ABSTRACT

The work reflects part of the studies and diagnoses made on the heritage theme within the framework of the Management Plan developed for the Municipal and Natural Park of Andorinhas, located in Ouro Preto, Minas Gerais, Brazil. The management plan has as its central objective to establish different zones and their characteristics in order to guarantee the preservation of the park and its buffer zone. To achieve this goal, community participation in the process was extremely important, from the first steps, considering local knowledge as fundamental to achieve a management plan that integrates scientific knowledge and popular knowledge. From the first information the team of heritage studies organized and carried out the fieldwork, visiting the park and its surroundings (neighborhoods and the rural area). At that time the team had the opportunity to interview the staff that works in the park (many are neighbors of the park since childhood) also interview other residents that provided important information about the intangible heritage. For the preparation of the study, in addition to the contributions of the community, the international and national legal instruments that created the rules for the protection of the cultural heritage that are inside and around the Parque Natural Municipal das Andorinhas were considered. The identification of the heritage in the zone of the park becomes important for the creation of its own defense instruments and to put them in context with the city of Ouro Preto, that already has its historical center defined as National Heritage of Brazil from the year of 1938 and that, on September 2, 1980, it was awarded the title of World Cultural Heritage by UNESCO. It is also necessary to reflect on the appropriation of this place by the population living in its vicinity, demonstrating to those groups that live with the park and reproduce in it their values, that the heritage is only constituted as such once it is loaded with values and ideas originated in the community itself. Although the park is constituted as material heritage, due to its scenic beauty, geological features or archaeological sites, it must be taken into account that all material heritage has an immaterial dimension that is given by the owners and producers of that heritage.

Keywords: population, heritage, public, management plan.

RESUMEN

El trabajo refleja parte de los estudios y diagnósticos hechos acerca del tema patrimonio en el marco del Plan de Manejo desarrollado para el Parque Natural Municipal das Andorinhas, ubicado en Ouro Preto, Minas Gerais, Brasil. El plan de manejo tiene como objetivo central establecer distintas zonas y sus características con la finalidad de garantizar la preservación del parque y de su zona de amortecimiento. Para alcanzar tal objetivo la participación de la comunidad en el proceso fue de extrema importancia, desde los primeros pasos,
considerando el conocimiento local como fundamental para lograr un plan de manejo que integre el conocimiento científico y el conocimiento popular. Para los estudios y trabajos de campo fueron utilizadas las informaciones obtenidas en reuniones con la comunidad. En la primera reunión los miembros de la comunidad que estuvieron presentes hicieron aportes en un mapa indicando donde sabían existir elementos componentes del patrimonio, principalmente sobre el patrimonio arqueológico y el patrimonio natural. A partir de las primeras informaciones el equipo de estudios de patrimonio organizó y llevó a cabo el trabajo de campo, visitando el parque y su alrededor (barrios y la zona rural). En ese momento el equipo tuvo la oportunidad de entrevistar el personal que trabaja en el parque (muchos son vecinos al parque desde la infancia) también entrevistar otros moradores que brindaron informaciones importantes acerca del patrimonio intangible. La identificación del patrimonio en la zona del parque se hace importante para la creación de sus instrumentos de defensa propios y para ponerles en contexto con la ciudad de Ouro Preto, que ya tiene su centro histórico definido como Patrimonio Nacional de Brasil desde el año de 1938 y que, en el 02 de septiembre de 1980, obtuvo el título de Patrimonio Cultural de la Humanidad por la UNESCO. También hay que reflexionar acerca de la apropiación de ese lugar por la población que vive en sus proximidades, demostrando a esos grupos que conviven con el parque y reproducen en él sus valores, que el patrimonio sólo se constituye como tal una vez que está cargado de valores e ideas originados en la propia comunidad. Aunque el parque se constituya como patrimonio material, por su belleza escénica, elementos geológicos o sitios arqueológicos, se debe tener en cuenta que todo patrimonio material posee una dimensión inmaterial que es dada por los poseedores y productores de ese patrimonio.

Palabras clave: población, patrimonio, público, plan de manejo.

1. INTRODUCTION

Throughout history there was a "we" represented by scientists, experts, individually or gathered in institutions that spoke and told stories about a subaltern, distant and mute "other". Mute to talk about his own past and his own heritage. The institutionalized voices spoke for them, interpreting in their own way and desire the past and the heritage as a whole. These institutionalized voices filled with content the empty spaces they found in their investigations and excavations.

