International Journal of Business, Human and Social Sciences
ISSN: 2517-9411
Vol:13, No:6, 2019

The Importance of Conserving Pre-Historical, Historical and Cultural Heritage and Its Tourist Exploitation

Diego Renan G. Tudela, Veruska C. Dutra, Mary Lucia Gomes Silveira de Senna, Afonso R. Aquino

***Abstract*—**Tourism in the present is the largest industry in the world, being an important global activity that has grown a lot in recent times. In this context, the activity of cultural tourism is growing, being seen as an important source of knowledge and information enjoyed by visitors. This article aims to discuss the cultural tourism, archaeological records and indigenous communities and the importance of preserving these invaluable sources of information, focusing on the records of the first peoples inhabiting the South American and North American lands. The study was based on discussions, theoretical studies, bibliographical research. Archaeological records are an important source of knowledge and information. Indigenous ethnic tourism represents a rescue of the authenticity of indigenous traditional cultures and their relation to the natural habitat. Cultural and indigenous tourism activity requires long-term planning to make it a sustainable activity.

***Keywords*—**Tourism, culture, preservation, discussions.

I. Introduction

RECORDS of displacement of human beings exist for thousands of years [1]; even though initially, these changes were caused in most cases by necessity of survival rather than simple motivation [2] humans still have, somewhere in their DNA, a certain desire to explore and visit new places and experience it with one's own eyes.

This desire of traveling, being the destination an exotic place or not, with the purpose of living and learning the local "culture", could not to have another name other than cultural tourism. However, among tourism specialists, the term cultural tourism is a subject of divergent definitions and interpretations due to its large application [3]. The idea of cultural tourism cannot be represented simply by tourists in local attractions, instead of it, in the perception of the tourist being the center of the definition of the term cultural tourism [4].

Of these various definitions, it is not strange to mention the period when the cultural travels started. A quick search in the literature about tourism will show that the trips with cultural purposes arose in Europe, influenced by the Italian Renaissance movement [5]. In Brazil the concern and need for a precise segmentation of the tourism sector gave birth to the document "conceptual frameworks of the tourism sectors", among the various concepts, it defines cultural tourism [6]. Thus, the term cultural tourism comprises tourism 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 a culture [6].

It is observed that in the definition is emphasized, among others, historical patrimony, which, according to the Brazilian Constitution in Law Decree No. 25 of November 30th, 1937 and in its first article defines that the historical patrimony and also the art is the set of movable and immovable property existing in the country. The conservation of those goods is of public interest, either because of its connection with memorable events in the history of Brazil or because of its exceptional archaeological or ethnographic, bibliographic or artistic value [7].

The Constitution of 1988 changed the denomination of historical and artistic patrimony for cultural heritage, which conceptualizes this patrimony, in its article 216, recognizing and expanding the dimensionality of immaterial culture, besides explicitly including paleontological sites as Brazilian cultural patrimony. Likewise, article 231 recognizes indigenous, among others, as well as their social organization, customs, beliefs and traditions, which are closely related to the cultural patrimony of the Americas and, therefore, Brazilian.

As far as the indigenous are concerned, an important question arises from the archaeological point of view, regarding their presence in the landscape of the recently discovered new world. Was the landscape of this place, at the time of Columbus in the wild sixteenth century, practically with no population, or was it a densely occupied landscape, with a human presence almost everywhere? [8]. These and several other questions still remain without a definitive answer and a subject of debate in the academic area, being only possible to investigate this type of question through the remnants of material and still cultural manifestations of these ancient peoples, which may have remained, even if perhaps altered over time, in today's indigenous cultures.

II. Population of the Americas and Its Registries

For a long time, there was a unanimous idea and the most accepted theory of the period and from which people were the first to reach the American continent was claimed to the people of Clovis, who were named after excavations near Clovis County in New Mexico, USA in the years of 1930.

The Clovis migration theory suggests that these early Americans, called Paleoindians, were Asian Mongolian hunters

Veruska Dutra is with the Federal University of Tocantins, Brazil (e-mail: veruska@ifto.edu.br).

from northeastern Asia who specialize in hunting large animals (megafauna), which penetrated the high plains of North America from the steppe Siberia, through an ice-free passage, about 12,000 years ago, at the end of the Ice Age [9], [10].

In the plains, they used bifacial lance ends and hunted large mammals, which became scarce after a few centuries, forcing them to move south after new hunting getting in the Andes and reaching the southern pampas, some 11,000 years ago [11], [12].

