


A LOOK AT THE SOCIAL CARTOGRAPHY IN THE TITLED QUILOMBOS OF SERGIPE: REPRESENTING TERRITORIAL DYNAMICS, DESIRES, AND LOCAL CULTURE

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ABSTRACT

Social cartography is an essential tool for the valorization of quilombola territories, allowing the participatory representation of lived spaces and the preservation of collective memory. In the state of Sergipe, quilombos face important challenges related to territorial governance, cultural preservation, sustainable development, and quality of life. The present

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study aims to analyze the application of social cartography in the quilombola territories titled Sergipe, with emphasis on the participatory representation of lived spaces, cultural preservation, and the articulation of technical and traditional knowledge for community empowerment. The research adopts a qualitative approach, using focus group workshops held in four titled quilombos in Sergipe. The data were collected through informal conversations, on-site observation, and analysis of the maps produced by the communities. The results indicate that social cartography has a significant impact on the autonomy of quilombolas, allowing greater visibility of their demands and expanding the possibilities of claiming rights. The collaborative maps, reflect symbolic and material elements that are important to the quilombola identity, as they highlight the relationship between territory, culture, and ancestry. It is concluded that social cartography is an effective strategy in the struggle for recognition and search for more inclusive public policies, contributing to the construction of a development model that is aligned with the needs and perspectives of quilombola communities.

Keywords: Social Cartography. Quilombola Community. Titration. Territoriality. Quality of Life. Sustainability.

INTRODUCTION

Maps are instruments that represent complex socio-territorial processes. When elaborated in a participatory way, they represent the intercultural language of the community and can constitute powerful tools for local empowerment. Maps can help strengthen practices of resistance, and aestheticization of themselves, as they capture forces through the articulation of technical and traditional knowledge to strengthen the struggle for the rights of the most vulnerable portions of the population, such as quilombolas (FILHO; TETI, 2013). This instrument is not closed, being in a process of constant construction and resignification, as well as the community, as the process of mapping social phenomena brings with it the possibility of increasing the capacity for mobilization, governability, and, consequently, transformation (SANTOS, 2018).

Social cartography is a practical and essential instrument for understanding the territories occupied by Traditional Peoples and Communities (PCT). By enabling these groups to actively participate in the construction of maps that represent their vivid spaces, social cartography integrates technical and traditional knowledge that reflects the social and cultural dynamics developed in the quilombo, where culture, territory, and landscape are inseparable (Costa et al., 2016). This approach directly reflects local knowledge, strengthening identity practices, and configuring itself as a political and pedagogical tool in the face of struggles for rights and the preservation of ancestry.

In the state of Sergipe, quilombola territories, even with land regularization, face important challenges related to the guarantee of their rights, as well as the promotion of sustainable development and quality of life (Feitosa et al., 2021). In this context, social cartography highlights the priorities and aspirations of these communities. However, there are few studies on how social cartography, through the elaboration of collaborative maps, can contribute to local governance and cultural preservation.

Therefore, given this scenario, the following question arises: how can social cartography contribute to the participatory representation of lived spaces, cultural preservation, and articulation of technical and traditional knowledge in the titled quilombola territories of Sergipe?

This article aimed to analyze the application of social cartography in the titled quilombola territories of Sergipe, with emphasis on the participatory representation of lived spaces, cultural preservation, and the articulation of technical and traditional knowledge for community empowerment.

THEORETICAL FRAMEWORK

Cartography consists of the representation of spaces and social relations through abstract structures that over time have been employed by the State as a strategy of territorial domination and maintenance of power relations, being, therefore, elaborated by a technical team at the service of these bodies, often not representing the desires of traditional communities and minority and more vulnerable groups (PIRES; BALL; DUQUE, 2022).

The collaborative maps, prepared by the community itself, make it possible to understand different forms of territoriality, strengthen ethnic identity, and systematize the process of occupation of these territories, as well as the main needs and infrastructures implemented (ALMEIDA; NASCIMENTO, 2023).

According to Bastos and De Oliveira (2019), social cartography plays a crucial role in the demarcation of territory and the preservation of collective memory. In their research on Quilombo do Carmo, the authors highlight how the use of participatory maps enables an interaction between history and territory, allowing communities to express their identity narratives and strengthen their struggles for recognition and maintenance of geographic space. These maps are instruments of cultural recording and expression, which articulate individual and collective memories to the spatial context, strengthening community ties and legitimizing the social claims of quilombola communities.

The cultural and symbolic dimensions stand out as a fundamental instrument for understanding the production of quilombola urban space. In the work of Gomes (2024), who analyzes the oralituras of the Ìyálodès, the author points out that female oral narratives not only rescue collective memory but also play a political role in the construction and affirmation of quilombola identities in the urban context. In this sense, social cartography emerges as an integrating tool, which incorporates historical and cultural perspectives in the representation of the territory, promoting a dialogue between the past and present of the communities.

The mapping process strengthens community ties and values the heritage elements significant to the group, and is, therefore, a strategic instrument for the reaffirmation of territorial and cultural rights, especially in marginalized communities. Participatory cartography allows the members of the communities themselves to take the lead in gathering information, conferring greater legitimacy to the process and the results obtained (MARQUES, 2019).

Figueira et al. (2019), when presenting the project "New Social Cartography of Quilombo Quingoma" in Lauro de Freitas, Bahia, reinforce that social cartography is a process of constant construction and resignification. The study shows that the maps prepared with the participation of quilombolas allow the identification of the material and immaterial heritage of the territory, highlighting ancestry as a central element in the organization of space and the struggle for maintenance and enhancement of the territory. The research also reveals how participatory mapping can enhance community governance by strengthening the connections between individuals and the space they inhabit.

Regarding the social determinants of health in quilombola communities, cartography can be used as a matrix to identify critical processes related to the health and living conditions of these populations. The identification and cartographic representation of vulnerabilities can guide fairer and more effective public policies, contributing to the reduction of structural inequalities faced by traditional communities (GOMES, GURGEL; FERNANDES, 2022).

As for the cultural interactions in the quilombola territory between Afro-Brazilian and Pentecostal practices, these are reflected in the space lived and represented by the community, and social cartography can capture the cultural diversity and meanings attributed to the territory, promoting a broader and more inclusive view of community dynamics (CORREA, 2020).

Traditional agricultural practices in quilombola territories, contribute to the conservation of the landscape and the preservation of biodiversity. Through social cartography, it is possible to highlight the relationships of respect and care for the environment, inherent to quilombola traditions, and highlight their importance in maintaining the ecological balance and sustainability of the territory (RODRIGUES and NEVES, 2024).

Regarding the school routine, it is important to highlight how cultural and territorial aspects permeate educational practices. The valorization of quilombola identity in the school space directly reflects the strengthening of collective memories and the recognition of the territory as an essential element for the cultural preservation of the community. Social cartography, in this context, appears as a pedagogical resource capable of translating these specificities and consolidating the connections between territory and identity (SANTOS; SNOWS; DAYRELL, 2019).

It is also important to highlight how this cartography can be used to document and legitimize territorial rights. The publication Comunidade Quilombola Pirangi (SERGIPE,

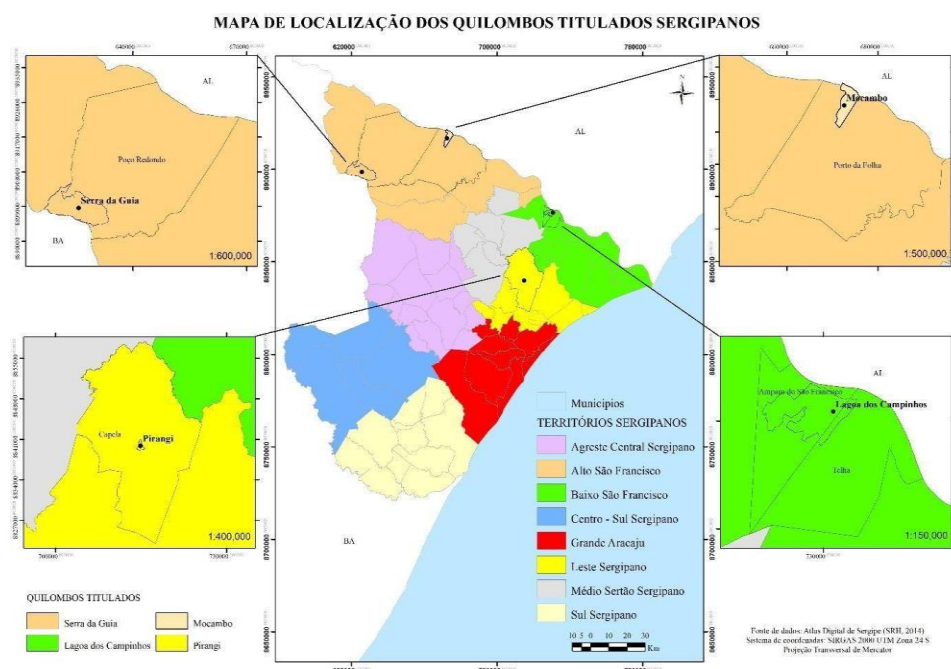
2011b) highlights the central elements that make up the territory lived by the quilombolas, showing how maps not only delimit space but also record cultural practices, heritages, and histories that structure collective experience. This material reinforces the importance of public policies that consider the specificities of each quilombo and use cartography as a tool for community strengthening.

