



Chapter 65

Socially Sustainable Tourism: A case study in Ribeirão da Ilha (Florianópolis/SC)

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ABSTRACT

Tourism is part of an industry considered clean, job-generating and non-polluting. Furthermore, it is an activity that goes beyond economic aspects and develops very important sociocultural aspects. Thus, culture is an essential factor in the practice and reflection on tourism and one of the main factors for the sustainability of tourist sites. The objective of this work is, therefore, to analyze how sustainability theories can contribute to promoting socially sustainable tourism to unique locations such as Ribeirão da Ilha, in the municipality of Florianópolis/SC. Therefore, the methodology used to elaborate this research was through a case study, divided into four parts: the first part aimed to elaborate a bibliographic survey on tourism and its relationship with culture and also on the history of Ribeirão da

Ilha, as well as on the sustainability of tourist destinations; the second part was built with a brief contextualization of the neighborhood and its economic and tourist aspects; in the third part of the study, a survey was carried out with local residents, mainly those from the parish (center of the neighborhood), in order to know the conceptions of the local population about the potentialities and challenges for the development of tourism in Ribeirão da Ilha; and finally, in the fourth part, an analysis of the tourist sustainability of the place was elaborated and actions for its development were proposed. Thus, as the main results from the research, it was observed that in order to promote socially sustainable tourism in Ribeirão da Ilha, it is necessary to monitor and develop, on the part of the state, civil society and private initiative, a series of factors that will support tourism, and that are linked to environmental conservation, social equity and economic efficiency, generating comfort and satisfaction not only for tourists, but also for local residents.

Keywords: Tourism and Culture, Sustainability, Ribeirão da Ilha.

1 INTRODUCTION

Tourism is an economic activity that, like any other, seeks profit in order to continue investing and generating development. But, often, the success of the destination and, consequently, of the tourist business, fades away over time. This happens because the attractiveness of the destination loses strength for reasons ranging from structural problems, such as congested roads, deficient basic sanitation and going to the lack of professional qualification of managers and employees and the poor conservation of material and immaterial cultural heritage. And when material and immaterial cultural heritage is not valued, the destination loses strength in its positioning in the tourist market and consequently loses competitiveness.

Of course, structural problems also contribute to the downfall, but the strength that cultural heritage exerts in terms of attractiveness sometimes compensates for the lack of a more adequate structure.

In this perspective, the sustainability of the destination, as well as the businesses inserted therein, depends on several factors such as the number of tourists that visit it, the income generated by the tourist activity, the profit retained in the destination, the environmental and patrimonial conservation and the customer satisfaction. tourist. But the satisfaction of the residents of the place exploited for tourism until recently was not questioned. And the satisfaction of this resident, whether or not he directly enjoys the tourist activity in the place where he lives, is also part of the evolution of the study of sustainability, the so-called socially sustainable tourism, where all those involved, directly or indirectly, gain from the development of the tourist activity in a particular location. But for that it will be necessary to know the factors that determine the sustainability of a certain locality.

Thus, with this work, after researching to know the factors that measure the degree of sustainability of a tourist destination, we seek to elaborate a case study in the locality of Ribeirão da Ilha, a bucolic place full of rich history, on the Island of Santa Catarina, in the city of Florianópolis, to analyze how tourism is practiced there in relation to these same factors of tourism sustainability.

In this sense, the question that this work proposes is in order to know if tourism is socially sustainable in Ribeirão da Ilha.

Thus, the contribution that this research can bring is in the sense of, in addition to knowing the factors that determine the tourist sustainability of a given destination, analyzing how these factors are practiced in the focus of the study.

1.1 OBJECTIVES

Therefore, the objectives of this research will be presented below, namely:

Main objective:

- Elaborate a case study on tourism sustainability in Ribeirão da Ilha, in the city of Florianópolis/SC.

Specific objectives:

- Carry out a bibliographic survey on tourism and its relations with the culture and history of Ribeirão da Ilha, as well as on the sustainability of tourist destinations;
- Make a brief contextualization of the neighborhood and its economic and touristic aspects;
- Research and compile the results of the conceptions of the local population about the potentialities and challenges for the development of tourism in Ribeirão da Ilha; It is
- Analyze the tourist sustainability of the place and propose actions for its development.

2 DEVELOPMENT

2.1 METHODOLOGY

The methodology used to elaborate this research was through a case study, divided into four parts: the first part aimed to elaborate a bibliographic survey on tourism and its relationship with culture and also on the history of Ribeirão da Ilha, as well as how about the sustainability of tourist destinations; the second part was built with a brief contextualization of the neighborhood and its economic and tourist aspects; in the third part of the study, it was up to the elaboration of a localized empirical analysis, through interviews, aiming to collect qualitative answers from the residents of the parish (center of the neighborhood), regarding their conceptions about the potentialities and challenges for the development of sustainable tourism in Ribeirão da Ilha; and finally, in the fourth part, an analysis of the tourist sustainability of the place was elaborated and actions for its development were proposed.