At the time of the end of the Pleistocene and the beginning of the Holocene, about 10,000 years ago, after the extinction of the great mammals, there was a warming of the climate and an increase in the level of the oceans. This people who moved to the lowland areas and the coast, where they turned to new forms of subsistence such as hunting small animals, fishing and eventual domestication of animals and plants [12]. Concerning the tropical forest region, and especially the Amazon, for some authors, would be a barrier to Paleoindians, which could only survive in this place after the development of agriculture, which occurred approximately 5 thousand years ago [13].

In opposition to this theory, there are the defenders of the Pre-Clovis culture, people who would have entered the American continent and spread throughout America through several habitats long before the specialized hunters of Clovis, about 15 or even 20 thousand years ago [14]. Some anthropologists suggest that they were feeder, using simpler (unifacial) tools and their widespread subsisting of hunting small animals, plants and even fishing. However, the question of settlement in the Americas remains a major challenge and subject of controversy among anthropologists, where settlement theories, when examined in detail, present some or several inconsistent points that culminate in more questions than solutions, especially when the cultural records of North America are compared with those of the South [15].

Reviewed data in new excavations of the Clovis culture led to the reduction of the maximum age of this people, being determined between 11050 and 10800 years [16]. Concerning the pre-Clovis culture, arguments of inconsistent cultural vestiges besides disturbances in the dates are presented [17]. Nowadays, the archaeological studies associated with the most modern techniques of dating and DNA analysis are giving a new panorama and new theories are emerging regarding the form of occupation of the American continent [18].

III. The Importance of South America in the Occupation of the Americas

Initially, through the cultural characteristic records excavated at Paleoindian sites in North America (bifacial projectiles tips carefully modeled on rocks and the presence of extinct megafauna bones), it was concluded that the early Paleoindians were hunters, specialized in hunting large mammals. They also adapted to terrestrial temperate habitats, whose descendants would have avoided coast areas and the rainforest as they entered South America [19].

On the other hand, there are scholars who believe in the hypothesis that the occupation of American continent took place before the arrival of these specialized hunters, by a forage people whose culture was based on the collection of plants, small animals hunting, fishing and simpler lithic industry [20].

However, the importance of South America, in the context of the first "settlers" of the Americas, is still showing its value as a precious source of information, where many works, in several archaeological sites, have been carried out and among these, some deserve to be highlighted.

The Monte Verde site in Chile, excavated by Dillehay in the 1970s, has shed new light on proponents of the Pre-Clovis theory with dating back to 12,500 years ago and a possible second occupation about 33,000 years [21].

Recent excavations, in the Monte Verde region, Dillehay and his collaborators present new dating for the site, as well as evidences of exploitation of marine resources, suggesting that the camps of these Paleoindians were along the coast of the Pacific. He spots different possible migration routes in South America that would have been used at different periods by different peoples, coming from different places [22], [23].

In Brazil, several archaeological sites containing rock paintings have been investigated over the years by different analytical techniques. In the middle of the 1980s Guidon and Delibrias reported its age, which was about 6.2 to 32 thousand years, obtained by carbon 14, associated with lithic tools and cave paintings, held at the Boqueirão da Pedra Furada, a site located in Serra da Capivara National Park (PNSC) in the State of Piauí [24].

This region is known for its richness in prehistoric rock art and in 2003, these dates were analyzed, using improved radiocarbon dating techniques, and presented ages from 41 to 47 thousand years [25].

Similar dating to those of Guidon and Delibrias were obtained by Watanabe and collaborators using Electronic Paramagnetic Resonance (EPR) and Termoluminescence (TL) performed in calcite formation of a painting found in the Toca da Bastiana shelter, also in the Serra da Capivara National Park, indicating an occupation about 35 thousand years ago [26].

Recently, new dating in the Serra da Capivara National Park, in calcite deposits that covered prehistoric painting, presented ages inferior to 12 thousand years, suggesting that these paintings are younger than the one proposed by previous works [27].

Archaeological sites dating of significantly older ages have also been found in other Brazilian states. In Montalvânia, Minas Gerais, the estimated age of 50,000 years was obtained by EPR and TL in calcite deposit associated with cave engravings, while in Rio Claro, São Paulo, TL data in burnt cherts presented ages, in the oldest range of the Alice Boer site, around 20 thousand years [28], [29].

