

Paths of living waters: Reminiscences and memories of the waters of barreiro in the quilombola Community Barrocas-BA

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Abstract— This article assessed the memories of the inhabitants of the quilombo Barrocas on the access and use of clay pit water, relating them to the Social Technologies for coping with drought, as registered in the curriculum of the course of Environmental Engineering at IFBA, the city of Vitoria da Conquista-Bahia. According to the intended objectives, it was possible to verify, in the reminiscences of the inhabitants: in what way the waters were obtained and used; the existence of records of the implications of improper use of this resource; and the existence of social technologies that validate the access and use of the water. The main theorists who founded this research were, Walter Benjamin, Ivor Goodson and Tomaz Tadeu da Silva. Data collection was done through research methods, indirect documentation and extensive direct observation. The fictional work *A Quadrado das Águas Perdidas* from Elomar Figueira de Mello(1979), contributed with the reflections on this study. Among the final considerations, it was understood that the access to water from clay pits belongs to the past, it is only present in the memories of the interviewees. Moreover, we conclude that the curriculum of the Environmental Engineering course should be practiced in a more humanistic conception, projecting the individual into his social space of experience.

Resumo— Este artigo analisa as lembranças dos moradores do quilombo Barrocas sobre o acesso e a utilização da água de barreiro relacionando-as com as tecnologias sociais de convivência com a seca, registradas no currículo do curso de Engenharia Ambiental do IFBA em Vitória da Conquista, Bahia. Através dos objetivos foi possível verificar, nas reminiscências das memórias dos moradores, de que forma as águas eram obtidas e utilizadas; a existência de registros das implicações do uso inadequado desse recurso; e constatar a existência de tecnologias sociais que validem seu acesso e utilização. Os principais teóricos que fundamentaram essa pesquisa foram, Walter Benjamin, Ivor Goodson e Tomaz Tadeu da Silva. O levantamento de dados foi procedido através dos métodos de pesquisa, documentação indireta e observação direta extensiva. A obra ficcional *A Quadrado das Águas Perdidas* de Elomar Figueira de Mello (1979), contribuiu com as reflexões desse estudo. Dentre as considerações finais, entende-se que o acesso à água de barreiros são ações encerradas, estão presentes apenas nas memórias dos entrevistados e que o currículo do curso de Engenharia Ambiental deve ser praticado numa concepção mais humanista, projetando o indivíduo para dentro do seu espaço social de vivência.

Palavras-chave—Água de barreiro, Memórias, Tecnologias Sociais, Currículo.**I. INTRODUCTION**

The purpose of this study was to assess the memories of the residents of the Barrocas quilombola community regarding the access and use of water from the “barreiro” (clay pit), linking them to the social technologies for coping with drought registered in the curriculum of the Environmental Engineering course of IFBA in Vitória da Conquista, Bahia. The “barreiro” (clay pit) in which water is stored on a clay floor, revealed itself as a space of memories, where the “sertanejo” (country people) dispute their resources and is interspersed with their stories. From the calabash to the pot, the memories revived in this paper reveal that long before the use of the first cans in the Barrocas quilombola community, people used calabashes to take water from the “barreiros” (clay pits) the pot has a double representation, as a storage site and purification space.

For the “sertanejo” (country people), the water supply in the non-rainy season is the most critical issue concerning their survival and also the survival of their animals. Besides the difficulty accessibility to this asset in sufficient amount, the families living in the semi-arid region consume it without suitable treatment. The assessment of the Course Conclusion Papers (TCCs) enabled the verification of the relevance of social technologies for living with drought as important contents in the practical curriculum, formal curriculum mixed with the students' experiences, and the manner in which these technologies address the problems of access, treatment, and storage of untreated water.

Social technologies (ST) are produced in the interaction between individuals and are strengthened in the educational process, according to the Institute of Social Technology (2007). The curriculum approach in this study's scenario is explained by the possibility it brings to make up a “history of action within a theory of context” (GOODSON, 1995, p. 72), focusing on aspects related to individuals' life stories and careers. The changes that the relationships between these individuals or groups sustain over time are also the highlight of the curriculum perspective, therefore establishing interconnections between the individual and social frameworks. Memory is not detached from social events, does not emerge from single individuals, it comes up from the framework of a society, from the interaction and the place that the subjects take up in a social group (GOODSON, 1995; HALBWACHS, 2006).

