


## CHAPTER 53

# Ecomuseum of the Quilombola Community of São Pedro de Cima

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### **ABSTRACT**

The ECOMUSEU project of the Quilombola Community of São Pedro de Cima was designed and organized as a university extension project with professors and students of the Geography course at the Federal University of Juiz de Fora. The starting point of this project arises from a field work carried out in

2007 in the discipline of Agrarian Geography, from then on, a web is built with the community and it started to present demands that gave rise to this extension project. The quilombola community of São Pedro de Cima is an extremely rich geographical sociocultural reality, and this reality is one of the reasons for carrying out this extension work. The project has its relevance for providing the interrelation between the different actors of the local community and with the institutions present, in particular the public school. Therefore, this work aims to contribute to discussions mainly economic and sociocultural about the Brazilian agrarian processes that were responsible for the emergence of excluded territories and that today interact with the agro-export model fostered by Brazilian policy.

**Keywords:** Rural Geography, Quilombola Community, Territoriality, Environmental Education, Heritage Education.

## **1 INTRODUCTION**

During the Brazilian historical process, there were several struggles for land ownership and for improvements in working conditions. For this reason, several resistance movements emerged that fought for their affirmation in space. Within these movements we can consider the quilombola MOVEMENTS, which were represented by slaves who fled the farms in search of a better quality of life. Most of the time, they were installed in places of difficult access, to make it difficult for the overseers to hunt these slaves who fled the farms.

The Quilombola community of São Pedro de Cima still does not have a defined history of its beginnings, but we can say that it was first occupied by a family of black slaves who “went up” to higher lands in order to constitute a new territory. This was characterized by a black community that was called by local residents as São Pedro dos Crioulos. With its traditions and customs, and after a migration process and with the arrival of new subjects, this community undergoes transformations with the insertion of new cultures by constituting itself as a space of agricultural production, incorporating other traditions, thus occurring a cultural miscegenation.

The community was founded in what is now called São Pedro de Baixo, but due to the articulation and pressure of farmers at the time, the slaves moved to a more distant region, where today is São Pedro de

Cima. During this period, the process of territorialization of the community takes place. The community was formed and commanded by a black gentleman by the name of Pedro Malaquias, who occupied the place with his family, giving rise to the village.

According to reports from local residents, the community when it started went through numerous difficulties, such as difficult access to places and, mainly, to practice agriculture, which caused other critical situations such as hunger and poverty in general.

The situation of isolation and/or refuge, like all quilombos, meant that black families were in fact isolated, subsisting to this day rural workers who deal with the land as a legacy of these times and the only source of income and survival. This situation contributed to the emergence of the collectivity, creating an intense community life with gardens and collective creations serving the entire community and the reproduction of a social and cultural life guided by the residents themselves.

Over time, this built tradition has been changing according to the advancement of the economic system and the intensification of relations with the city. With the expansion of new residents who arrived in the locality, mainly in the second half of the 20th century, the community has been changing in an intense way. The migratory process begins and becomes the main factor of transformation.

During this period, other families began to acquire land in São Pedro de Cima. The acquisition of land by new families was an intriguing factor in our work in the community, based on reports from local residents with varied testimonies and justifications. As the community was a space for runaway ex-slaves, they did not have legal ownership of the land. Among the main reasons given to the group through interviews, is the figure of Pedro Malaquias, until then founder of the community, who in turn begins the process of selling land. However, other interviewees from the community itself said that the occupation of the community by new families took place in a violent way. It is important to emphasize that the new families that enter the community are non-blacks from the region. The process of community occupation according to local residents makes up a cast of several stories, which, when trying to bring them all together, leads to an understanding of the spatial organization relations and structuring of power in the place.

With the entry of new members into the community, the way of dealing with the land was gradually privatized. But these new farmers who entered the community also had the desire to cultivate the land for survival. It is from there that traditions and customs begin to be changed. Before, families were predominantly black and marriages often took place between family members. With the entry of new members, families were mixing and mixing beliefs and customs. Catholicism is present in a deeper way and when it comes to culture and belief, the introduction of the evangelical religion later came to contribute to yet another influence on the sociocultural framework of the population.

