



## MEMORIES' MERIT TO THE RECOGNITION OF FOREST GARDEN AQUEDUCT AS A HISTORICAL HERITAGE OF STATE OF BAHIA

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### ABSTRACT

The Forest Garden Aqueduct in the Department of Technology and Social Sciences – DTCS, Campus III, at the University of State of Bahia – UNEB is an architectural and landscape highlight that is not a historical heritage of the State of Bahia, although its importance. This paper searches for demonstrate the importance of perception and memory to the preservation and (re)signifying of the work and its history, arousing the community consciousness into the social, cultural and ecologic identity context, through the sense sciences, enabled by phenomenological studies. Thus, the reminiscent dynamic, based on sensory capacity, denotes an appropriate instrument to elicit the toppling and may reflect on the context of heritage educational and ecotourism.

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### INTRODUCTION

Ecology immersion involves the plural dimension to comprehend the knowledge of many areas and investigation fields, and it can be studied to outline solutions from the science development that arouse the collective consciousness, because even particular experiences are coded, processed and transmitted in an agglutinative form to make up a social identity. Ecologic sustainability, more importantly in its cultural aspect, needs to be reflected by man as of the multiple understandings that cross historic concepts, memories and heritage. It is forced the link between memories and historic heritage according to which cultural assets can be relevant reminiscent substrates to the community that experiences the context of a particular place an asset is inserted. In this conception, the given reference the memory is important to

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discuss about the meaning, sense and recognize of identity of cultural heritage. The architectural and landscape highlights of Forest Garden Aqueduct arouse the study about its history and preservation, taking as an assumption the memory drawn since the 19<sup>st</sup> century, when the construction was implemented in the city of Juazeiro, Bahia, inspired by Roman constructions, inclusive in relation to its functionality. The Aqueduct is found in Campus III of University of the State of Bahia - UNEB, located in the neighborhood of São Geraldo, Juazeiro-BA, north end of the state, in a place that used to be known as Forest Garden, at the time the headquarter of the Agronomy Faculty of Medium San Francisco –FAMESF. According to the Secretaria de Cultura e Turismo and the Instituto do Patrimônio Artístico e Cultural da Bahia -- IPAC, it is:

A hydraulic construction of a relevant architectural interest, with 280 m length only in its arched part, reaching the height of 6,6 m [...] The Aqueduct suffers a small inflection at the height of the 49<sup>th</sup> arch, where there is an overflow for

irrigation channel feeding, which develops at a lower level and transversally to that. Its arches have 2,9 meters long on average, except for the 69th which has a span of 3,92m to allow the passing of a road. (SECULT, 2008)<sup>1</sup>

The theme *(Re)signifying the Forest Garden Aqueduct* brings to discussion in the academic setting the relevance of this monument in the sense of searching the construction meaning to the citizens of Juazeiro, with the aim of understand what is the exceptionality, functionality and value of this cultural heritage that is provisionally inventoried and listed by the State (IPAC) – toppling process (n° 0607080016591) started on 16 July 2008. This raises, yet, identifying the perception of the aqueduct users and beneficiaries, in relation to its preservation and maintenance. By the way of a proposal of toppling it is necessary to study the aim of this protection as a not economic asset that go ahead the interest of the Federated Entity, denoting the symbolic value that represents general interest and others stigmas that transcends the thing itself. On February 21, 2017, it was opened a Civil Investigation (N. 598.0.210563/2016) to “*Ascertain possible irregularities in the protection of the historical-cultural heritage of Juazeiro City in the Forest Garden Aqueduct legal safeguard*”, what involved a concern focused to the legal and structural aspects, that departs from the medium where is placed the monument. Actually, it is not possible to segregate the architectonic creation from its cultural and historical expression, and much less from the human significance. Human Ecology explores adaptive processes in which the social and cultural identity is systemic by the environmental metamorphoses. Ecology multifaceted nature reacts to the various areas of investigation, showing answers and propositions in order to “The ecologic synthesis aroused the collective consciousness” (ÁVILA-PIRES, 1983, p. 150). *(Re)signifying the aqueduct in Human Ecology and Socioenvironmental Management perspective* is a challenge to make individuals perceive, before anything else, subjects, authors, history figures, in other words, become elements of their own relationships and environment, leading the representation process and merging themselves as social actors. It is an important study, especially considering the historical-cultural knowledge production added to local ancient wisdom and meanings.