A primary analysis of the TCCs indicated that the prescribed curriculum and the practical curriculum of the

Environmental Engineering course favor more scientific technologies as opposed to social technologies of popular reach. The distance between subjects, those who constitute, reconstitute and apply social technologies, and the ones who use them, besides limiting the professional graduates, also entails in prejudice to the individuals who no longer benefit from the technologies they would produce. With this in mind, the concept of curriculum developed by Marlucy Paraíso is very substantial, “it is an artifact with many dialogue possibilities with life; with various possibilities of lifestyles, of people and their desires [...] even being a disciplinary setting, for excellence, many things can occur in a curriculum” (PARAÍSO, 2009, p. 277). The assessment of the subjects' memories that indirectly participate in the practical curriculum development, residents of the Barrocas community, contribute to the instrumentation of new research, opening space to compose the prescribed curriculum.

The general goal of the present study was to verify in the Barrocas quilombola community and in the curriculum of the Environmental Engineering course of IFBA the reminiscent memories community regarding the access and use of water from the “barreiro” (clay pit). In particular, the goals were: to assess the reminiscences memories of the residents of the Barrocas quilombola community, how this water was obtained and consumed; to verify the existence of records of the implications of clay pit water inappropriate use; to check, in the reminiscences of memory and in the TCCs, the existence of social technologies that validate the access and use of this water.

The fictional work that contributed to this study's reflections was the song *A Quadrada das Águas Perdidas* by the singer-songwriter Elomar Figueira de Mello (1979). According to Arruda (2014), the album with the same name as the song has topics connected to the “sertanejo” (country person) imaginary and a unique imaginary, mainly the idea of the deep ‘sertão’ (outback), “a sertão(outback) beyond the geographical sertão, a place where characters from his stories live, and that is reached through various portals [...] the ‘quadrada das águas perdidas’ is a mysterious lagoon that is located in the “sertão” (outback) of the Rio do Gavião” (ARRUDA, 2014, p.587). Just like the barreiros (clay pits), this mysterious lagoon, while it produces life, closes to this end, it also carries the sense of incompleteness, its waters disappear more than they emerge, its quality is risky and its location seems always uncertain.

II. THEORETICAL FRAMEWORK

In the process of transformation of Arraial da Conquista into the Imperial Vila da Vitória and eventually into the city of Vitória da Conquista, some quilombos were formed, having as their key factors the reunion of runaway slaves from the large properties and from the natural bad weather that affected the region; slaves who inherited land from their masters; slaves who remained on their masters' land; and slaves who settled on untitled land or on "holy grounds" forming new "black lands". (ANUNCIACÃO, 2009; OLIVEIRA, 2010).

In accordance with Oliveira (2012), the colonels João Gonçalves da Costa and João Mendes da Cunha donated to Nossa Senhora das Vitórias a vast extension of land, defined in the deed as Arraial da Conquista. Since then, the urban center of this place and a significant part of the surrounding lands became "terras da santa" (holy grounds), property of Nossa Senhora das Vitórias.

The Barrocasquilombola community, settled nearby to the urban center of Vitória da Conquista, had as its key factor of formation the permanence of freed slaves on "black lands. According to Almeida (1989), mocambos, black communities, quilombos, "black lands", among other designations, have the same definition. According to Souza *et al.* (2013), the community is composed by 236 families with a total of approximately 3,300 inhabitants, its residents derive their livelihood from dealing with coffee cultivation, working on surrounding farms, the village around the second decade of the twentieth century was composed of farmers evicted from their own lands.

The submissive reaction to the illegitimate imprisonment of their land by large landowners was a prevailing characteristic of the social identity of this community, also influencing the topology of the village. In accordance with Max Weber (1999), the symbolic content that imprint the identity is determined by who builds it and to whom it is built for and especially in the meaning for those who identify with it or exclude themselves from it. Therefore, Weber defines the ethnic group as [...] "those human groups which [...] nourish a subjective belief in common provenance, so that this becomes substantial for the propagation of communal relations, being indifferent whether or not an actual blood community exists." (WEBER, 1999, p. 270).

