



STRATEGY INNOVATION FOR THE SAFEGUARD OF INDIGENOUS IMMATERIAL PATRIMONY IN RONDÔNIA STATE, BRAZIL.

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Abstract:

The single out of indigenous from economic activity affects the composition of the Gross National Domestic Product, while causes loss of capillarity in the exploitation of natural attractions that they could turn into jobs and incomes. However the strategic promotion of their immaterial patrimony can be the ideal way to impose the respect and exhibit the logical value of the objects belong to traditional peoples that are established in Rondônia State, Brazilian Amazon, therefore it included in a formal brazilian economy. It's based on the Theory of Eco-development associated with the concepts of ethnodevelopment of immaterial patrimony and environment, which proposes innovative measures to reverse scenery on the theory of competitive advantages. It was adopted the Method Case Study for by this common procedures, response provisionally on the paradigmatic strategic outlook for the safeguarding of immaterial patrimony in the face of environmental and indigenous ecotourism in the State of Rondônia. It was considered then the potential represented by the unique flora, fauna and other value attributes biotic, abiotic and aesthetic taking place. It was analyzed the real condition of the resident population within the Amazon that awaits governamental donations. The surroundings assessment allowed to simulate a consisting scenario in offering sustainable services such as leisure and entertainment culture in exotic surroundings, in direct contact with the tribal culture, which supposes generate maximum profit if added marketing in the routine of hosts previously trained. And the ecotourists consumers could contribute with the approach expected monetary activity properly qualified, resulting in multiple benefits, while strengthen the public coffers with the taxes collected as possible cluster. The result is not conclusive, but it shows great elements to rethink the importance of designing public policies toward to this economic sector by encouraging due respect to indigenous immaterial patrimony. This study will serve to mister with strategic perspectives subsidized in this field, since they are considered the risks of mimetic isomorphism roam devices like this.

KEYWORDS-

Administration. Ecotourism. Strategy. Innovation. Immaterial Patrimony. Sustainable services.

INTRODUCTION

This work is ongoing part of a research in the search for a strategic model for the management of

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indigenous ecotourism in the State of Rondônia. It is possible that this proposition will offer upgraded elements useful in the construction of public policies for inclusion of tribal in the formal economy. Element described in the legislation as incapable or relatively capable, depending on the degree of integration, the traditional people suffer the consequences for the lack of guidelines to ensure their qualification for the incoming tourism without influence on their attributes originate, so this activity is one way for socio-economic integration. Therefore the efforts of the body controller, several tribes are endangered, such as Akuntsu people who has nowadays only five members. Chemical activity in agroindustrial established surrounding Indian Reservations are reducing fishery products expected by forestry and the civil works such as roads and hydroelectric threaten the sustainability involving several tribes protesting fearful of future insecurity in the jungle. This research brings to recognize the reality structural, open a discussion that is bounding on the ethnodevelopment in Western Amazonia. And the question formulated in this part of work is as follows: what are the strategic perspectives and paradigms for indigenous ecotourism in the State of Rondônia? The answer will be offered after the edition literature and methodology that provides the investigative work. A provisional conclusion with registration of the suggestions recommended for consolidation task.

THIS STUDY SCENARIO

This study setting is the State of Rondônia scenario as highlighted in Figure 1, which has 52 municipalities and is located in the western Brazilian Amazon. It borders on one side with the State of Amazonas and the other with the neighboring country, Bolivia. This is a prime geographic location because the Pacific Highway is going to link Brazil to the Pacific Ocean is concluded and awaiting inauguration that will result in significant outbreak developmental all over the region.

Rondonia's population is composed of 61% of working age's individuals and this State has the lowest concentration of income in the northern of Brazil. The state's revenue grows revealing by statistics that the state has strong food producer and generating employment, especially by agribusiness. In Economic-Ecological Zoning developed in the years of 2000 indicates an area space of ? ? approximately 239,000 km square, with 50% of its area offering potential to the economic activity's exploitation, 15% of conservation's areas and sustainable management, and approximately 35% of this areas are protected by legislation, keeping preserved spaces for conscious visitors.

The tourism potential has ecotourism's nature, with the Madeira's River as the main attraction. The others ecological exotic attractive as the nature Cuniã Lake shown in Figure 2, the Valley of Guaporé's River in Costa Marques's Region, mountain spaces for rappel, and extreme sports as hang gliding, wild accessibility for motocross, Bike; as indigenous championships as shown in Figure 3.

The host indigenous population is composed mostly of Tupy's tribal, being the best known located in the surrounding Porto Velho's Capital, and others that is settling near Municipalities as Cacoal, Guajará-Mirim, Ji-Paraná and Vilhena. The clan's people that are established in the Rondonia's State and cataloged by the National Indian Foundation are: Aikanã, Amondawa, Arara, Cinta Larga, Hawk, Jaboti, Kampe, Kanoe, Kariatina, Karipuna, Puroborá, Sabanê, Surui, Tupar, Wari, Zoró. The Department of Indigenous Health (DESEI), the part that atent indigenous populations, in its report available on the Internet indicates a population of 10,827 members. But the official report of the Brazilian Institute of Geography and Statistics for the year 2010 shows an estimated population of 12,015 individuals. The mix appoint to be upward, and ecotourism won't be able to influence this evolution. Moreover, the acculturation impact that the tourism cause in the historic of the economic relationship should be treated with caution to not result in the of the host tribes' extinction, which also result in itself extinction of the indigenous ecotourism activity, it means the guarantee of the sustainable attractive.

The destruction of indigenous people started since 1970s, a period of the march to explore the Amazon region by the Brazilian Federal Government under the slogan "Explore for not delivering." Those who historically lived in the forest started feeling the punishment with the unstructured displacement with all the consequences that was notify in documentaries. The Indian becomes stricken with diseases transmitted by the invaders, resulting in the death of millions of tribals in the Amazon. Later, thanks to adjustments provided by the Federal Government, the public policy of protection become real and measurable, with a tendency to be the most important point for surviving Forest People. The conscious visitor must be careful to visit and enjoy the indigenous ecotourism, searching the main providence of conservation and preservation of the whole context to avoid a negative impact of our presence among the hosts.

Figure 1: Rondonia's State, in the North of Brazil



Source: the author's material

Figure 2: Cuniã Lake in Porto Velho, Capital of Rondonia's State



Source: Cuniã's Extrativist Resource

Figure 3: Rondonia's Indigenous championship

Source: Tatiana Cardeal's picture

Several popular festivals reveal the Rondônia's culture, when present Folklore Groups like the prestigious Flower Passion in Porto Velho's city, and the Duel Frontier Boi-Bumbá Group festival, originated by Guajará-Mirim city; it is still record popular rodeos' parties in Ariquemes and Ji-Paraná cities, two poles that are detaches by the farming activity; in these two locations the farming exhibitions with shows, typical food, culture and popular tradition are traditional; and it also register rodeos' tournaments on the same level as those that are practice in Las Vegas Rodeo festival in the United States. Visitor ecotourist trips around the towns will lead to a value image photo, when they'll document the famous Rondonia's wild orchids; wonder the visitors observing the wild animals such as the jaguar, monkeys and thousands of species of birds like the macaw, and other free species of the Amazon forest in Rondonia's state. There are attractions in several rivers in the region, with emphasis on sport fishing in the Roosevelt River, Guaporé River, Machado River and others. These are the biotic, abiotic, esthetic and cultural's attributes that adorn the scenery of this applied research.