Thus, social cartography, in addition to being a tool for recording and planning, constitutes a political act that allows traditional communities to make their histories, values, and struggles visible. By articulating collective memories, ancestral knowledge, and cartographic techniques, territories become living spaces, loaded with meanings that reinforce cultural identity and promote social resistance. These perspectives reinforce the relevance of producing maps that not only record geographical limits but also translate the subjectivity and protagonism of the communities that inhabit them. As an instrument of visibility and empowerment, social cartography presents itself as a transformative practice, capable of promoting significant changes in the recognition and appreciation of quilombola territories and other traditional peoples.

METHODOLOGY

Primary data collection took place from December 2018 to March 2020, in the four titled quilombos in the state of Sergipe. Sergipe has 36 certified quilombola territories, with 5,438 families registered and self-recognized as quilombolas, but only four of these communities have been titled by 2024, which are Mocambo, Pirangi, Lagoa dos Campinhos and Serra da Guia (INCRA, 2020). (Figure 01).

Figure 01: Maps of the titled quilombos of Sergipe



Source: Feitosa et al, 2021.

The **Serra da Guia** community is located 42 km from Poço Redondo/SE, in the Sergipe micro-region "Sertão do São Francisco" and 187 km from the capital Aracaju/SE, in the southern region of that municipality. The main economic activities in the region are: agriculture (production of corn, beans, and cassava) and livestock (cattle, sheep, horses, goats, and pigs). With a high rate of illiteracy (38%), 60% of the population calls themselves black, and 79% of its inhabitants live on one or less than one minimum wage (SERGIPE, 2011a). It is formed by a territory of 9,013.18 hectares validated by an expropriation decree published on November 22, 2012, corresponding to 0.073% of the total territory of Poço Redondo, which is 121,245 hectares, with 187 families registered with INCRA.

Pirangi is located in the municipality of Capela and has 30,761 inhabitants, an area of 128.19 hectares, occupying approximately 0.03% of the territory of this municipality, being formed by 61 families (INCRA, 2020). It is located in the east of Sergipe, approximately 3 km from the municipal headquarters and 71 km from the capital Aracaju, bordering Aquidabã, Muribeca, Japaratuba, Rosário do Catete, Siriri, Nossa Senhora das Dores and Cumbe (SERGIPE, 2011b). It is located in the basin of the Japaratuba River, having as its economic base the organic production of vegetables and the development of cassava culture, in addition to the raising of poultry and cattle

Mocambo is located in the municipality of Porto da Folha (SE), certified since 1997, and has an area of 2261.589 hectares, occupying approximately 2.5214% of the territory of this municipality, which has 89.694 hectares. It is located approximately 185 km from the capital Aracaju, in the micro-region of Alto Sertão, and is composed of 178 families. It is located in the semi-arid region and suffers from water scarcity so its community survives basically on assistance programs (especially the Bolsa Família) and on the raising of dairy cattle, sheep, goats, and self-consumption agriculture, where corn, manioc, beans, and vegetables are usually planted and the quilombolas also carry out fishing activity. This community experienced a tense territorial claim process marked by many expropriations.

Lagoa dos Campinhos was one of the first quilombola territories in Sergipe to be recognized by INCRA, having been certified since 2004, although it only received the first land title, on behalf of the Association of the Territory of Remnant of the Quilombo Pontal do Crioulo, in 2011. It is located in the rural area of the municipality of Amparo do São Francisco near the municipality of Telha, in the Lower São Francisco, in the eastern region of Sergipe, approximately 03 km from the city and 116 km from the capital. It has 1,263 hectares where more than 108 families descended from slaves live on the right bank of the São Francisco River, in the municipalities of Amparo de São Francisco and Telha. The community subsists on agriculture, especially the cultivation of corn and cassava, fruit growing (such as mango and cajá), fishing, and resources from State assistance programs (INCRA, 2020).

Before the elaboration of the social cartography, 04 **focus group** workshops were held (one in each quilombo). The collaborators of the focus group and the social cartography were intentionally selected from a chain of references that effectively captured the routine of the community, that is, the individuals most cited by the residents interviewed as important for the quilombo were the people invited to join the sample. This technique of choice made it possible for the informants to be sufficiently diversified to ensure the apprehension of similarities and differences in terms of views on the phenomenon studied (Verdejo, 2006). Thus, informal conversations were held with 06 leaders of the Serra da Guia community, 09 from Pirangi, 07 from Mocambo, and 06 from Lagoa dos Campinhos, these same people being the ones who participated in the workshop for the Making of the Social Cartography of their respective quilombos. Thus, the guiding questions of the focus group were: How is the quilombo scenario? What is their quality of life perspective? And what do you believe you would need to improve your living situation?

After discussing these themes, the participants were asked to elaborate on the **social cartography of the quilombo**, representing on the map what the community has, with emphasis on the main social facilities and local potentialities. The process of social cartography makes it possible, through the self-mapping of traditional territories, to elucidate territorialities and identify peculiar forms of natural resource management, recognizing the existing symbolic and political disputes. Thus, through the participatory map, it is possible to know data on the history, culture, and technology, as well as the relationships and mode of organization of traditional communities (ACSELRAD, 2014).

In this way, in each community, a map was delivered with the outline of the quilombo areas, printed on an A0 sheet (841 x1189 mm) at a scale of 1:120,000, whose cartographic base was prepared with handling in ArcGIS and the database of the Secretariat of Water Resources of the State of Sergipe (SRH, 2016). Alcohol-based pens, graphite, and colored pencils were used to make the cartography.

In addition, to carry out this study, quality of life (QoL) was considered a social construct that depends on satisfaction in various dimensions of life (socioeconomic, environmental, and cultural) and, therefore, linked to the idea of comfort and well-being (MINAYO; HATZ; BUSS, 2006). In other words, QoL is in line with the expanded concept of health/promotion of well-being and with the perspective of the Jury Veil; Avila-Figueiroa (2002) associates it with the historical moment experienced, the lifestyles and culture of a people, receiving influences from factors such as employment, housing, socioeconomic situation, access to public services, environmental pollution and others, which form the social environment and interfere in the development of a community.

Finally, the collected data were tabulated and analyzed according to the pertinent literature. It is noteworthy that this research was approved by the Ethics Committee and Research with Human Beings of the Federal University of Pernambuco (UFPE) through the Brazil platform, opinion No. 2,632,398.