Thus, interviews were conducted with six residents who reside for a long time in the researched location.

The empirical analysis was qualitative, as it intended to collect, through interviews, information and perceptions of residents of Ribeirão da Ilha. These interviews were poorly structured and carried out using a script, with open questions.

Through on-site observation, visual materials of cultural, natural and infrastructure aspects were recorded, which cause substantial relevance in the tourist attraction.

Thus, “[...] a case study may not contain a complete or accurate interpretation of real events; rather, its purpose is to establish a framework for discussion and debate”. (YIN, 2005, p.20)

The research was delimited in the locality of Ribeirão da Ilha, specifically in its parish (center of the neighborhood).

2.2 THE RELATIONSHIP BETWEEN CULTURE AND TOURISM

Tourism is defined by the World Tourism Organization UNWTO as the displacement of people from their daily home, for at least 24 hours, with the purpose of returning. (FUNARI; PINSKY, 2003, p.7).

For Beni (1997, apud LEMOS, 2005), in the academic field the definitions of tourism are differentiated according to their link to the technical, economic and holistic levels.

Thus, in the field of economics, there is the contribution of the author Hermann Von Shullard (1910, apud BENI, 1997; apud LEMOS, 2005, p. 56), when he defines tourism as “the sum of operations, mainly of an economic nature, which are directly related to the entry, stay and movement of foreigners into and out of a country, city or region”. Thus, this definition includes inbound and outbound tourism.

Another UNWTO definition states that tourism comprises activities carried out by people during trips and stays in places located outside their usual environment for a consecutive period that does not exceed one year, for recreational, business and other purposes. (CUNHA, 1997, apud LEMOS, 2005, p. 55).

Lemos (2005) comments that “the expression ‘usual framework’ was introduced in the definition in order to exclude people who routinely move from one city to another for business, work or study.”

For McIntosh (2000, apud LEMOS, 2005, p.56), tourism, in its economic concept, can be defined as “the science, art and activity of attracting and transporting visitors, accommodating them and courteously satisfying their needs”. needs and desires”. In this case, the use of the expression “attract” reveals that tourism is something intentional for communities as well. This definition leads to the idea of the existence of a value, with conscious work in the elaboration of the productive process to arrive at this value. On the other hand, the pursuit of satisfying desires and not only needs contributes qualitatively to the evolution of the definition of tourism in the economic field. In addition to not linking these needs and desires to the mercantile sphere, in the sense of goods, McIntosh advances the idea that tourism has a broader sphere of manifestation than the market. (LEMOS, 2005).

As for the technical definitions of tourism, Beni (1997, apud LEMOS, 2005) maintains that they are restricted to the distinction between tourists and travelers, proposed in 1963 by the UN -United Nations Organization. The first are those who stay more than 24 hours in the country visited and do so for reasons such as leisure (recreation, vacation, health, study, religion and sport), business, family, missions and conferences. In turn, travelers are those who stay less than 24 hours in the country visited. But, according to Lemos (2005, p. 57), Beni distinguishes these “technical definitions” from “concepts”:

The concept provides a speculative, theoretical framework that identifies essential features and distinguishes tourism from other similar, often related, yet different phenomena. The various technical definitions of “tourist” provide concepts for a general definition of international and domestic application; these may well be integrated into the framework of the general definition of tourism.

Thus, the technical definition includes cultural, sports, religious, business and other forms of social manifestations, thus being productive processes resulting from human interactions that are often not priced. (LEMOS, 2005)

In this context, Lage and Milone (2004, p.21) state that tourism is understood as “a temporary movement of people to destinations outside their places of work and residence and that incorporates all the activities carried out during the stay of these travelers at destinations”

For Fuster (1974, apud IGNARRA, 2020, p. 24), “tourism is, on the one hand, a group of tourists; on the other, the phenomena and relationships that this mass produces as a result of its travels.”

Wahab (1977, apud PANOSSO NETO, 2005, p. 60) makes his contribution when he states:

Tourism in its current form represents a system associated with the sociosphere. This is mainly due to the interdependence and interaction between its various components, which, aiming at a more “healthy” tourism industry, must work coherently.

Ruschmann (2004, p.3) also comments that “often the tourist does not feel intimately satisfied despite the quality 'service' he received”. And the conclusion reached by the eminent professor is that

“contact with the natural environment and with the historical heritage is an essential human need for modern man [...]”.

In this direction, we can mention the work carried out by the consultant and professor of tourist marketing, Josep Chias (2007, p. 22), who noticed in his market analysis studies, commissioned by Turespaña, three categories of cultural tourists: in the first group, the largest number, are those he and his team called “knowledge collectors”, made up of “people who seek to discover new places and cities, but without delving too deeply into their contents or the lives of their peoples”; in the second group are those “in love with Spain”, formed by those who visit the places for the first time and those who return every year to participate in the “available activities that they can carry out in the place, such as visits, walks, food, drinks, traditional shows, festivals, handicrafts and a wide et cetera”; and those in the third group were called “cultural aficionados”, composed of “people who already showed that they were evolving, going from making collections to passion, an aspect that is again evidenced by the interrelationship with the people of the place”.

