

THE ARCHAEOLOGICAL AND ARCHITECTONIC HERITAGE MANAGEMENT OF  
ITUIUTABA DISTRICT, MINAS GERAIS STATE, BRAZIL*Cecilia Pérez Winter<sup>1</sup>, Cláudio Scarparo<sup>2</sup>, and Luciano Barbosa<sup>3</sup>*

## RESUMEN

Actualmente, acciones para la conservación del patrimonio cultural están dentro de las agendas de instituciones como de proyectos de investigación en áreas afines. En el municipio de Ituiutaba, estado de Minas Gerais-Brasil, se están realizando diferentes actividades y estrategias para la preservación de su patrimonio. En este artículo se exponen las diferentes acciones aplicadas para la conservación del patrimonio cultural (específicamente arqueológico y arquitectónico) de Ituiutaba a través de varias metodologías: a nivel nacional (“declaratorias”), estatal (Plan de inventario, IEPHA), enmarcadas dentro del Manejo de Recursos Culturales. Asimismo, se presentan algunos conflictos y problemas que fueron resueltos gracias a las metodologías sugeridas. Hasta el momento, fueron registrados 3 bienes arquitectónicos y se relevaron 35 sitios arqueológicos. El relevamiento, registro, investigación y difusión del Patrimonio Cultural de Ituiutaba permitirán conformar el Plan de Manejo de los Recursos Culturales con los que se podrán mejorar y sistematizar medidas de protección y conservación del patrimonio, además de planificar su uso público.

## RESUMO

Hoje em dia, ações para a conservação do patrimônio cultural fazem parte das agendas de instituições quanto das pesquisas em disciplinas afins. No município de Ituiutaba, estado de Minas Gerais-Brasil, atividades para a preservação do patrimônio cultural estão sendo feitas. Em este artigo apresentam-se diferentes estratégias aplicadas para a preservação do patrimônio (especificamente arqueológico e arquitetônico) de Ituiutaba através de variadas metodologias: nacional (tombamento), estadual (Plano de inventário IEPHA), no marco do Manejo de Recursos Culturais. Assim também, colocam-se alguns problemas e conflitos que foram resolvidos pela aplicação das metodologias sugeridas. Atualmente, foram registrados 3 bens arquitetônicos, e levantaram-se 35 sítios arqueológicos. O levantamento, tombamento, pesquisa e divulgação do Patrimônio Cultural de Ituiutaba permitirão criar um Plano de Manejo de recursos culturais do município capaz de melhorar e sistematizar medidas de proteção e conservação do patrimônio, além de planejar seu uso público.

## INTRODUCTION

Historically, Heritage was considered as a material good with economic and legal value (Rotman 2009/2010), but after French Revolution, the Building Heritage, works of art, and others, were used as a unifying symbol to construct and sustain a country's identity (Choay 2001). Nowadays, we

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can say that Cultural Heritage (CH) refers to all those traces, events, objects, tangible/intangible goods, which represent the memory of the prehistoric, historic and current societies (Criado Boado 2001). In addition, from our present, we can conceive it as a social construction and invention (*sensu* Prats 1998), which could be transformed and re-signified through Heritage and tourism practices (Bertoncello *et al.* 2003). We believe that CH is dynamic, and could be participative and inclusive, because it must ensure our identity and sustainability. Therefore, CH can be used to shape a sense of belonging and place, strengthening the sense of group and identity that modernity has vanished (Molinari *et al.* 2000; Walsh 2002). These are some important reasons to preserve our CH.

To make this happen, there are different strategies to put in practice. One is the creation and enforcement of laws (in their different territorial levels) such as Recommendations and Charters (i.e. UNESCO, ICOMOS), which aim to register, regulate and maintain the integrity of the CH. Other effective way is through education, information and public access to CH, such as the implementation of Cultural Resource Management (CRM).

In Ituiutaba District (Minas Gerais, Brazil), it has been implemented a national and state registration tool (*Tombament*: “recording”, and Inventory Plan), supplemented with management activities (Pérez Winter and Barbosa 2011). Hence, this contribution presents the case of Ituiutaba District to explain how the methodology of CRM is implemented as an effective tool for CH conservation, and as a complement of national and state methodologies. The text will be structured as follows: first, we offer a brief introduction on Brazilian Heritage institutions and policies in their different territorial level: Nation, State and District for contextualization. Second, we define some guidelines and concepts about CRM that will be used along the text. Third, we characterize the case study emphasizing on the archaeological and architectonic Heritage, current problems and conflicts in Ituiutaba District related with CH, and the application of CRM as strategy to elucidate those problems and as complement of regional and local Heritage policies and proceedings. We finish

this article with some final considerations about the case presented. In the next section, a detailed history of CH in Brazil is not intended. The objective is rather to introduce some information of how its policies and institutions emerged for CH protection.

