivities enable the construction of specific territorialities, with the appropriation of symbolic elements [3].

Guajará-Mirim, located on the right bank of the Mamoré River, is a municipality located on the border between Rondônia and the Department of Beni, in the Republic of Bolivia, and one of the eight Brazilian municipalities in the Amazon classified as a sister city with Guayaramerin (Bolivian city). The municipality of Guajará-Mirim was definitively structuring itself as a society from the stage of the rubber economy, in a culture in which Cavalcante [4] pointed out as a strongly extractive characteristic. However, with the end of the hegemony of the Amazon in the world rubber market, Guajará-Mirim, like the entire region, is entering a process of economic decline. The opening of the BR-029 highway, which later becomes the BR-364 highway, along the eastern mesoregional portion of Rondônia has imposed obstacles to local development, as the cultural roots of agriculture and livestock have come to dominate the institutional political scenario of Rondônia in recent years [4].

Due to the disastrous socio-environmental actions resulting from the public policy inserted in the context of integrated agricultural colonization projects, stimulated by the federal government during the period of the military regime and, consequently, the criticism received for the destruction of native forests, and the numerous conflicts with the indigenous population occurred in Rondônia, a strong environmental policy began to be adopted, which currently comprises practically 92% of its entire territory, as pointed out by Cavalcante and Góes [5]; [6]. In this way, the local scenario imposes challenges on how to reconcile development and conservation within the sustainability paradigm. Some works carried out in Guajará-Mirim focused on endogenous development point to the social capital crisis as a key success factor for institutional change and the consequent process of improving the quality of life [4]; [7] and [8].

In this sense, the research problem is centered on the following questions: how do the social actors who are members of the bois bumbás associations see themselves in relation to the Folkloric Festival of Guajará-Mirim? What level of perception is found among the members of the bois bumbás Flor do Campo and Malhadinho within the perspective of endogenous development? Does this index indicate any risk for the future of this festival, which is considered the second most important in the Amazon within this segment? Thus, the general objective of this work was to analyze the cultural and tourist perception index of the boi Flor do Campo association and the boi Malhadinho association, based on the theory of endogenous development, in order to determine the degree of involvement and commitment of its members in relation to the Folkloric Festival of Guajará-Mirim. The nature of this research allowed the elaboration of the following hypotheses:

a) if the IPCT presented by the bois bumbs is considered low by the scale adopted in this work, then the Folkloric Festival of Guajar-Mirim, as a factor of endogenous development, is configured in the field of uncertainty, increasing the risk of failure due to the social fragility around the event; b) if, in turn, the IPCT presented by the bois bumbs reaches high levels, then the Folkloric Festival of Guajar-Mirim has a social structure capable of containing the risks, enhancing the forces of success for the sustainable future of the “Duel da Fronteira”.

2. The Folkloric Festival of Guajar-Mirim as An Element of Endogenous Development: Theoretical Fundamentals

The word “development” has several meanings, among which, the action or effect of developing; development; increased capacity or possibilities to act; growth; progress; advance; economic, social and political growth of a country, region, community; planned economic development based on the use of resources and the implementation of industrial activities, so as not to deplete or degrade natural resources; and ecodevelopment [9]. According to Fischer [10] in his polysemy, development is a concept that molds itself to quite different interests and to all intentions, as evidenced historically. In the same sense, Favareto [11] states that several different views coexist and dispute the meanings of development. In the most usual, development is taken as synonymous with growth. Another takes development as a myth. There are also numerous adjectives, which emerged in the light of the criticism of the directions of development in contemporary capitalism and which gave rise to innovative theories, such as “development with freedom”, or the utopia of great ethical and social value, such as the rhetoric of the “sustainable development”.

Dowbor [12] presents a vision of development that, without underestimating the economic importance, places the human being and the collective and majority interests as a central point, converging on the possibility of enhancing the capacities of all individuals. Souza [13] defines development as “the process of overcoming social problems, in which a society becomes fairer and more legitimate for its members”. Boisier [14] considers development as “the creation of a context that facilitates the potential of the human being, not only as homo-economicus, but in its dual biological and spiritual dimensions”. Thus, the concept of development for an endogenous and subjective sphere, directly dependent on collective self-confidence in the ability to invent resources, mobilize existing resources and act in a cooperative and solidary way, from their own territory [15].

Endogenous development according to Casarotto Filho; Pires [16] is the “ability to create local conditions, the rules that allow cooperation between actors with the objective of developing individual and common knowledge, to enable the accumulation of sufficient knowledge for collective growth”. For Zapata (2004) local or endogenous development is intrinsically linked to the concept of empowerment and community strengthening, which includes values such as autonomy, democracy, human dignity, solidarity, equity and respect for the environment. For Buarque [18], local development can be defined as: An endogenous process of change that leads to economic dynamism and the improvement of the population's quality of life in small territorial units and human groups. To be consistent and sustainable, local development must mobilize and exploit local potential and contribute to increasing social opportunities and the viability of the local economy;

at the same time, it must ensure the conservation of local natural resources, which are the basis of its potential and condition for the quality of life of the local population. Bandeira [19] highlights that local development consists of a process in which the social character is integrated with the economic one. The strategy of endogenous development or local development proposes to, in addition to developing the productive aspects, enhance the social, cultural, environmental and political-institutional dimensions that build the well-being of society.

