

GOVERNANCE, PUBLIC ACTIONS, AND POPULAR VALIDATION AS CULTURAL INTEGRATION STRATEGIES AIMED AT LOCAL DEVELOPMENT: THE CASES OF THE CITIES OF CUBATÃO AND JAGUARIÚNA IN THE STATE OF SÃO PAULO, BRAZIL

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Abstract: This article focuses on two strategies that when coordinated, can assist in the rehabilitation and the reintegration of a public heritage at risk of extinction; its formation, dismantling, and recovery processes. It addresses the interaction of social, political, and economic variables, involved in the recovery process of a cultural legacy, and its return to the community as a public asset. It also analyzes the government's actions as the intervening statutory agent for its maintenance, preservation, and conservation. In addition to ways of employing both the significance, and the importance of this recovered heritage as a material symbol for the improvement of the population's self-esteem and quality of life.

Keywords: cultural integration strategies, governance, public actions

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1. Introduction

Much has been discussed about the environmental quality of the cities in general. Some reflections are relevant to the identification of possible paths. Urban planning based on the values of heritage and local culture is one of the benchmarks for the necessary actions.

In Brazil, the land use and occupancy plans are usually of a conservative nature, resulting from a dispute of economics over social interests, representative of the existing social and economic order. Decisions, as a rule, are authoritatively taken by minority groups without popular participation, restricted, often to queries about specific topics, or to a not always legitimate representation.

Therefore, the objectives of many urban plans in Brazil end up favoring land use planning that reflects the interests of capitals (primarily the industrial and real estate), based primarily on the attainment of higher profits. That is: many of these plans negate the essence of a good and true Regional Development Plan.

Many changes are occurring in most Brazilian cities in an authoritarian manner; thus, intensifying the ordering based on the segregation of residential areas.

The territorial concept is based on "an activity that always refers to the future". It is the manner in which men ought to try to predict the evolution of a phenomenon or process, and from this knowledge, seek to anticipate problems and difficulties, or better still, improve potential benefits" (SOUZA, 2004). While good planning alone does not guarantee success, it increases the managers' certainty and assertiveness on the decision making pertaining to their area, for the community's benefit.

From the understanding that urban planning is essentially an activity developed by the municipality, the political actions aiming to improve the quality of life should be part of the governmental plans and strategies set forth in accordance with the Government's Plan guidelines subjected to the population's desires in a democratic election. A Plan always aiming for the most appropriate and sound management of both the heritage and the public assets.

This implies that leaders should prioritize the areas needing the most resources, to the detriment of others, according to the commitment to the community, while also addressing the Fiscal Responsibility Law (Brazil, LRF, or Law No. 101, of 04 May 2000), which establishes standards for public finance accountability in the fiscal management.

This management allocates the city's available resources according to their budget plans and the areas to be addressed, namely health, education, recreation, sanitation, housing, culture, and sports, among others that also need a specific focus on planning, resulting in an effective allocation of resources.

2. Joint Action between Local Governance and Community: the Vision of Complex Systems in the Management, and Troubleshooting of Demands.

At the municipal planning level, it is impossible to separate the roles of the manager and the planner in the areas served by the government. Instead it is necessary to integrate the various areas of governance and their demands, emphasizing the commonalities between them, to get an overview of the issues and problems involved; therefore, using the complex systems concepts, in which the Trans-disciplinarity is the keynote from the adopted methodology.

This holistic vision and its intrinsic parts allow for the deficiencies to be properly exposed, and analyzed, in the search of a possible solution with greater commitment on the part of those involved; thus, involving a larger number of variables, and minimizing the negative impacts in the decision making process.

A great deal of the problems involving the municipality come from issues related to the management of economic, social, and political factors, which are based on the concept of territoriality resulting from the action by human beings, through scientific and technological development in a particular region.

The disorganized urban sprawl, and its pernicious consequences - e.g., the push of the disadvantaged sectors of the population to the outlying areas without infrastructure, where the cost of land is more affordable - generates problems that affect all areas of governance, starting with unhealthy housing, lacking of drinking water, electricity, sanitation; thus, causing public health problems linked to epidemics, etc., and culminating in a process of disintegration, and devaluation of the poor community. Therefore, resulting in a perceived lack of sense of identity, this is initiated by an individual's dismay into the disrepute guarantee of their most basic rights, dismantling of the nuclear family, at the worst, leading to the marginalization, and contributing to the increased violence as a whole.

