

## Salvador, Capital City, City Heritage

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### Abstract:

This article is the result of a scientific research carried out at GREMM - Study Group in Museology, Museums and Monuments/UFBA - about the city of Salvador, which was the first capital of Brazil and Lusitanian heart in the Americas. Since 1985, its old centre has been considered World Heritage by UNESCO. As a consequence of these characteristics, GREMM created the blog Salvador City Capital-Heritage City and the fanpage Salvador city heritage, both communication mechanisms that have led many people, including locals and tourists, to exchange experiences of local and historical/heritage tours with the group.

As a result, this article calls attention to the relevance of scientific research to study the areas of heritage cities and the importance of spreading the results to leave a good impression on tourists, residents and others interested in cultural tourism. It is expected that these actions can stimulate the creation of social actions responsibility aiming the preservation and awareness of cultural heritage of the Heritage Cities.

**Keywords:** Salvador; History; Heritage City; Monuments; Tourism

### Resumo:

Esse estudo tem o intuito de divulgação dos resultados da pesquisa científica realizada no âmbito do GREMM - Grupo de Estudos em Museologia, Museus e Monumentos/UFBA -, sobre a cidade de Salvador, que foi a 1ª capital do Brasil e coração lusitano nas Américas; desde 1985, seu centro antigo é considerado patrimônio da humanidade pela UNESCO. Em razão dessas características, o GREMM criou o blog Salvador Cidade Capital- Cidade Patrimônio e a fanpage Salvador cidade patrimônio, mecanismos de comunicação que tem levado muitas pessoas, entre

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moradores e turistas, a trocar experiências de locais e de roteiros históricos/patrimoniais com o grupo.

Assim, este estudo vem falar da relevância de se pesquisar cientificamente os espaços das cidades patrimoniais e da importância de divulgar os resultados da pesquisa para sensibilizar turistas, moradores e demais interessados em turismo cultural. Espera-se que essas ações possam estimular a realização de ações de cidadania responsável visando à preservação e conhecimento do patrimônio cultural das cidades patrimônio.

**Palavras-chave:** Salvador; História; Cidade-Patrimônio; Monumentos; Turismo

#### **Resumen:**

Este estudio está destinado a la divulgación de los resultados de la investigación científica llevada a cabo bajo el GREMM - Grupo de estudio en Museología, museos y monumentos / UFBA - en la ciudad de Salvador. Ciudad que fue la primera capital de Brasil y corazón lusitano en las Américas. Desde el año 1985 su casco antiguo es considerado Patrimonio de la Humanidad por la UNESCO. Debido a estas características, el GREMM a creado el blog 'Salvador Cidade Capital-Cidade Patrimônio y la 'fanpage' 'Salvador Cidade patrimônio', mecanismos de comunicación que han llevado a muchas personas, entre locales y turistas, a intercambiar experiencias de viajes / patrimonio histórico local y con grupo.

Este estudio trata de la importancia de la investigación científica en las áreas de las ciudades con patrimonio y de la necesidad de dar difusión a los resultados de la investigación. Con la finalidad de sensibilizar a los turistas, residentes y a todas las personas interesadas en el turismo cultural.

Se espera que estas acciones pueden estimular la realización de futuras acciones dirigidas a la ciudadanía y al visitante, responsables en última instancia, de la preservación y el conocimiento del patrimonio cultural de las ciudades.

**Palabras Clave:** Salvador; GREMM - Grupo de estudio en Museología, Museos y Monumentos / UFBA; TICs Aplicadas al Turismo

#### **1. Introduction**

The Study Group in Museology, Museums and Monuments/GREMM was established in 2005, at the Department of Museum Studies in the Faculty of Philosophy and Human Sciences of the

Federal University of Bahia, led by the researcher Heloisa Helena F. Gonçalves da Costa. Since 2012, GREMM has begun an exhaustive research of the city of Salvador, which in its first stage of study addressed the preservation and identification of local cultural heritage, the development of teaching materials to support elementary school teachers on patrimonial education and the interaction of the academy with the local community. Cultural heritage education is believed to be the means for awareness and identification of the local heritage, thus it is expected to encourage more conscious citizens' attitude towards the city. This group research was created after the perception of the range of knowledge of the local community about the heritage of the city, and the fact that the city of Salvador is considered World Heritage since 1985.