Important data were also obtained in the Amazon region, where Roosevelt et al., in addition to discussing Clovis and Pre-Clovis occupation theories, analyzed several cases of sites with old dates throughout South America and suggest an alternative to Clovis and pre-Clovis, the theory "Clovis in context" [30].

Roosevelt et al. show data on the presence of Paleoindian records containing cultural motifs distinct from those of the Clovis and Pre-Clovis theory and with contemporary dating to the cultural complexes of the first Paleoindians of North

America. However, different patterns of subsistence (river feeder) and lithic tools (ranging from rocks with simple lances and possibly bone worked to unifacial and bifacial tools).

A conclusion suggested in this paper is that the Clovis culture would be just one of the many regional cultures developed after the initial migration, not the ancestors of the other Paleoindian cultures in the Americas, which have adapted to a wide range of habitats such as tropical rainforest and foraging generalized [31].

IV. Tourism in Archaeological Sites

Brazil has a large amount of archaeological sites spread throughout its extensive territory, they are found as Sambaquis on the Brazilian coast, villages with ceramist industry by all the country and engravings made in caves and shelters in diverse regions [32]-[34].

All these types of sites are testimonials that keep important evidence of the forms of colonization of ancient cultures, as well as the expression of their daily subsistence activities and, in some cases, the artist's view of aspects of the social life of their group. Nonetheless, the exploitation of archaeological sites, having a significant value, as a way of making tourism becomes natural [35].

Archaeological sites can be found outdoors or inside caves, called shelters, in several regions of the country, but the most internationally known Brazilian sites are located in the State of Piauí, Serra da Capivara National Park and in Minas Gerais, in the region of Lagoa Santa. The ceramic industry in Marajoara, Pará, is also widely recognized.

In the region of the Serra da Capivara National Park, 1334 sites are registered, of which 1028 present some type of cave painting. The Museum of the American Man, the Chico Mendes Institute, the National Historical and Artistic Patrimony Institute are currently registered. Of these, 176 are prepared to receive tourist visits.

The sites of the Park also present some problems of degradation due to natural factors (the exposure of the sites to the climate) and the anthropic (deforestation and burning for planting, cattle breeding, and animal trafficking), however, intensive recovery and preservation are performed [36].

The region of Lagoa Santa was intensively exploited by the Danish naturalist Peter Lund, who, after his first visit in the 1820s settled in Brazil in 1833 in Minas Gerais, where he remained until his death at the end of that century. Lund found and explored hundreds of caves in the Lagoa Santa region and discovered around 115 species of animals, including large extinct animals and human bones [37].

Thanks to the efforts of Peter Lund, the Lagoa Santa region is internationally known as an important source of information on the Paleoindian culture in Brazil, which continues to be explored by archaeologists almost two hundred years after Lund [38].

Obviously, these "famous" sites which are under governmental and philanthropic institutions care, present sustainable tourism exploitation or improvements that lead to sustainability [7].

However, several other sites, sometimes, receive tourists without proper care to protect the place, as well as the visitor itself. An example of this case occurred in the Jacupiranga, Petar and Intervales State Parks caves, in which the lack of sustainable management of tourism (preservation of fauna, flora and speleothems) led to its interdiction by the Brazilian Institute of the Environment [39].

In turn, it is not only a matter of sustainable management by those responsible for the site being exploited, if the tourist is not fully aware of their role in preserving the prehistoric and historical material records, whether these are material or immaterial. Since tourist behavior, which may be tempted to carry a more "realistic" souvenir of visiting the place than photos and learning, may encourage the emergence, or expansion, of an illegal trade in the population around where there are records about the emergence and development of any culture.

Examples of inadequate behavior in visits to archaeological sites are literally marked in history, as, for example, speleothems (which take thousands of years to form) are simply broken, whereas in the case of cave paintings, are destroyed by graffiti or even removed for religious exploitation, for example [40]. See Figs. 1 and 2.

Fig. 1 Broken speleothems, devil cave tour circuit, Jacupiranga State Park, Eldorado – SP

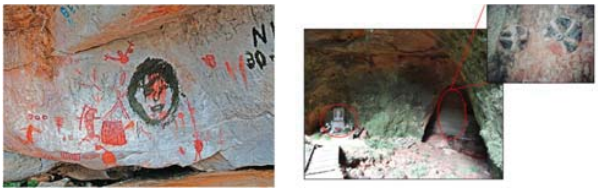

Fig. 2 Predation of cave paintings in Encanto Waterfal (BA)

Thus, preserving and studying the records of prehistoric and indigenous cultures is of undeniable importance to understand the form of colonization and subsistence of the first peoples to reach American lands and the development of later cultures. Where traces of this way of life, as well as its possible transformations over time, can be accessed qualitatively and quantitatively through the investigation of vestiges that still remain in the form of material records (paintings, ceramic and lithic utensils) and immaterial (customs and beliefs) of these peoples.