LITERATURE REVIEW

Aiming to satisfy the circular complexity mentioned here, the theoretic focus is indispensable to substantiate the object of this study. It's impossible to draw prospects without the doctrinal pillars that support them since the paradigms. So in this scope is inserted Ecodevelopment's Theory that seemed to be the most appropriate; it was inserted the concepts of regional development by ethnodevelopment's endogenous, ecotourism and its products that are considered essential for modeling proposed.

Ecodevelopment's Theory

The Ecodevelopment's Theory authored by Sachs (2001) is basic in this work, 'cause includes a systemic view, where paradigm is searched for understanding the complexity that involves its variables. The concept of ecodevelopment was published by the Canadian Maurice Strong and conceives that the development and the environment are inextricably linked and should be treated by the subject's dynamic, the modalities and the use of growth. Three basic criterions must be folowed simultaneously: social equity, ecological prudence and economic efficiency. In this holistic view, the participative ecotourism reconcile man's strength, so that the interdependence's parts complement the whole concept, resulting in social development, economic and environmental. The author of the Ecodevelopment's Theory suggests as the basic principles the adapted for this work, as follows:

- a) The basic needs of the tribal, question that in this study estimates positively reverse the current pattern, in close harmony with the environment, maintaining the traditional peoples' culture.
- b) Solidarity with future generations, which in this research perspective hopes to document, for the first time in the history, a concept in the native language keeping this tradition to the posterity.
- c) Participation of the indigenous population involved, that in this proposition reunite the interested population to act in formulating their authentic purposes.
- d) Preservation of natural resources and prevalent environment in their reservation or tribe, that in this research will concentrate on the conservationist spirit thinking about enjoying the future generations, including the environment.
- e) Develop a social system that guarantees employment, social security and respect for other cultures, while it favors with multipliers endogenous.
- f) Educational programs, which in this intervention will deal, mainly, on enterpriser, sustainability and self-management for the indigenous' education. Considering here the Workshop Training designed and presented in thematic table about Culture for Human Development, in IX Latin American Congress of Humanities: Science, Education and Culture, accomplished in Iquitos, a city of Peru's country.

The literature about sustainable tourism aims at achieving programs aiming to reduce negative impacts on populations in some countries, which do in a corporatist and clientelist way. However, programs aimed to electoral subjects have part line interests and have as consequences the repeated failures. In this case are municipalities with ecotourism potential, but in difficulty, because of the lack of understanding for the ethnodevelopment scenery's construction.

Concepts of regional's development by endogenous and ethnodevelopment

Taking the regionality as reference, the development through endogenous implies the synergistic ability to generate aggregate value with retention of the local surplus economic, in addition to boosting the attraction by exchange with other regions. The structured ecotourism in indigenous areas, for example, built by endogenous would result in the evolution of an available existing in a tribe or Indian Reservation, while inducing the scenery's exploration to their own quality of life; increases the clan's economic standard and motivates the visits by interested guests attracted by the exotic tourism offered by tribal hosts. And the result would be the jobs' creation and income with regionalized progress guaranteed by agglomeration of firms or cluster facing the leisure, entertainment and sustainable services in the peripheral scenario.

Authors such as Von Thünen, Weber, Preddöl, Cristaller, Lorsch and Isard are cited by Arthur (1994) and Krugman (1996) to explain the complexity in space occupied by companies in the composition, for example, of an entertainment cluster since the organization of indigenous ecotourism. It is in this approach that understand the deployment and scope by exotic decision; the ecotourism plant will result in receptive, that require hotel facilities; therefore admits the purchase of various goods and services, generating employment multipliers, income and regionalized progress. The agglomeration of related and correlated firms in an economic, social and institutional way in the integration route with endogenous to formatting a cluster of regionalized entertainment, allowing the traditional peoples inclusion.

Boisier (1999) presents an innovative territorial development's referential involving endogenous and exogenous issues; the first former are directed to the region, and the others are actives's intervenient of heteronomical phenomenon. For the selection of first issues, the government will conduct the process, generating individual catalysts in the formation of social capital. In this way, local actors are focused for the endogenous' phenomenon as synonyms of cooperative link. The scholar is categorical in drawing normative concept of plan, recognition of bargaining power's strategy, and construction of the political plan in an endogenous development's register. The plan as an action rule, with the State presence with its power to arbitrate and control; the strategy, with recognition and actions, power and negotiating skills; and political plan, with the complexity, consensus power, logic and ruling conduct.

Ecotourism's concepts and its products

The Ecotourism is a human activity characterized by trip to natural environment or untouched and often wild. This concept is relative, because the native of the jungle could qualify a city like an urban jungle, in face of its architectural incorporation or urban engineering. The fact is that both environments have their own attractions or products that delight the visitor, providing the enjoyment and well-being, encouraging investing in the leisure and entertainment's services.

Study of object allows conceptualize indigenous ecotourism as a sustainable economic activity, developed in clan territory for leisure, entertainment and knowledge of exotic culture, having as main

attraction enjoy the natural spaces in interaction with the Indians. But Janer & Mourão (2003) conceptualized the indigenous ecotourism or Tourism in Indigenous Lands as:

Activities that provide the visitors exchange of knowledge, existence and cultural experiences, regionalisms and racial's brands miscegenation, have great tourist interest, such as food, music, handicrafts, garments. Lifestyles, such as activities dealing with livestock, fishing, manufacturing medicines and natural cosmetics among others, add cultural value to the ecological script (Janer & Mourao, 2003, p. 164).

Pedro Filho (2007), however, prefers to adhere to the concept of Echotourism International Society, and defines the indigenous ecotourism, as a responsible trip, to areas where preserve the environment, respect the socio-cultural aspects and ethnic patrimony, for promoting the Indian community welfare by paying to stay at the local released. It is worth joining this topic the concepts of attractive products that complement this interpretative scenario.

Cooper at al. (2001) deals with goods or tourist attractions like ecotourism proposed in this research. They refer to the Tourist Attractions by clusters, indicating those Present in Nature and those that are Artificial. The Presents Attractions in the nature, according to these authors, include the climate, vegetation, forests, landscapes, wild animals. The Artificial Nature are history's products and popular culture, including thematic parks and other entertainment centers built and offered to tourists. These authors point characteristics to the Artificial Products, setting them in the Cultural nature, like religion, modern culture, architecture and archaeological sites; The Traditional Nature, as the folklore and lively culture; and finally, the Events, as sports activities, the indigenous championship, popular celebrations of the local calendar, the traditional Feast Mapimá that celebrate the Paiter Surui's New Year, among others.

Maintaining the products or natural and artificial attractive, and events require space management to avoid overcrowding and, therefore, stop the degradation in these attractive sites. The authors registered the attempt to establish a distinction between Natural Attractions and Artificial Products; right here, the attractions and the products come into confluence, the same considered in this work, in search of an ecotourism patrimony inventory released by nature on Indigenous Reservations. It is noted that, to infer about the Middleton's (2002) vision, the ecotourism products, by being present in nature, will have their compounds associated with environmental quality. There's an utility's concept, because as initial appropriation, the natural patrimony would be one of the main attractions in Rondonia's indigenous areas.