The identification, the rescue of the past, and the forms of social relations constituted among the different groups, just as the action of mediators have taken the ethnic groups to engage and reinforce their social and political identity as the primary means to reclaim and/or protect, at least their housing and working lands. The deciding factor of ethnic community action is its

constitution in the condition of political community, corresponding to the strengthening of the belief in ethnic kinship, luring a symbolism of community building connected by blood ties and favoring the emergence of a community awareness and/or the emergence of a feeling of moral duty linked to the group defense (OLIVEIRA, 1998b; WEBER, 1999).

Ethnic social identity is widely followed by the territory category, which is built of material and immaterial spaces that delimit the areas of dwelling, work, cultural and religious manifestations, extraction, common areas, etc (OLIVEIRA, 1998a). According to Hume (2001), memory and identity are closely linked, to him, memory is classified as "[...] the source of identity", "[...] memory not only exposes identity, but also adds to its production, by producing the similarity relation between perceptions. This occurs whether we consider ourselves or others." (HUME, 2001, p. 293-294). According to Silva (2014), memory unfolds identity because, through memories and remembrances, it revives numb ideas, providing a new frame to present impressions. In Arruda, "The memories built about geographical spaces have great influence on the establishment of feelings of identity [...] and in the very process of change of the same geographical spaces" (ARRUDA, 2000, p. 163).

In this setting, the barreiro (clay pit) is displayed as the most significant space of memories that the residents of the Barrocas quilombola community have about the access to drinking water. As the drought is advancing, the easily obtainable sources of supply, the cisterns, and the "cacimbas" dry up, remaining just the more distant sources. The task of coming and going to the barreiro (clay pit), day after day continuously consuming many hours of work, was so distressful that the memories of the people subjected to this routine seem not to be restricted to a distant past. The memory experienced perceptions are withheld in the mind, more accurately in the faculty of memory, and when a sensitive impression is once again displayed to human nature, such memory is revivedeliciting the same sensations of the past (SILVA, 2014).

As seen, this small dam built directly on clay to store rainwater is a source of life, suffering, and many memories, its resources are shared by the livestock, the wild animals, and the man. Barreiros (clay pits) are naturally formed when a stream becomes intermittent and pools of water emerge in its bed, or when a lake or a barrage goes through a strong depression shaping small pools. With the increase in the period of drought, the barreiros (clay pits) dry up, leaving only the ones with harder access and invariably more contaminated waters.

As they dry up, more people use and contaminate them, turning them into sources of suffering.

Sensitive to these demands, the curriculum approach, especially the practical curriculum, should be based on a more humanistic approach, relating to the cluster of knowledge experiences that influence the subjects' life trajectory (SILVA, 2007). Paraíso (2010) displays the following contribution: "the curriculum is a cultural artifact that teaches, educates and produces subjects. [...] It is a space habitable and inhabited by people of different social classes, culture, ages, gender, ethnicities, beliefs and values. (PARAÍSO, 2010, p.11-12).

According to Monteiro (2007), the curriculum may also be designed as a "place of memory", in a context that allow us to relate what was lived (spontaneous memories) with what is taught/learned (curriculum knowledge, taught knowledge, learned knowledge), to review the knowledge and understandings that make them proper and particular, full of a knowledge regarding the world and building the ones of everyday use, of memories (MONTEIRO, 2007).

That way, the assessment of the reminiscent memories of the residents of Barrocas quilombola community and the curricular components of the Environmental Engineering course regarding the access and use of the barreiro (clay pit) water enabled a better reading of the experiences had by these subjects. In Paraíso (2010), we have that the curriculum works in the subjects' production, it is part directly of the lives of those who deal with it and is influenced and build by this same subject. A curriculum that will constitute subjects for their ambiance in the context of the semiarid should propose technologies for their coexistence with the limitations and capacities that the environment offers them, their life stories and their memories need to interfere in their practical instrumentation.

In this identity relation that intersect the individual with his territory, it is realized that the process that has put the semi-arid northeastern region at the margin of structuring public policies, enablers of development, has highly affected the people of this region. In these marginalized environments, not only are the available technologies unsuitable for the poorest subjects, but they have also been left out from access to credit, information, support, technical assistance, and other services that would have helped them use and adjust the most adequate social technologies for coexisting with the drought periods (BAIARDI, 2014; ALTIERI, 2012).

