

## **Social Cartography of Terreiro and Traditional Peoples' Agriculture: An Interdisciplinary Dialogue for Agroecological Transition**

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**Keywords—** Family farming, Agroecology, terreiro community, participatory mapping, sociogeography, territoriality.

**Abstract—** This article presents a social cartography of terreiro and its contribution to the agroecological transition in the municipality of Arataca/Bahia/Brazil. Participatory mapping was an important sociogeographical tool used to contribute to the strengthening of ethno-racial relationships and environmental preservation in the southern territory of Bahia/Brazil, focusing on the experience with agriculture of traditional peoples in the community-terreiro: Ilê Axé Ijexá Omi T'Odé (House of Energy of the Ijexá Nation Água do Caçador), from the perspective of its social transformation. It addresses concepts, principles and the step-by-step of its realization, seeks to describe its territoriality composed of the signs of Afro-Brazilian cosmology and its relationship with the Atlantic Forest, transforming it into a territory of environmental protection and sacred to its people. The research to obtain the data was qualitative analytical, searching for classical and contemporary authors who address the subject, as well as valuing the speeches of social actors who integrate the community. The final considerations point to the increasing need to scientifically evaluate social actions in order to qualify entrepreneurial organizations and also to satisfy family farming in the region.

## I. INTRODUCTION

The idea of writing this article came up in the PhD Program in Agroecology and Territorial Development, interdisciplinary modality, which is an association formed between the Federal University of São Francisco Valley, Federal Rural University of Pernambuco and the State University of Bahia, during the field visit to Ilê Axé Ijexá Omi T'Odé (House of Energy of the Ijexá Nation Água do Caçador) in the municipality of Arataca - Bahia/Brazil, an opportunity in which it was possible to map, through the Social Cartography of Terreiro (CST), the territories of ancestral memories, the sociogeographic spaces and the soils of traditional peoples' agriculture, which have contributed to the agroecological transition in the municipality.

Interdisciplinarity was used as a method to collaborate in the production of data, as well as to promote dialogue and the exchange of knowledge between the areas of academic scientific power and the traditional community.

The terreiro community is a space organized by traditional peoples of African matrix that currently use a cartographic look to highlight their symbolic marks. As a cultural expression, education makes it possible to understand interdisciplinarity in order to build a vision of the doings and customs of a cultural group or even a society, since it determines behaviors defining worldviews.

Geography and Culture have always been part of human life. Even before the science of geography and religious institutions, the human being already practiced geography and somehow worshipped nature. To understand the meaning attributed to the traditional spaces of African matrix, we turn to the study of cultural geography.

We sought to analyze the geographic organization and spatialization of the landscape as a whole, especially the location and the man-machine interface that permeates these elements, their changes and their contribution to the process of spatial change. We sought to analyze the geographic territorial organization and spatialization in the landscape of a terreiro community as a whole, maintaining a dialogue between the community, the sacred spaces and agroecology for the preservation of ecosystems, creating a cartography of this terreiro community space with specific existing elements, specifically targeting the location and human-machine interfaces.

## THEORETICAL REFERENCE

Currently, Social Cartography has been a research tool, especially for social and human areas, has presented essential gains by directing new looks and providing the

construction of the "state of the art" through dialogue between the academic curricular components and the knowledge built in the various traditional communities.

According to Acelrad and Coli (2008), since 1990 there have been many mapping initiatives proposing to include local populations in the map production process and that these actions have been practiced by various governmental and non-governmental institutions. Thus, some concepts have been emerging in this field of socio-territorial dispute, as is the case of (Herlihy and Knapp 2003), which defines participatory mapping as one that recognizes the spatial and environmental knowledge of local populations, inserting them in more conventional models of knowledge.

Highlighting the look at its methodological roots vis-à-vis "participatory observation" and "collaborative research methodologies". Thus, Colchester (2002) also brings coherence within the community by reaffirming the value and especially the relevance of traditional knowledge by instilling respect for elders and traditional resource management practices.

