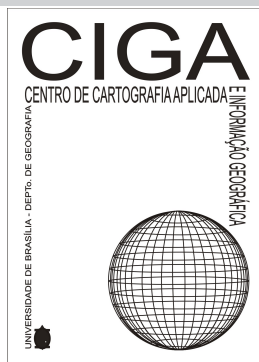


revista



T - T - T

Revista Eletrônica:
Tempo - Técnica - Território,
V.2, N.1 (2011), 1:3 ISSN:
2177-4366

DOI: <https://doi.org/10.26512/ciga.v2i1.15425>

Quilombola Territoriality: Photos and Maps

Danielle de Lame

p. 01-03

Como citar esta resenha:

Danielle de Lame . Quilombola Territoriality: Photos and Maps- Rafael Sanzio Araujo dos Anjos, 2011

Revista Eletrônica: Tempo - Técnica - Território, v.2, n.1 (2011), p. 1:3
ISSN: 2177-4366. DOI: <https://doi.org/10.26512/ciga.v2i1.15425>

Disponível em:

<http://inseer.ibict.br/ciga/index.php/ciga/article/viewFile/60/48>

Este obra está licenciado com uma Licença Creative Commons
Atribuição-NãoComercial 4.0 Internacional.

About “Quilombola Territoriality: Photos and Maps - Rafael Sanzio Araujo dos Anjos - 2011

Danielle de Lame,

Social Anthropologist - Royal Museum for Central Africa, Tervuren, Belgium Email:
danielle.de.lame@africamuseum.be

Territorialidade Quilombola comes to me with the wind flowing in our history along the paths of philosophy, poetry, cartography, visual art and science. It is a total book... and a huge one. It is a book the size of his author, a book about humanity and its projection unto space through time. It appeals to our intellect in the most persuasive way, calling for emotions through powerful links between images and maps.

Beauty and science work hand in hand here for the sake of enlightening the wealth that are diversity and the harmonious integration of all parts of a society. Decentralization can offer an opportunity for more autonomy to remote communities such as the quilombos as long as the rights and the well being of their inhabitants are guaranteed. In this specific case, the recognition of land rights entrenched in historical roots amounts to the recognition of the African contribution to Brazilian culture, and to an acknowledgment for the people who are its most evident repositories. In this perspective, space is the materialization of movements as much as, to quote Milton Santos, “an unequal accumulation of time”. When it goes about a territory, however, it is also the projection of one's history unto land, and one depends on this projection for one's living, territoriality is also one's projection into the future. To quote Prof. Sanzio, “Cartography is not only a drawing. It makes visible the way society works; the way the nation is; where are the included and the excluded...”

Things need to be stressed: the legitimacy of customary property rights evolving from a combination of subjective rights to own the land you inhabit and develop combines with objective rights inherited from a long lasting tradition of African common law. Quilombos are being threatened by industrial developments and often by the lack of an official demarcation of their territories. Entrenched in customary conceptions that make territory equivalent to territoriality and even evokes the sacredness of a terreiro, quilombos enter an era of rapid industrialization unarmed... but for the willingness of their inhabitants once more, to proudly keep and transmit their way of thinking and living to their children and to their national community. This book is meant to help them raising public awareness of their existence and specificity.

What then is their specificity? As old photographs as drawings illustrate, their existence goes back to the era of slavery. The history of their origin testifies to the resilience of forcefully imported Africans who fought for their dignity and took refuge away from their oppressors to the peril of their live. The evil of slavery has now been internationally recognized in a world discovering the wealth that diversity is. Professor Sanzio's book is a plea for the recognition and the protection of the culture alive in the quilombos. He carefully studied village maps on the Atlantic coast of Africa and compared their structures with those of quilombos. He then went to these villages, on both sides of the Ocean, tracked similar techniques and knowledge and brought us stunning photographs selected and presented with the sensitivity of a excellent

observer and communicator. Visibility and better knowledge of the quilombos and their inhabitants should help putting effectively Africa on the Brazilian map and on the Brazilian agenda.

Reconcile Brazil with its European past as much as with its African roots by including Brazilians of African origin fully into a country that benefits from their specific contribution to its culture. Capoeira, candomblé, samba and other African rhythms have become hallmarks of Brazilian culture and rallied national and international consensus; quilombos could join. Equipped with health and educational facilities, preserved in their original architecture and customs, they can be part of Brazilian identity as much as economy, bringing their turistic potential as well as their own economy to the treasure of the nation. They can also materialize as a very visible token of the recognition of the African heritage that is part of the history of Brazil and contribute to national integration and the reconciliation of fractions of society that still remain marred by discrimination.

Prof. Rafaël Sanzio puts beauty and historical geography to the service of this cause in a very well documented way.

Link: www.rafaelsanziodosanjos.com.br