From Barquero's point of view [20] the role of endogenous development is as follows: Endogenous development aims to meet the needs and demands of the local population through the active participation of the community involved. More than obtaining gains in terms of the position occupied by the local productive system in the international or national division of labour, the objective is to seek the economic, social and cultural well-being of the local community as a whole. In addition to influencing productive aspects (agricultural, industrial and services), the development strategy also seeks to act on the social and cultural dimensions that affect the well-being of society. To Oliveira; Lima [21] the capacity of society to lead and conduct its own regional development, conditioning it to the mobilization of the productive factors available in its area and to its endogenous potential, translates endogenous development. This process for regional or local development depends on reconciling policies, which drive growth, with local objectives. Endogenous development requires the creation of a favorable institutional and economic environment, provided by the combination of the use of local resources and services, as well as cooperation between actors [22]. For Buarque [23] local development within globalization is a direct result of the ability of actors and local society in which they are structured and mobilized, based on their potential and their cultural matrix, to define and explore their priorities and specificities, seeking competitiveness in a context of rapid and profound transformations. In the new development paradigm this means, above all, the ability to expand human resources, mastery of knowledge and information, central elements of systemic competitiveness. The new development paradigm starts from the idea that each and every community has a set of vocations and potentialities that can help it to achieve better participation in these new times. However, in the vast majority of localities, these local vocations and potential are little or poorly used. Sometimes, they are even unknown to community members, and this makes them remain on the fringes of opportunities to improve living conditions.

2.1 Tourism as an inducer of endogenous development

Tourism is a complex social phenomenon and many scholars have sought to define it. According to Andrade [24], due to the structure of the tourist phenomenon itself, the concept closest to the ideal would be the one that defines tourism as: The complex of activities and services related to travel, transport, accommodation, food, circulation of typical products, activities related to cultural movements, visits, leisure and entertainment. In the conception of Moesch [25], tourism is a complex combination of interrelationships between production and services, whose composition includes a culturally based social practice, with historical heritage, diversified environment, natural cartography, hospitality and intercultural information exchange. The sum of this sociocultural dimension generates a phenomenon, filled with objectivity/subjectivity, consumed by millions of people, as a synthesis: the tourist product.

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For the World Tourism Organization (WTO) tourism is a social phenomenon that consists of the voluntary and temporary displacement of individuals or groups of people who, fundamentally for reasons of recreation, rest, culture or health, leave their usual place of residence to another, in which they do not carry out any lucrative or remunerated activity, generating multiple interrelationships of social, economic and cultural importance [26].

Tourism, in its various forms, is recognized as the fastest growing sector of the economy today. The various types of tourism practiced in the world make this activity a good option for development. Therefore, according to Oliveira [22], each location needs to define the type or types of tourism its characteristics fit into, according to the potential of the region. Tourism based on cultural wealth can be another form of development, however it needs the organization, union and integration of responsible bodies and communities, both to value culture and for the community itself to decide the actions and paths it wants to follow. [27]. Junior [28] evaluates that the cultural market is one of the largest economies in the world, and a good part of tourism is inserted in this environment. For this author, society does not realize how important cultural diffusion is for general development. Cultural actions generate income and employment, promote GDP growth, add institutional value and tax deduction for their sponsors.

Among the tourist activities, the one that most enables the exchange and interpretation of other cultures is commonly called Cultural Tourism. In the definition of the Ministry of Tourism, cultural tourism comprises tourist activities related to the experience of the set of significant elements of historical and cultural heritage and cultural events, valuing and promoting the material and immaterial goods of culture. Cultural tourism can be understood as the displacement of people to cultural attractions outside their usual place of residence, in order to seek new experiences and information capable of meeting their cultural needs. This tourism has grown due to the increase in the cultural level of individuals, the aging of the population and a lifestyle that incorporates the consumption of cultural goods and short-term trips [29]. For Barreto [30] cultural tourism is one that aims to know the material and immaterial goods produced by man, which always stands out in its grandeur of bringing to tourists the regional tradition and the appreciation of folkloric manifestations. According to Dias [31], cultural tourism is based on two pillars: motivation and perception. The first leads tourists to visit a certain place and the second refers to the personal satisfaction they can obtain from the visit to enjoy a party, music, dance, monument or work of art. In this way, cultural heritage “is a tool for the tourist industry, and it becomes common understanding that cultural tourism does not seek to keep certain populations in the past, away from changes and progress”. In the opinion of Portuguez [32] tourism based on the cultural legacy allows the origin of the community to be maintained, even in a certain period (folkloric performances) or spaces (museums). It enables the community to recover its collective memory, reconstructing its history and, in some cases, becoming aware of the role of its people at a given time.

The World Code of Ethics for Tourism, in its article 4, announces that tourism is a factor in the use and enrichment of cultural heritage. However, it warns that tourist activity must be conceived in a way that allows the survival and development of traditional cultural and craft productions, as well as folklore, and that does not lead to its standardization and impoverishment [33]. In Fonseca's view [34], it is essential that policies are formulated that aim to enrich society's relationship with its cultural assets, without losing sight of the

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values that justify preservation. According to Batista [35] tourism appropriates cultural manifestations in its various forms as an attraction, as well as cultural agents also use tourism to intensify their demonstration and seek to promote their locality. The conservation of culture depends, in terms of material and immaterial aspects, in most cases, on the will of its practitioners, so that much of the culture of a people still survives. On the other hand, the aforementioned author emphasizes that tourist activity can provide cultural enrichment through contact between different realities: sensations, experiences, environments and landscapes, that is, a different experience from the usual. This happens as long as tourism is “[...] implemented with great care, as it must seek to revalue the daily life of the locality and not invent a cultural manifestation to show the tourist”. For the World Tourism Organization, tourism not only produces economic or quantitative effects, but also social or qualitative effects. For tourism to be a development factor for a community, it must meet the natural and cultural characteristics typical of the region. Cultural tourism allows contact between people from different cultures, this process encourages communities to seek, rescue their memory and value their own culture, so that tourists are also able to identify cultural traits, interpret them and then assign value to them [36]. The main criticisms of the academic community to tourism in the socio-cultural aspect refer to the transformation of the cultural legacy into consumer goods. As the preservation of identity (local authenticity) is a requirement of some markets, the cultural legacy becomes a consumer good [32]. The contradictions resulting from the tourist activity also involve the consequent relations of the interaction between societies that generate and receive tourists. The reflection that is made about this contact concerns the paradox of results arising from it. If, on the one hand, there can be positive results from the exchange and cultural symbiosis between visitors and visited, allied to a hope of development for the receiving communities; on the other hand, the negative impacting results of culture shock are also recurrent, in which one culture overlaps the other or enters into a process of commodification of cultures, through simulacra and creation of “cultural scenarios”. However, according to Barreto [30], the concern with the cultural impacts of Tourism is reported by several authors, but it is not universal or generalized. Contrasting with the claims that culture would no longer be valued for its own sake and, yes, for its possible economic value. Barreto [30] also states that the recovery of collective memory, even if it is to reproduce the local culture for “tourists, leads in a later stage, inexorably, to the recovery of the local color and, in a feedback cycle, to a search for recovering each this past again”.