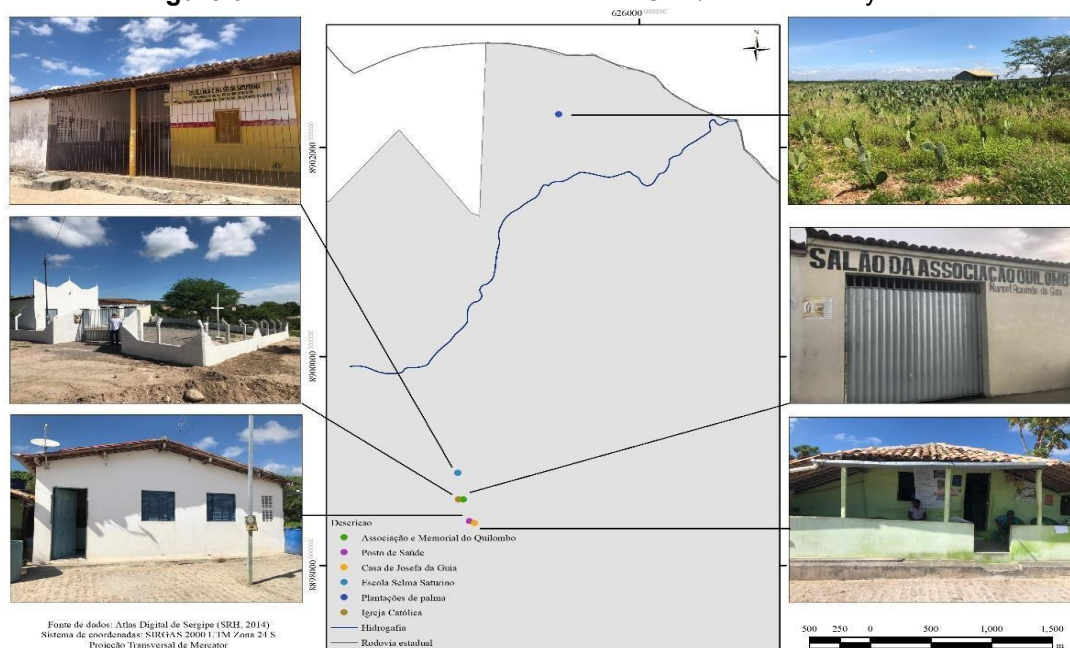
RESULTS AND DISCUSSION

UNDERSTANDING THE QUILOMBOLA TERRITORY AND ITS ASPIRATIONS

The cartographic workshop in **Serra da Guia** was attended by 06 local leaders. In this community, physical elements appeared with a lot of details that stood out over the traditional symbolic components both in the focus group and in the social cartography, which leads us to realize that the concrete and basic needs of the quilombo have not yet

been met by the government, even though there are legal provisions that guarantee the provision of these services. The social facilities highlighted by the community as important were the headquarters of the quilombola association, the chapel, the house of Mrs. Josefa da Guia, the school, and the health center (Figure 02).

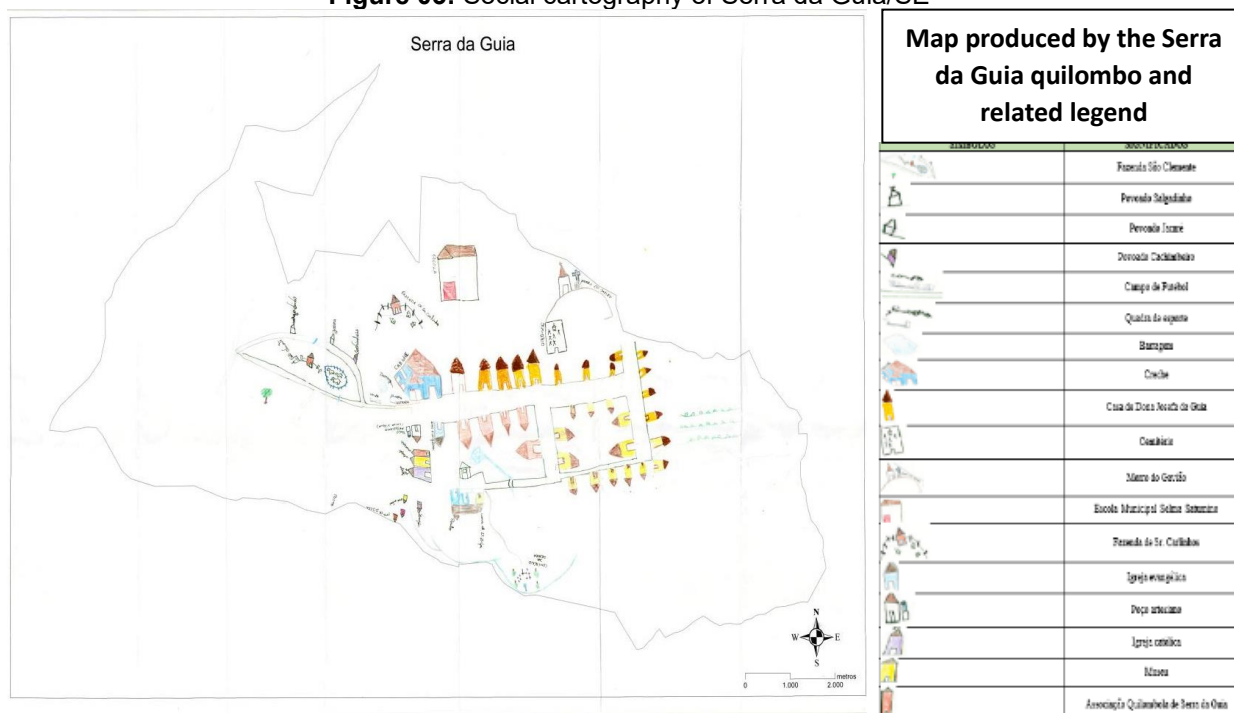
Figure 02: Social facilities of the Serra da Guia/SE community



Source: Feitosa et al., 2021.

Thus, in the social cartography, it could be seen that the main demands were associated with the basic infrastructure of the whole place, such as piped water, sanitary sewage, solid waste collection, health, and education. The leaders listed the complete lack of family health teams (absence, for example, of doctors, nurses, nursing technicians, social workers, dentists, only community health agents); lack of a drinking water network, sanitary sewage, jobs, and daycare center in operation (Figure 03).

Figure 03: Social cartography of Serra da Guia/SE



Source: Research, 2021.

These demands pointed out by the community are basic rights of citizenship and factors of production of quality of life and health. Therefore, the need to generate employment, infrastructure, education, and good nutrition were considered elements that add to the struggle for territory, the defense of culture, and the fight against racism, essential conditions for dignified survival in these spaces (GOMES; GURGEL; FERNANDES, 2022).

Among the elements that represent the quilombola territory also appeared: a water tank, artesian well, health center, House of D. Josefa da Guia, Quilombo Museum, animals (ox), dam, unfinished daycare center, Sawmill Farm, Currallinho, Sr. Carlinhos, improvised field and soccer court, school, Catholic and Evangelical church, two cemeteries, one more recent and the other at the top of Serra Negra, local villages (Salgadinho, Jacaré and Cachimbinho) and their dwellings.

Regarding the elements that are part of the quilombo, it can be seen that the local structure is simple, with predominantly rural characteristics and the community has only a smaller elementary school, which serves only children from the 1st to the 5th grade. However, the residents desire to have access to a state-level school that offers higher elementary, secondary, and higher education for young people and/or adults. It is worth noting that 87.4% of the residents of this quilombo are illiterate or have completed

elementary school at most (INCRA, 2020). As the quilombo only has one school and this includes up to elementary school, the desires described by the leaders are: renovation of the local school, construction of a state school with a sports court, technical school, and a college.

In the quilombo, no temples of religion of African origin were found. Only the Catholic temples and the evangelical church of Christian origin were mentioned, and the strong religiosity of this community was also perceived, in other formats of manifestations, especially in the festivals of the local patron saint. For Correa (2020), the deconstructing of religious practices of African matrices, often replaced by religions of European or neo-Pentecostal origin, represents the loss of ancestral customs and has a direct impact on the socialization of these communities. Hence, the valorization of ancestral customs and religions should be part of the desires of quilombola communities.

The quilombo also has as popular manifestations the folguedos, vaquejada, circle dances, fife band and novenas. Other emblematic places in the quilombo are the cemeteries. The Morro do Gavião Cemetery is the most recent and was built due to the limitation of the number of graves in the oldest cemetery, the one at the top of Serra Negra, also known as the slave cemetery. It is in the latter that the feast of the Glorious Holy Cross and the ritual of the novenary take place, as this place symbolizes the mark of resistance of the enslaved peoples who arrived there in the second half of the 19th century, with the mountain being used as a guide or marking of the escape route of the blacks who fled from the remnants of the Quilombos dos Palmares (SANTOS, 2014).

The importance of cattle ranching for the quilombo can also be seen, since Serra da Guia has soil that is not conducive to agriculture. And although the cultivation of beans and corn are the main agricultural activities, the planting of forage palm has gained expressiveness, precisely because it serves as food for dairy cattle raising.

In addition, linked to regional specificities, the implementation of artesian wells, maintenance of the water tank and construction of dams were elements pointed out as extremely urgent for the community, which has been suffering from the lack of these resources, being at the mercy of water trucks and cisterns to survive, so that piped water is an old dream of the quilombo. In a similar study, Amorim; Silva; Sato (2017) report the various conflicts in access to water, identified in the social cartography applied to the Mata Cavalo quilombo (MT). The authors consider that in the face of climate change, this difficulty of access makes the living conditions of quilombolas vulnerable, who, in turn,

need several options for water collection in addition to artesian wells, such as the construction of cisterns, rainwater harvesting, or even the recovery of degraded riparian areas, in order to guarantee strategies that are not only short-sighted.