In the classes taught by the author and coordinator of this project, specially at the one about the History and Bahia Heritage, at the Museology Course of Federal University of Bahia, the museology students were able to know the history of Bahia through the museums, monuments and oral stories narrated at the city streets. In this course, the students have been encouraged to make heritage walks, a class model in places where cultural heritage is best shown in the eyes of enthusiasts. In this sense, the walks may occur in the streets and historical parks, inside museums, public buildings and in squares where dialogues happen with public of different ages.

Then, it is observed the monuments' level of preservation, buildings, urban spaces (streets, parks, squares) and the broadcasting of historical knowledge, these places, both official and historical, and also the perception that the population has on the history, the memory and the means of preservation of various types of cultural heritage in Salvador.

It was a great surprise for the researchers to notice that the students themselves did not know that the city of Salvador was a Lusitanian city in its cultural repertoire, and therefore keeps from that experience a large and diverse historical and cultural heritage that is considered a world inheritance.

To briefly analyse all the issues that motivated this research group through the complex world of cultural heritage, this article is divided into five stages: Introduction, in which the research theme, the objective, and the work structure at GREMM are presented; the second stage called "Cultural heritage education as preservation tool" shows this kind of education as a useful tool to reduce the gap between the population and the cultural heritage. The third stage is called "Communication methodology" and presents the creation of the blog, the fan page and other GREMM products; the fourth, called "The Case of Salvador" illustrates the city of Salvador, brings a brief history, shows the reasons it has received the nomination of World Cultural Heritage, and demonstrates that people have the right to know their heritage and how it has

been offered. The fifth topic, the Final Considerations, deals with what has been observed, analysed, understood and apprehended by our brief reflection.



Figure 1. A screenshot of GREMM blog site

Source: Authors

## 2. Cultural heritage education as preservation tool

One of the four pillars of education,<sup>100</sup> according to UNESCO, is knowledge. This statement is not unfounded, it is based on the knowledge and perception of our memories, in which cultural identities are built. Disseminate the historical and cultural knowledge of Salvador origins, recreating tourist routes in the city to offer more knowledge to its citizens about their living space and cohabitation may enable them not only access to their right to know where they live, but also to acquire and reinforce a better cultural health<sup>101</sup>.

The concept of Cultural Health was developed and conceived by the researcher Heloisa Helena Fernandes Gonçalves da Costa from her experiences with education, heritage, history and memory. It states that cultural health has a key role in the composition of individuals' global

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<sup>100</sup> The education foundation concepts are in the report submitted to UNESCO by the International Commission on Education for the 21st Century, chaired by Jacques Delors, published in book form with the title "Education: The Treasure Within" (1999). The four pillars of education, according to this report, are learning to know, learning to do, learning to live with others, learning to be.

<sup>101</sup> Cultural health is characterised by increased quality of life, regardless of age, gender, level of education or any other variable; it is based on affective memory and high self-esteem.

health, to the point that without this component from the affective memory no one can get a healthy living condition.

Costa (2010) defines the concept of Cultural Health as:

*CULTURAL HEALTH is the ability that a person acquires, through perception of the affective value of cultural patrimony that compose its heritage, to overcome complex questions of existence and improve their quality of life in which the catalyst affection, affective memory and high self-esteem are basic foundations to achieve the full health.*

Believing that raising this concept can contribute to implement actions in favor of preservation of the cultural heritage, this research project within the GREMM acts to encourage citizens to (re) know their own city or, in baudelairean sense, rediscover their city. By learning more about their city, citizens begin to understand how the various cultural heritage were created; this understanding may help them to know the historical, political and cultural reasons for the choice of creation of certain types of patrimonies; sometimes, the notion of identity is present and creates a link between the patrimonial objects and citizens. Conscious of their cultural history, the citizens can take action and promote actions to preserve what is around them and therefore having the power of choice. This hypothesis comes from the fact that few people know their city; there is small participation from readers in readers' sessions on local newspapers and small citizen participation in public hearings to making decisions about the use of the city; and also they do not feel compelled to talk to municipal managers and debate on the uses of the city of Salvador. Thus, we affirm that it is necessary to recognise before learning to preserve and to know you have to ask, seek and disseminate this knowledge. That's a big question that arises for GREMM: how to teach citizens to seek for learning?

