

Natalia Gonçalves da Silva

## Favela Tour Experience

*The impacts in the host communities*



UNIVERSITY OF ALGARVE  
FACULTY OF ECONOMICS

2020 - 2021

# Favela Tour Experience

*The impacts in the host communities*

Master's in Management

Dissertation  
made under the supervision of:  
Professor Cláudia de Almeida  
Ribeiro



UNIVERSITY OF ALGARVE

FACULTY OF ECONOMICS

2020 - 2021

## Authorship and copyright declaration

### Favela Tour Experience

#### *The impacts in the host communities*

#### Work Authorship Declaration

I declare to be the author of this work, which is unique and unprecedented. Authors and works consulted are properly cited in the text and are included in the listing of references.

Natalia Gonçalves da Silva



.....

---

On the reverse side of the same sheet with authorship declaration, include the following:

#### Copyright

© Copyright: (Natalia Gonçalves da Silva).

The University of Algarve reserves the right, in accordance with the provisions of the Portuguese Copyright and Related Rights Code, to archive, reproduce and make public this work, regardless of means used, as well as to broadcast it through scientific repositories and allow its copy and distribution with merely educational or research purposes and noncommercial purposes, provided that credit is given to the respective author and Publisher.

## **Acknowledgments**

This research would never be possible without the help of many important people. Firstly, I would like to thank the tour guides, Alberto de Azevedo Beltrão and José Elias Pereira Duarte, for sharing their time, culture and knowledge about the communities in Rio de Janeiro. Without their help, comprehending the impacts of the Favela Tour would not be achievable.

Secondly, I would like to thank my supervisor PhD Professor Claudia Ribeiro de Almeida for believing in this study with great enthusiasm and for her willingness to help whenever it has been necessary.

Thirdly, I would like to thank all the researchers mentioned in this dissertation. Their work has been of great importance to the development of this study and it will certainly help a lot of other academics interested in this field.

In addition to it, I would like to thank my ex-professors José Abel de Andrade Baptista and Monica Éboli de Nigris for their classes and recommendation letters, the University of Algarve for granting a scholarship and my parents for supporting my decision to move to Portugal. All these allowed me to learn new and different things, being able to perform such research.

Lastly, I would like to thank Tristan Biichlé, my partner and the best research assistant this study could have counted on. Thanks for supporting me, visiting the sites, taking some photographs, being open-minded and believing in this project as much as I do.

*“The individual interest should never take precedence over the collective interests”*  
*(Elias Duarte, Santa Marta’s tour guide)*

To all people who believe in a better world.

## **Abstract**

Tourism sector has constantly evolved to the different necessities of the population – from ordinary tourism experiences to tailor made ones. It is in this scenario that tourism performed in slums has been created, raising the interest of researchers and generating controversial opinions regarding its objectives. For this reason, the present study aims to verify the impacts of the slum tours in the host communities by analyzing the pre-concepts and ideas associated with this tourism activity through the collection of data attained by the application of a survey, comparing it with the results obtained during the visits to the slums of Rocinha and Santa Marta – both located in the city of Rio de Janeiro, Brazil. For its validity, the research performed by Freire-Medeiros, Frenzel, Koven, Menezes, Nisbett, Dyson, Dürr, and others are used as a guidance reference allowing the reader to have a broader perspective of the phenomena here presented. As for the obtained results, the study shows that the benefits of the tours for the communities mentioned previously can be divided in two types: tangible and intangible - the first refers to the economic advantages of the tour; whereas the second one refers to the change in perspective and reduction of the prejudice suffered by the inhabitants of those areas.

Keywords: Slum Tourism; Rocinha; Santa Marta; Reality Tourism; Rio de Janeiro; Brazil.

## **Sumário**

O setor do turismo, desde seu surgimento, tem sofrido inúmeras mudanças, adequando-se às necessidades vigentes da população de determinado local e época. Da Idade Média até meados do século XIII, caracterizou-se como uma atividade de teor educacional, praticada por uma pequena parcela da população. Entretanto, com o surgimento da ferrovia, o movimento de viajantes se intensificou.

Durante o período conhecido como Entre Guerras, intervalo entre a Primeira e a Segunda Guerra Mundial, a expansão e desenvolvimento de novas estradas e do setor aéreo favoreceram ainda mais o movimento de pessoas em busca de lazer. Contudo, é no período que sucedeu estes eventos que o setor do turismo apresentou um grande boom.

Após o término da Segunda Guerra Mundial, houve um grande avanço industrial e tecnológico, culminando no aumento de atividades turísticas. De 1950 à 1991, o fluxo de turismo cresceu um total de 7,32 por cento ao ano. É partir deste crescimento, que este

setor foi obrigado a criar uma grande variedade de atividades turísticas, promovendo experiências turísticas dentre as mais comuns, como passeios a parques e pontos turísticos, à atividades feitas sob medida afim de saciar as diversas necessidades humanas, como, por exemplo, a criação do turismo de realidade.

Este tipo de turismo, visa explorar locais afetados por catástrofes naturais, guerras ou desigualdades sociais, proporcionando aos turistas uma experiência incomum e muitas vezes, transformadora. O mesmo divide-se em duas categorias: turismo sombrio (popularmente conhecido como dark tourism) e turismo social. Este último, realizado em locais afetados pela disparidade social, foco desta pesquisa.

É através do surgimento do turismo de realidade, na categoria social, que o turismo realizado em favelas é criado, atraindo o interesse de novos pesquisadores e gerando opiniões controversas em relação aos objetivos propostos por este tipo de “lazer”.

Neste presente estudo, este tema é aprofundado com o objetivo de verificar os impactos causados pelo favela tour – denominação adota pelas empresas deste segmento – nas comunidades receptoras, através dos seguintes métodos: análise de conceitos pré-estabelecidos e ideias associadas a este tipo de turismo por meio da aplicação de questionário; e estudo comparativo das respostas em face aos resultados obtidos em visitas realizadas nas comunidades da Rocinha e Santa Marta – ambas localizadas na cidade do Rio de Janeiro, Brasil.

Para o desenvolvimento do questionário, foram propostas questões abertas e fechadas de conteúdo investigativo, possibilitando ao leitor e ao pesquisador obter uma ideia mais abrangente de como o turismo realizado em favelas é visto pelos participantes, se benéfico ou não. Em adição, verificou-se a atratividade da atividade turística proposta. Já na segunda parte da pesquisa, visitas às comunidades da Rocinha e Santa Marta foram realizadas através das empresas Favela Walking Tour e TouRio com o objetivo de traçar a trajetória percorrida por turistas, adquirindo desta forma informações sobre o intuito deste tipo de turismo através do discurso do guia e dos habitantes locais.

Através dos dados coletados com a aplicação do questionário, foram verificadas similaridades nas respostas dos integrantes ao que se refere ao pré-conceito estabelecido em relação a atividade turística desenvolvida nas comunidades cariocas, sendo esta em sua maioria associada à violência, pobreza e a exploração da condição dos residentes. Além disso, constatou-se que sessente e três por cento da amostra populacional crê que a

experiência fornecida através do favela tour é, de alguma forma, benéfica para as comunidades receptoras.

Por meio das visitas sediadas nas comunidades da Rocinha e Santa Marta, verificou-se inúmeros benefícios provenientes das atividades turísticas existentes, tais como: reconhecimento e visibilidade, desmistificação da imagem associada à favelas, intercâmbios culturais (através de contato com moradores e/ou eventos recepcionados no local), desenvolvimento social (advindos de obras de infraestrutura e saneamento básico, e investimentos em projetos educacionais e de entretenimento) e assistência financeira à pequenos comerciantes, artesãos e artistas locais.

Para uma maior organização dos dados obtidos, estes benefícios foram então divididos em duas categorias, as quais auxiliaram no desenvolvimento da conclusão. Estes encontram-se classificados como tangíveis e intangíveis.

Os benefícios tangíveis referem-se aos ganhos concretos e visíveis advindos da atividade turística nas favelas, como: assistência financeira e desenvolvimento social. Já os intangíveis, referem-se aos ganhos imateriais obtidos através do Favela Tour, tais como: intercâmbios culturais, redução do preconceito, desmistificação sobre como são e como vivem as pessoas advindas dessas comunidades, além da geração de visibilidade e reconhecimento das favelas receptoras.

Não obstante, para validação dos resultados da pesquisa, estudos elaborados por Freire-Medeiros; Frenzel et al.; Koven; Menezes; Nisbett; Dyson; Dürr; Tavares et al; Lickorish e Jenkins; Ryan; Rhodes; Bolonha, Sousa e Baptista, e outros, são utilizados como referencial teórico, corroborando com o desenvolvimento de uma investigação mais aprofundada sobre o tema em questão.

Em síntese, para o a elaboração do presente estudo, foram realizadas uma revisão literária para situar o turismo de realidade em sua versão social, no contexto atual; estudo de caso em duas comunidades do Rio de Janeiro (Rocinha e Santa Marta) e a aplicação de um questionário para verificar como este tipo de turismo é visto por potenciais turistas.

Dadas as informações adquiridas por meio da pesquisa e coleta de dados supracitadas, é possível inferirmos que o turismo realizado nas favelas cariocas estudadas tem apresentado um grande crescimento desde seu início na década de 1990 e gerado um maior interesse/participação por parte de turistas visitando a cidade do Rio de Janeiro.

Em adição, podemos constatar que a Favela Tour pode ser considerado uma atividade benéfica para os residentes destas comunidades. Sendo esta uma das responsáveis por trazer reconhecimento, visibilidade, desenvolvimento em infraestrutura, educação e lazer, auxílio financeiro, além de reduzir o preconceito atrelado ao local e seus moradores, como verificado durante a execução do passeio.

Em conclusão, o presente estudo abre precedentes para pesquisas já realizadas sobre o tema e pretende auxiliar novos estudos sobre a importância e o impacto gerado pelo turismo em favelas, sejam estas localizadas no Brasil ou em qualquer lugar do globo, fornecendo desta forma uma visão mais otimista sobre o tipo de atividade abordada ao longo da tese.

Palavras-chave: Favela Tour; Rocinha; Santa Marta; Turismo de Realidade; Rio de Janeiro; Brasil.

# Index

Figures Index .....	12
Tables Index.....	14
Abbreviation Index .....	15
Introduction.....	16
Part I .....	18
Literature Review .....	18
1. Tourism .....	18
1.1. Tourism Definition.....	18
1.2. Tourism Development.....	19
1.2.1. Stage One: Prehistory of tourism .....	20
1.2.2. Stage Two: Transport.....	20
1.2.3. Stage Three: Interwar period .....	21
1.2.4. Stage Four: Tourism Take-off .....	21
1.3. Reality Tourism: Social Tourism.....	22
1.4. Slum tours.....	22
2. Slums .....	24
2.1. General information.....	24
2.2. Favelas in Brazil: historical context .....	25
3.1. Communities of Rocinha and Santa Marta: a general overview .....	29
3.2. Rocinha .....	30
3.2.1. History and Information.....	30
3.2.2. Tourism in Rocinha.....	32
3.3. Santa Marta .....	33
3.3.1. History and Information.....	33
3.3.2. Tourism in Santa Marta .....	35
Part II.....	37
Empirical Research.....	37
4. Objectives.....	37
4.1. Research Methodology.....	37
4.2. Slum Tour: Survey – pre-concepts of tourism activity .....	38
4.2.1. Population Sample .....	39
4.2.2. Participation and Intention .....	41
4.2.3. Slum tour: positive and negative points .....	42
4.2.4. Favela Tour: main image perceived .....	45

<b>4.3. Favela Tour Experience: Study Case</b> .....	46
<b>4.3.1. Favela Walking Tour in Rocinha – description of the experience</b> .....	47
4.3.1.1. General Trajectory.....	47
4.3.1.2. Rua 1 and Sightseeing Point.....	49
4.3.1.3. Rua Dionéia – The entrance to the alleys.....	51
4.3.1.4. Estrada da Gávea – Second Stop: Açaí Shop .....	55
4.3.1.5. Caminho do Boiadeiro – Third Stop: Visit to a bar .....	56
<b>4.3.2. Objectives of the tour in Rocinha</b> .....	58
<b>4.3.3. Favela Tour in Santa Marta – description of the experience</b> .....	60
4.3.3.1. General Trajectory.....	60
4.3.3.2. Santa Marta’s Booth – Tourism Information.....	62
4.3.3.3. From the bottom to the top via the Funicular Railway .....	64
4.3.3.4. Mural and UPP.....	68
4.3.3.5. Old Soccer field .....	70
4.3.3.6. Streets and Alleys near Michael Jackson Venue .....	71
4.3.3.7. Espaço Michael Jackson (Michael Jackson Venue) .....	74
4.3.3.8. Multisport Court .....	77
4.3.3.9. Residents’ Association .....	79
4.3.3.10. Elias Duarte’s home .....	80
<b>4.3.4. Objectives of the tour in Santa Marta</b> .....	82
<b>Part III</b> .....	85
<b>5. Results and Discussion</b> .....	85
<b>6. Conclusion</b> .....	88
<b>References</b> .....	91

## Figures Index

<b>Figure 1.1. Slum Tours in Victorian England</b>	23
<b>Figure 3.1. Mosaic of a favela</b>	28
<b>Figure 3.2. Favelas of the Southern Zone of Rio de Janeiro</b>	29
<b>Figure 3.3. Rocinha</b>	31
<b>Figure 3.4. Santa Marta</b>	33
<b>Figure 3.5. Important Events in Santa Marta's community</b>	34
<b>Graph 4.1. Age of the participants</b>	40
<b>Graph 4.2. Participation in Slum Tours</b>	41
<b>Graph 4.3. Future intentions of participating in Slum Tours</b>	42
<b>Figure 4.1. When you hear the expression Favela Tour, what is the first word that comes to your mind?</b>	45
<b>Figure 4.2. Trajectory inside Rocinha</b>	47
<b>Figure 4.3. Route in Rocinha</b>	48
<b>Figure 4.4. Route: Sightseeing Point</b>	49
<b>Figure 4.5. Rocinha Sightseeing Point</b>	50
<b>Figure 4.6. Route: Descending Rua Dionéia</b>	51
<b>Figure 4.7. Rua Dionéia's entrance</b>	51
<b>Figure 4.8. Descending Rua Dionéia</b>	52
<b>Figure 4.9. Buildings in the alleys</b>	53
<b>Figure 4.10. Narrow passage in Rocinha's alley</b>	53
<b>Figure 4.11. Alley in Rocinha</b>	54
<b>Figure 4.12. Route: Estrada da Gávea</b>	55
<b>Figure 4.13. Garbage Disposal in the open</b>	55
<b>Figure 4.14. Route: Caminho do Boiadeiro</b>	56
<b>Figure 4.15. Trajectory Inside Santa Marta</b>	60
<b>Figure 4.16. Route in Santa Marta</b>	61
<b>Figure 4.17. Praça Corumbá – Tourism Information Booth</b>	62
<b>Figure 4.18. Route: Rua Marechal Francisco de Moura and the Funicular Railway Stations</b>	64
<b>Figure 4.19. Inside the Funicular Railway (Santa Marta)</b>	66
<b>Figure 4.20. Viewpoint: 3<sup>rd</sup> Station</b>	66

<b>Figure 4.21. Route: UPP and first soccer field</b>	68
<b>Figure 4.22. Mural</b>	68
<b>Figure 4.23. Route: Travessa Alegria do Morro and Rua do Poço Pequeno</b>	71
<b>Figure 4.24. Houses in Santa Marta</b>	72
<b>Figure 4.25. Houses in Santa Marta and surrounding landscapes</b>	72
<b>Figure 4.26. Remaining wooden shacks in Santa Marta</b>	73
<b>Figure 4.27. Wooden Shack</b>	74
<b>Figure 4.28. Route: Michael Jackson Venue</b>	74
<b>Figure 4.29. Life-size Statue of Michael Jackson</b>	75
<b>Figure 4.30. Espaço Michael Jackson</b>	75
<b>Figure 4.31. Route: Multisport Court</b>	77
<b>Figure 4.32. Multisport Court and surroundings</b>	77
<b>Figure 4.33. Multisport Court</b>	78
<b>Figure 4.34. Route: Association of the Residents of Santa Marta</b>	79
<b>Figure 4.35. Logo of the Association</b>	80
<b>Figure 4.36. Elias and his art</b>	81
<b>Figure 4.37. Santa Marta</b>	82
<b>Figure 4.38. Restaurant in the community</b>	83
<b>Figure 4.39. Residents Association</b>	83

## Tables Index

<b>Table 1.1. Tourism History</b>	19
<b>Table 1.2. Number of passengers using the railway system</b>	20
<b>Table 1.3. Tourism arrivals growth</b>	21
<b>Table 2.1. Slums in Brazil (Southeast Region)</b>	25
<b>Table 4.1. Questions and Objectives</b>	39
<b>Table 4.2. Age of the participants</b>	40
<b>Table 4.3. Participation in Slum Tours</b>	41
<b>Table 4.4. Future intentions of participating in Slum Tours</b>	42
<b>Table 4.5. Slum Tour as a benefit to the host community</b>	43
<b>Table 4.6. Negative response and justification</b>	43
<b>Table 4.7. Positive response and justification</b>	44
<b>Table 5.1. Main benefits given by the Favela Tour</b>	85
<b>Table 5.2. Favela Tour – negative image perceived</b>	86
<b>Table 5.3. Tangible and Intangible Impacts</b>	87

## Abbreviation Index

<b>BBC</b>	British Broadcasting Corporation
<b>GDP</b>	Gross Domestic Product
<b>IBGE</b>	Brazilian Institute of Geography and Statistics
<b>NGOS</b>	Non-governmental Organizations
<b>UN</b>	United Nations
<b>UPMRR</b>	Union of Rocinha's Residents for Improvement
<b>UPP</b>	Pacifying Police Unit
<b>WTO</b>	World Tourism Organization

## **Introduction**

From the prehistory to tourism take-off era, as discussed by Lickorish and Jenkins (1997), tourism has suffered several modifications. Initially, just practiced by a restricted part of the society (rich, educated and/or by people belonging to the aristocracy), it has evolved into a business that englobes a great number of adepts.

With the technological development and the changes on the needs of the population, the creation of new tourism experiences was required to satisfy the most adverse wishes and curiosities, providing an authentic sensation in an (un)known environment.

“Talaya (apud Ramiro, 2004) shows that the behavior of the tourist has followed new trends bringing major changes, and the main ones are the most active and versatile entertainment, the search for experiences, fragmentation of the trips that are increasingly more frequent and shorter, more direct sales channels with the increasing use of the internet, greater demand for customized products defined by the very tourists, greater need for information, and segmenting markets and destinations. (Rezende, 2014:358)”

It is in this scenario that the conception of a new form of tourism has arisen: the reality tourism.