Concept of immaterial patrimony

Bibliographical research in Feitosa & da Silva (2011) reminds us of the Federal Constitution of Brazil's Republic and the concepts from the United Nations Organization. The Brazilian Constitution establishes in Articles 215 and 216 the universal concept of immaterial patrimony, that the author considered to be expressed in social practices that includes the knowledge, the way how to make their operability, the celebrations contained in the calendars, the meeting and the set of scenographic representations or plasticity, as well as the musics, dance, body language; the myths and the ludic manifested in the culture, in the religion and in the sacred infused in memory; the articles that conduct to the symbolic representation, and the surrounding environment that lead to a magic and enchantment's interpretation, or that reveal the identity and the history, this patrimony also includes the language with its representative nuances, as accent and their characteristics declinations; the logical artifacts that represent an individual's communication and other elements that, somehow, are correlated with those cited in this context. The United Nations Organization also defines the immaterial patrimony as all representation, objects or artifacts with their meanings, the expressions and practices that reveal the identity of a group, these relations have been approved by the National Historic Immaterial Patrimony of Brazil, through the National Inventory of Diversity, which must be preserved and protected by the State. Nevertheless solid conceptual basis, it is essential to know the indigenous immaterial patrimony, as it has been proposed by Cacique Wabuá Xavante of the tribe established in the north of Mato Grosso, Brazil, which support the cognitive line to construction this research.

METHODOLOGY

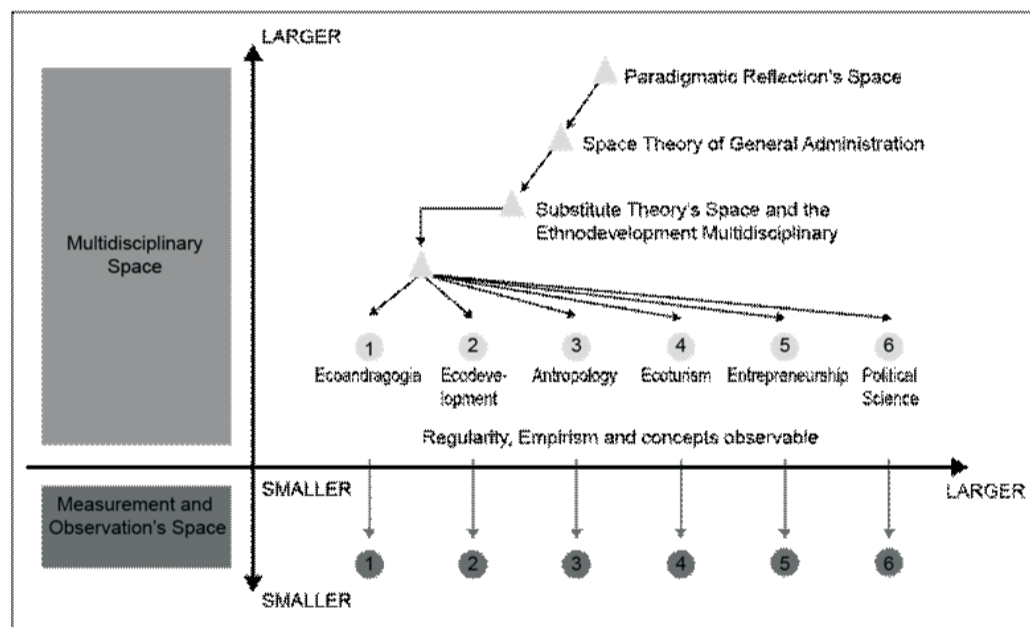
Thiollent (1998) believes that the methodology is the discipline related to epistemology or the science's philosophy, he said, his goal is to analyze the characteristics of the various methods available, evaluate their abilities, strengths, limitations and distortions and criticize the purposes or the implications of its use. This is a qualitative search, with exploratory constructivist; followed by the Case Study Method, with common procedures to this. To Leenders & Erskine (1973), a case is a description of an administrative situation, usually involving problem or decision. It's worked from involved people's point of view about this problem or decision, permitting procedures of analysis of the process and monitoring the steps, as it was made here to offer strategic perspectives for the indigenous ecotourism, observing, searching

literature, collecting data, listening parties, analyzing the context and circumstances to explain the facts.

Achio Tacsan (2006) joined in this research by offering proficient guidance for ethical conduct on the nature's activity and the proper intervention's method. The respect to the people involved in this investigation is supported by the author on two pillars: first, the autonomy of these actors and, second, the benefit that the product will bring to everyone. Other universal principles consecrated will also be considered, such as not malific, justice, security for those involved and the informed consent as proposed by Dunn y Chadwick (1999). For these authors the principle of the beneficence respect the obligation to gathering efforts to ensure the welfare of the research citizen; beyond the obligations to maximize the benefits and minimize in case of possible damages. The principle of justice refers to the cultural, social, racial and ethnic groups' support, while the security principle is to ensure that the work will not cause any harm to those involved. The principle of informed consent intend guarantee that those involved be aware of all stages in the investigative work and may be discontinued under control and, if this occurs, the research citizen will be properly fit to disentail the investigative process freely. Web images collected from the public domain, about the treated elements, are included as visual resources, as recommended in the academy for studies involving tourism activities, such as the ecotourism focused on this investigation.

This research is still sustained in the Sciences Substantive's Method proposals by Pedro Filho (2009), in his doctoral thesis at the Universidad Autónoma de Asunción, obeying the Sautu (2005). The methodology literature research converges with the complexity surrounding the knowledge for valid interpretation of indigenous studies, like this. The scheme below explains the basic design. The Figure 4 below shows the construction of the investigative stage between the theoretical frameworks and the proposed design in research in its complexity, that was Sautu's adapted (2005), here denominated by the author as a Sciences substance's method.

Figure 4: Graphical representation of the construction method of sciences substantive.



Source: Adaptive by Pedro Filho (2009) from Sautu (2005).

In the above graphic demonstration there are two spaces: the observation and measurement in the base, and the multidisciplinary as pillar. At first, we have the line of advance from a low-reflection, until the mature reflection by the theoretical support arising from various areas that influence scientific thinking; As much as the progress in this theoretical research in each possible science, more mature will be measurement and the observation, as can be observed at this time. In the second, are proposed various pillars of support, such as, the theoretical basis able to bring paradigms of methodological reference. Beginning from the purpose that the Management Theory may open the abstractions' duct, was considered the multidisciplinary confluence involving the Substantive Theories, such as Ecoandragogia, focused on the relationship of learning with the wild environment; Ecodevelopment, which theorizes about economic aspects related to

the sustainable exploitation of the environment; The Anthropology, that focus the human in his greatness, since the own essence, as part of nature for being indigenous; the Ecotourism, dealing with concepts related to the clan's integration towards ecotourism; the Entrepreneurship, dealing with the family clan's business organization, as an initiative capable of transforming the attributes available in the environment in inducing wealth to profitability; finally Political Science, considered essential for suggest innovative indigenous politics modeling, able to modify the current living conditions of beneficiaries agents entrepreneurial action, bringing strategic advantage. These areas of scientific knowledge will sustain regularity conceptual reflections able to support the empirical and the observed confirmation during the investigation.

RESULTS IN THE MODEL SOCIOTÉCNIC IN WABUÁ XAVANTE

Discussion of the topic of eco-tourism in the State of Rondônia requires a referential to understand the procedure. A comparative study indicates that the activity would bring quality of life to those involved; the resident of the forest would come out of inactivity and the visitor would enter into the adventure of the Occidental Amazon. Such a relationship assumes much more consistent as it considers the exchange of knowledge, the amount of useful information about history of the original populations, and the cognitive paradigms originating from Wabuá Xavante's proposal adapted to an administrative model.