Salvador was the first capital of Brazil. It was founded in 1549 and on Thomé de Souza management, the first general governor of the Colony, it was the centre of the Portuguese empire in the New World, remaining the capital until 1763. It was built according to the projects brought by Master Luiz Dias, establishing a replica of parts of the cities of Lisbon and Oporto, the two largest urban centres of Portugal.

The city of Salvador is a large open air museum<sup>102</sup>. The cultural heritage of Salvador is considered the largest colonial architecture in Latin America. It was listed by UNESCO in 1985

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<sup>102</sup> City Museum that we refer is the city as a place of contemplation and knowledge construction (Costa, 2014)

with nearly 3,000 buildings of the 17th, 18th and 19th centuries. It is a living document of the history of colonial Brazil. According to the report made to UNESCO by its consultant Michel Parent, Salvador is the first art city of Brazil (Parent, 2008). Being aware of these facts, Salvador should be treated as a history book where each square, each bust, each listed building explains the past and consequently the present, showing what it is as a city and the creation of its people citizenship.

*According to Riegl, a monument is conventionally called a building that is designed to serve as a memory, made to be remembered and can be intentional or unintentional. In any case, the monument is connected to the official memory, the one that is institutional and that produces elements on the urban landscape to serve as symbolic marks. In most cases, this official memory is not recognised by the whole population, which immediately forgets that monument ends up being used by birds and vandalized. And also, the political authorities of future generations will not worry about those monuments, similar to what occurs with the majestic equestrian statues around the XV square in Rio de Janeiro, and it just exemplifies what happens in countless other cities (Costa, 2008: 122).*

We know that the sense of belonging is the citizen identification to its cultural heritage. We are also aware that this identification cannot be fabricated or imposed. Thus, we also state that an individual cannot have a sense of belonging to something if it is unknown to him. So that possible relation is the result of deliberate knowledge on a topic, through Heritage Education. This pedagogical methodology, when properly used, will enable the public to (re) know its city and see in it the values linked to their culture, increasing their esteem, seeing it with new eyes. Then we come to the concept of healthy city as stated by Costa:

*We seek to understand, too, the concept of healthy city, in which the characteristic is to emphasise the health of citizens on the enlarged perspective of quality of life, and that includes the right to culture, knowledge and use of cultural heritage of a community. In most cases, managers and leaders do not know exactly what to do with the element 'culture' in their municipalities, they think it is superfluous and focus on health and education, which are within the traditional concepts and it does not promote a holistic and transdisciplinary look at them (Costa, 2010: 39).*

The cultural action<sup>103</sup>, part of the heritage education, works as an agent to enable the individual, giving him the power to participate because it culturally educates him. Once the taboo is broken and understanding that underground memories can invade the public space, multiple and difficult predictable claims are united to this memory contest (Pollak, 1989: 5). Aware of the need for inclusion of this knowledge, we agree that this education cannot be provided, regardless, as Hugues de Varine explains:

*For me, heritage education is a global action, aimed at a population and its territory, using institutions like schools or museums, but without relating to any of them in particular. Its goal is clearly the local development and not a mere acquisition of knowledge about the heritage or cultural activities. The proposal aims to bring the greatest possible number of community members. The action is part of the project and the general programme of development of the territory that it accompanies, eventually evolving by the needs of this development (Varine, 2013: 137).*

Additionally, Varine points out about how he truly believes that heritage education must be configured and its importance in the exchange of knowledge:

*The heritage education is often based on the method of knowledge exchange: teachers or agents of development or even researchers usually know less about the local heritage, material and immaterial, of a given group of local people than an elderly people or even a child. Thus, one can share information between oral traditions, knowledge not formalised, practices inherited from one side and scholar knowledge and references, all theoretical contributions from people of the outside and more shaped, on the other side. (Varine, 2013: 140).*

This exchange of knowledge should be encouraged to use the urban spaces and monuments within as tools, so people can understand the importance of them. The monuments also explain the inhabitants' diversity, power relations, compulsory memories. Thus, we also state that an individual cannot have a sense of belonging to something if it is unknown to him by communities or groups, and even the forgotten memories; ultimately, who they are and the importance of their city in the construction of their history as a nation. Awareness of who they are can be