V. Indigenous Tourism

An archaeological study can say a lot about how a people who lived in a certain period and place, demonstrates the importance that pottery plays in the study of the behavior of society, being capable to inform a lot about the economy of that particular people and their culture [41].

Derived from archaeological exploitations, an important sector of the activity is the indigenous tourism, where the tourist seeks a more intimate contact with a remarkable and traditional culture, such as the Marajoara culture, on the Marajó Island (PA) and the Xingu Indigenous Park.

In the Amazon region, there are several archaeological evidence of advanced civilizations, in which the peoples of the Marajó Island (PA) stand out. There were six known phases of the occupation of the island, beginning with the first phase that inhabited the north of the island between 1500 and 1000 BC. The Marajoara phase occupied the island from 400 to 1350 AC. The Aruã phase, which was the successor to the Marajoara phase, being decimated by the arrival of the Europeans in 1500.

The Marajoara people possessed an advanced engineering, counting on landfill constructions, canals, dikes, and had an optimization of collection and food production quite advanced. The Marajoara people left a very important legacy in the history, their pottery. The Marajoara pottery is considered one of the most beautiful and sophisticated in all American continent [41].

The definitions of indigenous tourism vary depending on the point of view of each researcher and the period studied, indigenous tourism can be seen as a tourist activity in which indigenous peoples are directly involved, either through control or by realizing that their culture can be used as a tourist attraction [42].

The indigenous tourism is also seen as a tourist activity, in which the visitors go to isolated communities to observe the dances, ceremonies, clothes and even purchases of handicrafts [43].

One of the first manifestations in search of ideas for sustainable development started in the 1970s with the Man and Biosphere program, with studies made by UNESCO and the International Union for Conservation of Nature (IUCN) in order to improve the interaction between man and nature. Since then, a number of attempts have been made to improve the human-environment relationship, such as the United Nations Conference on the Human Environment held in Stockholm in 1972, the World Commission on Environment and Development (CMMAD) or the Brundtland Commission created by Harlen Brundtland, former prime minister of Norway, among others.

When speaking of Indians, we must bear in mind that this is a generic term and that it involves at least 225 distinct societies. They are at least 180 different languages, several linguistic trunks and other families. Its general population contingent refers today, according to the National Indian Foundation in Brazil, there are more than 500 thousand individuals, a population that is constantly growing [44], [45.

By mentioning indigenous peoples, it must be kept in mind that this is a generic term and that it involves at least 225 distinct societies. There are at least 180 different languages, from various linguistic trunks and other families. Its general population contingent refers today, according to the National Indian Foundation (FUNAI) in Brazil, there are more than 500 thousand individuals, a population that is constantly growing [44], [45].

Only in the Xingu Indigenous Park, which is the third largest indigenous park in the country with more than 27,000 km² of area, it has more than 5,500 Indians from 14 different ethnic groups. It has the largest pure linguistic mosaic in the country with the four largest linguistic trunks: the Caribbean, Tupi, Aruaque and Macro-jê, as well as other isolated languages. The park was created in 1961 during the government of Jânio Quadros from a work carried out by the brothers Villas-Boas.

The initial philosophy at the time, for example, the indigenous could not even wear flip-flops or ride a bicycle to avoid changing the habits of the community, but this philosophy underwent through changes during more than half a century of existence. Although the entrance is still controlled by FUNAI, this region suffers from many attacks by loggers and landowners.

In addition, it is necessary to understand that the concept of territory for the indigenous is at the same time a space of physical reproduction, material of subsistence and a space loaded with symbolic references for its ethnic affirmation and to establish the multicultural differences in the called "globalized world". Neto de Jesus highlights the need of fighting against (de)territorialization as a sociocultural and spatial exclusion of each people.

With interest in the indigenous growing tourism in Brazil, there is a certain concern to protect its culture, not letting a significant loss occur in the cultural diversity that is very rich in Brazil.