Therefore, in the XXI century, other concepts on mappings have been built in Brazilian lands, as is the case of the concept of Social Cartography of Terreiros already researched in the Brazilian northeast, having as a result some cartographic productions cited here: The first Mapping of Black Religious Sites and Monuments of Bahia (MAMNBA), with the realization of the Project "Mapping of Black Religious Sites and Monuments of Bahia" - carried out in the period from 1982 to 1987.

In 2006, the Project of Land Regularization of Terreiros was executed with the Mapping of the Terreiros of Salvador, there were about 1,164 registered communities made by the Center of Afro-Oriental Studies (CEAO) - Federal University of Bahia (UFBA) (UFBA 2006). Another mapping action of the terreiros was registered in the "Caderno 09 - Terreiros de Candomblé de Cachoeira e São Félix," released by the Institute of Artistic and Cultural Heritage of Bahia (IPAC) (Lobo 2015).

In the territory of Southern Bahia/Brazil, in 2013, a research was conducted called: "Águas do Leste: um olhar sobre terreiros: mapeamento de comunidades religiosas de matriz africana da Bacia do Leste (BA)" (Amim 2013).

In 2016, a mapping entitled Ijexá was conducted by the doctoral professor Vilson Caetano de Souza Júnior, with the objective of instituting the request for tombamento of Ilê Axé Kalé Bokum in the city of Salvador - Bahia/Brazil. The publication of the book: "Candomblé e umbanda no sertão: cartografia social dos terreiros de Senhor do Bonfim/BA" (Marques et al. 2018) served as a framework for the discussion of terreiro peoples with the strengthening of ethnic-racial public

policies in the territory of the northeastern semi-arid region.

In the year 2020, the research entitled: "Exu, orientation paths: traditional knowledge of Ijexá matrix, afro-geographic of an Ogan", conducted by Mestre Raimundo Nunes de Oliveira, presented the mapping of terreiro communities, heritages of the Ijexá nation in southern Bahia (Ajagunan 2021).

In the face of some initiatives, the Social Cartography of Terreiros is still an unusual tool, either because of ignorance of how to do it or because of the mistaken understanding of social agents when they do not dimension the legitimacy of this intervention, however "they believe that the actors involved in these mappings do not find incentive or time to write about their experiences or are reluctant to make them public because of the political, legal, economic and cultural sensitivities involved" (Chapin et al. 2005, p. 17).

Actions such as these have caused numerous damages to the territoriality of each region and catastrophic socio-environmental impacts, causing devastation and soil erosion, contamination of water resources mainly in their sources, affecting biodiversity by causing the extinction of Brazilian flora and fauna (Santana and Nunes 2021) and essentially promoting the disappearance of traditional knowledge disseminated in rural communities (Lazzari and Souza 2017). With this, there is an increase in government economic dependence with the creation of welfare programs, accompanied by the reduction of job vacancies mainly for young black people, stimulating rural exodus and social exclusion (Grisa and Schneider 2015).

It is believed that an alternative to change this scenario would be to encourage the production of research on other forms of agriculture, including the agriculture of traditional peoples, as well as to value the work of the Technical Assistance and Rural Extension (ATER) provided to farmers that represents a paradigm shift and encourages the agroecological transition. In this sense, the National Policy on Technical Assistance and Rural Extension for Family Agriculture and Agrarian Reform (PNATER) and the National Program for Technical Assistance and Rural Extension in Family Agriculture and Agrarian Reform (PRONATER) were instituted in 2010, amending Law No. 8,666 of 21 June 1993 (Diesel et al. 2015).

According to Ferreira and Felício (2021), one of the fundamental concepts of agriculture of traditional peoples is the respect and love for the land and nature, this translates all the care that should be taken with the soil and with the preservation of biomes. They also indicate that the problem of world hunger is not caused by millennial

agricultural techniques, they generate a multiplicity of medicinal plants and a diversity of foods with more than 500 plants, their look is for polyculture.