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<sup>103</sup> According to Carasso (2012), cultural action is to, at the same time, sign up for a horizontal dimension that demand on one side, awareness, education; and on the other side, regular and diversified sight visits to the works, viewer's, reader's or listener's works. In this sense, culture is always a work as much as a pleasure, a distant effort of easy pleasures of cultural consumption, an attitude of curiosity and openness, tolerance as critical spirit, in short, a slow and persevering construction of the individual by even when he is confronted with the most complex works of the spirit.

acquired by knowing their past and, as consequence, responsible citizens who focus on the present but with future consciousness can be molded, thus a healthier and more humanised city could be built. As stated on the Letter of Venice<sup>104</sup>:

*Spiritual message carriers from the past, the monumental works of each people linger in the present as a living testimony of its secular traditions. Humanity, increasingly aware of humane values, consider them a common heritage and, towards future generations, recognises itself as responsible for their preservation, imposing on itself the duty to transmit them on full authenticity (Venice Charter, 1964).*

It is noted an insufficient training on cultural heritage and it is truly difficult to access cultural goods. These often go unnoticed by the inhabitants of historical towns producing what Costa will call cultural unhealthiness:

*Without the content training and cultural awareness, the population suffers from the most serious disease: cultural unhealthiness. A society without cultural health is doomed to die of multiple organ failure, on institutions and on human beings. As we currently see, the widespread and rapid unplanned urbanization process with emphasis on the human scale, the cities are rapidly moving from cities to megacities. Citizens without exception are 'normotics' and hostages of the misleading notion of power, in which the attribution of value of the tangible and intangible heritage goes far from the identity built on dialogue and memory as an indispensable companion of history (Costa, 2008: 129).*

Salvador needs citizens with cultural, social, economic and urbanistic responsibility to redirect us to possible paths to be followed, identify deviations, route accidents, the successes and mistakes. This is the route that now we tread. It is important to keep an eye on the past in order not to travel through failed paths in the present; it is relevant to form the bases for the future, the part of the route that it is the responsibility of next generations.

Therefore, GREMM established the city of Salvador as the object of study, a heritage city of mankind. Nowadays, the city has very obvious signs of degradation of its rich cultural heritage,

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<sup>104</sup> The Patrimonial Letters are expressed on the Venice Charter, which is the result of the debate at the Second International Congress of Architects and Technical Historical Monuments and at ICOMOS - International Council on Monuments and Historical Sites, which occurred in May 1964 in the city with the same name.

either in physical form or in intangible references, defined as living heritage by this study. Citizens are unable to recognise the history and collective memory in cultural landmarks due the high level of decay of the monuments in the city that once was the capital of Brazil for 214 years and, in 1985, received the World Heritage nomination because of references, traces and ruins that still exist on the historic centre area, now known as the old centre. GREMM, using research and studies in the areas of Museology, Architecture, Urbanism and History of Art, aims to encourage the citizens of Salvador to know their own history by recognising the necessity to produce readings and interpretation, in an accessible language, on historic cultural heritage of Salvador.

On the first stage of the research (the historical period of 1549/1763) that took place from 2013 to 2014, by studying the cultural heritage of Salvador that is recorded on the urban layout, monuments and museums, we also intended to produce academic material to simplify the local community's accessibility to the existing cultural wealth at the city.

The recognition that the symbolism and history of the city needed to be translated so that the large population would have access to their right to know happened when we realise the flaws regarding the formulation of supporting material for teachers and the dissemination of local history; the same happens with the various touristic attractions of the city that are commonly regarded as dangerous and with inadequate infrastructure. In public and private schools, monuments, public spaces with memory of Salvador and its museums are still not well used as a source of information and research. Hence, the motivation for researchers at GREMM to produce clear and objective academic texts and learning objects for the educators who perform the role of disseminators of this knowledge.

Studying this city and talking about it for all citizens is a duty, a constitutional requirement, as set out in Articles 215 and 216 of the Federal Constitution<sup>105</sup>, the Federative Republic of Brazil.