Thinking about this possibility of a plural interpretation from multiple voices arises multivocal archeology (and it is also possible to observe this space of dialogue in other sciences) that proposes an open look towards to the study of the past and cultural heritage, seeking to build a dialogue between the institutionalized voices (that beyond speaking, must learn to listen) and the voices of the other, that must be listened to, because they always existed and are legitimate. As pointed out by Soltys (2010, p.10):

"Interpretar seria tornar o passado uma presença para nós agora, no presente. Tirar o conhecimento arqueológico do “pedestal honorífico” e inclui-lo num debate com múltiplas vozes, no qual novas luzes serão jogadas sobre novas questões". (SOLTYS, 2010).

One of the best ways to bring strength and produce sustainability to projects such as a Management Plan or others that involve heritage, is to try to ensure that the actions proposed in those studies and projects absorb as much as possible of the acceptance and credibility of society and other agents involved (Myr Projetos Sustentáveis, Produto 2, 2017, p.11). That is to say, in processes like this one must listen to the voice of all agents and make sure that all voices are understood and considered in the development of the project. It is important that the population that lives and coexists with the heritage and that continues to...
maintain and reproduce it over time is seen as an integral and indispensable part of the construction of this knowledge.

The relationships that constitute and reproduce the heritage are arranged in the public spaces experienced by the many actors involved in these processes, including public spaces that are, par excellence, where conflicts and equilibria are generated and exist, in which the social relationships are developed and are in constant process of production and co-construction (Galarza and Corte, 2016, p 323). Each of the actors, in turn and from their place, interacts keeping the heritage alive and placing it in public spaces. Spaces are part of the heritage and are more than the setting where relations are established and developed.

Thus the work was developed, considering the disposition of the heritage in the public spaces and seeking to listen to the greatest number of people, as a way of covering and absorbing popular knowledge, as well as scientific knowledge.

Considering the multivocal view of the work, the concept of heritage pointed out by UNESCO:

"El patrimonio cultural de un pueblo comprende las obras de sus artistas, arquitectos, músicos, escritores y sabios, así como las creaciones anónimas, surgidas del alma popular, y el conjunto de valores que dan sentido a la vida, es decir, las obras materiales y no materiales que expresan la creatividad de ese pueblo; la lengua, los ritos, las creencias, los lugares y monumentos históricos, la literatura, las obras de arte y los archivos y bibliotecas." (Conferencia Mundial de la UNESCO sobre el Patrimonio Cultural, México D.F., 1982).

It is noted from the above that the concept of heritage does not depend on a legal classification and that it is linked, although not explicitly, that heritage is the creative expression of a people, and more, "it is the set of values that give meaning to life". That is to say: heritage is defined by the actors that are linked to it: producing it, living it and therefore being part of it. The relationships established between the different actors and the actions taken by each or by a group of actors, generate the vision and conception of heritage.

We still have to think about the appropriation of this place by the people who live there and in its vicinity, as part of their cultural heritage, which shows that those groups that live in the area and manage their values, that the patrimony is only constituted as such once it is loaded with the values and ideas originated in the community. Although the city / town is constituted as material heritage, due to its scenic beauty, geological elements and archaeological sites, it must be taken into account that all the material heritage has an immaterial dimension that is given by the holders and the producers of this heritage.

2. METHODOLOGY

For the development of the diagnosis of cultural heritage, three steps were considered:

First step: Pre-field
i. Survey of bibliographic data: information was collected on the cultural heritage inserted in the context of the municipality of Ouro Preto as well as information on the history of formation of the city and the constitution of the Municipal Park of Andorinhas. Such information contributed to the final analysis and understanding of the cultural dynamics related to the goods inserted in the limits of the park, in its zone of damping or, still, in its immediate surroundings. It should be noted that for the collection of bibliographic data, information was sought on the websites of the organs that deal with heritage issues at the federal, state and municipal levels.
ii. **Survey of spatial and cartographic data:** the collection of spatial and cartographic data was done in research to the electronic sites of the specialized organs in the subjects treated here. Data were also collected face-to-face in institutions and considered the references pointed out in meetings with members of the community. The research of cartographic sources guided the field activities that, in turn, added more spatial information.

iii. **Meetings with the community and other institutions interested in the process of elaborating the management plan:** the methods and techniques used in the meetings were thought and applied so that responsibility for the success of such meetings was shared by all, giving the fundamental character of joint construction (Figure 1). All the results obtained were used in later stages of the elaboration of the management plan (Figure 2). Firstly, despite having clear objectives, the meetings were used as an opportunity to raise awareness among the community about issues involving the environment and cultural heritage, highlighting the fundamental role of the local community in preserving, preserving and improving the quality of the community environment, including cultural heritage (Myr Projetos Sustentáveis, Produto 2, 2017, p.11).