Therefore, this article reports the challenge of building a participatory mapping in Ilê Axé Ijexá Omi T'Odé in Arataca - Bahia/Brazil, from the knowledge of traditional peoples' agriculture, based on the experiences in the Social Cartographies of Terreiros built in the Brazilian Northeast. Thus, its construction will promote the studies on agroecological practices in the identity territory South of Bahia, furthermore, recognized as a space of resistance against the attacks and violence caused in the sacred territory - the Atlantic Forest.

Ensuring and valuing food traditions through the exchange of knowledge, recipes and food within and between territories is vital. The agriculture of traditional peoples has been responsible for preserving and maintaining the seeds of food and medicinal plants even when they become rare on the plates of Brazilian families.

Altiere (2012, p. 105) conceptualizes Agroecology as "a holistic study of agroecosystems, covering all environmental and human elements. Its conception should be formulated starting from the north in which are correlated the cross-cutting themes addressing the theme of local culture and family farming, both discussed in the classroom, as in the school environment, guided in the legal documents of the educational institution. Interdisciplinarity, expressed in this concept, corroborates so that the proposed dialogue enables new effective actions in the process of agroecological transition.

## II. METHODOLOGY

### 2.1 Characterization of the study area

The locus of this study was the Ilê Axé Ijexá Omi T'Odé, which is a sacred territory for being a space of preservation of Afro-Brazilian culture and worship of African matrix of the Ijexá people coming from African lands brought by Mejjigã, an African priestess, victim of the African/Brazilian diaspora.

This ancestral heritage was inherited to Babalorixá Ajalá Deré (Ruy do Carma Póvoas), who granted the honor to Babalorixá Omisilé (Luciano de Oliveira Costa), to continue preserving his ancestral heritage with the foundation of Ilê Axé Ijexá Omi T'Ode, in the city of Arataca - BA.

The terreiro community is inserted in the Atlantic Forest biome, with a tropical climate, in an environmentally important region, since it is located in the area between the conservation units of the Serra das Lontras National Park and the Serra do Baixão Wildlife

Refuge, both Permanent Preservation Areas (APP)<sup>1</sup>Correia 2017), having its lands bathed by the waters of the Una River, also called Rio Aliança located in an environmental buffer zone (Paula et al. 2013).

Arataca (indigenous name meaning jaguar trap) is a town of agricultural base served by conventional family farming in the plantation of cocoa (*Theobroma cacao*), coffee (*Coffea*) and pepper (*Piper nigrum*). In the nineteenth century had its economy strengthened in the monoculture of rubber (*Hevea brasiliensis* L) and cocoa planting.

Family farming has been stimulated by small farmers and peasant women, and family farmers of the Landless Rural Workers Movement (MST)<sup>2</sup>, which has been installed since the 1990s in the municipality; as well as by the existing terreiro communities: Terreiro de Yemanjá which is located in the São Raimundo neighborhood, Terreiro de Oxóssi located in the Feijão Semeado neighborhood and the Ilê Axé Ijexá Omi T'Odé located on the highway - BA 676, Km 01, between the junction of Rio Branco and the town of Arataca.

The terreiro community was founded on December 27, 2011 and, since 2017 is part of the Assistential, Cultural, Educational and Religious Organization Água do Caçador, a civil society, under the CNPJ inscription 27.811.894/0001-56, recognized as a public utility asset by the municipality of Arataca, through Law No. 198 of May 21, 2021, for the services provided in the social, environmental, cultural, religious, educational and health fields.

Currently, it is composed of about fifty members, including sons, daughters, friends who participate in environmental (ecological Afro-Brazilian tourism), cultural (workshops on Afro-Brazilian knowledge and flavors), educational (visits and open classes on African heritage in Brazil), and social (meetings on the health of black people), and also religious rituals (celebrations of the patron orixás Oxóssi and Oxum).

Visits to the terreiro community happen frequently by Arataca's residents, farmers, researchers, students and friends; some partnerships involving cultural and educational actions have already been made with the participation of the community in the Terra Vista Settlement and some educational institutions as the State

Center of Professional Education of Forest, Cocoa and Chocolate Milton Santos, the State College Bráulio Xavier, and the Municipal Council of Education of Arataca.