Other legal documents that legislate on listing and preservation of urban cultural heritage in Brazil also support this historical, educational and communicational action and throughout the research will be presented and explained. It is also GREMM's intention to investigate the contribution levels that history and memory impact on the choices of what means cultural heritage of a nation, a region or a community and this study group seeks to deepen the criteria analysis, strategies and identities of training methods, including the museums in this context. Conceptually analyse the type of memory and its instruments has been a constant activity.

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<sup>105</sup> Brazilian Federal Constitution of 1988.

The idea to use social media emerged from the necessity to identify the content of the cultural, historical and artistic itineraries, indicating monuments (including sources) of the city of Salvador, capital city and city heritage of Brazil, mostly because it is a more affordable and attractive way to disseminate and exchange knowledge about the city. While some members research the historicity of sacred and civil monuments, the streets with their names and characters, the other part of the team is gathering all synopses and building new routes and itineraries to be visited, in person and on line.

The main purpose is to make people aware of the beauty and cultural richness of their city, and hence encourage them to adopt attitudes of respect and protection from vandalism, violence, theft and abandonment towards the city.



Figure 2. A screenshot of the group's fan page

Source: Authors

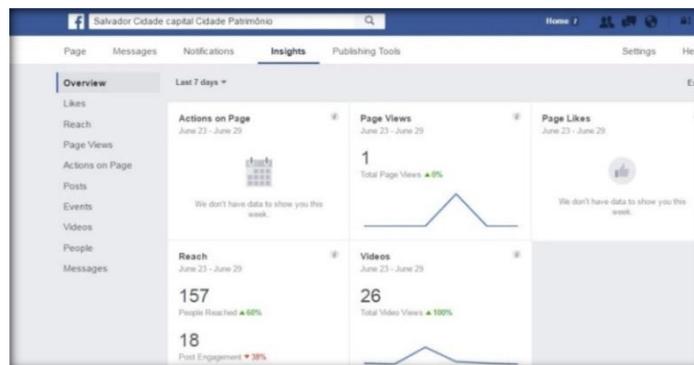


Figure 3: A screenshot of the group's fan page. Statistics

Source: Authors

### 3. Communication Methodology

Engaged in researching, in producing results, in publishing them to the academy, and also creating learning means to support the educational work of elementary school teachers, the GREMM team believes that the quickest way to communicate with the general public and to reach various layers of society is at school environment.

We emphasise that, while developing the research, GREMM team felt the need to share the acquired contents and to diffuse them in a fast and interactive way, because the group knows that the community environment, which is often a cultural producer, has broad technological knowledge; thus, it is up to the research group, as a representative of the academy, to act as propagator and intermediate on the process of cultural exchange. Then, after a unanimous decision, a blog, in which copyright texts written by members of GREMM are published, was created. Texts are written by undergraduate and graduate researchers, and are also published news related to the city of Salvador.

Then, in November 2013, the 'Salvador Cidade Capital-Cidade Patrimônio' (Salvador City Capital-City heritage) blog received its first publication, a letter to the newly elected mayor of Salvador, António Carlos Peixoto de Magalhães Neto.

Other forms of contribution and research publishing are being used. Through background review, this project aims to create not only academic productions related to the results obtained from the research, but also to promote direct aid to local community through educational material formulation to support teachers of elementary school, for example, a visitor's guide to museums where it is highlighted the historical and socio-cultural importance of the city of Salvador. GREMM working methodology aims to:

- a) Provide a view of the city of Salvador with tactical objective, which is to encourage city inhabitants to support the development of urban organization;
- b) Encourage interested parties to discuss the situation of the tangible and intangible of local cultural heritage, its history and its preservation through collective work activities;
- c) Encourage self-esteem and sense of leadership throughout group debates and acquisition of knowledge and skills;
- d) Encourage the exchange of information aiming to reinforce actions in each community;

The formulation of the above goals came from observation in public places and places of registered monuments; analysis and interpretation of data; background review; treatment of pictures; editing videographic records and scanning of material to be filed and then subsequently distributed by social media of the research group. The activities were developed continuously following the schedule for the study of the artistic and historical heritage of Salvador (August 2013 - July 2014) at the noteworthy sites for the first stage of the research, which covers the period 1549 to 1763, when the city of Salvador was the capital of Brazil and a city reference in the New World.

