

Proposal for the creation of a municipal archaeological heritage management plan for Presidente Prudente

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ABSTRACT

Archaeological sites, as part of cultural heritage, include all the material remains of past cultural groups, the places where human activities were practiced and the abandoned structures and remains - on the surface, buried or underwater - as well as the materials related to them.

Keywords: Archaeological heritage, Archaeological sites, Cultural heritage.

INTRODUCTION

Archaeological sites, as part of cultural heritage, include all the material remains of past cultural groups, the places where human activities were practiced and the abandoned structures and remains - on the surface, buried or underwater - as well as the materials related to them (VIENNI, 2010).

These vestiges are assets of public interest, usually fragile physical remains, given the long time they have been exposed to the inclemencies of nature, representing non-renewable fragments of human activity from remote times, and in many cases unique pieces that expose the cultural diversity of that time (MOLINARI, 1999).

Archaeological sites are places with evidence of social activity and the presence of archaeological-historical elements and contexts that contain movable, immovable and intangible assets. Among the movable assets, it is common to see ceramic, stone and bone objects and tools, while the immovable assets include temples, cemeteries and hydraulic systems.

Intangible archaeological heritage includes the spiritual manifestations conceived within the intellect - belief, religion, philosophy of a society - recreated from archaeological discoveries, which indicate the process of creating the piece, the fragment and its intangible expressions of culture such as its intention, importance and role played (ALVA, 2012).

Archaeological heritage carries the materiality of the past along with various meanings that make it possible to learn about what happened before and the formation of new identities on the basis of its discoveries. It is capable of generating an identification with the customs of the past, as long as they explain procedures and behaviors present in today's societies, or are assumed to be relevant practices from the past with representative cultural meanings (BARREIRO, 2006).

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Archaeological heritage, in the context of the socio-cultural practices developed by today's societies, is conditioned by the interpretation and valuation of the society in which it is found. Those who study it start from the existing socio-political circumstances (CRIADO, 2001).

Archaeology must promote heritage as a social project, but in order to do so, it needs the involvement of social actors in the processes of heritage conservation and management, with a view to education and the projection of its uses, which contributes to the development of society (ZAFRA DE LA TORRE, 1996).

It is not possible to conceive of an archaeology aimed at shelved reports that do not generate an appropriation by society of the knowledge it produces, because the archaeologist interprets and re-interprets traces of human activity, linking past and present reality, pointing out elements of social identity that define the historical and cultural uniqueness of peoples (MOLINARI, 1999).

It is therefore necessary to integrate and recognize local cultural diversity from a unitary vision, in which natural heritage represents human cultural activity and is what gives it meaning. Heritage is a fundamental part of planning, overcoming the mercantilist vision of the territory, insofar as it values the human habitat and forms of production, respecting the ecological values associated with land use (OSE, 2008).

The creation of a system of actions to highlight the importance of archaeological heritage to the population and authorities, making them aware of the values implicit in them, becomes a premise for its sustainability, but requires joint work between universities, authorities and political and social organizations in the territory to be effective.

This is a break with the ideal of passive conservation, imposing the ideal of generating a process that enables the identification, documentation, investigation, preservation, protection, promotion, enhancement, transmission, revitalization and management of heritage in all its aspects, with the involvement of all actors in society.

Heritage presents itself as critical capital for the active participation of social actors in the processes of territorialization and reconstruction of conceptual analyses and strategic approaches to territorial sustainability, facilitating the knowledge and management of local heritage and identity assets, as the basis for structures that satisfy society's material and spiritual needs in a rational and lasting way (ALVA, 2012; RODRÍGUEZ, 2015).

The heritage management plan is approached as a comprehensive and concise instrument for planning actions, used internationally for the management of properties declared World Heritage Sites by the United Nations Educational, Scientific and Cultural Organization (UNESCO) and in the context of countries such as France, Spain, Mexico and Cuba, where the application of participatory management, in which decision-making takes place in the context of a multidisciplinary team of professionals together



with the various levels of government and civil society organized in different ways, has led to the development of positive experiences in the field of archaeological heritage management.