Development through the valorization of local culture is highlighted by Fonseca [34]. The notion of heritage as a resource for development is a recent construction and is closely associated with the specificity that allows it to make the space where it is located a place different from all others, transforming it into a tourist attraction that combines elements as differentiated as architecture, handicrafts, gastronomy, festivals, beliefs, traditional ways of life and other non-material goods associated with it, giving rise to the experience of discovery, exoticism, self-fulfillment and escape from everyday life.

In Alfonso's opinion [37] culture and tourism complement each other, since tourists travel to the chosen destination to enjoy cultures different from their own and the hosts are aware that their culture, being different, constitutes a factor of attraction and income brought by cultural tourism. Cultural tourism is the search for otherness, which can promote greater understanding and communication between different cultures and

peoples and has “the ability to reveal and value one of the essential components of living culture: the identity of a territory”. Mendonça [38] warns “that it is important that planners of new centers and tourist centers begin to take these populations into account and prepare, together with them, the local development plan”.

2.2 The folk festival as a tourism segment

The festivities of popular tradition occupy a privileged place in Brazilian culture. At parties all over the country, the game of colors, rhythms, tunes, dances, food are multiplied and enchant those who participate. The appeal to the senses attracts and engages both the community and visitors and admirers. The so-called 'popular parties' are growing and multiplying every day, gaining visibility. Many traditional festivals have become tourist attractions of great repercussion, which favors, among other aspects, the construction of social identities [1]. The festivities as manifestations of culture, also become a great tourist attraction of a certain place because they are part of the cultural manifestations of a people. What can cause the tourist to appreciate the value of wanting to know the culture of the place visited, which often differs from their own [32]. According to Derret [39] the festivals are: Attractions for communities that are looking to address issues related to a civic model, pride and local identity, heritage, conservation, urban renewal, job creation, investment and economic development. The more an event is seen by its host community as arising from its core rather than an imposition on it, the greater the community's acceptance of the event.

It is possible to affirm that, in many cases, the tourist phenomenon has contributed to the revitalization and provided conditions for the maintenance of these cultural expressions [1]. Folguedo do boi (a popular festival with a playful spirit that takes place annually, on specific dates, in different regions of Brazil), one of the richest manifestations of Brazilian folklore, is a kind of popular opera, resulting from the union of elements of the cultures European, African and indigenous, in which the ox is the main figure of representation. In the northeastern states, Maranhão, Rio Grande do Norte, Alagoas and Piauí it is called bumba-meu-boi, in the northern states, Pará, Amazonas and Rondônia it is boi-bumbá, and in Paraná and Santa Catarina it is called boi-de-papaya, among other names. Overall, the plot rescues a typical story of the social and economic relations of the northeastern region during the colonial period, marked by monoculture, extensive cattle breeding and slavery.

2.3 The Folkloric Festival of Guajará-Mirim

The Festa do Boi in Rondônia is associated with the Folkloric Festival of Guajará-Mirim, better known as Duelo da Fronteira, given the municipality's location on the border between Brazil and Bolivia. The festival, created in 1995, takes place every year in August. The groups of bois bumbás perform for three nights in the arena of a "bumbódromo" [3]. As in Parintins, the Duelo da Fronteira is disputed by two clubs, equally characterized by the colors blue (and white) and red (and white), namely the Boi Malhadinho and the Boi Flor do Campo. It is important to highlight that, although the dispute between the two associations of Guajará-Mirim has been mirrored in the groups of Parintins, when they were created in 1995, the performances of bois bumbás were part of the daily life of the municipality since the 1960s. The Duelo da Fronteira Folkloric

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Festival is essentially Amazonian. In its grandeur it translates and reinvents this universe, where nature, sovereign, awakens emotion and sharpens sensibilities. The bois bumbás of Guajará-Mirim and its development as a spectacle reflect the superlative characteristics of this Amazon region that occupies almost half of the Brazilian territory and is home to the greatest biodiversity in the world [40].

Duelo da Fronteira expresses, with increasing force, the meanings that subjects attribute to their relationship with the Amazonian space, its culture and its landscape components. Whether through tunes, costumes, allegories, staging, both the history of Guajará-Mirim and Rondônia as well as Amazonian tales and legends reveal that culture plays a role in the structuring of the local space and in the identity formation of the subjects. Thus, the festivities enable the construction of specific territorialities, with the appropriation of symbolic elements [3]. Duelo da Fronteira also interprets the Amazon of the Indians and caboclos, their history, their legends and myths, their habits, rites and rituals. Bold, dynamic and in permanent renewal, the Duelo da Fronteira Festival is one of the great popular manifestations of Rondônia [40].

3. Research Methodology

The research method adopted for this research was the hypothetical-deductive method originally formulated by Karl Popper [41]. In this sense, the methodology used for the analysis of this study involved research in secondary bases, through surveys of bibliographic references. In relation to the primary bases, 40 (forty) questionnaires were applied to the social actors participating in the Folk Festival in each association. After this phase, the proper tabulation of the questionnaires was carried out from which it was possible to extract the statistics of the answers found and, with that, making it possible to make a comparative analysis on the outstanding characteristics of the bois bumbás, objects of study of this research. In addition, the tabulated data were submitted to the SPSS statistical tool (Statistical Package for the Social Sciences), version 17, as described in Cavalcante [4]; Santana [42]; [43]. The logic of using the SPSS tool was used to apply factor analysis in order to extract extractors needed to calculate the IPCT of bois bumbás, through the use of Excel.

