

BACIA CULTURAL SOCIOBIODIVERSA DA

CHAPADA DO ARARIPE

PATRIMÔNIO DA HUMANIDADE

UNITWIN NETWORK WORKSHOP IN BRAZIL 2025

CULTURAL SOCIOBIODIVERSE BASIN OF THE CHAPADA DO ARARIPE: SUSTAINABLE TOURISM, HERITAGE VALORIZATION AND REGIONAL DEVELOPMENT



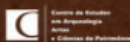
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UNESCO UniTwin Network

Culture, Tourism & Development

Workshop Report

Cultural Sociobiodiverse Basin of the Chapada do Araripe

Sustainable tourism, heritage valorization and regional development

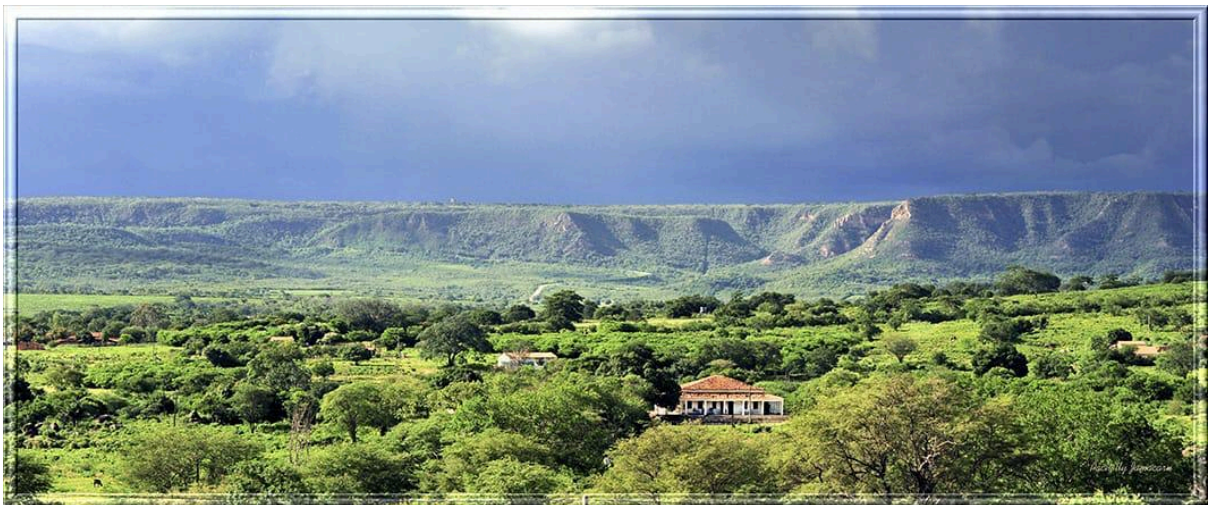


Photo: Pachelly Jamaru

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Raquel Homestay

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INTRODUCTION

This report is a result of the workshop “**Cultural Sociobiodiversity Basin of the Chapada do Araripe: Sustainable tourism, heritage valorization and regional development**”, planned and accomplished within the framework of the Unesco UniTwin Culture, Tourism and Development Network, in partnership with the Casa Grande Foundation and SESC Ceará, in addition to EACH-USP - which is a member of the Network - as academic host.

The preparation of the workshop began in 2022, with representatives from EACH-USP (Thiago Allis and Sidnei Raimundo) conducting initial consultations both with the Network and potential local and national partners. The Casa Grande Foundation and the FECOMÉRCIO Ceará system, through SESC Ceará, agreed to be local partners and sponsors. These entities have been, indeed, historically engaged with community development initiatives in the region and are strategic actors in building the nomination of the Chapada do Araripe as a UNESCO World Heritage site.

Following the formalization of the decision to host the event in Brazil, during the Network's annual meeting in Colombia in December 2023, a detailed planning process took place, covering both its conceptual approaches and logistical aspects.

One relevant aspect of this proposal is that Chapada do Araripe has not yet been enlisted as a UNESCO World Heritage Site (except for the Araripe Geopark, recognized in 2006). However, local and national initiatives have been underway to propose this nomination, beginning in 2019 with the first seminar held at Fundação Casa Grande with the participation of relevant national authorities from the fields of culture, heritage and environment.

In February 2024, the **Socio-biodiverse Cultural Basin of the Chapada do Araripe** was placed at UNESCO's tentative list, in the "mixed" category. In that context, the Network workshop emerged as an opportunity to work together with local organizations by subsidizing relevant content to the building of the dossier of nomination, with a particular focus on the **tourism agenda**.

Prior to the workshop, the EACH team, in cooperation with the Casa Grande Foundation, produced a comprehensive information booklet, comprising details of the proposal (including its objectives and driving questions), the historic background of the region, logistical aspects (especially access and accommodation), and a program for the workshop and the seminar (see Appendix 3). In addition, two preparatory meetings were held online in January and April 2025, when the Network members were guided to connect with key stakeholders (Casa Grande Foundation, IPHAN, and other partners), as well as to allow local actors to start a personal engagement with Network members.

These have been the **guiding questions** of the workshop:

1. How to **involve and mobilize** actors from territories, communities and institutions in the planning and management of tourism in the **Sociobiodiverse Cultural Basin of Chapada do Araripe**?
2. What **tourist practices** can enhance the preservation of the natural and cultural heritage (material and immaterial) of the **Sociobiodiverse Cultural Basin of the Chapada do Araripe** and contribute to its conservation? How?
3. What **risks** does tourism generate to territorial, social, cultural and community dynamics and to the values to be preserved and safeguarded in the **Sociobiodiverse Cultural Basin of the Chapada do Araripe**?
4. How to strengthen the **production chain** of the community-based tourism network already activated in the territory of the **Sociobiodiverse Cultural Basin of Chapada do Araripe**, ensuring community engagement and sustainable tourism principles?
5. What **economic opportunities and businesses associated** with tourism can be developed or improved, given the challenges at a **regional scale** of the **Sociobiodiverse Cultural Basin of Chapada do Araripe**?
6. What **parameters** and **indicators** should be employed or improved to monitor tourist activity within destinations in the **Sociobiodiverse Cultural Basin of Chapada do Araripe**?

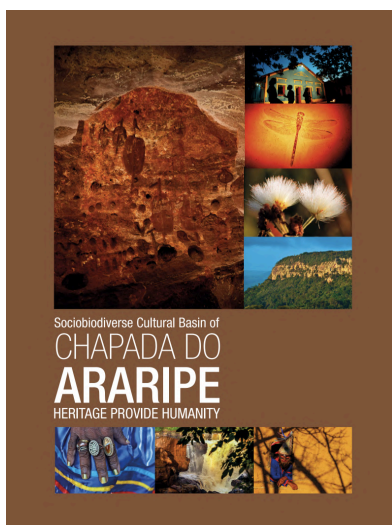
Based on these questions and on the expertise of Network members, Workshop participants were expected to:

What roles can the Network play in the 2025 workshop in Brazil?

- Supporting the articulation of exceptional universal value of heritage with proposals for sustainable tourism development
- Sharing of participatory tourism management practices in association with World Heritage (WH), as well as suggesting of tourism management mechanisms in the Sociobiodiverse Cultural Basin of Chapada do Araripe
- Assessing and debating on the risks of tourism development, as well proposing mitigation measures
- Suggesting strategies for formulating a tourism management plan of the dossier of the Sociobiodiverse Cultural Basin of Chapada do Araripe as WHS

An open invitation has been sent to all Network partners, limited to 30 participants among its regular members, who would have their local expenses covered by the local partners. The international tickets and domestic connections to the Airport of Juazeiro do Norte, the meeting point of the workshop, should be paid by participants themselves.

Aiming to provide participants with relevant information, materials and sources of information about the Chapada do Araripe were shared in advance, with particular emphasis on the study conducted by the Regional University of Cariri (URCA) in 2020 and published in 2024. The fact that the henceforth named “**Document**” was translated into English was essential to better incorporate technical and specific content to be considered in an application, regarding especially initial evidence to justify the chosen criteria for a future nomination - namely: iii, vi and viii, which appear in the Tentative List registered at UNESCO.



<p>FEDERATIVE REPUBLIC OF BRAZIL President of the Republic: Luiz Inácio Lula da Silva Vice President: Fernando Collor Ministers of State: Antonio Carlos Gomes, Paulo Sérgio Costa, Paulo Sérgio Costa, Paulo Sérgio Costa Permanent Superior Electoral Tribunal: Paulo Sérgio Costa Superior Electoral Tribunal: Paulo Sérgio Costa Superior Electoral Tribunal: Paulo Sérgio Costa</p>	<p>GOVERNMENT OF THE STATE OF CEARÁ Governor: Roberto Campos Neto Vice Governor: Roberto Campos Neto Secretaries of State: Roberto Campos Neto, Roberto Campos Neto, Roberto Campos Neto Secretaries of State: Roberto Campos Neto, Roberto Campos Neto, Roberto Campos Neto Secretaries of State: Roberto Campos Neto, Roberto Campos Neto, Roberto Campos Neto</p>	<p>THE NATIONAL HISTORICAL AND ARTISTIC HERITAGE INSTITUTE (IPHAN) President: Paulo Sérgio Costa Vice President: Paulo Sérgio Costa Secretaries: Paulo Sérgio Costa, Paulo Sérgio Costa, Paulo Sérgio Costa Secretaries: Paulo Sérgio Costa, Paulo Sérgio Costa, Paulo Sérgio Costa Secretaries: Paulo Sérgio Costa, Paulo Sérgio Costa, Paulo Sérgio Costa</p>	<p>Ministry of Culture Institute of National Historical and Artistic Heritage Department of Historical Heritage and Inspection International Material Heritage Advisory</p> <p>REQUEST FOR INCLUSION IN THE BRAZILIAN INDICATIVE LIST</p> <p>PARTY STATE: BRAZIL DATE OF SUBMISSION: 04.02.2020 DATE OF UPDATE: 01.20.2024</p> <p>Form prepared by: ELMANO DE FREITAS DA COSTA Review: Candice Ballester - IPHAN</p> <p>Name: SOCIOBIODIVERSE CULTURAL BASIN OF THE CHAPADA DO ARARIPE</p> <p>E-mail: elmmano.freitas@cult.gov.br lucia.celestini@cult.gov.br araripe@urca.br itina.junior@urca.br patricio.melo@urca.br</p> <p>Address: Pólo da Abolição, Av. Barão de Studart, 505 - Meireles, Fortaleza, Ceará, Cepi: 60.120-013 Institution: Government of the State of Ceará Telephone: 55 085 - 3405-4044</p> <p>NAME OF PROPERTY: Sociobiodiverse Cultural Basin of the Chapada do Araripe</p> <p>State, Province or Region: Ceará, Pernambuco and Piauí - Brazil</p> <p>Latitude and Longitude, or UTM Coordinates: V1: -39.19699, -7.15291 (in Juazeiro do Norte); V2: -39.2624, -7.1309 (in Juazeiro do Norte); V3: -39.3519, -7.1101 (in Crato); V4: -39.5634, -7.0775 (in Crato); V5: -39.7064, -7.0550 (in Nova Olinda); V6: -39.7836, -7.0648 (in Soturno do Ceará); V7: -39.87428, -7.068708 (in Soturno do Ceará); V8: -39.93208, -7.05621 (in Astorria); V9: -40.04913, -6.9830 (in Auarás); V10: -40.14383, -6.95140 (in Campo Salésio); V11: -40.17564, -6.95064 (in Campo Salésio); V12: -40.189978, -6.965095 (in Campo Salésio); V13: -40.18798, -7.04086 (in Salgueiro); V14: -40.12650, -7.15564 (in Araripe); V15: -39.99753, -7.24327 (in Araripe); V16: -39.80241, -7.27099 (in Soturno do Ceará); V17: -39.7413, -7.2891 (in Soturno do Ceará); V18: -39.50784, -7.26084 (in Crato); V19: -39.3551, -7.4818 (in Jardim); V20: -39.25296, -7.51433 (in Jardim); V21: -39.186410, -7.579559 (in Jardim); V22: -39.097874, -7.671459 (in Jardim); V23: -39.043551, -7.703762 (in Jardim); V24: -39.015476, -7.705345 (in Jardim); V25: -38.994592, -7.6787297 (in Jardim); V26: -38.992103, -7.528521 (in Brejo Santo); V27: -38.810984, -7.348285 (in Miragem); V28: -38.89948, -7.29079 (in Miragem); V29: -38.912166, -7.284161 (in Miragem); V30: -38.903630, -7.290634 (in Miragem); V31: -38.082470, -7.1392013 (in Auarás); V32: -39.0484826, -7.1362170 (in Auarás), returning to the initial vertex to finish the polygon.</p>
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The scheduled activities took place between **June 1st and 7th, 2025**, and were split into two parts: the workshop itself, with a specific agenda among Network members and leaders of local communities and representatives of regional organizations stakeholders in the fields of culture, heritage, and education, during which key locations showcasing the diverse heritage present in the future nomination were visited; and the group's participation in the agenda of the VI World Heritage Seminar. In this seminar, organized by Fundação Casa Grande, some Network members also gave presentations on their research and work experiences, interacting with the event's audience (see Appendix 1 for Programa and Appendix 2 for the list of participants)