It appears as a response to the demands of tourists seeking for innovative tours that challenge and change their perception of the world, by encouraging the visitors to reconsider their prejudices/pre-concepts related to places affected by social inequality and/or disasters. It is divided in two main categories: dark tourism – focused on visiting places in which occurred natural disasters and/or historical places famous for several deaths; and social tourism – focused on visiting to places with social disadvantages (Stone, 2005; Freire-Medeiros, 2014; Nisbett, 2017).

As part of the second category, focus of this dissertation, the practice of tourism in places filled with poverty are not new, dating back to the English Victorian Period (George and Booyens, 2014; Frenzel et al., 2015; Tavares et al., 2018). However, it was only a century later, in the early nineties, that this type of tourism gained a greater attention by the world population.

The slums in India, townships in South Africa and favelas in Rio de Janeiro started presenting a higher transit of people coming from different areas of the globe interested to see the life in these communities, being exposed to a reality very different to the one they are used to (Freire-Medeiros, 2006, 2008, 2014; Frenzel et al., 2015, Tavares et al., 2018). Freire-Medeiros (2007) states that this type of practice summarizes the premises of the two types of reality tours – it allows an altruistic and politically correct engagement as well as motivates the feeling of adventure and enchantment, since it is an authentic-exotic-risky-tragic experience.

Frenzel et al. (2015:237) defines it as a “mass tourism phenomenon occurring only in a few destinations and a niche form of tourism in a growing number of other destinations (...)”. In the city of Rio de Janeiro, the crescent movement of tourists in slums became a topic in several studies, generating questionings such regarding the usage of poverty as a form of tourism and its outcomes for the local host community (Freire-Medeiros, 2014).

Considering the popularity of tourism trend mentioned above, this present research has the objective to explore the experiences provided by the “Favela Tour” and their impacts in the host communities. For this, this study has been divided into different sections to provide a global understanding of the following topics: history of tourism (from its creation to its new trends), history of the slums in Brazil, and development of the slum tourism (pre-concepts, tourism process and its effects in two Brazilian communities).

For the maturing of the investigation, the slums of Rocinha and Santa Marta, both located in the city of Rio de Janeiro, were visited and used as objects of study, due to their good reputation in tourism sector. In addition to it, an online survey has been implemented to demonstrate the image pre-established and compare the answers to the reality observed in tourism experience.

The data collected through the tours in those areas and the survey were then analyzed, providing information to verify if this type of tourism can be considered positive or negative to the host community, as it will be shown on the next chapters.

## Part I

### Literature Review

#### 1. Tourism

##### 1.1. Tourism Definition

The first attempt to define tourism dates back to 1910 and it stated that tourism was the total amount of operations, mostly of economic character, which are related to the entry, stay and displacement of foreigners inside and outside of a city, region or a country (Wahab apud Marcelino, 2016). However, to Smith (apud Vale, 2014), until the present date, there is no consensus in the definition of this word.

It has been verified that, along the years, the attempts to conceptualize the segment has evolved from definitions given by Hunziker and Krapf<sup>1</sup> (1942), Fuster<sup>2</sup> (1974), Jafari<sup>3</sup> (1977), Burkart<sup>4</sup> (1981), Mathieson and Wall<sup>5</sup> (1984), Murphy<sup>6</sup> (1991), Leiper<sup>7</sup> (1995), and others; to the latest WTO (2008) definition which implies that tourism englobes the activities of people travelling to and staying in places outside their usual home/environment for a period no longer than 12 consecutive months for various purposes (e.g. business, leisure, etc.) (Vale, 2014; Marcelino, 2016; Rodrigues, 2018).

Yet, for other authors, the concept of tourism, differently from what is suggested above, is directly connected to the experiences that a place can offer to the tourist and not the tourist destination itself – not necessarily being outside their usual environment but providing an authentically social and cultural experience (Ryan, 1991).

---

<sup>1</sup> W. Hunziker and K. Krapf in 1942 defined tourism as the “sum of phenomenon and relations that rises from trips and stays of non-residents” (Hunziker and Krapf apud WTO, 2001).

<sup>2</sup> Fuster in 1974 defined tourism as a group of tourists and the actions produced by them consequently to their trips (Marcelino, 2016).

<sup>3</sup> Jafari in 1977 defined tourism as the study of men outside their normal environment, the industry that responds to their necessities and the impact both have in the hosting place (Marcelino, 2016).

<sup>4</sup> Burkart in 1981 defined tourism as “the short commuting of people to destinations that are not their place of residence nor of work, and the activities performed in the destination during their stay” (Burkart apud WTO, 2001).

<sup>5</sup> Mathieson and Wall in 1984 defined tourism as “a provisory movement, shorter than a year, to destinations outside the tourists’ home or work, the activities performed in the destination during their stay and the facilities created in order to satisfy the necessities of the tourists” (Mathieson and Wall apud WTO, 2001).

<sup>6</sup> Murphy’s definition of tourism in 1991 was closer to Mathieson and Wall, as he stated that tourism could be the relation between tourists and the host places and the impacts generated by it (Marcelino, 2016).

<sup>7</sup> Leiper in 1995 stated that tourism is the result of the interaction between the tourist, tourism sector and the areas where they commute to (Vale, 2014).

Lastly, for a better understanding of the concept, the literature by Lickorish and Jenkins (1997) presented studies of the origin and phases of tourism and how it diverged from time to time. It gives the reader an idea of how its definition evolved within its practice.

## 1.2. Tourism Development

The practice of tourism has been present in our society for many years, evolving not only its purposes, but also bringing innovation in providing unique experiences for its target audience.

The next subchapters are mostly based in the studies of Lickorish and Jenkins (1997), Ryan (2012), Dürr and Jaffe (2012), Freire-Medeiros (2007; 2008; 2014), Silva and Barbosa (2015), Frenzel et al. (2015), Rhodes (2016), Tavares et al. (2018) and Schukmann et al. (2018); and their research refers to the following periods of tourism history:

Table 1.1 Tourism History

Period of Tourism History	Based on the research of
<b>Prehistory of Tourism</b>	Lickorish and Jenkins (1997)
<b>Transport</b>	Lickorish and Jenkins (1997)
<b>Interwar</b>	Lickorish and Jenkins (1997)
<b>Take-off</b>	Lickorish and Jenkins(1997) and WTO (2018)
<b>Reality Tourism</b>	Freire-Medeiros (2007; 2008; 2014) and Ryan (2012)
<b>Slum Tourism</b>	Dürr and Jaffe (2012), Freire-Medeiros (2007; 2008; 2009;2014), Rhodes (2016), Tavares et al. (2018), Ryan (2012), Schukmann et al. (2018), Silva and Barbosa (2015), and Frenzel et al. (2015).

Source: The Author

It is important to observe that the periods exposed above follow a chronological <sup>8</sup> order and they were product of the changes in history.

---

<sup>8</sup> The first traces of Slum Tourism have appeared during the Victorian period. Nonetheless, it was only around the 1990's that its practice became really popular.

### 1.2.1. Stage One: Prehistory of tourism

The first stage revolves to the Medieval period until the early seventeenth century. According to Lickorish and Jenkins (1997:27), travelling in this period had an educational character in the beginning, as stated by Lord Shaftesbury:

“By the knowledge of the world, I mean that which results from the observation of men and things from an acquaintance with the customs and usages of other nations; for some insight in their policies, government, religion; in a word, for the study and contemplation of men; as they present themselves in the greater stage of the world in various forms and under different appearances. This is the master science which a gentleman should comprehend and which our schools and colleges never heard of.”

As the time has passed, the needs and the reasons for tourism started acquiring new purposes. Travel and tourism became a potential form of trading and the society started having an interest on health trips. However, as the movement was very limited, it only became possible with the development of the means of transportation – specially the railway (Lickorish and Jenkins, 1997).

### 1.2.2. Stage Two: Transport

It has been during the railway age that the number of trips performed by citizens has grown, leading to an explosion in demand for travelling. The initial data provided by Kershaw and Lickorish (1997) demonstrates that in the year of 1841 there were only 2 million passengers in comparison to the year of 1914, when it reached the amount of 1455 million – as demonstrate below.

Table 1.2. Number of passengers using the railway system.

Year	Number of passengers (million)
1841	2
1851	79
1860	160
1880	817
1914	1455

Source: Adapted from Lickorish and Jenkins (1997)

In approximately seventy years, the number of people using the railway system in Britain had exponentially increased. This situation was the key factor for the emergence

of companies that could provide package tours, such as Thomas Cook (Lickorish and Jenkins, 1997, p.14-15).

### 1.2.3. Stage Three: Interwar period

During this stage, period that comprises the first and Second World War, a lot of improvement has been made. Lickorish and Jenkins (1997) mention the expansion of the road transport and also a great investment in the aviation sector.

Additionally, it has been in this third stage that activities such as camping and caravanning, tours by motor coach and the spreading of youth hostels started to be introduced in Europe and, eventually, around the world.

### 1.2.4. Stage Four: Tourism Take-off

This era starts with the ending of the Second World War and represents the advance of massive industrial development and a great period of revolution in technology. Combined with it, tourism field faces a higher demand due to the increase on countries' GDP per annum.

According to the WTO report from 1950 to 1991, the world tourism flows increased by an average annual rate of 7.32 percent. In addition to it, new studies provided by the same company in the report called Tourism Highlights (WTO, 2018) determine its arrivals growth per continent as shown below.

Table 1.3. Tourism arrivals growth

Regions	Tourism arrivals growth in 2017
Europe	7%
Asia and the Pacific	6%
Africa	9%
The Americas	5%
Middle East	5%
World average of arrivals	7%

Source: Adapted from Tourism Highlights Report (WTO, 2018)

The World Tourism Organization forecast for the period of 2010 to 2020 determined an annual growth of 3.2%. However, the year of 2017, overcame the expectations by presenting a growth of 7% (Tourism Highlights, WTO, 2018, p. 4).

These changes generate a great impact in tourism sector, and it shows that with the increasing number of tourists, there is a necessity for reinvention – hence why new tourism experiences are being created throughout the years.

### **1.3. Reality Tourism: Social Tourism**

Reality tourism, as described by Freire-Medeiros (2014), is a new type of tourism that aims to explore places affected by natural causes, human intervention (e.g., wars) and/or that present great social inequality. It is divided in two categories (dark and social tourism), however for the purpose of this study only the second one will be taken in consideration.

The social tourism explores the possibility to provide, for tourists, experiences in places that suffer of social and economic disadvantages. Most times, the places visited are neglected by society and by politicians, attracting even more the attention of tourists in search for an authentic, close to reality type of tour.

The authenticity of this type of tourism can also be verified in Wang's work since it presents the three forms describe by him – objective, constructive and existential authenticity. The first one corresponds to the originality of the tour, being unique; the second one refers to the projection given to a toured object, in the case of the social tour, the place itself; and the last one refers to the existential state of being that gets activated by some tourist activity, that are provided within the tour (Wang apud Ryan, 2002).

For this reason, the social tourism experience can be described as an important practice as they may be presented as “periods of escape for people, and catalysts for change for both individuals and communities (...)” (Ryan, 2012). As examples of this type of tours in this segment, we can observe the ones practiced in several parts of the world (Brazil, India, Indonesia, South Africa, etc.) known as slum tours.

### **1.4. Slum tours**

“A Key frame [in the reality tourism segment] is the attempt to see “reality”, a promise of authenticity that runs through many forms of tourism (MacCannell, 1976) and is highly prevalent in slum tourism (Dyson, 2012; Meschkank, 2011) (Frenzel et al., 2015:241).”

According to the definitions given by Oxford and Cambridge dictionaries, slum is a poor and crowded area around the city, normally considered as a dirty and untidy environment, surrounded by houses in bad condition. They comply with UN definition that categorize slums as “a place where people have insecure residential status. This means that they do not hold a legal title to their property or any legal right to the land that it sits on. Slums are characterized by inadequate access to safe water and sanitation, poorly built housing and overcrowding” (United Nations, 2016:10).

It is given the circumstances/characteristic of these areas, that they have been attracting, for many years, the eyes of curious tourists searching for a more meaningful, authentic and interesting tourist experience.

Figure 1.1. Slum Tours in Victorian England



Source: Koven (2004)

The first slum tours, as demonstrated in the figure above, have started in the nineteenth century in England, during the Victorian Era. In this period, according to Koven (apud Dürr and Jaffe, 2012), some privileged adventurers would leave their safe environment to explore districts that were considered poor, dangerous and perhaps with a lack of morality (Schukmann et al., 2018). To a certain extent this relates to the studies of Spampinato (apud Silva and Barbosa, 2015), who presumes that tourism practiced in the slums can be considered as a desire to know the exotic.

It is possible to notice that the recent practice of this type of tourism does not differ to the way it has been practiced in the past. However, in comparison to the XIX century,

its popularity has strongly increased. The reason to it lies in the 1990's event named Rio-92, a UN conference in Rio de Janeiro that raised the attention of the world to the surrounding areas of the city known as favelas (Freire-Medeiros, 2007, 2008, 2014; Tavares et al., 2018).

The idea of visiting areas affected by social and economic inequality extended to several places around the globe. Yearly, places such as Dharavi (India); Soweto (South Africa); Rocinha, Providência, Alemão and Santa Marta (Brazil); Cova da Moura (Portugal) receive a great number of tourists coming along with tourism agencies, NGOs or local guides (Freire-Medeiros, 2007, Urry apud Rhodes, 2016).

Those tours, according to Ma and Sanyal (apud Rhodes, 2016:7) “can provide a way of challenging the stigmatic representations of the ‘slum’ by educating tourists about its reality”. The main objectives proposed in the XX and XXI centuries are to allow visitors to deconstruct the idea of how life and inhabitants are in those environments, while learning about the local culture and assisting the community in question.

This cultural exchange – focus of this study – will be discussed in further detail on the next chapters, where it will be explained the origin of the slums, worldwide and in Rio de Janeiro, the practice of tourism activity known as Favela Tours, the associated image, the visits to Rocinha and Santa Marta and its impacts.

## **2. Slums**

### **2.1. General information**

According to studies performed by Nisbett (2017), the number of people living in areas of precarious conditions keeps increasing. Its growth is causally related to the industrialization and the neoliberal capitalism (Robinson and Davis apud Nisbett, 2017). For this reason, up to now, a countless number of people constantly migrate to areas where there is a higher number of employments.

As a consequence of this expansion of the urban space, inevitably, these migrants are obliged to move into overcrowded areas with poor sanitation, lack of clean water, deficient health and education services. In 2013, the UN stated that this was the current situation of thirty-three per cent of the world's urban population – one billion people are living in slums (Perry apud Nisbett, 2017; Nisbett, 2017).

In Brazil, according to IBGE Census of 2010, the number of slums corresponded to a total of 15868 composed by over eleven million inhabitants. A major part of these communities is located in the Southeast Region, as shown in the table below:

Table 2.1. Slums in Brazil (Southeast Region)

States	Number of slums
<b>Sao Paulo</b>	4132
<b>Rio de Janeiro</b>	3317
<b>Minas Gerais</b>	978
<b>Espírito Santo</b>	377
<b>Total</b>	<b>8804</b>

Source: Adapted from IBGE Census (2010)

The increase in the concentration of slums in the region are related to a migratory movement of people, coming from other regions in the country, in pursuit for a better life condition; Nonetheless; studies performed by Freire-Medeiros (2009) and Tavares et al. (2018) show that the first creation of this type of community in Brazil has emerged by the end of XIX century.

## 2.2. Favelas in Brazil: historical context

The term favela is related to the popular name given to a plant known as *Cnidocolus quercifolius* native of some Brazilian areas and it is related to the history of the occupancy of Rio de Janeiro's hills.

Despite serving as a refuge for slaves freed by the Lei Áurea<sup>9</sup>, it was in the end of the 1890s that it gained the significance as we know today. After the military campaign known as Guerra de Canudos<sup>10</sup> finally reached its end, the numerous soldiers returning from it were offered a temporary permission to stay/settle in the hills of Providência and Santo Antonio, both located in Rio de Janeiro's central zones. As they moved to Providência hill, its name was replaced by Favela hill, in reference to the plant that existed in abundance in the semi-arid areas where they lived during the war (Valladares apud Tavares et al., 2018; Freire-Medeiros, 2009).

As Rio de Janeiro started developing and suffering several renovations, people started commuting to other hills around the city of Rio. In 1920, according to Abreu (apud Freire-Medeiros, 2009), twenty-six favelas were identified. Due to its growth,

<sup>9</sup> Law proclaimed by Princess Isabel in 1888 that abolished the slavery in Brazil.

<sup>10</sup> Military campaign in the Northeastern part of Brazil after the instauration of the Republic. It lasted one year (from 1896 to 1897).

twenty years later the government created social housing areas for the working-class with the objective of imposing corrective actions to the residents of the slums, known as workers' housing communities (parques proletários).

According to Burgos (apud Freire-Medeiros, 2009), the intensity of the disciplinary actions in the favelas oscillated for twenty years (end of the 40s and beginning of the 60s), receiving great amount of repression at certain periods and some periods of tolerance – when near election periods. However, they were ignored by the former favela residents and the slums kept growing.

By the 1950s-decade, seven percent of the population of the city were residents of the favela. It caused a high visibility to this area, attracting the attention of the government, which considered it to become a great problem in the city, fearing that their residents could be tempted by communist ideas (Abreu apud Freire-Medeiros, 2009; Freire-Medeiros, 2009).

In 1960s, the population in the favelas located in the North and South zone increased exponentially and the Census pointed the existence of 147 slums with a population of over 300,000 (Abreu apud Freire-Medeiros, 2009; Cavallieri apud Freire-Medeiros, 2009). Nevertheless, it was during the same period (military coup of 64) that the conflicts in those areas intensified and several favelas were removed, and their population sent to housing complexes (Valladares apud Freire-Medeiros, 2009).

These commuting movement of people in and out of the favelas, forced by the public power did not stop their expansion again and by the years of 1968 to 1973, they increased 74 per cent.

It has been only in 1992 that Rio de Janeiro state created a plan/program for preservation and upgrading of the slums known under the policy of Favela-Bairro (Tavares et al., 2018).

According to Riley et al. (apud Freire-Medeiros, 2009:581):

“This highly acclaimed program not only includes sanitation systems and other basic infrastructure, but emphasizes the importance of integrating the favelas both spatially (through street connections with the surrounding neighborhoods) and socially (constructing buildings for the operation of social projects). With the financial support of the Inter-American Development Bank, it was launched in

1994 by the Housing Department of the municipal government of Rio de Janeiro. At first, it aimed at medium-sized favelas (which make up nearly one-third of the favelas in Rio), but has been also taken to both large and small favelas.”