## CULTURE HERITAGE IN BRAZIL

During the nineteenth century the “National Service of Historic and Artistic Heritage” (SPHAN) was created (Decree N° 25/1937), with the aim of regulating and protecting the Brazilian CH. This organization is currently known as IPHAN (National Institution of Historic and Artistic Heritage). Its tool for record and regulate its Heritage is the Registration (*tombamento*). That is, the formal record of an object, event, cultural or natural, tangible/intangible good, in the four “Record books”: Archaeological; Ethnographic and Landscape; History; Fine Arts and Applied Arts.

In its 1988 Federal Constitution (216 art.), CH is characterized as all tangible and intangible good (individually or jointly); which constituted the identity, action and memory of all ethnic groups of Brazilian society. So they must be preserved, recognized and divulged. Hence, destruction or mutilation in whole or incompleteness of one of them is prohibited and must be punished. Thus, all that is considered CH in Brazil should be notified and formally informed to the IPHAN. This institution is also responsible for giving the necessary authorization for archaeological contract work and archaeological research. IPHAN also generates a set of policies and regulations (Decrees N° 07, 230, etc.) that establish how to remove and preserve the archaeological Heritage, and how to submit technical reports for project notification and evaluation.

## Culture Heritage in Minas Gerais State

Minas Gerais has its own laws and institutions to regulate their CH. In its 1989 Constitution (207 art. and Section IV of Culture) is very clear that Minas Gerais government guarantees the preservation and dissemination of cultural events, the creation and maintenance of museums, and the action that should be taken for its preserva-

tion: identification, protection, conservation, and recovery of cultural, historical, natural and scientific Heritage. The main institution for protection and regulation of CH in Minas Gerais is the “State Institution of Minas Gerais Artistic Heritage” (IEPHA/MG) (Decree N° 4.478, Law N° 5.775/1971, Law N° 11.258/1993). IEPHA describe CH as any tangible/intangible good representing some aspect of the cultural identity and social memory of Minas Gerais, like: historic town centers, landscapes, archaeological and paleontological sites, among others.

Recently, Minas Gerais government created an economic Law to support registration and protections actions, the ICMS (services and goods circulation tax). Its aim is to motivate Minas Gerais’ districts to invest in protecting their cultural and natural goods by an “Inventory Plan” for recording. That is, in 1995, through the State Law N° 12.040 (later converted into Law N° 18030/2009), it was determined that 75% of the ICMS<sup>4</sup> has to be distributed among every district of the state, and must be used for the improvement of education, health and environmental and CH preservation. Since this Law, nearly 200 districts had set up their Heritage Protection Committee and started recording and making inventories of their goods.

In the case presented here, Ituiutaba District also has its own laws (Local Law sections 112, 113, 114, 123 and Municipal Law N° 3.806/2006). The responsible institution for protecting the local CH is “Ituiutaba Cultural Foundation” (ICF), with the Council Committee of Cultural Heritage and the “Ituiutaba Anthropological Museum” (MUSAI) support. The ICF and Museum aims are: releasing, recording, storing and divulging the natural and cultural (tangible/intangible) Heritage of Ituiutaba, as well as developing complementary activities involving: environmental education, technical training in Heritage area, and exhibiting cultural objects and demonstrations of Ituiutaba local and regional artists.

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<sup>4</sup> The amount of money assigned to each district will depend on the annual score that each one had generated by the quantity of goods (cultural/natural) that each district has inventory and informed to IEPHAN.

In short, from the late nineteenth century Brazil has a formal interest in preserving its CH through the creation and implementation of policies in its different territorial levels (nation, state and district). Minas Gerais, specifically, has created the ICM fund to contribute with economic support to the improvement of actions on CH conservation, among other.

## CULTURE RESOURCE MANAGEMENT AS TOOL FOR HERITAGE CONSERVATION

The intention of this segment is to lead into the Culture Resource Management as a methodology for culture resource preservation. Hence, concepts and guidelines that will be used during the case study are going to be clarified.