The oral tradition of the Barrocas community is a remarkable expression of its historical perception. In line with Oliveira (2012), the narratives filled with impressions

from the past enable the appreciation, knowledge and preservation of the memory of a group that never had the opportunity to have their records written. "[...] a lived occasion is finite, or to a lesser extent closed in the lived sphere whilst the remembered event is limitless, because it is just a key to all that came before and after. In another sense, it is reminiscence that precisely prescribes the texture mode" (BENJAMIN, 1994, p.37).

III. METHOD

To implement the study, the methodological procedures were guided by qualitative research frameworks. In accordance with Selau (2004), this approach is concerned to comprehend the past by using interviews and orality. As for the procedures incorporated for the investigation of the key issues in this work, indirect documentation and extensive direct observation were applied. The data collection through indirect documentation is the stage of the research that has the purpose of gathering previous information about the field of interest, this is done in two manners, documentary research, or primary sources, and bibliographic research, or secondary sources (MARCONI; LAKATOS, 2007; GIL, 2007).

For the documentary research the subsequent written documents were used: the Pedagogical Project of the Bachelor's Degree Course in Environmental Engineering; the TCCs of former graduates and the graduates of the semester 2017/1, the authors were not defined, since this was not the purpose of the study, in the place of their names letters were used; and the database of the article entitled *O Acesso à Água na Comunidade Barrocas* (SOUZA et al., 2013), this paper's interviews were carried out with the oldest residents of the Barrocas quilombo. Oral sources are instruments applied so that the subjects can express opinions and values, allowing an approximation of the investigated issue (OLIVEIRA, 1998b; NEVES, 2006). The bibliographical research, with the purpose of theoretically support the outcomes obtained in the course of the study, this was made mainly using the classical bibliographical references of the memory conceptual field.

IV. RESULTS AND DISCUSSION

The assessment of the reminiscent memories of older residents assign to the women the responsibility for accessing and providing water besides household chores and childcare. As a general rule, they also helped the men in the farms. Güther and Razzolini (2008), state that the female member is accountable for providing water at

home. Using the fictional work of the singer and composer Elomar, rain and women can be taken as the same being, or one can understand that when the rain arrives the woman will "return" to the land, her house, and to her husband. In effect, rain and women seem to be linked with life and represent synonyms of happiness for the sertanejo (country person) of the lyric at hand (SILVA, 2015).

The residents report observation indicates a quite precarious situation concerning the conditions of access to water, being necessary to travel long distances for the supply. These women occupation was exhausting, because of the distance covered under the warm sun and the weight of the water recipient (SOUZA et al., 2013). "Oh my god! They would stay there... when I worked in a farm not too far, but like this... close, like in Graúna I would take them. I would take everything. I would take water, I took the troughs, because there wasn't any bowl or anything...". (DONA ZULEICA apud SOUZA et al., 2013, p. 208). "It was a "boqueirão" (geographic accident), inside ... down there ... under those bushes ... There was a caatinga that we used to go to and we couldn't find water... it was a caatinga here in boqueirão, we went to get water and didn't have it there... as I didn't have a donkey, I used to carry [water] on my head" (DONA ZUMIRA apud SOUZA et al., 2013, p. 207).

According to Silva (2014), memory holds the perceptions of any given person, expressing the idea of a single person. For Eric Hobsbawm, "in remembering the history of common people, we are not only trying to give it a retrospective political meaning that it has not always had; we are trying more broadly, to explore an unknown dimension of the past." (HOBSBAWM, 1998, p.216).

The narratives of women interviewed indicate that they had to walk great distances for the supply of water, and it was not possible to determine the exact distance, but it was far from the proximities of the village, they used to cross the surrounding farms and went on their path. Once again, the poetic voice sings that, in a very distant place of "*Carantonha mili légua a caminhá / muito mais, inda mais, muito mais*, there was the *Quadrada das águas perdidas* (Quadrada lake of lost waters), "that is, besides Carantonha the enchanted mountain range that represents a key element for the comprehension of the deep sertão in Elomar". (PORTELA, 2015, p. 93).