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**Figure 1:** Participation of those present in the construction of the spoken map. Source: Myr Projetos Sustentáveis, Produto 2, 2017, p.46.

**Figure 2:** Sample spoken map developed during community meeting. Source: Myr Projetos Sustentáveis, Produto 2, 2017, p.47.
Step Two: Fieldwork

In order to plan the trips to be done in the park area and in the buffer zone and to define the points of interest for the diagnosis, the team was supported by Mr. Edenir Ubaldo Monteiro, who is a resident of Ouro Preto and has been park manager. An important aspect considered in the preparation of the field maps was the use of the spoken maps elaborated during the meetings with the participation of members of the community.

It should also be noted that the data collected during the field activities were organized and processed in a Geographic Database (GDB). The Geographic Database (GDB) is a virtual structure of geographic information storage, which allows the spatialization of the information contained in tables, in the form of points, lines and polygons. The use of the GDB aims at the compilation of georeferenced information related to the cultural heritage identified from secondary data and the primary data collected in the field for the municipality of Ouro Preto and the Municipal Park of the Andorinhas.

Information was still collected in the field with key people in the community. Such information was of paramount importance in the identification of intangible elements of the heritage.

Third step: data consolidation

Data consolidation was the final step in which the primary and secondary data, duly organized and analyzed, in articulation, generated the information presented in a diagnostic format about cultural heritage.

The consolidation of the data allowed the construction of texts, figures and maps necessary to understand the context related to the cultural heritage inserted in the park and its surroundings.

3. DISCUSSIONS AND RESULTS

As already mentioned, for the construction of the diagnosis of the cultural heritage inserted in the park and in its surroundings were considered information provided by the governmental organs and the information acquired during the field work, both through an active search during the field work and the information granted by members of the community neighboring the park.

The data presented here are included in the final diagnosis prepared for the Management Plan of the Parque Natural Municipal das Andorinhas. The consolidation of the diagnosis containing the information about cultural heritage and other data and information about the environment was made by the company Myr Projetos Sustentáveis (2017, Produto 3, p243-363).

For the best organization of the text, the results will be presented in categories defined as: material heritage, intangible heritage and archaeological heritage.

3.1. Material Heritage

According to the National Institute of Historical and Artistic Heritage (IPHAN), the recognition of the existence of material assets of cultural heritage came from Articles 215 and 216 of the Federal Constitution of Brazil of 1988. Material assets may be of a movable or immovable nature. The assets that possess the immobile nature are those like historical cities, archaeological and landscape sites and individual goods. Mobile assets are
archaeological collections, museological collections, documentaries, bibliographies, archives, video, photographic and cinematographic collections.

Ouro Preto is a historical city with more than 300 years and possesses a vast amount of goods, goods that tell stories of people, cultures, and habits of life. According to IPHAN, the State Institute of Historic and Artistic Heritage of Minas Gerais - IEPHA and the Ouro Preto City Hall, the municipality has 1,829 material assets identified.

From this total of assets, 706 are movable and integrated, which are sacred religious articles such as images of saints, chalices, candlesticks, crucifixes, paintings of linings. The architectural and urban structures registered 993 units, of which 308 are located in the district of Ouro Preto, such as the Igreja de Nossa Senhora do Rosário, Igreja Matriz de Nossa Senhora do Pilar, Igreja de São Francisco de Assis, the chapels scattered throughout the territory, some residences, among other structures.

The rugged relief of the region of Ouro Preto is a factor that favors the existence of natural sites. In general, there are waterfalls, caves, rocky cliffs, hills and peaks, which registered a total of 69 natural sites, probably one of the most prominent among them is the Itacolomi Peak (Pico Itacolomi) that is part of the Itacolomi State Park, a conservation unit. It is worth noting that the peak is popularly called “Farol dos Bandeirantes” and is about 1,772 meters high. During the gold cycle this point served as a reference for the old travelers of the Royal Road (Estrada Real).