From this perspective and situated in the course of the management of archaeological heritage in Brazil by the National Historical and Artistic Heritage Institute (IPHAN), where according to studies by Pardi (2002), Polo (2014), Guimaraes (2015) and Saladino (2010, 2020) we can affirm that archaeological heritage has played a secondary role in the vision projected by the state apparatus in charge of national heritage, we echo the problematization presented by Cali (2005) when he expresses that the lack of support to municipalities for the protection of archaeological heritage is worrying.

According to the results of Cali's research (2005), the number of municipalities in Brazil with heritage laws, councils or bodies dedicated to heritage is negligible, and few cities have enough professionals and technicians trained in heritage to form a municipal heritage council. While these bodies focus on built heritage to the detriment of other heritage assets, such as archaeological heritage.

According to Cali (2005), the basics are lacking, such as booklets or manuals advising the public authorities and the population about these assets and their value, how to proceed in the case of chance finds, who to look for, dissemination of existing legislation, the creation of archaeological thematic charts, etc. This coincides with Pardi (2002) and Saladino (2010, 2020) when they express the lack of trained archaeological personnel on IPHAN's staff, as well as the lack of monetary resources dedicated to this area.

Based on these assumptions, we enter the municipality of Presidente Prudente, where the implementation of actions that still seek to protect and promote archaeological heritage is not part of a strategic vision or long-term projection, as there is no document or sequenced action designed in terms of managing this heritage (MONTARDY, 2019). In this context, the town hall makes up for its lack of staff trained in archaeological research and heritage management through partnerships with the Faculty of Science and Technology (FCT) of the Júlio de Mesquita Filho Paulista State University (UNESP), and particularly with its Guarani Archaeology and Landscape Studies Laboratory (LAG), which has a multidisciplinary team specializing in archaeological research and heritage education (MONTARDY, 2022).

This partnership has had significant results, such as the creation of the Museum of Regional Archaeology (MAR) - located in the Morumbi nucleus of FCT/UNESP - and the development of university extension projects. Although this partnership does not guarantee the creation of municipal public policies around archaeological heritage, it has developed a series of high impact heritage education actions, increasing the awareness of local authorities and residents of the importance of archaeological heritage.



Convinced that, as Carman (2002) states, archaeological remains are finite and non-renewable, while the preservation of archaeological heritage will necessarily take place selectively, since financial resources are inevitably limited, we believe that municipal archaeological heritage management plans are a useful tool in projecting the actions to be taken and in distributing existing resources.

Although in the legislative framework the municipality is subordinate to IPHAN's determinations and does not often have the resources to finance archaeological excavations and rescues previously authorized by IPHAN, we emphasize the importance of giving the municipality autonomy and critical awareness when thinking about its archaeological heritage, seeing local authorities as part of a working network that seeks the social appropriation of this heritage, from the incorporation of its meanings into the daily lives of today's populations.

Focusing on the areas of work defined by IPHAN for archaeological heritage (identification, documentation, protection and promotion) and the bureaucracy that exists within them, we emphasize that it is in the municipality where the actions relating to these areas are carried out, being the base level of the pyramid of heritage work, and where according to Mendes (2008) disinterest and disaffection mark the relationship of many citizens with heritage, given the circumstances of inaccessibility and lack of information that surrounds them.

In this context, this research brings a proposal for the Municipal Archaeological Heritage Management Plan of Presidente Prudente, subject to improvement through public discussion among the actors involved, generating an agreement that will define the changes to be made to it.

OBJECTIVE

This work aims to improve the management of archaeological heritage in the municipality of Presidente Prudente by creating an Archaeological Heritage Management Plan.

METHODOLOGY

The scientific problem of the research is: Is it possible to improve the management of archaeological heritage in the municipality of Presidente Prudente by creating an Archaeological Heritage Management Plan? The object of study is archaeological heritage and the field of action is the management of archaeological heritage in the municipality of Presidente Prudente. The hypothesis or idea to be defended is: The creation of an Archaeological Heritage Management Plan for the municipality of Presidente Prudente will help to improve the management of archaeological heritage in this municipality and will provide a new tool for managers/researchers in the field of archaeological heritage.



Based on these assumptions, the study's general methodological basis is the dialectical-materialist method, which allows knowledge to move from the general to the particular and vice versa, as well as historical-logical analysis, analysis-synthesis and induction-deduction.