* * *

This report is divided into 3 parts. **Part A** displays general content on the UNESCO World Heritage nomination process, such as indicators of Outstanding Universal Values (OUV), the importance of connecting natural and cultural heritage, issues regarding the definition of the

safeguarding perimeter of the future site, governance challenges of the UNESCO heritage site, as well as planetary challenges (such those associated with climate change). **Part B** covers the analysis and recommendations of participants regarding a tourism agenda in the framework of the potential nomination of Chapada do Araripe as a World Heritage Site. The sections bring reflections and advice regarding the network members' interpretation of the social and natural characteristics of the visited territory, as well as some proposals and questions that emerged. So this can subsidize the dossier to be prepared under the auspices of the Brazilian authorities and to be submitted to UNESCO.

Finally, in **Part C**, considerations and brief analyses have been undertaken on three major initiatives in the context of the region: the "Living Treasures" program, institutionalized by the Government of the State of Ceará; the Organic Museums program, jointly developed by Casa Grande Foundation and SESC Ceará/Fecomércio CE; and the homestay program, within the framework of the community-based tourism program promoted by the Casa Grande Foundation. For each of them, based on on-site contacts during the workshop, analyses of strengths and weaknesses were made, along with general recommendations for their improvement – especially with the perspective of increasing tourist flows in light of the eventual nomination of the Chapada do Araripe as a World Heritage Site.

We expect that this report supports, to some extent, the preparation of the Management Plan in a future dossier to be submitted to UNESCO - particularly in its tourism chapter. It is important, however, to note that the analyses and proposals here registered are of a preliminary nature, and should not exclude more in-depth, specific studies on each of the dimensions presented - tourism and community engagement, in particular.

Hopefully the answers to the questions raised in this Workshop will be useful and relevant to structure new approaches of a Chapada do Araripe UNESCO nomination dossier. In this sense, this report is a contribution of how the members of the UNITWIN network, who participated in the Workshop, understand and suggest actions for the territory, as elements and possibilities for contributing to a more well-structured nomination process.

Technical note 1

In this report, a concise presentation of the observations, considerations, and proposals of the group that visited the territory during the workshop was chosen, thus avoiding a detailed description of the locations and contexts, since this information can be found in other sources. The report emphasises perceptions from the participants based on first-hand observations during the workshop, as well as their backgrounds and general knowledge regarding UNESCO concepts, principles and procedures.

Technical Note 2

Although some references and sources are cited throughout the report, they should not be understood as the only and most relevant sources on the topics discussed. When the nomination dossier is prepared with the corresponding technical organization, these and other sources need to be compared, evaluated, reviewed and/or supplemented with others. The same warning applies to the set of empirical data presented in this report, since the visit of a few days to the territory was not an extensive diagnosis, but rather an illustration of the elements that make up the argument for the construction of a future WHS nomination.



Photo: Bruno Moura

Part A

GENERAL ASPECTS OF A (FUTURE) NOMINATION PROCESS



Watercolor by María García Hernández (June, 2025)

INTRODUCTION

Before specifically discussing the relationships between tourism and heritage in the **Sociobiodiverse Cultural Basin of Chapada do Araripe**, it is essential to highlight some conceptual bases and organizational challenges that would serve to guide its nomination as a UNESCO Mixed World Heritage Site.

Based on personal experiences and some literature of reference, the participants of the workshop understood it was relevant to highlight key aspects that underpin a World Heritage nomination process, as pillars for building arguments and gathering evidence.

1. IDENTIFYING OUTSTANDING UNIVERSAL VALUES (OUV)

The definition of Outstanding Universal Value (OUV) constitutes the backbone of any nomination, as it organizes the narrative around the exceptionality. According to UNESCO,

to be included on the World Heritage List, sites must be of outstanding universal value and meet at least one out of ten selection criteria. (...) Until the end of 2004, World Heritage sites were selected on the basis of six cultural and four natural criteria. With the adoption of the revised Operational Guidelines for the Implementation of the World Heritage Convention, only one set of **ten** criteria exists (UNESCO, <https://whc.unesco.org/en/criteria/>)

These criteria are detailed in the **Operational Guidelines for the Implementation of the World Heritage Convention**¹, developed and constantly updated by the World Heritage Committee, that includes additional guidance to support new nominations.

In the case of the **Socio-biodiverse Cultural Basin of the Chapada do Araripe** - inscribed in the Tentative List in 2024 - three criteria have been considered: **iii**, **vi**, and **viii**.

CRITERION III

to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared

This presents greater challenges, since the evidence on the indigenous traditions of the Cariri ethnic group lacks scientific consistent systematization. Studies undertaken by universities from the region in archaeology, historical anthropology, history and cultural studies (e.g. Oliveira, 2017; Meneses, 2016; Figueiredo Filho, 2010[1964]; Souza, 1989) indicate progress, but not yet translated into consolidated bases for the dossier. It urges greater coordination between the actors leading the nomination and the researchers from

¹ For detailed information, visit: <https://whc.unesco.org/en/guidelines/>

the region's universities, whether on the Cariri indigenous people, or on ancestral human groups, as well as traditional communities that are still present in the region. as evidenced in sites in the northeast in the Sete Cidades National Park and the Serra da Capivara National Park, in Piauí, which have paleo-environments similar to those found in Cariri.

CRITERION VI

to be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria);

The discussion in academia on intangible heritage has shown that the legitimation of sociocultural practices requires evidence of their historicity, intergenerational transmission, and the collective dimension of cultural expressions. And this is also a challenge, which involves the relationship with researchers in this field from universities and research institutions in the region. The immateriality of heritage, expressed through dances, festivities, cuisine, and "know-how," among other dimensions, is strongly present in the region, but it needs to be related to tangible heritage, given that this is predominant in the "Document".

In this sense, the articulation with local/regional researchers, whose work covers the interrelation between the material and the immaterial cultural resources, is the great challenge for the elaboration of a consistent nomination dossier. It is noteworthy that this criterion is also linked to the public policies of the State of Ceará, such as the "living treasures of culture", which will be discussed later in this report.

CRITERION VIII

to be outstanding examples representing major stages of earth's history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features

This is already widely defended, as the Chapada harbors unique fossils and other paleontological resources that, as some authors mentioned in the "Document", makes the Chapada a "living archive" of the geological and paleontological history of the Earth. The prior recognition of the Araripe Geopark by UNESCO (2006) sustains this argument and allows for the expansion of possibilities for interrelation between two UNESCO categories (future mixed WHS and geopark), increasing the justifications for the upcoming nomination. In the Chapada region, there are numerous paleontological sites that rank among the most significant in the world in terms of the diversity of phenomena from Earth's geological past. Moreover, the Paleontology Museum, located in the municipality of Santana do Cariri, is a major reference center for research and public education on this subject, actively engaging children and young people in the curation and interpretation of its collection.

* * *

In sum, in order to structure the argument for a future nomination based on these three criteria, it is required to articulate the concepts of OUV with scientific evidence and data on paleontology and geosciences in relation with anthropology, archaeology, and intangible heritage studies. This interdisciplinary dialogue will support a nomination that not only recognizes the uniqueness of the elements of nature (present and past), which is well established in the preliminary studies, but also intertwine with cultural dimension with concrete and rich evidence, overcoming risks of argumentative weakness to the nomination.

2. THE NATURAL-CULTURAL INTERCONNECTION

The nomination as a mixed site requires more than the juxtaposition of dimensions: it is necessary to build an integrated analysis. In this sense, the concept of **socio-biodiversity** is paramount, serving as a strategic pillar to brand the region in the nomination process. In fact, it ties biodiversity and social practices, with strategies to safeguard traditional knowledge and simultaneous attention to territorial management, aiming at guaranteeing the presence of these communities in their ancestral territories.

In the case of Chapada do Araripe, it becomes essential to document and to clarify, using secondary and even primary data, how socio-biodiversity manifests itself in the region: native species of fauna and flora used by communities, agricultural and extractive practices that are ancestral and not overlapped by agribusiness, systems of knowledge transmission based on the elements of nature and their role in social cohesion, among others. And other actions developed within the worldviews of these communities, which represent an important element of their sociocultural practices, serving as a testimony to alternative practices and ways of life in the contemporary world. This should allow for an integrated analysis between nature and society, avoiding an exclusionary and fragmented approach.

In parallel, the concepts of **Cultural Ecosystem Services (CES)**² and **Commons**³ can broaden the understanding of the interdependence between nature and culture, emphasizing intangible values such as spirituality and religiosity, health and well-being. environmental education, leisure, identity and belonging, and collective uses of resources. And the common is instituted through collective practices, based on a “bottom-up” construction that defines it as a political principle. In this sense, commonality leads to co-obligation, taking shape as a horizon for alternatives to a lived or perceived heritage, from the perspective of local communities in Cariri.

More than the definition of Cultural Ecosystem Services (CES) by the Millennium Ecosystem Assessment (2005) as the “**intangible and non-material benefits that people enjoy from ecosystems**”, these can be considered an “important component of the ways that humans positively value their **interactions with nature, which can translate into support for**

² For a comprehensive debate on CET the recently published “The Routledge Handbook of Cultural Ecosystem Services” (McElwee et al., 2025) can be a relevant source for further reading. Free access is available here: <https://www.taylorfrancis.com/reader/download/8f80dae7-69de-46d3-8c3b-f05d03f72a6e/book/pdf?context=ubx>

³ One of the pillars to discuss, in the economic domain, the theory of the commons is the economist Elinor Ostrom, with the founding book “Governing the Commons. The Evolution of Institutions for Collective Action” (2015). On this topic, see also Dardot, P., & Laval, C. Common: On Revolution in the 21st Century. London: Bloomsbury Academic, 2019, which treats the Common as a political act to be achieved.

environmental policies, economic development through tourism and recreation, and direct social benefits such better health and well-being” (Masterson et al. 2019 *apud* McElwee et al., 2022).

Based on those assumptions, it is necessary to make efforts to produce information on the socio-biodiversity of the region, focusing on the correlations between the natural and the cultural domains. Brazil already offers a consolidated body of knowledge on this topic, with important theoretical bases to justify the originality of the nomination in conceptual and methodological terms. In other words, based on the existing theoretical foundations on this topic, a chapter should be constructed on how these relationships occur in the Chapada. At the same time, the already extensive international literature on CES makes it possible to include the Chapada in the global debate, making the nomination more intelligible to the scientific community and international evaluators.