Starting in the 1980s, programs to encourage coffee production made the community more complex in terms of its social and economic organization. It is at this moment that the transformation of the territory takes place with greater intensity, because with the cultivation of coffee, the network of relationships

between producers and workers was gradually expanded, as well as the planting and commercialization of coffee also brought the possibility of more intense relationships. with neighboring municipalities.

From then on, all people in the community plant coffee, being the flagship of the local economy and families. Over the years, the landscape is increasingly taken over by coffee plantations, with crops created mostly by family members, reinforcing the idea of family farming.

The Brazilian rural environment today is experiencing dilemmas and impasses that go through issues of the past, which have had consequences today and which concern all Brazilians. These issues are crossed by different projects for the countryside, divergent views on rural development and territorialities that attribute different, even confrontational, meanings to rural territories.

Located in the Zona da Mata Mineira region (southeast of the state, bordering the states of Rio de Janeiro and Espírito Santo), micro-region of Muriaé, between Serra do Caparaó and Serra do Brigadeiro and having as main access roads to BR- 116 and MG-265, is the municipality of Divino, bordering (among others) the municipalities of São João do Manhuaçu, Orizânia, Espera Feliz, Caparaó and Carangola, where the community characterized as a rural area of the municipality is located.



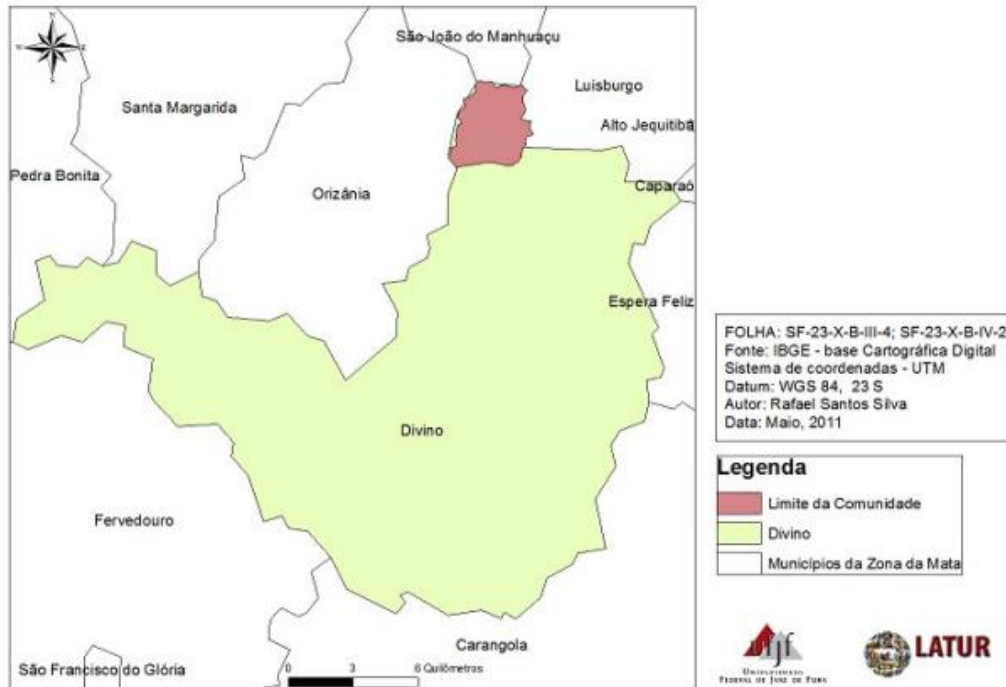
According to DANTAS (2011), São Pedro de Cima currently has approximately 130 families and 500 inhabitants who, according to MENEZES (2008), spread out on the slopes of the upper and middle valleys of the São Pedro River at altitudes ranging between 900 and 1200 meters.