Alongside this desire, the leaders mentioned health care as a primary need of the quilombo. Despite having a health center (obtained through donations received on behalf of the Josefa da Guia leadership), it does not have equipment and supplies, nor professionals to assist the community. So that care is provided, almost exclusively, by the prayer, healer and midwife Dona Josefa da Guia, who goes against the statistic is proud to bring more than 7000 children into the world, without losing a single life. Finally, even with the immeasurable traditional knowledge of the leadership, an ambulance and health professionals in the quilombo would undoubtedly contribute to improving the community's quality of life perspective.

From the housing point of view, although the quilombo has been contemplated with more than 80 houses resulting from a partnership with the National Institute of Colonization and Agrarian Reform (INCRA) and Caixa Econômica Federal (CEF), quilombola leaders point to a housing deficit of around 110 residences. Among the expectations of the residents are also the renovation of the soccer field and the construction of a covered sports court. The leadership believes that it would be a way to provide opportunities and even expand female participation in sports, also developing other exercises, such as basketball and volleyball. Sports activities were understood as powerful instruments for health promotion and although there are no projects or leisure programs implemented, the presence of two large soccer fields was verified, one of them with an unfinished locker room work and a smaller field. It is noticed that soccer is the most frequent modality, so that the community has two teams, Santa Cruz and Palmeirinha.

It is also noted that the leaders defined quality of life as: having health/medical care; employment to satisfy their needs; decent living conditions and treated water; continuous and contextualized education; and a good diet. Thus, it can be seen that not even basic needs were met by the government, which for centuries has continued to make traditional communities invisible (Chart 01).

It is noteworthy that quilombos have a 25% higher prevalence of food insecurity than non-quilombola families and, therefore, also have the worst indicators of income, schooling, and employability, demonstrating the effects of structural racism and little

intervention by the public authorities to repair their social debt to these peoples (MACIEL et al., 2021).

Table 01: Desires of the community of Serra da Guia

DESIRES OF THE SERRA DA GUIA COMMUNITY	
WHAT DO WE HAVE?	WHAT DO WE WANT?
01 Municipal School 01 daycare not finished 01 museum 01 Catholic Church 01 evangelical church 01 medical center 01 snack bar 01 artesian well Samba de coco, quadrilhas, vaquejada, novenas Soccer and multi-sport court Prayer and healer Embroiderer Cemetery (2)	01 State School and 01 College 01 daycare center working Renovation of the medical center Healthcare professionals 01 ambulance More artesian wells 01 Handicraft Center Renovation of the soccer court Construction of a multi-sports court Court construction - - -

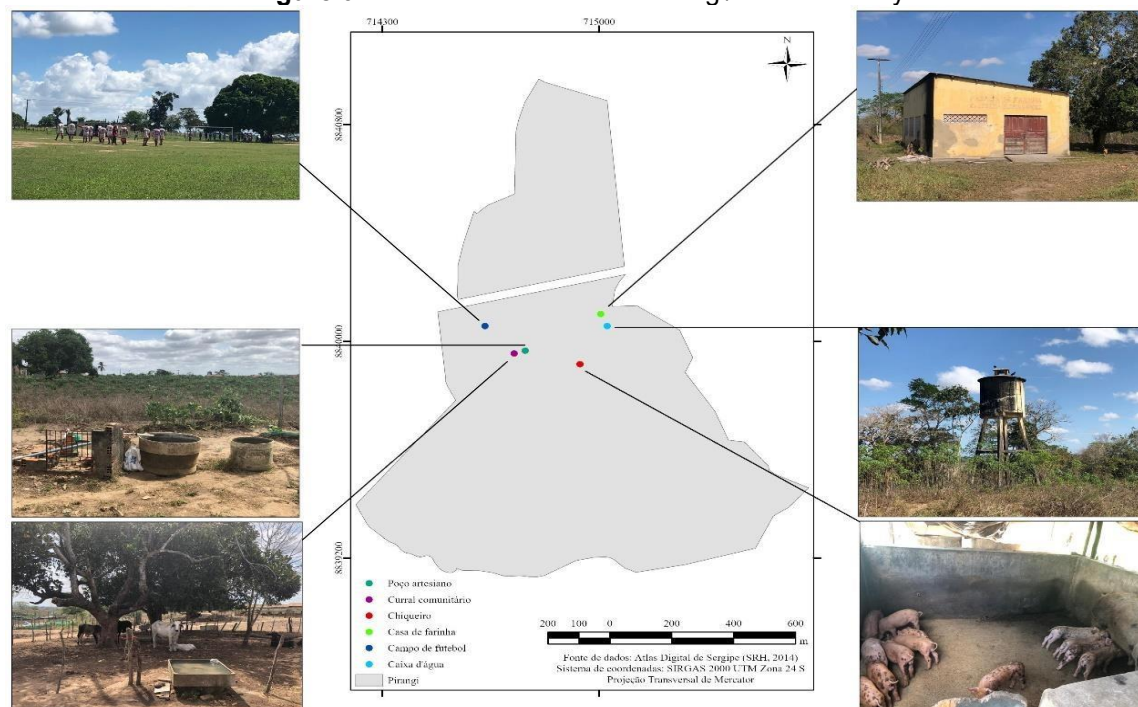
Source: Survey, 2021

A general analysis reveals that the quilombo is well consolidated territorially, as there was no extrapolation of physical borders on the map. The central part holds all quilombola activities and its ends have idle segments that require the implementation of urban services such as the renovation of the daycare center, the construction of new housing, the implementation of a technical school, a school with a sports court, health services and a square. It is also worth highlighting the representativeness of Dona Josefa da Guia, who had her house designed twice in the quilombo, due to her importance as a local leader, founder of the quilombo and maintainer of care in the community based on the values of African peoples.

The social cartography of the Pirangi community was attended by 09 local leaders, among them the former and current president of the Quilombola Association of Pirangi. The Pirangi Farm was consolidated with the help of the Sergipe Agricultural Development Company (EMDAGRO), in partnership with UFS, which set up a laboratory of agricultural experiments and projects under state administration, in the quilombo in 1994. The structural heritage of the project is composed of a large house, which functions as the headquarters of the Pirangi Remanescente de Quilombo Agricultural Association, the flour house, the pigsty, the aviary, the sheepfold and the shed (where meetings and other community activities take place). Thus, the main social facilities (Figure 04) identified in the quilombo were the flour house, pigsty, soccer field, the Casa Grande and headquarters of

the Association of Quilombola Remnants of Pirangi, the water tank, artesian wells, cattle raising, etc.

Figure 04: Social facilities of the Pirangi/SE community



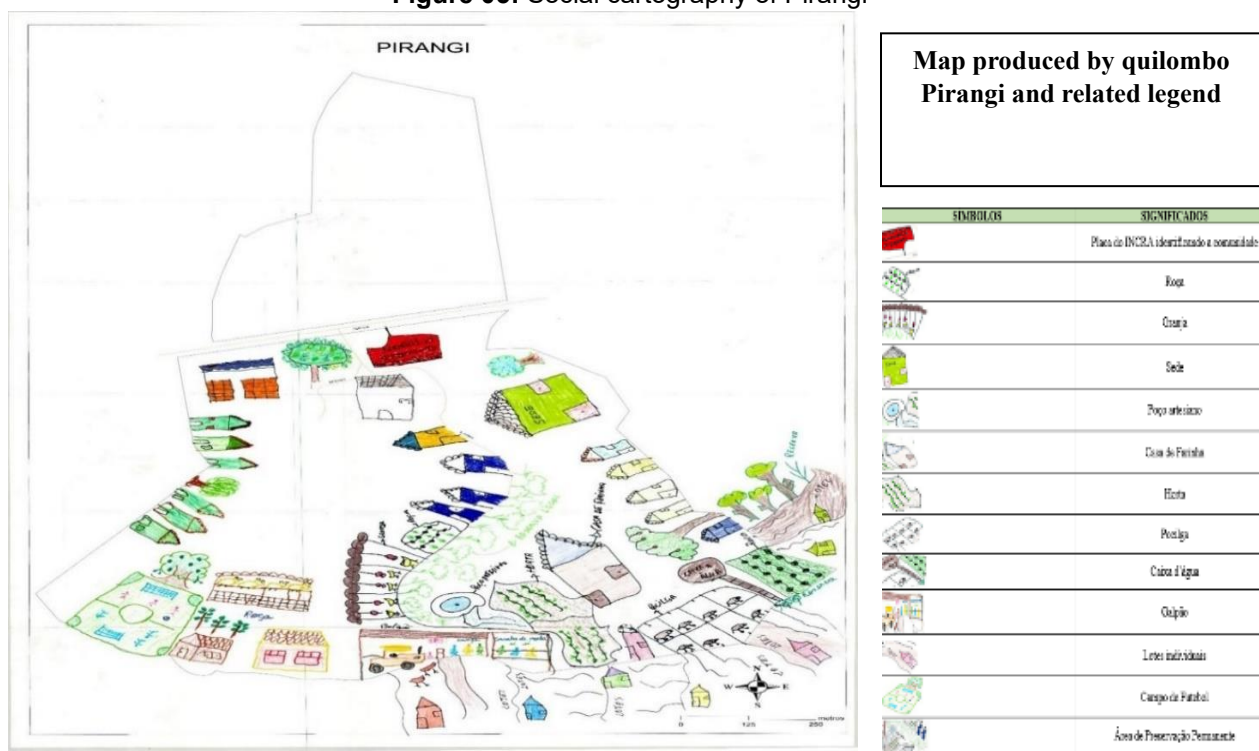
Source: Research, 2021.