During the XVIII century, CH was considered a mere collection of beauty objects (Mantecón 1998), but after French Revolution emerged the idea of CH as reference of national identity, which should be restored and preserved (Choay 2001). Since the legal foundation of UNESCO in 1945 and ICOMOS in 1965, many Charters and Recommendations were established to preserve and manage CH. These institutions and policies created a consciousness on the importance of CH protection, and inspire other disciplines such as architecture, history, anthropology. Hence, archaeologists became progressively more concerned with conservation and preservation matters, provoking debates about the archaeological “duty” and the “professional responsibility” to the past. Consequently, “Public Archaeology” or “Cultural Resource Management (CRM)” became part of the archaeological and scientific practice (Cooper *et al.* 2005; Green and Doershuk 1998; Layton *et al.* 2004; Shackel and Chambers 2004; Merriman 2004; Smith 2004, among many others). Also, CRM is implemented in other institutions, i.e. National Parks Administrations, like is the case in Argentina (Ferraro *et al.* 2009; Molinari 1998).

The CRM is a strategic tool for conservation Heritage (Molinari *et al.* 2000; Ferraro *et al.* 2009; Smith 2004), through planned actions that ensure sustainability of cultural resources, involving:

1. Register, inventory CH: This will allow us

to know the kind, location, quantity and conservation state of the CH where we are working in.

2. Monitoring and diagnosis of CH: Along with the registration of CH, a frequent diagnosis and check on CH state of conservation for further, if necessary, planning of preservation actions is required.

3. Research: The analysis and examination of CH is important to understand the different socio-cultural and economic processes developed in the study area and will improve divulgation and public use of CH.

4. Preservation: Through point 2, it will be determinate if physical conservation actions, or another type of strategy, will take place.

5. Public use: Different strategies can be implemented to make CH accessible to public. Among them we could mention: interpretative paths, in situ museums, and museum exhibitions.

6. Divuligation: This task can be achieved through: brochures, web pages, tour visits at museums, environmental education, popular and scientific publications, and so on.

7. Community participation: Community participation in decision making and management of its own Heritage must be encouraged. It is important to establish the value that CH has to its society to make management plans in response to the concerns that community has about CH, this will avoid further and non desired consequences.

The combination of these actions functions as a string of strategies that must be kept intact (Molinari 1998; Molinari and Ferraro 2001). However, all these actions should be embedded in a Management Plan (MP) in which the objectives, the identification of priority actions, monitoring and evaluation of the management actions impact, objectives review, reevaluation and redefinition or not of prioritized factors and control techniques should be specified. The CRM is the methodology utilized to protect and take actions in Ituiutaba district, which is presented in the next section of this article.

## ITUIUTABA CULTURAL HERITAGE MANAGEMENT

Ituiutaba District (ID) is located in Minas Gerais State, Triângulo Mineiro region at 18° 58' 08" LS - 49° 27' 54" LW (Figure 1). It was founded in 1901 (Law N° 319), with the name of "Villa Platina". In September 18<sup>th</sup> of 1915 (Law N° 663), Villa Platina became part of Prata District with the name of Ituiutaba. This name was created by former Secretary of the Council Chamber, Mr. Camilo Chaves, which means "People of Tijuco River". Now, Ituiutaba is an independent District, which possesses an area of 2,694 km<sup>2</sup>, and borders with: Gurinhatã, Ipiaçu, Capinópolis, Canápolis, Santa Vitória, Monte Alegre de Minas, Prata, Campina Verde districts and the Goiás State. Ituiutaba has 96,097 inhabitants (IGBP/MG 2010) and the most important economic activities are industry, commerce and agriculture, particularly sugar cane and maize.

The ID region is characterized by tropical weather with dry winter (May-September) and rainy summer (October-April). The average temperature is 14° C in July and 31° C in December; the annual relative humidity is 72%, with 1,350 mm annual rainfall. Geologically, is located in the Bauru Group. The soil is predominantly red-dark *Latosolo*, with *Cerrado* vegetation and some remnants of Atlantic forest, although pasture of anthropogenic origin dominates (Sampaio de Almeida *et al.* 1983).