Wabuá Xavante is an elderly Chief in the Xavante Tribe, established in the State of Mato Grosso, in Brazil, who was discovered by Professor Dr. José de Jesus Pérez-Alcázer, of the University of São Paulo. This professor, in collaboration with other scholars in that institution, studied in depth the phenomenon of globalization with the concern to preserve the roots of traditional people and their values. That's when Xavante, mentioned above, established the need to know the culture and the Indian tradition as a way to bring respect, admiration and protection in the face of transformation imposed by global dynamics in society today. However, in the country there is not a model known to be capable to register and monitor the non-Indian invasions in the spaces marked. The fact is that the Indian element continues with a history of restricted usefulness. And its contribution, as a producer of sustainable services, such as indigenous ecotourism, remains on the margins of reality with looses even in the formal economy of the country. Thus, the time has come to reveal such a possibility, given the theoretical content proposed in this responsibility, follow a socio-técnical model considered consistent with ideal strategy in the form required by the previously referred to tribal elder.

Study in Prats (2005) reported the creation of the Council to the Ethnological Patrimony three decades ago in France, which allowed the patrimony awareness and inventory. In Brazil there is no news of similar study, regardless of the work developed by the Institute of Artistic and Cultural Patrimony of the Ministry of Culture in Brazil, which brought into view treatment of ethnicity, but the work included only the listing and cataloguing of the volume of art and culture available in a web survey. The cited author can identify public intervention for the treatment of ethnic patrimony; he indicated agreements with universities, aiming to carry out cultural research of mountain people. This was a result of Lerida's journey, preoccupied with this interest, not only of tourism, but also of evaluation of confluence between people for the composition of migratory sense; add synergistic results such as sacred arts cataloging, bringing a large photographic collection, creating video documentaries and considerable records of photo images, creating new jobs and other positive consequences for regionalized development. Consider, furthermore, the importance of these results in aiding teaching with useful products giving didactic support in universities, as well as the tourism activity, with aid for the preparation of posters, pictures for the diffusion of arts and crafts, dances and other events cataloged, essential to the knowledge about the real possibilities of entertainment of visiting tourists and ecotourists, in particular.

According to the above cited researcher, the Ethnological Patrimony Inventory of Catalonia, in Spain was deployed in the nineties, in the form of a public notice, being the first Government intervention to allocate resources for investigation of ethnic patrimony. The governmental action has enabled the systematic understanding of the culture and society of traditional peoples, resulting in the Treball document. Here the endogenous of the Catalan culture were identified and the merged after the arrival of the Gypsies in the hispanic war of 1936 to 1939, when this Romani people imposed its sociopolitical, ethnic and cultural presence in the region of Catalonia. In this context, there's a study on causes tendencies that give a basis for reasons why we should return to the anthropological study of ethnic patrimony and an entire set of ideals to be reached by the Administration Science for proposing organizational structures in the area of tourism and hospitality in Rondônia. So, in discussing this research we suggest ten strategic perspectives reinforced by valid literary support.

Strategy based on ethnocentrism in Rondônia

The ethnocentrism can be taken as generic strategy linked to belief rooted in the culture of an indigenous people. Traditional knowledge appeared to be the most suitable for understanding the status of art, interesting for the visitor of ecotourism who desires anthropological, ethnocentric themes. Another could not be the trajectory, conviction that the degree of civilization of a community establishes the importance and superiority of these beliefs, creating outpouring to the spheres of the common or vulgar, of the scientific and of the religious. The relation of the people's belief will support such concepts, establishing the process and the durability of the transformation into knowledge's degrees, which claim the development of appropriate technologies. So much so that table 1 below shows native examples related to seasonality of crops, soil fertilization and indigenous' knowledge in the State of Rondônia, in particular, in the Amazon Region.

Table 1: Example of traditional knowledge for ethno botanical strategy

Order	Ethno botanical name (scientific name)	Cognitive representation
1.	Acai berry (<i>Euterpeprecatoria</i>).	Is an example of a Palm tree that produces fruits rich in energy giving substances, as scientifically proven. The pulp of the fruit is a daily food of the traditional peoples, as well as appreciated in the form of juices, ice creams and other delicacies characteristic of the Amazon region.
2.	Andiroba (<i>CarapaguianensisAubl</i>).	Is a tree of the Amazon region that provides very yellow oil used for medicinal purposes, primarily as an insecticide/antifungal.
3.	Ayahuasca or Vine of the soul (<i>Banisteriopsiscaapi</i>).	Is a vine of the western Amazon region, used by shamans for religious ceremonies and also to treat psychotic diseases.
4.	Copaiba (<i>Copaiferasp</i>).	Is a tree that produces balsamic oil used in various therapies. Its medicinal value as anti-inflammatory and treatment of infectious diseases is internationally recognized.
5.	Cupuaçu (<i>TheobromaGrandiflorum</i>).	Is a cacao-like tree, whose fruit is food for humans and animals of the Amazon rainforest. The creamy flesh of this fruit is also used for various juices and sorbets of exotic flavors appreciated internationally. The seed is applied for treatment of lumbar and abdominal pains.

Source: Author from diverse bibliographic appropriations.

Strategy with focus on Ethno biology and food knowledge

Ethno biology is the confluence in the anthropological study of ethnic patrimony, separate from ethno botany and ethno zoology. This branch of traditional knowledge invests in the study of the systemic relationship of man and the environment, in an ecological interaction of beliefs, adaptations and adjustments that result in formal ideological commitment to practical results in tribal life. The eco-tourist visitor will take with him unforgettable moments of the traditional, ethno biological knowledge prevalent in Rondônia.

From a scientific point of view, the ethnobiology does not offer its own study methodology, because in the epistemological field, the learner in this area of knowledge is in the historical experience of the race that absorbs it and incorporates it in its tradition. The generation of probability hypothesis of experiments is the root of culture; in the case of indigenous peoples, there is a lack of written material, which gives contextual information to more civilized people. Traditional knowledge is embedded in the community wisdom also having the magic belief in transformation throughout systematization and testing.

It is as reports Holling et al. (1998), when it comes to the flexibility of knowledge by doing-learning, a common form of indigenous cognitive construction; for them the modern biological science is the result of a traditional system encountered in contemporary structure via experiments. Figure 5 presents delicious graviola, and table 2 below shows some ethnobotanical knowledge of the nature of food incorporated among clans.

Figure 5: Annona Muricata, fruit in the Amazon state of Rondônia.



Source: Internet in the public domain.

Table 2: Ethnobotanic as a strategy of indigenous food knowledge.

Order	Ethnobotanical or scientific name	Characteristics or food representation
1.	Abiu (<i>Pouteriacaimito</i>)	Wild fruit, weighing from 100 to 200 grams, rich in vitamins.
2.	Ariá (<i>Calatheaallouia</i>)	Consumable bulb roasted and mashed with cassava flour; is high in protein and starch.
3.	Cocoa (<i>Theobromasp.</i>)	Wild fruit rich in protein and vitamins.
4.	Cupá or vine-drooling (<i>Cessusgongyloides</i>)	Cassava plant type, whose roots are edible cooked or roasted; are rich in proteins, fats and vitamins.
5.	Graviola (<i>Annonasp.</i>)	Wild fruit of distinct flavor, high in protein and vitamins.
6.	Mapati (<i>Pouroumacecropiaefolia</i>)	Small wild grape like fruit, rich in vitamins.
7.	Pequí (<i>Caryocar spp.</i>)	Wild edible fruit, may be cooked or mixed with other foods, rich in vitamins and proteins.
8.	<i>Bactrisgasipaes</i> (Pupunha)	Fruit of the Palm tree of the same name, considerable flavor, cooked or eaten roasted, rich in proteins and vitamins.
9.	Taro or taro (<i>Xanthosomasp.</i>)	In season twice a year, leaves and roots are edible roots, rich in proteins and vitamins.
10.	Sapote (<i>Quararibeacordata</i>)	Wild fruit, measuring around 9 to 12 cm, rich in vitamins.