In the social cartography, most of the elements pointed out were made up of physical symbols, such as the artesian well, a community water tank, and it was even mentioned that these spaces needed expansion and renovations because they generate quality of life and income for the quilombo by enabling dignified subsistence through the land. Regarding the immaterial aspects, the most listed were the flour house, samba de roda and the typical dances, which generally take place in the shed, together with the other events, such as the June festivities and soccer meetings (Figure 05).

The objects of the quilombo's intangible heritage that were represented in larger drawings are: the Flour House, the Big House and the INCRA titling plaque located at the entrance to the quilombo. **Casa Grande**, a former slave farm, is now the headquarters of the quilombola association and where the collection of photos of the history of the quilombo and its ancestors is kept. While the **Flour House** is a rudimentary historical site where cassava-based foods are produced (flour, gum, beiju, tapioca, etc.). As Araújo (2017) mentions, flour houses are places of memories, imbricated with a know-how peculiar to traditional communities, which in addition to being sources of income, express the way of

relating and dealing with the tools of knowledge passed down from generation to generation. And finally, the **INCRA title plaque** marks the long-awaited conquest of collective ownership of the land and the possibility of living and making a living from the land.

Figure 05: Social cartography of Pirangi



Source: Survey, 2021

The leaders pointed out as the main material needs, respectively: drinking water, sanitary sewage, availability of agricultural inputs and machinery, construction of more houses in the quilombo, health professionals (in the quilombo only community health agents appear, and it is necessary to walk many quilombos to be attended by the Family Health Team that is located in the center of Capela/SE), employment and construction of schools in the community. In this way, it is perceived that the concept of quality of life in Pirangi is associated with the satisfaction of basic needs and minimum infrastructure for dignified subsistence in the quilombo.

It should be noted that another strong claim refers to the definitive ownership of the rest of the quilombola territory that awaits expropriation by INCRA, which would increase the community's subsistence potential, a desire that is visible when the community writes at the top of the map "possession of the land in this area". The right to quilombola property in Brazil stems from historical struggles and there are several challenges in this process,

often linked to bureaucracy or the indifference of the responsible bodies (CABRAL, 2023). Several desires were pointed out by the community, corroborating what has already been identified in the social cartography (Chart 02).

Chart 02 - Desires of the Pirangi/SE community

WISHES OF THE PIRANGI COMMUNITY	
WHAT DO WE HAVE?	WHAT DO WE WANT?
Thirst Shed Flour house Water tank Sty Houses Football field Sweet house Artisanal well Laying Chicken House Prey from the bottom of the pigsty Greenhouse Time Temperature Meter Forest Reserve Typical foods (mungunzá, feijoada, mutton buchada, cocada, etc.) Manufacture of sweets (papaya, guava, mango, banana and pineapple)	Renovation of the headquarters Tractor shed renovation Renovation of the flour house Restructuring of the tusk to put water in the box Retirement of the pigsty Installation of water and energy in houses Structure the soccer field Renovate the candy house Installation of more artesian wells Tractors Preservation of the forest with support from IBAMA Sidewalks Technical assistance to guide cultivation Vegetable production Organization of production and marketing

Source: Research, 2021.

Among the needs mentioned, some were considered urgent by the quilombolas, such as: the lack of water/energy in newly built housing and the renovation of equipment/purchase of inputs for production, as they make it impossible for quilombolas to live in the community and generate autonomy.

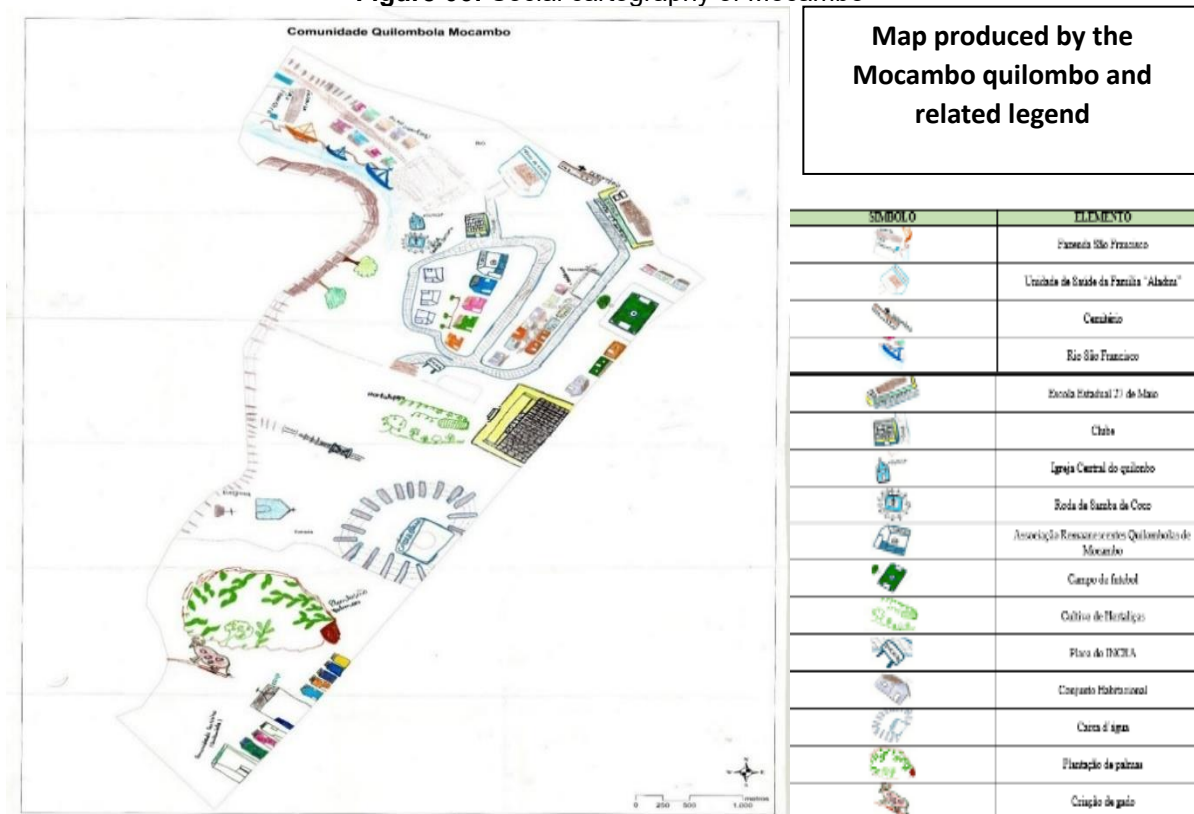
In this way, the desire of this community to live and sustain itself from the land is perceived, so much so that even without favorable conditions they create strategies of resistance and conservation of biodiversity, such as the cultivation of native seeds, agroecological practices and maintenance of gardens/backyards with diverse plantations aimed at self-consumption and promotion of local income (Rodrigues; Neves, 2024).

It was observed that the sports activity of the community is soccer being practiced by young people and adults of both sexes, including this practice is extending to children and women who have started to train in an organized way. In addition, among the expectations of the residents, the renovation of the House of Slaves and the structuring of the sheds to accommodate the events of the quilombo. The community pointed out the need to pave the streets to facilitate access to the quilombo, which would facilitate the flow

and sale of production. They also reported the desire to have a health unit in the community.