## 2.2 Methodological procedures

The paths of this research, suggested as methodological assumptions, as well as the definition of the strategy and approach of these studies, their tools, data production carried out in conversation with the social actors involved, were intended to highlight the research as innovative, as well as the process carried out in the production of the material collected. The study was developed under a multimethodological ideological look, which aggregates the basic concepts: memory, resistance and identity, dialoguing with the universe of agroecological transition and the interlining of interdisciplinarity.

However, it follows the guidelines for participatory research, under the bias of social cartography through participatory mapping. The focus was directed to the social, environmental and geographical reality, but attentive to the principle of observation in everyday life. The written and oral communication served as a register, prevailing the meaning and significance of the objects and reference points existing in the sacred territory. The challenge is to dialogue with a participant and interdisciplinary research that presents in its complexity a wealth of elements, an inexhaustible field of knowledge. The collection of data in the field was directed to new looks seeking to produce data not yet explored.

Participatory research (Gil 2008) is part of a dynamic process belonging to a collective and community social action. Divided into three simultaneous and complementary stages: investigative research, socio-environmental education and participatory mapping, they become methodological actions aimed at social and human transformation. The exchange of knowledge promotes human learning and contrasts with the universe of linguistics, cartographic engineering, geography and traditional knowledge making the action interdisciplinary. The qualitative approach was an assertive option for this research in which it united the geography of terreiro, social actors, ancestral memory and human ecology in a socio-environmental cartography of terreiro.

According to Minayo (2001) qualitative research seeks to answer very particular questions and inquiries. Its concern, in the humanities and social sciences, with a level of reality that cannot be disqualified, is evidenced in the preciousness of what it observes. That is, it works with a universe full of meanings, motives and attitudes, which corresponds to a more complex territory in relationships, processes and phenomena that should not be minimized to the operationalization of variables.

<sup>1</sup> The Permanent Preservation Areas (APP) are places covered or not, by native vegetation, with the environmental function of preserving water resources, landscape, geological stability, biodiversity, the genetic flow of fauna and flora, protect the soil and ensure the well-being of human populations (BRASIL 2012).

<sup>2</sup> The MST is a peasant social movement that emerged in 1984 in Brazil. The goal of the MST is to carry out agrarian reform, practice ecological food production, and improve living conditions in the countryside (Bezerra 2019).

The memories, landscapes and perceptions helped to enrich the participatory mapping, but were essential to the impressions of the social agents who participated in the entire process. Thus, the techniques necessary for the production of information in this research and the final production will be carried out through participatory mapping generating the CST Ilê Axé Ijexá Omi T'Odé.

The field of qualitative research is made up of methodological possibilities, enabling dynamic strategies, adhering to other investigations and discoveries. The observation field was a fundamental instrument for the concreteness of this mapping. However, it was found in the field visit a rich source of access to information about a phenomenon, either by the opportunity to generate new conceptions or through the analysis and problematization of an idea in depth. It was built from a dialectical perspective, an arsenal of necessary information, leaving the cartographic tool even richer in its details.

The strategy of using participatory mapping and the interdisciplinary modality was essential to the result of the research, providing it with precious elements of indispensable information and materials.

### III. RESULTS AND DISCUSSION

Building a CST is an immense challenge for a community, especially when it proposes a dialogue with the agriculture of traditional peoples, a theme that presents

an enormous complexity because it is a type of agricultural production that is millennial and often unattractive to commercial agricultural production.

However, when the challenge is accepted, it is necessary to begin the studies by means of spatial recognition, walking through the geographical, symbolic and subjective spaces. In the case of the cartography that we propose to construct, it was necessary to dialogue with the elements of ancestral memory, orality and concepts constructed along the way. For this reason, all the archive found is of great importance and serves as material to enrich the work.

When we talk about cartography, we understand a multi-spatial geography. A social cartography was idealized to identify these symbols that exist within a religious terreiro of African matrix, from the natural symbol of the existence of humanity, where one can clearly perceive the earth, fire, water and air, to the symbols existing today, working in the transformation of space by man, these elements constitute this space and allow another dynamic for its understanding.