Chias (op.cit., p. 19), defines that “tourism is an activity that is consumed with a smile”. In other words, tourism is joy, or at least it should evoke joy. It is necessary to understand that behind this concept there is a clear and broad marketing focus.

And Ignarra (2020, p.25) concludes that: “tourism can be defined as the displacement of people from their usual place of residence for certain periods and not motivated by reasons of constant professional practice.”

Thus, the same author (op.cit., p.25) considers that travelers are consumers of tourist services, “whatever their motivations”.

Tourism is an activity that, in addition to economic aspects, develops socio-cultural aspects of great importance. It uses cultural processes of great scope and relevance. But the relationship that is established between the areas of culture and tourism is still fragile and timid in terms of partnerships and integrative actions (GANDARA et al., 2006).

Along the same lines, cultural assets can serve as important elements of tourist attraction and social awareness. In this sense, folklore, in turn, “can be considered as the most legitimate cultural expression of a people, since its soul is expressed figuratively in a thousand stories and rituals that, in addition to enchanting the tourist, allow contact to be made directly with the many manifestations of identity” (FUNAR; PINSKY, 2003, p. 10).

For the same authors (op.cit., p.10), “cultural tourism is intended to enrich information and knowledge of other customs and to satisfy needs for entertainment”. This includes historical-cultural resources, such as monuments, cultural institutions of study, research, folklore, music, dance, museums, which become attractive to the locality.

Therefore, culture is an essential factor in the practice and reflection on tourism and cultural heritage is present everywhere, not simply to be consumed by tourists, but to serve as an element for reflection. In

this way, the tourist does not return home with just a tanned body, but with a head full of memories that make him reflect on his life and society. (FUNAR; PINSKY, 2003, p.10).

That is, the interaction with the communities and social groups visited is essential, both for the enjoyment of the tour and for the growth of the citizen.

Thus, culture continues to be “the central correspondent of displacements” (FUNAR; PINSKY, op.cit., p.11) and, equally, an important instrument of social awareness. “Tourists attentive to culture will better appreciate their local interlocutors and their customs, will make better use of their leisure and will be able to value cultural diversity, thus contributing to the formation of a more critical citizenship.”

In 2003, the UNESCO Convention for the Safeguarding of Intangible Heritage is registered, in which new changes are produced in the heritage nomenclature. In it, the denomination adopted in 1989 of traditional and popular culture was replaced by that of intangible heritage. This document explains, according to Rotman and Castells (op. cit., p. 73), the definition of intangible heritage as “the uses, representations, expressions, knowledge and techniques – together with the instruments, objects, artifacts and cultural spaces that are inherent to them – that common ages, groups and in some cases individuals recognize as part of their cultural heritage”.

It is worth mentioning, however, that IPHAN (Institute of National Historic and Artistic Heritage) takes a step forward in relation to the focus given in this Convention, since in 1998 it created a “Working Group on Intangible Heritage”, which defines the following cultural goods that should be considered (ARANTES, 2000, p. 23):

1. Knowledge and ways of doing things rooted in the daily life of communities;
2. Celebrations, parties and merriments that spiritually mark the experience of work, religiosity, entertainment and everyday life;
3. Musical, iconographic and performance languages;
4. Spaces where cultural practices are produced.

2.3 TOURISM IN THE LOGIC OF SUSTAINABLE DEVELOPMENT

Nowadays, the importance of tourism in the world economy and its notable expansion is undeniable, but a new phenomenon can be added to this: the accumulated experience of tourists in travel and their growing sensitivity to achieving a balance between the growth of tourist activity and conservation of the environment, as well as the socio-cultural values that characterize tourist destinations. Consequently, there was an expansion of the perception of the elements that integrate the tourist product. Now there is a “holistic perspective of the offer”, which is no longer constituted only by accommodation, transport and food services, but also by the territorial, sociocultural and environmental quality of the tourist destination (VIGNATI, 2020, p. 69 and 70).

Thus, for the same author, the maturity of the demand and of the tourism industry itself is evident. But they are neither isolated nor exclusive facts, but are part of a larger context of awareness and social transformation: the logic of sustainable development.

As can be seen in the previous definition, the inclusion of the term sustainable adds the responsibility of thinking about the consequences that will have the impact of decisions and consumption habits of humanity, as well as raising concerns about the quality of life of the next generations.

However, the author (op.cit., p.69) adds that for some people, the concept of sustainable development, in the way it is presented, “would be simplifying the complexity of living systems and cultural diversity in a proposal in which the element nature is integrated into the rhetoric of capitalist discourse”. And the author complements saying that “this is a respectable opinion and shared by many people”.