3.1 Analysis parameters

For the purpose of this work, the questionnaires pointed to three analysis parameters: a) Involvement Perception Index (IP - Involvement); b) Confidence Perception Index (PI – Confidence); c) Governance Perception Index (IP – Governance). After calculating each parameter, the next step was to average them to calculate the IPCT of each boi bumbá association.

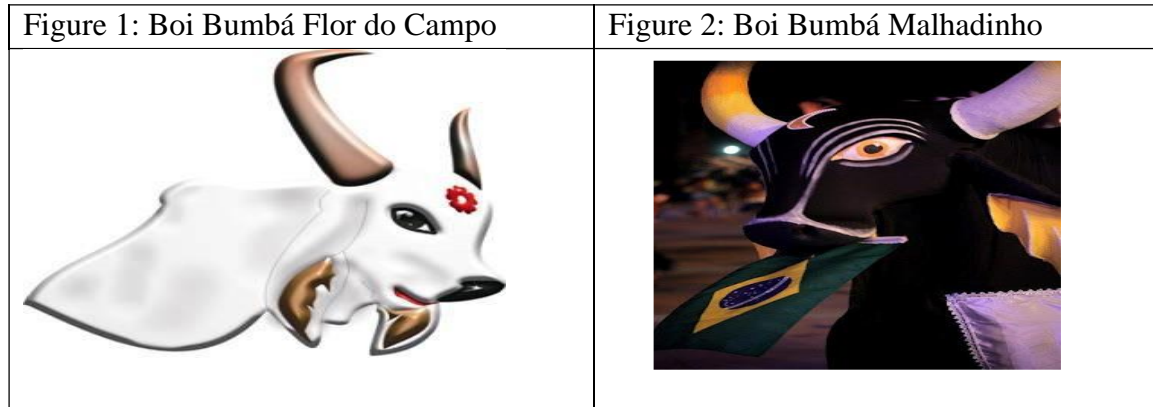
3.2 Scale adopted

Table 1: IPCT Classification Scale

IPCT	Classification
0 - 0,200	very bad
0,201 - 0,400	Bad
0,401 - 0,600	Regular

0,601 - 0,800	Good
> 0,801	Excellent

Source: authors.



4. Index of Cultural and Tourist Perception of Bois Bumbás De Guajará-Mirim: Data Analysis and Discussion

4.1 Involvement Perception Index (IP - Involvement)

Regarding the time of participation in the Folkloric Festival of Guajará-Mirim, it was found that the member of the association of boi bumbá Flor do Campo proved to be a captive audience, loyal to the association, superior to the association of Boi bumbá Malhadinho, where it is possible to perceive that 57.1% of respondents said they had been in the association for more than 6 (six) years, against 39.0% of Malhadinho. The boi bumbá Flor do Campo had a stronger participation rate than the Malhadinho, reaching 74.3% of respondents, in the case of the first, and 56.1% in the case of the second. This demonstrates the strength of the Folklore Festival, which, for the most part, portrays the faithful audience that attends the event directly as a participating member, helper, etc, or indirectly as the fans in the stands of the bumbodromo.

The data well reflect the scenario where the seniority of the members participating in the bumbás allows the continuity of this cultural activity. Through it, it is possible to perceive that the boi Flor do Campo association reached a quantitative of 60.0% of players with more than four years of participation and the boi Malhadinho association a little more than 41.0%. Although these percentages help to demonstrate the vivacity and cultural strength of the bumbás, this aspect is stronger in the Flor do Campo association, a fact that may indicate a participatory lack of interest in relation to the boi bumbá Malhadinho, which would be reflecting the current crisis situation in that the said association lives. However, participating members with less time in Bumbá does not diminish the possibility of participation, as the works are demanding and necessary, so there will always be space for participation, which actually depends on the participant, hence the affinity and passion for the folkloric party. It is interesting to point out that seniority also leads the participating members to define areas of participation such as dance, sailor, creation of allegories, painting, sewing, in short, everything that

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is designed must be executed, most of the time it becomes a challenge for lay people who contribute to making the presentation effective.

Respondents stated that they have always been part of the activities of their association. Flor do Campo with a percentage of 80% and Malhadinho with 85.4%. The prospect of continuing the activities of the bumbás is very large, but in practice external events make this percentage fluctuate downwards or upwards and in an immediate or prolonged period of time.

As for the disagreements of the Board of Boi Bumbá. 41.5% of respondents from the boi Malhadinho association say “always frequent” is the disagreement with the board. In relation to the boi Flor do Campo association, considering those who claim “practically non-existent” and “always non-existent” the disagreement with the board, this percentage adds up to 65.7%. Although it has presented a percentage of 19.5% and 11.4% of respondents stating that conflicts with members of associations occur “always frequently” in relation to the association of boi bumbá Malhadinho and Flor do Campo, respectively, such values are not considered significant, given that 71.4% (Flor do Campo) and 48.8% (Malhadinho) stated that this type of conflict is “practically” and/or “totally” non-existent. However, it is worth mentioning that the intensity of the conflicts between the participating members can be understood as normal, because when working with a number of people greater than 500 (five hundred) participating members, conflicts can be considered inevitable. In this understanding, it is possible that some conflicts arise from different groups among the bumbás themselves, as nuclei, segments or Work Groups are created that are so necessary for the general collective, in a presentation action at the folk festival. What cannot or should not in any way a local conflict affect each set of bumbás.