In 2002, UNESCO created the Universal Declaration on Cultural Diversity, outlining a plan of action for the implementation of this Declaration. Among the main objectives of this manual, there are some items specifically aimed at sustainable tourism, for example items 5, 13 and 14 of this manual.

Item 5: Safeguarding the linguistic heritage of humanity and supporting expression, creation and dissemination in as many languages as possible;

Item 13: Develop policies and strategies for the preservation, enhancement of cultural and natural heritage, particularly oral and non-material heritage, and to fight against illicit traffic of cultural goods and services;

Item 14: Respect and protect traditional knowledge systems, especially indigenous peoples' systems; recognizing the contribution of traditional knowledge to environmental protection and the management of natural resources and to foster synergies between modern science and local knowledge.

Indigenous tourism, when well-planned and organized, has as one of its functions to enhance the local culture, especially with respect to the elements related to dance, handicrafts, painting, singing and praying, native language, drinks and typical foods, to agriculture, among other traditional elements.

In addition to enabling new forms of family subsistence, both for indigenous society and those involving their territories [46].

In addition, it is impossible to speak of culture without considering it as one of the most important motivations of the tourist visits. However, one must emphasize the desire to know the regional culture is not always accompanied by due respect, awareness of value and legitimate interest on the part of visitors.

The impacts caused by tourism in the indigenous culture deserve special treatment when the objectives are contrary, conflicting or different cultures repel each other, provoking a difficult acceptance of tourism [46].

Relating this problem to indigenous tourism, we exemplify the need for understanding and respect of visitors regarding the manifestations developed in rituals and spiritual activities to avoid interference and disrespect.

Likewise, tourism involving indigenous people both inside and outside their occupied territories is treated with a diversity of opinions, especially as regards their authenticity. Indigenous authors of cultural representation and the struggle for survival often suffer from market relations for the production and marketing of cultural objects and handicrafts, since businesspersons in the tourism sector, who take responsibility for the sale of handicrafts, often channel the profit to themselves [46].

The government, on the other hand, which encourages activity to obtain benefit and local tax, criticizes the activity for the fact of permanently allocating financial and logistical resources for the maintenance of services. Finally, the tourists turned into spectators are frustrated in some cases by the lack of "primitive" tradition [46].

Focusing on the negative impact, some tourism scholars have argued that the activity is an "exploitation culture" [47], [48]. Tourism has often been criticized for the breakdown of traditional culture structures and pattern behavior [49].

Looking at the bright side, tourism has also been seen as a mean of revitalizing "dead" cultures, and its rejuvenation for tourists is fundamental [50]. We observed that the cultural impact on the resident-tourist relationship varies, due to the level of education of residents, ability to communicate with tourists, and their international image [51].

Tourism requires careful planning so that its impacts are minimized. It is necessary to observe some criteria, such as the economic effects of tourism on the arts and crafts industry by regenerating and expanding the market of the native products of traditional industries. The interaction between the world market and cultural identity, between the local and global process, between consumption and cultural strategies, is part of the attempt to discover the logic involved in these apparent problems.

VI. Conclusion

Tourism is today, according to the World Trade Organization, the largest industry in the world. Globally, tourism has a gross output of more than $ 7 trillion, accounts for 11.5% of the world's gross domestic product (GDP), and employs 200 million people, or 11% of the world. With 760 million international tourist arrivals registered worldwide in 2004, tourism is an important global activity that has grown 25% in the last 10 years.

The sustainable exploitation of archaeological records as cultural tourism is an important source of knowledge and information that should be valued and used by visitors, where data from these sites help in the reconstruction of the past and to understand the forms of colonization practiced by the first peoples who entered the Brazilian lands.

Indigenous ethnic tourism, in turn, represents a rescue of the authenticity of indigenous traditional cultures and their relation to the natural habitat, allowing the experiences and knowledge acquired during the visit to be transformed into learning for daily life as well as maintenance and conservation of the cultural identity of these communities.

The cultural and mainly indigenous tourist activity requires a long-term planning with participatory actions involving communities, tourism entrepreneurs and public power so that they can generate social, cultural, environmental and economic benefits to the communities and mainly guarantee the conservation of the cultural and natural legacy communities.

References

[1] G. Grupe; T. D. Price; P. Schröter; F. Söllner; C. M. Johnson; B. L. Beard. Mobility of Bell Beaker people revealed by strontium isotope ratios of tooth and bone: a study of southern Bavarian skeletal remains. Applied Geochemistry, v. 12, n. 4, p. 517-525, 1997.