The cartographic workshop in **Mocambo** took place with 07 local leaders and it was possible to observe that the physical elements pointed out were the construction of houses, churches, soccer fields, the Quilombola 27 de Maio State School, Aladdin Family Health Unit, Association of Quilombola Remnants of Mocambo, Downtown Churches, the INCRA sign, etc. (Figure 06). The latter is a landmark and identity symbol, being a representation of the moment when the quilombo was recognized by the government as a "subject of rights". In addition, the Mocambo quilombo is the oldest and the first to be titled in the state of Sergipe, for this reason it is believed that it is the best structured among the quilombola communities in the state.

Figure 06: Social cartography of Mocambo

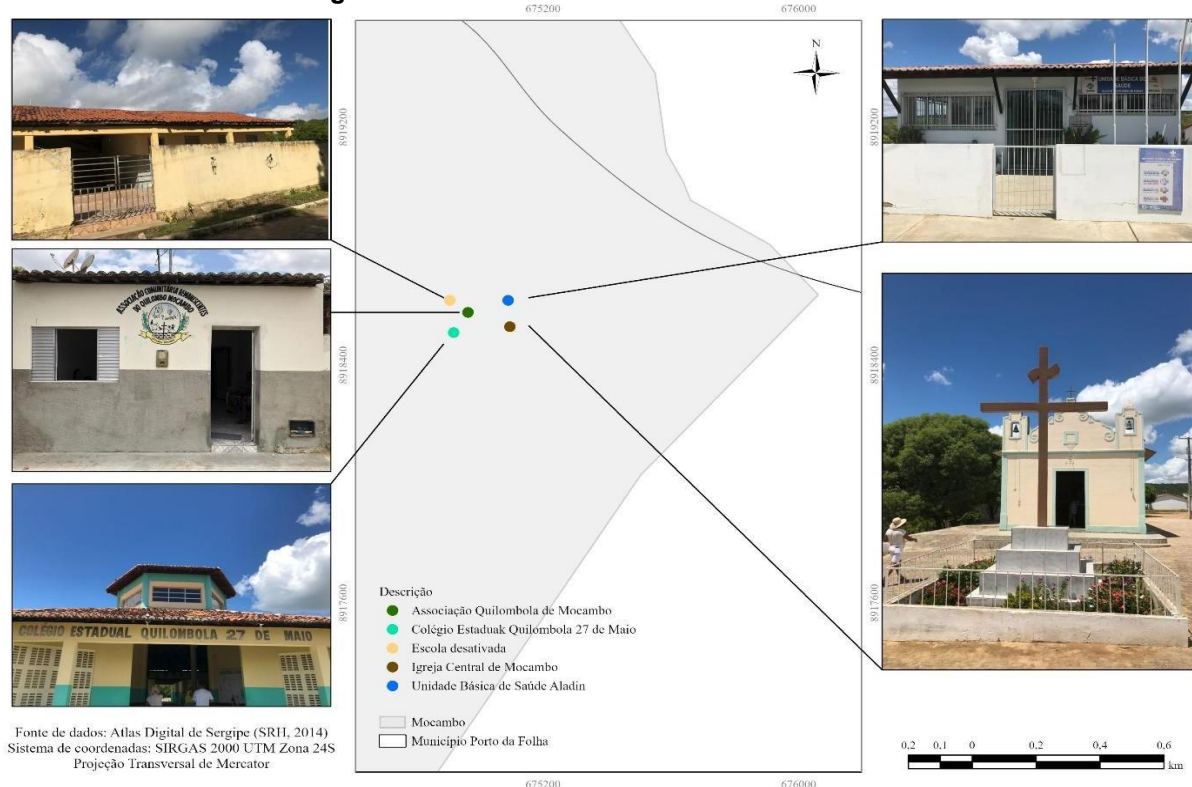


Source: Research, 2021.

Another local structure focused on history, ancestry and suitable for quilombola formation is the school. In Mocambo, this material heritage is preserved, needing only logistical improvements, purchase of inputs and adjustments of sectors for a better functioning of educational services. In other words, the 27 de Maio State School, despite

having a new building, does not have good computers, an internet network (during the COVID-19 pandemic, online classes were being taught by the assignment of the use of the internet by the community's Quilombola Association), recreational environments, spaces for socialization and pedagogical planning (Figure 07).

Figure 07 - Main social facilities in Mocambo/SE



Source: Research, 2021.

It is added that soccer, as in other quilombos, is the sport with the greatest representation in the community, so much so that it yearns for the restructuring of the field and the construction of a multi-sports court, as this is a leisure activity widely practiced.

Another aspect evidenced in the cartography by the leaders was the samba de coco, right in front of the central church of the community, symbolizing part of the ceremony of the celebration of the main festival of the quilombo (Gloriosa Santa Cruz), figuring as a symbol of resistance and struggle. The community was concerned with registering in this dance, the links of solidarity evidenced by the holding hands of the "puppets" and the circularity, as an element that represents the legitimation of the quilombola identity, the daily battle to reaffirm its territorial conquests and the claim of citizenship rights to the public power.

The leaders pointed out as the main desires of the community: sanitary sewage, access to health services through the hiring of a greater number of employees (doctors, nursing technicians and dentists, on a daily basis) to provide care to the community in the quilombo itself, including the scheduling of consultations and specialized exams; greater access to culture, with the structuring of the quilombola museum, the renovation of the event square, paving of the streets of the community and those that give access to it; hiring of quilombola teachers for all subjects in the curriculum, etc. (Chart 03).

Table 03: Main desires of the community of Mocambo/SE

DESIRES OF THE COMMUNITY OF MOCAMBO	
WHAT DO WE HAVE?	WHAT DO WE WANT?
Quilombola School (27 de Maio State College) Health center Paving Football field Secretariat (association) Catholic Church Cemetery Social Club Typical foods (feijoada dumpling, bone beans) Arrição, cheese, moringa and honey Medicinal herbs Coconut Samba Vaquejada Feast of the Holy Cross Black Consciousness Festival	Sanitation Complete paving of the streets Event Square Multi-sport court Museum More health professionals More education professionals Dentist frequently Stadium Preservation, nature conservation Waterfront on the banks of the São Francisco River Handicraft fair

Source: Research, 2021.

The school has a shortage of teachers, which is why many subjects are still without teachers. It is added that one of the demands of the Quilombo is that the pedagogical team be filled by quilombolas and that the sociocultural roots be more valued. The Mozambicans also requested the reform of the educational pedagogical political plan, so that it is in symptom of the local way of life, culture and traditional knowledge.

When analyzing the education offered to rural subjects, and in this case, to those who live in quilombola communities, it is perceived that the curricular guidelines that work on the articulation between the context experienced by the communities and the curriculum is not the reality of several quilombos. Although Rural Education is the result of struggles and mobilizations of peasant social movements, several advances are necessary for a curriculum to be materialized in a context with local experiences and collectively constructed (BICALHO; M; RODRIGUES, 2024).

Another point of claim refers to the museum, the quilombolas dream of renovating the deactivated school located at the entrance of the Quilombo and transforming it into a museum, in order to conserve the historical artifacts that are kept in the Secretariat of the Quilombola 27 de Maio State School, in addition to this serving as a tourist spot.

The community also mentioned the desire to restructure the event square and the club, since in these places the mobilization and celebration of many cultural manifestations take place, such as capoeira rehearsals, meeting of embroiderers, samba de coco, June gangs, events in celebration of the date of certification and Black Consciousness Day, among others.