Today, the candomblé terreiros serve as a place for research and studies of all the existing education modalities in Brazil. The cartographic sketch shows a sketch of the space that supports all the information in a mental map with the elements pertinent to the sacred (Ajagunan 2021).



the rising and setting sun that orchestrates the day and night.

It can be observed in the positions of the pegis, which are sacred points for the African gods, which also represent, symbolically, a geospatial structure of the city-states of Africa and their nations in past times, which are located around the central shed and bring in their itans (African tales and myths) the relationship with their gods and the geographical territory represented by the African "city-states".

### 3.1.3 Subjective space

The affectivity with nature produces a relationship beyond classification as systems. For the people of Nagô Ijexá heritage from Southern Bahia - ancestral heritage of Ilê Axé Ijexá Omi T'Odé - nature is sacred and "without leaves there is no orixá," therefore, it must be preserved, cared for and handled correctly.

In the cartographic sketch of Image 1, we find the presence of ancestral memory in the sacred trees, corresponding to their territory and their orixá, we observe that between the place called cafeteria and pegi (place of worship) of the orixá Oxalá (the great father of creation) there is a white juerana (*Mimosa verrucosa*), a tree native to the Atlantic Forest, the symbolic representation of the entire ancestral framework of the orixá Ossãe (responsible for the leaves and for healing through the Nagô Ijexá people); a little further down between the cafeteria and the house of the orixá Exú (the lord of the paths and information technologies) is a jackfruit tree (*Artocarpus heterophyllus*), very common native tree of the Atlantic Forest, for the Nagô people has a symbolic representation, is the lady Apaoká (the mother of the orixá Oxóssi).

In the upper right part of the sketch is a rubber tree (*Hevea brasiliensis*), a tree symbol of the city of Arataca because it represents the golden period and commercial expansion, where the Orixá Iansã/Oyá (goddess of fire and lightning) is settled; on the lower part

behind the pegi of the orixá Ogum (the lord of agriculture and iron) is a palm tree (*Elaeis guineensis*), fruit tree of African origin very common in the region, is the fundamental fruit in the production of dendê oil, widely used in Brazilian cuisine.