Source: Author from diverse bibliographic appropriations.

Strategy based on the relationship with the animal of the forest

The traditional people bring the shaman to connect with wildlife issues. Interviewing visitors indicates the interest in this relationship that feeds their curiosity. Thus, the dreams of the shaman are central for interpretation for eco-tourism, revealing the type of animal that suggests the diagnosis of disease in the tribe. There are Amazonian stories from the State of Rondônia, in which one assumes that the omen exists, and that the tribal priests call the guardians of the forest, metaphorical spiritual beings, in ritualistic practices. On the other hand, the ritual of belief also keeps the ecological control in balance, since establishing preference for food based on smaller animals that reproduce more quickly, the clans will be performing environmental sustainability, according to tribal tradition. This would be the trajectory of anthropological knowledge useful to the visitor curious to understand the metaphorical interpretation incorporated into the tribal truth.

Ethnozoological consumption is another relationship; comes from the capture of protein-rich specimens, among the available according to seasonality: are edible aquatic and may register the fish as piraiba and the pirarucu; the turtles and their eggs are greatly appreciated by the Surui-Paiter; the birds are much needed in the tribal communities, the siriema, quails, partridges abundant in meadows in the western Amazon region; animals obtained through hunting have been rare in the region, but the anta, porcupine, paca, agouti, armadillo, monkey, deer and other mammals are still captured. They consume specimens of animal larvae such as the larva of the ingá, plant that builds up significant amount of edible grubs, larvae of butterflies and others. All these animals eaten enrich the tribe with fat, protein, carbohydrates, minerals and enough calories for regular nutrition according to ethnozoological tradition learned through generations of indigenous people.

When investigating the relationship between ecology and the society of excluded, Alimonda (2005) makes it clear that the poor are often accused of destroying their surroundings with their undisciplined production systems. To the author, the modern societies mistakenly blame the victims for their own lack of progress; but the reality is that the exclusion of minorities weakens the discussion about their performance. As they'll have eat; the solution would be to explore the existing products in their environmental surroundings. It is no different to the exploration on an Indian reservation, when the traditional people, that was nomadic, find themselves bereft of the freedom of expansion of their extractive potential.

Strategy with focus on ethnodevelopment of indigenous minorities in Rondônia

Social movements in South America in general, and particularly in the Western Amazon, became stronger as of the late 1970s. This ethnic mobilization reinstated fundamental claims, such as basic territorial autonomy, culture, religion and other forms of identity, however, they did not deal with environmental balance and even less, eco-development. These facts are in the interests of the ecotourism visitor who comes for study or for leisure in the region. These movements were initially embodied in the agrarian context of groups that were disappearing, such as the rural blacks. What was being sought was ethno genesis in the sense that in the nineties real identity would be achieved, and with it the Brazilian Indian. It is possible to affirm that this mobilization resulted in a significant population effect. In less than a generation the indigenous population of Brazil doubled in number of individuals according to the Census of the year 2000. They also achieved approximately 12% of the national territory as a whole and about 20% of the Amazon territory. This situation, unlikely in a exclusivist and prejudiced country, prevailed; approximately four hundred thousand individuals declared themselves Indians in 2000; in the 2010 census, approximately 817 thousand declared themselves indigenous in the country, a significant growth, as indicated in the website of the Brazilian Institute of geography and statistics. What remains is to increase the resources leveraged for the well-being of this minority.

A strategy based on monetary considerations and the mobilization for ethnic inclusion in the Amazon

It's worth reports on monetary amounts involved in white intervention strategy in Brazilian territory with the goal of bringing sustainability in national spaces. The investment trend presupposes an application to deploy structural means of indigenous ecotourism. The tourism investors wait for these competitive advantages to become doors of opportunity in the formal tourism sector. The fact the ecotourism visitor refers to entrepreneurship to complete a cluster of entertainment, mobilizing efforts to increase the international and local investments.

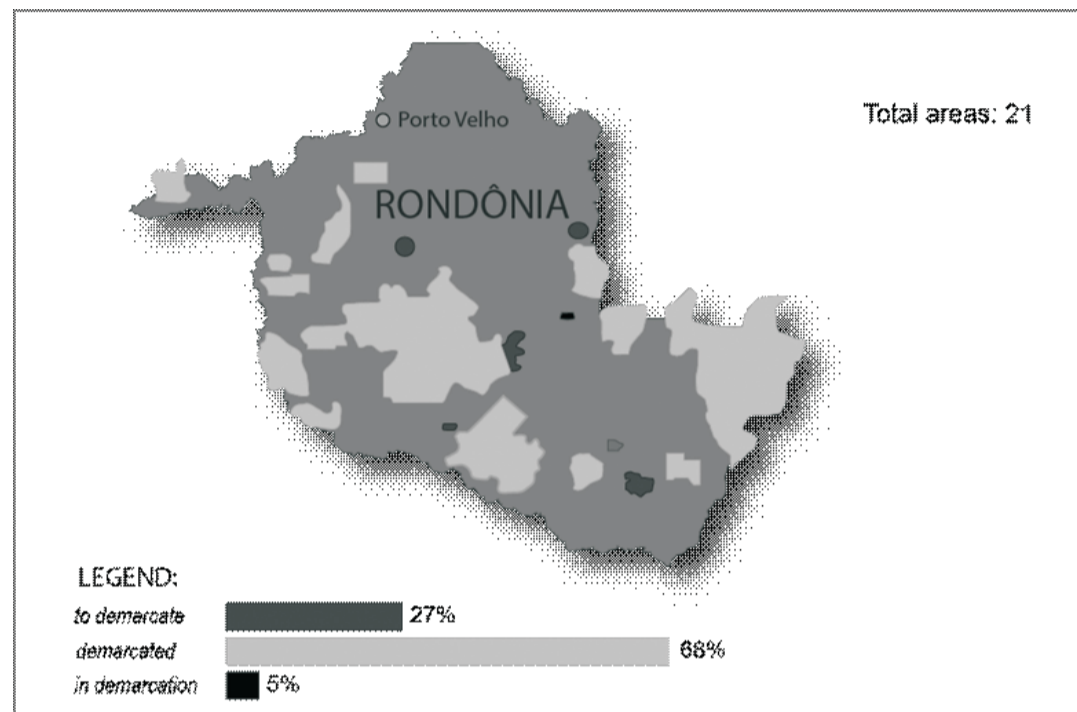
The Agency of the State, the respected news vehicle in Brazil, in a not contested public disclosure, makes it public in its edition of March 18, 2007, the direct investment of R\$ 108.9 million from Germany,

the United States, Japan, and the Netherlands for the preservation of forests in Brazil, and R\$ 85 million from Germany exclusively for preservation in the Amazon in 2005. Non-governmental organizations have invested approximately R\$ 36.6 million a year in the Amazon rainforest in 2005. Part of this financial resource comes from the international headquarters of these organizations, or transfers based on international cooperation. The Brazilian branch of the World Wild Found organization, headquartered in Switzerland and with offices in hundreds of countries, regularly sends to the Amazon about R\$ 10 million and the 99% of these resources are from outside Brazil. The Socio-Environmental Institute (ISA), a Brazilian non-governmental organization, sent R\$ 9.2 million in the Amazon in 2006, That's approximately R\$ 7.9 million of this resource came from external sources. It makes sense to direct part of these resources to indigenous entrepreneurship, even as a form of partnership of interest with the Guardians of the Forest. Based on financial investments to improve the quality of life of the indigenous peoples, the Brazilian Government is beginning to support the development of projects aimed at economic, environmental and cultural self-sustainability of the tribal communities under the protection of the Indian Foundation. The Government initiative mainly backs agricultural activity, in selected indigenous communities, for the production, income generation and use of manpower that improves the living conditions of these populations. Indian food security is also a concern along with programs of intervention to strengthen sustainable agricultural-forest-pastoral activity, with specific methodologies implemented in partnerships of public and private organizations, especially in the Amazon.