Also according to MENEZES (2008):

“In São Pedro de Cima, there remains a generation of rural workers from the times when accessibility to the region was precarious, which determined a certain isolation of the black families who lived there. This situation, in turn, created an intense community life that, although semi-isolated, was able to maintain itself, thanks to joint work and the reproduction

of a social and cultural life guided by the residents themselves. There is still a strong influence of popular Catholic rites mixed with healing and blessing practices of Afro-Brazilian and indigenous origins, and some festivals and celebrations that mark the Catholic religious calendar are still preserved today” (Menezes, 2008)

### Localização da Comunidade no município de Divino, MG



The access to the community takes place mainly through two accesses, which can be considered the main ones: through the municipality of Divino, with a distance of approximately 20 km and through the BR 116, at the height of Orizânia, which is approximately 7 km from São Pedro de Cima.

The community also has relationships with nearby municipalities such as Luisburgo, São João do Manhuaçu, Orizânia, Carangola and even Muriaé. However, the seat of the municipality of Divino is configured as the main service center for the residents of the community.

São Pedro de Cima's main economic activity is family farming and is the main source of income for the community, with each family organizing their production, but also intercropping plantations. The common plantations are coffee, corn, sugarcane and beans, and there are also vegetable gardens in the backyards of each house. In addition to consumption, coffee is produced for sale, being the flagship of agriculture in the community.

We cannot fail to mention the entry of a private ore pipeline, which cuts through the community. This project had a strong impact on the community, since it dispossessed several families and also ended up with the floodplain areas destined for rice plantations.

However, what makes the community an object of study is the recognition by the Palmares foundation as a quilombola remnant on July 28, 2006, the date of publication in the official journal of the Union.

According to CARNEIRO 2008:

“The movement that took place around this process of recognition of territoriality brings conflicts and questions about the existing social composition, due to the presence of several other subjects in this community attracted by the planting of coffee in new lands from the 1970s, with their respective techniques and cultures, including the new religious contexts that purged the healing and magic practices of the original black community. Today, this community relaxes, aiming for the titling of their lands, even demanding the return of the name “São Pedro dos Crioulos” to the community” (Carneiro, 2008)

The São Pedro de Cima Quilombola Community Ecomuseum extension project emerged from the opportunity in 2007, when fieldwork was carried out in the discipline of Agrarian Geography in the Geography course at the Federal University of Juiz de Fora. This visit was the first contact with the community where questionnaires were applied in order to carry out a qualitative and quantitative study of the community in question. This work served as the basis for a second fieldwork of the discipline, this time in another class, where new questions to be addressed emerged.

Therefore, the present project arises from the verification of the existence of problems and/or needs of the community, on the part of students and teachers, together with demands identified and presented by some members of the community itself.

Working in the community of São Pedro de Cima has a special meaning for the group, as it is an opportunity to exchange knowledge and knowledge for the progress of the project.

It is worth mentioning here that the project comes for its third approval. The first was in the 2008 public notice, with the approval of the project by the Ministry of Culture to be carried out during 2009. The second approval was in the 2010 public notice, which was approved by the Ministry of Education with activities for be carried out in the current year of 2011. The third time that the project was contemplated was in the 2011 notice from the Ministry of Education, for activities to be carried out during the year 2012.

The project initially aimed to collect socio-geographical information and sought to consolidate partnerships in the community to help with research activities. In doing so, it managed to consolidate itself and attracted several members of the community as important and strategic collaborators in the development of the community project.

The project also aims to sensitize the community to the issue of environmental and cultural heritage. This effort is necessary for the residents to see themselves as producers of space, in addition, it is intended to recover an identity put aside with the entry of the urban way of life in the community.

For this, the geoprocessing tool is being used with the objective of mapping and mapping the region and the entire community. This procedure aims to understand the identity and local geography from the forms of representation of space. This work is also being carried out as far as possible in parallel with the environmental diagnosis. This stage is certainly the most laborious of the project, as it simultaneously needs to organize the environmental and cultural database.

As final products of the research, based on the data obtained, the consolidation and recovery of community knowledge is being continuously carried out, materialized in proposals for the annual realization of the cultural agenda, the installation of an ECOMUSEU, the creation of a geographic-cultural Atlas of the community, the booklet and the strengthening of the residents' association, as well as the Avura black movement. It is intended to install a permanent forum for discussions of the main problems related to the community and its environment.