3. THE JUSTIFICATION OF THE PERIMETER

Defining the perimeter is more than a cartographic issue: it is about delimiting the scale and the interconnected nature of the OUV. Chapada do Araripe, as a geomorphological unit, has evident contours, notably its steep slopes, but a stronger coherence between natural, cultural, and administrative boundaries needs to be clearly stated in the building of the dossier.

Research in the fields of geography, spatial planning, and landscape can provide the proper concepts and tools to better justify perimeters based on geomorphological, ecological, and sociocultural dynamics. Thus, the definition of boundaries for the future UNESCO site can become a key argument of the nomination, overcoming criticisms about overlap with the Geopark or any other previous natural and cultural conservation areas. Technical meetings with local stakeholders, representing the natural and cultural sectors/entities, could be fostered with the aim of defining these boundaries - and its implications - more clearly.

Experiences from other cases highlighted by members of the Unitwin Network - such as *Paisaje Cultural Cafetero de Colombia*, recognized as WHS in 2011 - demonstrate that the delimitation must reflect both the integrity of natural processes and cultural representativeness, not leaving aside the social and institutional ties that drive the daily and political life. Indeed, maps developed with prominent cartographic (iconographic) elements, linking protected areas, municipalities, and Geopark domains, are fundamental instruments for communication and scientific legitimation.

4. COMPARISON WITH OTHER WORLD HERITAGE SITES

The comparative process is a UNESCO requirement. Until now, the “Document” has been limited to Brazilian examples, but it is crucial to incorporate international cases too. The **Coffee Cultural Landscape (Colombia) – PCCC**, nominated as UNESCO WHS, in 2011, emerges as a reference due to its territorial complexity and the challenges of reconciling conservation, economy, and cultural identity. It is also an important Latin American example.

During the workshop, Dr. Edna Rozo, University of Externado, delivered a presentation on the characteristics of this Colombian case. Of special relevance in this case, is the fact that the pre-existent coffee production system provided the foundations to establish a governance scheme to the PCCC - including tourism agendas. The information from this presentation, as well as the documentation on the PCCC, could be used and improved in the review of Chapada's nomination for comparison with a similar site.



Figure 1 - Presentation of the case Colombian Coffee Cultural Landscape, by Edna Rozo

Literature on international comparisons of UNESCO World Heritage sites, such as Labadi (2013) or Harrison (2015), emphasizes that comparisons should not be merely descriptive, but should constitute instruments for substantiating exceptionality, a central element in defining Outstanding Universal Value (OUV). In other words, it is more appropriate not to describe Chapada do Araripe merely as a local/regional singularity, but that its nomination be supported by a comparative exercise with these other sites, especially in Latin America, that have faced similar challenges of international legitimation. This approach reinforces the idea of Outstanding Universal Value (OUV), demonstrating that the Chapada is not just "another" site, but an exemplary case that contributes to global debates on conservation, cultural diversity, and socio-biodiversity.

Potential comparable cases, placed in similar socio-ecological-cultural contexts to Chapada do Araripe as WHS are:

- Paraty and Ilha Grande – Culture and Biodiversity (Brazil)
- Ancient Maya City and Protected Tropical Forests of Calakmul, Campeche (Mexico)
- Simien National Park (Ethiopia)

In this sense, in this effort to compare it with other sites, it is important to demonstrate how much the Chapada presents itself as a real, or potential, evidence for composing an international network of universal heritage value. Therefore, the themes for making these comparisons can cover topics such as heritage in times of climate change, tourism pressures, and social inequalities.

5. NEED FOR INTERDISCIPLINARY AND INTERSECTORAL APPROACH

The Chapada do Araripe should be understood as a “territorial palimpsest,” in which different geological, ecological, archaeological, and cultural layers overlap and interact. This perspective demands a complex understanding of the territory, capable of articulating diverse temporalities—from the scale of millions of years of geological and paleontological history to contemporary forms of human occupation and sociocultural practices. To account for this complexity, an interdisciplinary approach is indispensable, mobilizing areas such as geosciences, archaeology, anthropology, history, geography, tourism, biology, and environmental sciences.

However, in a heritage governance approach, “isolated” **interdisciplinarity** is not enough. Interdisciplinary studies and approaches (from different fields of science) will be more fruitful when associated with **intersectorality**. This refers to the involvement of professionals and staff from public bodies, universities, museums, protected areas managers, community organizations and their leadership, and tourism sector actors—in a dialogue where heritage conceptualization and management is socially legitimized. This articulation between science, public policies, and civil society should broaden the legitimacy of Chapada's nomination, ensuring that it is recognized not only as a technical exercise but as a democratic process of meaning-making and territorial/heritage valorization.

From a methodological point of view, this approach presupposes an articulation of several fields of knowledge and sectors/entities in a specific discussion of a theme, in this case, Heritage. It is considered, therefore, that the proposal for a World Heritage Site should be understood and treated as “open-air laboratories” applied to heritage. The nomination should not be limited to gathering scientific evidence, but should articulate academic production with management practices and local knowledge, promoting a constant dialogue between formal and traditional knowledge. And this already occurs in the region, with the “organic museums” and “living treasures,” as will be seen later, not to mention the richness of the experiences with “Social Inclusive Archaeology” principles, as discussed by Mendonça (2015).

Thus, heritage should be understood as a contemporary social practice, which implies recognizing its living dimension and its permanent negotiation or dispute of interests. In this sense, the Chapada nomination has the potential to exemplify how a region can be interpreted not only as a repository of testimonies of the past, but as an active space for the production of identities, memories of the present day, and futures.

By doing so, the nomination of the Chapada do Araripe can be presented as an innovative model of heritage preservation: interdisciplinary in knowledge production, intersectoral in governance, and comparative in its international foundation (the latter considering the information from the previous topic). More than meeting UNESCO criteria, it is about consolidating a territorial project that values cultural diversity, natural wealth, and social participation, projecting the Chapada do Araripe as a global reference in integrated heritage management in times of planetary challenges.

6. GOVERNANCE

The governance of sites inscribed or in the process of being nominated as World Heritage Sites requires a robust conceptual framework that goes beyond administrative management and incorporates reflections on legitimacy, power, and justice. In this sense, four analytical categories are particularly relevant: multilevel and multiscale, social legitimacy, accountability, and social justice.

The first category, **multilevel and multiscale**, must consider that effective governance structures depend on arenas/spaces for negotiation and network arrangements capable of articulating different layers of power and authority, reducing hierarchies between these actors in the decision-making process. In the case of World Heritage sites, this implies articulating the community and municipal levels with the state, national, and international levels, since each level responds to various resources, narratives, and responsibilities.

The second category, **social legitimacy**, must consider that heritage is always a field of symbolic, political, and economic dispute. Governance, in this sense, cannot be merely normative: it needs to be anchored in processes that ensure that different social groups—including local and traditional communities, indigenous peoples, public managers, experts, and private actors—engage in the construction of exceptional universal value.

The third category, **accountability**, refers to the transparency and responsibility of decision-making processes. Drawing inspiration from contemporary debates on heritage governance, this principle requires clear mechanisms for accountability, public monitoring, and independent evaluation of implemented policies. The governance of the Chapada do Araripe, for example, could establish periodic reports, prepared by independent bodies, that are accessible to society and UNESCO, creating a virtuous cycle of trust.

Finally, the category of **social justice** is based on collaborative governance models capable of recognizing the rights of local communities, integrating scientific and traditional knowledge. The conservation/maintenance of heritage must, therefore, engage with demands for equity, inclusion, and fair distribution of the social and economic benefits derived from heritage valuation.

It is therefore suggested that the Chapada do Araripe nomination process should consider these four analytical categories in structuring local governance processes. By acknowledging these recommendations, the future dossier needs to present how these categories are being worked on or already implemented in the region. With this in mind, it is hoped to ensure the construction of a governance structure that goes beyond technical compliance with UNESCO requirements. It is about consolidating an innovative proposal for heritage governance in a territorially vast World Heritage Site, in which science, politics, and society are articulated in democratic, multi-scale, and socially just arrangements, favoring the participation of all affected or interested actors in these negotiation arenas.

7. PLANETARY CHALLENGES

The nomination of the Chapada do Araripe as a Mixed World Heritage Site must be conceived in dialogue with contemporary planetary challenges, such as climate change,

biodiversity loss, and pollution (UNEP, 2019). The Chapada displays important characteristics related to these issues, linked to its role as a major water producer amidst areas of the Brazilian semi-arid region, a biodiversity refuge between ecotonal areas of Cerrado, Caatinga, and Humid Forests, and a space of historical interaction between human societies in their interactions with these environments. These facts should be considered in the preparation of the new Dossier, highlighting the Chapada as a demonstration of environmental and cultural conservation. This approach can contribute as local responses to global crises, in line with debates on the Anthropocene and socio-environmental emergencies (Crutzen, 2002; Chakrabarty, 2009; Leff, 2015a, 2015b).

In this approach, the Dossier should be structured around action areas that contribute to reducing socio-climatic emergency processes, such as:

- To highlight an integrated and adaptive management approach to ongoing climate change.
- To clearly present strategies for water conservation, species of fauna and flora protection, management of protected areas, open areas to visitation, and the maintenance of traditional cultural practices.

Actions are already indicated in local and regional planning instruments, such as management plans for conservation units and some master plans. However, these need to be properly integrated, emphasizing actions for the protection of cultural and natural heritage, reinforcing the concept of socio-biodiversity.

An important axis that has been consolidating in various parts of the planet is the establishment and monitoring of **resilience indicators**. This involves establishing continuous data collection systems on changes in local natural and cultural characteristics in the face of climate change and human impacts, indicating their ecological responses. Along these lines, it is important to first develop indicators to guide adaptive decisions and support periodic reports for management bodies and UNESCO.

Another key aspect concerns strengthening the structure of a **participatory and multi-scalar governance system**, as indicated in the previous section. Based on those categories—multi-sectoral and multi-scalar, accountability, transparency, and social justice—local and regional actors can make decisions to address socio-climatic crises during this socio-environmental emergency.

It is also important to consider **educational and environmental awareness programs** aimed at visitors and communities as a central focus. This allows for the promotion of experiences that demonstrate the interdependence between natural and cultural heritage, strengthening the social dimension of Outstanding Universal Value (OUV).

The strategies or axes presented here can transform Chapada's nomination into a resilient and innovative World Heritage model, capable of generating applicable knowledge, replicable experiences, and local lessons on the integrated conservation of cultural and natural landscapes in the face of socio-climatic emergencies and environmental crises.

Part B

THE PRESENT & FUTURE OF TOURISM AT CHAPADA DO ARARIPE



Watercolor by María García Hernández (June, 2025)

TOURISM AS A TOOL FOR SOCIO-ECONOMIC DEVELOPMENT

For decades, tourism has been understood and promoted as a mechanism for economic development, community engagement, knowledge transmission, driver of social improvement, and powerful vehicle for cultural encounters and exchanges. On the other hand, the exacerbation of the activity in recent decades has led to significant concerns regarding the overuse of resources, abrupt landscape transformations, and the imposition of new routines on host communities, to name a few of the consequences of tourism. These concerns are especially relevant when it comes to tourism in fragile natural and cultural environments, whether the sites are recognized as world heritage sites or not. After all, it is through tourism that the OUV and what it represents can be (and is expected to be) shared and valued in coordination with international audiences - tourists included.

Thus, all necessary precautions must be taken before developing tourism in a more comprehensive and systematic manner. However, tourism, including international tourism, is an important aspect of the World Heritage nomination. Tourism and other economic activities that contribute to the quality of life and well-being of its populations are part of it, and it is expected that it contributes to the protection of the natural and cultural heritage in the region - some very fragile and vulnerable, such as archaeological and paleontological sites.

