

## **PATRIMONIAL EDUCATION: ARCHAEOLOGICAL AREAS OF CAJUEIRO DA PRAIA-PI**

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### **RESUME**

The present article intends to present the experiences of an educational project, carried out with students of the 9th grade of elementary school in the municipal network of Cajueiro da Praia-PI, which aimed to investigate the city's past so that the community of Cajueirense could know and value its history from the remains left by the first peoples who inhabited the place. We started from the analysis of the sambaquieiras areas of the coastal coast of the city, and brought together the knowledge and memories of the oldest residents about the local history. Using an empirical method, with field visits, and the use of oral production through interviews. Resulting at the end of the project in a rich bag of reports about the past and archaeological materials that confirm and build the history of the city and its first inhabitants. We were able to conclude at the end of the activities how little is being studied in this area, being forgotten and relegated to the disappearance with the passage of time and the undue action of humanity.

**KEYWORDS:** Education. Patrimony. Story. Memory.

### **INTRODUCTION**

For you to feel part of a place you need to look for the roots where the social and cultural construction is based. Understanding the city's past allows you to see in a different way that reality that you live and live with, transforming the streets into a space of knowledge. Putting history where until then there was no interest. In this way, the knowledge obtained in the school environment crosses its walls and reaches the streets. Or, as thought of in the Archaeological Areas of Cajueiro da Praia-PI project, carried out in partnership with the Oscar Lima School Unit, the knowledge of the street, of the neighbor, of that very old resident knocks on the school door and enters - with permission - , as a legitimate knowledge to be present in the school environment.

Regis Lopes, thinking of Paulo Freire and his “generating word”, thinks of a “generating object” to build a bridge between the museum and education. Lopes shows us that it is necessary not only to say that something is important, “it is necessary to

know the meaning that is given to pedagogical practice”. (RAMOS, 2004, p. 15). With the influence of Regis Lopes’ work, we made an analogy with what we had available in our reality, the city of Cajueiro da Praia - PI. Thinking of an educational museum, the professor mentioned writes in The damnation of the object: the museum in the teaching of history, a way of reflection to transform the museum into an educational space, bringing it closer to the classroom, therefore, in a space of learning and reflection. As in our reality, here the city of Cajueiro da Praia and elementary school students from the municipal network, the location, as we have already stated, does not have a museum space in which the reflections available in the work could be applied, however, making an adaptation and taking this absence as motivation, we created a proposal to transform the school space into a museum, even if for a short time that had elapsed from the project activities.

## **EXTENSION PROJECT: ARCHAEOLOGICAL AREAS OF CAJUEIRO DA PRAIA-PI**

The project arose from the requirements demanded in the subject of Supervised Internship I: Tourist and Archaeological Heritage, where it was necessary during the internship period to carry out some activity with elementary school students. All actions were proposed and carried out in the first half of the year 2017. The idea of planning something that involved heritage education in the locality was made from the union of our ideas, allied and agreed with the governing teacher of the municipal network, Júlia Freitas.

Our theme arose from the need to bring students and the city closer together, when a strangeness or even ignorance of the archeological areas and the history formation of Cajueiro da Praia was observed. The ignorance that the population of this city has about its past and the construction of its future was one of the problems, one of our needs. For this reason, we investigated the past so that the Cajueirense community could come to know

and appreciate its history from the remains left by the first peoples who inhabited the place. We analyzed the sambaqueiras areas of the coastal coast, and brought together the knowledge and memories of the oldest residents about the local history, thinking about building a way to see the past of Cajueiro da Praia, through field practice and the traditional knowledge transmitted by orality .

Thinking that the figure of the teacher is a crucial point in this approach, we see that his participation in education goes beyond the teaching proposed by the school plan, the textbook programming and the timetable created. Thus, this project perceived the teacher as a facilitator in favor of local heritage knowledge that could take this knowledge into school walls, because the most difficult thing about heritage education is to make the community realize that in its surroundings there is a range of knowledge, cultural assets and traditions that need to be valued. And thinking this way, the first place where this idea should be applied would be the common space for learning and sharing knowledge, the school.

Upon completion of the actions, we expose the acquired results. The 9th grade students had the presentation of these results, explaining to the other students of the school, teachers and members of society who were there. Also present were four residents of the city who participated in the interviews and gave us the possibility to appreciate a little of their knowledge. Their presence was also important to establish the seriousness of the research, as it was for them how to prove something we promised in the interviews, when they could, in fact, see that the content coming from them had a real function, an educational action, an educational project.



**IMAGE 1:** Senhor João, local resident, participant of the project as a memory holder.



**IMAGE 2:** The four memory holders who were present at the exhibition and conclusion of the activities.

## METHODOLOGY

We are willing to carry out an empirical work, where there was a qualitative research, through the oral methodology and the interview technique. These were made with the oldest residents of the city of Cajueiro da Praia, as we think that as they lived longer in the study site, they have in their memory many

experiences that could influence the rescue of the past, with its sayings, signs and symbols. In addition, the mapping of the areas where there are traces of human action in the early days of the region was made. During the field trips, both in the interviews and in the mapping, the photographic record was recurrent, seeking to capture every moment of the work, because in the last phase of the project, which was the culmination of the results found, the captured images were available for the audience present. In the organization of the team itself, 9th grade students who entered as partners in carrying out the activities, were organized into groups and directed to specific activities.