## 2 OBJECTIVES

The ECOMUSEU project of the Quilombola Community of São Pedro de Cima, as it is still in progress, has as its main objective to build an environmental education program with the community to consolidate management practices within the agroecology system and the characteristics of the local peasantry; Build dialogue and action practices for the construction and consolidation of community identity, through the inventory of local, tangible and intangible heritage and the dissemination and apprehension of heritage education; Creation of an ECOMUSEUM and production of the Geographical Cultural Atlas and the Booklet, with the proposal to register, represent, stimulate and promote the cultural development of the region.

This would aim to:

- Diagnose and map the environmental problems experienced by the community, based on consolidated collective knowledge and the counterpart of identifying the unknown effects caused by the action of new technologies and the variety of impacts on the community's life space.
- Foster the exchange of knowledge between the University and the Community of São Pedro de Cima, through the collective construction of a political pedagogical project.
- Disseminate and clarify topics related to situations and phenomena present in everyday life such as: environmental impacts, agroecology practices, banking and financial relationships, production cost, rights and duties of citizens, etc.
- Shared proposition of environmental education and heritage education actions.
- Promoting awareness of environmental preservation, relating it to the local reality, as a large part of the territory is in APA (Environmental Preservation Area) and considering, above all, land / soil as the main source of income for the population.
- Georeference and produce a local thematic cartography as a database and knowledge of the geographic reality of the lived space.
- Study and propose solutions to the problems identified, considering the local context.
- Awakening awareness of its own representation, so that the community can develop its own social, political and, if possible, economic autonomy.
- Consolidate action to preserve and rescue the territorial and cultural heritage of the São Pedro de Cima region and the quilombola community.

### 3 METHODOLOGY

The main application of the methodology of this project is made in the field applying the principles of university extension. It is the first step to evaluate, analyze and tabulate data on the demands presented by the community of São Pedro de Cima. The methodology of this project can be divided into two stages and several moments that are divided into the work of part of the concentration of activities that are carried out at the Laboratory of Urban Territorialities (LATUR-UFJF), always according to the demand of the community and products from the universe present in the community itself. As products of the research, a first edition of a booklet and a cultural geographic atlas about São Pedro de Cima were prepared.

During the first stage, fundamental activities are carried out to represent the local geographic space, such as: georeferencing the community's territory and collecting socioeconomic data. *Pari passu*, reading groups were held in an attempt to establish a theoretical framework, together with weekly meetings of the extension group for the successive construction of activity plans for the actions that will be carried out in the field. Among the various activities that have already been carried out and continue to be carried out with different demands, we can mention:

- Meeting with community representatives, school members (Secretary of Education, school management, teachers and students, Movimento Negro AVURA and the Municipality of Divino);
- Application of socioeconomic questionnaires;
- During all field trips, part of georeferencing is carried out: eucalyptus, coffee (plantations in general), in addition to the pipeline, water resources, etc.;
- Dialogue and detection of the most varied demands that arise in the community over time;
- Audiovisual documentation;
- Photographic records;

This project is already in its third approval with funding agencies, so new activities and more demands arise from the community.

- Preparation of the second volume of the booklet that will address a topic taken together with the research group and the school (students) that will help to prepare it.
- Production of the second volume of the cultural geographic atlas.
- Mapping of the community area that is used for coffee plantations, among other agricultural activities.

- Presentation of the family tree of the community. The aim of the booklet and Atlas products are aimed at the community, where they will be used after training workshops for teachers in the community. Thus, these products can be used in the classroom of the community's own school, presenting the community to the community and being able to be worked on in an interdisciplinary way, since both the booklet and the Atlas will address cross-cutting themes.