From the data collected, it can be inferred that the Board of Directors is heading in opposite directions to that desired by the participants and associates of the researched associations. With 56.1%, most members of the bumbá “Malhadinho” disagree with the management, stating that disagreement with the management model used in that association is “always frequent”. In the boi bumbá Flor do Campo the situation is not so latent, but it is necessary to review some attitudes since 20% of the respondents say that they disagree with the current management model used in the boi “Flor do Campo”. The association boi bumbá Malhadinho presented a result that showed that 68.3% of respondents are tired of changes, no longer believing in promises. When it comes to conflict, it is something that frightens and requires change. With the facts that occurred historically with the boi bumbá Malhadinho, it certainly presents greater intensity for change. What change would this be? only the association's Board of Directors? Or also attitude, posture? In the same perspective, but with less intensity, the bumbá Flor do Campo also seeks change. In general terms, this change may be linked to an evolutionary process of the folkloric festival and the exchange with the bumbás of Parintins/Amazonas.

Here there is a classic result of action-reaction more evident in the boi bumbá Malhadinho, where 43.9% of the interviewees feel despised by the association. As it was a direct, objective and closed question, it leads the research to obtain other data to discover, through the timeline and the facts, which provided such a reaction. One of these issues is the importation of artists and artisans from Parintins/Amazonas for the planning, creation, construction and coordination of bois bumbás from Guajará-Mirim/Rondônia.

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It can be seen that 80.5% of respondents from the association “boi bumb Malhadinho” stated that bumb is neither structured nor organized. This percentage is a reflection of the latest results and facts that plague that association, including debts in local commerce and with professionals, various actions and injunctions between divergent groups of that association in justice. The boi bumb Flor do Campo association presents more satisfactory results, that is, only 5.7% said they agree that the association lacks organization and structure.

The members of the Boi Flor do Campo and the Boi Malhadinho presented percentages of responses that indicate they do not agree in part or fully with the fact that the Folkloric Festival of Guajar-Mirim brings social and environmental impacts, reaching 60% and 51.2% respectively. On the other hand, a tiny percentage of 5.7% of those interviewed at boi Flor do Campo say that the party causes social and environmental problems, while at boi bumb Malhadinho this percentage is 22.0%. However, it is necessary to clarify that the permanence of the allegories in the bumbodromo and the lack of payment to artisans and professionals can be considered as a social and environmental problem, but not to the point of overshadowing the social, economic and cultural benefits that the folk festival propitiates. So much so that there is uncertainty regarding the result of this research item, with more than a third of respondents from both associations agreeing that the festival does not produce social and environmental problems.

The interviewees of the bois bumbs Malhadinho and Flor do Campo fully agree that the folkloric festival brings improvements to the municipality of Guajar-Mirim. Flor do Campo with 71.4% and Malhadinho with 53.7% represent the majority consensus.

The direct connection of the bois bumbs with the municipal, state and federal governments is something close to the nationalization of the festival. 48.6% of respondents from the boi Flor do Campo association and 43.9% of respondents from the boi Malhadinho association say they completely agree that the festival and the entire organizational structure is linked to the government, regardless of the federative entity. In an evolutionary cultural process of the bumbs of the municipality of Guajar-Mirim, the government cannot be the main funder of the festival, since the actions are bureaucratic and depend on political will, since the festival as a construction of a logic of endogenous development has not yet translates into consistent public policies. Thus, if we observe among those who agree and partially agree that they add up to 80% for the boi Flor do Campo association and 63.4% for the boi Malhadinho association, it can be deduced that the festival is dependent on public resources, transferring the maximum condition whether or not to hold the event. In this case, the festival is no longer tied to local circumstances and starts to depend on external factors, which normally contribute to the climate of uncertainty and vulnerability of what is the second most important event in the country in this cultural segment.

The survey shows that 62.9% of respondents from the boi Flor do Campo association and 51.2% of respondents from the boi Malhadinho association completely disagree with this statement that “The Folk Festival does not generate employment and income”. Directly and objectively, respondents from the boi Flor do Campo association, with 80%, totally disagreed that “The Folklore Festival does not bring social, cultural and economic benefits” to the municipality of Guajar-Mirim, also confirming the same conception of the members of the association boi Malhadinho with 48.8%.

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Prostitution is a historical phenomenon from the remotest times of humanity. In the context of the folk festival, 48.6% of respondents from the boi Flor do Campo association and 39.0% of respondents from the boi Malhadinho association strongly disagree that “The Folk Festival increases prostitution”. Considering that this combat movement is an action of public policy, which cannot be attributed to the folk festival the greater or lesser incidence of prostitution, since this fact is independent of time and space. In the same survey, however, it appears that 26.8% of respondents from the boi Malhadinho association say they fully agree that “The Folk Festival increases prostitution”, as well as 8.6% of the boi Flor do Campo also have the same thought, which shows a potential risk for its stimulation in the region, mainly because of the drink and drugs, that the festival itself. However, actions such as socio-environmental responsibility should be adopted as a process of competitive advantage in relation to the existing bumbs associations in Guajar-Mirim. But this is related to their professionalization within the universal principles of administration: planning, directing, controlling, organizing.

This questioning leads to the individual reflection of each association, from what can be observed, the results are polarized each with a different reality. But with the same goal. The interviewees of the boi Flor do Campo association, with 51.4%, completely disagreed that “The association is losing its enthusiasm for the Folklore Festival”. Contrary to this first situation, respondents to the boi Malhadadinhol association with 53.7% agree that the association is losing enthusiasm for the Folklore Festival. The respondent public of the boi Flor do Campo association signaled positively with 62.9% that “The Folklore Festival is threatened by lack of public support, in the same way the respondents of the boi Malhadinho who signaled with 48.8% in the same conception. Directly and objectively, the interviewees of the boi Flor do Campo association, with 80%, fully disagreed that “The Folkloric Festival does not bring social, cultural and economic benefits” to the municipality of Guajar-Mirim, also confirming the same conception of the interviewees of the boi Malhadinho with 48.8%.