It is possible, therefore, that from the coordinated management based on holistic approaches to complex systems, to change this socio-environmental breakdown scenario by activating a process of sustainable development through the individual enhancement, from their personal and their community's sociocultural orientations; thus, strengthening existing ties, contributing to increasing the self-esteem to a new level of human and social development.

Consequently, managing to bring together, within the municipality, apparently disparate areas on their goals, such as health, culture, and recreation included in the same sections of the urban planning - integrated with the complex systems' holistic approach.

Regarding the Culture, taking into account the data from the last 25 years in Brazil, obtained from several municipalities in different regions of the country, it can be seen that it evokes little or no governmental attention at all¹. In Brazil, the so called "cultural economy" in the context of what it is understood by "creative economy"² it accounts to approximately 1% of the GDP.

To the established culture is added the merchandise status, products of the so called urban marketing, qualified as commodities within the current economic system, in which occurs the transfer of responsibilities from the public to the private sector, as an immediate solution to fulfill the always growing demand, for better living and housing conditions, among others.

According to Ulpian Bezerra de Meneses (*apud* ANDRADE, 2006), beyond the Culture's marketing issue, currently, we are faced with the gentrification process: "the process of renewal and rebuilding accompanying the influx of middle-class or affluent people into deteriorating areas that often displaces earlier usually poorer residents", (Merriam-Webster Collegiate® Dictionary). Or for the rehabilitation of degraded areas, for the investment seeking the return of the aggregate cultural capital. There is also the one associated with genuine, peculiar, and characteristics manifestations from certain groups or communities,

¹ According, e.g., with the data presented in the electronic journal "Fazer e Vender Cultura" - Year 1, No. 2 - from a survey conducted by the João Pinheiro Foundation during 1985-95, and published in 1998 by the Ministry of Culture.

² The economist Luiz Carlos Prestes Filho sought to detect actions and consistent works through the year 2010, to assess the "cultural economy" as a measure of its representativeness for the so-called "creative economy", and concluded that it accounted for only 1% of the GDP.

either traditional or innovative; however, they play a fundamental role in the recognition and legitimization of their authentic forms of expression which explain its unique character.

These cultural manifestations are therefore, social in that they bond and create a sense of belonging to a particular place; environment generator and continent for this particular form of expression.

Thus, the place or the environment associated with a particular form of organization, and socialization of groups or communities require either a vehicle or a material vector to make it happen.

It is when the professionals responsible the planning of urban and regional development are cast in starring roles. In line with the Trans-disciplinarity adoption as a holistic approach of complex systems method, urban planners, social workers, psychologists, doctors, architects, civil engineers, economists, historians, etc., along with community leaders and other representatives of the civil society, seek to equate the differences, and the gaps between the wishes of the community as a unified group, and the availability of effective environmental and cultural resources for solving problems. In order to provide the unbiased combination of health, education, recreation, culture, and all the legitimate demands of civil society to benefit the rescue, and the raising of self-esteem and of quality of life of the population involved.

The government's action is consolidated, as the power manager, and moderator for the effective deployment of the integrative action of the areas involved, and it contributes to the adequacy of the social promotion projects. The participation of the civil society in the development processes of identity, self-defense and preservation of their cultural heritage is fundamental to the actions success.

The validation of a public action acquires consistency when grounded in democratic popular appeal. For as long as the "civil society does not have seat and voice in the decisions affecting them, the conservation in Brazil will sound like something elitist, classist, imperialist, detrimental to financial investments, as unfortunately is still found in the messianic and populist official speeches" (Carvalho, 2006).

The possibility of carrying out the practices associated with some sort of local culture manifestation (even those that are not institutionalized by the municipal government) encourages its participants to strive for maintaining forms of expression that are meaningful to the community.

Furthermore, such practices reaffirm their status as individual participants in a system of values, beliefs and customs, at once providing (even without the immediate consciousness) the recovery of self-esteem that positively reflects on the improvement of their quality of life.

It is associated then, the feeling of belonging to a community and the awareness of civic pride and democracy; thus, helping to satisfy the public demands of both the managers and the organized society.

Therefore, it is necessary to raise awareness of the consciousness - individual and collective - so that it has a correct mapping of environmental and cultural resources available for the community's development plans; avoiding waste and contributing to the consolidation of the ideal of sustainability, and the socioeconomic and the cultural coevolution.

Thus, the governmental public action, and the popular support must be synchronized toward the same goal.