Emphasizing the discussion on the importance of the material and immaterial goods of the community. We will also resort to works on the community that have already been carried out by UFJF

students trying to systematize them. The structure of the meetings (field work) will be defined based on the results of research in the community (Cf. Menezes, 2008). The methodological proposal of IPHAN (<http://www.revista.iphan.gov.br/se.php?id=1&ds=17>) will be followed in dealing with the implementation and dissemination of material and immaterial heritage education:

... cultural heritage from its forms of expression; of their ways of creating, doing and living; of scientific, artistic and technological creations; works, objects, documents, buildings and other spaces intended for artistic and cultural manifestations; and urban sets and sites of historical, scenic, artistic, archaeological, paleontological, ecological and scientific value. (Institute of National Artistic Heritage)

The proposal for a material or immaterial heritage education follows the parameters of education integrated to the preservation of cultural heritage, that is, the relationship between the community, education and cultural heritage. In other words, heritage education has as its main framework to take the objects and cultural expressions that support cultural heritage as the beginning of the weaving of recognition of local historicity (historical process), where all its aspects must be questioned and explored: social, political and cultural. economy, translating concepts and knowledge. In this way, the work is carried out with the São Pedro de Cima Community, tracing the following points:

- Consolidate action to preserve and rescue the territorial and cultural heritage of the São Pedro de Cima region and the quilombola community.
- Publicity and Citizenship Awareness of its Social Agents – assist in improving the community's perception, understanding and demand for solutions in relation to its own problems.
- Awakening awareness of its own representation, so that the community can develop its own social, political and, if possible, economic autonomy.
- Affirm the importance of its main identity elements such as the Black Avura Movement and the Council of Residents.

The proposal arises from the importance of the community's heritage, as a set of elements that represent a historicity, that is, a cultural heritage and that can be better understood through the teaching of science geography. Thus, it is possible to analyze the distribution of physical and social phenomena in space, their interference in the construction of landscapes, researching the elements that mark territories and build an attachment to the place of origin.

These points are divided into 4 steps:

**Step 1:** Observation: sensory perception exercises, through questions, manipulation of objects, measurement, notes, deduction, comparison, detective games, etc. This stage aims to identify the object, its function and meaning, in addition to the development of visual and symbolic perception. Suitable for dealing with children and adolescents.



**Step 2:** Elaboration of drawings, verbal or written description, graphics, photographs, models, maps and floor plans, modeling, etc. It aims at fixing the perceived knowledge of critical analysis, memory development, logical, intuitive and operational thinking.

**Stage 3:** Analysis of the local context, raising hypotheses, discussion and questioning, evaluation of research and other sources such as libraries, archives, notaries, family documents, newspapers, magazines, interviews, etc. It aims to develop critical analysis and judgment skills for the interpretation of evidence and meanings.

**Stage 4:** Re-creation, re-reading, dramatization, interpretation in different means of expression, such as painting, sculpture, drama, dance, music, poetry, text, film and video, class exhibition. This procedure aims at affective involvement, development of the capacity for self-expression, appropriation, creative participation and appreciation of the cultural asset. It should be noted that the entire methodology must first be discussed by the research group and presented to the community, so that procedures that are consensually considered feasible to obtain a greater amount of information and pedagogical value in their application can be removed.

#### **4 EXPERIENCES AND EXPERIENCES**

During monthly field trips, in addition to carrying out activities, these aim to strengthen ties with the community, when the group is housed in the homes of the residents themselves, residents who demonstrate a great capacity for reception and interest in contributing to the research.

Among these experiences, we recorded the way people eat. Food is based on habits different from those used by us who have experience based on urban daily life. In the community, the menu is closely related to the economic and work issue, that is, the rhythm of life of the people in the community. Both at lunch and dinner, in their two main meals, carbohydrate intake is intense, to support the heavy work routine and long period without eating.

The following reports are derived from field experience and participant observation of the research group.

##### **4.1 THE COFFEE “PAN”**

Also noteworthy is the distinct construction of values, especially in relation to time and space. Unlike the urban environment, where the space/time relationship is inverted, where people organize themselves in a tumultuous way, in the community of São Pedro de Cima everyone is always working in the fields from a very early age. At the end of the journey, they finish and return to their homes doing household chores and getting ready to go to bed and get up early when another day begins. Children, for example, demonstrate a unique relationship with nature, they know the names of trees, birds and other animals in the region and, especially, at the time when nature offers its fruits, this relationship reveals a kind of natural calendar.