Strategy based on the ethno-spatial relationship

This approach is in the interests of the ecotourism in their cultural, scientific and travel business. The Indian Foundation adopts as a concept of territorialidade, that offered by researcher Alcida Rita Ramos: "Indigenous land is much more than simply a means of livelihood. It represents support of social life, is linked directly to beliefs and knowledge". In the State of Rondônia the current territorial situation is shown in Figure 6 below. In an unprecedented view in relation to ecotourism, the intent is to set up conditions for the visitor to these exotic spaces to exchange knowledge without deforming the origin. The Professor Joana Aparecida Fernandes Silva, anthropologist, researcher at the Anthropology Department of the Federal University of Mato Grosso, focuses on the usefulness of the indigenous territorial space. She tries to define Earth, as being the place of agricultural production, the soil. According to the researcher, the tribal communities expand this concept, so that it comes to have the collective sense of habitat, where they survive and reproduce and where their ancestors rest. Professor José Afonso da Silva, of the General Law School of the Union, offers his contribution to this research. He addresses historical aspect of the legal nature of ownership of land by indigenous people. According to him, "indigenous persons" is a legal institution for the interpretation of indigenous Brazilian land rights. He is referring to the Royal Charter of April 1, 1680, which was confirmed by the law of June 6, 1755, which established principles for indigenous rights to lands in Brazil. The afore named professor of Constitutional Law states that one should not confuse the right to be on the land, with the right of occupation, because being "indigenous persons" is a natural act that legitimizes, requires only of the public authorities the territorial demarcation for the continued use and enjoyment by the indigenous community. It must also resolve possible territorial conflict involving indigenous peoples and others, adopting an understanding that was common to the thought of the anthropology professionals consulted.

Figure 6: Indigenous Land Situation in the Rondônia State



Source: Adaptativo de Pedro Filho (2013) from www.funai.gov.br

It is useful to introduce here the way Baines (2007), a researcher at the University of Brasilia, focuses on the issue of conflicts involving ethnicity, in the way it is being discussed in countries like Brazil. This allows an understanding of the reasons why an insurmountable problem predominates in questions of territory, space and ethnicity of indigenous Brazilian populations that in fact this is a result of the general vision of territorial relationship of natives in the Americas. The author rejects the changes in self-determination and integration in Brazilian policy regarding indigenous people, even after the innovations put forth in the Constitution of the Federal Republic of Brazil inaugurated in 1988. The Federal Constitution established, in article 231, the recognition of the original rights of the Brazilian indigenous peoples. The time that guarantees permanent ownership of indigenous lands, with full right, confirms that those areas are the inalienable possessions of the Federal Union, and the rights become that of making use of the fauna, flora and free geographical attributes existing there. Based on this legal standard, the indigenous people can use the environmental resources by hunting, fishing and agriculture. However, it considers only that the right of use belongs to the traditional peoples; the Union owns the territory, while the right of use is indigenous.

On the topic of territorial relationship and the ethnic rights, Oliveira (1998) speaks. He is adamant in considering that the original indigenous right to these lands is due to their cultural connection to the pre-Columbians who lived here for centuries. To the author, this right is not claimable because it is neither cancelled nor recognized. This opens a gap pending a serious discussion that only would be feasible after the preparation of Indians as a citizen able to act socially, environmentally and economically in their constitutional spaces. To the author, the very survival of human groups, by the characteristics that differentiate them from other individuals in an eclectic society such as Brazil's, already is as sufficient basis to guarantee territorial property for all purposes, including business activity for the exploration of tribal ecotourism.

Oliveira (1998) also reminds us that, for these to be recognized as indigenous by the dominant institutional structure, a set of elements, such as the ethno-environmental resources that exist in the given geographical space, are necessary. He goes on to raise the possibility of invalidating through FUNAI, the government branch of indigenous Brazilians, titles to proprietary obtained by non-Indians, and subsequently cancelling them through a decision of the Brazilian Judiciary. However, according to this

author, FUNAI would not have sufficient resources to indemnify the improvements made by non-Indians, nor the financial means to reinstall the Indians they protect in these lands after this historic settlement. Regardless of the significant initiative of the Brazilian Executive Branch, on publishing Decree 1,775 of January 8, 1996, who came to the defense of the indigenous territorial demarcations, the solution of the issue of tribal lands will always face obstacles with the nation's Judiciary, because of the accumulation of processes and the delay in the judicial decision. In this context, peace on Earth is and will be a question for the ecotourism visitor.

Strategy based on indigenous cultural patrimony, its basic values and logical system

The Eco tourists may enjoy playful moments in contact with the cultural patrimony of their Indian hosts in Rondônia. Cooper et al. (2001) indicate a differentiation between these hosts and visitors in ecotourism. These authors itemize things to consider that will be confronted with the social reality among indigenous: basic values and logical system; religious beliefs and traditions; customs and lifestyles; behavioral patterns; sense of organization and of time and, finally, attitude toward strangers.

Tribal societies put the natural environment in the foreground, so much so that Claude Lévi-Strauss, with his work "The science of concrete", states that the natives explore their habitat, where they find plants and animals useful for their existence and equilibrium. This refers to the knowledge that leads to utility value. The existence of dual perspective by folk taxonomy or ethno-taxonomy is latent. Tribal people are in search of balance. Maggers (1977) has explained the cultural mechanisms that historically maximized the efficiency of tribal power, adopting the following logical systems: preserve small spaces or adopt fission in the village; dispersion of the community to avoid overcrowding; separation of areas for breeding of specimens; mobilize the village to deal with overpopulation, and in this situation is be Nomad; reducing population growth rate by infanticide and/or, in this case, women, adopting sexual taboo to contraception.

This knowledge is interesting to the cultured eco-tourism visitor, and leads to the reproduction of social technologies, as well as permitting comparative study by researchers in transit in the Amazon.

Strategy based on indigenous beliefs and myths

This strategy is based on the elements handled by Darcy Ribeiro, in his work entitled "Indians Daily: the Urubus-Kaapor", when by his own method he registered his relationship with traditional peoples, detailing the interpretation of religious belief or myth. The visitor in the ecotourism activity in Brazil will have a cultural encounter with the tribal beliefs and myths. For the scholar, the Tupi peoples unite a mythology of visions not encountered in the legend. And so this reveals there has been thought into unifying into a single mythical body that is coherent in its stories. However, this was avoided for respect the perception of faith, of belief and of deity, which explains the basis of conduct by oral expression between generations.

The myths are ritual associations of popular tradition, of argumentative nature, opponent of philosophy, in the face of their irrationality. They are remembered narratives of the life of the people, and expressed in the discursive form between individuals. Because they are contained in the cultural aspect of a population, they become part of the folk and cultural composition. When you penetrate in the mythical study of popular culture, myths appear such as Greek and Roman mythology, with their Homeric and important reports. The Myth has no scientific basis, but nevertheless is a neoplatonic archetype, namely, a representative model. But the applied Social Sciences can reveal the symbolic or figurative meaning and, in this case, can be part of the culture in the human race. The literature on the cultural belief of the tupi people conceive myths amazonóide focused on spirituality, as the goddess Y-Yára or Mother of the Water; before being Mermaid (half of the body in the form of fish and the other half a woman). She was a beautiful Indian warrior, the daughter of a chieftain; killed her jealous brothers to defend herself, and so was thrown by her father between the waters of the rivers Negro and Solimões. This goddess came to reside in the depths of the rivers, appearing every evening to display her tanned beauty, green-eyed, and enchant the Indian, leading him to madness, and so is feared. Only the shaman is able to cure the psychotic epidemic known for its trance caused by this Mermaid. There's no denying that this legendary myth follows the currents of the rivers Madeira, Guaporé, Roosevelt and others that bathe the land of Rondônia involving the visitor of this region in enchantments.