The research is descriptive and explanatory according to the criteria of Gómez, Flores and Jiménez (1996), because based on the state of the art produced in the previous study - master's and doctoral dissertations - new reflections are now being made that describe the current work of heritage management in the municipality being researched and explain the importance of improving it through the actions outlined in our proposed actions.

This is a qualitative approach, which according to the criteria of Denzin and Lincoln (1994) and Gómez, Flores and Jiménez (1996), studies reality in its everyday occurrence and interprets phenomena according to the meanings attributed to them by the people involved. Qualitative research tries to achieve a holistic view of the context under study, looking for its logic, orderings and norms - explicit and implicit - and involves collecting and producing data of various kinds, linked to interviews, personal experience, observations, texts, images, which allow the researcher to get closer to the meanings attributed to the phenomenon under study by the people involved.

In the case of the creation of a program of actions to improve the management of archaeological heritage in the municipality of Presidente Prudente, understanding how the interrelationships of public officials, entrepreneurs and residents of this municipality with archaeological heritage occur is essential for the development of the research, where the collection and production of data aims to improve the context of identification, documentation, protection and promotion of archaeological heritage in the municipality, through proposals for actions that respond to the needs and problems of archaeological heritage management in the municipal context.

The qualitative approach, in this case, allows the researcher to understand the scenario and the people as a whole, analyzing subjectivity from the interpretation and being a prism for the treatment of data (TAYLOR, BOGDAN, 1987). In addition, this approach allows for an analysis of the global context of archaeological heritage management, in search of the advantages and potential of the heritage management models applied in countries such as France, Spain, Mexico and Cuba, which serve as models with characteristics to be adapted to the Brazilian context. The research used the following techniques to collect, produce and analyze information: document analysis and observation.

Document analysis will be used to contextualize the issues addressed from the global to the local level, making it possible to conceptualize key units within the research and obtain data of a diverse nature that supports the approaches to the phenomenon that have taken place to date (MARTÍN, 1999). This analysis of documents from multiple sources, with their coincidences and contrasts of points of view, will provide a guide for the investigation, establishing the main references that will serve as the basis for the



theoretical body of the research. In addition, the analysis of documents will allow the interpretation of the meanings attributed to the archaeological heritage present in the municipality of Presidente Prudente by various researchers, public officials and residents of this territory.

The analysis of documents related to archaeological heritage, both scientific reports and municipal documents and legislation, will allow us to understand the historical evolution of archaeological heritage in the context of the study and how much importance is attributed to it by those involved in identifying, documenting, protecting and promoting this heritage.

Observation, as a technique that uses the senses to apprehend certain aspects of reality (GERHARDT, SILVEIRA, 2009), will be used in this research to enable us to examine the facts that happen around us, having closer contact with our object of study. This allows the researcher to capture a variety of situations or phenomena that are not obtained through questions, being flexible to change their center of attention if necessary (SAMPIERI, COLLADO, LUCIO, 2006).

Observation will be applied to participation in cultural life related to archaeological heritage in the municipality under study, taking part in activities such as: workshops on Guarani ceramic painting, stone chipping, Guarani ceramics and rock art. Itinerant and long-term exhibitions linked to archaeological heritage in cultural and educational institutions and museums. Teacher training courses on indigenous issues in western São Paulo; and visits to archaeological sites.

The proposal for a municipal archaeological heritage management plan is based on the interweaving of the archaeological heritage management model proposed by IPHAN in Brazil in its "IPHAN Material Cultural Heritage Policy" presented in Ordinance No. 375 of September 19, 2018 and the content of Normative Instruction No. 1 of March 25, 2015, which sets out the parameters for projects and reports on Archaeological Heritage Impact Assessment, Archaeological Salvage and the Integrated Heritage Education Project, with the management models applied in France, Spain, Mexico and Cuba, as well as the guidelines set out in the field by UNESCO in its "Reference Manual for the Management of World Cultural Heritage" published in 2014.

According to UNESCO's criteria, the content of the management plan can include: purpose; process (preparation and decision-making); description of the asset; statement of objectives and vision; actions to be developed, annual implementation plan with the formulation of projects and indication of resources; monitoring plan; and review schedule (UNESCO, 2014; 2014a).