3. The Case of the Vila Fabril in Cubatão [Brazil]

The story began in 1903 when a paper mill from the municipality of Caieiras decided to build a new plant in Cubatão. The company purchased an area of 2,400 acres at the base of the Serra do Mar, between the Pai Matias and the Mãe Maria hills.

In 1914, the plant's machinery was purchased in Germany. However, the outbreak of the World War I interrupted the factory's construction, which later restarted in 1919 with the purchase of an additional area of 1.528.785m², for 26 contos de réis, also located at the base of the mountain (PERALTA, 179, p. 88-89).

Already in the 1920s it is noticeable the company's determination toward self-sufficiency, noting that "with the laudable intention of not being dependent on others, intent in producing its own electric power, the Companhia Fabril do Cubatão acquired, several parcels of land, situated in the headwaters of the Branco and Cubatão rivers, obtaining the title deed, from the State Government "(A Cigarra, set., 1922).

The Companhia Fabril built its workers' village, the best equipped in the region, with 130 homes. In 1963, about 75% of its workforce lived with their families in the village.

As reported by Mr. Romeu Magalhães, former resident of the "Fabril", the company greatly resembled a self-contained unit, because:

"[...] the first and important Cubatão factory, which began production in 1918, was the Cia.Fabril de Cubatão, today renamed as Cia.Santista de Papel, the glorious Vila Fabril, as it is called, is where I was born in 1938. The Cia. Fabril do Cubatão operated from 1918 a 1930, [...] depending exclusively on imported raw materials, and on the electricity generated by its own hydroelectric power plant (the Light power plant had not been built as yet – 1926); they were using firewood harvest from their forests for fuel.

[...] The company went bankrupt in 1930; its employees, for two years, practically lived off the area's natural resources, especially from the fisheries in the Cubatão River.

[...] In 1932, the company was acquired by Banco Comercial do Estado de São Paulo S/A, now under the name of Cia. Santista de Papel, and until the 60s it was a true paradise.

[...] Over there we had: a working model village, with houses of excellent quality for the employees, 24/7 medical clinic to assist the workers and their families, movie theater, pharmacy, grocery store, barbershop, church, playground, elementary school, basketball court, soccer field, park with a pool and handcrafted items made by the Indians, hydroelectric plant; a band composed by the employee's children, bus service for the employees and their children attending school outside the village, and the cultural memory of the city, the house where the poet Afonso Schmidt was born”.

This valuable report presents concisely a complex system of industrial production encompassing the entire production chain, including the form of social organization and community work-related reference.

3.1. The Disassembling of the Vila Operária Fabril

The process of industrial transformation in the early 1920s was regulated by the *Fordism* model of development. In a first stage of industrial transformation, during which it was verified an extensive capitalist accumulation, it was acceptable to maintain a cheaper, and submissive unskilled labor force, which led the larger companies to build working villages. By the 1930s, the Brazilian industry began incorporating high-technologies, which required more skilled workers. The workers' villages began to harbor skilled workers. Economic issues related to the process of technological transformation determined whether or not the building of workers' villages.

The Vila Operária Fabril, in Cubatão, has undergone drastic transformation processes since the 1930s with the technological transformation, and the company's shareholder control passing to the Cia. Santista de Papel in 1942 during the World War II befalls the crisis.

Since 1967 the company undergoes successive changes in shareholders control, and from 1970, the installed crisis generated greater economic instability, requiring a reorganization of its already obsolete production model.

In 1980 the company, donates some properties to the City of Cubatão for the deployment of public facilities. However, taking advantage of certain inertia by the government, the company takes them back.

Since 1990, the retired residents departed Vila Fabril living it gradually abandoned, with 50% of houses vacant. So, with the lack of maintenance begins the process of total abandonment and deterioration of the real estate. Following these events, in 2004, on the grounds of risks to the population, the company starts the demolition of 18 buildings, culminating in 2012 with the factory's closing.

3.2. The Need to Preserve the Industrial Heritage of Cubatão

The need to create, within the Cubatão municipality, a cultural heritage protection law began to be discussed in mid-1997, through the city councilors support, seeking the registration of cultural properties situated within the city limits.

At the time, letters were sent to the CONDEPHAAT and IPHAN (respectively, the organs responsible for the preservation of cultural heritage in the state of São Paulo, and at the federal level), requesting the declaration of some monuments in Cubatão, such as the Black Bridge (over the Pilões River). In response, they were informed, by these agencies, of the need to establish a Municipality Council to oversee the municipal assets. Hence, the beginning of studies seeking the creation of the Conselho de Defesa do Patrimônio Cultural de Cubatão, (Cubatão Cultural Heritage Defense Council) or CONDEPAC for short.