Since Ouro Preto has been a prominent stage in the process of construction and formation of Brazil since the colonial period, it is possible to observe in its landscape archaeological sites such as ruins, stone walls, mines, as well as old mining technologies that help understand what the lifestyle of the time was like. There are also assets in the form of collections that carry historical documents of great importance to the history of both Ouro Preto and Brazil.

From of 1,829 material goods present in Ouro Preto, only 80 are near of the park. The assets considered are located in an immediate environment about 1.5 km away from the park boundary.

It is important to emphasize that in the immediate surroundings of the park there is the Morro da Queimada Archaeological Park that houses the Historical Archaeological Site of the same name. The project for the implantation of the Morro da Queimada Archaeological Park in Ouro Preto, Minas Gerais, was approved by the Ministry of Culture in 2005.

Of the 80 assets identified around the park, 42 are mobile and integrated goods, 30 are Architectural and Urban Structures, 5 Archaeological Sites and 3 Natural Sites.

Figures 3 and 4 show examples of goods of a material nature identified around the park.
During the field work, strategic points were analyzed for the existence of assets not yet registered by the organs of the patrimony within the limit of the park. Examples include waterfalls, caves, rock shelters and rocky outcrops. Beyond of historical walls that will be presented in the item archaeological heritage.

There were 37 points of interest related to elements of material heritage (natural sites) and elements of archaeological heritage. Of this total 12 points are of interest for material heritage, falling into the category of natural sites, as can be seen in Figure 5.

**3.2. Imaterial Heritage**

In the same way that was made for material assets, in this stage information and records were sought on elements of intangible heritage that were inserted in the study area. No records were found during the bibliographical survey and during consultation with the competent bodies, which are inserted inside the park or in its buffer zone.
Eighty-six intangible assets were identified in the municipality of Ouro Preto. Of this total 43 has a reference point in the immediate surroundings about 1.5 km away from the edge of the park.

Figure 6 below illustrates examples of intangible assets identified around the park.

During the field work, conversations were held with park staff, residents and workers around the park who indicated the existence of other cultural events that should be considered. As an example, the congada, baptisms of the Baptist Church in waterways inside the park and manifestations of religions of African matrix.

On the days of the field surveys, it was not possible to witness manifestations of the African womb cults or the Baptist Church. However, the park official Mr. Rodrigo Alvarenga dos Passos and Mrs. Natália Grazielly da Cunha, who are participants in the Congado de Nossa Senhora do Rosário e Santa Efigênia, reported that they are the fourth generation of this group that symbolizes the reign of Chico Rei, today bringing together approximately 40 people. This group also informed that every year they perform the reign and artistic presentations, besides promoting workshops of boxes of congo and percussion. Figure 7 shows images related to the intangible heritage identified during the field work.
3.3. Archaeological Heritage

For the municipality of Ouro Preto, six archaeological sites were identified in the National Cadastre of Archaeological Sites (CNSA / IPHAN, 2016), as can be seen in Table 1 below.

<table>
<thead>
<tr>
<th>CNSA Code</th>
<th>Site Name</th>
<th>Category</th>
<th>Brief Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>MG01005</td>
<td>Morro da Queimada</td>
<td>Historical</td>
<td>Archaeological site of inestimable value, for being a material testimony of the first architectonic typologies of the city and to keep precious records of the exploration of gold in the beginning of century XVIII.</td>
</tr>
<tr>
<td>MG01006</td>
<td>Ruínas do Tombadouro</td>
<td>Historical</td>
<td>Set of historical ruins. Seven structures were identified, of which six were built by traditional materials and techniques, developed throughout the eighteenth century in Minas Gerais. The structures have stone walls, with and without mortar.</td>
</tr>
<tr>
<td>MG01064</td>
<td>Lavra da Voçoroca</td>
<td>Historical</td>
<td>Historical archeological site formed by a system of canals and extensive wall built in rocks. The site has been destroyed by the enlargement of a huge gull.</td>
</tr>
<tr>
<td>MG01066</td>
<td>Valo Velho</td>
<td>Historical</td>
<td>Historical archeological site formed by an excavated structure of linear format, used to delimit rural properties. The structure is denominated “valo”, and has more than 200 meters of extension</td>
</tr>
<tr>
<td>MG02034</td>
<td>Campina</td>
<td>Historical</td>
<td>Archaeological site encompassing various temporalities related to mining, from the 19th and 20th centuries, composed of stone alignments, paths, bridges, tanks, cavas, shafts, modifications in terrain features, canals, glass and fine faience.</td>
</tr>
<tr>
<td>MG02584</td>
<td>Usina Patriótica</td>
<td>Historical</td>
<td>Set of remnant ruins of the former Steel Mill of Ribeirão da Prata, also known as the Patriotic Plant implanted by Barão W. Eschwege.</td>
</tr>
</tbody>
</table>