Chapada do Araripe currently receives visitors by offering a basic, generic nature-based tourism product marketed primarily by independent small-scale tour operators. A quick online search displays a commercial offer based on short stays (3-4 days), organized as excursions mainly to the geopark - namely the Araripe-Apodi National Forest. Therefore, **the geosites (especially the natural ones) are already active tourist resources**, promoted and marketed using the "ecotourism" label. At the national level, Chapada currently appears to be emerging as a nature tourism destination in the broadest sense, although for regional tourism (nearby states) the religious component plays an important role (pilgrimages to Horto do Padre Cícero, for instance). Cultural heritage - especially immaterial resources, is a potential asset, though it is still poorly integrated into a broader tourism market.



Figure 2 - Illustration of a tourism product focused on the Cariri region (1)



Figure 3 - Illustration of a tourism product focused on the Cariri region (2)

Therefore, regarding cultural attractions, some have a **real potential to become structured tourism products**. This however needs firstly to have the agreement of the main actors, be they “Mestres da Cultura Tradicional do Cariri” (based on a Living Treasures policy, defined by Ceará state regulation) or Organic museums owners, or even other community stakeholders. And this cannot happen without clearly engaging with local communities the positive and negative consequences of the choices that are being made.

There is also a need **to create a clear understanding of the multiple implications of opening these places to tourism**, in order to anticipate and be ready to prevent negative implications and folklorization. Tourism must serve as an instrumental tool to foster quality of life and enhance memorable experiences to visitors - not one or the other, but both. Then, careful and coordinated planning is imperative.

In short, the development of tourism requires a clear planning approach in terms of infrastructure, interpretation, connections between the different sites, playful activities, storytelling, etc. This entails the need not only to identify existing as well as potential sites of tourist interest but to seek ways to avoid the copycat phenomenon seen in thousands of touristic sites worldwide where second-rate entrepreneurs seek to copy the "real" product.

Based on these assumptions, the following sections will bring specific considerations on how to coherently improve tourism development, in line with the values to be taken into consideration when preparing a WHS dossier, as previously mentioned (Part A). This can, in particular, be of relevant help to orchestrate a tourism chapter in a Management Plan to be detailed and conceived in the near future.

I. Experience design

The field visit mainly showed examples of potential cultural tourist attractions (mainly organic museums and living treasures) related to the Casa Grande project and funded, in part, by the State of Ceará. A priori it can be said that the socio-cultural and educational program/projects of Casa Grande itself/themselves is/are a strength.



Figure 4 - Casa Grande Foundation: hub of initiatives, cultural incentives and tourism ignition
(Photo: Thiago Allis, June 2025)

The momentum and community participation are very interesting aspects, as well as the involvement of the younger generations throughout the entire system. However, **there is a risk that some segments of the population are excluded from the process**, either due to lack of awareness, scarcity of resources, or disinterest, which could lead to tensions in the future. Are there any mechanisms in place to maintain and continue the participatory process and address these limitations?

The tourist suitability of the geosites is evident (they have some interpretive panels, maps, surveillance, interpretation centers, and museum spaces such as the Horto do Padre Cícero

or Mirante do Caldas), but the spaces that are destined to become resources to culturally complement the tourist experience are still underdeveloped.



Figures 5 and 6: Mirante do Caldas and Colina do Horto: geosites at Araripe Geopark (Photos: Thiago Allis and Emanuela Canghiari, June 2025)

The construction of a tourism-heritage narrative for the Chapada that articulates the presentation of natural and heritage tourism resources is an open question. For instance, **how to combine CBT with the natural-paleontological features?**



Figures 7 and 8: Plácido Cidade Nuvens Paleontological Museum, Santana do Cariri (CE) (Photos: Thiago Allis, June 2025)

If the visitors channelled by the CBT program managed by FCG to the region engaged more organically with the visiting scheme of Museu Plácido Cidade Nuvens - where local students act as guides under the auspices of an outreach program managed by URCA⁴ - more opportunities to involve communities with tourism routines would emerge. However, other portions of the territory should also be considered (not only the museum itself), having as support research and academic projects in the field of paleontology - similarly to the Social Inclusive Archaeology program, led by Fundação Casa Grande and URCA.

Indeed, **archaeological sites** - such as Santa Fé, still to be provided with general infrastructure for visiting and interpretative activities - can work both as a diversification strategy for tourism development in wider space and as a source of public engagement with the principles of Social Inclusive Archaeology. By having the chance to experience an archaeological field, tourists would immerse in particular environments on the slopes of the Chapada do Araripe, linking past and present.



Figures 9 and 10: Santa Fé Archaeological site, Crato (CE)
(Photos: Thiago Allis, June 2025)

Finally, the role of **handicrafts as a cultural resource is a connecting element for experiences in Cariri**, from the manifestations of rural life to material production, passing through cultural manifestations in the form of religiosity and festivities.

⁴ Currently, the project involves 12 children, in an outreach program promoted by the Regional University of Cariri. When not involved in guiding visitors, students dedicate themselves to their studies, focusing on the content covered by the museum. In addition, they have courses focused on specific skills, such as English, LIBRAS (Brazilian Sign Language), and computer skills. Furthermore, they participate in regional field trips for a better understanding of their learning.

Handicrafts have value due to their authenticity (because they are produced by local artisans), making it relevant to consider, in tourism and cultural valorization policies, the maintenance and protection of traditional knowledge, social and collective practices. Also, to recover techniques, materials, and objects that add value to craft production in the territory, the existence of "masters of culture" is a great asset, representing a very important tool to push a cultural process to pass this legacy to new generations (transmission). Beyond safeguarding traditions, the use of handicrafts as an economic resource should be prioritized, as it is a very important alternative because the production and commercialization of handicrafts is a very important way for the inhabitants to generate income and a tool for the revaluation of popular cultural practices and knowledge.

Beyond the product itself, the **opportunity to experience the production methods are – and could be even more so – mechanisms for engaging the visitor on-site**, also offering contact with the cultural environment of its production. Thus, the socio-cultural dimension transcends the materiality of the piece and involves the visitor in paths of understanding the essential cultures of the Chapada do Araripe.



Figures 11 and 12: Wood engraving workshop, at Lira Nordestina, Juazeiro do Norte (CE), and pottery making at Corrinha Mão na Massa Organiza Museum Missão Velha (CE)
(Photos: Thiago Allis and Emanuela Canghiari, June 2025)



Figures 13: Wood engraving workshop, at Lira Nordestina, Juazeiro do Norte (CE)
 (Photo: Bruno Moura, June 2025)



Figure 14: Lira Nordestina workshop, supported by Regional University of Cariri (URCA)
 (Photo: Lluís Mundet, June 2025)

ADVICE & POTENTIAL IMPROVEMENTS

1. To include and keep older generations in all experiences

In recent times, there has been a tendency when designing experiences at places of cultural interest to focus attention on children, under the premise that “they are the future.” While it is true that children represent a key investment in the transmission of values and knowledge, this perspective should not end up over-emphasising one age group while ignoring the active participation of other generations—especially older people. On the other hand, Living Treasures and Organic Museum programs fill a gap regarding intergenerational transmission strategies (since it is one of the requirements to be considered a living treasure, for instance). It is not entirely clear though, what will be the actions to keep cultural heritage when the older generations no longer exist

The **intergenerational bond is essential for a truly complete cultural experience**. Older people are not merely passive recipients of culture; they are living bearers of memory, historical perspectives, and life experiences that profoundly enrich any interpretation of heritage. Ignoring their presence in the design of cultural visits not only impoverishes the collective experience, but also fragments the social fabric that connects the past, present, and future.



Figures 15 and 16: Leatherworker Espedito Seleiro in his workshop, Nova Olinda (CE)
(Photos: Thiago Allis and Emanuela Canghiari, June 2025)

2. To build an integrative narrative

In order to develop a tourism product that integrates nature and culture, as in this case, **the narratives should highlight certain areas for improvement**, such as: (i) strengthening the connection with the most ancestral traditions; (ii) enhancing the links between the various elements of the place, such as the organic museums and cultural masters; and (iii) demonstrating the evolution of traditions to understand them within their current context.

In a more applied way, several actions should be taken, mostly from the perspective of **communication**, such as: translating the content even in less detail than in Portuguese (though international visitors are and could still be minor proportions in the future) and

developing audio guides in several languages. English teaching at local schools should be formalised as has already been done in the case of paleontological training in public schools of Santana do Cariri. Additionally, **interpretation centers and tourist information centers** should be considered - taken in the example of the interpretation center at Hotel Lu-á or the tools employed at the Paleontological Museum or at the Man of Cariri Memorial, at Fundação Casa Grande, as a reference. Good maps and further visual resources are essential.



Figures 17 and 18: Museographic and interpretation techniques - Man of Cariri Memorial, Nova Olinda (CE), and Paleontological Museum, Santana do Cariri (CE)
(Photos: Emanuela Canghiari, June 2025)

Considering the role of cultural aspects (material and immaterial), the tourist experience could be better developed by **combining hands-on experience with interpretation based on qualified information** (about processes, materials, techniques). Thus, the visit would have a focus on more active and less contemplative activities, where tourists can stay longer and produce their own crafts while listening to the storytellings.

II. Spatial planning & territory activation

A spatial planning aiming at tourism development, in the context of WHS principles, must start with a simple question: What is the tourism destination? How to combine a tourism destination to the definitions of a WHS perimeter?

In the context of territorial and institutional tourism management in Brazil, tourist destinations are supposed to develop from a regional perspective – within the so-called Brazilian Tourism Map, under the Tourism Regionalization Program. Currently, the Cariri tourist region comprises 16 municipalities, of which only Juazeiro do Norte is considered a “tourist municipality”; the others – from the administrative perspective of tourism regionalization – are “municipalities with complementary tourism offerings” (such as Crato, Barbalha, Várzea Alegre, and Campos Sales) and “municipalities supporting tourism” (Tourism Map, 2026, <https://www.mapa.turismo.gov.br/mapa>). Santana do Cariri, home to the Plácido Cidade Nuvens Paleontological Museum, does not even appear in this classification.

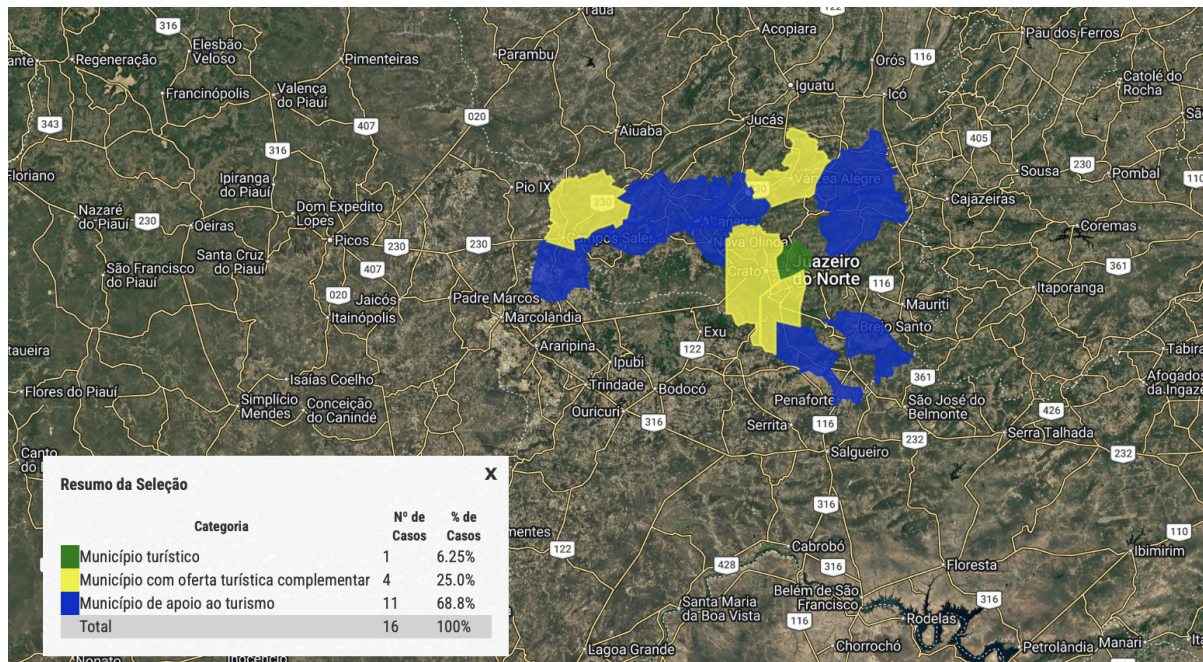


Figure 19: Cariri Tourist Region, according to the Brazilian Tourism Regionalization Program

In practical terms, a tourist destination involves a combination of attractive factors (natural spaces, cultural attractions, entertainment venues, etc), visitor facilities (accommodation, restoration, services in general), and a variety of specific or generic infrastructures related to the areas visited. In turn, the **WHS perimeter does not coincide with that of the tourism destination, and the boundaries can be discontinuous in space, forming two or more areas**; they do not need to be within a single zone or contiguous area. In most cases the **destination is larger and encompasses the gateways and various service nodes** (airports, main concentrations of accommodation, etc.).