Strategy on the basis of indigenous training

The Behaviorist Approach can offer relevant concepts to the assimilation and training of

Traditional Peoples involving tribal leaders. Social Psychology applied to the science of Administration identifies elements that block the mind of the human being, such as fear and distrust, dislike and disgust and other emotional reactive phenomena such as joy and sorrow, pleasure and the hatred, anger and satisfaction - all determinants of sensory information, so that it is possible to prepare the Indian host for the interrelationship with eco-tourist visitors or researchers in transit in the Amazon rainforest. It's worth considering the empathic resourcefulness of the tribes of Massai ethnic in Africa, shown in Figure 7 below, to the receptive, successful ecotourism, to devise a strategy for training indigenous adults and youth for ecotourism in the Amazon.

Figure 7: training of young ethnic Massai in of the National Park of Kenya, in Africa

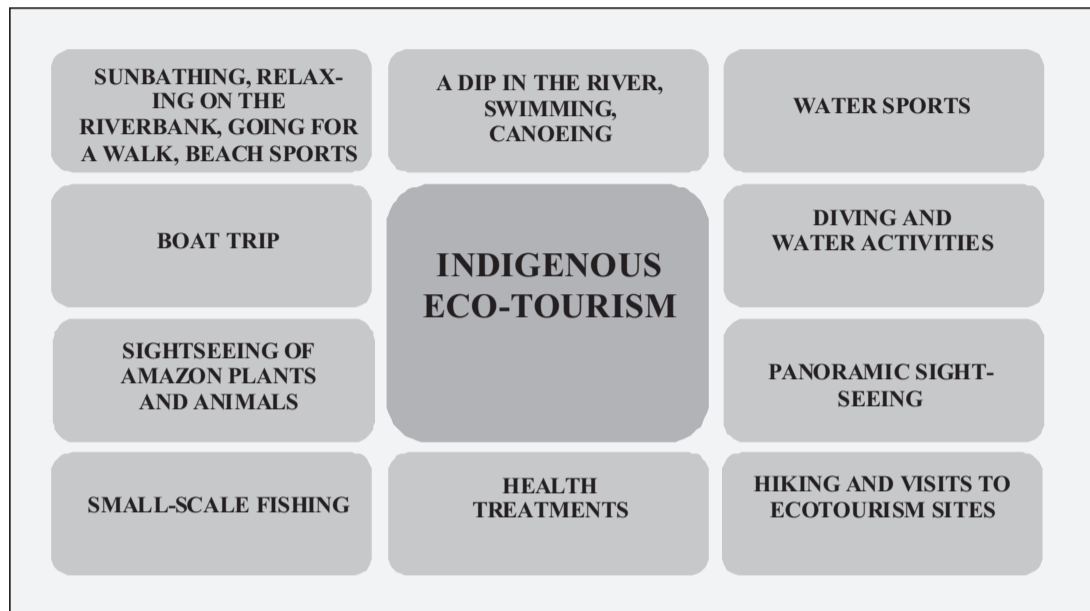


Source: Mert Onengut Photo.

Strategy based on information and marketing

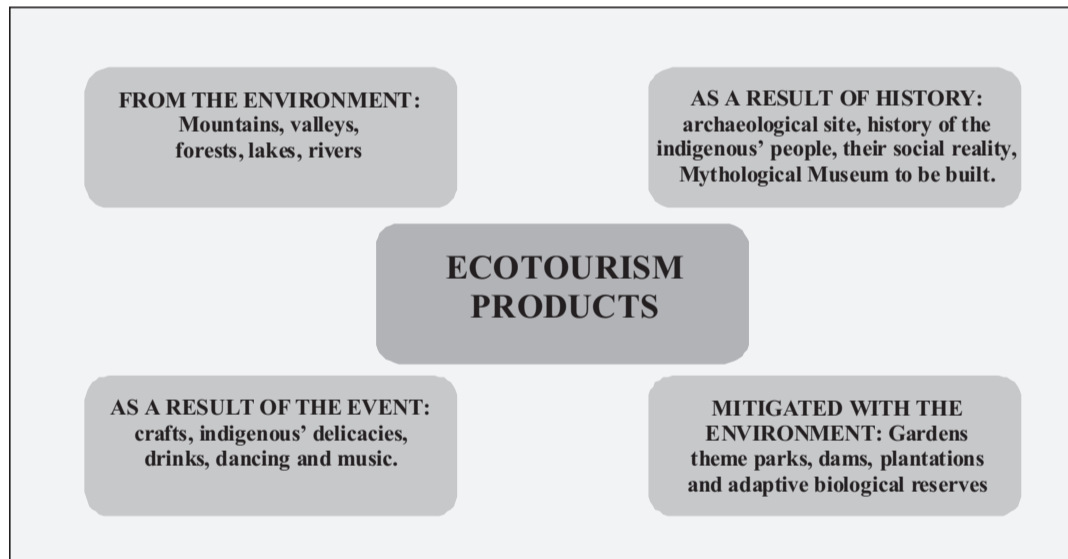
The constitution of environmental attractions is associated to the well being of eco-tourists visitors who want peace moments in contact with un not touched nature. Regardless of the introducing of pastures has disfigured the scenic beauty of the physical space in the region, it is possible to bring a preservationist and conservationist attitude to the ranchers and farmers, in order to make the interaction of these with the possible project of sustainable tourism, such as ecotourism in perspective. Figures 8 and 9 indicate the products to be made available to visitors. And the following 3 Framework specifies basic strategic elements as support ecotourism business.

Figure 8: Indigenous ecotourism products.



Source: Adapted by the author from observation of the surroundings.

Figure 9: Configuration of indigenous ecotourism products



Source: Adapted by the author from observation of the surroundings.

Table 3: Information System and elements to be considered for ecotourism in Rondônia.

Information system adapted from Swarbrook (2000)	Elements present in the State of Rondônia
1. Geography	Rivers, waterfalls and Rapids. Valleys and hills suitable for trails. Wild tracks in various directions.
2. Biodiversity	Wild animals of the Amazon. Varieties of plants, with emphasis on the varieties of Orchids of Rondônia and medicinal plants.
3. Other natural attractions	Typical equatorial climate. Exuberance in the contoured green floral wild tints from Amazon.
4. Host Population	Traditional peoples with their exotic culture. Spontaneity and purity of receptive spirit. Simple residents, among those set out in the countryside. For the sake of personal safety, we recommend caution in communicating with individuals confluent non-autochthonous.
5. Cultural relations with the host	Mother tongue of the indigenous. Crafts of traditional peoples. Tribal dance and Musicality. The myths and rituals of the tribal people.
6. Interested visitors or not	Researchers and indigenous ecotourism lovers and the like. Curious about topics from Amazon. People creating obstacles keen on committing environmental crimes and other misdeeds in a border State.
7. Dominant political ideology	Evident tendency toward indigenous manipulation. Lack of a valid functional policy. Protectionism of the interested and the uninformed people.
8. Interested group	Non-governmental organizations for indigenous causes. State authorities, with an interest in Amazonian natural resources.