Table 2: Involvement with folklore and bois bumbs in Guajar-Mirim

Time of participation in the Folkloric Festival of Guajar-Mirim					
Boi Bumb	less than 1 year	+ 1 year	2 to 4 years	+ from 4 years to 6 years	+ 6 years
Flor do Campo	8.6	2.9	20.0	26.8	57.1
Malhadinho	4.9	12.2	17.0	26.8	39.0
Participation in the event of the Folkloric Festival of Guajar-Mirim throughout its history					
Boi Bumb	very rare participation	little participation	reasonable participation	participate almost always	always participates
Flor do Campo	0.0	0.0	8.6	17.1	74.3

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Malhadinho	7.3	7.3	12.2	17.0	56.1
Time of participation in the folk group					
Boi Bumbá	less than 1 year	+ 1 year	+ from 2 years to 3 years	+ from 3 years to 4 years	+ 4 years
Flor do Campo	8.6	8.6	2.9	20.0	60.0
Malhadinho	4.9	14.6	9.8	29.3	41.5
How do you evaluate your participation in this association?					
Boi Bumbá	I've changed more than 4 times	I've already changed 3 times	I've changed it twice	I already changed 1 time	never changed
Flor do Campo	0.0	2.9	0.0	17.1	80.0
Malhadinho	2.4	0.0	2.4	9.8	85.4
Disagreement of the Board of Boi Bumbá					
Boi Bumbá	always frequent	very frequent	reasonably frequent	practically non-existent	nonexistent
Flor do Campo	11.4	2.9	20.0	31.4	34.3
Malhadinho	41.5	9.8	9.8	7.3	31.7
Conflict between members of the association					
Boi Bumbá	always frequent	very frequent	reasonably frequent	practically non-existent	nonexistent
Flor do campo	11.4	5.7	11.4	28.6	42.9
Malhadinho	19.5	12.2	19.5	12.2	36.6
Feel tired of waiting for change					
Boi Bumbá	always frequent	very frequent	reasonably frequent	practically non-existent	nonexistent
Flor do Campo	17.1	20.0	37.1	11.4	14.3
Malhadinho	56.1	9.8	19.5	4.9	9.8
Feeling of disagreement in relation to the management model of the boi bumbá					
Boi Bumbá	always frequent	very frequent	reasonably frequent	practically non-existent	nonexistent
Flor do do	20.0	22.9	40.0	2.9	14.3

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Campo					
Malhadinho	56.1	9.8	19.5	5.9	9.8
Feels despised by the association					
Boi Bumbá	always frequent	very frequent	reasonably frequent	practically non-existent	nonexistent
Flor do Campo	8.6	5.7	14.1	20.0	48.6
Malhadinho	44.0	7.3	10.0	7.3	24.4
Perception of the organization and structuring of folk groups					
Boi Bumbá	I fully agree	partially agree	neither agree nor disagree	partially disagree	I totally disagree
Flor do Campo	5.7	31.4	11.4	37.1	14.3
Malhadinho	80.5	7.3	7.3	2.4	2.4
Social and environmental problems arising from the Folkloric Festival					
Boi Bumbá	I fully agree	partially agree	neither agree nor disagree	partially disagree	I totally disagree
Flor do Campo	5.7	28.6	5.7	22.9	37.1
Malhadinho	22.0	7.3	19.5	17.1	34.2
There are improvements in the city due to the Folkloric Festival					
Boi Bumbá	I fully agree	partially agree	neither agree nor disagree	partially disagree	I totally disagree
Flor do Campo	2.9	17.1	0.0	8.6	71.4
Malhadinho	9.8	12.2	14.6	9.8	53.7
Does the Folkloric Festival depend on the Government?					
Boi Bumbá	I fully agree	partially agree	neither agree nor disagree	partially disagree	I totally disagree
Flor do Campo	48.6	31.4	2.9	5.7	11.4
Malhadinho	44.0	19.5	14.6	9.8	12.2
Is there a generation of jobs and income with the Folkloric Festival?					

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Boi Bumb	I fully agree	partially agree	neither agree nor disagree	partially disagree	I totally disagree
Flor do Campo	5.7	14.3	2.9	14.3	62.9
Malhadinho	19.5	19.5	7.3	2.4	51.2
The Festival brings social, cultural and economic benefits?					
Boi Bumb	I fully agree	partially agree	neither agree nor disagree	partially disagree	I totally disagree
Flor do Campo	5.7	0.0	5.7	8.6	80.0
Malhadinho	14.6	14.6	12.2	9.8	48.8
Is prostitution stimulated with the Folkloric Festival?					
Boi Bumb	I fully agree	partially agree	neither agree nor disagree	partially disagree	I totally disagree
Flor do Campo	8.6	14.3	17.1	11.4	48.6
Malhadinho	26.8	17.1	14.6	2.4	39.0
The association is losing enthusiasm for the Folkloric Festival?					
Boi Bumb	I fully agree	partially agree	neither agree nor disagree	partially disagree	I totally disagree
Flor do Campo	14.3	11.4	11.4	11.4	51.4
Malhadinho	53.7	17.6	9.8	2.4	19.5
The Folklore Festival is threatened by lack of support from the public Power?					
Boi Bumb	I fully agree	partially agree	neither agree nor disagree	partially disagree	I totally disagree
Flor do Campo	62.9	17.1	5.7	0.0	14.3
Malhadinho	48.8	12.2	14.3	4.9	19.5
The Festival brings social, cultural and economic benefits?					
Boi Bumb	I fully agree	partially agree	neither agree nor disagree	partially disagree	I totally disagree

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			disagree		
Flor do Campo	5.7	0.0	5.7	8.6	80.0
Malhadinho	14.6	14.6	12.2	9.8	48.8

4.2 Confidence Perception Index (PI - Confidence)

In this regard, social capital is considered a key factor in the endogenous development process. From the point of view of the boi bumb Malhadinho association, the vast majority of respondents (68.3%) stated that the level of confidence has worsened dramatically. This result confirms the research carried out by Cavalcante [4], Cavalcante and Alves [8] on social capital in Guajar-Mirim, which points to this factor as the main bottleneck for local development. It can be seen that in the association boi Malhadinho 65.8% say that most people belonging to this association would not be willing to help if necessary. According to the respondents of the boi Flor do Campo association, participation appears as an element of strengthening and support, as 31.4% disagree that most people in this association are not willing to help if necessary. The makeshift sheds are available, artisans and participating advisors are always present throughout the year, including during the suspension of rehearsals. There is a lack of participation of bois bumbs in actions aimed at strengthening tourism as a vector of endogenous and sustainable development of Guajar-Mirim. It was found that 56.1% of respondents from the boi Malhadinho association reported that the association was totally absent from actions of this nature. For the boi Flor do Campo association, this percentage was 31.4%.