In addition to it, Valladares (apud Freire-Medeiros, 2009) states that after the 2000s, the favelas did not present a generic settlement form anymore and that they became more heterogenous – socially and/or economically. However, until the present date the favelas their residents continue to suffer from a social stigma, which relates them to places full of violence and permeated by the drug culture (Freire-Medeiros, 2009).

### **3. Slum tours in Rio de Janeiro**

The favelas of Rio de Janeiro have gained popularity, along the years, due to the increasingly media exposure: from the participation in important movies (e.g., Hulk, Fast and Furious, Cidade de Deus, Tropa de Elite, and others) and clips (e.g., Michael Jackson in They don't care about us) to the constant violence in the surrounding areas, the media has continuously reinforced the idea that these communities have always been poverty redoubts.

In agreement to this idea, Urry (apud Freire-Medeiros, 2009:582) states that:

“[The] choice of a certain destination by the tourist/consumer [...] consists of a dialogue with the images of a given locale carried by several media products, images which create an interpretative and behavioral frame for the tourist. Images of a place that circulate through new agencies, films, - national or foreign, fictional or documental – photographs, magazines, travel guides, advertising campaign and so on help build expectations and desirability.”

In the case of Rio de Janeiro's slums, while tourists grow their interest in the favelas, the image associated to the life in it causes even more prejudice, as it shows a place ruled by drugs and criminality.

It is in this context that, since Rio-92<sup>11</sup>, residents and tourism companies have been trying to change this image by inviting tourists to visit those communities. The visits, known as Favela Tours, are extremely important to the social/economic development of these places, as well as a great manner to demystify the prejudice tied to it, as reinforced by Tavares et al. (2018:168):

---

<sup>11</sup> UN conference hosted in Rio de Janeiro in 1992.

“With this cultural diversity, tourism in favelas has been interpreted as a real possibility of economic development, cultural appreciation and combating the stigmas associated with these spaces.”

Nowadays, there are several companies responsible for performing tours in the favelas (Favela Tour, Favela Walking Tour, Favela Adventure, TouRio, PepeTours, and many others) and some of them use local/resident guides during the visits. However, the most important factor is that all of them have as a common objective to show the communities as symbols of the Brazilian culture – vivid and creative places (Tavares et al., 2018).

As a form of showing the local culture, the guides integrate tourists with slums’ residents, providing unique experiences, such as: teaching the history of the place, sharing the local food, showing the local art (handicraft, graffiti, music, capoeira<sup>12</sup> performances, etc.), visiting alleys and other activities, since it differs from tour to tour.

Figure 3.1. Mosaic of a favela



Source: The author (2020)

In the Figure 3.1, taken during a Favela Tour in Santa Marta, Elias (the guide) shows the tourists a mosaic produced by the residents, describing the work developed

---

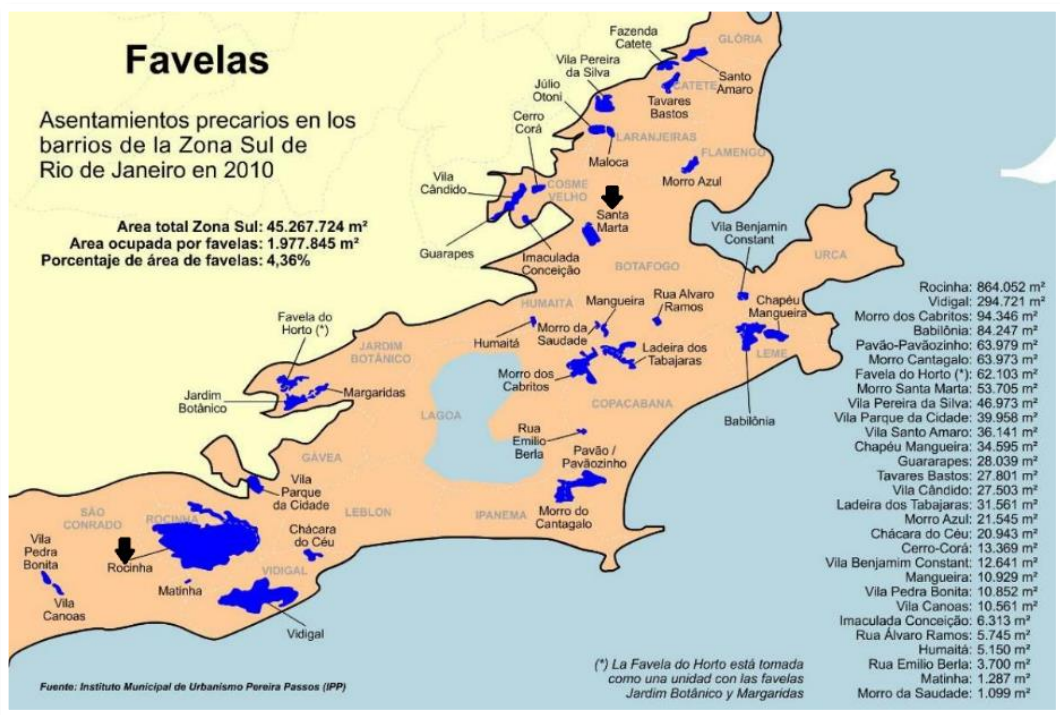
<sup>12</sup> Afro-Brazilian martial art.

with kids in the slum. To Zaoual (apud Tavares, 2018), these types of dialogues between visitors and hosts can change tourism structure, once it produces an intercultural acknowledgement.

This exchange of culture, knowledge and life experience provided by the tour in Rio de Janeiro’s slums presents to be complex and it continues to yield various studies aiming to understand its characteristics, verifying the advantages and disadvantages of it in a sociological perspective. For this reason, the next chapter aims to explore the tours performed in two big communities of Rio: Rocinha and Santa Marta.

### 3.1. Communities of Rocinha and Santa Marta: a general overview

Figure 3.2. Favelas of the Southern Zone of Rio de Janeiro



Source: Adapted from IPP (2010)

As presented in the Figure 3.1, the “favelas” of Rocinha and Santa Marta are both located in the Southern Zone of the city of Rio de Janeiro. They are considered one of the most popular and tourism slums in the city, due to their location and tourism-friendly approach.

According to a BBC news report, performed in 2010, those slums “provide an exciting alternative to Rio’s well-known tourism circuit of Sugarloaf Mountain, the Christ the Redeemer statue, and the beach. Built on steep hillside slopes, [they] have breathtaking views of the city”. In addition to it, to Shaw and Williams (apud Ryan, 2002) those “urban areas offer urban areas offer a geographical concentration of facilities and attractions that are conveniently located to meet both visitor and resident needs alike.”

For visitors, the chance of taking part in such experiences not only provide an understanding of the social problems in these societies but rises the interest on the condition of life of the residents of those communities. On the contrary, for residents it is a form to either demystify the pre-concept tied to the life and the inhabitants of these areas, or to generate local development – when not both.

## **3.2. Rocinha**

### **3.2.1. History and Information**

“Versatile, multicolored, and with a soul of its own, Rocinha is like that [...] considered one of the most urbanized favelas in Rio de Janeiro, Rocinha has several peculiar points of attractiveness, not to mention the privileged location: green forest, smooth-surfaced hills, the beach and a strong feeling of community. (Lilian Sá apud Freire-Medeiros, 2009:583)”

Rocinha is located between the neighborhoods of Gávea, Vidigal and São Conrado, in the Southern Zone of Rio de Janeiro’s capital. According to Rawet (apud Rodrigues, 2015), it is considered the biggest slum in Latin America with an official total population of 69,161 inhabitants – data provided by IBGE Census of 2010. However, to the president of UPMRR, unofficially, the total population of this favela is of 180,000 to 220,000 people and the difference on the numbers are related to the difficulty of reaching and mapping some areas in Rocinha.

The community size, the complexity its structure and the heterogeneity of the population in Rocinha can be directly connected to its origin.

Figure 3.3. Rocinha



Source: Google Earth (2020)

As states Alberto Beltrão, the Favela Walking Tour's guide, Rocinha is, nowadays, "a city within another city" as shown in the Figure 3.2, but it was not always like this.

From the 1920s to the beginning of the 1930s, the area where this favela is now located used to be part of a farm called Fazenda Quebra Cangalha, which was then divided in small land plots of 270 meters square by a company named Castro Guidon. In that period, those pieces of land, were destined to be occupied by people with a low income – foreign migrants, industry workers and national migrants affected by the coffee crises in 1930 – and were transformed in small plantations, creating a new mean livelihood (Enapur apud Rodrigues, 2015).

According to Klintowitz (apud Rodrigues, 2015), the origin of the favela's name is directly related to this period of occupation. The author declares that when sellers were questioned about the origin of the products, their answer was that it came from a "Rocinha"<sup>13</sup> located in Gávea.

In 1935, eighty plots of land had already been sold, driven by the installation of electric power systems in the main road of Rocinha, when this urban allotment did not receive the legal regularization, leaving the company Castro Guidon to bankruptcy. It was in this period that the slumming process of Rocinha started.

The subsequent years, the occupation of the community were as it follows: until the 1940s, the residents were concentrated in the bottom of the hill, along the Estrada da Gávea (main road of the community) and in the land plots located in the first street of Rocinha known as Caminho dos Boiadeiros (Path of the Herdsman); in the 1950s, the

---

<sup>13</sup> Rocinha comes from the term known as roça, used to describe a rural area used for plantation.

community started receiving migrants coming from the Northeastern region of Brazil in search for a better life condition; in the 1960s the population of Rocinha increased 200%<sup>14</sup> in comparison to the initial occupation, however it suffered three attempts of clearance during the military dictatorial period; during the 1970s and 1980s, the favela started creating a new infrastructure that contributed the social-spatial organization of the territory, acquiring the status of neighborhood in 1986.

According to Rodrigues (2015), nowadays, despite Rocinha has suffered a process of development and verticalization, due to the increase of the population, it still presents problems related to basic sanitation, water supply and violence. This is the main reason why tourists are attracted to this area and it has become a profitable business for numerous operators in tourism sector.

### **3.2.2. Tourism in Rocinha**

Tourism in Rocinha started around 1990s, initially performed by three companies: Favela Tour, Jeep Tours and Exotic Tours. However, it has been only in 2006, due to the law of number 779/2006 – created by the Rio de Janeiro’s town councilwoman Liliam Sá – that this slum officially became a tourism site (Freire-Medeiros, 2007, 2009; Bottino, 2016).

For this reason, the tours performed in Favela da Rocinha gained even more visibility, rising tourist’s attention and interest, boosting the emergence of several others tourism companies – such as Favela Walking Tour, one of the companies chosen in this present study.

The tours generally consist in a visit to a local house to appreciate the sight – tourists can perceive the landscape of Rocinha, verifying the contrast between São Conrado’s high society and the slums that surround it. After that, tourists are invited to discover the alleys that connect the top of the hill with the main commercial area, known as Caminho dos Boiadeiros (Path of the Herdsman). Each tour differs in some points, some are made in Jeeps, others on foot; some also stop in NGOs or local bars, where the tourist can have contact with the local community.

---

<sup>14</sup>The increase in the population is directly related to the construction of a new tunnel and roads connecting other neighborhoods of Rio de Janeiro to Barra da Tijuca, attracting more residents to Rocinha.

### 3.3. Santa Marta

#### 3.3.1. History and Information

“When I arrived here and saw this view, I fell in love. I knew it was here that I wanted my house to be, so I started building it. Would you like to see the view of my future house? Just be careful with my little tangerine tree. (Roni Araújo do Nascimento, 2020)”

Santa Marta slum is located in Dona Marta’s hill, in the neighborhood of Botafogo, Southern zone of the city of Rio de Janeiro. According to IBGE’s census, the population of Santa Marta in 2010 was of 3980 inhabitants, but unofficially, according to the guide José Elias Pereira Duarte and the Residents Association, there are around 5500 people living in the community (Silva, 2015).

Figure 3.4. Santa Marta



Source: Google Earth (2020)

Nowadays, the slum of Santa Marta is the unique slum in Rio de Janeiro, where a wall has been put in place, to avoid a rapid growth in the population and the spreading of residences in the surrounding areas. However, it was not always like this.

The hill of Dona Marta received its first occupation in the decade of 1920s by the construction workers responsible for the expansion of Santo Inácio Jesuit’s school as states Elias, the tour guide:

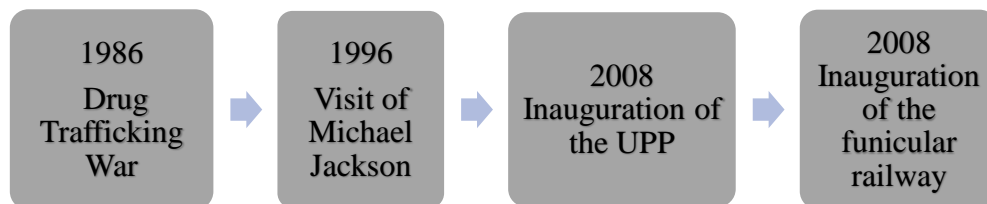
“These workers didn’t have money to rent houses, so they started going up the hill of Dona Marta and building small wooden shacks [...] But things here became more expensive every day, you know?! Look at that plot, how much do you think it costs? [...] This small land costs over 40000. Can you imagine that price for something in the slum? Plots are expensive here, so only people that

already lived here remain (some even moved out). I think it is also because Santa Marta cannot grow further than the walls, so lots of people go to other slums in the city.”

With the development of the city, the real estate price in the Southern zone started increasing each day more and by the year of 1950, the slum of Santa Marta presented a total population of 1632 inhabitants – which is considered small in comparison to slums such as Rocinha, that received an immigration boom between the years of 1950s and 1960s (Barbosa, 2015; Rodrigues, 2015).

Nonetheless, despite being considered a small-sized community, Santa Marta became an extremely popular slum in the city of Rio de Janeiro and its popularity is linked to the events described in the Figure 3.4., shown below.

Figure 3.5. Important Events in Santa Marta’s community



Source: Adapted from Barbosa (2015)

In 1986, the responsible (chief) of the drug trafficking in Santa Marta died, generating a lot of tension in the community. As a consequence of it, the control of such activity was then passed through the hands of several representatives, leading to what is known as Dona Marta hill’s Battle – an armed conflict with huge exposition in the media (Barbosa, 2015).

Such exposition generated an international visibility, receiving in 1996 Michael Jackson and his team to produce the videoclip of the song “They don’t care about us” directed by Spike Lee. For Elias, the tour guide, “it was a unique moment in our community” as described below:

“It was a unique moment in our community. It was the first time our community had seen a helicopter so close! [...] They went down the soccer field and then he exited from it. Everyone was clapping while that little man exited the helicopter.

He was so friendly, greeted all the people. [...] It was very important for us to have such visibility, because slums are always forgotten places.”

Many other celebrities have visited the community since then, but with the inauguration of the Pacifying Police Unit<sup>15</sup> (UPP) and the funicular railway named as Plano Inclinado<sup>16</sup>, the number of people interested in visiting the community have increased.

### **3.3.2. Tourism in Santa Marta**

“Tourism started in our community in 2010 [...] In fact, it was a project of Monica – secretary of the state [...] She created a project of local monitors, giving opportunity to people to study in the future at the school Padro Junior – a tourism school [...] (Elias Duarte, 2020).”

In the year of 2010, according to Elias Duarte – Santa Marta’s tour guide – and Barbosa (2015), the slum was “incorporated in the strategies of the public administration” in a project known as Rio Top Tour. This project aimed to create conditions to receive tourists in the slum, by generating development in the community. It goes in encounter to the objectives proposed by the resident’s association: water, health, recycling, education and equality for everyone, as shown in slogan present in the figure 3.5.

Tourism in Santa Marta is of great importance for the community, since part of the money raised in this activity is destined to the association and then redirected to the needs of its residents.

“Here in Santa Marta, the individual interest should never take precedence over the collective interests. [...] The association works on behalf of the residents, so it means that we all work for the community’s benefit [...] You will never see anyone here struggling with medicaments or starving, because part of the gain we have with tourism is given to the association and they [the association] will help the person in need. (Elias Duarte, 2020)”

During the tour in the community, tourists pass in front of the association, where the tour guides explain the principles that guides it. Visits to other places include: Space Michael Jackson – where there is a real-size statue of the artist and a mosaic produced by

---

<sup>15</sup> Law enforcement responsible for reclaiming territories occupied by criminals in the slums of Rio de Janeiro.

<sup>16</sup> Funicular railway used to locomote inside the communities of Rio de Janeiro.

Romero Britto, a visit to the UPP area, a walk through the alleys. The rest of the tour differs from the tour guide and the company chosen.

Recently, there are twelve licensed guides in Santa Marta – born and/or raised in the community and their pick-up point is at the kiosk in the entrance of the community. The tours are done on foot, since cars cannot enter the community, due to the inexistence of roads for vehicles. Further information will be discussed in the chapter 5.

## **Part II**

### **Part II**

#### **Empirical Research**

#### **4. Objectives**

Tourism existent in areas affected by social inequality has presented a growth since the 1990's. For this reason, the development of such activity – aimed to attract tourists searching for an alternative form of tourism – arouse the interest of several researchers.

It is possible to infer that the phenomena known as Favela Tour has been studied by Dürr and Jaffe (2012), Freire-Medeiros (2007; 2008; 2009;2014), Rhodes (2016), Tavares et al. (2018), Ryan (2012), Schukmann et al. (2018), Silva and Barbosa (2015), Frenzel et al. (2015) and others. Those studies have allowed a better understanding of tourism activity's functioning in different poor communities around the globe.

The present study proposes a further comprehension on the tours performed in two communities of Rio de Janeiro: Rocinha and Santa Marta, slums well-known for its tourism. The analysis here presented, has the objective to verify the impacts caused by this type of tour in the host communities, answering the following questions:

- *Does this type of tour benefit the host communities?*
- *What are the impacts caused by the Favela Tour in Rocinha and Santa Marta?*

For answering the questions above, a literature review combined with a survey and visits to the Brazilian slums have been performed. The next subchapter intends to explain in better detail how the research has been performed.

#### **4.1. Research Methodology**

Given the development of new tourism activities and the changes of tourists' needs and desires, this present study aims to describe tourism practiced in two communities (slums) of Rio de Janeiro – Rocinha and Santa Marta, focusing on showing the impacts caused by it. For this reason, a qualitative research has been performed using

3 categories of investigation define by Marshall and Rossman (apud Sousa and Baptista, 2011): exploratory, explanatory, and descriptive studies.

The first has the objective to recognize a given situation/reality and raise hypothesis to understand it. The second, explains the forces that create the object of study and identify the causes of it. Lastly, the third study describes the functioning and structure of object of study -the slum tour, in this research.

To obtain theoretical validity, a procedure of triangulation is utilized. According to Denzin and Lincoln (apud Sousa and Baptista, 2011), it means the usage of a combination of investigation methods, such as: data triangulation – use of a range of different sources, theory triangulation – use of different theories to interpret the given data and, method triangulation – use of different methods to study the given problem.