To manage a cultural landscape as a destination, it is necessary to move away from thinking solely about managing ‘sites’ to adopting a more holistic view. This implies the adoption of a destination management approach: to systematically consider a destination which includes an airport, various means of transportation as well as nodes of other activities such as those geared towards leisure, hotels and other types of accommodation, restaurants and retail establishments, etc. (Figure 20).

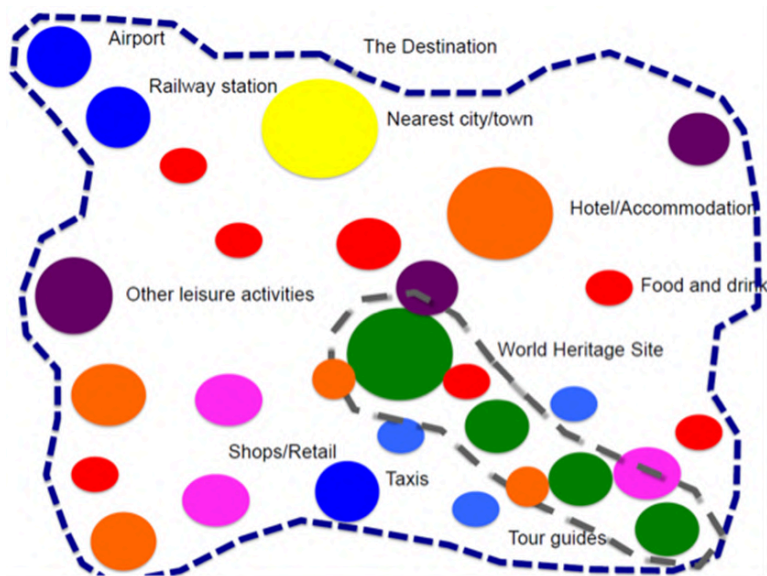


Figure 20: Cultural Landscape as a destination (source of the image: Peter Debrine, WHC)

Nevertheless, it is very difficult to combine cultural and natural aspects in attracting visitors. The natural aspects are better defined and organized (in fact, as mentioned, there is an entire structure based on geoparks and protected natural - despite risks of degradation), while the cultural aspects are dispersed and difficult to articulate into itineraries that attract visitors due to the distances among them and the lack of interest for the intermediate routes.

Overtourism (tourism massification) is rarely encountered in the region, except in specific cases like religious events and religious events or “festas” (for example, Santo Antônio, in Barbalha, or seasonal pilgrimage in Juazeiro do Norte), facing various levels of service deficiencies. It is, however, necessary to plan for limits of acceptable change (LAC), or another well-established technique such as Visitor Impact Management (VIM), Visitor Activity Management Process (VAMP), Visitor Experience and Resource Protection (VERP) or the one used by ICMBio – ROVUC (List of Visitation Opportunities in Conservation Units - “Protected Areas”)⁵, in order to determine how much tourism the host community desires and its conditions to absorb it.

Therefore, much work needs to be done to provide a common thread throughout this vast, somewhat disjointed territory, both geographically and narratively, as we saw when visiting the organic museums - e.g, “Mão na Massa Artesanato” (Missão Velha) and “LAVIDA Chapada do Araripe Family Agricultural Museum” (Santana do Cariri) are ca. 70km apart.

ADVICE & POTENTIAL IMPROVEMENTS

1. To implement gateway centers and selected/suggested regional routes

⁵To gain a deeper understanding of the procedures of this technique, as used by ICMBio, see: https://www.gov.br/icmbio/pt-br/centrais-de-conteudo/publicacoes/publicacoes-diversas/rovuc_rol_de_oportunidades_de_visitacao_em_unidades_de_conservacao.pdf.

It is recommended that one or more gateway centers should be established at strategic points leading into the region. The first and most important one should be established on the way from Juazeiro do Norte while a detailed plan of several recommended drive-tours through different sites and communities should be recommended. Each route could be designated along a specific theme (e.g., scenic byways or routes linking handicraft centers).

Clear suggestions relating to the various activities that visitors to the area can engage with and recommendations of various itineraries can be available according to the interests of the different profiles. This strategy can be combined with an integrated, yet selective, planning of the many hubs that the Chapada do Araripe presents, as a tentative mixed site with serial components, given its large territorial extension.

2. To strengthen the destination management and governance

Working at the destination level allows one, among others, to: understand tourism in a holistic manner; secure benefits for communities; add value to product/experience; strategically invest in infrastructure; communicate with visitors; manage visitor movements; fundraise from visitors; and environmentally manage the region.

Today, Chapada do Araripe, as destination, is a collection of (apparently) unrelated values, difficult to unite with a common thread, not only from a narrative perspective, but also from a physical perspective. There are many good ideas scattered throughout, but what remains to be done are pathways or routes that integrate the different parts in a homogeneous and not merely voluntary way. Responding positively is a huge challenge.

Currently, several interesting localities - such as Santana do Cariri (with its paleontological museum, but lacking accommodation options) and Barbalha (with an enlisted historic center, stage for important cultural celebrations) - offer limited standard tourism services. Once the boundaries of the destination are defined, it will be necessary **to develop a regional tourism supply chain** with a balanced offer in different locations.

Territorial clusters should also be identified, in order to facilitate the visits and avoid unnecessary and circuitous long-distance trips from one point of interest to another. This also implies **adopting a comprehensive effort in terms of improving and standardising route signage**. Designating specific routes (as also discussed above) can help both to organize the tourism territory and to create territorial brands. This could be combined for example with a thematic route based on some of the Cultural Masters or organic museums.

The interpretation center, recently opened at Iu-Á Hotel (Juazeiro do Norte), and the education hub at the Geopark headquarters (Crato) represent potential starting points for the development of a series of entry points to Chapada do Araripe. **A detailed planning, with studies focused on logistical and landscape analysis, should be undertaken**, in order to make the visits in the territory feasible, manageable and experiential.

These and tourism development objectives should be organized in a collaborative, comprehensive and inter-sectorial **tourism master plan**, to be structured with a regional approach - including governance compromises and structures (see item IV in this section),

funding schemes, training programmes, institutional arrangements in order to cooperate with external organizations, to name a few.

3. To consider tourism as a side-activity

Rather than focusing on the tourism industry alone (i.e., thinking of tourism “in a box”) there is a need to **conceptualise tourism’s interlinkages with several other sectors** (i.e. farming or the production of handicrafts). All too often, it has been shown that tourism is not the goose that lays the golden egg while recent crises have highlighted its fragility. Importantly, there is a need to avoid creating a monoculture (based on tourism) but rather encourage the development of additional economic activities which either directly or indirectly link with tourism (e.g., industrial and agricultural).

It is important to reflect on **how to preserve a poly-territorial activity that guarantees food security** and where tourism is an alternative economic activity that contributes to the conservation of natural and cultural heritage. Indeed, when organizing a territory aiming at a WHS position, it is important to define the desired role for tourism, assuming that the nomination should not be specifically motivated by attracting tourists - though tourism is one of the motivations for nominating a property as a WHS.

III. Marketing strategies

A quick online search on tourism offers for Chapada do Araripe depicts that small companies from Juazeiro and Crato do regular tours to geosites - but do not focus on cultural aspects. There is already a modicum of tourist activity around Chapada do Araripe. The Geopark counts around 40,000 visitors per year in its 11 geosites (according to data presented by Eduardo Guimaraes in this conference). However, most of these **visitors appear to rely on organised tours of varying scales by tour operators from outside the Chapada communities**, mainly from Juazeiro and Crato⁶. Most of these tours appear to center on visits to the geosites thus highlighting the Chapada’s natural features (geomorphology, biomes, landscape, paleontology).

The current model seems to be based on **overnight stays in Juazeiro or Crato (2-4 days) and daily excursions to different geosites or to the FLONA**. The question that emerges is whether or not the small community-based tourism products run by local entrepreneurs including homestay accommodation in rural communities in the interior of the Chapada desirable and, if not, how can these alternative tourism forms be supported? How can the two aforementioned models (namely the tour operator products and the alternative modes) complement each other?

⁶ <https://www.ecotripsbrasil.com.br/produto/26-a-30-10-chapada-do-araripe-ce/>;
<https://chapadadoararipeexpedicoes.com/>; <https://nasnuvensturismo.eco.br/quem-somos-nas-nuvensturismo/>;
<https://www.ecotripsbrasil.com.br/produto/26-a-30-10-chapada-do-araripe-ce/>

ADVICE & POTENTIAL IMPROVEMENTS

1. To develop a range of alternative tourism products

In order to ensure the sustainable and inclusive valorization of Chapada do Araripe, efforts should be made to develop and diversify cultural products and visitor experience that go beyond static display and occasional performances. These initiatives aim not only to offer meaningful experiences for visitors, but also to strengthen the transmission of local knowledge and oral tradition. For instance, the figure of Mateus and some music and dance performances should not be presented as isolated show/spectacles, but be integrated into broader knowledge and experience, that includes explanations of their historical significance, symbolic meaning and sociological foundations.

There is considerable potential **to develop further the concept of nature-based tourism**, which entails identifying hiking or cycling routes, improving the infrastructure along these and ensuring that strategically-located trailheads have adequate parking facilities to avoid congestion. Certain scenic routes - perhaps for cycling and/or hiking - should be identified within the Chapada that connect two or more communities.

2. To make culture a connector for a regional “brand”

If the Cariri cultural identity has been formed over centuries and today covers a diverse territory with common repertoires, a challenge is to identify constituent elements that are interpretable and can be disseminated as part of the tourist experience along the routes covering the territory. The Kariri Cultural Center, in Crato (CE), serves as a meeting place for events and the promotion of certain cultural and artistic aspects. However, given the vastness of the Chapada do Araripe, a single space cannot encompass all its diversity.

There are many artistic and cultural production references that can serve as a basis for understanding these identity markers, for example: woodcuts (“xilogravura”), pottery, leather crafts, weaving, ancestral agricultural production technologies, iron or stone art, musical instrument production, cultural and religious manifestations, among many others. **What are the common traits that can be combined into an identity to be promoted?**



Figures 21 and 22: cultural and artistic manifestations in Cariri
(Photos: Laura Fuentes and Emanuela Canghiari, June 2025)

Gastronomy can also be a good example. To **encourage the expansion of gastronomic offer can also foster an important tourism segment especially as it relates to creative tourism** (creative cuisine workshops of NE Brazilian cuisine). This can take place in urban as well as in rural areas, for example within the farms where some of the food is produced. Indeed, it would be interesting to expand the food repertoire, given that, today, what is made available for visitors is centered around five or six ingredients (rice, tapioca, chicken, some vegetables, bananas and fruit for juices). With no room for questions, the “cariri” culture is a gigantic source of culinary and food variety, lacking more research and applied projects in combination with tourism activities.