Consequently, the group created the blog/project site, the Fan Page on Facebook, Twitter and Flickr accounts, to broadcast activities of the group via statements and posters. Another aim is to continue and spread photographic and video recordings of cultural tours in Salvador, in addition to maintain group pictures at specific sites: Flickr, Vimeo and Youtube.

Academic papers written by the group are published online both on the blog/official website of the project - [www.salvadorcidadepatrimonio.wordpress.com](http://www.salvadorcidadepatrimonio.wordpress.com), and on the Fanpage on the social network Facebook (<https://www.facebook.com/Salvadorcidadepatrimonio/>).

The public's visit to the products created by the group has been increasing (average of 776 people following the posts since creation in 2014) and the exchange of content with groups with same interest, like the Fanpages: 'Bahia ...terra do já-teve' (Bahia... Land of the 'have-had'); 'Guia do soteropobretano's (Soteropobretano Survival's Guide); 'Instituto do Patrimônio Artístico e Cultural' (Institute of Artistic and Cultural Patrimony of Bahia)/Ipac-Ba and 'Eu amo a História de Salvador-Bahia by Louti Bahia' ( I love the history of Salvador-Bahia by Louti Bahia). All this has strengthened the dynamics and interactions with the local community and this interaction has been slowly increasing.

Lastly, using the basic principles of heritage education and based on scientific research on the use and appropriation of city spaces, (remembering that cities are an important and significant cultural heritage), the GREMM team seeks to spread the results of this research to inform tourists, residents and others interested in cultural tourism. It also aims to encourage the population of the most traditional, historical and/or old neighborhoods to promote the awareness of responsible citizenship actions, so that a great number of contributors acquire historical, cultural and technical knowledge as well as good heritage preservation habits in Salvador.



**Figure 4. Old medical school, historic centre, Salvador Bahia**

Source: Research product



**Figure 5. Barra lighthouse**

Source: Research product

#### **4. The case of Salvador city**

Cities are great artifacts of socialization and, therefore, culture. They grow or decay, hence, they are always changing.

Politicians, planners, historians, tourist specialist, architects, sociologists, curators and general population, each is responsible for the (for better or worse, with greater or lesser intensity) the change process and layout of cities. This was not different in the city of São Salvador of Bahia.

Consequently, while studying the city of Salvador as Cultural Heritage, we first revisit the project of Salvador planned by the Portuguese Empire. The expansion of Portuguese domain in

the Americas left a collection of building and ruins of this period that forms the historic centre/old town. António Risério, anthropologist and historian, shows the idiosyncrasies of the Iberian plans for its overseas territories:

*By the time Portugal and Spain decided to build urban centres in the New World, Lisbon and Spanish authorities had at their disposal two city models. From on side, the real city. From the other, the ideal city. The city as it really existed in the lands of Iberia - peninsular city of physiognomy and Islamic medieval character. And the city as thought or imagined from the writings of Vitruvius and the Renaissance architects and urban planners. Between the real and ideal cities, Lusitanian and Spanish crowns made their choice for the latter (Risério, 2013: 67).*

That way, Salvador was conceived. The city was planned to be the first capital of the Portuguese expansion in the Americas "Salvador was fully defined and designed as Lisbon in 'traits and samples' whose execution was entrusted to Luís Dias" (Risério, 2013: 67), with an idealised stroke. However, this symmetrical design, the Renaissance metropolis idea was only in its core base, the Old Centre, because without explicit municipal determinations coming from the Portuguese crown, the Portuguese colonizer made all decisions by himself that seemed drawn by irregularity, because even before the desired symmetry in the Renaissance plan submitted by the Portuguese government, people sought comfort (Risério, 2013). The Brazilian geographer Milton Santos also noted that: "Salvador, one can say, in a way, was born to be a metropolis" (Santos 1956: 190).

Salvador became a port city of great importance as the capital of Brazil, for 214 years, accumulating on its repertory a variety of richness, including the rich architecture of the houses from the imperial time and modernist vanguard architecture, a fact that leaves it with increasing cosmopolitan air. Milton Santos emphasised the historical importance of the city of Salvador and its situation in 1959, when his book was written:

*It was, for three centuries, the most important urban agglomeration and populous in Brazil; its port was the main port of the country. Today, however, due to the shift to the southern axis of the Brazilian economy, lost the post which had previously: it is only the fourth city in the country, the population, although, the current period, reveals slightly dynamism. (Santos, 1959: 35).*

To preserve the history richness described in ancient Salvador centre for new generations, UNESCO recognises and declares the historic/old centre of Salvador as a World Heritage.