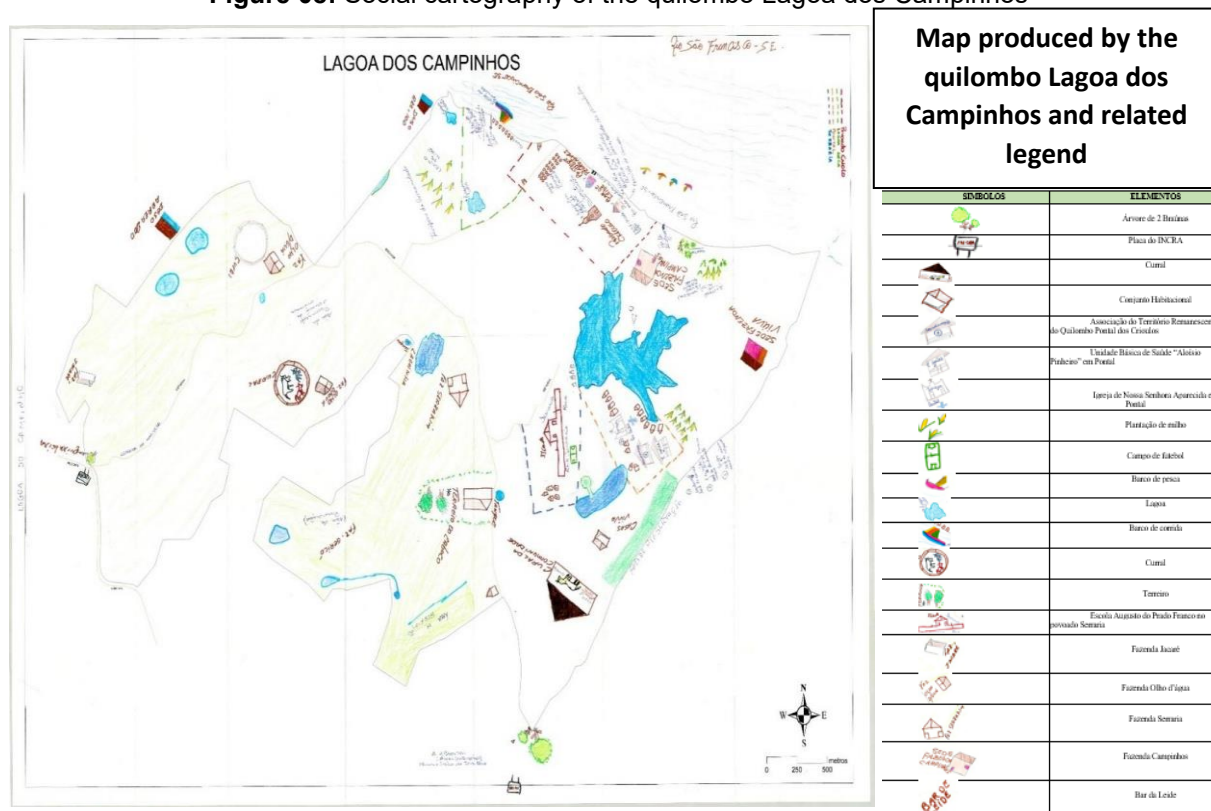
The concept of quality of life in this Quilombo is strongly associated with sociocultural aspects such as health care, employment/income, infrastructure and preservation of cultural values and ancestry. It is noteworthy that health appeared as the main element for obtaining quality of life, as the family health strategy in the quilombo has significant weaknesses, ranging from the discontinuous presence of primary care professionals (doctor, nurse, nursing assistant) and oral health (dentist and oral health assistant); lack of inputs and equipment; absence of ambulance; difficulty in scheduling appointments; specialized exams; the non-existence of a basic pharmacy; and greater dialogue between the health team and the community. Thus, the creation of a permanent outpatient clinic was another demand considered urgent, as the health team only attends weekly.

Another sector that needs to be fostered is the generation of employment and income, so much so that the leaders have made a direct association between quality of life and employment and the satisfaction of basic food needs. Finally, security was pointed out as an essential element to the quality of life, referring to the process of struggle and resistance for the conquest of the territory and the difficulty of the quilombo to exercise its territorialities and, above all, to have access to basic social rights of any citizen.

The Social Cartography in Lagoa dos Campinhos showed that, as in Mocambo (Sergipe hinterland), the community maintains a close relationship with the São Francisco River, so much so that it subsists basically on government assistance programs and fishing activity and, as a result, the fishing boat was one of the images highlighted in the cartography. This quilombo is located in the Lower São Francisco region, being the second community in Sergipe to have had its territory recognized as a quilombola. It has approximately 90% of its area titled and delivered by INCRA.

The leaders divided, through dotted lines of different colors (blue, red, orange and green), the community into four villages (Serraria, Crioulo Pontal and Lagoa Seca) and the areas of Fazenda Viuvinha and Fazenda Campinhos remained unmarked. The rest (other farms, corrals, Sergipe Sanitation Company (DESO), etc.) were painted light green to highlight that these social facilities were located within the environmental preservation areas (Figure 08).

Figure 08: Social cartography of the quilombo Lagoa dos Campinhos



Source: Survey, 2021

The Bom Jesus do Nazaré Church is the stage for one of the most representative land processions of the quilombo, taking place in December. In this event, in addition to the traditional masses and novenas, it was possible to observe samba-coco presentations, capoeira circles, Afro dances and local bands.

The physical elements pointed out in the sketch were: the Church of Our Lady of Aparecida, the Association of the Remaining Territory of Quilombo Pontal dos Crioulos, the Basic Health Unit "Aloísio Pinheiro" and the set of houses in the village. While, in Serraria, the elements highlighted in the cartography were: the soccer court, the Raimundo Martins Quilombola School and the housing complex. Finally, in Lagoa Seca, the following main

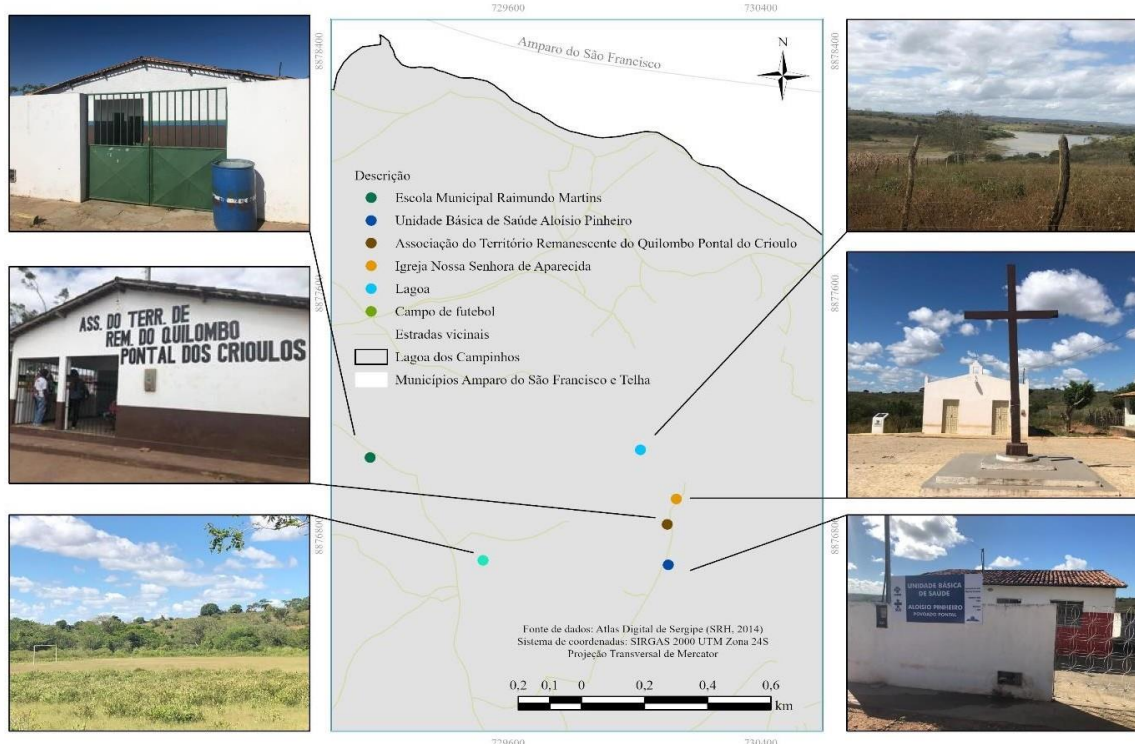
elements were perceived: São Pedro Church, cemetery and an area planted with corn, manioc and vegetables (Figure 08).

The current José Raimundo Martins School, formerly Colégio Augusto do Prado Franco, had its name changed in 2020 to pay tribute to a local leader who had passed away. This school provides quilombola education, but both it and the Crioulo daycare center have significant infrastructure problems, such as poorly ventilated, cramped rooms, absence of a teachers' room, library, court for physical activities, poorly structured canteen, etc. In the pedagogical part, despite having teachers concerned with maintaining a teaching contextualized with African matrices, there is a lack of teachers in all curricular subjects and basic inputs for the adequate planning of pedagogical activities, so much so that one of the community's desires refers to the construction of a library, volleyball court and sports center.