For a more precise result, the information collected is composed by primary and secondary data. In the study to be observed, the primary data refers to the conception and application of surveys with open and closed questions (mixed questionnaire) and semi-structure interviews, as well as studies based on observation. The secondary data refers to the information obtained in studies proposed by other researchers, books, newspapers and magazines and websites, which can be found throughout the entire research. (Guba and Lincoln, Marshall and Rossman, Ketele, apud Sousa and Baptista, 2011).

Lastly, with the results obtained with the analysis of the sampling techniques (not-casual, not-probabilistic and not-aleatory), it is possible to verify tangible and intangible impacts provided by tourism performed in communities of Rio de Janeiro. The following chapters intend to explain the discussed topics in detail.

#### **4.2. Slum Tour: Survey – pre-concepts of tourism activity**

Prior to verifying the functioning of the slum tours, a survey has been developed in this research to understand the concepts and the association that people have about this type of tourism. For this reason, mixed questionnaires containing eleven open and closed questions has been created in three languages (English, French and Portuguese) and answered by eighty-four people using Google forms.

The questions that have been presented in the survey and their objectives are the following:

Table 4.1. Questions and Objectives

<b>Question</b>	<b>Objective</b>
<b>Age</b>	To verify the age of the participants.
<b>When you hear the expression Favela Tour, what is the first word that comes to your mind?</b>	To verify the image perceived by the participants.
<b>Have you ever taken part in tours performed in the slums/communities?</b>	To verify the number of participants who attended to this type of tourism activity.
<b>In affirmative case, how was your experience?</b>	To verify and compare tourism experience in the slums.
<b>In negative case, would you have an interest to visit those communities in the future?</b>	To verify the future intention of the participants.
<b>Briefly justify your answer to the question above.</b>	To establish the reason why the participants would or would not go to those communities.
<b>Do you believe this type of tourism benefits the communities by any means?</b>	To verify if the participants believe on the benefits of the Favela Tour.
<b>In case of affirmative response, how does this type of tourism can benefit the communities?</b>	To justify and exemplify the benefits given by the tours held in the communities.
<b>In negative case, justify your answer.</b>	To verify the reason why participants do not believe the activity to be beneficial.
<b>Would you like to receive the result of this study once it has been concluded?</b>	To verify the interest on receiving the result of the present study.
<b>In affirmative case, leave your email down below.</b>	To send the dissertation to the electronic address provided.

Source: The Author

The methods of research describing the techniques used to analyze the data extracted and the results obtained are described on the next subchapters.

#### **4.2.1. Population Sample**

In order to obtain the needed responses, the author shared the survey in three languages on Facebook using a non-probabilistic sampling method named convenience. It means that the population used for it has been not strictly selected by its profile nor it has been required a pre-selection prior to its application. The data collected has been acquired by answers given by participants of the community “Mochileiros” (backpackers) and by residents of Europe and South America with an age variation between 18 to 67+ years old, as presented on the Table 4.2.

Table 4.2. Age of the participants

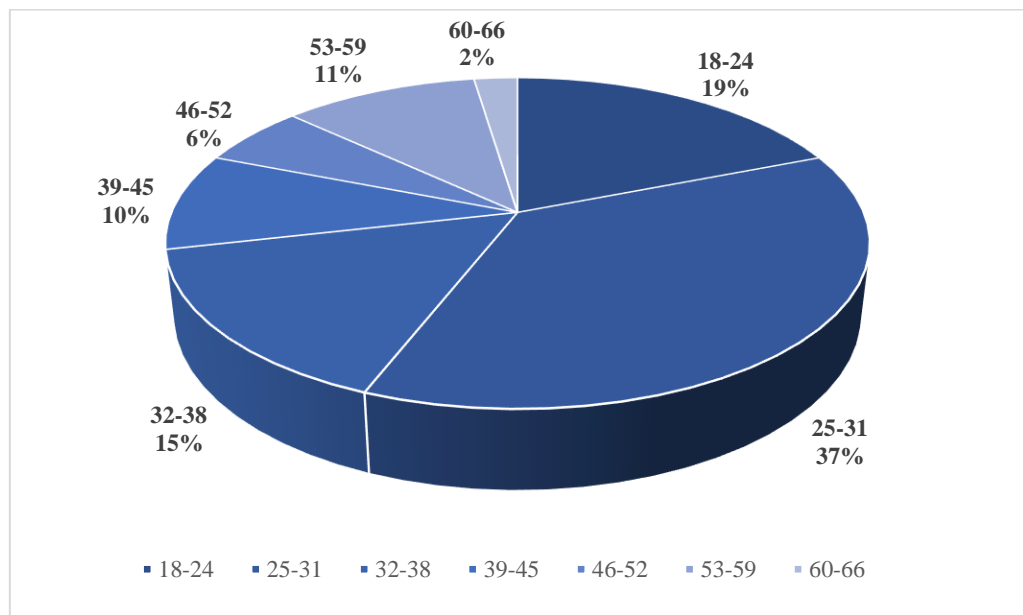
Age	Number of participants
18-24	16
25-31	31
32-38	13
39-45	8
46-52	5
53-59	9
60-66	2
67+	0
<b>Total</b>	<b>84</b>

Source: The Author

According to the data obtained, it was possible to verify that the major responses were given by participants between 25 to 31 years old (37%), followed by people aging between 18 to 24 (19%) and 32 to 38 years old (15%).

In addition to it, the percentage of the participants aging between 39 to 66 years old are shown as it follows: 39 to 45 (10%), 46 to 52 (6%), 53 to 59 (11%) and 60 to 66 (2%). It is also demonstrated in the graph 4.1.

Graph 4.1. Age of the participants



Source: The Author

#### 4.2.2. Participation and Intention

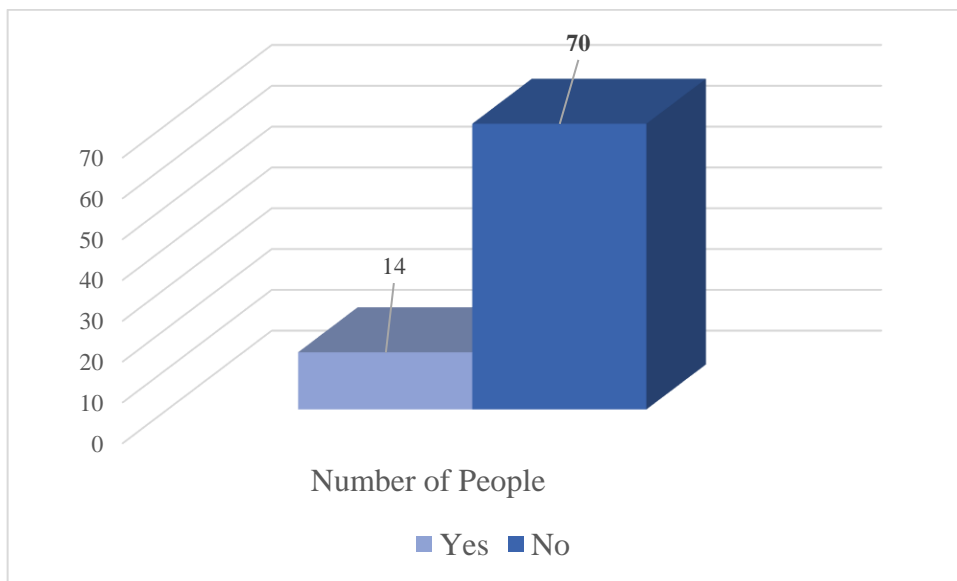
Following-up the survey analysis, the participants were asked to answer if any of them have taken part in tours performed in the slums. The answer to the proposed question were then transformed in the subsequent Table 4.3. and Graph 4.2.

Table 4.3. Participation in Slum Tours

Have you ever taken part in tours performed in the slums/communities?	Number of People
Yes	14
No	70
<b>Total</b>	<b>84</b>

Source: The Author

Graph 4.2. Participation in Slum Tours



Source: The Author

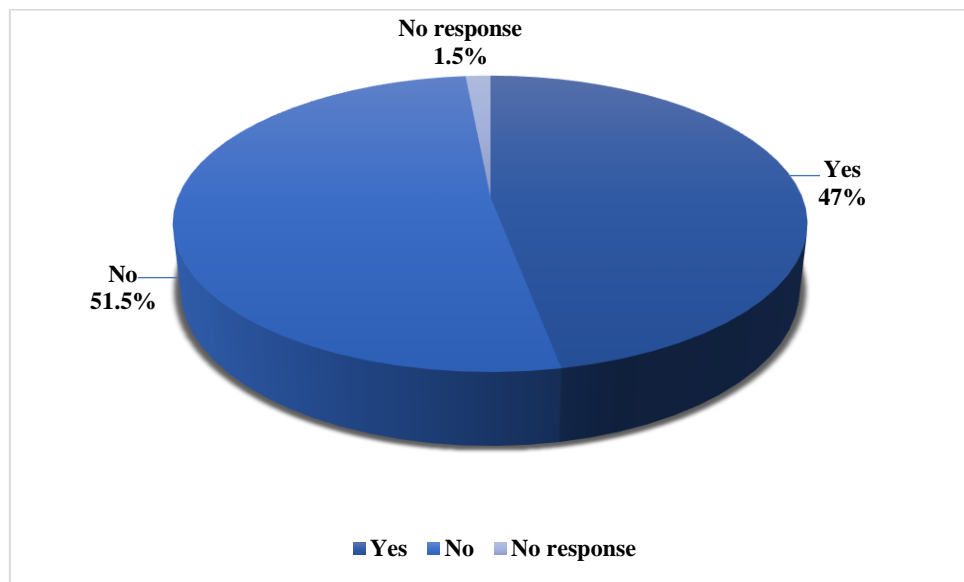
It has been observed that 83% percent of the contributors of the survey, an equivalent of 70 people, have not been to tours hosted in slums. However, when asked about the intention of visiting such places, it was possible to verify that 47% would like to visit such places in the future (Table 4.4 and Graph 4.3).

Table 4.4. Future intentions of participating in Slum Tours

Intention of visiting a slum in the future	Answers (%)
Yes	47
No	51.5
No response	1.5

Source: The Author

Graph 4.3. Future intentions of participating in Slum Tours



Source: The Author

The graph and the table above also show that 51.5% of the participants do not have the intention of performing tours in those types of communities. The main reasons given lies on the benefits and harms that this type of tourism bring to the host community, as it is demonstrated in the next subchapter.

#### 4.2.3. Slum tour: positive and negative points

To be able to verify the opinion of the participants regarding tourism hosted in slums and its benefits, it has been proposed the following question:

- *Do you believe this type of tourism benefits the communities by any means?*

According to the answer given by each of them, they were asked to justify their answers. The data obtained states that 63% of the people who answered the survey believe that the slum tour can be beneficial to the host communities. On the contrary, 37% of the participants does not believe or is uncertain that it can bring any benefit, as demonstrated on the Table 4.5.

Table 4.5. Slum Tour as a benefit to the host community

Do you believe this type of tourism benefits the communities by any means?	Answers (%)
Yes	63
No	37

Source: The Author

The analysis also shows that the most common justifications for the negative response to the question proposed are the following:

Table 4.6. Negative response and justification

Negative Response Justification	Explanation	Example
Comparison to a Safari Tour	Participants believe the tour to be similar to the activity described.	“tour is similar to Safari [...]”
Comparison to a Zoo Visit	Participants believe the tour to be similar to the activity described.	“No, because it is extremely uncomfortable to see a lot of rich (mostly) tourists going to visit the favela as if it was a ‘zoo’.”
Comparison to an Ikea Showroom	Participants believe the tour to be similar to the activity described.	“The places of life are not display stands like the Ikea salons ...”
Poverty Exploitation	Participants believe the tour to be responsible for exploiting fragile/poor communities.	“Exploitation of communities by thrill seeking tourists and benefits limited to tour organizers.”
Enrichment of Tour Organizers	Participants believe the tour generates income for tourism company/travel agency.	“I think that only one who wins are the ones that have thought about this type of tourism and have nothing to do with the community.”
Unnecessary Inhabitants’ Exposition	Participants believe the tour to be responsible for exposing the inhabitants of the communities.	“Dirty and disrespectful, tourists could annoy locals.” “Exposure to people who are in unfavorable situations.”
Interference in the Residents’ Privacy	Participants believe the tour interferes in the privacy of the residents.	“Maybe it’s a lack of privacy for them.”
Maintenance of Poverty	Participants believe the tour does not stimulate the improvement of the communities nor the change in the residents’ lives.	“It enhances the maintenance of the favela, since it has to be abolished (the favela, not who lives in it!), People should live better.”
Idealization of Poverty	Participants believe the tour romanticizes the reality lived in the communities.	“This type of tour, romanticizes life in these communities and masks their reality.”
Enhancement of Social Inequality	Participants believe the tour enhances the social inequality	“It only accentuates the great social difference that exists between the poor and the rich.”

	between the visitors and the residents.	
--	---	--

Source: The Author

For the participants who considered it beneficial to their inhabitants, however, the main justifications were that this activity can provide jobs, change of tourists' perception, help to the local economy, improvement in the security and life condition of the residents, visibility and recognition, exchange of cultural knowledge, recreational activities, investments in education, etc.

Table 4.7. Positive response and justification

Positive Response Justification	Explanation	Example
Financial Aid	Participants believe that the tour can generate income, that can be used by the residents of the community to improve their lives.	"As long as it is done by the community itself, it can generate resources for it, thus helping in the daily lives of the residents."
Development of New Business	Participants believe that the tour can be responsible for the development of new business.	"Maybe by helping poor communities to start local businesses and earn money with tourism."
Generation of Employment	Participants believe that the tour can generate and/or increase employment.	"Employment within the community."
Recognition and Visibility	Participants believe that the tour is responsible for bringing awareness about the slums.	"The community being recognized by others."
Demystification and Reduction of Prejudice	Participants believe that the tour allows them to change the perception about the life and the people in slums.	"I think it helps to open the favela to the world and to change the perception everybody has from people who is living in the favelas."
Social Development	Participants believe that the tour can be responsible for bringing social development to the communities.	"In a way it can help residents to overcome some obstacles. For example: basic sanitation, water, electricity, gas, etc."
Security	Participants believe that the tour can be responsible for the improvement in security.	"Another point, if there are many visitors, security will be increased and therefore life there will be less dangerous."

Source: The Author

The quotes exhibited above show some of the responses given by contributors who believe that the tours performed in slums are beneficial to the host community. Those answers meet the objective of the present study and will be further discussed and verified in the study cases carried on the communities of Rocinha and Santa Marta.

Nonetheless, it is possible to observe throughout this analysis that a percentage of the thirty-six participants, who have not been to a slum tour and would not have any

intention of taking part on this type of tourism attraction, still believe it is beneficial to the community itself.

Lastly, the subchapter of the present study aimed to verify if the image perceived by people who participated of the survey regarding the tours in slum corresponds to the reality witnessed during the tours in the slums of Rio de Janeiro.

#### 4.2.4. Favela Tour: main image perceived

The second question proposed in the survey referred to the image people have when hearing the expression Favela Tour. The most common words verified were related to the condition of life of the communities' inhabitants (insecurity and poverty), followed by the idea of a tour that aims to exploit its local citizens (circus, human zoo, abuse, etc).

In addition to it, it has also been observed that people favorable to this type of tourism sees it as a form of become solidary to the local inhabitants and learn from its culture, as it is demonstrated in the Figure 4.1.<sup>17</sup> shown below.

Figure 4.1. When you hear the expression Favela Tour, what is the first word that comes to your mind?



Source: The Author using WordArt

<sup>17</sup> The responses given by the participants were used to produce a Word Cloud at <https://wordart.com/create>.

It is possible to conclude that the data obtained in this part of the study will be used to validate the information collected during the visits to the two slums in Rio de Janeiro that will be discussed in the following chapter.

### **4.3. Favela Tour Experience: Study Case**

“If you had a flow in the 19th century from the rich parts of the city to the poor, to those territories where the poor were located; we now have a flow from the Rich North to the Global South. [...] It is this idea that for you to be able to really know the metropolises of the Global South, you need to know their territories of poverty. It is as if it [the city] was, and that is very present in the speech of tourists, as if the real city was there. (Freire-Medeiros apud Graziano, 2013)”

The history of tourism has shown that the practitioners of this activity have searched for a diversity of activities that would fulfill their different needs/wishes. Studies performed by Pine and Gilmore (1999) and Larsen et al. (2008) propose that the success of tourism experiences are connected to its originality, providing an emotional sensation through the involvement in the activity. (Lut, 2013)

The visits performed in the communities of Rio de Janeiro are examples of memorable experiences currently searched by tourists worldwide. Its popularity is connected to its originality; the capacity of providing social engagement through the exchange of culture and knowledge, and its social/economic role. The next subchapters of this present study aim to describe the experiences provided by the Favela Tours and their outcomes.