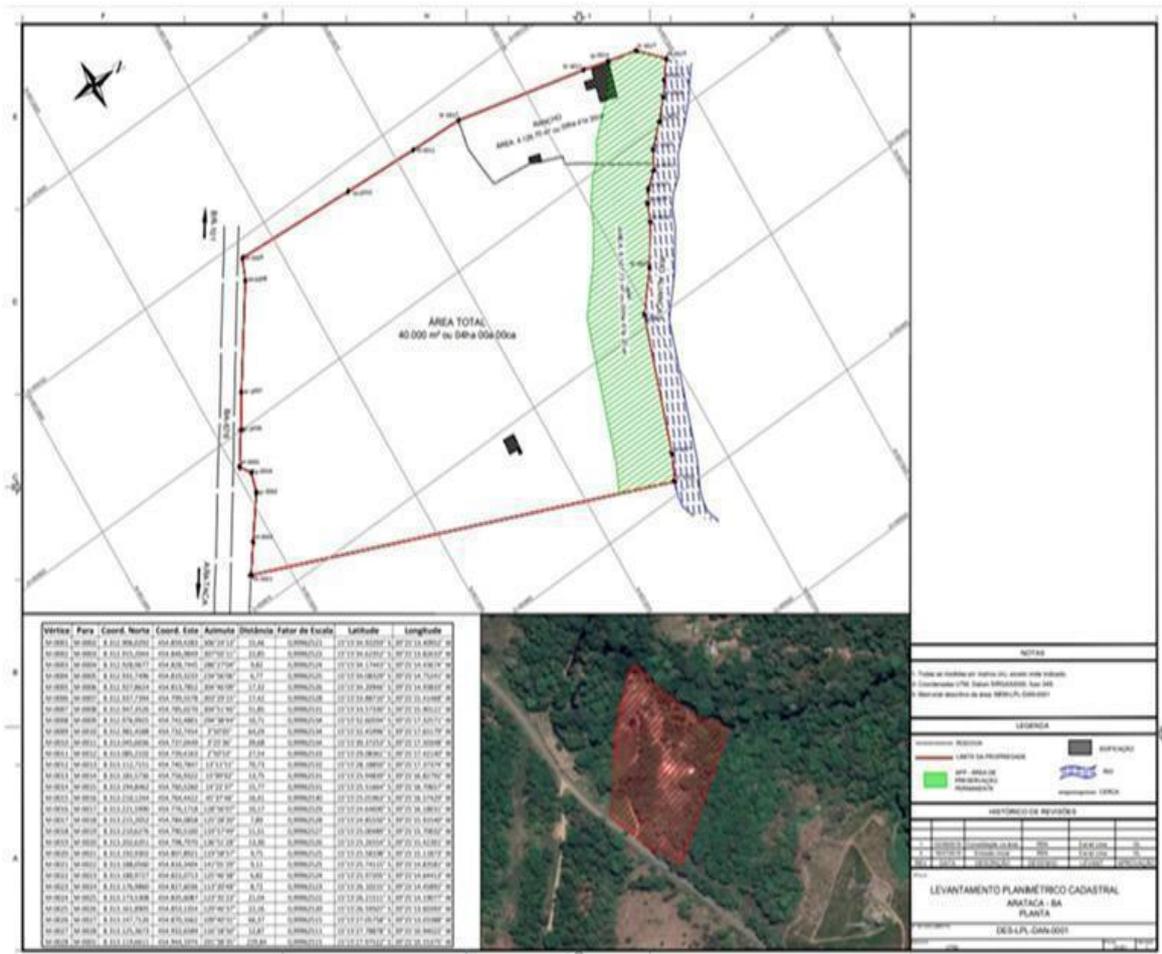
In face of this cartographic drawing mapped by the people of Ilê Axé Ijexá Omi T'Odé, it can be seen that the trees and plants carry in their DNA - deoxyribonucleic acid - their ancestral memory, expressed in the interrelationship between the sacred of African matrix and the Nago Ijexá people.

### 3.2 Social cartography of the terreiro built on the paths of the Agroecological Transition - an interdisciplinary look

Analysis carried out of the cartographic survey, with participatory mapping of Ilê Axé Ijexá Omi T'Odé (2019 - 2021) from the spaces: geographical, symbolic and subjective, with a geospatial, environmental, sacred and cultural look.

In the years 2019 to 2021, some changes occurred in the geographic space of the terreiro community, among them, there was an expansion of 1 more hectare, totaling 4 hectares of land designated for environmental preservation, for the appreciation of the culture of African matrix and essentially to strengthen the religious tradition of the Nagôs people of the Ijexá nation of South Bahia from the Ilê Axé Ijexá Orixá Oxalufã (House of the life force of the Ijexá nation of the orixá Oxalá Oxalufã).

The new hectare is part of the forest reserve of the terreiro, integrating the area considered the Forest of the orixá Oxóssi (patron saint of the house), environmental, ancestral and sacred territory reserved for the care and precepts of the hunter orixás, the owners of the forest. In the mapped area below it is possible to get a reading of the whole space destined to the terreiro community.



it is part. Thus, there is a relationship of interdependence, collective and cosmic to ensure its existence, between the beings that are part of this system. It is understood that the geography of a terreiro community should be interpreted under a holistic vision, correlated to its reference points and its memories recorded in the ancestral subconscious.

The jackfruit tree is an exotic fruit species originating from the Indian Subcontinent (Azad and Haq 1999), introduced into the Atlantic Forest, leafy, considered a staple food for rural communities; however, for people of African matrix religion, in Brazil, the jackfruit tree came to be worshipped as Iyá Apaoká, which represents a sacred, feminine tree, the mother of the orixá Oxóssi (the great hunter).