Thus, a commission was appointed by the Mayor to draft the law and the other necessary studies for the Municipality Council.

The 2806 Law was adopted on January 17, 2003. However, there was a need to broaden the Council's composition; thus, ensuring the participation of the civil society. Therefore, through the Law 2897 of February 3, 2004, the CONDEPAC as the municipality supporting organ in the deliberations of a policy for the protection of cultural property, gain better contour, and effective working conditions.

At last, after the appointment of the representative members from the Government and the Civil Society was drafted the Ordinance No. 770 of August 5th, 2004, appointing the first board of directors.

In 2008 came the need to overhaul the law to adapt it to the new conjunctures of reality. The passing of the Law 3346, which reformulates the Conselho de Defesa do Patrimônio Cultural de Cubatão,³ was then published on December 2, 2009.

The main objectives of the current CONDEPAC management are to consolidate within the municipal heritage preservation, policies set out in line with other preservation agencies acting on assets belonging to the municipality. Namely the CONDEPHAAT (organ that operates at the São Paulo state level), and the IPHAN (organ that operates on a federal level), promoting the preservation in a more comprehensive manner. Thus, enabling not only the legal, and physical protection of cultural heritage (declaration, expropriation, etc..) but also, more broadly, the protection modalities, while ensuring the conservation, restoration and/or rehabilitation of the same as well as research operations, documentation, analysis and valuation - particularly with regard to the use, and the social enjoyment guarantees.

In Cubatão, the CONDEPAC is working hard on preservation issues at the municipal level. Concerned with possible damage on some of the featured assets, in the 2006 the CONDEPAC

³ The 2010-2012 CONDEPAC management was under the chairmanship of Professor Wellington Ribeiro Borges until January 2012. From February of the same year, the chairmanship was transferred to the Architect Rubens Alves de Brito.

(Conselho de Defesa do Patrimônio Cultural de Cubatão), through its OTA (Órgão Técnico de Apoio) together with the NUPEC (Núcleo de Pesquisas Arqueológicas da Baixada Santista) held the IPHAN registering of all properties with historic site features within the municipality. Thus, placing the assets under the IPHAN (Instituto do Patrimônio, Histórico, Artístico Nacional) protection according to its Ordinance No. 230 -, which foresees the need for the archaeological exploration study, before any interference with the registered sites?

Among the recorded historic sites is "Sítio Histórico da Vila Fabril"

In February 2012, the MD Papéis company - owner of the Vila Operária Fabril- filed with the City of Cubatão a permit request for the construction of a 600 linear meters wall. Previously, in 2007, the CDHU (Companhia de Habitação do Estado de São Paulo), occupied an area of the Vila Fabril to install a construction site, with the consent from the MD Papéis S/A owners.

However, the company had already initiated the wall construction, prior to the issuance of said permit. In a recent site visit, the CONDEPAC president (Architect Rubens Alves de Brito) along with the NUPEC president (Archaeologist Dr. Manuel Gonzalez Bueno) established the irregularity of the works. The MD Papéis S/A company was officially informed of the irregularity issue, however, no actions were taken, which confirms a certain disregard on the part of the Vila Fabril owners, for the cultural heritage it represents.

From then on, a dossier containing the documentation related to Vila Fabril was formed. Followed by a complaint filed with the Prosecuting Council by the CONDEPAC and NUPEC against the MD Papéis S/A for damages caused to the Cultural Heritage. As a result, the company received a warning about the damage caused to the heritage, and also a notice that any intervention to be held on the Sítio Histórico da Vila Fabril should happen only after the issuance of a CONDEPAC permit.

4. The Case of the Estação de Guedes (New), em Jaguariúna [Brazil]

The city of Jaguariúna, located in the central-eastern region of the state of São Paulo (southeastern Brazil), at 120 km from the capital São Paulo, and bordering with the following municipalities: to the North: Santo Antonio de Posse; to the South: Campinas to the East: Pedreira, and to the West: Holambra. Jaguariúna integrates the Campinas Metropolitan Area (RMC). Its population is estimated at 44,331 inhabitants, according to the last IBGE census, possessing a high HDI (0.829), according to the IPEA/UNDP. Also according to the IPEA, the literacy rate in the city is at 92.74%, and the average life expectancy of its population reaches the 75.36 years.