Although Vignati (2008, p.41) reflects that:

sustainable development is not just a concept; it is supported by instruments and technical studies” the author believes that “perhaps it is in practice that the concept can be progressively improved, if necessary.

In this way, sustainable development represents a necessary guideline for development, therefore much more than an ideological or political issue. In reality, society is being challenged to assume a more participatory role in political life, with the strengthening of civic spirit and with the formation of knowledge derived from experience, by association of ideas, as well as the greater participation of people in the political life of the community (op.cit.).

For Vignati (2008, p. 44) sustainable tourism is a strategy that can allow the tourist destination to achieve concrete benefits, such as:

- Improve competitiveness;
- Expand and maintain tourist satisfaction;
- Expand and maintain income generation and employment in the locality; It is
- Valuing cultural and environmental riches and traditional knowledg.

The same author teaches that along with economic interests, other values were added, namely: social, environmental, cultural and political sustainability.

In this perspective, economic sustainability “results from the efficiency and effectiveness of productive activities [thus allowing] the production of economic returns greater than production costs”. (Vignati, 2020, p.76).

Social sustainability, on the other hand, refers to the need to ensure health conditions and basic education, “in a way that guarantees the social inclusion of the local population in the processes of socioeconomic development”.

However, environmental sustainability “translates into the commitment to bequeath to future generations an environment equal to or better than that received from previous generations”.

In a similar perspective, cultural sustainability “underscores the commitment of each generation to maintain and enrich the cultural legacy of past generations, adding to it contributions of its own time”.

And political sustainability “is understood as the maintenance of policies in time horizons, which go beyond the short term of political mandates. For its feasibility, it is proposed that public policies be formulated and controlled with the participation of civil society”.

With the already described accumulated experience of tourists in travel and their growing sensitivity to achieving a balance between the growth of tourist activity and the conservation of the environment, as well as the socio-cultural values that characterize tourist destinations, there is evidence of a change in demand and with it also a need in the way of managing tourist destinations. To illustrate this thought, table No. 1 represents, through a comparison, the indicators for measuring the success of a tourist destination in the 20th and 21st centuries.

Chart 1 - How to measure the success of a tourist destination.

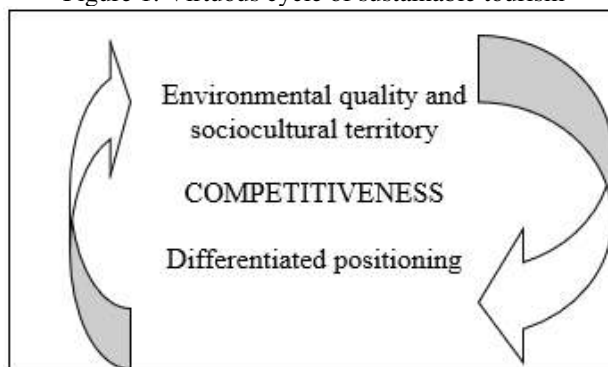
| Indicators of the 20th century | 21st century indicators |
|---|---|
| <p>Traditional number of tourists Revenue generated tourist satisfaction</p> | <p>Sustainable Number of tourists Revenue generated Tourist satisfaction Retained earnings at the tourist destination Conserved environmental heritage conserved cultural heritage</p> |
| <p>Ignore revenue leakage Public Costs Depreciation of equity environmental and cultural Population satisfaction</p> | |

Source: Adapted from the Institute of Hospitality, apud Vignati, (2020, p. 72)

It is also true that the conservation of environmental values has gained importance because “the excess supply is leading all tourist destinations to a global race for a differentiated positioning in the market” (VIGNATI, 2020, p. 72).

Thus, the quality of environmental resources and the socio-cultural values of the destination are valued in the construction of the differentiated positioning strategy. And the higher the quality of local resources, the better the ability to attract tourists to the destination and, likewise, the higher the profit margins for local companies. This strategy can generate a virtuous cycle, which will be shown below in figure 1.

Figure 1: Virtuous cycle of sustainable tourism



Source: Adapted from MERCOTUR, 2007, apud Vignati, (2020, p.72)

Thus, with more effective policies and management methods, it will be possible to promote guidelines that aim at an interrelationship between culture and tourism and the sustainable development of tourist sites.

As seen, it can be seen that sustainable tourism is not reduced solely to ethical guidelines. It is also necessary to make use of technical instruments and management capacity.

However, managers cannot exclude economic and political aspects from the concept of sustainability, making the mistake of delimiting it only to environmental, social and cultural aspects. Therefore, the challenge for professionals lies in the ability to manage the impacts of tourism, seeking to expand economic growth, guarantee social equity and balance the use of the territory's environmental and cultural resources (op. cit., p.46) .

Above all, it is necessary to have instruments that allow controlling the performance of tourist destinations, which the author (op.cit.) refers to as Indicators of Sustainable Tourism. In reality, they correspond to a basic instrument for the management of sustainable tourism and play an essential role in the challenge of making the sustainability paradigm operational, in addition to reinforcing the basic axes of sustainable development, such as strategic management, the integral perspective of the territory and the professionalization of managers.