As mention before, ID has its local institutions and policies to preserve its CH and its pre-



Figure 1. Ituiutaba District location, Triângulo Mineiro region, Brazil. MS: Mato Grosso GO: Goiás, MG: Minas Gerais, SP: São Paulo.



serve actions are articulated with the regulations established by Minas Gerais State. However, to improve the results of those actions from the MUSAI it's been implemented the CRM at the MUSAI (Pérez Winter and Barbosa 2011), along with the methodologies of recording establish by Minas Gerais government. MUSAI is located in Ituiutaba downtown, its building used to be the San José Hospital. Since 1997, it has functioned as a Cultural Center and 10 years later, it became the MUSAI. The museum has 2 permanent exhibitions and a meeting room with audiovisual equipment, and an archaeological storage collection. Unfortunately, the Museum doesn't have enough material and human resources. Although it receives academic and financial support from other sources and institutions.

As mention before, the IEPHA developed a series of policies and actions to record and inventory de CH of Minas Gerais, as well as an economic fund (the ICM), to preserve the CH of each district. MUSAI, with the technical team of ICF, began the proceedings to initiate the recording. So far, Ituiutaba has recorded 9 goods, including structures, objects and intangible Heritage; as well as the survey of 35 archaeological sites (Table 1).

In this section we present the management of the archaeological and architectonical Heritage.

Although the CH Management Plan of Ituiutaba is not finished yet, some actions were achieved, as described next. First, we examine the actions and the methodology of the archaeological Heritage (inventory, monitoring, research, and problems), the same it's presented for the architectonic Heritage; and then public use, divulgation and community participation for both is commented at the end of this section. The stewardship of MUSAI and the cultural technical team of ICF are in charge of the activities and techniques applied from the CRM, and the "Record" process of the archaeological and architectonic Heritage. Some of the activities mention also counted with the support and assistance from regional scholars and institutions. The first step is the record of the archaeological and architectonic goods for the Inventory Plan (IEPHA), then, when the research process is done, the "recording" take place (in state and national level).

#### Archaeological Heritage

##### *Registration and inventory*

Since 1999, the ICF and the MUSAI began the survey and registration processes of their goods through the "Inventory Plan" suggested and approved by IEPHA. These actions are supported by the new laws implemented in Minas Gerais State, and the Culture Fund created by Ituiutaba Town Council in 2009 (Local Law N° 3998). This Fund aims to finance conservation and preservation activities/projects of local CH, under the management of ICF. For each object, archaeological site etc., a different form proposed by IEPHA is used. In the case of archaeological sites the following information should be recorded: the locality of the site, the type of site, a brief description of it, the integrity level of the site, legal protection, among other data. For the collection objects: location, type and description of the object, conservation status, and observations. So far, the MUSAI has an archaeological collection of 1,000 pieces (most of them are ceramic and lithic fragments), and it's been recorder 35 archaeological sites in different areas of ID (Figure 2), many of them were discovered by a contract archaeological project (Fagundes 2009), and other by neighbors denounce.

<b>Relieved Heritage</b>		35 sites	
<b>Recorded Heritage</b>	<b>Tangible goods</b>	Indian Vessels	Decree N° 5242
		Capitão Shoe store	Decree N° 5776
		Goiabal Park	Decree N° 5781
		Raul Soares Bridge	Decree N° 5777
		João Pinheiro School	Decree N° 5780
		Cônego Ângelo square	Decree N° 5778
		Salto do Moraes Hidroelectric Station	Decree N° 7831
		Culture Center/ MUSAI	Decree N° 6460
	<b>Intangible goods</b>	São Benedito Brotherhood	Decree N° 4519

Table 1. Cultural Heritage recorded (tombado) in Ituiutaba District.

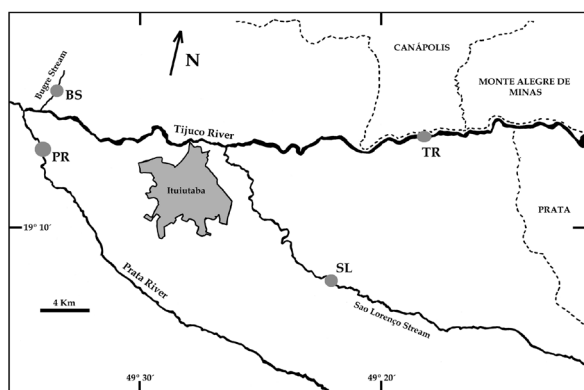


Figure 2. Archaeological Sites location in Ituiutaba District.