The theme implies construct and teach symbols using ecologic thinking of a skilled scientific basis to gather information and translate them formulating theories, diagnostics and birthplace solutions, because the “(...) ecologic technology must be developed from basic research, conducted in the problem place of origin” (Idem, p. 148). The interactive portal of News in communication area in the São Francisco Area, *Preto no Branco*, with publication dated 10 August 2018, titles as headline “The invisible Aqueduct of Irrigation Capital”, exposing the abandonment and scarce information about this asset, even its historical, economic and cultural importance being recognized.<sup>2</sup> It would be careless to approach the Aqueduct toppling reducing it to the provisions of Decree-law 25/1937 and Federal Constitution of 1988. This preservation modality is inspired by factual evidence of the cultural value attributed to an asset which substance does not need to be in legal norms, it is enough to exist legitimacy and recognition of

its expression, being it historical, artistic, ethnographic, architectonic, bibliographic or archeological. The existence of an administrative or legal procedure, as well technical attributes and that of physical and structural grandeur highlighted in the surveys and reports, by itself, does not denote to the Aqueduct the real framework in what it is inserted.

For this reason, it is salutary the Aqueduct (re)interpretation through the memory framework linked to the patrimony, taking advantage of the subjective sources to produce re-readings able to establish the cultural perspective. The toppling won't exempt the devastation of the asset, won't prevent its decay, and so it is imperative the substance of public politics in order to promote preservation and heritage education, in parallel with the self-affirmation and the local groups interests, starting a conscience and social commitment conjecture to the Bahian people.

Moreover, with reference to the toppling, the developing of this work is justified to compose the procedural instruction and support the evaluation by the advisory board, whose deliberation is based on the studies submitted to the respective honorary agents that analyze the effective cultural value of the asset. The scientifically produced material is effective to establish the dynamic of identity, as is instructed below:

(...) the value of an asset transcends a lot its officially established or recognized historical value, or its possible artistic qualities. It is understanding that this asset is part of a bigger assortment of goods and values that involve multiple and unique processes of appropriation, remake and representation, cultural constructed and recognized, and then, historical and routinely, therefore previously to the conception and production of that asset. (AGUIAR apud RABELLO, 2009, p. 91).

In other words, the search for the work significance will contribute to the definitive toppling of the Forest Garden Aqueduct, motivating the act ratification from qualitative purposes and the history of which it is witness. For this purpose, we describe the importance of using the memory as an instrument to conduce the identity of a population, and in this case, to the recognize of the aqueduct as an historic heritage of state of Bahia, highlighting its cultural value, its present functions and the construction exceptionality.

### **(RES)Signifying the Forest Garden Aqueduct**

It is important to highlight the role of emotions in maintaining the identity of a group and the preservation of the goods involved in there, once the affective memory is a constructive factor of tangible and intangible heritage. Hence the relevance of reflecting on how it is being preserved the Forest Garden Aqueduct and the extent to which the construction is notorious to collective memory. After all, a particular monument can be recognized as a heritage due to its historical, architectonic value or even to the intangibility projected via reminiscences.

We note that it is not possible to stand apart from phenomenological parameters by studying the bases of perception and conscientious to convert them to existence. That is because “Phenomenology is the *study of essences*, and all the problems, according to that, is about to define essences: perception essence, conscientious essence, for example. (...) It is a test of a *direct description of our experience just as it is* (...) (TRIVIÑOS, 1987, p. 43). Frame the Aqueduct as a

<sup>1</sup>SECULT. Ipac. Tombamento e revitalização do Aqueduto da Uneb–Juazeiro/Bahia. Process n° 0607080016591, 23 May 2018.

<sup>2</sup><http://pretonobranco.org/portal/2017/08/10/o-invisivel-aqueduto-da-capital-da-irrigacao/>

heritage reinforce the Husserl Transcendental Philosophy assumption, under the vision of Galeffi(2000, p. 29), that: "(...) an opening of possibilities that present itself as appropriate to human knowledge, in the perspective of its formativity and by overcoming its realities already configured". The point is that phenomenology is a method to the human own clarification in history. And it means that it has to consider broadly and careful what is already instituted. In addition, it has to be able to investigate possibilities conditions of the being that remains being foundational of each become, regardless of others wills. In other words, sense and purpose are permanently present in the finish lack of the being-of-man-on-the-world. Furthermore, we are witness that reflect about preservation, both the Aqueduct and also any asset, does not involve only preserve and record historical structures. More than that, it means interfering in a set of relations lived for groups and communities in a concrete and/or instant way. On the lessons of Le Goff (1990), it is primary to convert oral tradition to written not only to the memory but to history too, because, after all, they coexist and a step cannot cancel each other but they actually are parallels elements. "The memory as a property of maintaining certain information firstly brings us to a set of psychic functions that make the man update impressions or imparted information, or that he represents as passed" (p. 423).