It is worth highlighting an important moment experienced in the last field trips. The last trips were made in July and August, a time when the community turns to the coffee harvest. And, a very important aspect is the massive participation of women at this time, where, in addition to working in their household chores, they participate equally in the coffee harvest.



**Panha do café - acervo ECOMUSEU**

#### 4.2 LIA MARTA MUNICIPAL SCHOOL



**Escola na Comunidade São Pedro de Cima – acervo Ecomuseo**

The Lia Marta Municipal School is a constant stage for our meetings with the community, the fruits of the project are displayed at the school and a neutral place where all children from families of the most varied religions are displayed.

The community faces some problems. It is worth mentioning that on rainy days classes are suspended due to the bad conditions of the road, since the arrival of students and teachers from neighboring cities, for example, from the city of Divino, is compromised, as the road that connects Divino to São Pedro de Cima is not paved. The school has a lack of improvement courses for the students themselves, as is the case of informatics. However, there have been some advances, such as the project of capoeira classes that, a priori, are aimed at school students, but the extension of access so that classes can be attended by the entire community is already being considered.

### 4.3 BLACK MOVEMENT

The Black Avura Movement arises from the demand of teachers and students in order to discover or try to unravel its origins. The movement resists as much as possible, the company Samarco donates musical instruments to Avura and workshops with teachers and students are already planned. The movement works at the school and also has wide participation in the discipline of History of Africa, which is one of the proposals contained in Federal Law 10.639/2003.



Placa de identificação da comunidade – acervo Ecomuseu

Law 10.639/2003 is an achievement of the national black movement, in order to insert it into the school curriculum.

Today, we have a framework that allows us to bring these discussions to the teaching of Geography, which is Law 10,639. This law is dealt with in Part 1, “Law 10,639 and the teaching of Geography”. It puts on the agenda – in different ways – that the world of education has to reflect on these issues, it has to reflect on the way in which racial relations are treated within program contents and also in pedagogical practices. It provokes us, therefore, to insert new contents, but, above all, to review contents and pedagogical practices. (SANTOS, Renato Emerson dos, 2007, page 15).

Currently, Avura organizes and participates in the main festivities within the community and is also an important partner in the development of this research. **Preliminary results**

The present extension project entitled Ecomuseu da Comunidade Quilombola São Pedro de Cima, as previously mentioned, arises from field visits in the community of some classes of the course and Geography of UFJF. The first project approved was in 2009, being contemplated by the Ministry of Culture. Since 2009, activities have been officially carried out in the community in order to comply with the schedule proposed in the public notice.

As the main products of the entire research, materials were and are being developed that will compose the material collection of the ecomuseum. It is worth mentioning here that all public notices provide for consumable and permanent material to compose the Ecomuseum. Therefore, a computer, data show, tables, chairs, shelves, cabinets and some consumables have already been acquired that will support the operation of the Ecomuseum.

However, the project goes through a challenge that has been posed since the beginning of the work. As no public notice guarantees the purchase of material for civil construction, we have not yet managed to definitively install the Ecomuseo's physical space.

Several contacts have already been made to solve this problem, such as, for example, conversations with the director of the community school and with the existing council of residents. No solution has been given for this problem. At this moment we are in conversation with the Municipality of Divino to try to make the construction of the Ecomuseum possible in the community.

As part of the entire process, we will describe below what has already been done, what is in progress and future projects.

The Ecomuseum has the proposal to be a space to keep memories of the community. However, it is not based exclusively on memories of the past, but on the production of materials that can ensure that residents see themselves in time and space.

As a result, from these two years of project, the first volume of the booklet entitled "São Pedro de Cima: Nosso Lugar" can be presented, which was a way found to present São Pedro de Cima to the residents themselves, which addressed topics such as "my place and my community." This first booklet produced aims to make residents feel a sense of belonging to the place. Through the stories told and the topics covered in the booklet, the objective is to awaken in them the importance of the community for past generations, present generations and future generations. That even with the entry of the urban model and life, they manage to live with the customs brought by past generations.