"Back then the water was very hard... it was distant..." (DONA JOSELITA apud SOUZA et al., 2013, p. 209). "... there at the tomato plant, after the rock down there... sometimes we used to collect water even there in "Ziziu"... I went through really hard situations..." (DONA BIRA apud SOUZA et al., 2013, p. 209). According to Souza et al., (2013), the distance from the source impacts

on the amount available to do all household chores and for personal use, because the greater the distance and time spent, the lower the amount of water collected and the more restrictive is the use. "There wasn't any can, there was nothing, it was in the calabash. It wasn't enough for many things" (DONA JOSELITA apud SOUZA et al., 2013, p. 208)." as I didn't have a donkey, I used to carry [water] on my head" " (DONA ZULEICA apud SOUZA et al., 2013, p. 207).

As a result of this practice, these women were susceptible to the appearance of "chronic diseases such as back pain, because of the effort performed in the collection and manual transport of water, or in improper practices prompted by the lack of access to water in more accessible sources" (GÜTHER & RAZZOLINI, 2008, p.26). Another issue observed in the women speeches concerning the inaccessibility of a closer source was the difficulty to do laundry.

According to the narratives, the clothes were taken in basins, and they were washed at the water source and returned still humid to be dried at their home. "And the women who suffered did the laundry, put the basin on their heads (...) and we would arrive here and feel our backs hurting " (DONA JOSELINA apud SOUZA et al., 2013, p. 208). "The precariousness was such that there wasn't any soap to do the laundry. It was required alternatives to clean the clothes" (SOUZA et al., 2013, p. 208). "We would dry them there because we couldn't handle to bring them wet. We would sit there [under the bush] and leave them there to dry and after we would bring them back here. To do the laundry there wasn't any soap. They washed the clothes with papaya leaves. They would take the milk foam that came out and rub the clothes until they were clean" (DONA JOSELINA apud SOUZA et al., 2013, p. 208). The psychological and physical present of a person, a social group, living beings, and the universe itself carries the mark of the events that came before them, which enable us to make conclusions regarding them (COELHO, 2004).

As it can be seen in the reports of the oldest residents of the Barrocas community, access to water for people's varied consumption was an assignment of women, which cost them a lot, especially during the increased drought, a period when it was required that they went through long walks to reach the "barreiros" (clay pits). The memories through the memories experiences by these women are so important that they become the "source of their identities" (HUME, 2001, p.294). The perception that one has after assessing the interviews is that the narrated facts, even after several decades have passed, are very much alive in the memories of the interviewed women. Silva (2014) states that "past perceptions recalled by the

mind state the same perceptions felt at the present moment" (SILVA, 2014, p.134).

Consistent with the narratives of the Barrocas quilombo residents, as well as the hard access to water in sufficient amount, it was consumed without proper treatment. In periods of harsh drought, the situation would become even more critical because of the increased distance to the nearest water supply sources, which invariably had water of lower acceptable quality for consumption. According to Souza *et al.*, (2013), scarcity increases the risk of transmission of diseases by water, dehydration, as well as compromising personal, household, and food hygiene. Subhuman situations were reported by local residents: "If we were in a drought like this, we would go to the same place where the cows would drink water. When the tanks here dried up, I would go to the São Joaquim olho d'água (water mine) and get it with water cans, and during the afternoons, the women would go there struggling" (DONA BIRA apud SOUZA *et al.*, 2013, p. 208).

The health risks linked with the access and consume of water from a distant and damaged source are very concrete and possible, and are justified only in situations of extreme shortage. "Experience is not the path to a foreseen purpose, to a goal that is known in advance, but an opening to the unknown, to what one can neither anticipate nor predict." (BONDÍA, 2002, p. 28).

It is noticed in the interviews a relationship between the inaccessibility or precariousness of the path to reach the water and the worsening of living conditions for the Barrocas quilombo residents, "[...] adding to this, the terrible working conditions, a result of socioeconomic inequalities, where the worker has to be submitted to everything to earn a minimal wage for their labor, there is a set of causes that contribute to a lower life expectancy" (SOUZA *et al.*, 2013, p.208). "I had 18 children and 13 lived, we only didn't go to the farm when there was a time that said: 'today the woman only doesn't go to the farm, because she has a dead child'... but otherwise..." (DONA JOSELITA apud SOUZA *et al.*, 2013, p. 208).