### 4.3.1. Favela Walking Tour in Rocinha – description of the experience

#### 4.3.1.1. General Trajectory

Figure 4.2. Trajectory inside Rocinha

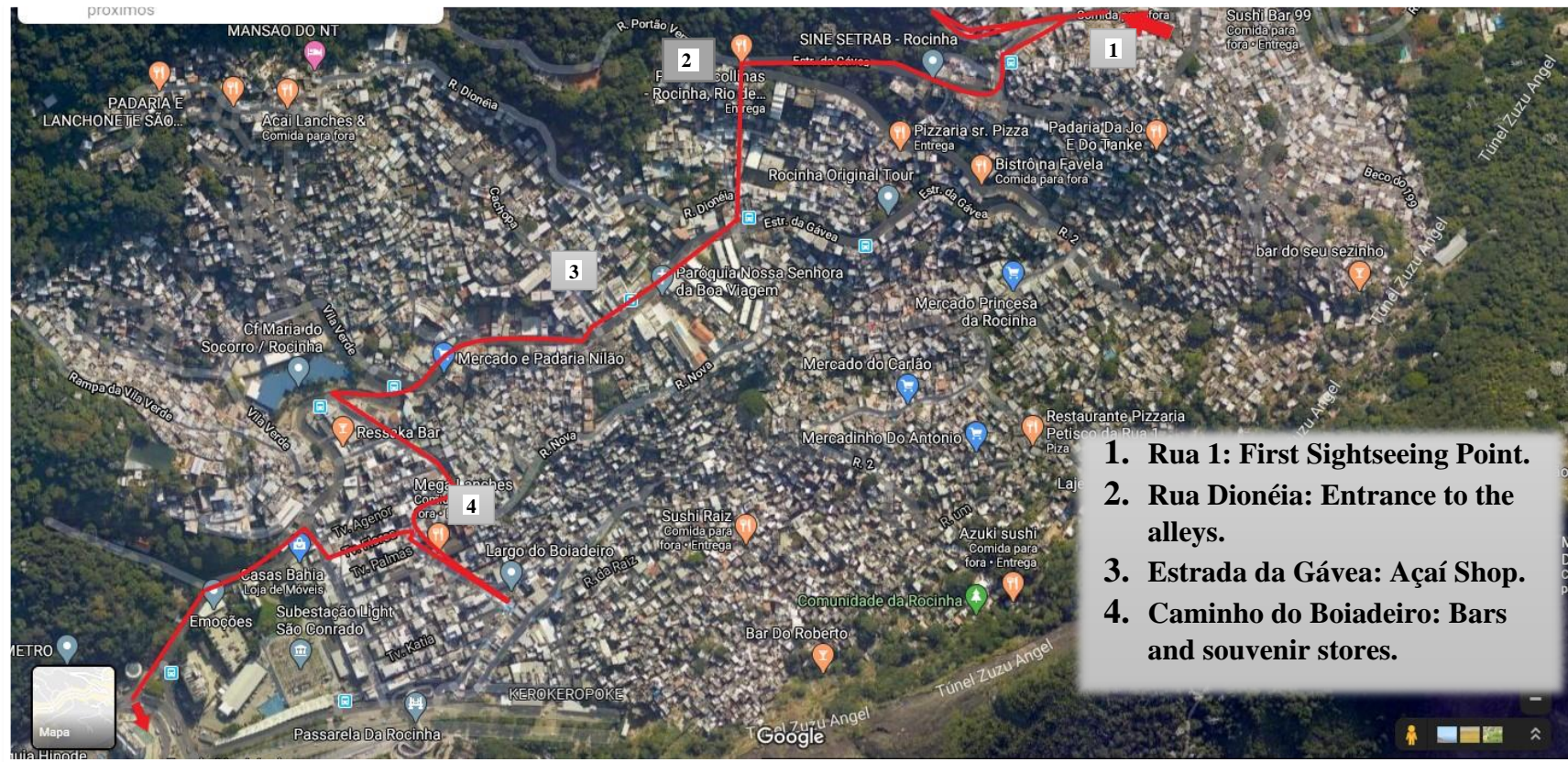


Source: Adapted from Google Earth (2020)

Favela Walking Tour - one of the companies responsible for the tour in Rocinha and the one chosen for this research - performs, almost daily, 3- hour visits in Rocinha starting from the top of the hill to the bottom. The tour englobes visits to some of the main areas of the community, as described below and shown in the Figures 4.2. and 4.3.

- Rua 1: First sightseeing point.
- Rua Dionéia: Entrance to the alleys.
- Estrada da Gávea: Açaí shop.
- Caminho do Boiadeiro: Bars and souvenir stores.

Figure 4.3. Route in Rocinha



Source: Adapted from Google Earth (2020)



Figure 4.5. Rocinha Sightseeing Point



Source: Tristan Biichlé

The attention of the tourists and the shock to see the vastness of Rocinha slum combined to the curiosity is instigated by the way the guide interacts with his group and questionings about the violence arise.

According to Freire-Medeiros in the documentary *Tem gringo no morro*:

“Violence is part of it [...] Violence is part of the product. This expectation of risk is lived as a motivation. Now, of course who will go knows that, or expects that (and it makes sense to expect), it is a controlled risk. That's why he's paying an agency. That's why he's paying for a guide.”

This idea is reinforced by the Rocinha Walking Tour's guide when giving the instructions to a pacific visit in the slum:

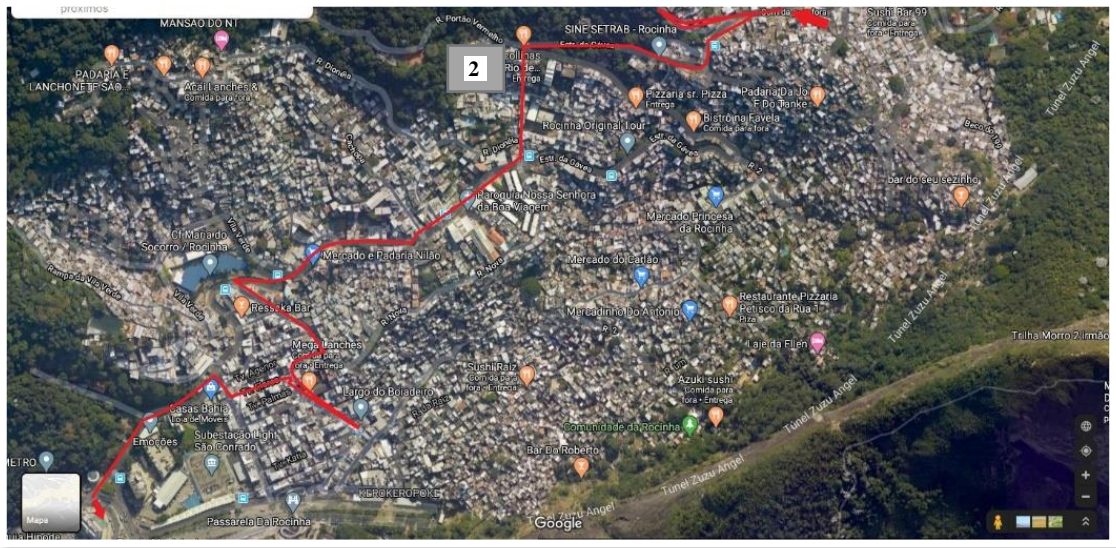
“In the streets you will see some people trying to tease you, just do not respond to it. Most people know you are coming here with a guide and they like it [...] Brazilian people like receiving people in their home and it is a way to show to other people their reality. And the violence? Of course, there is violence, like anywhere, but nothing will happen to you when coming with our company. They know us.

There is one thing I have to ask you: There are areas we will be passing through where people will be dealing, so do not take photos. I will let you know where you cannot photograph. We do not want to have problems here, right?!”

Past the instructions the group follows through Estrada da Gávea and Rua do Portão Vermelho until reaching Rua Dionéia, where the descend starts.

### 4.3.1.3. Rua Dionéia – The entrance to the alleys

Figure 4.6. Route: Descending Rua Dionéia



Source: Adapted from Google Earth (2020)

Once tourists reach this point, the feeling of entering in a real slum feeds the imagery created about the life in these places: a place of poverty and violence. However, it is in this area that great part of the tour is taken place, giving the tourists an overall perspective of how “the life in the community of Rocinha really is”, demystifying some prejudices related to it.

In this context, it is important to mention that each tourism company tries to show the reality of the community, according to their perspectives. For this reason, to several authors this idea is open to discussion.

Figure 4.7. Rua Dionéia’s entrance



Source: The Author

Figure 4.8. Descending Rua Dionéia



Source: The Author

The entrance to Rua Dionéia, shown in the Figure 4.7., is composed by a small corridor with long stairs and several cables hung in the lamppost, described as “common during the entire tour”, as states the tour guide in the following extract:

“Here you will see cables like these. Unfortunately, this is a reality in the entire country, but here you will see it augmented. The conditions of the life in some parts of this slum are precarious and because of it lots of people have “gatos” – this is how we call those illegal cable connections in the post. This will be common during the entire tour. (Alberto Beltrão, 2020)”

As the group descends the long stairs, tourists encounter certain difficulties to go down as the path presents an uneven floor, which can be verified in the Figure 4.8. Alberto Beltrão takes this opportunity to describe the challenges faced by the residents of this area:

“Imagine that the inhabitants of this area have to walk this almost every day! It is tiring, but most of them are used to it. [...] When I say that Rocinha is a city within another city, it is in these alleys that you will see it. Look around you – we have big buildings and a great quantity of houses, but – as in many other places – we have problems with basic infrastructure [...]”

Figure 4.9. Buildings in the alleys



Source: The Author

Between the alleys that surround Rua Dionéia, it is possible to verify a verticalization of the residences due to the lack of space – as presented in Figure 4.9. According to the tour, the highest building in Rocinha presents a total of 11 floors. Nonetheless, it is possible to say that despite the development of some buildings, problems in the infrastructure can be constantly verified.

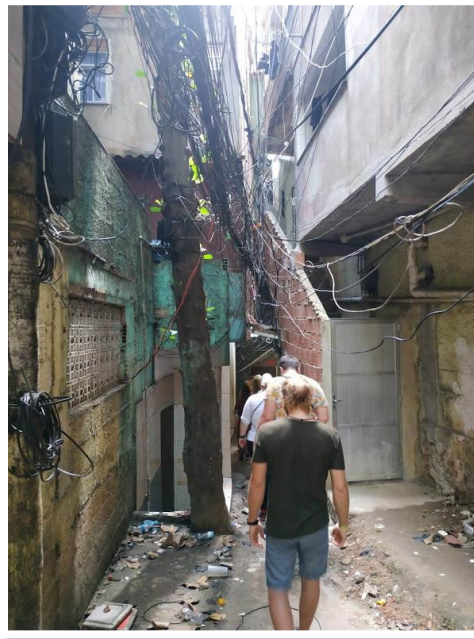
In Rocinha, there are areas with the exposed sewage, uneven/not pavement areas, narrow passages, as shown in Figures 4.10. and 4.11.

Figure 4.10. Narrow passage in Rocinha's alley



Source: Tristan Biichlé

Figure 4.11. Alley in Rocinha



Source: The Author

On the way, the group meets several residents who express their concerns in relation to the infrastructure problems in the community, as shown below:

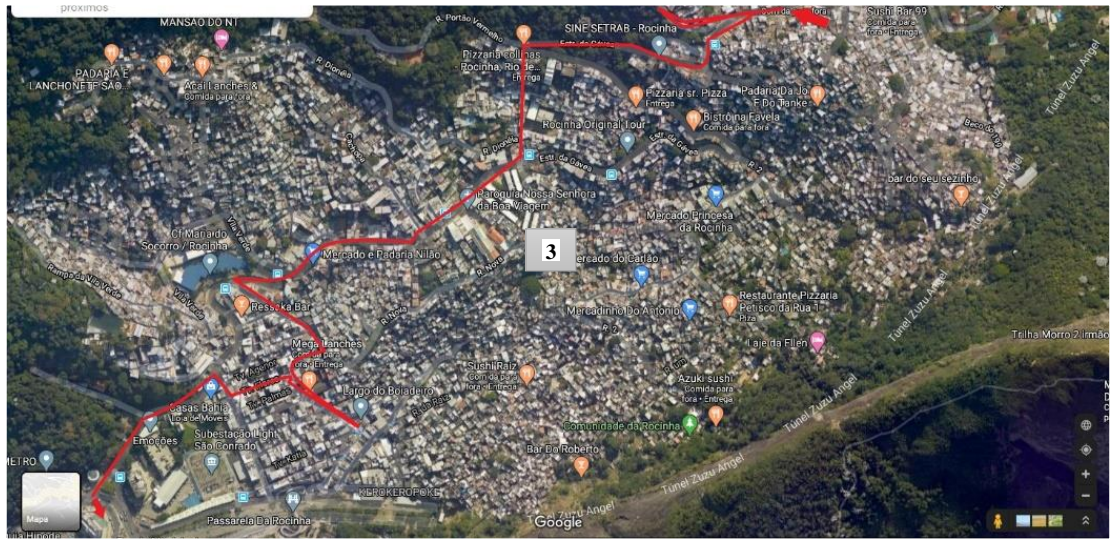
“I don’t live in this place, but I live in the community. Because of the rain we had this summer, my house got destroyed [...] There was no place for it (the water) to drain, so it invaded many houses. This is quite common here! I am in my sister’s house now and I don’t know when I will leave. (Rocinha Resident 1, 2020)”

It is important to notice that the communication between the tourists and the locals are intermediated by the tour guide, who gives a general idea of what has been discussed between them. This means that interaction between the visitors and the hosts can be questionable, once it does not receive a one hundred percent loyal interpretation, but a mixture between the guide and the inhabitant’s beliefs.

The path and the alleys extend until Estrada da Gávea, where it is possible to encounter a more developed area with a big commercial zone.

### 4.3.1.4. Estrada da Gávea – Second Stop: Açaí Shop

Figure 4.12. Route: Estrada da Gávea



Source: Adapted from Google Earth (2020)

Estrada da Gávea (Gávea Road) connects the upper part of the community of Rocinha to the lower part, extending until São Conrado beach. The tour aims to present a different reality to the one observed in the alleys: a wider and open space, more developed and with numerous stores.

The development in those areas can also generate another problem as it can be observed in the Figure 4.13.

Figure 4.13. Garbage Disposal in the open



Source: The Author

According to Alberto Beltrão (2020):

This is another part of Rocinha – It is here you can see people shopping for furniture, food, electronic gadgets. It is a more developed area and it has a consequence: more garbage production.

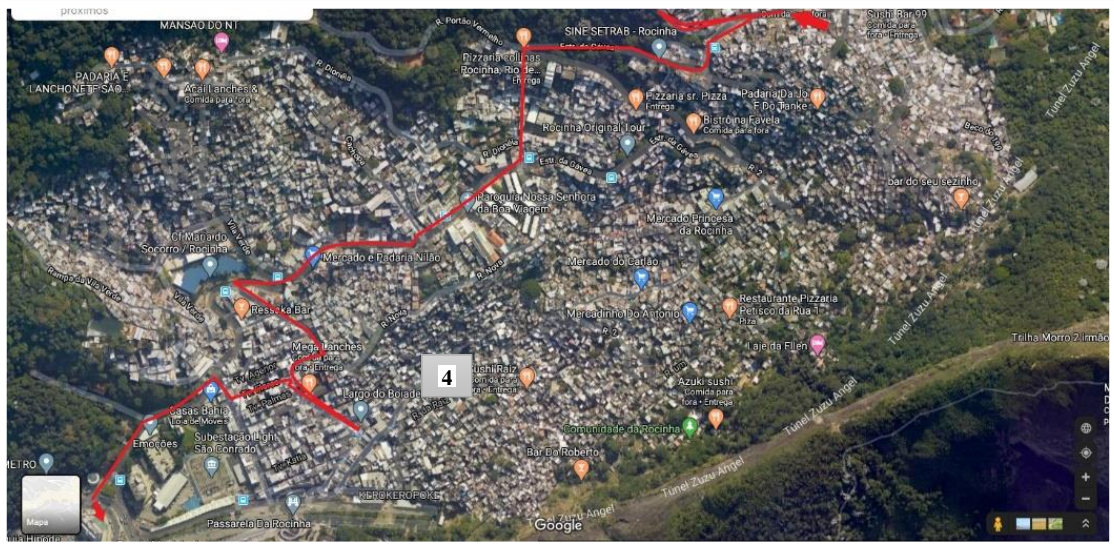
Questioned by a tourist about recycling policies, the guide replied:

“It is not common in our country for people to separate their waste into recycling and organic, so what happens is similar to that situation. That men near the garbage is separating it and later he will take to a place where they will pay for it. It is a sad reality. (Alberto Beltrão, 2020).”

Finished the discussion related to the community waste, the group heads down to a commercial area where it is possible to consume some products made of “açai, a truly Brazilian Product” as Beltrão states. The tour guide insists in the consumption of an ice cream made of it, as a form of helping the local store – questioned later of how this tour helps the community, the answer was differing.

#### 4.3.1.5. Caminho do Boiadeiro – Third Stop: Visit to a bar

Figure 4.14. Route: Caminho do Boiadeiro



Source: Adapted from Google Earth (2020)

Caminho do Boiadeiro (Path of the Herdsman), the first street in Rocinha, hosts an important part of the tour. It is an area surrounded by small stores and

restaurants/bar. However, it is also an area where the tourists are asked to do not photograph so much, due to the illegal activities happening around.

As the topic of criminality arises, one of the tourists questions the tour guide about the role of the police in such areas, since it is known to have numerous activities related to the sales of drugs. His response is short as it is shown below:

“The criminal activity is something that the inhabitants of Rocinha have to deal with almost every day. Near here you will see the police performing their service with big guns, but don’t worry. No operation is happening here today. (Alberto Beltrão, 2020).”

Avoiding talking about the police and their performance against these activities, Alberto redirects the group to their last stop: a bar at Caminho do Boiadeiro. At this moment, the tourists are invited to seat and consume a Brazilian beer or a Caipirinha while the guide communicates with the driver regarding the pick-up place.

While the group waits, it is possible to acquire some information with the barmen in relation to their opinion of receiving tourists in their community and the effective impacts they have for the locals.

“We are always happy to know new people. We learn new words in English [...] It is a good experience! For our bar, it is good as well, but not sure if for the community it is. For the development of it, I am not sure. [...] They take most of the tourists to the best alleys we have in the community, not the worst ones and not really to the dangerous areas. [...] I think what is important is that tourists see that here we are normal people, not robbers as they think. There are good people living here [...] Good working people. (Barman 1, 2020)”

In addition to it, the Barman 2 states that:

“People arrive here having one idea of the inhabitants of our community. They normally exit with another. [...] Lots of tourists return here to our bar, without the tour, because they don’t think the community it is as dangerous as they describe it. [...]”

As the tour approximates to its end, Alberto Beltrão takes the group through one last small and open alley to achieve Estrada da Gávea once again and exit the community. On their way out, the tourists encounter a group of police officers holding

guns securing the entrance to the community of Rocinha – where the tour reaches its end.

#### **4.3.2. Objectives of the tour in Rocinha**

According to Freire-Medeiros (apud Menezes, 2014), the community of Rocinha has a very consolidated tourism activity and it has been occurring since the 1990s, after the event Eco-92. This activity has been attracting over 3000 tourists per month, roughly over 30000 visitors a year.

As a consequence of it, different companies have been created to attend the high demand of people wishing to visit the community for several reasons: curiosity, search for something new/unique, academic research and others.

The company chosen for this present study is named Favela Walking Tour and it operates in the community of Rocinha, performing three to five-hour tours where it “aims to educate you about life in a Favela which is such a big part of the culture of Rio de Janeiro. In addition to that, see how residents live and learn about the difficulties Rocinha – the largest Favela in Latin America.”, as described on their website.

During the tour, the visitors are invited to explore the community alleys and to purchase food and beverage from the local commerce. However, what are the impacts of these types of tours in the hosting community? According to Alberto Beltrão, the tours provide an intangible impact as shown below.

“In our tours, the tourist really gets to know the favela and the real life in Rocinha. They visit alleys, see the houses in the communities, eat açaí, go to the bar, but most importantly, they meet people. [...] This tour is all about people, to show that people here are like people anywhere. They work, they shop, and they live. [...]”