### Monitoring and diagnoses

As mention before, almost all the pieces that belong to the archaeological collection are ceramic and lithic fragments. Nevertheless, there are two well preserved ceramic vessels (Figure 3), found in 1930 by Mário Schudzik Father at Paranaíba River, in Ituiutaba<sup>5</sup>.

In general, the archaeological sites show a low conservation status (Table 2) due to different reasons. For example, in most of the areas where the sites are located, agriculture activity is intensive. Its impact produces the deterioration and perturbation of the sites, especially if we take into consideration weather and topography. In Table 2 we can observe the distribution of the sites recorded in Figure 2. Some ceramic with *Aratu Sapucaí* tradition\*<sup>6</sup> were detected (Fagundes 2009).

As mention before, Ituiutaba is characterized by a tropical weather, which means dry and rainy seasons well defined. It is therefore necessary to work on the impact that climate produces on the integrity of sites, as well as the human

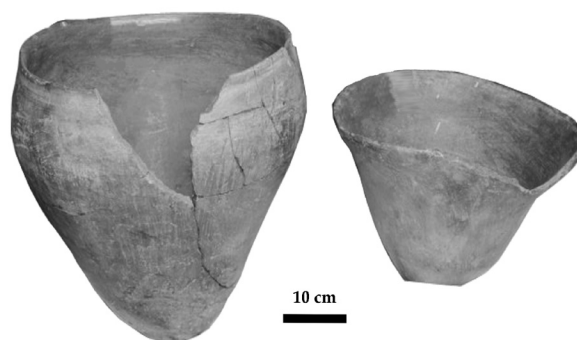


Figura 3. Ceramic vessels from MUSAI collection.

Region	Sites	Artefacts	Conservation
Tijuco River (TR)	26	Ceramic*/Lithic	Low
Bugre Stream (BS)	3	Ceramic/Lithic	Low
São Lourenço Stream (SL)	1	Ceramic*/Lithic	Low
Prata River (PR)	5	Lithic	Middle

Table 2. Conservation status of Archaeological Sites in Ituiutaba District.

activities. Recently, experimental work in archaeological ceramics artifacts taphonomy was developed (Pérez Winter *et al.* 2010a and b). However, we still need to adjust the methodology and begin to extend the work in other types of artifacts and at regional scale. The development of this work will allow us to create and improve conservation strategies to preserve the integrity of the archaeological sites (Porto Tenreiro 2000).

Another problem is to find new sites because of obtrusiveness, visibility, and accessibility. In the first case, there is a high obtrusiveness of ceramics, which is abundant in the area, and the soil color, which is similar to the pots. The visibility and accessibility of sites are also an issue in some circumstance. Visibility is hard due to the high vegetation. Accessibility of sites will depend on the undulating topography and presence of roads. Also, in the rainy season, and because of soil type, the accessibility becomes complicated, as most of the existing roads are not paved. These characteristics and problems make the monitoring process and survey difficult.

### Research

The research activities are in charge of

<sup>5</sup> In that time the vessels contain human remains and funerary trousseau, being the latter missed. They were stored at first at São José School. Then the vessels were donated to the Cultural Center of Ituiutaba and now they are part of the archaeological collection of the MUSAI.

<sup>6</sup> Aratu Sapucaí tradition is characterized by semi-mobile groups with incipient agriculture, recognized in Minas Gerais, Bahia, Espírito Santo and Goiás states. The common features of its ceramic are: globular shape, slip, no paint, internal/external border inclination, and rounded lips (for details see: Calderón 1967/68; Prous, 1992, among others).

different researchers of the region, given the necessary support to MUSAI, which at present has no archaeologist. Most of the artifacts collected in the archaeological sites survey were analyzed. Preliminary results of the archaeological ceramic from São Lorenzo site were recently published (Pérez Winter *et al.* 2010a and b), and the lithic material, as well as other artifacts, are under the study by Dr. Fagundes, from Dos Vales do Jequitinhonha e Mucuri Federal University (UFVJM).