Imbricating UNESCO's proposal with the heritage management model applied by the Spanish Group of World Heritage Cities (GCPHE), which states that historical-architectural heritage management models should contain eight parameters to be worked on: protection, conservation, comprehensive management, accessibility, citizen participation, research, dissemination and financing (GCPHE, 2015).



We can see that the integral management parameter can be presented in an integral management plan, according to the positive experience of the GCPHE in applying this type of model on a municipal scale and with a centralized character, where work is carried out from the town hall as the entity empowered to take decisions in various cases - the Spanish state guarantees certain legal powers to the municipalities in its legislation and the statutes of the autonomous communities - approaching the historical-architectural heritage in conjunction with the other types of heritage existing throughout the territory comprising the municipality and taking into account and cooperating with the other actors involved in heritage management from the municipal level (educational centers, public and private companies, etc.) to the international level (UNESCO, the European Commission, etc.). to the international level (UNESCO, ICOMOS, etc.).

The proposal for the creation of the Municipal Plan for the Management of the Archaeological Heritage of Presidente Prudente has as its basic structure: diagnosis, prognosis and action plan. The diagnosis includes a socio-cultural contextualization of the formation and trajectory of the municipality; the archaeological and ethnohistorical contextualization of each known archaeological site in the municipality; the existence and characterization of municipal sites dedicated to the exhibition of archaeological materials; and the characterization of archaeological heritage management at municipal level.

The prognosis contains the characterization of future scenarios, taking into account the speed and impact of anthropic action on the archaeological heritage; and the action plan comprises the actions to be developed by the local council to improve the management of the archaeological heritage, defining for each action: those involved, resources and infrastructure, execution schedule and evaluation indicators.

DEVELOPMENT

The following is a summary of the proposed Municipal Archaeological Heritage Management Plan for Presidente Prudente, highlighting: the archaeological heritage in the municipality; the partnership between the Guarani Archaeology and Landscape Study Laboratory (LAG) and the Regional Archaeology Museum (MAR) of FCT/UNESP with the municipal government; and the main actions defined in this plan.

The municipality of Presidente Prudente covers an area of 560,637 km². It is divided into five districts: Sede, Ameliópolis, Eneida, Floresta do Sul and Montalvão, subdivided into around 220 neighborhoods, with an estimated population of 225,668 people in 2022. It is bordered to the north by the municipalities of Flora Rica, Florida Paulista and Martinópolis; to the south by Pirapozinho and Regente Feijó; to the east by Caiabu and to the west by Alfredo Marcondes, Álvares Machado and Santo Expedito (IBGE, 2023).

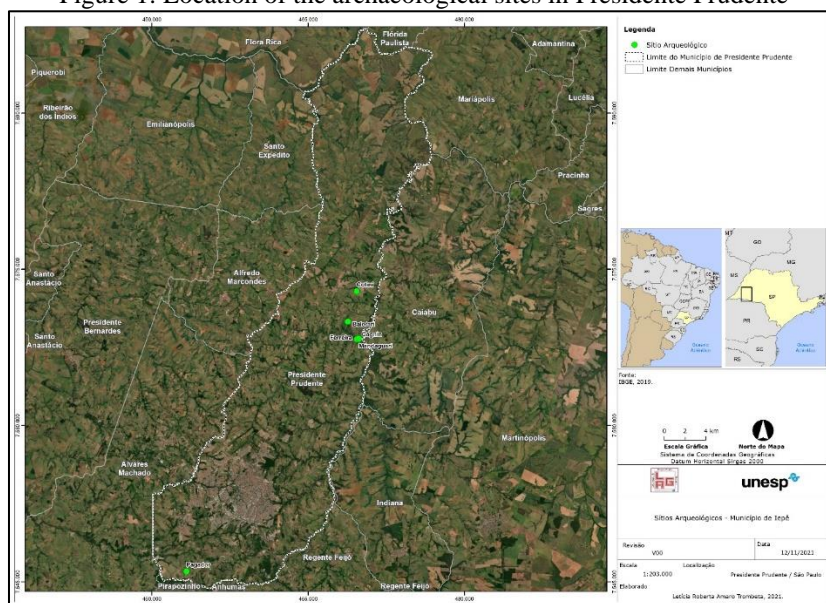
Given Presidente Prudente's privileged geographical location, the municipality is characterized as a transit point for those heading to Paraná and Mato Grosso, and a point of arrival for those heading to the west of São Paulo, giving it the title of supplier and receiver of goods, products and services (MACEDO, 2006).