Questioned if the tour aimed to demystify the preconception tied to the life in the communities, the tour guide replied:

“Definitely, the tour shows to gringos [name used to describe foreigners] that not everyone in the slums have a relation with the criminality as shown in the media. People here are hard-working, but above all, they are friendly and happy people. It is important to show that despite the poor situation that many of these people live, they survive here with a smile on their face. [...] I always hope that by the

end of the tour, tourists will have good things to talk about Rocinha. I want people to exit here with a different perspective than the one they arrived with. (Alberto Beltrão, 2020).”

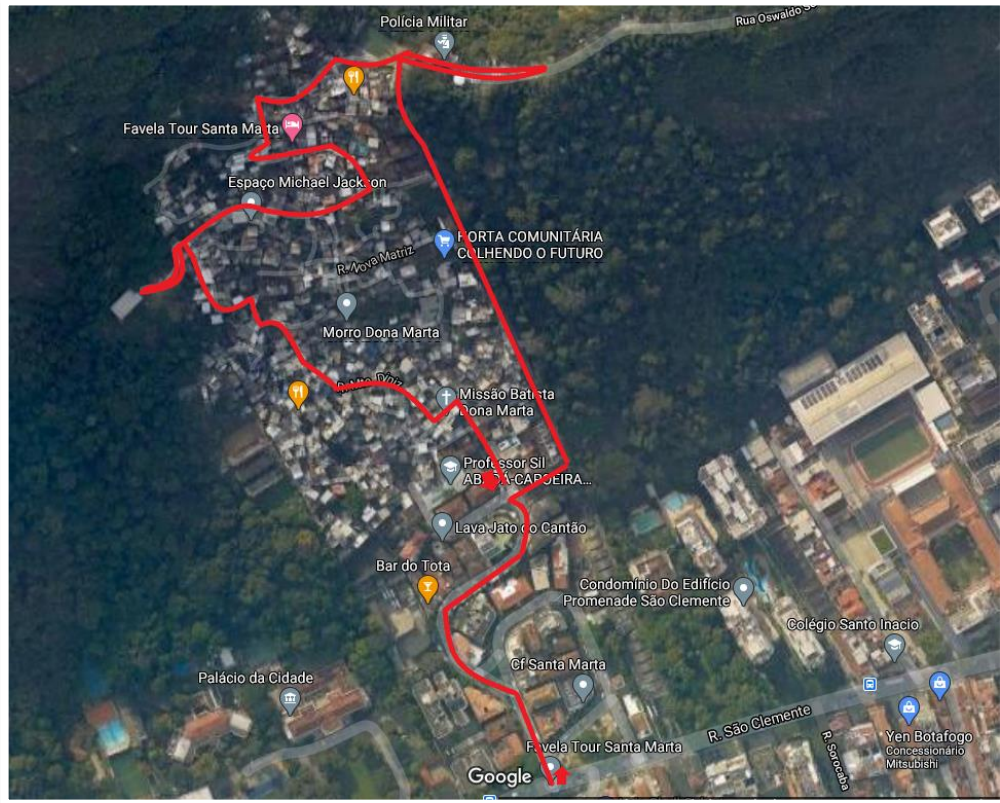
As tourism experience provided by the company Favela Walking Tour, explores the reduction and the demystification of prejudice, nothing much is done in relation to the improvement of the community’s condition. It means that the money paid for the tour is used solely for the company’s interest, which generates the questioning whether if companies that perform this type of tours have any intention to see changes in the quality of life of the inhabitants in the community.

In order to discuss the question aroused above, another tour performed in a community named Santa Marta will be shown in the next subchapter.

### 4.3.3. Favela Tour in Santa Marta – description of the experience

#### 4.3.3.1. General Trajectory

##### 4.15. Trajectory Inside Santa Marta

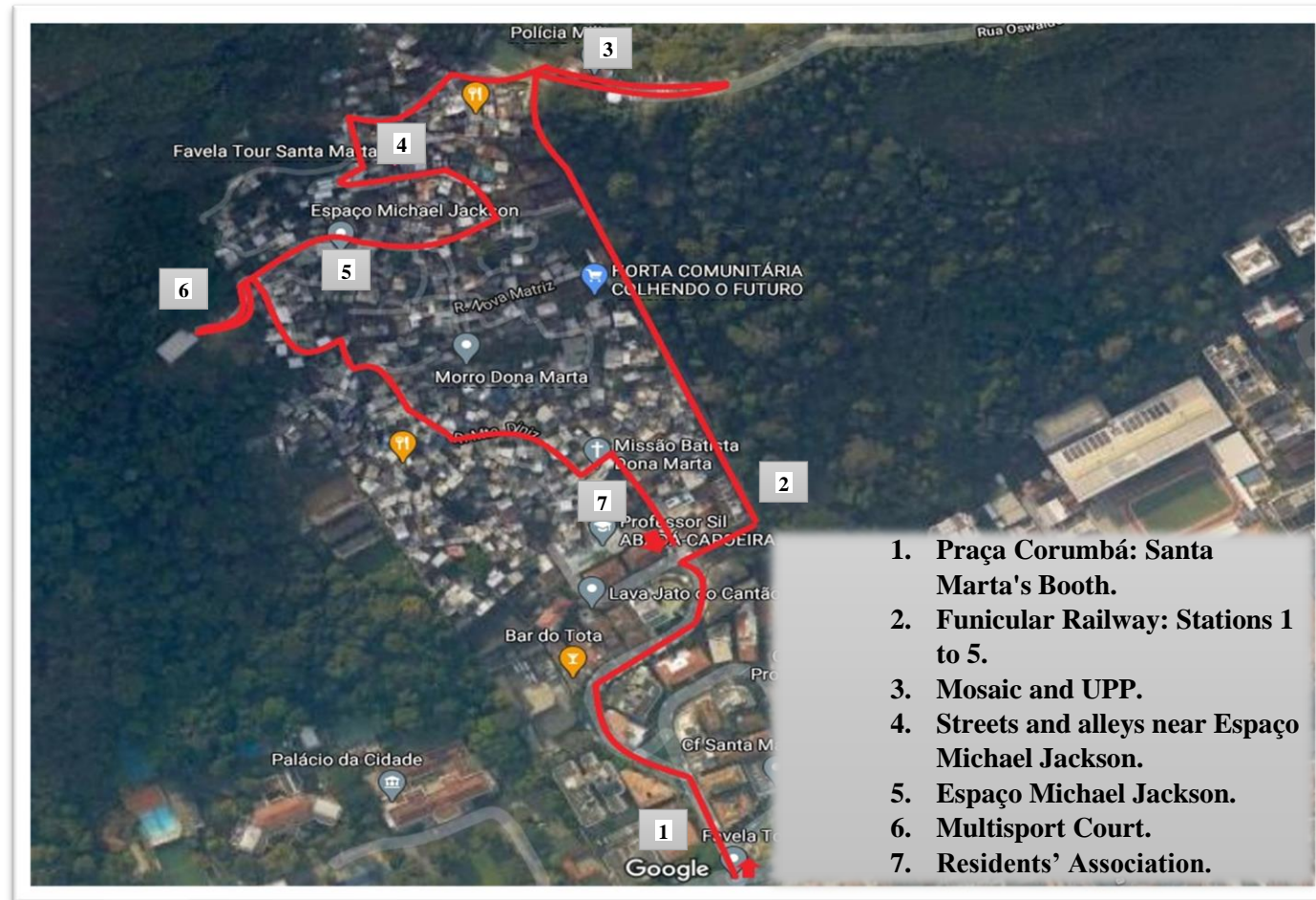


Source: Adapted from Google Maps (2020)

TouRio – the company responsible for the tours inside the community and the one chosen for this research - performs, almost daily, 3-hour visits in Santa Marta starting from the bottom of the hill, reaching the top via a funicular railway and descending via pedestrian roads and alleys. The tour englobes visits to some of the main areas of the community as shown in Figure 4.15. and 4.16. and described in the below.

- Praça Corumbá: Santa Marta's Booth.
- Funicular Railway: Stations 1 to 5.
- Mosaic and UPP.
- Streets and alleys near Espaço Michael Jackson.
- Espaço Michael Jackson.
- Multisport Court.
- Residents' Association.

Figure 4.16. Route in Santa Marta



Source: Adapted from Google Maps (2020)

The tour in this community is mostly performed on foot since Santa Marta only has pedestrian streets as it will be described further in this present study. However, it is important to mention that the access to the different parts of the community can be done in combination with the funicular railway, which presents a great importance to the inhabitants of that place.

#### 4.3.3.2.Santa Marta’s Booth – Tourism Information

Figure 4.17. Praça Corumbá – Tourism Information Booth



Source: Adapted from Google Maps (2020)

Differently from the tour performed in Rocinha, the visit to the community of Santa Marta starts at the square in front of the entrance gate of the community. At this place, there is a tourism information booth where the local tour guides wait for the visitors. According to our tour guide (Elias Duarte), nowadays, there are twelve accredited guides in the community, as shown below.

“Tourism started in our community in 2010 [...] In fact, it was a project of Monica – secretary of the state [...] She created a project of local monitors, giving opportunity to people to study in the future at the school Padre Junior – a tourism school. Nowadays, I am a Tourism Technician and together with me, others have

also concluded their courses. [...] That way, our tourism was born. We had an open booth and during the inauguration of it, a lot of important politicians came here and gave us the opportunity to create a new profession inside our community. Today, we are twelve guides accredited by the Ministry of Tourism and we work in favor of the community, for its improvement and progress day by day. (Elias Duarte, 2020).”

In addition to it, Elias states that:

“[The pursue of improvement and progress] is a difficult task, but we [the tour guides] try – each one on their own way. We created a union of guides here, that for being part of it, you must be graduated and have the Tour Guide Card, but also to reside in the community.”

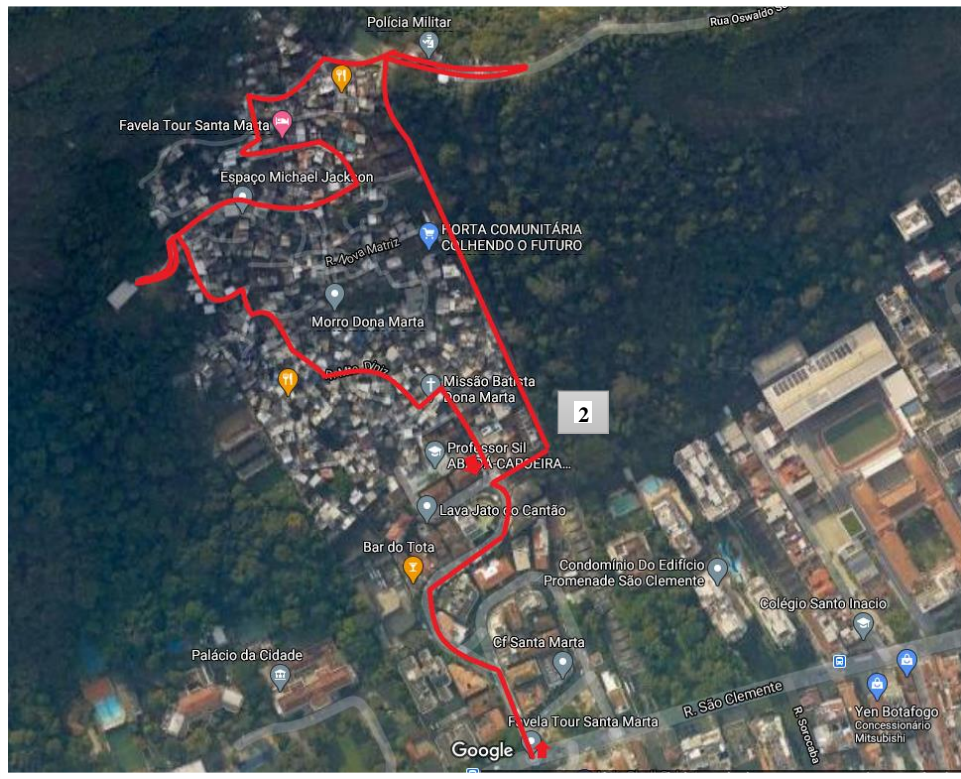
Before entering Santa Marta, the guide also mentions the importance of tourism to part of the community, as shown in the following statement.

“This [tourism] has been good. Souvenirs stores have been opened inside the community [...] a new source of income for handcrafts’ artists and seamstress was created, aiming the tourists as their main target. New restaurants and bars were opened [...] some became well-known as Bar do Zequinha. Tourism inside the community made the inhabitants have a new vision and have hope. They could see in tourism a new form of survival. (Elias Duarte, 2020).”

Tourism, according to Elias Duarte, is very important to the development of the career and the economy of the inhabitants of that community. However, it just became possible with the creation of the funicular railway and that is where the tour inside Santa Marta starts.

### 4.3.3.3. From the bottom to the top via the Funicular Railway

Figure 4.18. Route: Rua Marechal Francisco de Moura and the Funicular Railway Stations



Source: Adapted from Google Maps (2020)

Right in the entrance of the community of Santa Marta, it is possible to notice that it is surrounded by walls. According to our guide, the walls were put in place to forbid the growth/expansion of the slum to other terrains.

While entering the community, Elias Duarte (2020) states:

“Santa Marta is the first community in Rio de Janeiro where there are walls. It is impossible to expand and we cannot build houses in the land plots next to it. This area has been given to us by Colégio Santo Inácio – the school located next to the community – and that is the only land we have the right to occupy [...] This is great, because a major part of the inhabitants is composed by people that have been living here for years. We know everyone in our community.”

As the tour continues, the guide describes the developments achieved by the slum of Santa Marta:

“It is important to know that our community has socially and economically developed. For example, people here are starting to raise awareness about recycling – if you just look, next to us there is a recycling center where people can reduce their energy bills by bringing their waste. Cool, isn’t it? (Elias Duarte, 2020).”

According to him, the creation of the center for recycling the waste produced by the inhabitants has helped them to have a better quality of life. The amount of money spent on bills were reduced and used in the consumption of goods within the community.

Elias Duarte also reinforces the importance of tourism in the economy of the community as he directs the group to their only mean of transportation: The funicular railway.

“Nowadays, we see more people consuming in the street markets, in the local groceries, etc. This is important for the local economy, but not only that. As I said before, tourism is responsible for many improvements in our community as you will see along the tour [...] Right now, we are going to use the mean of transportation used by our community: Plano Inclinado [Funicular Railway], because it was very important to our community. (Elias Duarte, 2020).”

Conforming to the explanations of our guide, the funicular railway has been inaugurated in 2008. However, it was firstly used to lift construction materials to the basic sanitation works.

“Back then, our community had open sewage and there was no basic sanitation. With the creation of the “Plano Inclinado” [Funicular Railway], the government started lifting the material to the top of the hill: sacks of cement, pipes and all that was needed to create a plumbing system. Later, when the construction works were over, the population started using it to go up and down since we only had alleys and stairs to get around the community. It helped a lot of people, especially the elderly ones. (Elias Duarte, 2020).”

Figure 4.19. Inside the Funicular Railway (Santa Marta)



Source: Tristan Biichlé

The Funicular Railway known as Plano Inclinado is 340 meters long and it is composed by 5 stations. The locomotion of passengers is not charged and it takes around ten minutes to reach the top of the hill. The contact with the local inhabitants of Santa Marta is a common situation during all the tours and, differently from the tour performed in Rocinha, appears to present a more natural atmosphere.

During the commuting of passengers, there is one stop at Station 3 for the change of cars. At this station, the group is taken to their first observation of the community and also invited to learn its story and the impacts of tourism as shown in the Figure 4.20.

Figure 4.20. Viewpoint: 3<sup>rd</sup> Station



Source: The Author

To Elias Duarte (2020):

“This first stop aims to show the tourist a bit of the size of our community. As you can see, it is not very big compared to other slums of Rio de Janeiro, but we have a great number of inhabitants. Do you see those colorful buildings? It was a project developed by Coral, where several houses were painted, and this attracted even more people to our community. Many tourists arrive here wanting to see those houses and for us that is very good, not only because it has improved the place, but it helped to increase the income of people that depend on tourism. [...] We also believe, that because Santa Marta has been a role model for tourism performed in slums, it attracted the attention of the company. It is a free advertisement for them and a good improvement for us.”

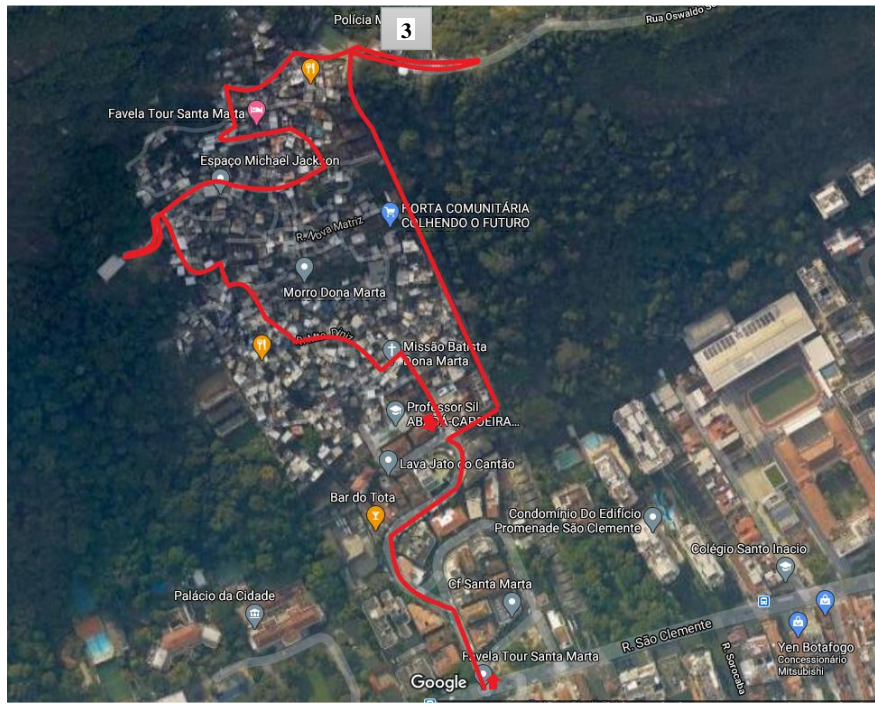
In accordance to the exposed by Minnaert, Maitland and Miller (2009:404), the practices that are presented in the tour that is being described, is an example of social tourism, once it provides “economic opportunities via travel and tourism for persons who are economically weak or otherwise disadvantaged”. In other words, it provides benefits to the host.

As the community of Santa Marta’s popularity grows, it attracts more tourists which leads to an improvement of the surrounding environments. To demonstrate those improvements, Elias Duarte guides the group to the last station of the funicular railway.

“Here is the last station. From now on we will go on foot. We will first visit a mural that was made when our community became pacified. (Elias Duarte,2020).”

#### 4.3.3.4.Mural and UPP

Figure 4.21. Route: UPP and first soccer field



Source: Adapted from Google Maps (2020)

Once the ten-minute journey to the top of the hill is complete, the guide directs the group to a mural next to the UPP that presents a great significance to the community.