"I have a cistern, but the water is not very good, it collects a lot of dust in the bowl. This water [which is taken from a surrounding farm] lasts for 15 days and doesn't collect dust. In this cistern after three days there is already dust on the bottom. It's even good water, we drink it, maybe it doesn't offend the person. (DONA JOSELITA apud SOUZA *et al.*, 2013, p. 209). The expression "dust in the bowl" used in Dona Joselita's speech means turbidity, water with solid substances in suspension. In Souza *et al.*, (2013, p.209), "it is interesting the link that the interviewee has related to the presence of solids in the water and the

possibility or not of getting diseases". It is noticed that the only treatment given to the water before its consumption was the remaining of impurities at the bottom of the pot. According to Souza *et al.*,(2013), "physical parameters such as turbidity, odor, taste and color are the most easily noticed by people, allowing a judgment about its quality" (SOUZA *et al.*,2013, p.209). Barreiro (clay pit) water is the last water alternative for the "sertanejo" (country people), which has high turbidity, coming from clay soils, rich in iron, with the presence of organic matter from contamination brought by winds and animal waste (FURTADO, 2017).

In line with Cáritas Brasileira (2001), the consumption of improper water has become a traditional and naturalized practice, even though it has as a direct implication in the increase of several diseases, with high levels of child mortality. That is the reason why in the semiarid region the struggle for this asset is the struggle for life, forming a key issue of citizenship and freedom.

The narratives assessment allows us to verify another situation of vulnerability to which the residents of the Barrocas community were submitted: the reduced amount of water available per person. According to Howard; Bartram (2003), quoting the World Health Organization (WHO), there is no access when the time spent to collect the liquid taking into account that going to and returning from the source only once exceeds 30 minutes and the volume collected is less than 5 liters per person a day. In this situation, the health risks linked with lack of water are very high (HOWARD; BARTRAM, 2003).

The interviews assessments allowed us to observe that the memory of the respondents is the result of their individual experience and the "way by which the internalization of meanings that compose the network of social meanings is processed" (MONTENEGRO, 1993, p. 56). What enable us to deduce that there is an interlacing in the life stories of the Barrocas quilombo residents shown through their memories of how the access to water from the barreiro(clay pit) used to be. Hume says the following: "(...) memory not only reveals identity, but also contributes to its production, by producing the relation of similarity between perceptions. This happens whether we consider ourselves or others." (HUME, 2001, p. 293). The assessment of the respondents' narratives allows us to verify the care that the "sertanejos" (country people) have with water, and elicit their memories, once learning to store water, due to the memories of the suffering caused by its scarcity is a competence of remembering.

According to Portela (2015), the voice of the sertanejo (country person) informs that, on the northern

side of Minas Gerais, on the border of the sertão (outback) of Rio do Gavião, the lightning bolts announced the arrival of rain, "and concludes with the prediction of 'Mucadim a mãe-do-ri as águas já tomô'. In other words, it may happen that soon the first riverbed (mãe-do-ri) will be flooded by the waters." (PORTELA, 2015, p.96-97). It can be concluded that it is the time to take care of the animals and take action with the arrival of the waters.

It was verified through the narratives that most residents of the Barrocas quilombola community had cisterns in their homes, using this as source for domestic consumption. The key restriction of this source was that it dried up too quickly in dry periods. The water from the cisterns had a brackish taste, however, the residents who keep in their memories the recollections of serious privations faced during periods of harsh drought, consider them as valuable. "Mine is from the cistern. We used to go far away, but today, thank God, at least we have water here for all purposes. In the kitchen there are pots, buckets, everything is filled of water. And the water here is good, at least for me (DONA JOSELITA apud SOUZA et al., 2013, p. 209).

In accordance with Souza et al. (2013), it is unquestionable that for all of them the opening of cisterns on their residences has enhanced the quality of life in the community, but sadly the quality of water in the cisterns is very variable, which places restrictions on human consumption. For that matter, it is important to mention to the emancipatory participation of educational and research institutions, developing and extending technologies and services to society, especially to the most vulnerable ones. "It is through a pedagogical process that allows people to become aware of the role of control and power played by institutions and social structures that they can become emancipated or liberated from their power and control (SILVA, 2007, p.54).

The assessment of the database in Souza *et al.*, (2013) enables us to infer a concern regarding the quality of water for humans not being thirsty, having as indicators official resolutions of the National Council on the Environment (CONAMA), the National Agency for Sanitary Surveillance (ANVISA) and the National Water Agency. The microbiological guidelines were not assessed, as for the physicochemical ones, a little more than half of them were higher than the maximum values permitted.