The history of the formation of this municipality dates back to the occupation by indigenous tribes of the Tupi-Guarani linguistic trunk, such as the Guarani and Kaingang. With the arrival of the conquerors, a continuous struggle between indigenous people began, which resulted in the expulsion of the indigenous tribes from their lands (FACCIO, 2010).

Presidente Prudente has an important cultural tradition and spaces such as Parque do Povo, Cidade da Criança, Sesc Thermas, Centro Cultural Matarazzo, Museu Municipal e Arquivo Histórico "Prefeito Antônio Sandoval Netto" and Rancho Quarto de Milha (MACEDO, 2006). In the educational field, the municipality has more than 124 public and private schools, and in the health area it has 53 SUS health establishments, including a regional hospital

In the municipality of Presidente Prudente, six archaeological sites have been recorded: Balotari, Cagnin, Cotini, Ferreira, Mandaguari and Fazenda Pagador (Figure 1).

Figure 1: Location of the archaeological sites in Presidente Prudente



Source: MONTARDY, 2022

Of these, two are registered with CNSA/IPHAN: Fazenda Pagador and Balotari. In the case of the latter, it is registered as three sites Balotari I, II and III. However, subsequent studies carried out by CEMAARQ show that there are three sectors of archaeological material in the area of the same site, referred to in this study as Balotari. These archaeological sites, all belonging to the Guarani indigenous



group, are located near Permanent Preservation Areas (PPAs), halfway up the slope, with a stream or brook at the base (ROCHA, GONÇALVES, 2010; CABRERA, 2017; FACCIO et al., 2017).

The research carried out on these archaeological sites classifies them in the Tupi-Guarani Tradition, with the post-doctoral research "Curatorial actions for the analysis of the Regional Archaeology of Western São Paulo", completed in 2019 by Dr. Jean Ítalo de Araújo Cabrera, being the main study on the archaeological sites of Presidente Prudente.

Research carried out in the municipality indicates that the Cotini and Fazenda Pagador sites have fragmented ceramic material on the surface, the latter of which was researched in 1986 by Professor José Luiz de Moraes, who found fragmented ceramic material scattered over an extensive area covered by pastures (CABRERA, 2017).

The Balotari site, classified as a Guarani occupation, was diagnosed in 1985 under the coordination of Prof. Dr. Ruth Kunzli. Chipped lithic materials and fragmented ceramic materials were found there, with and without the presence of paintings (CABRERA, 2017).

The Mandaguari site, classified as a Guarani occupation, was diagnosed in 1989, based on information given by the owner of the area when he found ceramic fragments in the preparation of the land for planting corn. It was also researched by the team from the Center for Museology, Anthropology and Archaeology (CEMAARQ), under the coordination of Prof. Dr. Ruth Kunzli (CABRERA, 2018).

Fieldwork at this site revealed ceramic materials, including two funerary urns in a good state of preservation, one of which contained a small ceramic vessel and bones, as well as polished and chipped lithics and a bone necklace.

Fieldwork carried out in 1990 in the Sítio Ferreira area found ceramic, polished and chipped lithic materials on the surface, as well as two urns from the Tupi-Guarani Tradition, one whole and the other fragmented, with bone remains inside.

Sítio Cagnin, surveyed in 1996 by a team coordinated by Prof. Dr. Ruth Kunzli, is located in an area of pasture and monoculture of corn, manioc and pineapple. The owner of the land - Leonice B. Perozzi - explained that during the preparation of the land for planting, it was common to find fragmented ceramic material, as well as polished pieces. At this site, ceramic materials were found on the surface and between 20 and 40 cm deep, with painted decorations with the presence of a red lure and without decoration.

The pieces collected during these surveys in the municipality of Presidente Prudente are at CEMAARQ, and the information about them is included in the educational work carried out by LAG, MAR and CEMAARQ.

In the municipality of Presidente Prudente, according to Complementary Law № 118 of October 15, 2002, the Council for the Defense of the Historical, Artistic, Archaeological and Tourist Heritage was



created, the Condepheet of the municipality of Presidente Prudente, subordinate to the Municipal Department of Culture; which according to Complementary Law N° 173 of July 1, 2010 is now called the Council for the Defense of the Historical, Artistic, Archaeological and Tourist Heritage of Presidente Prudente (COMUDEPHAAT).