A study aimed at consolidating a **Cariri brand** would also help underpin future tourism communication and marketing plans. This could be done in cooperation with the many universities and cultural collectives that already exist in the region, based on collaborative planning models. The Center for Studies in Creative Economy, based at UFCA⁷, for example, could be one of these centers to lead this process. It has been noted that several **sources and academic research already exist** - mostly undertaken by local universities (URCA, UFCA and UFC). A thorough investigation should be carried out, including partnership with academic and non-academic organizations, aiming at developing an inventory of existing bibliography and initiatives. Even Fundação Casa Grande - with its audiovisual laboratory - holds relevant archives that could sustain **promotional initiatives**.

⁷ <https://nec.ufca.edu.br/>

IV. Tourism governance

Developing tourism on such a broad territorial scale, involving so many stakeholders at different levels and contexts, is certainly one of the great challenges. At the same time, if the World Heritage nomination seeks to involve a broad and complex territory, both the site management and tourism are envisioned to develop on a regional scale, an integrated approach is required.

In this case, there are several levels: national, state (Ceará, Pernambuco and Piauí states), and municipal (dozens of municipalities spread all over the region), that affect the territorial level to articulate possibilities of tourism development based on the natural and cultural values of the region. If a UNESCO designation is projected for a comprehensive territory, yet another layer of institutional and administrative complexity will be added to the structural processes of tourism governance in the Chapada do Araripe.

However, it is necessary to strengthen local governance arenas and tools, such as councils and committees, ensuring a representative and balanced composition among the various government bodies and civil society organizations operating in the region. In these negotiation forums, representatives of local communities and external stakeholders must engage in dialogue while respecting the principles highlighted in Section 6 of Part A, namely: multilevel and multiscale approaches, social legitimacy, accountability, and social justice. To date, this remains fragile in the region, which may undermine the development of a more autonomous local governance model based on Community-Based Tourism. And such gaps can be addressed through the actions outlined in the next topic.

ADVICE & POTENTIAL IMPROVEMENTS

1. To set a regional and multiple tourism governance system

The Casa Grande Foundation, SESC Ceará, regional universities, and other civil organizations are relevant entities - and certainly will continue to be - in combining efforts to build a tourism governance system. And, beyond them and the levels of administrative management within the Brazilian context, how can we reconcile the needs of individuals and communities, which are traversed, involved, and impacted in different ways by all levels of management?

Considering the homestays and the organic museums program as cements for Community Based-Tourism (CBT) in the region, how can this model be challenged today? Where does the inspiration come from? If Fundação Casa Grande and its ecosystems of stakeholders have been responsible to galvanize and foster long-standing initiatives, relying only on its leadership might limit diversity of visions as well as penetration into other social *milieus*

2. To foster participatory planning strategies

In a regional arena, **participatory mechanisms** - including the assessment of possible risks (natural and cultural aspects) are essential. Then, holding participatory workshops with communities is key to understanding who they are, what they think about the region's future, and whether they want it to be a WHS. It is important to go beyond the institutional view of Casa Grande Foundation and gather the views of diverse stakeholders to determine their willingness to cooperate.

It is vital to develop a comprehensive participatory exercise to ensure that a diverse audience has an opportunity to provide their input in terms of what they wish to see as the development of their communities and the region. Tourism should be a means to increase their quality of life and a tool towards transforming their communities into liveable places with improved quality infrastructure and basic services, affordable housing etc. If tourism is allowed to develop - as it usually does - driven by market forces and the concept of trickle down economics it will be another recipe for uncontrolled development. It is, thus, imperative to involve as many people as possible in participatory exercises which begin on a broad level as to what they envision for the future of their communities and, secondly, discussing how they see tourism is part of this developmental jigsaw puzzle.

Doing such participatory exercises is of course an enormous undertaking and requires a lot of effort and resources. It is suggested that students (perhaps master and PhD students) from various universities can be a way to create community focus groups (to begin with this can take place in a few communities) whereby invitees are not only key stakeholders but also members of the public - ordinary people - who normally would not attend such meetings. These would have to take place, perhaps at the neighbourhood level and can be conducted in the form of planning/design charrettes.

3. To establish regional alliances and consortia for tourism development

In this regional domain, **formal agreements with cities and states around the Chapada do Araripe with multilevel and multi scalar approach is crucial**. In that sense, there should be other organizations, in order to make this more diverse. A starting point could be regional tourism management mechanisms foreseen in the Tourism Regionalization Program, within the framework of the **Cariri Tourist Region**; this would also help to create a more aligned institutional connection with national policies, potentially providing greater visibility, resources, and inclusion in macro-programs for tourism development.

Part C

BRIEF CONSIDERATIONS ON SPECIFIC INITIATIVES AND ITS ENTANGLEMENTS WITH TOURISM



Watercolor by María García Hernández (June, 2025)

LIVING TREASURES

FOSTERING CULTURAL TRANSMISSION

The “Living Treasures of Culture” program was created in 2006 by the Secretariat of Culture of the State of Ceará (State Law 13.842), targeting “the recognition of the knowledge and practices of the masters of traditional and popular culture”. The program selects, by yearly public calls, initiatives in three different categories: natural person, groups and collectivities.

Category	Description
Natural person	A master of traditional folk culture, a person who possesses ancestral knowledge received from the family environment and/or from the practice of living together in the ancestral group that maintained/maintains the knowledge/practice; has extensive experience and the ability to transmit this knowledge and the techniques necessary for the production, dissemination, and preservation of a traditional folk expression. Their work is recognized by the agents of the cultural manifestation they represent, by the community where they live, as well as by other cultural sectors, constituting an important reference for traditional folk culture in Ceará.
Group	A group that possesses an ancestral legacy in the practice of a skill/practice, spontaneously formed by members of a community who are directly involved with a traditional popular cultural expression. It is endowed with knowledge and techniques of cultural activities, with a high degree of mastery in the production, preservation and transmission of traditional knowledge and/or practice, constituting an important reference point for traditional culture in Ceará.
Collectivity	A community and/or association of people possessing knowledge and techniques of cultural activities, with a high degree of mastery in the production, preservation, and transmission of traditional knowledge and/or practices, constituting an important reference point for traditional popular culture in Ceará.

Source: SECULT Ceará, 2025 (<https://www.secult.ce.gov.br/tesouros-vivos-do-ceara/>)

Currently, 100 masters of culture have been awarded simultaneously the title of "notorious knowledge" by the State University of Ceará, granting them financial support and access to cultural incentive policies in the State of Ceará.

A) Strengths

It is important to have this programme, as a **regular public policy**, with a special focus on recognizing and providing grants to the master of culture. At the same time, the fact that this

programme - led by the State of Ceará - is **somehow combined with tourism activities**, suggests a potential way to foster transmission beyond the very context of the masters (ie, tourism visiting as a channel to promote the cultural values).

B) Weakness

On the other hand, it is not that clear how more masters can be inserted into the policy, either with a grant or not. So, some questions emerge: besides public policy, how to recognize them? And, regarding tourism experiences, though some masters have some contact with visitors, one might ask: How are they (systematically) included in tourism experiences?

C) Advice & Suggestions

I. To conceive and implement workshops with tourists

When considering craftsmanship and “living masters”, one of the returning questions is the one of the transmission of the knowledge and know-how to future generations. This challenge is even bigger in peripheral areas where the lack of economic opportunities leads to emigration. In these contexts, crafts tourism may help to turn negative processes around. Crafts tourism involves tourists seeking experiences centered around handcrafted goods, local artisan workshops, and the preservation of traditional crafts and socio-cultural heritage. Apart from purchasing handmade souvenirs or exploring craft-related museums and exhibitions, it also encompasses learning artisanal techniques through workshops.

One of the places where crafts tourism is used to enhance the transmission of traditional crafts is the Cordillera Central on the island of Luzon in the **Philippines**. With the help of the National Commission on Culture and the Arts (NCCA), the Department of Tourism (DOT), the Department of Trade and Industry (DTI), the local University of the Philippines Baguio (UOB), and NGOs, local craftspeople (weavers, silversmiths, basket weavers, tattoo artists, etc.) offer workshops of various duration (from one hour to multiple days) to tourists. Because of the tourist interest in local craftsmanship, young people are rediscovering this part of their heritage. As a result, some are choosing not to emigrate, but to stay, learn one of the crafts themselves and participate. More information: Karen A. Calderon (kacalderon@up.edu.ph), Karminn C.D. Daytec Yañgot (kdyangot@up.edu.ph).



Figure 23 and 24: Crafts workshop in Cordillera Central, Luzon, Philippines.
(Photos: Noel B. Salazar)

Another initiative in Brazil that can serve as a reference and illustration is the “Oleiras do Candéal” project in Cônego Marinho (MG), in the **São Francisco Valley**. The potters of this “quilombola” community, who possess relevant and unique knowledge, have organized themselves to produce and sell clay artifacts, but also to receive visitors for hands-on activities, as a way to share experiences in situ. The project originated in the 1990s, driven by the “Artesanato Solidário” (“Handicrafts from the Solidarity Economy”) program, led by the then first lady Ruth Cardoso, in the 1990s, which encouraged the production and organization of handcrafted processes.

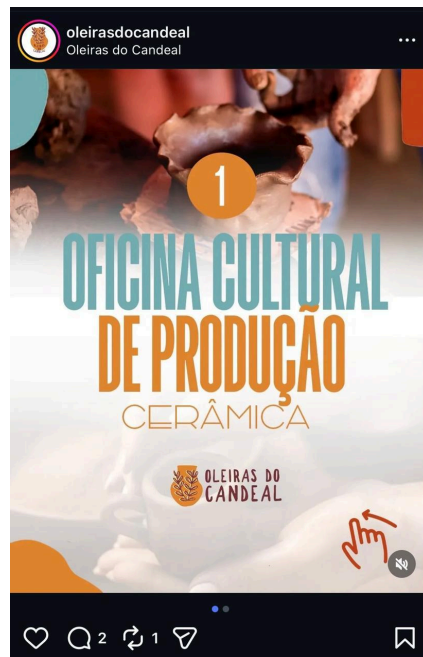


Figure 25 and 26: Visiting programs at Oleiras do Candéal project, Cônego Marinho (MG)

II. Improve the rules and support of the programme

The opening up of the Cultural Master's programme to tourism is a double-edged sword. The risk is, on the one hand, of folklorising these people and, on the other, of diverting them from their creative work and turning them into tourist guides.

Perhaps one way to avoid this **is to create products that are truly immersive for interested visitors** whereby rather than take selfies and be immersed in a short show and tell for just one hour they can actually be taught on how to create something etc. In that way you have more creative tourism. Of course, this is not something that can happen overnight and there is a need for people to relate to best practice scenarios from other areas.

It is therefore important that the programme provides **the means for transmission before awarding this title**. Offering assistance that enables these creators to improve their daily lives is not insignificant (i.e. the improvement of Dona Dinha's hammock workshop), but it is not enough. And it is not acceptable to place on the shoulders of the Cultural Masters the burden of finding their successors. The example of Dona Dinha is one such case.

If the programme offers **grants to trainees to learn the techniques**, it would be possible to create a small group around the 'Cultural Master' who could also act as a contact point with the tourists and as tourist (cultural, but also linguistic) interpreters.

The programme could thus gradually enable the establishment of a truly 'creative' form of tourism: not just seeing the works of the 'cultural masters', but spending a few moments/days with them and leaving with a hammock, a woodcut or a pair of shoes made by yourself.