Quilombola Education must respect culture, ethnic-racial specificity and diversity, including offering specific training for its professional staff, as well as didactic material contextualized with the values and reality of these communities. However, in the teaching practice and in the content of pedagogical resources, there is limited explanation of the historiography of slave resistance, which reduces the protagonism in the struggle for the valorization of these peoples (COSTA; DE ANDRADE; ANDRADE, 2022).

In the quilombo there is also the Nossa Senhora Aparecida Church, where the festival in honor of this patron saint is celebrated, and there also takes place the traditional river procession, precisely around the Lagoon, where masses, novenas, dances and a lot of coconut samba mark the celebration (Figure 09).

Figure 09: Social facilities in Lagoa dos Campinhos



Source: Research, 2021.

The churches were prominent elements that demonstrate the strong presence of Catholicism in the community, considering that the patron saints' festivals represent the main cultural manifestations of Lagoa do Campinho. In addition, the leaders mentioned that there are no evangelical temples. With regard to religions of African origin, there are few families that declare themselves followers of Candomblé and, therefore, the Casa de Terreiro is not functioning.

However, the "Terreiro de Caboclo" was one of the elements highlighted in the cartography. When asked about the reason for this representativeness, the leaders said that there are many rites of this religion in the quilombo festivities and that many quilombolas stopped declaring themselves "Candomblecistas" because the old farmers forbade meetings in the sheds and there was a lot of discrimination in the community in relation to these practices. In this sense, the presence of religious racism in the quilombos is perceived as a remnant of the colonial and slavery period, which is often manifested in the actions of segments of Catholicism and neo-Pentecostal churches that depreciate Afro-Brazilian customs and values expressed in religions such as Candomblé and others of African origin (CUSTÓDIO; FOSTER, 2022).

It can be seen in this statement that religious intolerance has always been a reality experienced by these communities and even today, religious dialogue, with respect to cultural diversity, is a great challenge to be embraced, including by the Church. However, the strong religiosity of the Afro-Brazilian people is indisputable, who even when the hegemonic forces did not allow them space, sought, without wasting time, to resignify religious expressions and this is what we find in the four titled quilombos, that is, a Catholicism full of syncretism. Thus, even in communities that are mostly Catholic, the use of practices of African matrices (use of herbs, healers, coconut dance, capoeira circle presentations) linked to the rituals of celebration of saints and patron saints can be perceived.

From the cartography of Lagoa do Campinho, it can be seen that the community is crossed by several farms: Viuvinha, Jacaré, Olho d'Água, Serraria and Lagoa dos Campinhos and the representation of these equipment has a symbolic value linked to the conquest of the land by the community.

It can be seen that the recognition of this quilombola territory was obtained in the context of a context of food insecurity and a lot of violence, and that at a slow pace all the social benefits destined to this community were the result of a lot of organization and mobilization. It is noteworthy that, in mid-2010, the community suffered strong threats from the landowner of Fazenda Viuvinha who, in addition to verbal aggression, shot at the community that tried to occupy the property and cultivate on the banks of the lagoon.

In May 2013, INCRA took a significant step in the consolidation of this quilombola territory, with the immission of possession of four more properties (Faveira, Saco da Faveira, Serraria and Serraria I sites). Following this trend, in July of the same year, another 38 hectares were incorporated into the territory with the immission of possession of the Lagoa do Jacaré Farm, totaling 16 properties of 810 hectares, incorporated into the territory. And so, under a climate of violence and tension, the property of the quilombo was effectively constituted. So much so that the leaders pointed out as their main desires the renovation of the headquarters of the Viuvinha and Campinhos Farms, since they mark historical achievements in the claim of the quilombo lands (Chart 04).

Table 04: Main desires of Lagoa dos Campinhos/SE

DESIRES OF THE COMMUNITY OF LAGOA DOS CAMPINHOS	
WHAT DO WE HAVE?	WHAT DO WE WANT?
02 Health Centers 03 Catholic churches 02 Schools 01 Football field 04 Bars 01 Corral São Francisco River Pond Farofa d'água Tilapia Poke Caboge Piaba	Road paving Cultural and vocational center Awareness and preservation of quilombola culture and customs Renovation of the association's headquarters and the Viuvinha Farm Ecological trails Museum in Pontal Terreiro in Xangó Farm equipment shed Pumping station, irrigation Library Volleyball and soccer court Sawmill Church

Source: Research, 2019

Another evident concern refers to the generation of employment and income, since the community views community-based tourism as a local potentiality, thus requesting the opening of ecological trails signaled throughout the Quilombo; the paving of the area, facilitating access for those entering and leaving the community, as well as traffic between the villages. Demands, such as the construction of a waterfront, bars, kiosks and craft fairs were also made, in addition to the installation of a beach volleyball court on the banks of the São Francisco River for leisure and increased tourism.

According to Souza and Santos (2024), community-based tourism can go beyond the generation of employment and income, as this type of activity makes it possible to strengthen the autonomy of quilombola communities, enabling everything from the management of their own territory to the affirmation of identity, appreciation of knowledge and way of life.

In addition, as in the other quilombos, soccer and capoeira circles are typical sports activities of the place, with the renovation of the soccer field and the construction of multi-sports courts being desires of the community.

The cartography and the speech of the leaders of the Quilombo make it evident that the main demands of Lagoa do Campinhos are, respectively: employment, sanitary sewage, improvement in health care, renovation of squares, courts and leisure areas, construction of the museum/conservation of cultural heritage, improvement of infrastructure and quality of education, roads, housing, access to drinking water and inputs as well as agricultural machinery. These demands converge with the concept of Quality of Life (QoL)

associated with socioeconomic aspects such as income, infrastructure, education, as these are essential sectors to ensure human dignity.

Another deficient aspect concerns basic sanitation, since there is no public sewage network, and it is common to see open sewage, which compromises environmental health, increasing the probability of illness of the population, which is a significant concern.

It was also noted the absence of a family health team on a daily basis in the community, lack of supplies, equipment and basic pharmacy with insufficient medications to provide better health care to the black population. Finally, tenuous links of dialogue were observed between traditional health and local care agents (healers, root workers, etc.), which further restricts the quality of health care.

Another demand referred to the construction of a shed for the storage of agricultural inputs and machinery, as well as the elaboration of standards for the management of this equipment, optimizing agricultural production.

Football in Lagoa dos Campinhos is known as lowland, due to the small size of the area and the fact that the space where it is played is on a beaten floor. This sporting activity is very common, with the "peladas" being one of the most common moments of relaxation in the community. It should be noted that, in Lagoa dos Campinhos, the soccer field is located in Serraria and is named after the black founder of the community, then called "Carlotão". The desire of the local leaders is that a sports court be built and that the soccer field be renovated so that a soccer tournament involving all the quilombos of Sergipe can take place there.

In quilombos, sports, especially soccer, serve as leisure activities and strengthen affective bonds, functioning as escape valves for the oppressions experienced daily by these communities, in addition to feeding the dream of young people to envision a possibility of protagonism and social ascension, since the opportunities offered by affirmative educational policies have not yet enabled equal access to reasonable jobs when compared to others social groups (SILVA, 2021).

CONCLUSION

The application of social cartography, in the quilombos selected in Sergipe for this research, presented itself as a powerful strategy of social participation and collective reflection on the multiple dimensions and demands of the territories of the titled communities of this federated state.

The realization of the activities discussed here together with the focus groups and the construction of collaborative maps evidenced relevant aspects of the territorial dynamics in the quilombos analyzed. The multidimensionality of quilombola territories in the state of Sergipe was evidenced in the potentialities and demands presented.

The cultural power of the communities, demarcated in the steps and verses of the samba de coco and roda of Mocambo and Lagoa dos Campinhos, or by the prayers of Dona Zefa da Guia, constitute indelible marks in quilombola territorialities.

The desires for the realization of basic social rights, such as access to health and quality education, basic sanitation, housing, work and income generation, are common to the four communities and demonstrate the negligence and inefficiency of the Government in the construction of the citizenship of the quilombolas.

Social cartography has therefore made evident the desire and the need for affirmative policies to be implemented that guarantee dignity and quality of life, repairing the scenario of exclusion and invisibility to which these peoples have been subjected since the colonization of Brazil.

That said, it is urgent that the Government fosters local development with actions built together with the quilombolas and considering their desires. To this end, social cartography is a fundamental instrument for promoting the visibility and protagonism of quilombos, based on listening and mechanisms for making the demands pleaded viable.

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