## *Conflicts and problems*

All sites are located in private properties, which present advantages and disadvantages. The disadvantages really depend on the relationship and willingness between the owner and the CFI/MUSAI technical team. If the relationship is not good, owner can deny access to their properties, making difficult the task of surveying and monitoring the sites. In the case of research, although MUSAI has academic support for investigators from other universities and research institutions, they don't have a local research team specialized in archaeological issues, and depend more on eventual Contract archaeology. This situation makes the continuity and to advance in archaeological knowledge, survey and research in the area difficult. On the other hand, neither MUSAI nor ICF possess a proper laboratory for more detailed archaeological analysis. Although some experimental research is been developed to have a better understanding of natural and cultural impacts in site and artifact integrity that will allow the creation of better actions to the physical preservation of archaeological Heritage, more work needs to be done in this matter. The process is low due to the lack of local archaeological lab and archaeological scholars in Ituiutaba to work specifically with these issues.

## Architectonic Heritage

### *Registration and inventory*

Architectonic goods were selected because of their socio-cultural characteristics, and for been part of historic-economic processes of Ituiutaba development. History scholars and stu-

dents from Uberlândia Federal University in Ituiutaba (UFU/FACIP) are assisting with this part of the management. So far, 7 immobile goods were registered<sup>7</sup> (Table 1), but just 3 are considered as Architectonic Heritage:

*João Pinheiro School* (Figure 4) began its activities in 1905 under the name of Santo Antônio College. In 1908, the Villa Platina Educative Group had been created, assuming the management of Santo Antônio College. In 1927, they changed their name to João Pinheiro Educative Group, becoming the educational reference of Minas Gerais. Recently, in 1984, the institution changed its name to João Pinheiro School, and with more than 100 years, this institution continues growing up and improving its educative quality.

*Do Capitão Shoe Store* (Figure 5) was built in 1898. It first served as school and accommodation. Its location, in the south Ituiutaba exit, turned into a stop point for travelers that came from that direction. Now it is known as the Store Shoe, and is the only structure that preserves features of the Colony Style in Ituiutaba. Other similar houses were demolished long ago.

*MUSAI* (Figure 6) was built in 1914. Historically, this structure belongs to the São José Hospital, which was moved to another building, and inaugurated in 1972. Since that year, the structure was closed, and in 1997, Ituiutaba Town Council restored it and created the Ituiutaba Culture Center "Altair Alves Ferreira". In 2007, the Culture Center became the MUSAI.

### *Monitoring and diagnosis*

Although the architectonic Heritage has a better conservation status, they also suffer the impact of tropical weather. Intensive rain during the summer weakens the structure, provoking paint peeling and damp patches. The conservation actions are difficult to make on time because of delays in grant delivery due to odd administrative problems in Ituiutaba Town Council.

<sup>7</sup> In the form should be specified: location of the building, description, conservation status, information about the structure, etc.



Figura 4. João Pinheiro School, Ituiutaba District. A: School in 1920, B: The School today.



Figura 5. do Capitão Shoe Store, Ituiutaba District.



Figura 6. Cultural Center/MUSAI, Ituiutaba District.

### Research

Research work on the architectonic Heritage is been conducted by the ICF technical team. Recently, the History lab of UFU/FACIP is organizing research projects with professors and students about Oral History and CH. The results will allow improvements in the management of the architectonic Heritage and increase the quality of the speech during the tour guide at the museum and other divulged activities. Also, UFU/FACIP and MUSAI are creating an agreement to formalized mutual support to the development and continuity of research projects as well as training scholars program.

### Conflicts and problems

At the beginning of the Heritage activities directed by ICF and MUSAI some problems aroused in relation to the “record” process and community due to lack of information among neighbors about Heritage law, the distance that exist between Heritage and People (see Funari 2001, 2004 ;Rodrigues 2002), the unequal appropriation and access to Heritage (García Canclini 1999), and the installed idea that progress should replace and unvalued structures (Pérez Winter and Barbosa 2011; Rodrigues 2002). One example is the case of Do Capitão Shoe Store. This was recorded as Ituiutaba architectonic Heritage, but the owner disagreed because of the cost to preserve the facade. Once the structure is “recorded”, it cannot be modified. The owner was afraid of this policy, thinking he will not have real authority in disposing the structure, and because he has not enough money to maintain the facade. Another recorded extreme case was from a citizen of Ituiutaba, who demolished his property to avoid the “recording” (Silva Oliveira and Regina Mendes 2010). One of the strategies implemented by ICF and MUSAI that is helping reverting these situations are the MRC actions. Especifically, through work with Ituiutaba community that will be specified latter.