Figure 4.22. Mural



Source: The Author

“Look at this mural we have. It is quite simple, but it has a lot of meaning to us. When coral painted this wall, it represented how our community has changed and it shows a pacified community. Do you see the shots in the wall? It represents the work the police did to pacify the Santa Marta. Those are supposed to represent the last shots given in the community [...] We cannot say that Santa Marta is a hundred per cent free of criminality, but nowadays only around two per cent of the population is involved in it. It is a good advance compared to years ago. [...] People involved in drug activities are known by the residents and they cause no harm to the community’s inhabitant – we know them since they were born. (Elias Duarte,2020).”

Elias Duarte explains that the community has passed through a transformation for the past years, having a reduction in the percentage of people involved in criminal activities. He also describes the instauration of the UPP as a beneficial factor for the community to be able to receive tourists.

“When they are here [the tourists] we call for the responsible police officer to guarantee that there will be no operation within the community. It means that the tourists will have a good and secure experience. [...] Nowadays, there are not a lot of operations happening here in Santa Marta, but it is very important to have this compromise. It is for this reason as well that we do not recommend coming here without a local guide.”

When questioned about the reasons why he did not recommend tourists to come to the community alone, the guide states that:

“Firstly, part of our community depends on tourism [...] We are twelve people living of tourism activities in the community – we have family and bills to pay. Secondly, we have direct contact with the police, so if there is any operation, we will know it [...] I guess the last reason is that we do not want our community to be seeing as a safari. (Elias Duarte,2020).”

As the group goes up the stairs, we reach a unique street that connects the bottom of the hill to the top and the only accessible by car. It is located on the outskirts of the community and according to Elias, that was where people used to come with their jeeps to the “safari tour” as he describes it.

#### 4.3.3.5. Old Soccer field

Near the path that connects the UPP to the community, our group encounters a small soccer field that is used by the inhabitants of Santa Marta and that, in the past, had been used as the helipad for the arrival of Michael Jackson.

“It was a unique moment in our community. It was the first time our community had seen a helicopter so close! [...] They went down the soccer field and then he exited from it. Everyone was clapping while that little man exited the helicopter. He was so friendly, greeted all the people. (Elias Duarte,2020).”

According to Elias, the event generated excitement in the community and it also attracted the attention of the media to Santa Marta.

“Our community was just like any other in Rio de Janeiro – a place forgotten by the government and the rest of population. So, when Michael Jackson decided to film his video clip here, it was incredible. For the first time, the eyes of the media were here. We existed! [...] We [inhabitants of Santa Marta] believe that this also helped to attract tourists here.”

Nowadays, the soccer field are still used by the local inhabitants and by tourists during their visits in the community.

“ ‘Gringos’ come here and they want to play football with the locals. Sometimes we even have a small championship. Do you like football? [...] Maybe next time you can come and play! (Elias Duarte,2020).”

Santa Marta’s guides believe that by integrating the tourists in the community activities, it is possible to remove that predefined image of the people who live there. Other events in the community are also performed in partnership with groups of tourists that often visit them.

“We have groups of tourists coming here to play soccer, to eat Brazilian food and to see the handcrafts produced in our community. Some events happen here in this soccer field and others in the other Multisport Court, but one place that all tourists visit is where I will be taking you now: Michael Jackson Venue.”

To our guide, those activities are important to the community, because during the visits of those tourists, there are consumption of food and drinks, sales of artistic products. As a consequence, it generates income to the local inhabitants involved in the event.

#### 4.3.3.6. Streets and Alleys near Michael Jackson Venue

Figure 4.23. Route: Travessa Alegria do Morro and Rua do Poço Pequeno



Source: Adapted from Google Maps (2020)

On the way to Michael Jackson Venue, Elias Duarte takes the group through some streets and alleys in the community to talk about infrastructure.

“As I told you before, when the Funicular Railway was installed, it was first used to bring construction materials to the top of the community. The community did not have a drainage system back then, but nowadays things have changed. The houses in the past were also more like wooden shacks, now we have houses made of bricks [...] Come and see it! (Elias Duarte,2020).”

Figure 4.24. Houses in Santa Marta



Source: Tristan Biichlé

Figure 4.25. Houses in Santa Marta and surrounding landscapes



Source: Tristan Biichlé

With the development of the community, most houses in Santa Marta suffered immense changes. Nowadays, the inhabitants have access to electricity, to sewage treatment and water distribution.

“In the past, we used to have a lot of problems with the distribution of water. As you can see, the hill where the community is located is steep and because of that it was difficult to pump up the water. Nowadays, with all these changes we were

able to install a very big water tank that is located near the UPP and it distributes to all the community [...] Do you want to know the best thing about it? All the residents of Santa Marta pay a unique fee of 30 Brazilian Reals. (Elias Duarte, 2020).”

To Elias, as an inhabitant of Santa Marta, part of the reason for the community development is also linked to tourism activities.

“I will always say that tourism influences the improvement of the community. It is simple, people are earning money selling things to tourists and being a guide, so sometimes they have money to improve their lives and houses as well. [...] Of course, this does not happen from one day to another, it takes time and a lot of effort, but one day we will get there.”

The slum still has some wooden shacks that is shown on the way and in the photograph below, but according to the guide “in the near future, we hope that this situation will have changed”

Figure 4.26. Remaining wooden shacks in Santa Marta



Source: Tristan Biichlé

Figure 4.27. Wooden Shack



Source: The Author

#### 4.3.3.7. Espaço Michael Jackson (Michael Jackson Venue)

Figure 4.28. Route: Espaço Michael Jackson

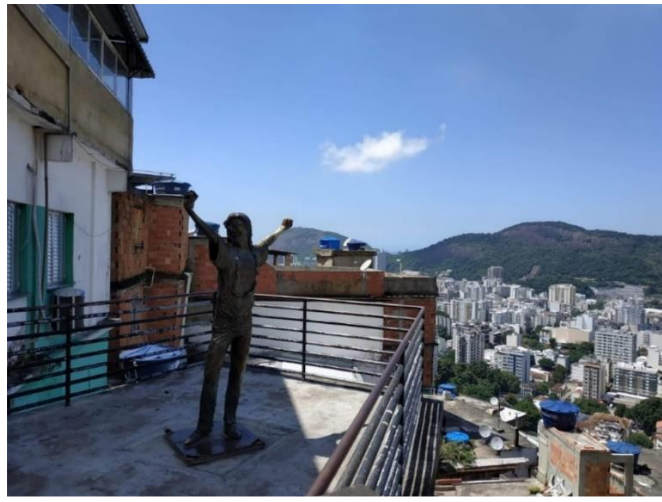


Source: Adapted from Google Maps (2020)

The area known as Espaço Michael Jackson (Michael Jackson Venue) is an extremely popular zone for tourists visiting the community, because in this space it is possible to find a life-size statue of the singer, a handcraft store, a mosaic made by

Romero Britto<sup>18</sup> and a great quantity of graffities as can be observe in the following Figures 4.29 and 4.30.

Figure 4.29. Life-size Statue of Michael Jackson



Source: The Author

Figure 4.30. Espaço Michael Jackson



Source: The Author

“This is the highest point in our tour! Many tourists come to our community looking for this area and the statue. Did you ever imagine that Michael was so short? This place is very important for us, here we have a store that sells t-shirts, handcraft products and the art of the locals. Sometimes, this area also hosts some special presentations, for example capoeira. (Elias Duarte, 2020).”

---

<sup>18</sup> Brazilian artist, painter and sculptor.

The guide explains that due to the exposition in the media during the nineties and the video clip produced by Spike Lee, Santa Marta is still remembered as “the slum where Michael Jackson has been to” and because of that, it is a must go to many fans of the artist. However, he says, that “when tourists arrive here, they are surprised”, because the tour offers much more information than what is expected and, the experience lived by those tourists during the three-hour tour can be life changing.

Elias Duarte (2020) states that:

“Before people visiting our community, they [the tourists] come with the thought that “favelas” are only violent places. Of course, there are some that are not pacified, but this is not the reality of Santa Marta. Here we have many activities going on, a good administration made by the residents’ association and many hard-working people. [...] When tourists arrive here, they are surprised. Our community shows them how it is the life in the favelas, by showing people’s daily life.”

Questioned once again about the acceptance of tourism by the residents, the tour guide replies:

“Our tours do not try to expose the residents like many other tours, it is a natural contact. We do not force them to talk to tourists and vice-versa. However, as I told you before, tourism is an economic activity to many residents of our community: restaurants, groceries, stores, tour guides are directly affected by the number of tourists we receive daily. When we visit our residents’ association you will understand a little bit more about the importance of tourism here. (Elias Duarte, 2020).”

Elias directs the group to the next stop in the tour: the multisport court, where the community hosts great part of the events involving tourists.

“The Michael Jackson Venue is very important to our community, but another great space in our community is the multisport court, where most of our events are hosted nowadays.”

### 4.3.3.8. Multisport Court

Figure 4.31. Route: Multisport Court



Source: Adapted from Google Maps (2020)

Figure 4.32. Multisport Court and surroundings



Source: Tristan Biichlé

The Multisport Court of the community of Santa Marta is located next to the wall that surrounds the entire community and it is considered a very important facility to the residents.

Its importance is related to the fact that it provides another form of leisure, where several physical activities are hosted to promote the health and well-being of the community inhabitants. However, due to the rainy period and the situation on the land

plot next to the court, the common weekly activities hosted in Santa Marta’s multisport court had been cancelled while this guided tour has been performed.

During the tour, two residents of the community arrive to walk their dogs and talk about the situation of the terrain next to it. Elias explains the situation:

“They are talking about the terrain next to our multisport court. It has rained a lot during those days and there has been a landslide just next to it. We must keep an eye on it, because we do not want it to affect the event we will be hosting. (Elias Duarte, 2020).”

According to Elias, the multisport court is not used only for the activities mentioned previously, but it is also used for promoting events involving tourists.

“Soon, we expect to receive a group of Dutch here in this multisport court. A Brazilian meal will be served to them, followed by a capoeira and samba presentation. Around here, our local artists – me included – will be exposing their art. (Elias Duarte, 2020).”

Figure 4.33. Multisport Court



Source: Tristan Biichlé

During the explanation, the group is interrupted by Roni Araújo do Nascimento, Santa Marta’s local resident, who shares his knowledge and point of view about tourism in the community.

“I adore to see tourists here in our community! It helps our people and we always learn something new from them. [...] One day when I build my house, I hope to

also make a bar to receive all of them there. Can you imagine? What are you thinking about Santa Marta?”

Glad about the interaction between the group, Roni (2020) states:

“When I arrived here and saw this view, I fell in love. I knew it was here that I wanted my house to be, so I started building it. Would you like to see the view of my future house? Just be careful with my little tangerine tree.”

The tour performed in Santa Marta is quite flexible in relation to the itinerary to be followed and the contact between locals and tourists occurs without the interruption of the guide.

In this present study, it is important to trace a comparison to the tour performed in Rocinha, where the communication between visitors and hosts are always created and provoked by the local guide. In opposition to it, the exchanges among the groups in Santa Marta are developed naturally – in the moment of the speech.

After the encounter with the local and the visit to Roni’s land plot, the group is invited to descend through some other alleys with the objective to reach the building where the Residents’ Association is located.

#### 4.3.3.9. Residents’ Association

Figure 4.34. Route: Association of the Residents of Santa Marta



Source: Adapted from Google Maps (2020)

The Association of the Residents of Santa Marta is responsible for developing an important work in the community. Its mission – shown in Figure 4.35. – aims to provide a better quality of life to the local inhabitants, by developing a society with access to electricity, basic sanitation, health care, waste treatment and, above all, social justice (equity).

Figure 4.35. Logo of the Association



Source: Facebook (2020)

To achieve part of this mission, the association relies on part of the income generated by tourism activities hosted in the community, as Elias Duarte (2020) explains:

“During the tour, you have asked me how tourism affects our community. Here is the response! The Association of the Residents of Santa Marta uses part of the money earned during tours and events to invest in the well-being of our residents. [...] Here no one stays without food nor pass through starvation, if someone is unemployed part of the money is used to buy a basic food basket containing rice, beans and all necessary items for survival. The same happens if you are ill and have no money to buy a medicine – the association will provide.”

According to the tour guide statement, it is possible to infer that the community of Santa Marta in partnership with the association of residents have been trying to build a more fair and equitable society. To succeed, part of the resources acquired in activities related to tourism are used to improve the life conditions of the local inhabitants.

#### **4.3.3.10. Elias Duarte’s home**

The last stop of the tour is in the house of the tour guide. It is the moment where Elias Duarte can share not only his knowledge, but his work as an artisan. In addition to

it, the visit allows people to know how the life condition of an inhabitant of the community of Santa Marta is.

“I always bring tourists here, because I think it is difficult to have an idea of how the houses in the hill look like. It is a simple house, but I would say that nowadays I live a comfortable life. My house has everything we need, and my favorite part is the famous “laje”<sup>19</sup>. (Elias Duarte, 2020).”

It is in the slab of the house that the tour guide is able to produce handcrafts products and earn some extra money by selling it to tourists. During the visit, he was selling t-shirts, magnets, paintings, clocks and some other objects produced with recyclable material, as shown in the Figure 4.36.

Figure 4.36. Elias and his art



Source: The Author

Elias Duarte (2020) adds-on:

“Most of the tour guides take their groups to know their house so they can really see their reality. I also bring you all here to present the other job I develop – I am an artisan and an inventor. I paint, develop and create new things – It is my way of surviving. [...] I sell it all for a symbolic price and at least here tourists know that they are helping someone from the community rather than stores that sell products from China.”

---

<sup>19</sup> Word used to describe the slab.

Lastly, the location of Elias Duarte's house enables the tourists to have one last shot of the community of Santa Marta which stands right below Christ the Redeemer.

Figure 4.37. Santa Marta



Source: The Author

#### **4.3.4. Objectives of the tour in Santa Marta**

According to the definitions given by Lankford, Grybovych and Lankford (2017:3) the form of tourism practiced in Santa Marta can be defined as a community-based tourism, as it is “organized by the community for its overall benefit”. This can be verified by observing the main objectives proposed during the described guided tour.

In the beginning of the tour in Santa Marta, Elias Duarte – the tour guide of this present study – explains that tourism in the community has been only created in the year of 2010, much later in comparison to Rocinha which started receiving tourists around the nineties. However, it is possible to determine that each of tourism activities performed in those two communities, presents different purposes.

Along the years, Santa Marta has created a form of tourism that aims to aggregate the services developed by the local inhabitants in tourism activities. They believe by presenting the life in the slum to tourists, it can not only reduce the stigma associated with the place but help the residents and small businesses to flourish.

Figure 4.38. Restaurant in the community



Source: The Author

During the three-hour tour, the group is informed of the history of the place and the activities that are hosted there to raise money, which is then reinvested in the life of the community under the supervision of the Association of the Residents of Santa Marta, shown in the Figure 4.39. below.

Figure 4.39. Residents Association



Source: The Author

To Elias Duarte (2020):

“The individual interest should never take precedence over the collective interests. In our community all the gains we have with tourism will be divided

and used to improve the life of all. We are a collective and need to keep thinking that way.”

The speech of the tour guide goes in accordance with the studies developed by Russel (apud by Lankford, Grybovych and Lankford, 2017) that notes that the criteria for a community-based tourism are the following: tourism activity should have the participation and support of local people, it should provide economic benefits to its inhabitants and it must protect the local’s cultural identity and environment.

To conclude, tourism developed in Santa Marta presents a tangible and an intangible impact to the local inhabits. This is because, the community can use the resources obtained in this activity to improve their quality of life and create new careers and opportunities in the future. However, this does not exclude the fact that tourism activities hosted there can also decrease the prejudice associated with the slums and its residents and provide cultural exchanges.

### Part III

## 5. Results and Discussion

Observing the data collected in the proposed survey and the visits conducted in the communities of Rocinha and Santa Marta, it was possible to verify some similarities between the responses given by certain participants and the explanations given during the experience offered by the tours hosted in the slums.

The seventh question asked in the survey aimed to know if the people responding to it believed that the Favela Tour could be beneficial to the local inhabitants. sixty-three percent of the participants responded positively, using the justifications presented on Table 5.1.

Table 5.1. Main benefits given by the Favela Tour

<b>Benefits of the Favela Tour according to the survey responses</b>
Financial Aid
Social Development
Reduction of Prejudice
Visibility and Recognition
Cultural Exchange

Source: The Author

The benefits suggested above were verified on the tours performed in the two communities of Rio de Janeiro, Rocinha and Santa Marta. The visit to the first one consisted in giving visibility and recognition of the slum by explaining its history and showing the daily life of their residents. This way, according to Alberto Beltrão, tour guide in Favela Walking Tour, the company was able to achieve its main objective: to reduce the prejudice people [tourists, in this case] have in relation to the life in the slums.

It is also possible to infer that the tour hosted in that community benefited few local businesses, as for example: souvenirs stores, the bar and an açaí shop. Nevertheless, there is not enough evidence to state that it has an effective impact in the social development.

In contrast to it, the tour held in Santa Marta has shown to be partly responsible for bringing new assets to the community. According to Elias Duarte, tour guide in TouRio, the visibility and recognition gained through the visit of tourists and celebrities have brought social development to the slum. Infrastructure works, the opening of new businesses and new investments in cultural and educational activities allowed the community to improve its social and economic situation.

Equally important, tourism activities in Santa Marta, are responsible for granting cultural exchanges between the residents and its visitors, enabling the reduction of prejudice and the change of the pre-established image associated with life and/or tour in this type of environment, as described in the survey and shown on Table 5.2.

Table 5.2. Favela Tour – negative image perceived

<b>Favela Tour: Negative Image Perceived</b>				
Madness	Human Zoo	Unhealthy	Poor	Exploitation
Danger	Graffiti	Robbery	Insecurity	Criminal
Poverty	Shacks	Mess	Dangerous	Violence

Source: The author

The same topic has been raised in the documentary *Tem Gringo no Morro* (2017), demonstrating that the pre-concept associated to the slums are diluted and modified to a more optimistic impression of the people and the place. The excerpt below has been extracted from it.

“What is going to happen is: You see tourists coming here and gringos coming here and spending their time here. Not on the beaches of Ipanema or Leblon, or spending their nights in Lapa, but spending their time here. And the Brazilians will start to go “Huh, what is going on in Vidigal? What is going on in Rocinha?” ‘Cause all the gringos are going there. [...] And so, maybe it will start to change the mentality of Brazilians. And the Brazilians will start to look at these communities differently too and this is really important!”

Overall, the results obtained in the present study has suggested that the impacts caused by tourism in Rio de Janeiro’s communities have been quite positive in terms of social development, cultural exchange and reduction of prejudice. For a better understanding, these outcomes have been classified in two categories, as shown in the Table 5.3.