COMUDEPHAAT is made up of 14 members who represent public authorities, universities, businesspeople and, in general, the municipal population. In the current mandate, COMUDEPHAAT's presidency falls to Professor Neide Barroca Faccio, representing UNESP. This places us in a body where there is currently a voice specializing in archaeology, which, due to its extensive experience in the field of archaeological research in environmental licensing and its links with the musealization of this heritage, has the technical-methodological preparation for municipal advice in the archaeological field.

In the context of archaeological heritage, COMUDEPHAAT is seen as the protector of municipal heritage subject to IPHAN's deliberations, acting only as a bureaucratic intermediary capable of expressing its considerations and stance to IPHAN on any process involving the municipality. But even in this context, the existence of this body is evidence of the local authorities' interest in the municipality's heritage and their concern for its proper management.

As far as archaeological heritage is concerned, the actions of the local authorities are linked to the municipality's higher education centers, with strong partnerships between the town hall and FCT/UNESP. These have taken the form of joint exhibitions, the development of heritage education activities and the creation of the Professor Pepe Museum of Paleontology in 2024, located in the Matarazzo Cultural Centre.

The local authorities, particularly the Culture and Environment departments, are aware of the municipal and regional archaeological heritage and cooperate with the FCT/UNESP LAG team in carrying out university extension projects and disseminating the archaeological heritage to local residents. In this context, the existing knowledge about the indigenous presence in the territory of the current municipality of Presidente Prudente was included in the exhibition at the Municipal Museum and Historical Archive Prefeito Antonio Sandoval Netto and the texts from the collection *Os Primeiros que Chegem*, which deals with the indigenous presence in the Paraná-Panema Pontal region, were donated to the Dr. Abelardo de Cerqueira César Municipal Library (MONTARDY, 2022).

We should clarify that the six archaeological sites in the municipality are located on private properties where the archaeological material present in the area is recovered. The conservation and dissemination of the municipality's archaeological heritage is focused on exhibiting the recovered pieces in the municipality's museums and disseminating the information resulting from academic research on these pieces.

The municipality also has an agreement between the São Paulo State Ministry of the Environment and UNESP which, in its Ecological Restoration Project, promotes research into the conservation and

recovery of APPs and archaeological sites of indigenous cultures in the state of São Paulo, given the coincidence of the geographical location of both elements in the upper part of the Santo Anastácio river basin.

In this context of partnerships and the development of university extension projects, the LAG focuses its work on the recording, study, conservation and dissemination of indigenous cultures in the state of São Paulo, promoting them through the projects "Museum/University: The Extroversion of Knowledge", "Prehistory Told Through Objects" and "Ethnic Memory in an Indigenous Community: culture, identity and history", which receive the support of the University Extension Pro-Rectorate (PROEX) and the UNESP Teaching Nucleus, as well as the support of various city halls, to carry out actions that have an impact on the level of regional archaeological heritage, prioritizing actions such as exhibitions, giving workshops, lectures, training for teachers, producing texts and teaching materials for teaching about the indigenous presence in western São Paulo.

The MAR - located next to the LAG - aims to bring to the community the knowledge produced at UNESP about the indigenous presence in the state of São Paulo, always available to receive the population and researchers interested in the themes of Archaeology, Anthropology and Heritage Education, in order to contribute to the development of citizens aware of the value of archaeological heritage and the importance of its conservation.

MAR (Figure 2) permanently exhibits archaeological materials from various municipalities in the state of São Paulo, where indigenous sites from the Guarani, Kaingang and Kayapó cultures have been found, as well as having temporary exhibitions and offering free workshops, with the aim of motivating people's interest and curiosity about the indigenous culture of the region.

Figure 2: Partial view of the MAR exhibition



Source: MONTARDY, 2022



The LAG and MAR, believing in the premise that a people who know their heritage and identify with it come to respect and value it, are committed to defending heritage education in the school environment as an important tool for safeguarding heritage (FACCIO, 2011). In this sense, LAG/MAR's activities provide the public with knowledge that helps raise awareness of the importance of the historical memory of indigenous peoples, pillars of the formation of Brazilian society, and encourages the popularization of this knowledge as part of strengthening the feelings of identity and citizenship of the region's population.