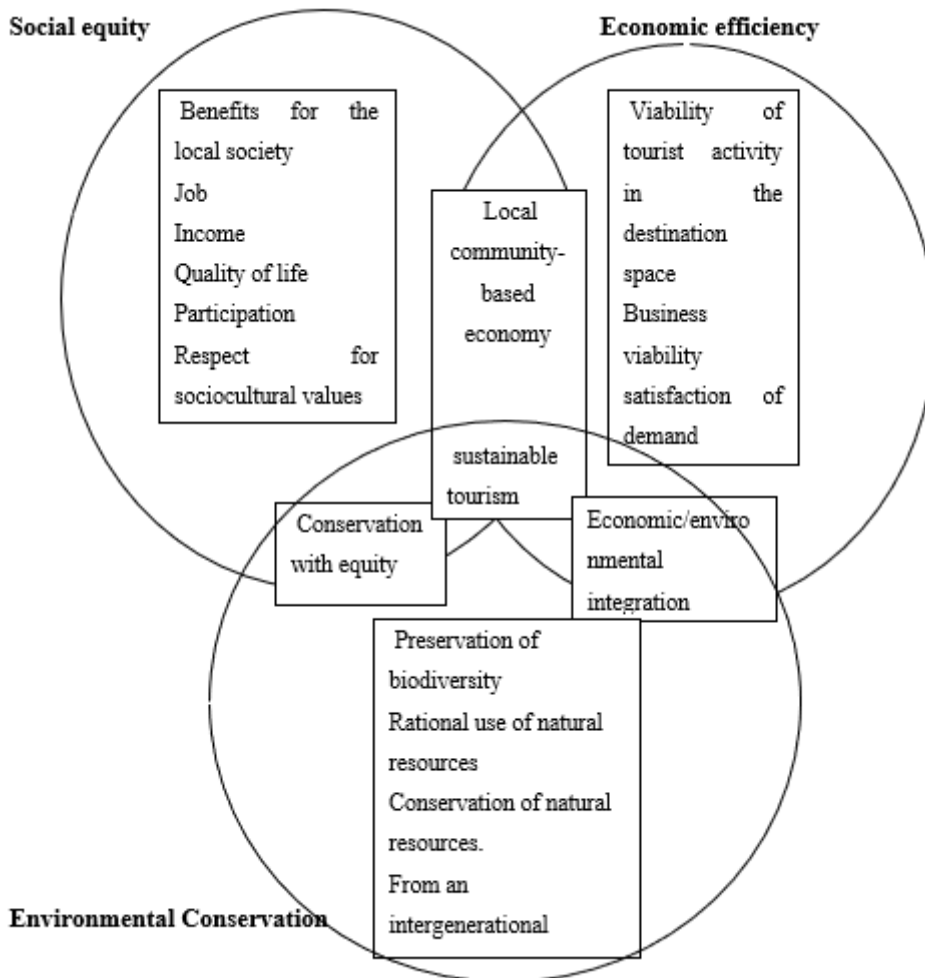
Thus, it can be mentioned, as some of the indicators most used in sustainable tourism projects, the following:

1. The social carrying capacity that reveals the maximum degree of support from the population and the local culture in the face of the impact of tourism. It intends to signal the balance between the cultural fusion of the local population and tourists, thus avoiding the loss of local identity and ensuring the satisfaction of residents with the phenomenon of tourism.
2. Environmental carrying capacity allows for more consistent decisions on how to use natural resources, control tourist flows and what are the characteristics of public and private infrastructure that can be installed in a given territory. It also has the ability to reveal eco-efficiency indices that serve to monitor the ecosystems' capacity for renewal.
3. The load capacity of structures reveals the maximum number of people that can simultaneously use tourist equipment and other public or private structures, such as public squares, nightclubs, sports centers and museums.
4. The tourist's carrying capacity supports the decision-making process and tourism planning, insofar as it determines the tourist's sociability limit in view of the number of people who visit the same tourist destination simultaneously. It aims to be able to offer tourists services and infrastructure corresponding to their perception of quality (VIGNATI, 2020, p. 79, 80 and 81

Thus, it can be seen in Figure No. 2 below, what Ivars et al. (2001, apud VIGNATI, 2020, p. 82) proposes a new concept for sustainable tourism, in a definition that intends to be operative and useful for the planning and management of tourist destinations because

[...] identifies sustainable tourism as a process of qualitative change, the product of political will, which, with the indispensable participation of the local population, adapts the institutional and legal framework, as well as the planning and management instruments, to a development based on the balance between the preservation of natural and cultural heritage, the economic viability of tourism and the social equity of development.