Source: Adapted from Swarbrook (2000) by the author.

CONCLUSIONS AND SUGGESTIONS

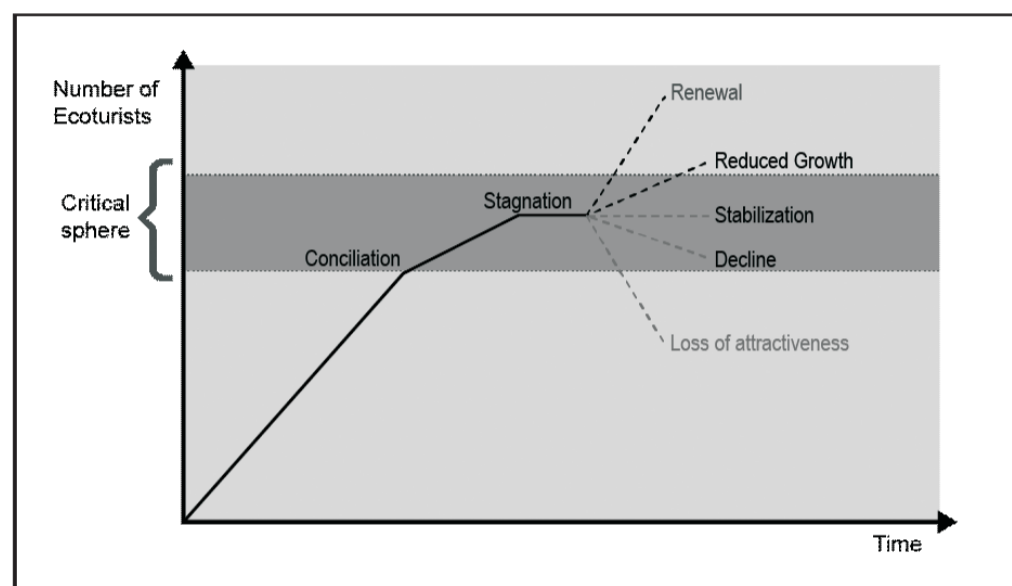
This is a study in progress and the viewpoints considered in this research depend on legal rule to transform the environment and the immaterial patrimony in eco-tourism products. This perspective will bring innovation to Brazilian eco-tourism with a significant extra funds to public coffers through revenue collected from the tourist economy since the authentic culture of the traditional people groups are preserved. As a suggestion, we warn of risks of mimetic isomorphism, that is, the simple copy of known models that does not match the Amazonians, because the paradigms raised here have not been tested locally. In addition to the need for environmental education of the visitor, it is worth registering here the prescription of Ordinance 21, on November 30, 1995, of the Ministry of the Environment and the Legal Amazon edited with the support of the Indian Foundation. This Ordinance provides that:

- a) The cultural tradition of the Indians should remain above the interests for ecotourism. Therefore, the tendency of the ordinance is to create an Indigenous cultural Tourism.
- b) The indigenous ecotourism should take into consideration the level of contact that is being maintained between the tribal people and the civilization of the non-Indians.
- c) The eco-tourism in indigenous lands requires the direct participation of the entire tribal community, in all stages of the planning process.
- d) The management of eco-tourism in indigenous lands should be carried out by indigenous people, and to do so they must be trained in advance, according to the interests of the community.
- e) The indigenous ecotourism should generate economic resources intended for improving the quality of life in the tribes.
- f) Indigenous ecotourism activity must practice the sustainable use of natural resources.
- g) Indigenous ecotourism activity should be supplementary to other practices and programs that the tribal community has under development.

Suggestion of anti marketing relation to indigenous ecotourism

If, on the one hand, respect for the tradition and culture of indigenous peoples through the awareness of visitors is demonstrated, on the other it is possible to take protective measures by appropriate monitoring measures as proposed in anti marketing. The strategic decision for an activity will take into consideration the life cycle graph of ecotourism business, offered by Swarbrook (2000) shown in Figure 10 below, to analyze the stagnation that ecotourism will bring to the environmental attributes, while in Table 4 are the prospective strategic measures.

Figure 10: Interpretation of indigenous ecotourism lifecycle.



Source: Adapted from Swarbrooke (2000), by Pedro Filho (2008).

Table 4: Life-cycle's variables in indigenous ecotourism and protective strategies

Life-cycle variables of indigenous ecotourism, adapted from Swarbrook (2000).	Fundamental protective strategies
1. Control on the number of ecotourist visitors	First variable. The lack of control in access can generate degradation, which starts with the progressive injury caused by the impact of the presence. The lack of environmental education reflected in the business life cycle. Impose environmental education before access to the area of indigenous ecotourism.
2. Critical radius	Intermediate variable. This is the space between the time and the volume of visitor flow. Allows taking control measures of restoration for the benefit of indigenous ecotourism. In this case adjust the schematic measures of protection.
3. Time	Second variable. Time programming can benefit the business, with beneficial measures such as space maintenance, local's re-embellishment, training of those involved, including environmental education programs, reprogramming of the activity and other intervention measures capable of safeguarding the indigenous patrimony.
4. Stagnation	Negative trend. The first consequence of lack of flow control on the ecotourism local. Starts saturation of the activity. Adopt measures impacting favorable to environmental and indigenous patrimony's protection.

5. Consolidation	Positive trend for indigenous ecotourism. A result of a proactive behavior of the business manager. Requires balance between the first and the second variable treated here. Keep up appropriate monitoring.
6. Renewal	Remedial measure for the benefit of the status of the business, in the pursuit of maintaining attractiveness. Monitor the flow and adopt protective control adjustments when necessary.
7. Growth	Positive trend of indigenous ecotourism in relation to public acceptance of the programs offered and the way the visitor is received. Keep appropriate monitoring.
8. Stabilization	Positive business trend, the result of making intelligent adjustments. In this case keep up the protective measures.
9. Decline	Negative trend. Result of a lack of supervision of the operation, of the way visitors are received, and failure to comply with the indications above. In this case suspend the entry of visitors.
10. Loss of attractiveness	Negative trend. The delay in the repair will result in extinction of the ecotourism site and, consequently, abandonment of the business. In this case stop the visitation.

Source: adapted from Swarbrook (2000), by Pedro Filho (2008).

Therefore, the concept of anti marketing is a managerial action of disincentive to bring the product of eco-tourism provided by the tribe for public visitation. It is a substantial provision to safeguard the physical and immaterial patrimony of indigenous ecotourism activity operating in authorized areas. The Manager of ecotourism will be controlling the behavior of the consumer of the hospitality services offered. And today the senior managers can now apply technology to the information to avoid the degradation of the natural space and defend practices favorable to sustainable ecotourism. In the specific case of the Brazilian Amazon, where most of the spaces are requested for such practices, the Amazon monitoring system (SIVAM) can be an innovative instrument to introduce advanced techniques of control. This procedure involves not just surveillance, but also allows measure to reverse and adjust, like the anti marketing ecotourism. The SIVAM is a network of collection and processing of information, and can map an Indian reservation and, applying a suitable program, serve as efficient monitoring instrument in favor of indigenous ecotourism activity.

Thus concludes the research proposal, which outlined the main strategic points to understand about the reality of a tourism activity in indigenous spaces, inducing the respect of what is going to know, and to safeguard the immaterial patrimony of the peoples of the forest until then disintegrated. Also here is consolidated a system of control that allows protective measures not only physical space against environmental degradation resulting from the flow of visitors, but also points out a strategy to lead to satisfactory results in natural surroundings offered to leisure and entertainment culture.

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