LAG and MAR work hard to disseminate the results of their research both in the academic and community spheres and in the state education network, carrying out various actions such as:

- Lectures on "The prehistoric period of western São Paulo", with multimedia and video presentations;
- Holding traveling exhibitions of archaeological pieces and replicas in schools, communities and places of cultural interest;
- Activities in the Vanuíre Indigenous Reserve;
- Guarani ceramics production workshops;
- Guarani ceramic painting workshops;
- Teaching rock art workshops;
- Teaching stone chipping workshops;
- Training for public school teachers on the indigenous presence in western São Paulo;
- Preparation and distribution of texts and various teaching materials on the prehistory of western São Paulo for academic use in secondary and elementary schools;
- Creation of panels and leaflets to complement the traveling exhibitions;
- Guided visits by student groups to archaeological sites in the region;
- Conducting surveys of archaeological sites at the request of the community;
- Carrying out contract archaeology surveys, with the consequent registration of the sites discovered in the CNSA/IPHAN, rescuing these sites and carrying out heritage education programs in the area;
- Setting up exhibitions, training monitors and monitoring visits to the MAI and MAR.

In addition, various initiatives such as workshops and publications are carried out on an ongoing basis, with a strong program of activities during Environment Week, Indian Week, National Museums Week, Folklore Week and Spring Week in Museums.



It's worth noting that the LAG and MAR team members are a prestigious team in contract archaeology work within the environmental licensing process, carrying out: the recovery of archaeological remains, the curation, cataloguing and restoration of pieces; the dissemination of research results in various media; as well as the restoration of pieces, the graphic reconstruction of the shape of objects and the reproduction of archaeological pieces, with the dual function of testing the procedure and the tools used to make them and, later, serving as pieces that can be handled by the public.

Based on the context of archaeological heritage management in the municipality, described earlier in this article, we propose the main actions to be carried out by the municipal government in order to improve archaeological heritage management in the municipality:

- Appoint an official from the Department of Culture to be in charge of working with archaeological heritage. This official will be the first person to contact for information and to carry out actions on this heritage, but they must be clear about its situation and liaise with experts on the subject in the municipality or region.
- Appoint an official from the Department of Culture or the Municipal Library to create, and update annually, a collection with all the documentation that mentions the municipality's archaeological heritage and its museums, in the municipal library.
- This collection should compile scientific publications, academic papers, media reports, etc.
- Carry out a diagnosis of the public and private institutions that can be involved in the conservation and promotion of archaeological heritage in the municipality, offering support in the development of events, dissemination of information or donation of resources, etc.
- Establish an agreement with the municipality's communications team to publish a news item every six months on the archaeological heritage of the region or of the municipality's museums.
- Carry out monitoring of land under construction in the municipality that may reveal new archaeological finds, due to the movement of earth for new constructions, even if these do not qualify as works that require environmental licensing. This monitoring refers to a visit to the site at the time of ground preparation or soil movement to check for the appearance or absence of archaeological materials.
- Create a book on the city's archaeological heritage.
- Create a poster about the archaeological heritage and the four museums in the municipality, and place it permanently in the municipality's cultural and tourist facilities in order to spread curiosity about this heritage among employees and visitors to these facilities, encouraging visits to the museums.



- To create an agreement between the Municipal Education Department and FCT/UNESP that would allow LAG to carry out heritage education and training activities in public schools, including lectures and workshops for teachers and students, as well as a class visit to MAR.
- Create an agreement between the city council and FCT/UNESP to schedule annual visits by officials from the culture, communication and tourism sector to MAR to carry out heritage education activities that include a guided tour of the museum, a workshop and training lectures on socializing archaeological research.
- Create an agreement between the Municipal Education Department and the Municipal Museum that allows for the annual scheduling of class visits to the museum, on the basis that all students learn about the municipal history, which began with the indigenous settlements in the region.
- Create a map of the municipality's heritage, including the municipality's archaeological heritage. This map should be linked to a GIS that compiles all the archaeological data in the municipality, which should be updated periodically and can be consulted when granting land use licenses.
- The Department of Culture should create a municipal archaeological action protocol, in accordance with IPHAN guidelines, specifying the action to be taken by local authorities when new archaeological sites are found, and the actions to preserve them until archaeological research begins in the area, which must be authorized by IPHAN.
- Place road signs in the municipality indicating the location of its museums.
- Create a documentary about the municipality's four museums.
- Design a content staff to take to popular festivals and other public activities with the aim of spreading the word about the municipality's archaeological heritage (folders, posters, books).
- Inserting and updating information on the municipality's four museums on the dap website, with the aim of promoting visits and their visibility on the internet. Where possible, create a website for the museum.