Figure 2 - Intersectoral cooperation for the development of sustainable tourism



Source: Adapted from Ivars et al., 2001 apud VIGNATI, 2020, p. 82

Therefore, the actors responsible for the development of sustainable tourism will have to be aligned with the balance of economic, social, cultural, environmental and political cohesion, with a long-term vision, in an alliance between the state, civil society and private initiative.

2.4 ASPECTOS GERIAS DO RIBEIRÃO DA ILHA

2.4.1 A origem do Ribeirão da Ilha

History records that the first navigators, being Portuguese and, mainly, Spanish, landed in Ribeirão from 1506. But it was in 1760, with the Azorean colonization established, that the Vila was officially built (PEREIRA et al., 1990, p. 50-52).

Already the people, through the oral tradition and still alive (“the people increase, but do not invent”) understand that the Parish appeared, under the designation of Nossa Senhora da Lapa, when, in 1760, Manoel de Vargas Rodrigues arrived in the locality of Simplício (today Barro Vermelho) and brought with him a small miraculous image of Nossa Senhora da Lapa and to shelter it and place it for popular veneration, he built a small chapel that is approximately 1,500 meters from the current matrix. (PEREIRA et al., 1990, p. 21).

Prior to this date, more precisely in 1526, Ribeirão da Ilha was born on account of a Venetian navigator named Cabotto, hired by the Spanish crown, who would go towards the Moluccas Islands, in the Pacific Ocean, but would pass through the Strait of Magellan, “cutting the Atlantic Ocean, having to, therefore, necessarily pass through the Rio de la Plata, already under Spanish rule, and have previously docked at the port of Patos, Santa Catarina Island, arriving there on October 19, 1526”. (PEREIRA et al., 1990, p.50)

Cabotto ended up sinking his vessel when he wanted to enter the port to build a galley in order to explore the river that the castaways from Solis, who already resided in Ribeirão, when they went to welcome him, had confirmed to him to be stunning. In this way, the other ships of the expedition ended up docking in the same location (Ribeirão da Ilha) while the new vessel, with a shallow draft, was being built. (PEREIRA et al., 1990, p. 50-51).

The Venetian had lost all the cargo that was on the vessel when it sank and, then, “he ordered a camp to be made on land, where a church, a powder house, several magazines and pantries, and a place for the construction of the sandeel were built”. (PEREIRA et al., 1990, p.51)

Thus, the locality of Ribeirão was born and which, due to these facts, ended up becoming the “oldest town on the Island of Santa Catarina, having as its location the Port of Ribeirão and which today receives the name of Canto do Candonga, the same place to which the Port of Contract or Cadete was annexed”. (PEREIRA et al., 1990, p.50-52).

In 1809, the locality was elevated to Parish, under the name of Nossa Senhora da Lapa, however, it was from 1840, in the reign of Dom Pedro II, that it passed to the category of Vila (PEREIRA et al., 1990, p. 21).

The poor maintenance and lack of access roads were one of the strong arguments for making Ribeirão (Nossa Senhora da Lapa) a parish (seat), because this made it difficult for the parish of Desterro to provide spiritual assistance to the district’s population. (FARIAS, 1998).

In 1845 an illustrious visitor visited Ribeirão da Ilha. It was Dom Pedro II, who that year, in October, visited the village.

Interestingly, it was only after 1946 that the village of Nossa Senhora da Lapa was officially called Ribeirão da Ilha, as it is currently known. It is believed that the current name would be in tribute to an existing stream in the region that also bears the name of Ribeirão. (FARIAS, 1998).

2.4.2 Economic and tourist aspects of Ribeirão da Ilha

Under the economic context, the cultivation of oysters and shellfish is seen as one of the main activities of the neighborhood and is in full expansion and development in Ribeirão da Ilha. (SEBRAE, 2007, apud CAPELLINI, 2008).

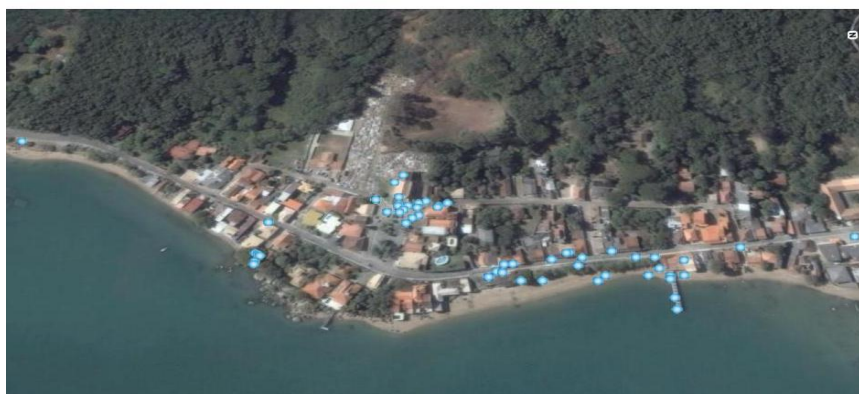
With a series of cultural, natural and gastronomic attractions, tourism has been explored in the region of Ribeirão da Ilha. Many of its inhabitants are inserted in the activity, being owners of bars, restaurants, parking lots, boats, among others. However, the region still needs improvements in infrastructure and planning so that tourism can develop in a sustainable way and also insert the community in the activity. (CAPELLINI et al., 2008, p.31-32).