## DEVELOPMENT

Our perception of what surrounds us is still very limited, there is little interest in everyday life, in others, in the place. Even if such things - objects, ways of doing, knowledge, behavior and others - are in our daily lives, we use them as if everything has been there forever, and we do not realize that they are human

constructions. Therefore, it has a beginning, a motivation, an interest. So, if we do not stop to reflect on what is within our reach, how will we achieve such an act with what is distant? Or worse, how to interpret the culture, the knowledge, the forms of others? We can only conclude that such an objective will not be successfully achieved. Starting from this line, we see knowledge in the locality worked here as a starting point to understand the heritage issue. It is seeking to know, understand and reflect on the local culture that one can think about projecting oneself to the understanding of other cultures.

Using the study of “History in objects”, according to Ramos (2004), in which the object will be thinking as a witness of the cultural aspects that will be reasons for interpretation within the classroom or the museum, because “[...] any object should be treated as a point of reflection” (2004, p.32). In the project carried out, with the help of the interviews, we noticed from the speech of some residents who were involved with the sea, and were or still made fishing their profession, that when reporting on a type of fishing art - the corrals -, they spoke about

the range of knowledge that comes with this type of practice, since, since they were set up and used in fishing, the corrals were objects of knowledge, a “generating object”. According to one of our interviewees, Mr. Zé Piloto, the fishing corrals were created by the indigenous natives, the first inhabitants of Cajueiro da Praia. He told us that his grandparents came to take the experience of the indigenous people in these lands, and that the corrals that were later used by the “white men” already existed and functioned in the hands of the natives. Realizing that such objects still carry a very relevant meaning to local history today, as a way of stimulating public involvement when the results are exposed at school, the project team built a miniature of the fishing corrals by hand.



**IMAGE 3:** Residents explaining the fishing corrals in Cajueiro da Praia.

The result of using a “generator object” surpassed expectations, since in the presence of those who gave interviews and a copy of the fishing gear, these residents / fishermen took the lead and gave us a lesson on how the corrals work. As Régis Lopes (2004, p. 32) tells us “In the classroom, in the museum, or in other educational spaces, the teacher or the supervisor would do a research and choose significant objects for the students, or

participants of a certain group, and from then on I would carry out exercises on reading the world through the selected objects”.

It is necessary to inform and train, to allow reality to be translated, to reflect on the act of knowing, to perceive our mistakes and mistakes, illusions in the reconstruction of the dynamics of human relations, of social logic; understand that knowledge is a translation and not a reflection of reality, which allows us to reconstruct, the perception of reconstructing translations, to build discourses about reality, tense and conflicted. The knowledge we are talking about must be pertinent, so that it is possible to understand not only a part, but the whole, to understand the rich and complex connections in context. (PINHEIRO, 2015, p. 57).

The incentive to have something familiar in hand made knowledge to overcome limitations, and the class was done in a participatory way, where first of all the interviewees were there to follow the results of the research and ended up also being speakers of these, of listeners for transmitters. We had the presence of different personalities and different knowledge, with different ages, but who managed to become homogeneous in the name of local knowledge, since both - both the elementary school student and the resident who has lived in the city for decades -

belong to the same history, the same cultural heritage, they are all part of what we know as the city of Cajueiro da Praia. There was a learning from material culture, since

The primary objective of working with the generating object is exactly to motivate reflections on the plots between subject and object: to perceive the life of objects, to understand and feel that objects express cultural traits, that objects are creators and creatures of the human being. Now, such an exercise must start from the daily routine, because this is how dialogue is established, the knowledge of the new in the lived experience: conversation between what is known and what is going to be known - reading objects as an act of seeking new readings. (RAMOS, 2004, p. 32).

Such an object was chosen, because we know it, it was and is part of the local reality, however, with the exercise of reflection in the school space new readings were made, a (re) interpretation, because the way we saw them until then were different - fishing instruments -, now becoming objects of research and cultural symbol, therefore, valuative.

The referred project covered subjects such as the environment, because it is using coastal areas for study, causing students to face the conditions of the places where these

archeological areas are. As well as citizenship, since the students were studying the historical construction of their own society with the help of the older residents, building a conviviality there for the sake of a common interest.

## FINAL CONSIDERATIONS

The 9th grade students who were carrying out the project, from field visits to the final exposure of the results, gained experience for working in the making and realization; knowledge through the contents of preparation and field trips; as well, they are able to reproduce the knowledge obtained from other students and society in general.

We found that the project was well accepted in the city and region, because in addition to the day of completion of activities, we were able to take some of these results to other places of education. Always with the students in front of the presentations, the project went to an elementary school in the community of Barra Grande-PI; also for the city high school,

Unidade Escolar Manoel Ricardo, and for the State University of Piauí. It is presented by the teachers at the 1st Symposium on History and Archeology, at the International Faculty of the Delta, held in Parnaíba in the same year.

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*Tradução: Assis Daniel Gomes*

*Translation: Assis Daniel Gomes*