In an interview to *TvCaatinga*, the reminiscences of Prof. José Osmã Teles showed as much memory turns to a current manifestation. The teacher tells the history of the Forest Garden Aqueduct since the donation of the ground and installation of Forest Garden, whose purpose was to promote irrigated farmed. The construction was completed in 1906 and was a type of the most advanced technology at the time. As there was not electric power, water abstraction was made by a steam-powered motor pump. After the provision of Agronomy course, the area was available to graduation operating. To the professor, the building was responsible for the Agronomy course feasibility and has an important history in relation to the developing of irrigated farmed in the region.<sup>3</sup> Diegues Jr. (1960, p. 18) apud Diegues (1998) reinforce the idea that forming communities around sustenance activities complement the balance of natural and human relations, so that the man adjusts to the medium in the course of colonization. Consequently, "(...) conservation of biological and cultural diversity should move together" (DIEGUES, 1998, p. 21). If the aim of toppling is to preserve aqueduct memories, it is necessary to assimilate the community existence and means of survival, having in mind the essential need of its maintenance, especially with respect to the daily water supply afforded by the canal.

In the book *Histoire et Vérité*, Paul Ricoer (1955, p. 24-55) apud Jacques Le Goff (1990, p. 33), says that:

We hope from history a certain objectivity, that one that is up to it; the manner the history born and reborn shows this; it always proceeds by rectification of official and practical systematizations from its past, operated by traditional societies. This rectification has the same spirit of physical sciences in confront of their first systematizations with the perception appearance and with cosmologies that are yet taxed

to them. "The same happens to the memory. Such as the past is not the history, but its object, the memory is not history, but one of its objects and simultaneously an elementary level of historic elaborating" (LE GOFF, 1990, p. 49). To Halbwachs (1990), into a loaded of literary intentions work, "(...) it is impossible to conceive the memories evocation and location problem if we don't take to the enforcement point the real social frameworks that suit as points of references in this reconstruction that we call memory" (p. 9-10). This is about understand the causal analysis, the community and meanings synthesis, regardless of ontological though, deducing irreducible experiences. Author's philosophy started to dwell on Einsteinian Revolution effects, mentioning the *statement* from a perspective lived in affective groups. Individual memory is a reality that needs to synchronize with current social existence of collective memories and experiences. Therefore, the succession of individual events results in multiple directions.

Conceptions about memories and sense of belonging to the collective are conducted by Nora (2012) and Pollak (1989, 1992) too. "As a "framework memory", a life history harvested through an interview, this condensed outline of an individual social history, is also susceptible to be presented in numerous ways in according to the context in which it is reported" (POLLAK, 1989, p. 11). The social organization and norms are based on symbols and conventions, in order to, anthropologically, the culture meaning may acquire an abstract or substantial character, according to Ávila-Pires' view (1983). The abstraction refers to intellectual victories, rules of conduct, social institutes and economic systems of a community. In the other hand, substantiation is linked to a material angle of those victories (artifacts, buildings, edifices and styles) able to distinguish a human group at an evolution stage. The author envisions, for example, the experience transmission as a legacy: "in the transmission occurs changes, introduced by both who transmit and who receives and who interpret the information according to their own previous experiences and their own cultural heritage" (p. 43). The author concludes that some controversial themes demand a collaborative and multidisciplinary work to reduce impacts, since the rapport on real and operational bases requires cooperation of various professionals. This thinking is subscribed by Rabello (2009, p. 53):

The issue of preservation is becoming more complex every day, involving specialized studies and reflection which has participation of experts from various areas. Traditionally, it would be possible to conceive that the cultural value of a building involved only architecture professionals if it was on discussion its artistic aspect. Today, this restrict vision of the cultural asset is outdated, once aspects of architecture, art, history and other specialized knowledge areas, in fact, and to preservation purposes, must reflect a bigger question, that is national culture. For this reason, a concept work about what is a cultural heritage requires the integrated participation of other experts, especially areas related to epistemological and philosophical knowledge study, as well as study areas of societies culture, as anthropology, history and remaining social areas. If the key is not the object in itself but its symbolic value, it is important to detect not only the architectural objective issue of a building, for example, but its insertion as cultural value to a given social group. Hence, as Guattari (1990, p. 25) concludes, "More than ever nature cannot be separated from culture and we need to learn to think *across* the

<sup>3</sup>Memória Sertão Aqueduto. Tv Caatinga. Universidade Federal do Vale do São Francisco. 2018. Disponível em <<http://portais.univasf.edu.br/videos/tv-caatinga/memoria-sertao-aqueduto>>. Acesso em: 02 out. 2018.

interactions between ecosystems, mechanosphere and Universes of social and individual references. Preservation may provide to each individual the belonging sense, the contribution representation, increasing the conceptions without impose a cultural and historic policy, without exclude perceptions, because the collective memories shape the conservation form whilst demystify a unison vision, transforming knowledge to heritage.