ORGANIC MUSEUMS

INSPIRING AND CREATIVE INITIATIVE

The Organic Museums program began in 2014, when the Casa Grande Foundation started structuring the Leather Cycle Museum, in the workshops of leather master Espedito Seleiro, in Nova Olinda. Prior to this, the Casa Grande Foundation's headquarters already nested a museum-like venue (“The Man of Kariri Memorial”), although this was before the concept and principles were developed. The program gained traction through a partnership established with SESC Ceará, its main supporter and sponsor, with the prospecting, conception, and implementation being the responsibility of the Casa Grande Foundation.

In summary, “the idea of Organic Museums was gradually outlined to celebrate their [masters of culture, officially recognized or not] lives, record them, give them visibility, and enable their financial sustainability and that of those who live in the surrounding area, through tourism” (Rabinovici & Allis, 2023, p. 18). According to the program's principles, an Organic Museum meets certain criteria to be supported by SESC Ceará and the Casa Grande Foundation, as the promoter and executor of the initiative.

In 2026, the network of organic museums comprises 28 venues in the state of Ceará and is expanding in Pernambuco (11). During the workshop, members of the UNESCO-UNITWIN Network visited the Leather Cycle Museum - Espedito Seleiro Memorial (Nova Olinda), the “Workshop House Corrinha Mão na Massa Museum” (Missão Velha), “Workshop House Dona Dinha” (Nova Olinda) and participated in the inauguration of the Sítio Lírio Organic Museum, in Santana do Cariri.



Figure 27: Visit to Corrinha Mão na Massa’s Organic Museum, Missão Velha (CE)
(Photo: Bruno Moura, June 2025)

A) Strengths

Organic museums help to **preserve local cultural identities** by protecting and valuing traditions, customs, and popular **knowledge passed down from generation to generation**, thereby reinforcing the community's sense of belonging.

These museums **generate tourist interest without distorting local culture**, attracting **visitors who seek authentic experiences** that are respectful of the social and environmental context. They also contribute to the **economic revitalization of the community**. By involving artisans, wood engravers, and small farmers, they promote complementary economic activities—such as fairs, workshops, or the sale of local products—that directly benefit the population.

In addition, they offer **educational opportunities rooted in the real context of the territory**, strengthening civic education from a culturally relevant perspective.

B) Weaknesses

There is a very good opportunity to develop tourism, be it related to those who hold a master of culture recognition (Espedito Seleiro and Dona Dinha) or not (Damiana and the family). This, however, implies the **clarification of the concept of the organic museum**. “The narrative is very nice (as cultural content), but is it a museum?” The name is catchy but it is not easy to incorporate in the (UNESCO) heritage agenda. Although the term *organic museum* is appealing and evocative, it **does not easily fit into the established categories of frameworks such as the UNESCO heritage agenda**. This can limit its visibility and access to international support programs.

On the other hand, **the concept is not clearly defined for certain audiences**. For many tourists, it may **create expectations of a traditional museographic experience** that are not met during the visit, leading to confusion or disappointment if not properly contextualized.

The operation of these museums often relies heavily on the commitment of community members, which can cause instability if there is no generational turnover or if participation declines.

Their strong **dependence on external funding** makes it difficult to carry out key tasks such as infrastructure improvements, space maintenance, or promotional efforts.

These museums tend to have **very limited visibility**. Being often located in rural and/or peripheral areas, and with a limited digital presence, they may go unnoticed by broader cultural tourism audiences.

C) Advice & Suggestions

I. To consolidate and clearly communicate the concept

An **organic museum chart or protocol** could be helpful, to clearly set the engagement of both parts and to clearly also communicate them to the visitors. Important here is to take into account the perspective of visitors, who may associate the concept of museum with something entirely different (and, as a result of which, may not show interest in visiting). **It is essential to explain what an organic museum is in a simple and accessible way, especially for visitors unfamiliar with the term.** Tools like signage, short introductory videos, or printed guides can help set expectations and provide meaningful context from the beginning.

A list of clear criteria of what this “label” (since it must be seen as a label) implies in terms of quality, of infrastructure, of engagement of both the programme managers and the owners of the organic museums (since one should not forget that these are private places). For example: the accessibility to and in these places, a good interpretation allowing all visitors not to feel excluded and a real interest for the owner for the time that he or his/her employees will spend with tourists (fame, brand marketing, product selling, etc.). This is a very subtle process and implies real monitoring from the programme manager (SESC or other) in order to not deviate to cultural theme parks.

It is important to note that the concept of “organic museum” is also used in other contexts (e.g. in South Korea) in different ways. It is strategic to show awareness of this and to clarify the differences. Academic cooperation, in this task, might be relevant.

II. To encourage intergenerational participation

While the principles of organic museums overlap with the "Living Treasures" policy of cultural masters in the state of Ceará, it is imperative to understand that the perpetuation of traditions needs to go beyond technical or applied procedures - ie, efforts to adapt physical spaces for a proper visit. Therefore, ensuring that younger generations have access to and close contact with these museum spaces and its masters can be a strategy for achieving a sustained transmission of traditions, knowledge, and practices.

Educational workshops, oral history projects, and mentorship activities involving both young people and elders can strengthen community ties and ensure the transmission of local knowledge across generations. On the other hand, if organic museums invite the external public to interact with the daily routines of the masters (in their everyday environments), it might also be important to encourage these masters to circulate among the localities that have museums – similarly to when they attend the seminars of the Casa Grande Foundation; this would help create public visibility for these masters, leading to more curiosity from younger generations to their knowledge.

Funding schemes such as scholarships or grants for young people to undertake training alongside masters – financed by SESC, the government of Ceará, or other policies – would be a way to systematically keep young people integrated into an apprenticeship routine. This could include young people, when they become adults, in a circuit that values knowledge and also provides economic prospects.

III. **To move towards a more professional management**

If tourist numbers increase, the interpretation cannot be longer done by the craftspeople themselves but will need to be done by informed others (while the craftspeople continue working). So, forming partnerships with universities, cultural institutions, or NGOs can bring valuable technical support and expertise, helping to improve both the administration and the quality of exhibitions and programs. It is obvious that the appeal of the human element remains centered on the masters, but as visitor flows consolidate (eventually in larger groups), it is important to design a protocol for receiving and organizing visits – paying attention to ensuring that the authenticity of the everyday environment is not artificially altered.

IV. **To enhance digital presence and promotion**

An active presence on social media and digital platforms allows the museum to share stories, images, and personal testimonials that showcase its authenticity and uniqueness, helping attract a broader and more diverse audience.

With the children's engagement in audiovisual learning programs at Fundação Casa Grande, it would be a simple and stimulating task to produce content to promote museums – not only to attract more visitors, but also to create records and memories that can be used to enhance the value of the knowledge involved.

V. **To integrate into broader cultural and tourist routes**

The museum's visibility can increase significantly by connecting with other nearby attractions, such as festivals, cultural centers, or natural sites. Collaborating with local and regional tourism offices is also key to being featured in promotional materials and event calendars.

In this case, such museums could be developed according to the “social museology,” which seeks to adapt museological structures to the conditions of contemporary society, reflecting a greater cultural awareness in response to rapid social transformations. It is necessary to overcome the distant and elitist image of museums so that they can become more open institutions, better integrated into the local social environment.

This movement is exemplified by the emergence of community museums, ecomuseums, and itinerant museums, which aim to explore the new possibilities of modern communication and promote an organic relationship with local communities.

In this sense, this would be a more suitable approach for thinking about organic museums in the context of a WHS (World Heritage Site).

VI. To promote mutual visits and sharing of experiences

If tourists themselves are always on the move, this might not necessarily be the case of the masters. In order to make experiences and perceptions available to all masters, that could be relevant to stimulate reciprocal visits either to the master understanding how each organic museum takes shape or to engage in personal interactions regarding their experiences in hosting visitors. If possible, masters could be brought to visits to regular museums, so the conceptual argument for the organic museums be reinforced by contrast.

HOMESTAY PROGRAM

APPEALING PHILOSOPHY TOWARDS A BETTER PRODUCT

From the moment that family homes in Nova Olinda began receiving visitors (in the mid-1990s), a series of transformations occurred on the scale of spaces and relationships. Far from being merely a solution based on the scarcity of conventional accommodation, the family-run guesthouse program represents a domestic meeting point for hosts and guests immersed in Community Based Tourism routines at Chapada do Araripe.

The homestays offer rooms with private toilets and bathrooms and air conditioning, including bed service, cleaning, and meals (breakfast). In fact, it is in the kitchen that visitors have the opportunity to interact with the host families who, unlike mere service providers, perform authentic hospitality integrated into their daily lives. According to information from the Agência de Turismo Comunitário, currently, 25 homestays are registered in Nova Olinda (rural and urban areas), totaling 135 beds, in addition to some associated commercial “pousadas”, supplementing the bed availability when the city hosts major events - such as the Fundação Casa Grande yearly seminar - or larger tourist groups.

The homestay program stands out as one of the most promising pillars for enhancing the cultural and social value, with potential to spread regionally. Staying with local families can bring numerous benefits to visitors, hosts, and ultimately the destination as a whole. While new tourism profiles and volumes take place, additional measures and strategies could be discussed and implemented in order to keep the program’s philosophy and the benefits for all stakeholders.



Figure 28: “mothers” welcoming UniTwin group, at Violeta Arraes Theater
(Photo: Maria Teresa Molinero, June 2025)

A) Strengths

Benefits to visitors

- I. **Authentic Experience.** For travelers, living with locals offers an unparalleled sense of authenticity that is hard to find in other types of accommodations. It provides affordable lodging with the added value of sharing daily life with the host families.
- II. **Cultural exchange.** Talking with the mothers of the households is particularly enriching: they explain how life is lived in the area, answer questions, and share local customs, creating a genuine cultural exchange.
- III. **Sense of safety.** Moreover, staying with local families gives tourists a sense of safety and trust that greatly enhances their overall experience.

Benefits to hosts

- I. **Additional Income.** From the perspective of participating families, the homestay program provides a complementary source of income that helps improve their quality of life.
- II. **Cultural Exchange.** On a personal level, hosting visitors allows women in particular to broaden their horizons, giving them the chance to learn about other cultures and gain a better understanding of the expectations and needs of travelers. This insight helps them adapt and refine their services.
- III. **Developing new skills:** Hosts improve their hospitality, language, and customer service abilities, which can open up new job opportunities for them in the future.

Benefits to the destination

- I. **Local development:** The homestay program serves as a key tool to promote local development. It offers a flexible way to accommodate visitors, allowing the community to adapt to changes in the tourism market, while encouraging a more sustainable and widely distributed form of tourism.
- II. **Strengthening local identity and cultural preservation:** Families would feel proud to share their culture and traditions, which helps preserve cultural practices that might otherwise disappear over time.
- III. **“Mirror effect”:** as the program grows stronger and its benefits become clear, more families are motivated to join the homestay network, enabling the destination to

welcome a larger number of visitors in the future, including those who prefer different travel styles.

- IV. **Avoiding future mass tourism:** By spreading visitors across family homes, the program prevents overcrowding in specific areas and reduces pressure on sensitive sites.

B) Weaknesses

Weaknesses for Visitors

- I. **Difficult to book homestays directly.** It can be challenging for travelers to book homestays directly, as they often do not appear in online searches, making reservations more complicated.
- II. **Gap between expectations and satisfaction.** Because there are no direct booking channels, visitors can experience confusion: without photos, location maps, or clear information about available services, tourists may develop expectations that do not match reality, affecting their overall satisfaction with the stay
- III. **Limited integration with local activities.** There is also a lack of connection between the accommodations and potential activities in the area. Often, there are no brochures or information about the destination beyond what is offered by the “Casa Grande”.