The city is relatively new, having been established by the Law No. 2456 on December 30, 1953, with its emancipation from a district belonging to the city of Mogi Mirim. However, Jaguariúna was elevated to a Mogi Mirim district on August 5, 1896.

Regarding the water resources, the city is situated within the Piracicaba River basin, and it is cut by the Jaguari, Atibaia, and Camanducaia rivers.

Jaguariúna is considered as the "The Paulistas Water Circuit Portal", the region comprising the cities of Amparo, Lindóia, Monte Alegre do Sul, Pedreira, Serra Negra, and Socorro, with access by the SP 095 highway, which connects Jaguariúna to Bragança Paulista. The mentioned cities are located at the edges of Serra da Mantiqueira, and have been recognized since the 1930s as excellent locations for rest and health treatments - which granted them the title of Hydro-mineral Spas - with the Water Circuit being created only in 2005.

A major tourist attraction of the city is the well-known "Maria Fumaça" (steam locomotive) tour, held since the 1980s, through the Viação Férrea Campinas-Jaguariúna (VFCJ), operating between the Anhumas and the Jaguariúna stations, covering a distance of 25 km. It is a railway preservation complex held by the Associação Brasileira de Preservação Ferroviária (Brazilian Association of Railway Preservation) - ABPF - created on September 4, 1977, a railway preservation entity along the lines of the ones existing in Europe, and the United States.

In 1979 the FEPASA granted, in commodatum, the 25 km stretch of the railway line linking Campinas to Jaguariúna. The "Maria Fumaça" runs through four stations, all located at the borders of important historic farms in the region:

- Estação Pedro Américo, bordering the Fazenda São José;
- Estação Tanquinho, bordering the Fazenda Santa Maria, has a railroad car wash;
- Estação Desembargador Furtado, bordering the Fazenda Duas Pontes, has a railway employees' camp, being used as maintenance yard;
- Estação Carlos Gomes, bordering the Fazenda Santa Rita do Mato Dentro (before the 1929 rectification), contains a yard with 5 tracks (4 for loading coffee and 1 for rocks and cattle). The Núcleo Carlos Gomes, a rural district formed in function of the railroad, is located at this site.

4.1 Estação de Guedes (new)

Although not yet connected to the Tourist Train route, the station is reminiscent of the heyday of rail transportation in Brazil, where many cities flourished in function of this transportation system. As was the case of Jaguariúna; whose central core derives from an urbanization and subdivision plan from part of the Fazenda Serrinha, prepared by the Engineer Wilhelm Giesbrecht, who in 1896 was in the region, as Chief Engineer, to manage the Companhia Mogiana de Estradas de Ferro e Navegação railway works.

A common feature of all small railway stations in the region was the link with the main production units along the line: the coffee farms. However, without following a strict design, they were built according to the investments and the interests of the local farmers for the rapid transportation of coffee.

The Estação de Guedes (new) is a typical example, and is part of the economic development process logic in effect at the time of its construction, which linked the productive unit (coffee farm) to the transportation system (railroad).

The Estação de Guedes (new), however, dates from 1945, when there was a redistribution in the railway design by the Companhia de Estradas de Ferro Mogiana in view of its rectification needs. As a result, the first Estação de Guedes (built in 1897) was deactivated. It was located next to the new one; nowadays both are situated in land belonging to the Fazenda da Barra.

The Estação de Guedes (new) architectural aspects present no particular features, since its typology resembles the other stations in the Campinas-Jaguariúna extension. What is distinctive, however, is the fact that it was presented as a record of well-preserved material from the buildings complexes, turned to the railway transport deployed in the region, from the late nineteenth century (in force until mid-twentieth century). In the region of Campinas and Jaguariúna became known the term "coffee picking roads" to designate the extensions built without the planning of an integrated railway network.

In 2012, the Estação de Guedes (new) was reintegrated to the Jaguariúna urban heritage. The station was restored under the direction of the Architect Rosana Tavares, then director of the Department of Cultural Heritage of Jaguariúna. In order to return it in usable conditions for the local community enjoyment, the stations' restoration became the main focus of the revitalization process of all the surrounding neighborhoods. Even in the face of scarce local resources available, the paucity of time, and the urgency of the situation due to the accelerated degradation of not only the property, but also of the surrounding areas. Additional resources were requested from the Union, with the resulting difficulties inherent to the cultural heritage governance. The Estação de Guedes (nova) was successfully restored.