FINAL CONSIDERATIONS

This proposal for the creation of the Presidente Prudente Municipal Archaeological Heritage Management Plan seeks to give visibility to this heritage category in the daily lives of today's societies, describing the actions to be followed by the authorities in conjunction with higher education centers for the investigation and enhancement of archaeological heritage, creating cooperation networks that make this work feasible and seeking the social appropriation of this heritage as part of the socio-cultural legacy of past societies that influenced the formation of Brazilian cultural identity.

It is claimed that the archaeological heritage requires the municipality to take decisions, even without legal support, given the fact that this heritage legally belongs to the federal sphere, with IPHAN



being the only body legislatively empowered to take decisions, given that the situation of the archaeological heritage located in the municipality and the municipal interest in regenerating this heritage and keeping it within the municipality, can be circumvented by the municipality adopting management plans that guarantee the protection of said heritage.

We would also point out that, even though the municipality does not have legislative responsibility for archaeological heritage, it must have the social commitment to preserve and disseminate this heritage as a legacy of the past peoples who inhabited this territory for centuries, seeking the support of universities and all the social actors present in the municipality to ensure its preservation and enhancement.

Within this framework, this research contributes to improving the management of archaeological heritage in the municipality of Presidente Prudente by raising the profile of this heritage in the eyes of local authorities, presenting a program of actions to achieve the proper: identification, preservation, investigation, documentation, enhancement and promotion of archaeological heritage, as well as community education in this area.

The proposal for a Municipal Plan for the Management of the Archaeological Heritage of Presidente Prudente presented in this research includes the training of city hall employees linked to culture and tourism in terms of archaeological heritage and the socialization of archaeological research, which, together with the development of actions by COMUDEPHAAT, will guarantee a better understanding of working with archaeological heritage.

The continuation of the partnership with FCT/UNESP, consolidating the work network between both institutions - city hall and university - will have a positive impact by enhancing the development of actions aimed at the municipal and regional archaeological heritage; while the existence of officials in charge of archaeological heritage management in the city hall, with concrete functions and defined deadlines for execution, will provide clarity and efficiency in the management, distribution and search for resources.

In this partnership, the dialogue between the actors involved with archaeological heritage can reach a new level by reaching different audiences in the municipality, with empathetic ideas beginning to emerge with this management and possibly proposals for actions or projects that incorporate it into their vision, potentially obtaining funding in the future and increasing the awareness of public officials and residents with this heritage.

The interweaving of the existing players in the municipality will ensure the effectiveness and temporal continuity of the actions that make up the management of archaeological heritage at the municipal level, allowing a feeling of attachment and affection for heritage to develop among local residents and authorities, which will have repercussions on the strengthening of local identity.



If local authorities have detailed and up-to-date information on the municipality's archaeological heritage, they will be able to properly plan and allocate existing economic resources to the archaeological heritage area, because we can only properly manage what we know in depth. In addition, the staff responsible for archaeological heritage management will have a network of contacts to call on when new information, doubts or methodological concerns arise.

In this sense, having a cultural offer that involves archaeological heritage will promote its articulation with cultural recreation at the municipal level, allowing the sustainable social use of existing knowledge about this heritage and its socio-cultural appropriation through citizen participation.

The municipality-FCT/UNESP collaboration; in the functions of contributing to the aesthetic education of communities in the area of archaeological heritage will allow for the existence of training and heritage education programs for specific audiences, as well as a program of annual actions for the development of heritage education actions in the community, which will be carried out in the municipality's cultural and tourist facilities, where residents commonly seek recreation and cultural enjoyment.

This collaboration will help to disseminate and safeguard existing information on this heritage and create new promotional materials and instruments or tools for working with archaeological heritage, giving autonomy to municipal heritage management.



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