[2] A. G. M. Araujo; W. A. Neves; L. B. Piló; J. P. V. Atui. Holocene dryness and human occupation in Brazil during the “Archaic Gap”. Quaternary Research, v. 64, n. 3, p. 298-307, 2005.

[3] G. Richards. The scope and significance of cultural tourism. In. Cultural tourism in Europe, Wallingfont: CAB International, 1996. p. 19-45.

[4] Y. Poria; A. Reichel; R. Cohen. Tourists perceptions of World Heritage Site and its designation. Tourism Management, v. 35, p. 272-274, 2013.

[5] Ministério do Turismo, 2006. Turismo cultural. http://www.turismo.gov.br/export/sites/default/turismo/o_ministerio/publicacoes/downloads_publicacoes/Turismo_Cultural_Versxo_Final_IMPRESSxO_.pdf. Acessado em 06/11/2014.

[6] Ministério do turismo, 2005. Definição de turismo cultural. http://www.turismo.gov.br/turismo/programas_acoes/regionalizacao_turismo/estruturacao_segmentos/turismo_cultural.html. Acessado em 30/10/2014.

[7] IPHAN http://portal.iphan.gov.br. Acessado em 31/10/2014.

[8] W. M. Denevan. The pristine myth: The landscape of the Americas in 1942. Annals of the Association of American Geographers, v. 82, n. 3, p. 369-385. 1992.

[9] C. V. Haynes Jr. Clovis origin update. The Kiva, v. 52, n. 2, p. 83-93, 1987.

[10] S. J. Fiedel. The peopling of the New World: present evidence, new theories, and future directions. Journal of Archaeological Research, v. 8, n.1, p. 39-103, 2000.

[11] C. V. Haynes. Fluted Projectile Points: Their Age and Dispersion Stratigraphically controlled radiocarbon dating provides new evidence on peopling of the New World. Science, v. 145, n. 3639, p. 1408-1413, 1964.

[12] S. J. Fiedel. Prehistory of the Americas. Cambridge University Press, 1992.

[13] R. C. Bailey; M. Jenike; B. Owen; B.; Rechtman, R. Zechenter, E. Hunting and Gathering in Tropical Rains Forest: Is it possible? American Anthropologist, v. 91, n. 1, p. 59-82, 1989.

[14] A. L. Bryan. Paleoenvironments and cultural diversity in late Pleistocene South America. Quaternary Research, v. 3, n. 2, p. 237-256, 1973.

[15] D. J. Meltzer. Clocking the first Americans. Annual Review of anthropology, v. 24, p. 21-45, 1995.

[16] M. R. Waters; T. W Stafford Jr. Redefining the age of Clovis: Implications for the peopling of the Americas. **Science**, v. 315, n. 5815, p. 1122-1126, 2007.

[17] T. D. Dillehay. The Late Pleistocene Cultures of South America. Evolutionary Anthropology, v. 7, p. 206-216, 1999.