The station's dilapidated conditions, could have turned into a magnet for problems such as urban violence, drug trafficking, degradation and social degeneration, it could have been the beginning of the undesirable slums formation process, as described by the Office of Tourism and Culture from the Jaguariúna municipality, in a speech during the restored station unveiling ceremony.

The Estação de Guedes (new) was a nice outlet for the context that was being designed in the locality. The recovery of the property for new uses unfolded in different ways to promote local development, initiating a virtuous process of revitalization of all the adjoining neighborhoods.

4.2 Public Action for the Reintegration of the Municipal Heritage

In 2008, the City of Jaguariúna acquired the remaining of the Fazenda da Barra, where the main buildings of the whole coffee complex are located: main house, yard, granary, aqueduct, grain cleaner, engine room and chapel, according to Argollo Sting (2004) description of the region's coffee farms architecture.

In 2009 it is initiated, with the creation of the Department of Cultural Heritage (DPH) connected to the Municipal Office of Tourism and Culture, and the Conselho de Defesa do

Patrimônio Histórico, Artístico e Arquitetônico de Jaguariúna (CONPHAAJ), an important rescue process of the municipal cultural heritage supported by specialized technical staff. The procedure was initialized with the inventory of properties with historical value at the municipal level. However, these agencies have directed their efforts primarily to the recovery of both the Fazenda da Barra, and the Estação de Guedes (nova).

After the inventory conducted by the Jaguariúna Municipal Office of Tourism and Culture, and the Department of Historical Heritage, a restoration project was elaborated for the Estação de Guedes (new) restoration, which was considered as an important municipal public heritage. The action plan initially consisted of the removal, and the relocation of eight families who occupied the property, which served as an inadequate and unsanitary housing.

Because it is a unique situation, there was a need to create an interface with other municipal departments to solve the problem; thus, allowing the rehabilitation of the station. In fact, a complex problem involving safety and public health issues, in addition to those relating to the historical value of the property, engineering, architecture and urbanism, which could not be treated by a single organ of municipal governance.

It became necessary to set up a partnership between three municipal departments: The Office of Social Action, The Office of Culture and Tourism, and the Department of Public Works, in order to reach a good solution for the complex context of the Estação de Guedes (new), and the adjoining neighborhoods. It would ensure the success of the action with the start of the property's rehabilitation process, and its reintegration to the municipality for public use as well. And this was accomplished in the Jaguariúna's case.

5 Conclusions

The need to link the new with the old, inserting new needs of the contemporary life into old buildings are clearly expressed in the Heritage Letters at both the domestic (IPHAN) and the international levels (UNESCO). In this sense, the Heritage Rehabilitation Projects as in the cases of the Vila Fabril (in Cubatão), and the Estação de Guedes (in Jaguariúna) should provide conditions, which encourage the residents from the reclassified property or from the nearby neighborhoods, to protect it, by applying the concepts of a creative economic management; thus, providing spaces for the creation of small businesses in the community, with professional assistance, heritage education, environmental education, training, etc...

For the Companhia Fabril remembrance, in the Cubatão case, it was possible to guarantee the reconstruction of some of houses, in the same scale; thus, giving a compatible use with the place. That would ensure, however, the implementation of some public facilities, such as a library, a restoration shop, a community center offering training courses for young people in conjunction with SENAI, etc... Concomitantly, the rehabilitation of this important blue color labor center constitutes a challenge for the local governance. Backed by the CONDEPAC and the other preservation agencies which operate in the municipality, such as the IPHAN, the CONDEPHAAT, and the Prosecutors Office, along with the participation of the population in all the heritage management process, will enable the recovery of the sense of belonging to the place and to value the identity of the Cubatão population.

In Jaguariúna, the rehabilitation of the Estação de Guedes (new) coupled with the installation of a Center for the Arts and Dance serves, therefore, in the first instance, the municipal demand for more equipment of urban use, it rescues the sense of belonging for the population of a traditional suburban neighborhood. It enables the reaffirmation of their identity considering its affective memory, in an action guided by the sustainability and the social inclusion parameters, through the formation of a joint action network.

The case studies presented in this article can be used as a benchmark for other institutions in the Cubatão and Jaguariúna municipalities, or from other cities in different regions of Brazil, as long as they share the same stance regarding the preservation of the local culture, to leverage and sustain socioeconomic development. The Cubatão and Jaguariúna cases reflect possible actions in a lack of financial resources context.

Therefore, in both cases, it is evident that partnerships between government and civil society organizations can, and should be encouraged in order to promote the development of the population's identity through the preservation of the cultural heritage aimed to the local development.

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