Figure 3 - Map of the Island of Santa Catarina with the Ribeirão da Ilha district highlighted



Source: GEO GUIA, 2008, apud Capellini et al., 2008.

Figure 4 - Central region of Ribeirão da Ilha



Source: Google Earth, 2008, apud CAPELLINI et al., 2008.

Figure 5 - Parish of Ribeirão da Ilha: Nossa Senhora da Lapa Church and the facade of one of the houses that make up the historic complex of this locality.



Source: Hitaka, (2008), apud Capellini, (2008)

2.4.3 Compilation of interviews with residents of Ribeirão da Ilha

Some residents of the parish of Ribeirão da Ilha were interviewed, who, for the purpose of this research, were called resident 1, resident 2, resident 3, resident 4, resident 5 and resident 6. Therefore, the main thoughts are compiled below. of this population in relation to public policies at the municipal, state and federal levels, which were extracted from their responses to the questions posed in the interviews.

Thus, regarding knowledge of public policies for tourism and culture, all residents interviewed, in a total of six, were unaware of them, evidencing the lack of communication and scope of existing public policies in these areas.

As for participation in community life decisions, most complain about the lack of community organization and some complain about lack of community interest and participation.

For the resident of number 1 of Ribeirão da Ilha, “there is an exodus of parishioners and community members to other places due to lack of development opportunities in the neighborhood”. The same resident does not know who should help the neighborhood to maintain and value the culture: if the municipal, state or federal power. But she believes that the Municipality of Florianópolis should be closer to the wishes and needs of the Ribeirão community. For her, “the City Hall only helps in Holy Week and even in a small way”. At the same time, she criticizes the lack of projects for tourism and culture in Ribeirão da Ilha and the lack of community participation.

The resident of nº 2 complements saying that they cannot say why the population does not value the local culture and traditions as they used to. For her, there is a lack of education classes to preserve the cultural legacy and religiosity.

For both residents 1 and 2, “young people are very discouraged and most of them just want to get high”. They lack incentives and job opportunities in their own neighborhood.

The resident of nº 4 believes that there is a lack of promotion of local crafts in her own neighborhood and that the natural beauties of Ribeirão must be better preserved. There is a lack of local integration to claim better conditions from public authorities and, for the same resident, the federal government is the power that should have more public policies for tourism and culture. She complements by stating that the City Hall of Florianópolis has no projects for the community and that she believes that tourism is a wonderful opportunity for the place, in addition to having already suggested that the Nossa Senhora da Lapa church be open on Saturdays and Sundays for the visitation of tourists.

The resident of nº 5 believes that “people are out of time and, consequently, the Community Council is at a standstill”. “There is not enough time to devote to the Council” For him, there is a lack of a tourist information office in the neighborhood to tell visitors about the attractions of Ribeirão. “There is little tourist information”. Likewise, the same resident points out the lack of cultural organization to organize the training of residents in learning the local culture. He cites it as positive for local residents to dedicate themselves to learning mariculture, and says that the expectation of the local youth is the creation of a mariculture and aquaculture college at UFSC - Federal University of Santa Catarina, as well as the establishment of a campus for a faculty of tourism. Likewise, he points out the lack of projects for children to value traditions and maintain them, as well as mentioning story classes as an opportunity for children to learn and senior adults to revive customs and traditions. As a suggestion to increase local tourism, he cites the creation of more inns to house tourists who are interested in spending a few days visiting the beauties of Ribeirão da Ilha.

And, finally, the resident of nº 6 believes that there is a lack of public policies to encourage tourism and culture, as well as a lack of a school curriculum that favors Azorean culture for children living in and students in the neighborhood, because “it only values culture who knows it” For the same resident, “mariculture will try to highlight the cultural issue of the place”. And “it is necessary to associate folklore and culture with craftsmanship” and it is also necessary “to do a great job to preserve the architectural heritage”.

3 FINAL CONSIDERATIONS

3.1 SCOPE OF SUSTAINABILITY

Since the 9th Meeting of the World Travel and Tourism Council, held in Florianópolis in 2009, it has already been accepted that the idea of sustainability cannot be restricted to the environment. And tourism, like other industries, also needs to adapt to these new concepts of sustainability. In this sense, the journalist Moacir Pereira (2009, p.3), corroborates the idea of the importance and scope of sustainability when he commented in his daily column, on May 17, 2009, under the title “Changing to grow”, that At that same Meeting of the World Travel and Tourism Council, held in Florianópolis between May 15th and 16th, 2009, the most debated subject of the panels was the execution of sustainable tourism policies, adding that they are fundamental for the development of communities. He adds that “much broader concepts than those

already known were defended by entrepreneurs of large hotel chains, global operators and executives of multinationals.” Among the panels presented, according to Pereira (op.cit.), “one of them clearly showed that tourist projects need to take into account social and political factors, which until then were neglected”. Thus, the implementation of a hotel in an emerging or poor country, for example, must consider, in the first place, the community circumstances. It is not enough just to approve the project and build the new unit, whatever its characteristics.