Like the jackfruit (*Artocarpus heterophyllus*), other trees cannot be missing in a terreiro community, such as the white gameleira (*Ficus dolaria*), which carries in its symbolic representation the being of a sacred tree, masculine, known as the orixá Tempo for the Bantu peoples and Iroko, for the Yoruba, orixás (African gods) who know everything and see everything, is the lord of the stars and of cosmic balance, dialogues with day and night, rain and sun. Furthermore, he is the witness of earthly lives, since he witnesses yesterday, today and tomorrow. Among others are: the akoko (*Newbouldia*), obi or cola-nut (*Cola acuminata*), orogbo (*Garcinia Kola*) and the African baobab (*Adansonia digitata*).

Thus, it is understood that the gods of African matrix that were brought to Brazil are correlated to nature itself and its elements, having the power to represent themselves in various forms and ways. The interaction develops in communication with the cosmology of beings, when represented through plants. Everything in it is sacred, therefore, everything in it is used: the root, the stem, the fruit, the juice, the powder, the leaves, which have innumerable uses through sacred rituals, they are used for bathing, smoking, teas, shaking, harmonizing environments, leaf beds and feeding the soil. Plants have a time and purpose for being harvested, with a purpose, they are medicines that bring relief to the health: physical, mental and spiritual of living beings who believe in this knowledge.

From the year 2019 the community has undergone a transformation of conception, this when the current babalorixá (religious leader of African matrix) becomes a student of the 1st class of the PhD Program in Agroecology and Territorial Development (UNIVASF) and, in his studies perceives the insertion of chemical products / industrialized entering the gates of terreiro communities, acting drastically against the agriculture of traditional peoples. Thus, dialogues have been held involving an agronomist, religious community and local

residents, seeking to find alternatives to strengthen the traditional agriculture of terreiros in current times, as well as dialogue with the practices of agroecological transition, used by men and women farmers in the region.

We will present some experiences based on the dialogue between the agricultural practices of traditional terreiro peoples and the agroecological transition practices carried out at Ilê axé Ijexá Omi T'Odé.

Some actions were carried out based on the agriculture of traditional peoples and grounded in agro-ecological transition processes, thus were cultivated within the community to ensure environmental preservation, as presented in Table 1:

Table 01- Agro-ecological practices developed at Ilê Axé Ijexá Omi T'Odé, 2020/2021.

Territory of Ilê Axé Ijexá	Within the total occupied area one can see the territorial immensity of the Atlantic Forest vegetation where the community is located.
Serra das Lontras National Park	The terreiro community is part of the buffer zone of the National Park, has contributed to environmental preservation actions and occupies a seat on the Municipal Environmental Defense Council (CODEMA).
Alliance River	One can admire the beauty of the water mirror reflecting the nature and the riparian forest so important for the conservation of the riverbanks. Its waters supply the entire city of Arataca, as well as the surrounding towns, cut the land of Ilê Axé Ijexá Omi T'Odé, being of great value to the territory, as it has a variety of aquatic species. Its waters are consecrated to Oxum (the mother of sweet waters), orixá that rules the terreiro community.
The implementation of the Agroforestry System (SAF)	With the planting of fruit trees in consortium with native fruit trees, among them the marmixa ( <i>Pradosia lactescens</i> ) a fruit tree in extinction in the Atlantic Forest.
Medicinal herb beds	Planting of medicinal herbs in the form of sustainable beds.
Mosaic garden - Integrated and Sustainable Agroecologic	Partnership between the Secretariat of Environment and Agriculture of the Municipality of Arataca and the terreiro community. Use of agro-ecological syrup and plant consortia to keep pests and insects away.

al Production (PAIS)	
Daily practices carried out in the terreiro community	Performing daily activities such as tending the vegetables, feeding the animals and promoting fishing using sustainable trapping experiments.
Preservation of fruit trees and endangered trees in the Atlantic Forest	The diversity of fruit trees: jackfruit, cocoa, cupuaçu, açaí, guava, lemon (still cultivated in the cabruca system <sup>3</sup> ) and marnixa are fruits that are part of the cuisine in the terreiro.