[18] M. T. P. Gilbert; D. L. Jenkins; A. Götherstrom; N. Naveran; J. J. Sanchez; M. Hofreiter; P. F. Thomsen; J. Binladen; T. F. G. Higham; R. M. Yohe II; R. Parr; L. S. Cummings; E. Willerslev. DNA from pré-Clovis human coprolites in Oregon, North America. Science, v. 320, n.5877, p.786-789, 2008.
[19] T. F. Lynch. The Paleo-Indians. In. Ancient South Americans. Ed. W.F. Freeman, San Francisco, 1983, p. 87-137.
[20] A. L. Bryan. Early man in America from a circum-Pacific perspective. Archaeological Researches International, n. 1, 1978.
[21] D. J. Meltzer; D. K. Grayson; G. Ardila; A. W. Barker; D. F. Dincauze; C. V. Haynes; F. Mena; L. Núñez. Stanford, D. J. On the Pleistocene antiquity of Monte Verde, southern Chile. American Antiquity, p. 659-663, 1997.
[22] T. D. Dillehay. Profilesin Pleistocene history. In. The Handbook of South American Archaeology. Springer New York, 2008. p. 29-43.
[23] T. D. Dillehay. Probing deeper into first American studies. Proceedings of the National Academy of Sciences of the United States of America, v. 106, n. 4, p.971-978, 2009.
[24] N. Guidon; G. Delibrias. Carbon-14 dates point to man in the Americas 32000 years ago. Nature, v. 321, n. 6072, p. 769-771, 1986.
[25] G. M. Santos; M. I. Bird; F. Parenti; L. K. Fifield; N. Guidon; P. A. Hausladen. A revised chronology of the lowest occupation layer of Pedra Furada rock shelter, Piauí, Brazil: The Pleistocene peopling of the Americas. Quaternary Science Reviews. V. 22, n.21, p. 2303-2310, 2003.
[26] S. Watanabe; W. E. F. Ayata; H. Hamaguchi; N. Guidon; E. S. La Salvia; S. Maranca; O. Baffa Filho. Some evidence of a date of first human to arrive in Brazil. Journal of Archaeological Science, v. 30, n. 3, p. 351-354, 2003.
[27] M. Fontugne; Q. Shao; N. Frank; F. Thil; N. Guidon; E. Boeda. Cross-dating (Th/U-14C) of calcite covering prehistoric paintings at Serra da Capivara National Park, Piauí, Brazil. Radiocarbon, v. 55, n. 2-3, p. 1191-1198, 2013.
[28] M. D. Sastry; H. S. L. Sullasi; F. Camargo; S. Watanabe; A.P.P. Prous; M.M.C. Silva. Dating sediment deposits on Montalvanian carvings using EPR and TL Methods. Nuclear Instruments and Methods in Physics Research B, v. 213, p. 751-755, 2004.
[29] M. M. C. Beltrão; C. R. Enriquez; J. Danon; E. Zuleta; G. Poupeau. Thermoluminescence dating of burnt cherts from the Alice Boer site (Brazil). Centro Brasileiro de Pesquisas Físicas, Rio de Janeiro, 1983.
[30] A. C. Roosevelt; J. Douglas; L. Brown. The migrations and adaptations of the first Americans: Clovis and Pre-Clovis viewed from South America. In. The first Americans: Pleistocene colonization of the New World. v. 27, p. 159-235, 2002.
[31] A. C. Roosevelt; M. L. Costa; C. L. Machado; M. Michab; N. Mercier; H. Valladas; J. Feathers; W. Barnett; M.I. Silveira; A. Henderson; J. Silva; B. Chernoff; D. S. Reese; J. A. Holman; N. Toth; K. Schick. Paleoindian cave dwellers in the Amazon: The peopling of the Americas. Science, v. 272, n. 5260, p. 373-384, 1996.
[32] M. D. Gaspar. Considerations of the sambaquis of the Brazilian coast. Antiquity Oxford, v. 72, p. 592-615, 1998.
[33] C. R. Enriquez; J. Danon; M. M. C. Beltrão. Differential thermal analysis of some archaeological pottery. Archaeometry, v. 21, n. 2, p.183-186, 1979.
[34] A. Passis; N. Guidon. Dating rock art paintings in Serra da Capivara National Park. Andoranten I, p. 49-50, 2009.
[35] MD. Gaspar. A arte rupestre no Brasil. Ed. Jorge Zahar, 2ª Ed., Rio de Janeiro, 2006.
[36] Fundação Museu do Homem Americano (FUMDHAM). http://www.fumdham.org.br/index.html. Acessado em 19/11/2014.
[37] L. M. P. Guimarães; B. Holten. O instituto histórico e geográfico brasileiro, a real sociedade dos antiquários do norte e o Dr. Peter Wilhelm Lund: a suposta presença escandinava na Terra de Santa Cruz e a ciência. Latin American Studies. April 17-19, Gudalajara, Mexico, 1997.
[38] A. G. M. Araujo; W. A. Neves; R. Kipnis. Lagoa Santa Revisited: An overview of the chronology, subsistence, and material culture of Paleoindian sites in eastern central Brazil. Latin American Antiquity, v. 23, n. 4, p. 533-550, 2012.
[39] Instituto Brasileiro De Meio Ambiente. Disponível em: http://www.ibama.gov.br/noticias-2008. Acessado em 04/11/2014.
[40] E. Pereira; E.S. Silva. Da penumbra à escuridão – A arte rupestre das cavernas de Ruropólis, Pará, Amazônia, Brasil. Em. Rupestreweb, http://www.rupestreweb.info/cavernasruropolis.html. 2011. Acessado em 07/11/2014.
[41] R. G. Toyota. Caracterização química da cerâmica Marajoara. 2009. Dissertação (Mestrado em Tecnologia Nucelar) – Instituto de Pesquisas Energéticas e Nucleares – IPEN-CNEN/SP, São Paulo. 13 p. Disponível em <http://www.teses.usp.br>. Acesso em 03 Dez 2014.
[42] T. Hinch; R. Butler. Indigenous tourism: A common ground for discussion. London: International Thomson, Business Press, 1996.
[43] E. Smith; R. M. Roberts, G. J. Irwin; J. S. Allen; D. Pennys; D. M. Lambert. Patterns of prehistoric human mobility in Polynesia indicated by mtDNA from the Pacific rat. Proceedings of National Academy of Sciences, v. 95, n. 25, p. 15145-15150, 1998.
[44] Lac, F. Acerca Do Turismo Étnico Indígena E O Uso Da História. Anais do VI Seminário de Pesquisas em Turismo do Mercosul. Saberes e fazeres no turismo: Interfaces, 2010.
[45] Fundação Nacional Do Índio. Disponível em: http://www.funai.gov.br/. Acesso em 21 Nov.2017.
[46] D. L. Neto De Jesus. Turismo indígena como alternativa de valorização cultural. Revista Brasileira de Ecoturismo, São Paulo, v.7, n.2, 2014.
[47] D. Pearce; J. Proops, J. Models of sustainable development. Brookfield, Wallace e Oates. 1996.
[48] M. Young. Willmontt, P. 1973. The symetrical family. London: Routledge.
[49] M. Kousis. Tourism and the family in a rural Cretan community. Annals of Tourism Research, vol.16, n.3, p. 318-332, 1989.
[50] N. Wang. Rethinking Authenticity in Tourism Experience, Annals of Tourism Research, 26 (2), 349-370, 1999.
[51] C. Tosun. Host Perceptions of Impacts: a comparative tourism study. Annals of Tourism Research. v. 29, n. 1, p. 231–253, 2002.