It is necessary to listen to the community, promote education, provide training so that the services are of quality and all the families that live in the surroundings are beneficiaries of the new business that is being established there. Factors not considered when building a new hotel in a rich country, whose communities already have schooling and a better standard of living (op. cit.).

3.2 SITE SUSTAINABILITY ANALYSIS

Concluding the research, tourism sustainability in Ribeirão da Ilha is analyzed in the light of the model taught by Vignati (2020), namely:

Economic sustainability: in some sectors it is being developed, as in mariculture. In this industry, a virtuous chain was formed, in which restaurants play the role of retailers, selling the delicacy, as well as helping to publicize it and testing new preparation processes. And the greater the success, the more service hires. But in other sectors that are part of the tourist context, few still manage to make a living from this market. The restaurants themselves rarely hire local labor, preferring to hire them from other locations. This highlights the lack of specialized labor and training to create opportunities for the permanent inhabitants of Ribeirão, as well as a lack of more targeted communication of incentive policies, such as subsidized interest financing, offered by the public authorities, in the sense of provoking entrepreneurship, avoiding their exodus to other places.

Social sustainability: there are basic schools and relative security, there is a police station. Mobility is precarious, with few schedules offered and no transport options such as collectives for executives. There is also a health post, but for more serious cases you can go to the hospitals in the center of the city. As for the level of tolerance for tourists, it is still well balanced, but when the avenue that cuts through the neighborhood becomes congested due to the fact that there are located the main restaurants that attract tourists who visit Florianópolis for its typical sea cuisine, mainly for its oysters, or the congestion occurs for another reason, such as when there is a cultural presentation in the central square, this same resident feels impaired in his urban mobility. Therefore, there is a lack of infrastructure works to favor the locals, mainly alternative mobility routes. Another issue to be questioned is social mobility, that is, few people in the neighborhood are able to rise socially, which causes an exodus, especially of younger people who leave in search of other opportunities.

Environmental sustainability: currently the location already has sewage treatment, but there are still residents who have not made the connection to the public system. And mariculture itself can threaten the environment, leaving beaches degraded over time. Garbage collection works normally in the neighborhood.

The biggest risk is the unbridled population growth, such as that of neighboring neighborhoods, such as Tapera, which could degrade the environment due to clandestine occupation and make the landscape less beautiful.

Cultural sustainability: there are approximately 20 houses listed, forming a site or area in the Parish. In addition, the Nossa Senhora da Lapa Church is also listed. In general, the younger population is not aware of the cultural, material and immaterial heritage there. There is a lack of a specific cultural-educational policy for the location, taking the cultural legacy left by ancestors to schools in Ribeirão and, at the same time, valuing it and making young people aware of the importance of maintaining and enriching it for future generations. It is necessary to make the population aware of the advantages that cultural tourism brings to them, but also to educate them on how to take advantage of this opportunity, as well as offering favorable conditions to the permanent inhabitants of the place to take advantage of it.

Political sustainability: taking advantage of community meetings, the suggestion is that a permanent forum for cultural tourism in Ribeirão (Parish) be created there, and that the priorities pointed out by the population present be created for tourist-cultural projects and others originated by itself. On the other hand, the state spheres would give priority to these projects. This would make the population no longer depend on policy changes by administrations and, consequently, by managers, but on their own decisions.

Tourist sustainability: in general, the satisfaction of tourists visiting Ribeirão is good, given the constant movement of more sophisticated restaurants, but tourists, due to the large offer, are generally losing tolerance with the lack of infrastructure in tourist destinations, such as Ribeirão. On the other hand, the town cannot depend solely on good restaurants to survive as a tourist destination. It is clear that they play a role, among others, as a decoy, but it is necessary to create other attractions to keep tourists longer and generate income for all tourist enterprises in the place.

In this way, to promote socially sustainable tourism, in the case of Ribeirão da Ilha, it will be necessary, among other attitudes, that the public power represented by the state, together with civil society and the private sector linked to tourism, more strongly involve the community local in decisions that are directly linked to the neighborhood, as well as improving infrastructure, promoting an education that values the knowledge and practices of former and current residents, integrating local culture with tourism for a better and more lasting development of tourism, qualifying neighborhood residents for tourist services and develop new attractions to keep tourists in the neighborhood longer, consequently generating more income for the local community and return, in the form of taxes, to government investments.

Therefore, it is necessary that environmental conservation, social equity and economic efficiency are aligned for the development of sustainable tourism, generating economic, social, cultural, environmental and political cohesion, with a long-term vision.

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