The research analyzed the degree of trust within each association by its own members, what actually stands out in the boi bumb Flor do Campo is its sailor, with the highest index that culminated in 77.1%. This result is due to the arrival of some qualified and experienced professionals who put the sailors in first place in the last duels between the bois bumbs. Then appear the founders of boi bumb with 71.4%, followed by the pranksters and the police, both with 65.7%, in addition to the local artisan who appears with 60%. To summarize the situations that cause distrust, it is among the most cited by respondents from the boi Flor do Campo association with 51.4% councilors, followed by the mayor and state and federal deputies with 42.9% each and senators with 34.3%. In this understanding, it is clear that the linking of public resources is something uncertain and that causes the highest level of distrust. In the boi Malhadinho association, regarding the degree of trust, there were some coincidences within the association in relation to the boi Flor do Campo association. Members of the boi Malhadinho association highlight sailors with 58.5%, followed by participating members with 53.7% and artisans with 36.6%. The reliability of the members of the boi Malhadinho for these segments is in the same items as the boi Flor do Campo association, removing the policing that here does not appear so reliable. Which leads us to deduce that these elements were the ones that achieved excellence in the last duel, even if not reaching the final victory. However, the values achieved were relatively lower than those achieved by the boi Flor do Campo association. In addition, what was evident was that the level of distrust, in a way, proved to be generalized to all organizational sectors mentioned in the survey, which reached high percentage, above 60%. Thus, it became evident that the boi Malhadinho association was more suspicious than the boi Flor do Campo association. It can be seen that the representation

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of bois bumbs in the instances of Municipal Tourism Councils and other organizations has the highest percentage of response for those who claimed to be totally absent with 61.0% of the respondents, in the case of the boi Malhadinho association, and 40 % in the case of the boi Flor do Campo association. This fact demonstrates the fragility of local governance that in a way helps to understand the difficult situation of the associations in relation to the folk festival.

Table 3: Confidence perception about folklore and bois bumbs in Guajar-Mirim

Degree of Confidence in the Bumbas Association						
Boi Bumb	drastically worsened	got a little worse	neither worse nor better	got little improved	significantly improved	
Flor do Campo	5.7	11.4	20.0	40.0	22.9	
Malhadinho	68.3	7.3	14.6	7.3	2.4	
Willingness to help the association						
Boi Bumb	I fully agree	partially agree	neither agree nor disagree	partially disagree	I totally disagree	
Flor do Campo	11.4	20.0	17.1	20.0	31.4	
Malhadinho	65.8	9.8	17.1	4.9	2.4	
Participation of associations in Municipal Councils						
Boi Bumb	totally absent	little participation	neither little nor much	little strong	very strong	
Flor do Campo	20.0	40.0	20.0	8.6	11.4	
Malhadinho	61.0	12.2	19.5	2.4	4.9	

4.3 Governance Perception Index (IP - Governance)

There is a total absence of the participation of bois bumbs in actions aimed at strengthening tourism as a vector of endogenous and sustainable development of Guajar-Mirim. Thus, it is possible to notice that 56.1% of the respondents of the boi Malhadinho reported that the association was totally absent from actions of this nature. For the boi Flor do Campo association, this percentage was 31.4%. In the question ‘‘How to assess the association’s participation in actions to strengthen local tourism?’’, it appears that in the boi Malhadinho association this is totally absent (65.8%) while in the boi Flor do Campo association 34.3% said that this aspect was very strong in the association. It is very clear that both associations are on different paths. The Flor do Campo association has a more effective participation in these issues and one of the reasons is the continuity of the board that fulfills its time and has a macro view of the event, while the Malhadinho association has a

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total absence (70.7%) of participation.

Table 4: Governance Perception on Folklore and the Bois Bumbás of Guajará-Mirim

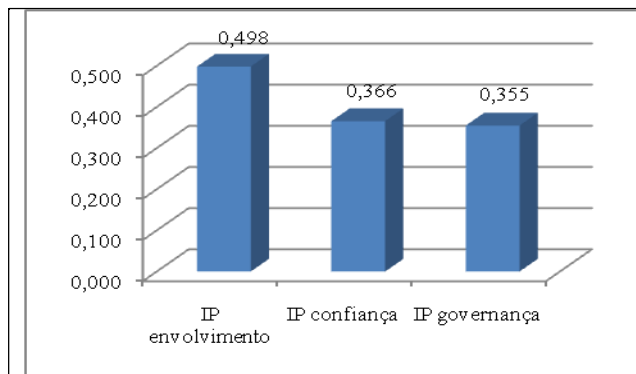
Voluntary participation of the association in actions to strengthen tourism					
Boi Bumbá	totally absent	little participation	neither too much nor too little	little strong	very strong
Flor do Campo	31.4	25.7	17.1	11.4	14.3
Malhadinho	56.1	21.9	12.2	4.9	4.9
How to evaluate the association's participation in actions to strengthen local tourism?					
Boi Bumbá	totally absent	little participation	neither too much nor too little	little strong	very strong
Flor do Campo	17.1	25.7	17.1	5.7	34.3
Malhadinho	65.6	12.2	9.8	4.9	7.3
Participation of boi bumbá members in the planning stages and actions to be taken by the association					
Boi Bumbá	totally absent	little participation	neither too much nor too little	little strong	very strong
Flor do Campo	34.3	14.3	14.2	17.1	20.0
Malhadinho	70.7	9.8	14.6	0.0	4.9