It is noteworthy that when verifying the CNSA geographical database it was possible to observe that the location of the Lavra da Voçoroca and Valo Velho sites are located outside the municipality of Ouro Preto, specifically in the municipality of Itabirito. It is also noted that the Usina Patriótica site does not have geographical information on the CNSA base.

Of these six archaeological sites, only one is near the study area, called Morro da Queimada.

During the field work were registered 37 points of interest that relate to elements of material heritage (natural sites) and elements of archaeological heritage. Of this total 24 points are of interest for the archaeological heritage. It is important to note that most of the structures visualized in the field are related to mining sites of the 18th and 19th centuries.

In addition to historical structures of archaeological interest, there were also identified stretches of roads and paths that relate to the complex network of roads used in the 18th and 19th centuries to transport food and gold explored in the region to the port in Rio de Janeiro. These identified roads and paths are related to the Estrada Real already cataloged as heritage.

Figure 8 shows some examples of archaeological structures identified within the park that were identified during fieldwork.
4. FINAL CONSIDERATIONS

We will always talk about the past from the present, with a skewed view of ideas and ideologies of which our lives are full and tied in a set of plots that make up the life of each individual.

We must bear in mind that all human production will be charged with some ideology or meaning. Therefore, there are no data that are absolutely objective because, in addition, they are data that, when interpreted, will generate information. In this sense neither the data nor the information produced will escape a subjective process, even if the data has been evaluated and studied under a set of positivist norms, which are also human production. Nor do they escape from a subjective interpretation from a multivocal and subjective/relativistic perspective.

At the end of the day, both the past and the present (and everything that constitutes them, materially or immaterially) are loaded with meanings by the various actors involved in the process, including archaeologists and researchers. Therefore, there will always be a noise. What we do as archaeologists, in the end, is to produce an interpretation of the past and the archaeological record from the present; we excavate things, ideas and memories. This work is not possible if we do it alone.

When thinking about the cultural heritage framework, in addition to the archaeological sites, the logic of appropriation of heritage becomes even more perverse, since patrimonialization processes are guided by a set of laws and norms (international, national, provincial, municipal) that make the population invisible and create spaces for segregation.

There is a negativity in the heritage or in the process of patrimonialization that is given by the process of selection and eventual exclusion of cultural goods that, despite being part of the cultural manifestations of a people, is left out by mechanisms made by an aristocrat in favor of some assets that are chosen to protect to the detriment of others that are invisible in the patrimonial repertoire, leaving aside also the social actors that represent them.

To the extent that something becomes heritage, it should belong to everyone and reflect ideas and actions of different groups and people that relate to this heritage. That is, the communities and their privacy/identity should be reflected and portrayed there. But what usually happens is that in many cases the communities are left out of the benefits that are
regenerated with the establishment of something that belongs to them as heritage and a class takes over that.

Patrimonial areas and objects go on to generate some source of income by becoming elements linked to tourist routes in cities or because they are part of collections in museums, in the case of objects. The tourist routes and all the structure necessary to sustain them are managed by people from social classes who have sufficient financial resources for this purpose. So, once again, the heritage and the "benefits" that it can generate are no longer in the hands of the people who created and reproduced it over time. In this way, the commodification of public objects and patrimony is established under a set of rules and conditions dictated by a dominant class and, therefore, appropriates the patrimony and keeps the profits generated.

Considering the participation of the community and different institutions that work with the heritage, that the diagnosis realized sought to listen to several voices and through these diverse voices identify what could be the heritage inserted in the park or its surroundings. It is important to highlight that all the patrimony identified inside the park would not have been registered in its entirety without the participation of the community that guided the construction of the field surveys, and more, actively participated through some of its members in the active search activities of this heritage in the field.

5. REFERENCES