*The Historic Centre of Salvador, Bahia, deserves its recognition for various reasons. It is a place that has many baroque buildings of historical importance, above all churches and monuments. With an urban aspect similar to some European cities, Salvador is divided between the upper city and the lower city, and it is next to the sea. Its recognition is also due to its historical relevance, Salvador was the first capital of Brazil between the 16th and the 18th century. With a strong, diverse presence of cultures, such as African, Indigenous and European, it retains many urban characteristics of the colonial city and cultural well-preserved traditions. (Bottalo, Piffer and Von Poser, 2014).*

Since December 2015, Salvador also participates the UNESCO's Creative Cities Network on the category of "City of Music". By joining the network, as it happens to other cities as well elected in this network, Salvador is committed to establish partnerships to promote cultural industries, sharing best practices, encouraging popular participation and integrate culture in economic and social development strategies.

For these mentioned matters, sharing and diffusion of acquired knowledge must be passed on to the population in order to allow that, in a more democratic way, everyone can interact with their heritage.

## **5. Final considerations**

The research work of GREMM, seeking interactions with population of Salvador by using social networks and broadcasting via web, has been successful in its intention to achieve and pass on information about the city of Salvador as heritage capital and its relevance. The intercultural dialogue is established and tends to grow.

Although not a pioneer in using social networks such as broadcasting tool and dissemination of cultural activities, GREMM has had a very positive result in relation to what has been developed. The interaction with other sites and fan pages promotes a wide diffusion and access to the research addressees quite effectively. The language used leaves the far-fetched academic language and approaches the public without becoming low-level and meaningless. Therefore, people have shown interest in getting closer and learn more, appropriating and understanding

more and more of their history, establishing a sense of belonging, whose absence bothered and encouraged us to pursue the construction of this project. We believe that there is still too much to do, we hope to gain many positive points so we can move forward with it, and that way many other aspects may arise from the results of this work.

Being aware that the tools used in GREMM are appropriate to the research work being done and the subsequent disclosure of results, we are trying to expand this relationship with electronic media by coaching the team for knowledge of the new media possibilities and establishing a partnership with other researchers also interested in associating academic knowledge to new technologies of information and communication.

Consequently, GREMM advances in time and space, making its actions visible and transparent, in order to better contribute for the training of researchers and citizens.

The team feels affected by the results of media dialogues. As soon as pictures of monuments, sculptures, streets and even historical figures were posted, comments would soon emerge; but they are not dispersed conversations or just qualifying the subject in question; they are insightful conversations that stimulate debates, and therefore, the formation of synapses with songs, poems, essays, other facts and/or historical personalities, new photos and even testimonials. It has really been a very constructive dialogue connection.

Each semester, part of the GREMM team is renewed. However, those who complete their qualifications, undergraduate or master's degree, do not think about leaving the group, but to continue with research projects, sharing knowledge, solidarity and working methods, consequently creating a knowledge network. And all actions pass through the bias of sensitive perception in the eternal quest to integrate the systemic world to the living world, according Jorgen Habermas.

Utopias are part of people whose wisdom comes from simplicity. They are the dream that want to become true, intended to be active, alive, renovating.

Information and communication technologies are the newest order, tool, equipment and are increasingly evolving more quickly. They are and always will be means; will never be an end in themselves. Because living beings and not machines are and always will be the end, the target, the highest goal of all researches. Technological innovations are used to improve the quality of life of these beings, that way, the fastest tools that enable better dialogue, in order to obtain more effective results, more efficient and more effective information processing are chosen. GREMM is always vigilant to know what is the most interesting development of these technologies, realizing the great contribution they can bring to research activities, such as data

collection, analysis of digital files, distribution and also to the establishment of educational, scientific, literary and cultural exchanges.

At the end, the true heritage comes from people that are capable of creating, through their talents, the cultural heritage that is intended to protect. And it is for them that we work, for the benefit of preserving the cultural heritage from generation to generation, so that great part of people (if not all) can obtain the Cultural Health.

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