Diego R. G. Tudela, Brazilian, graduated in precision mechanics, master in nuclear technology - applications from the University of São Paulo (USP - IPEN/CNEN), PhD student at Polytchnique School of University of São Paulo (USP). Develops researches since 2007 on the study of environmental ionizing radiation dosimetry, optical and tbermal stimulated luminescence dating and geochemistry collaborating with archaeologist and geologist of Brazil and USA.

Veruska Dutra, Brazilian, graduated in Tourism, Master in Environmental Sciences from the Federal University of Tocantins / Brazil, PhD student in Science from the University of São Paulo Brazil (USP / IPEN). Researcher and Professor of Hospitality area courses and Leisure at the Federal Institute of Tocantins. Develops research since 2002, with an interdisciplinary approach, focused on the area of Tourism and Sustainability, focusing on the study of planning methodologies and monitoring of tourism and sustainability, which possesses articles and the book "Sustainable Development Indicators: A academic view "Network Sirius publisher, published in this area. Member of NEHTUS research group - Nucleus of Studies in Education, Tourism and Sustainability CNPQ / IFTO.

Mary Lucia Gomes Silveira Senna, Brazilian, graduated in pedagogy, Specialist in Tourism from the Catholic University of Brasilia (2005), Master in Environmental Sciences from the Federal University of Tocantins / Brazil (2008), PhD' in Science from the University of São Paulo Brazil (USP / IPEN). Professor of the Institute Federal do Tocantins. She worked in the pedagogical disciplines of Bachelor courses. Currently, Minister disciplines of the area of Tourism, Hospitality. Research on Environmental Indicators and the Tourism Research Group member NETUH - Center for Studies in Education, Tourism and Hospitality/IFTO

Afonso Rodrigues Aquino has graduation at Química Bacharel by Universidade Federal do Rio de Janeiro (1976), specialization at Teoria e Prática da Divulgação Científica by Escola de Comunicação e Artes da Universidade de São Paulo (2002), master's by Instituto de Pesquisas Energéticas e Nucleares (1988) , Ph.D. at Doutorado em Ciências by Instituto de Química da Universidade de São Paulo (1996) and Postdoctorate by Instituto de Química da Universidade de São Paulo (2000) . Currently is pesquisador of Instituto de Pesquisas Energéticas e Nucleares. Série Planejamento e Gestão Ambiental e Membro de corpo editorial of Thex Editora - Meio Ambiente. Has experience in the area of Nuclear Engineering. Focused, mainly, in the subjects: Clinker, Inorganic Chemistry, Mixed Oxide, industrial chemistry, meio ambiente e Analytical Chemistry.