It is pointed out that the social storage technologies used by the residents of the Barrocas quilombo, barreiro (clay pit), cistern and cacimba, like the mysterious Quadrada das Águas Perdidas lagoon, are risky to use. Nevertheless, it can be noticed that in the memories of the women interviewed, the waters of more difficult

access, from distant places, had a better quality, as if the sacrifice to get them made them more adequate. The memories of common people that are not part of the set of dominant memories, "transported to an official program through publications, continue to exist, and their transmission, happens oftentimes through orality" (POLLAK, 1989, p.5).

Concerning the contributions of the TCCs, it was found that of the twenty-two works examined, only five have social technologies with ample possibilities to be used in semi-arid environments. "Filtration as post-treatment of landfill leachate"; "Forest Biomass Ash as a Soil Acidity Corrective and Source of Calcium and Magnesium for Eucalyptus"; "Environmental Education: an important role of the school and family in teaching children"; "Utilization of domestic sludge from the Sewage Treatment Plant (STP) as Organic Fertilizer in the Crambe Culture" and "Study of the efficiency of the natural coagulant *Moringa oleifera* in the water treatment process of Vitória da Conquista - BA". Of these, only the last one display a proper solution for the treatment of drinking water in the Barrocas community.

It can be seen through the undergraduate monographs that students choose to work with more scientific technologies, of greater relevance for publications in journals better classified in the Qualis/Capes. The STs for coexistence with the semi-arid region do not seem to be set as one of the important themes of the curriculum effectively practiced by the students. According to Silva (2007), the curriculum is always an outcome of a selection and selecting is an operation of power. Technical knowledge is not necessarily a neutral merchandise: "This is particularly important since it is becoming increasingly clear that there is an almost total monopolization of technical knowledge and technological intelligence by companies" (APPLE, 1989, p. 63). Tomaz Tadeu da Silva states that "a curriculum pursues precisely to change the people who will 'follow' that curriculum. [...] To each of these 'models' of human being corresponds a type of knowledge, a type of curriculum.(Silva, 2007, p. 15-16).

It is noticed that in the three realities displayed on this paper, the memories of the Barrocas quilombola community residents, the "deep sertão" (outback) of the mysterious lagoon the *Quadrada das águas perdidas*, and the Environmental Engineering curriculum, also designed as a "place of memory" (MONTEIRO, 2007), the memories of the dryness of the drought and the bad weather are left aside and become dormant with the rains.

V. CONCLUSION

It is noticed in the Barrocas quilombola community as in the Gavião river valley, that the memories of access to water occurs in the merge of two “sertões” (outbacks) the geographical and the symbolic one. Just as the mysterious lagoon is active much beyond Carantonha, in the quadradas perdidas (lost quadradas), to arrive in the barreiros (clay pits) it was necessary to “run a stretch of the path” and enter the deep sertão (outback), displayed in the memories of the interviewed women.

In particular, the goals displayed in this study were achieved. Through the reports of elderly women from Barrocas quilombola community, it was possible to access their memories and realize how painful the journey to the barreiros (clay pits) waters was; that the only treatment performed before human consumption was to settle the powder in the bottom of the pot; that doing laundry in the barreiro (clay pit) sacrificed even more of women's life; and, with the increasing drought and the need to search for more distant places, the suffering they went through made this asset even more valuable..

In spite of the precariousness and the subhuman use of water contaminated with waste, in the women speeches, a discrete relation was noticed between the use of this resource and the appearance of diseases. However, what bothered them the most was the brackish taste and the non-decanted impurities. The interviewed women made did not make any reference to social technologies for the purification and disinfection of the barreiro (clay pit) waters, nothing was added to the clay pots that received the liquid for human consumption. Regarding the presence of social technologies in the students’ final course works of the Environmental Engineering course, in the scenario assessed, only five have social technologies adaptable to the semi-arid region, and of these only one effectively display a solution for the effective enhancement of the quality of water obtained from barreiros (clay pits). Due to this reality, the statements of the theorists and the discussions showed in the outcomes of this research, it is beneficial that the curriculum of the Environmental Engineering course is practiced with a more humanistic conception, projecting the individual into his or her social living space. Lastly, an important category of analysis perceived in the respondents’ memories is that the access to the waters of the barreiros (clay pits) were closed actions, they are present only in their memories.

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