Based on the data presented through the cutout made between ecosystems and agro-ecosystems built in the Atlantic Forest of Southern Bahia, it can be seen that the cartographic mapping built by the Ilê Axé Ijexá Omi T'odé shows compelling information with the concern between the relationship between society and nature, the need to preserve the environment is present in the actions recorded and narrated. The collective construction is seen as something necessary for the survival of the terreiro community, however the daily coexistence is built respecting the existing boundaries in the universe of sacred and human, which coadunam before the time of coexistence.

The words uttered by Póvoas (2002) when he talks about the principles, respect, precept and secrecy that are vital for the maintenance of a terreiro community, strengthen the communication established between praxis and theory existing in the already pre-established paradigms. Thus, the constructed triad feeds the systems that govern and promote the balance of the Atlantic Forest.

The experiences carried out have enabled the formation and awareness of social transforming agents to act in their communities, with agroecological actions and practices integrated into the transition process, proposing changes in already crystallized habits of conventional agriculture and allowing to experience other forms of agricultural cultures. The existing correlation between knowledge and learning has promoted interactive dialogue in the field of ethnic, environmental and sacred territorial dispute.

<sup>3</sup> **Cabruca** is an agroforestry production **system** in which cocoa is grown under the shade of native species of the original forest. This **system** is important because it favors the maintenance of biodiversity by avoiding the removal of native Atlantic Forest trees (IDAF 2021).

We can see that the environments interact with each other, forming epistemological systems of complex knowledge, building correlations of how to communicate with the elements that make up and complete the collaborative system of plants, animals and humans. Therefore, if one of the agro-ecosystems presents some anomaly, the whole environmental network system suffers damage, needing time to restructure itself, as is the case with the application of chemicals and insecticides, their use compromises an entire life-generating system. And this, the CST Ilê Axé Ijexá Omi T'Odé presented that the care of biodiversity stimulates the functioning of the entire ecological system interacting in the form of environmental network producing primarily a quality food.

Dilmário Conceição, son of Ilê, interviewed in the cartographic process, says "that the animals appear and coexist with us, here is a preservation area, here the orixá is nature and nature is the orixá. I am a son of Iroko (African God), Iroko is a tree. Based on these remarks, it is corroborated that the construction of awareness of the care for the biodiversity of ecosystems is ancient and ancestral, and the process of agro-ecological transition is based on these teachings.

Within a terreiro community the lessons are transmitted through orality registered in the memories of the elders. Mr. Fernando, a terreiro resident, points out that when referring to agriculture and interdisciplinarity, nothing is lost, because all the food used is reused or serves again to feed terrestrial or aquatic life. As is the case of the agro-ecological syrup produced with cattle manure and leftover leaves that serve as baths for spiritual healing in sacred rituals.

#### IV. CONCLUDING REMARKS

The construction of a CST presented other views, beyond the geographical spaces, being possible the construction of correlations between the magic of the sacred, added to the diversity of knowledge production, expressed in the transdisciplinarity of knowledge promoting the realization of transformative actions to human beings and the environment.

The mapping carried out revealed that the daily life of a terreiro community presents a complexity in its social structure, where people live and interact with agro-ecosystems, perceiving themselves as part of them. There is no space without life; all places are filled with a great diversity of living beings that are part of an information system related to science and culture.

The agro-ecological transition is an attitude of awareness, therefore, it has a day and an address to start, it is necessary to have an effective plan for its realization, to know how to dialogue with peers, that is, a good strategy

for the actions and practices to be collectively realized. Every process has its time and part of the construction of the organization carried out by its social actors, so programming and knowledge are essential. It is emphasized that its epistemological bases were built on the paths of agriculture of traditional peoples.

However, it is known that terreiro communities are spaces of ancestral, cultural, social and religious territoriality, may differ while the designs of their social cartographies, however bring the same principles: to build their purposes, without destroying what is most precious to them - the forests, the waters and the air and the land.

It fell to the participant research from an interdisciplinary look transcend to a transdisciplinary view, develop actions and communication strategy between agriculture of traditional peoples and agroecological transition, being evidenced even more the wealth of detail, when made reading the points highlighted by social cartography, which records the historical marks of struggle and resistance, as well as their interrelationship with the existing agroforestry system in Ilê Axé Ijexá Omi T'Odé.

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