Weaknesses for Hosts

- I. **High dependence on “Casa Grande”.** There is a high dependence on the specific operator responsible for assigning visitors to each homestay. While this is common in the early stages of the program, over time there is a risk that homestays may become disconnected from the main house, and new ventures may emerge. Although increased competition is not necessarily negative, it could lead to different approaches, varying quality standards, and ways of operating that diverge from the original philosophy.
- II. **Impact on work life balance.** It is also important to consider the impact on family life: women typically handle the hosting responsibilities, including preparing meals, which can add a significant workload to their daily routines. Many of these women are older, widowed, or have other family obligations, which can make the demands of hosting especially challenging.
- III. **Ensuring consistent standards across homestays.** There is a lack of processes to ensure accommodation homogeneity; all homestays should follow the same protocols for guest care, cleaning, meals, and other essential services.
- IV. **Centralized services (eg. cleaning).** Establishing a centralized cleaning service for the participating homes—similar to hotel housekeeping—could help standardize service quality and reduce costs for hosts.

Weaknesses for the Destination

- I. **Risk of undesirable cultural impacts.** There is also the risk of unwanted cultural impacts: a constant influx of tourists can negatively influence local customs and values if not carefully managed.
- II. **Heterogenous standard across homestays.** Finally, varying standards among different homestays can lead to inconsistent visitor experiences, which may harm the overall image of the destination.

C) Advice & Suggestions

This programme should be further formalised whereby the profiles of the owners and the experience they offer and to stay with them. However, this also implies a very precise chart of who can take part in the programme and what this exactly implies in terms of infrastructure and of engagement of the “mothers”.

- I. **To create (or improve) a procedures manual:** if the operator network is expanded, the service philosophy and standards can be easily maintained, even if each house and family has its own flavor and style
- II. **To train for standardizing services:** though these are not professional services (ie, hotels), it would be important to continuously make training courses - also to make routines easier for the people in charge of the homestays
- III. **To improve current services:** hot water in bathrooms is essential – even with the simplest electric heater; check for better mattress and renovate bed linen
- IV. **To expand the network of homestays,** especially in areas where accommodation services are more limited (such as in Santana do Cariri).
- V. **To engage with local gastronomy:** create opportunities for visitors to cook alongside the mothers of the households. This hands-on experience would allow tourists to learn about local ingredients, traditional cooking methods, and culinary customs, adding value to their stay while preserving and sharing local food heritage.
- VI. **To incorporate local crafts in the domestic ambience:** to make traditional crafts an integral part of the homestay experience. Hosts could share skills such as embroidery, painting, or weaving, allowing guests to participate and learn directly. This would not only enrich the visitor experience but also provide additional income for families and help keep these crafts alive.
- VII. **To preserve and restore local architecture:** to ensure that all homestay houses maintain or restore their traditional façades, so they are easily recognizable and

reflect the local architectural heritage. The local government should consider offering grants or financial support to help families carry out these renovations, promoting a cohesive and authentic look across the network of homestays.

- VIII. **To develop a specific booking website:** to create an official website showcasing all participating homestays, where visitors can see photos, read descriptions, check amenities, and make reservations directly. Including an interactive map of homestay locations would help travelers plan their stay and understand how the network fits into the wider destination. A unified online presence would make the homestays appear as a coordinated and professional collective, boosting visitor confidence and booking rates.

FINAL REMARKS

The idea for this workshop arose from the desire and sense of commitment to combine efforts, wills, and knowledge in the same direction: the building of a World Heritage nomination for the **Socio-biodiverse Cultural Basin of the Chapada do Araripe**. This initiative was inspiring in many ways, both for the Network's members visiting the territory and, we hope, for the local stakeholders involved, in different ways and with many duties in this process.

The combination of fieldwork with the agenda of the VI Seminar of the Casa Grande Foundation allowed the group to become familiar with some aspects of this vast territory – which, as mentioned, is one of the great challenges to the nomination. But also, by following and attending the Seminar's debates, it was possible to learn about some of the issues and strategies that permeate the collective construction around this project. For the local communities, it could have been also an interesting interaction, since possibly, with the UNESCO label, more international visitors are expected.

As seen, the questions that guided this group's perspectives are many and complex. From the outset, it was known that they could hardly be answered conclusively and immediately, or even after this immersion in Cariri. In any case, the act of writing them down and putting them on the table is, in itself, an important step towards thinking about the future of the Chapada do Araripe as a World Heritage site.

Indeed, one of the objectives of this workshop was "to suggest strategies for the formulation of a tourism management plan for the dossier of the **Socio-biodiverse Cultural Basin of the Chapada do Araripe** as a World Heritage Site." By showcasing the territory, the debates, and the intentions that underpin this nomination to a group of professors with profound and diverse knowledge of tourism and world heritage, it was possible to reflect upon questions that experts appointed by the World Heritage Committee will certainly raise.

Recalling one of the principles that guided the proposal for this workshop, we understand that this type of preparatory exercise should serve to strengthen the strategies for preparing the dossier – in all its requirements, not just in the tourism agenda. This includes having a very clear understanding of what arguments and evidence will be presented to ensure a nomination that does justice to the values and demands originating in the territory and, at the same time, is competitive in the face of UNESCO's *modus operandi*.

The report will be formally delivered to the supporters of this workshop, Fundação Casa Grande and SESC CE, who will certainly make the best use of it during the next stages in building this nomination. On our end, the Network will be rooting for its success and remains available to continue collaborating wherever and however is possible.

As scholars committed to emancipatory education, engaged science and with participatory governance, we reiterate our joy, satisfaction, and gratitude for being given the opportunity, along with so many committed people from this region, to contribute to a project that highlights the best of Brazil. We hope that, even in the face of challenges that should not be ignored, Brazil will be able to secure recognition for this asset in the country's hinterlands and, in doing so, it can promote innovative approaches to UNESCO's evaluation processes.

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Appendix 1 - UNESCO UniTwin Culture, Tourism and Development 2025 Workshop program⁸

Date	Agenda
June 1 Sunday	Arrival at Juazeiro do Norte (see timetable for flights) Accommodation at Hotel Hotel Iu-á
June 2 Monday	9h30: Meeting at the lobby (Hotel Iu-á) 10h-12h: Colina do Horto (via skylift) Juazeiro do Norte 13h-14h: Lunch at Fundação Casa Grande Mothers' Restaurant 14h: Presentation of the work agenda (Teatro Violeta Arraes) 15h30: Memorial do Homem do Cariri & Fundação Casa Grande 17h: Visit to Espedito Seleiro Organic Museum & Workshop 19h: Dinner at Café Cultural Nova Olinda Accommodation at homestays in Nova Olinda
June 3 Tuesday	8h30: Departure of homestays 9h30-12h: Lira Nordestina workshop of wood engravings Juazeiro do Norte 12h30-15h: Lunch & visit at Mirante do Caldas Barbalha 16h: Visit to Corrinha Mão na Massa Organic Museum Missão Velha 18h: Dinner & "forró" session (Corrinha Mão na Massa's backyard) 20h30: Return to Nova Olinda & overnight at homestays
June 4 Wednesday	8h30: Departure of homestays 9h-11h30: Geosite spot & Paleontological museum Santana do Cariri 12h: Lunch & inauguration of Sitio Lirio Organic Museum 15h: Santa Fé Archaeological site (with Heloísa Bitú & Clarissa Freitas) Crato 18h: Morada de Conteúdo (Alemberg Quindins) Pizza & talk Crato 20h30: Return to Nova Olinda & overnight at homestays
June 5 Thursday	VI Chapada do Araripe "Heritage Providing Humanity" Seminar 9h-10h: Seminar opening ceremony 10h-11h: Roundtable "Brazilian action at UNESCO: policies and partnerships to protect cultural and natural heritage in Brazil" 11h-12h: Roundtable "Chapada do Araripe Alive Heritage" 12h: Lunch at Fundação Casa Grande Mothers' Restaurant 14h-15h: Roundtable "Protect to belong: policies of natural and culture heritage valorization in Brazil" 15h-16h: Roundtable "IPHAN Regional Offices: Experiences and Strategies of Shared Management in Recognized World Heritage" 16h-17h: Roundtable "Community-Based Tourism at Chapada do Araripe" 17h-20h: Cultural presentations at the front yard of FCG 19h: Dinner at Café Cultural
June 6 Friday	VI Chapada do Araripe "Heritage Providing Humanity" Seminar 9h-10h: Keynote "Academic cooperation for tourism development in World Heritage Sites: the 'collective wisdom' of the UNESCO UNITWIN Network Culture, Tourism and Development" 10h: Keynote "Acolhida na Colônia Community-Based Tourism program" 11h: Roundtable: "Community-Based Tourism Experiences at Chapada do Araripe" 12h: Lunch at Fundação Casa Grande Mothers' Restaurant 14h-15h: Keynote "Geopark Araripe: life on Earth retold in Chapada do Araripe" 15h-16h: Roundtable: "Araripe National Forest: Biodiversity Oasis in the Northeast Brazil" 16h-17h: Keynote "Araripe Manakin: Guardian of Ceará's Biodiversity" 17h-20h: Cultural presentations at the front yard of FCG 19h: Dinner at Café Cultural
June 7 Saturday	VI Chapada do Araripe "Heritage Providing Humanity" Seminar 9h-10h: UniTwin Network experiences: tourism governance at PCCC (Colombia) 10h-11h: UniTwin Network experiences: Crafts, tourism development and community inclusion: an anthropological investigation in Peru 11h-12h: "Paraty and Ilha Grande" Complex - Mixed Cultural and Natural Heritage Site in Brazil 12h: Lunch at Fundação Casa Grande Mothers' Restaurant 14h-15h: Keynote "Archaeological Tourism - Chapada do Araripe Archaeological Reference Center" 15h: Reading and Delivery of the Letter of Recommendations from the UNESCO UniTwin Network "Culture, Tourism and Development" 16h: Event Accountability with Indicators 17h-20h: Cultural presentations at the front yard of FCG 19h: Dinner at Mothers' Restaurant

⁸ More details of the program available here: <https://viseminariochapada.wixsite.com/araripe/programacao>

Appendix 2 - UNESCO UniTwin Culture, Tourism and Development 2025 Workshop participants⁹

N.	Name	Institution	Country
1	Beatriz Gondim *	Federal University of Cariri	Brazil
2	Bianca Luisa Souza	University of São Paulo	Brazil
3	Carmen María Ramos	Tres de Febrero University	Argentina
4	Clarissa Freitas *	Federal University of Ceará	Brazil
5	Conceição Lage *	Federal University of Piauí	Brazil
6	Dimitri Ioannides	Mid-Sweden University	Sweden
7	Edna Rozo	University of Externado	Colombia
8	Emanuela Canghiari	University of Paris I -Panthéon-Sorbonne	France
9	Laura Fuentes Moraleda	Rey Juan Carlos University	Spain
10	Leticia Macedo	University of São Paulo	Brazil
11	Livia Nogueira *	Urca Regional University	Brazil
12	Lluís Mundet i Cerdan	University of Girona	Spain
13	Manoela Valduga	Federal Fluminense University	Brazil
14	Marcelo Tomé	Federal Fluminense University	Brazil
15	Maria Conceição Lopes *	University of Coimbra	Portugal
16	María García-Hernández	Complutense University of Madrid	Spain
17	Maria Gravari-Barbas	University of Paris I -Panthéon-Sorbonne	France
18	María Teresa Molinero	Rey Juan Carlos University	Spain
19	Noel B. Salazar	KU Leuven	Belgium
20	Ricardo Alexandre Paiva *	Federal University of Ceará	Brazil
21	Romário Loffredo Oliveira	University of São Paulo	Brazil
22	Sandro Gouveia *	Federal University of Ceará	Brazil
23	Sidnei Raimundo	University of São Paulo	Brazil
24	Thaise Guzzatti *	Federal University of Santa Catarina	Brazil
25	Thiago Allis	University of São Paulo	Brazil

* Invited participants from non-Network organizations

⁹ List of participants also available here: <https://viseminariochapada.wixsite.com/araripe/redeunitwinunesco>