4.4 Analysis of IPCT parameters

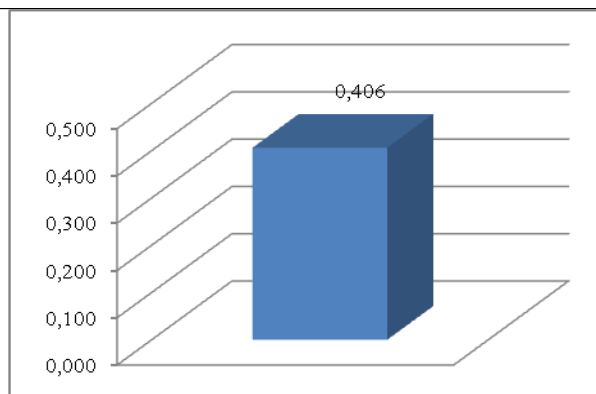
4.4.1 Index of IPCT parameters - Boi Malhadinho

The Perception Index (PI) - Trust and the Perception Index (PI) - Governance of the association “boi Malhadinho” were considered “bad” by the scale adopted in this work. The Perception Index (PI) - Engagement reached a level considered only “regular”. By the average of the parameters, the Cultural and Tourist Perception Index (IPCT) was reached equal to 0.406 (regular), according to Graphs 1a and 1b.

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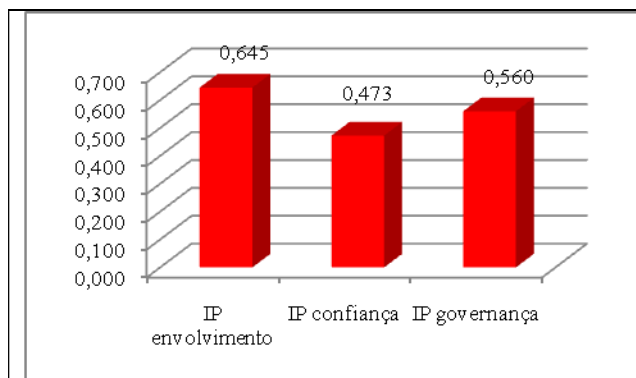
Graph 1a: IPCT Boi Bumb Malhadinho.



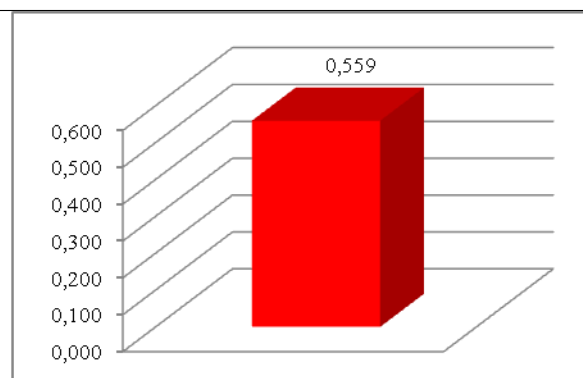
Graph 1b: IPCT Boi Bumb Malhadinho.

4.4.2 Index of IPCT parameters - Boi Flor do Campo

The boi Flor do Campo association presented an IP (0.645) - Involvement with a level considered "good" by the scale adopted in this work. The parameters of IP- Trust (0.473) and IP - Governance (0.560) presented results considered "regular". By the average of the parameters, the IPCT was reached equal to 0.559 (regular), according to Graphs 2a and 2b.



Graph 2a: IPCT Boi Bumb Flor do Campo.



Graph 2b: IPCT Boi Bumb Flor do Campo.

5. Final Considerations

The results found for Guajar-Mirim point to a future full of uncertainties and obstacles with regard to the Folkloric Festival, within the current management configuration. Governance, which works as a link of cooperation between the social actors that act directly and indirectly in the engineering of the event, was one of the worst parameters found in the research. The results found show that the confidence perception index reached 0.366 for the boi bumb Malhadinho and 0.479 for the boi bumb Flor do Campo. These values, according to the scale adopted, corresponded to a "bad" and "regular" condition, respectively. In relation to involvement, it was evident that the index found for the boi bumb Malhadinho was 0.498 ("bad") and 0.645 ("good") for the boi bumb Flor do Campo.

The Cultural and Tourist Perception Index (IPCT) of the bumbs from Guajar-Mirim showed a result of 0.406 (Malhadinho) and 0.559 (Flor do Campo). Considering the scale adopted, they are framed in the range of the scale that indicates a situation that is only "regular" for both associations. Therefore, this result reinforces the view that the structuring problem of Guajar-Mirim is not economic but social. As long as

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society does not find another mechanism of empowerment linked to the vision of endogenous development and, not only that, but of offering the necessary conditions for this model to find fertile bases, there is a serious risk in relation to the Folkloric Festival, object of study of the present research.

There is a direct connection between endogenous development and entrepreneurship. However, the folk festival, which was an example of great innovative actions, currently suffers from misguided management decisions. And in this distorted decision, the local creative capacity is eliminated when the importation of items of interest to the Festival is overestimated, such as music purchased from Parintins authors, artisans, musicians, toadas pullers of the boi Caprichoso and the boi Garantido, clothes reused from festivals in state of amazon, etc. This is an example that not always a good idea can be translated into a satisfactory result of local development. Because, when this process of valuing the external in relation to the internal begins, the theoretical logic of what is desired within the endogenous principles ends up blocking the local creative capacity.

There are, therefore, plausible ways to get the Festival back on the path of development. However, it is necessary to look at the associations within a professional vision, so that the management cannot follow the administrative steps based on the patrimonial vision, much less based on the relationship of external dependence.

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