Table 5.3. Tangible and Intangible Impacts

<b>Tangible impacts</b>	<b>Intangible impacts</b>
Social development	Decrease of prejudice
Financial aid	Change in the perceived image of slums
	Cultural exchange
	Visibility and Recognition

Source: The Author

The tangible impacts refers to the visible achievements acquired by the community as a consequence of tourism activity. These outcomes are directly related to the intangible impacts, once it is due to the visibility generated by the tours that it is possible to generate assets and use them for the improvement of the community.

In Rocinha, the tour aimed to demystify the image associated to the slums, producing intangible impacts to the community, as for example: reducing the prejudice through cultural exchange, leading to an increase of its visibility and recognition.

In Santa Marta, tourism activity is responsible for producing tangible and intangible impacts to the community and its residents. As an economic activity, it is accountable for bringing financial aid to local business and entrepreneurs by presenting their space/work to tourists. The places affected by it are restaurants and bars, souvenirs stores, grocery shops, and the people affected by it are local artisans and artists. In addition to it, other tangible impacts are the development in infrastructure, educational and recreational activities inside the communities.

Moreover, it is also possible to infer that the tangible impacts are only feasible, given the intangible impacts caused by the tour in Santa Marta, as also observed in Rocinha.

In the light of those results, it is possible to conclude that the Favela Tour experiences provided in the communities of Rio de Janeiro, are into a certain extent beneficial to their residents. The benefits are either obtained by generating visibility and recognition of the slums and, as a consequence, changing the perceived image by people from outside of it, or by economic and socially assisting the community, through financial aid and social development.

## 6. Conclusion

Studies performed by Lickorish and Jenkins (1997) have shown that tourism sector has evolved from its creation to the XXI century, passing through many phases. During its development, the sector has tried to create different activities that would attract the most varied taste: from common destinations to places affected by human intervention, natural cause or with social inequality (Freire-Medeiros, 2014).

It is in this search for an authentic experience that the first traces of what is now known as Social Tourism has emerged. During the Victorian Era, privileged adventurers would leave their safe environment to explore districts that were considered poor, dangerous and with a lack of morality (Koven apud Dürr and Jaffe, 2012, Schukmann et al., 2018). However, it is possible to infer that the slum tours, name given to this activity, gained more attention in the 1990's.

The event named Rio-92, a UN conference hosted Rio de Janeiro, can be considered the responsible for drawing the attention of the world to the surrounding areas of the city known as favelas, attracting a great number of tourists ever since.

According to Spampinato (apud Silva and Barbosa, 2015), the idea of visiting areas affected by social inequality, are resulted from the desire of the knowing the exotic. This phenomenon has been observed in places such as: Dharavi (India); Soweto (South Africa); Cova da Moura (Portugal); Providencia, Alemão, Rocinha, and Santa Marta (Brazil) (Freire-Medeiros, 2007, Urry apud Rhodes, 2016).

Research has shown that the popularity of Brazilian slums have increased due to the participation in important movies and clips to the media exposure, reinforcing the idea that these communities have always been poverty redoubts (Freire-Medeiros, 2007). For this reason, Tavares et al. (2018:170) states that the “tourism in these types of communities has been interpreted as a real possibility of economic development, cultural appreciation and combating the stigmas associated with these spaces”.

In this present research, the literature review has served as guide to understand the context where the favela tour is inserted and the evolution of tourism until the creation of innovative experiences. It has also provided important information concerning the visits held in communities affected by inequality, pointing to a direction that requires more attention: the impacts of this sort of tourism in the host communities. For this, the

collection of data and consequently, the obtention of results were performed as described below.

Tours hosted in two communities of Rio de Janeiro, Rocinha and Santa Marta, have been observed, aiming to verify the impacts generated by the so-called Favela Tour experience. The main purpose has been to establish if tourism activities in those areas could be beneficial or harmful to its residents.

The experience provided in Rocinha, community with a consolidated tourism activity, has proven to be an important tool to demystify the prejudice associated with the life in the slums, as states the guide responsible for the tour:

“I always hope that by the end of the tour, tourists will have good things to talk about Rocinha. I want people to exit here with a different perspective than the one they arrived with. (Alberto Beltrão, 2020).”

The same objective has been observed in the experience provided in Santa Marta. However, in addition to it, the tours have also shown to be responsible for assisting in the improvement of the communities (e.g., financial aid and social development).

To Elias Duarte (2020), Santa Marta’s tour guide:

“The individual interest should never take precedence over the collective interests. In our community all the gains we have with tourism will be divided and used to improve the life of all. We are a collective and need to keep thinking that way.”

Given the results obtained through the survey and visit to the slums, in addition to the research performed by several authors mentioned previously, it has been possible to conclude that the Favela Tour Experience can be considered beneficial to the communities of Rocinha and Santa Marta. Those benefits can be denominated as intangible – when it provides visibility and recognition to the place, but also when it is responsible for reducing the prejudice and changing the pre-concept associated to the life in slums via cultural exchange – and tangible – when it provides social development and financial aid.

As for a future research direction, this present study suggests performing visits to other communities located in Brazil or in other parts of the world, to verify if the benefits encountered in Rocinha and Santa Marta can be found elsewhere. The results obtained,

may be able provide a better understanding of how the life in societies affected by social inequality is and how tourism sector has adapted to provide new experiences to tourists.

## References

- Baptista, C.S.; Sousa, M. J. (2011) *Como Fazer Investigação, Dissertações, Teses e Relatórios Segundo Bolonha*, Lisboa, Pactor.
- Barbosa, G. F.; (2015) *A Favela Santa Marta e Seus Guias de Turismo: Identidade, Mobilização e Conflito*, *Revista Iberoamericana de Turismo*, 169-179.
- Barbosa, L.J.; Silva, M.B. (2015) *Turismo em favelas: uma prática de pertencimento e reconhecimento sociocultural*. *Nuevamerica* n°146. Available at: [www.academia.edu/30854911/Turismo\\_em\\_favelas\\_uma\\_pr%C3%A1tica\\_de\\_pertencimento\\_e\\_reconhecimento\\_sociocultural](http://www.academia.edu/30854911/Turismo_em_favelas_uma_pr%C3%A1tica_de_pertencimento_e_reconhecimento_sociocultural), (accessed: 02.05.2020)
- Booyens, I.; Rogerson, C. (2019) *Re-creating Slum Tourism: Perspectives from South Africa*. *Urbaniz* 30, 52-63. Available at: [www.jstor.org/stable/26690823](http://www.jstor.org/stable/26690823), (accessed: 06.03.2020)
- Bottino, C. M. d. M. (2016) *Quem descobriu a favela?: A Trajetória Das Agências de Turismo nas Favelas Cariocas*. Available at: <http://hdl.handle.net/10438/17655>, (accessed: 01.04.2020)
- Burns, P.M. (1999) *An Introduction to Tourism & Anthropology*, London, Routledge.
- Bursztyn, I.; Bartholo, R.; Delamaro, M. (2009) *Turismo Para Quem? Sobre Caminhos de Desenvolvimento e Alternativas para o Turismo no Brasil, Turismo de Base Comunitária: Diversidade de Olhares e Experiências Brasileiras*, Rio de Janeiro, Letra e Imagem.
- Dürr, E., Jaffe, R. (2012) *Theorizing Slum Tourism: Performing, Negotiating and Transforming Inequality*, *European Review of Latin American and Caribbean Studies*, 93 (0), 113-123.
- Dyson, P. (2012) *Slum Tourism: Representing and Interpreting 'Reality' in Dharavi, Mumbai*, *Tourism Geographies*, 14(2), 254–274. Available at: <https://doi.org/10.1080/14616688.2011.609900>, (accessed: 08.04.2020)
- Facebook (2020) *Associação de Moradores do Morro Santa Marta*, Facebook, Available at: [www.facebook.com/Associa%C3%A7%C3%A3o-de-Moradores-do-Morro-Santa-Marta-1701888866754209](http://www.facebook.com/Associa%C3%A7%C3%A3o-de-Moradores-do-Morro-Santa-Marta-1701888866754209), (accessed: 11.03.2020)

- Fausto, Boris. (2007) *História do Brasil*. São Paulo, Universidade de São Paulo.
- Freire-Medeiros, B. (2007) *A Favela que se Vê e que se Vende: Reflexões e Polêmicas em Torno de um Destino Turístico*, *Revista Brasileira de Ciências Sociais* 22. Available at: <https://doi.org/10.1590/S0102-69092007000300006>, (accessed: 04.02.2020)
- Freire-Medeiros, B. (2008) *Selling the Favela: Thoughts and Polemics about a Tourist Destination*, *Revista Brasileira de Ciências Sociais*, 4, 1–26.
- Freire-Medeiros, B. (2009) *Gringo na Laje: Produção, Circulação e Consumo da Favela Turística*, Rio de Janeiro, FGV.
- Freire-Medeiros, B. (2009) *The Favela and its Touristic Transits*, *Geoforum*, 40, 580–588.
- Freire-Medeiros, B. (2014) *Touring Poverty*. Available at: 1-202. 10.4324/9780203840719, (accessed: 14.02.2020)
- Freire-Medeiros, B.; Vilarouca, M.; Menezes, P. (2013) *International Tourists in a 'Pacified' Favela: Profiles and Attitudes, The Case of Santa Marta*, Rio de Janeiro.
- Frenzel, F. (2013) *Slum Tourism in the Context of the Tourism and Poverty (relief) debate*, 144 (2), 117-128. Available at: <https://doi.org/10.12854/erde-144-9>, (accessed: 18.03.2020)
- Frenzel, F. (2014) *Slum Tourism and Urban Regeneration: Touring Inner Johannesburg*, *Urban Forum*, 25(4), 431– 447. Available at: <https://doi.org/10.1007/s12132-014-9236-2>, (accessed: 18.03.2020)
- Frenzel, F., & Koens, K. (2012) *Slum Tourism: Developments in a Young Field of Interdisciplinary Tourism Research*, *Tourism Geographies*, 14(2), 195–212.
- Frenzel, F., Koens, K., Steinbrink, M., & Rogerson, C. M. (2015) *Slum Tourism: State of the Art*, *Tourism Review International*, 18(4), 237–252. Available at: <https://doi.org/10.3727/154427215X14230549904017>, (accessed: 18.03.2020)
- Google (2020) *Google Earth: Favela da Rocinha*, Rio de Janeiro, Available at: <https://earth.google.com/web/@-22.98982805,-43.2485319,48.17477331a,4400.63776684d,35y,0h,45t,0r/data=CkgaRhJACiMweD>

liZDQyN2FkYmJkYWVvOjB4NGNmOTVhZjZkYzAwOTZiORnOd6aG7Pw2wC  
F7vfvjvZ9FwCoHUm9jaW5oYRgCIAEoAg, (accessed: 20.06.2020)

Google (2020) *Google Maps: Favela Santa Marta*, Rio de Janeiro, Available at:  
[www.google.com/maps/place/Dona+Marta+Botafogo,+Rio+de+Janeiro+-+%C3%89tat+de+Rio+de+Janeiro,+Br%C3%A9sil/@-22.9474895,-43.1964934,698m/data=!3m2!1e3!4b1!4m5!3m4!1s0x997fe8431dcf09:0x6f187dfde7d799db!8m2!3d-22.947321!4d-43.1943601](http://www.google.com/maps/place/Dona+Marta+Botafogo,+Rio+de+Janeiro+-+%C3%89tat+de+Rio+de+Janeiro,+Br%C3%A9sil/@-22.9474895,-43.1964934,698m/data=!3m2!1e3!4b1!4m5!3m4!1s0x997fe8431dcf09:0x6f187dfde7d799db!8m2!3d-22.947321!4d-43.1943601), (accessed: 20.06.2020)

Graziano, B. (2013) *Tem Gringo no Morro*, VIMEO, Available at:  
<https://vimeo.com/68427158>, (accessed: 15.03.2020)

IBGE (2010) *Aglomerados subnormais, Censo Demográfico de 2010*, Available at:  
[https://ftp.ibge.gov.br/Censos/Censo\\_Demografico\\_2010/Aglomerados\\_subnormais/Aglomerados\\_subnormais\\_informacoes\\_territoriais/tabelas\\_pdf/tab01.pdf](https://ftp.ibge.gov.br/Censos/Censo_Demografico_2010/Aglomerados_subnormais/Aglomerados_subnormais_informacoes_territoriais/tabelas_pdf/tab01.pdf),  
(accessed: 05.06.2020)

Koven, S. (2004) *Slumming: Sexual and Social Politics in Victorian London*, Princeton, Princeton University Press.

Kumar, R. (1999) *Research Methodology: A step-by-step guide for beginners*, New Delhi, Sage.

Lankford, S.V.; Grybovych, O.; Lankford, J. (2017) *Introduction to Community Tourism: A North American Perspective*, Pennsylvania, Venture.

Lickorish, L.J. & Jenkins, C.L. (1997) *An Introduction to Tourism*, Oxford, Butterworth-Heinemann.

Lut, D. (2013) *An Investigation of the Experience Theory in the Context of Tourism Research, Quality - Access to Success*, 14, 545-551. Available at:  
[www.researchgate.net/publication/289886195\\_An\\_investigation\\_of\\_the\\_experience\\_theory\\_in\\_the\\_context\\_of\\_tourism\\_research](http://www.researchgate.net/publication/289886195_An_investigation_of_the_experience_theory_in_the_context_of_tourism_research), (accessed: 25.09.2020)

Map of Rio de Janeiro (2010) *Favelas – Southern Zone of Rio de Janeiro*, Available at:  
<https://map-of-rio-de-janeiro.com/favelas-maps/favelas-southern-zone-of-rio-de-janeiro-map>, (accessed: 20.03.2020)

Marcelino, C. (2016) *O Impacto do Turismo Cultural nos Destinos: A Imagem de Belém como Destino Cultural Turístico*, Escola Superior de Hotelaria de Estoril. Available at: <http://hdl.handle.net/10400.26/18241>, (accessed: 13.08.2020)

Menezes, P. (2007) *Gringos e câmeras na favela da Rocinha*, Rio de Janeiro, UERJ.

Minnaert, L., R. Maitland, and G. Miller. (2007) *Social Tourism and its Ethical Foundations, Tourism Culture & Communication*, 7-17, Princeton, Princeton University Press.

Nisbett, M. (2017) *Empowering the Empowered? Slum Tourism and the Depoliticization of Poverty*, *Geoforum* 85, 37-45. Available at: <https://doi.org/10.1016/j.geoforum.2017.07.007>, (accessed: 11.08.2020)

OMT (2001) *Introdução ao turismo*, São Paulo, Roca.

Page, S.J. (1995) *Analyzing and Evaluating the Tourist Experience, Urban Tourism*, London, Routledge.

Page, S.J. (1995) *Understanding its Neglect by Researchers, Urban Tourism*, London, Routledge.

Rezende, R. (2014) *Turismo Comunitário e Favela-Tour como Expressões das Novas Dinâmicas do Consumo Turístico*, *Revista Turismo Em Análise*, 25(2), 354-372. Available at: <https://doi.org/10.11606/issn.1984-4867.v25i2p354-372>, (accessed: 07.08.2020)

Rhodes, R. (2016) *Reality Tours and Travel: A Community Perception on Slum Tourism in Dharavi*, *Durham University*. Available at: [www.academia.edu/31890179/Reality\\_Tours\\_and\\_Travel\\_A\\_Community\\_Perception\\_on\\_Slum\\_Tourism\\_in\\_Dharavi](http://www.academia.edu/31890179/Reality_Tours_and_Travel_A_Community_Perception_on_Slum_Tourism_in_Dharavi), (accessed: 10.03.2020)

Rodrigues, B. (2018) *Turismo Cultural e Desenvolvimento: A Rota das Catedrais e o Caso de Santarém*, *Tese de doutoramento*, Available at: <http://hdl.handle.net/10316/33090>, (accessed: 10.05.2020)

Rodrigues, M.F. (2015) *Favela: Da Homogeneidade à Heterogeneidade; Rocinha como estudo de caso*, *Universidade Federal do Rio de Janeiro*, Available at: <https://pantheon.ufrj.br/bitstream/11422/1411/1/MFRodrigues.pdf>,

(accessed: 10.05.2020)

Rolfes, M., & Steinbrink, M., & Uhl, C. (2009) *Township as Attraction: An Empirical Study of Township Tourism in Cape Town*, Postdam, University of Postdam.

Ryan, C. (2002) *Stages, Gazes and Constructions of Tourism. The Tourist Experience*, 2<sup>nd</sup> edition, London, Continuum.

Schuckmann, J.; Barros, L.; Andrade, B. (2017) *From Slum Tourism to Smiley Selfies: The Role of Social Identity Strength in the Consumption of Morally Ambiguous Experiences*, *Journal of Consumer Psychology*, 28, 192-210. Available at: <https://doi.org/10.1002/jcpy.1016>, (accessed: 05.05.2020)

Steinbrink, M. (2012) “*We did the Slum!*” *Urban poverty tourism in historical perspective*, *Tourism Geographies* 14, 213-234. Available at: <https://doi.org/10.1080/14616688.2012.633216>, (accessed: 05.05.2020)

Steinbrink, M., Frenzel, F., Koens, K. (2012) *Slum Tourism: Poverty, power and ethics in Global Slum Tourism*, New York, Routledge.

Stone, P. (2005) *Dark tourism consumption: A call for research*, *E-Review of Tourism Research*, 3, 109-117. Available at: [www.researchgate.net/publication/281997323\\_Dark\\_tourism\\_consumption\\_A\\_call\\_for\\_research](http://www.researchgate.net/publication/281997323_Dark_tourism_consumption_A_call_for_research), (accessed: 05.05.2020)

Tavares, F.; Irving, M.; Oliveira, E.; Madureira, M. (2018) *Slums – Places to Visit or to Avoid? The Contradictions in the Media on Tours in the Favelas of Rio de Janeiro*, *Revista Verso e Reverso*, 32(81), 168-186. Available at: <https://doi.org/10.4013/ver.2018.32.81.01> (accessed: 05.05.2020)

Vale, M.T. (2014) *A Importância da Experiência no Turismo – O caso do Enoturismo na Região do Douro*, Porto, Universidade do Porto.

WordArt (2021) *Word Cloud*, WordArt. Available at: <https://wordart.com/create>, (accessed: 01.02.2021)

World Tourism Organization (2018) *UNWTO Annual Report 2017*, UNWTO, Madrid. Available at: <https://doi.org/10.18111/9789284419807>, (accessed: 01.08.2020)

World Tourism Organization (2018) *UNWTO Tourism Highlights*, UNWTO, Madrid.  
Available at: <https://doi.org/10.18111/9789284419876>, (accessed: 01.08.2020)