The first volume of the Cultural Geographical Atlas is also a result of these two years of work. This volume presents topics such as: "geographical scale, land use and occupation, water resources, relief, spatial representation and discussion on the issue of quilombola recognition". The production of this Atlas aims to make the daily life of the community represented through images, such as maps and photos, being a way to materialize in space.

In parallel with the field work and the production of the Atlas and the booklet, footage was also taken of some residents of the community giving testimonies about the history of the community compared to today. These footage will be edited and will compose the Ecomuseum collection.

Also in partnership with an Agrarian Geography class from the UFJF Geography course and another project to map quilombola communities in Minas Gerais coordinated by Professor Leonardo de Oliveira Carneiro, in 2010, a questionnaire was produced to be applied in the community. . This questionnaire produced information such as age group of people in the community, income, education, sex, types of

plantations. All these data are being accounted for and will form part of the Ecomuseo collection. These questionnaires served to draw a first socioeconomic panorama of the community.

Today, volumes II of the booklet and the Atlas are in progress and will be presented to the community later this year. The presentation will be made to the entire community, school members and possible public bodies that are interested in helping to develop the project.

The booklet volume II has as its themes “youth, gender and black movement”. The booklet's theme is being built together with adolescents and children in the community. It aims to address the conflict between past and current generations, analyze the role of women in the community and discuss the participation and importance of the black movement in the community.

The second volume of the Atlas has the following themes “crafts, family tree of families in the community, handicrafts produced and records of the oldest residents”.

All this material produced in the booklet and in the Atlas is also intended to serve as pedagogical material to be used at school. For this, we are putting together proposals for workshops for teachers to use these materials produced in the classroom.

The mapping of all plantations in the community is also in progress. Part of the existing eucalyptus plantations have already been mapped, showing a certain advance of this monoculture in the community. After that, the coffee plantations will be mapped. This will serve as a basis for a comparative analysis with the area planted with eucalyptus.

All roads that connect the community and those existing within it will also be mapped, as well as the path taken by the pipeline that passes through the community. We also intend to map the main water bodies existing in the community, in order to later analyze their use and their geoenvironmental conditions.

For the next year, even with its activities already started in 2011, the elaboration of the Geographical Atlas volume III and the booklet volume III, in addition to the challenge of allocating the materials produced for and with the community in the future space of the Ecomuseum.

The São Pedro de Cima Quilombola Community Ecomuseum project also has a partnership with the project entitled “From cultural diversity to productive diversity: the construction of knowledge necessary for the agroecological transition in São Pedro de Cima”, which also works in the community.

The importance of participating in this project, in addition to improving the professional training of those involved, is the fact that it is an extension project. This empowers academic praxis and establishes a dialogic space in the effort to build a new moment in the territoriality of the community. It is intended to work with the objectives of consolidating the exercise of citizenship, expanding working conditions, valuing the cultural environment and agroecological practices, as a relationship between the community and nature. For this reason, the Extension preserves the character of interaction, which produces an even greater responsibility for the university group, as we deal directly with the reality of the population.

We aim to show the community the importance of the quilombola culture, the rural environment, show alternative ways of farming, show the importance of the environment in which they live. This gives

people more elements to think about life in/in the countryside and in/in the city. It is worth mentioning that the exchange of knowledge between the group and the people who live in the community is extremely important for the progress of the project. Once we interfere in the local reality, we have to know and respect the knowledge and the desire of the residents of the community.

All this is a way of showing alternatives to the commercial and business logic in force in the field. Which makes the project an even more challenging job.

Therefore, the prospects for the progress of the project are concretely: the development of actions already initiated and the deepening and expansion of the collection of material and immaterial goods of the ECOMUSEU. This year we are already in activity, going to the field systematically, keeping in touch with people and collecting material for the preparation of the booklet and atlas volume II. We are also going to do more mapping of the community to reinforce the collection, as well as establish contacts and partnerships to guarantee the construction of the Ecomuseo building.

As it is an extension project, continuity is a key factor. For this, we already have the approval of a new project for next year in order to continue everything we have built and that we are still going to build.

It is a challenge to be overcome every day.

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