### Reminiscent Sources of Knowledge

We sought to interpret the reality through observation from a context whose information source is real life, a treaty that convince us over empirical experiment, analyzing the community and the place whom are installed the aqueduct. We contemplate a kind of dynamics with our study object – the Forest Garden Aqueduct, using phenomenon, facts and social meanings decoded through time and real environment, across our participation, space understanding and interpreting, the sense attributed to it, since we are part of academic segments of *Campus III* of UNEB, so that "(...) the given answers are so charged of values, that only a participant of the studied social system that live and know the reality of that group is able to understand and interpret them" (MICHEL, 2009, p. 37). Study man and his social context require "(...) instruments that enable collecting real life data, from the experiences and daily perceptions to verify, test and confirm as the studied theory can be applied to the reality" (Idem, p. 42). We began from the phenomenological ideal in which the empirical view narrate daily situations in aqueduct space, the characteristics of the groups that have direct or indirect contact with the work and we conferred the impressions to them.

In order to confer the valuation given to the aqueduct in the set of social and symbolic relations of the individuals that are part of the *loco* (interactionism), we initiate the phenomenology ways, precipitously highlighting the contemporary influence of Edmund Husserl (1859-1938) and the notion that "(...) the *interpretation* of the world that emerges intentionally to our consciousness. Because of this, on research, it raises the *actor*, with his phenomes perceptions, about the positivist viewer" (TRIVIÑOS, 1987, p. 47). This exploratory study grasped the sense apprehension, revealing the perceptions about the importance of the Forest Garden Aqueduct to the memory of the State of Bahia and consequently to its toppling. In addition, it is a precious deepening pillar of the institute, whose legal aspects are complemented with phenomenological arguments, because "(...) the job of phenomenology, or before, the field of its jobs and investigations are not something so trivial as if it was enough just to look, just open the eyes" (HUSSERL apud GALEFFI, 2000, p. 23).

Old and actual photographic images of the work, interviews, documents from personal and institutional achieves, and especially that backed by reminiscences are, therefore, important tools, allowing to observe and record the relations, connections and interferences extracted from the exploited ambience, that enable to catalogue legal instruments to the aqueduct adequacy as a historic and cultural heritage, confirming the memory importance to the recognize and identity of a heritage, having in mind the social identity impelled by the aqueduct and, finally, compartmentalizing its cultural value, its utility and present functions, being considered a construction called "exceptional" and attractive.

## MATERIALS AND METHODS

This work glimpse a theoretical-exploratory research which aimed identify information and subsidies related to the Forest Garden Aqueduct in the Department of Technology and Social Sciences – DTCS, *Campus III*, of University of State of Bahia – UNEB. For this purpose, it was used the science sense to study the aqueduct as it is perceived by population, constructing preservation strategies of the work through observation, as well as raising awareness of the community around it. The studies focused on the exploration of phenomenological method to show and record the set of relations lived by the groups around the garden in a significant manner, having in mind the ideological charge of each individual, and pursuing the harvesting of the object essence, because the essential must consider the historical process involved in the phenomenon, emphasizing the comprehension through descriptions reports of the social life. It was accomplished a systematic bibliographic study to characterize the fundamental concepts presents in the field of memory, in diverse conjunctures of epistemological approach, as well as a detailed study about the mainly characteristics of the toppling process, without waive the conscientious experience grounded in reminiscence.

### Conclusions

We estimate that this work based on memories consolidate the recognition of the Forest Garden Aqueduct as a historical heritage of Bahia, proving that it is not limited by its original function (water supply within the *campus*), since it arouses sensory capacity (its affective perception and cultural valuation) and can constitute, moreover, a polo of touristic attraction. It is assumed that the feeling of belonging to the community was more evident when the aqueduct area used to form he forest garden of the city, so that it is important to rescue the role and the historical value of the asset by the appropriation (affective involvement) and heritage education. In addition, this work aims to serve as a basis to underlie the conversion from the provisional to the permanent listing of the aqueduct.

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