### Ituiutaba Cultural Heritage

Since the beginning of the recording and inventory actions, first with ICF and latter MUSAI too, Ituiutaba district has obtained several



ICM points through 2000 to 2012<sup>8</sup> (Table 3). Except 2001 and 2003, Ituiutaba always informed and record CH to IEPHA, receiving the amount of money gained annually, to keep going with Heritage actions and projects that depend on the point reached every year. As ICM score varied from year to year, Ituiutaba doesn't count with the same budget every year, which makes difficult to plan and organized projects and activities for CH management. And the local fund alone it's not enough either.

#### *Public use and divulge activities*

The divulge actions and exhibition of CH are under the direction of the MUSAI and ICF. MUSAI has an educational program in which receives the visit of many schools from all over the region. The museum prepared a visit through the exhibitions, developed recreational activities, and lectures about archaeology, Heritage and so on. Every year "the week of the museums" is organized, with especial activities for primary and middle schools of the region. In 2009, the MUSAI made an archaeological exhibition, with local artifacts. And almost every year curses and conferences about CH, and Ituiutaba Heritage are prepared for technicians and scholars. All these activities pursue the same goal: Heritage conservation consciousness of Ituiutaba District and surrounding regions (Pérez Winter and Barbosa 2011). Also, the CFI and MUSAI offer educational trips around the district to show and explain the cultural and natural heritage of ID.

#### *Community participation*

As one of the main actions of CRM is the community, and its involvement in the CH preservation, and in order to avoid the conflicts mention in the architectonic heritage section, an Oral History project is being developed by UFU/FACIP historian scholars. The aim of this project is to acknowledge which places, demonstrations, and objects are important to Ituiutaba neighbors

and to create a conservation consciousness about the importance of CH preservation. Also, MUSAI is performing educational/environmental curses for students, scholars, and technical workers, as well as divulging the current art production of local artists. We think that all these activities will help to improve the relationship between Ituiutaba Heritage and its people. We attempt to break the installed paradigms that conceived CH in a "traditional substantialist" or "mercantilist" view to a "participatory" and inclusive CH perspective (*sensu* García Canclini 1999).

Year	Points
2000	5
2001	
2002	2.80
2003	
2004	2.40
2005	2.40
2006	3.20
2007	5.80
2008	6.40
2009	5.75
2010	4.15
2011	12.20
2012	9.10

Table 3. ICM Ituiutaba score, period 2000-2012.

## FINAL CONSIDERATIONS

Ituiutaba has a large amount of natural and cultural (tangible/intangible) goods to be recorded and studied. Knowing its Heritage is the first step to build a Management Plan and take into account their Heritage within territorial policies and its effective protection.

Given that cultural activities in Ituiutaba began in the late 1990's, several achievements have been made since then, such as the creation of MUSAI. Since its inauguration the ICF and MUSAI were able to: consolidate their environmental, education/Heritage activities and actions; increase the exhibition and appreciation of local culture art and demonstrations, as well as the generation of many events that took place at the Museum. These activities generate the awareness on local

<sup>8</sup> Information available in: [http://www.iepha.mg.gov.br/index.php?option=com\\_content&task=view&id=96&Itemid=151](http://www.iepha.mg.gov.br/index.php?option=com_content&task=view&id=96&Itemid=151)

and regional CH, and also its participation. Other important fact is the creation of economic incentive by State and local government: the ICMS and Ituiutaba Cultural Fund that contribute in the continuity and development of the mention activities. In addition, the approach and interest of researchers and scholars from various disciplines and regional institutions had strengthened and expanded research activities (e.g. archaeological knowledge of the area); registration (e.g. survey, inventory plan, "recording"); preservation (e.g. research and physical intervention); and divulgation (e.g. visits to the museum, archaeological sites, CH lectures, capacitating courses) of Ituiutaba Heritage.

We believe that, although there are still some problems and difficulties in the development of some planned activities to be resolved, the management of Ituiutaba Heritage is increasing thanks to the various strategies and the institutional support received so far, as well as the activities that perused the approach between MUSAI/ICF-Heritage-Community within a "participatory" standpoint. We can mention the Heritage lectures organized at the MUSAI, and recent implementation of an Oral History project, among others. That is how Ituiutaba community will identify with their Heritage and strengthen the sense of place and local identity.

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