

**Landscape changes in the city of Barbacena – Minas Gerais recorded in
photographs as a didactic resource for Environmental Education processes:
A proposal in the light of Historical-Critical Pedagogy**

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SUMMARY

The present study proposes a critical pedagogical practice in Environmental Education, using as a teaching resource photographic sequences from the city of Barbacena-Minas Gerais, which captured the transformations in its urban environment, with the purpose of awakening in students a critical perception of their reality. local and then think about global issues. For this, the methodological perspectives of Tozoni-Reis (2009) were used about the guidelines in Environmental Education research and the analyzes of the selected photographs were constructed from the method described by Panofsky (1979) contemplating denotative and interpretive elements of the images. Based on analyzes and discussions based on the basic theoretical framework of this study, a proposal was built to be carried out by teachers working in Environmental Education in the light of the path proposed by Saviani (1983) for teaching processes supported by Historical-Critical Pedagogy. It was concluded that the proposed theoretical and practical path opens several possibilities for the generation of critical and sensitive stimuli considering scientific and popular knowledge. In addition, it will enable ties and approximation with the identity of values of the students' community, representing a singularity of community values, memories and singularities, contemplating Emotional and rational skills and building cultural resistances in counterpoint to global reality

KEYWORDS: Critical Environmental Education. Photography. Landscape change

1. INTRODUCTION

The way in which humanity understands nature does not start from an individual. The educational and sociocultural processes that humanize us also build the way we relate to, interpret and make sense of the environment, others living beings and even the cosmos. Humans are born inserted into a paradigm, which has prevailed for about 300 years and is fundamentally based on Cartesian logic, based on into a fragmented, highly specialized and mechanistic view of reality. That all knowledge, and beings placed in “black boxes”, man and nature, can no longer compose a single being, are dissociated.

As consequences of this dichotomization, an environmental, social and unprecedented and salutary and, at present, humanity is at risk of extinction due to of their own actions (GADOTTI, 2000). Therefore, the need to break the Cartesian paradigm and overcoming the frontiers of knowledge, processes that pervade Education (GADOTTI, 2000). However, the classic paradigms inserted in the educational processes are based on the predatory developmental and anthropocentric vision, and are no longer able to build a future society that is environmentally sustainable and socially equitable. Therefore, it is necessary to put into practice other ways of educating, founded on the construction of a sustainable vision for the Planet Earth and among human beings that live here (GADOTTI, 2013). In this sense, new proposals have been thought and built, especially thinking about practices capable of developing individuals in all its levels, from the emotional to the rational, valuing the formation of critical subjects of their realities and capable of generating transformations at local and global levels. Such proposals, for them to reach the desired success, they need to be instigating, stimulating, developing the creativity and criticality of educating, avoiding abstract elements and bringing knowledge of their local reality.

Based on these principles, this study begins with the concern to produce an educational practice capable of inserting the student consciously into his/her learning process, learning, stimulating and mobilizing even the knowledge and expertise of the most various sciences they already possess. Inspired by the study conducted by Francelino; Brusadin (2021) about the landscape changes that occurred in the county of Barbacena- Minas Gerais, birthplace of one of the authors, photographs are then used as a didactic resource.

Then, there would be photographs that illustrates the changes in the construction of the Urban Environment over the years in Barbacena-MG able to leverage discussions in the field of Environmental Education, generating senses and historical perceptions, identity, sense of belonging and identification of students in teaching processes? Would these photographs be able to demonstrate the multiplicity of views, cultural diversity and allow understanding how human beings interact/interacted with each other, with biodiversity and with the environment? Many are the authors who discuss the use of photographs in Environmental Education processes, as a resource for raising awareness, historical understanding and a sense of belonging (FREISLEBEN, 2013); who argue that the construction of the urban fabric and changes in as a result of anthropic actions can reveal changes in the understanding of a territory, a tangle of meanings, perceptions, cultural traits and hegemonic perspectives (FRANCELINO; BRUSADIN, 2021).

Therefore, the objective here is to build and propose a pedagogical practice, starting from the premises of Environmental Education of critical aspect, using as didactic resource photographic sequences of the city of Barbacena- Minas Gerais, which captured environmental transformations in its urban environment, with the purpose of awakening in students a critical perception of their local reality. It is an attempt to bring to this proposal elements that make it more participatory, that mobilize cognitive and emotions, promoting an erection of questions and knowledge that stimulate the formation of subjects committed to building sustainable society. For this, the methodological path proposed by Saviani (1983) for Historical Critical Pedagogy will be used. Finally, it should be noted that the entire course of work, both theoretical and practical, was designed to equip teachers, so that they also become agents of change in the local/global reality and true critical Environmental Educators.

2. METHODS

Methodologically, this study is premised on the considerations of Tozoni-Reis (2009) about the guidelines identified and necessary for research in Environmental Education:

[...] be qualitative research, have scientific and social relevance, have as a basic characteristic the principle of citizen action, to produce pedagogical knowledge for environmental educational processes, criticize and create alternatives for the conservative pedagogical processes, build knowledge to understand the social and environmental complexity, taking local environmental issues as a starting point for critical and transforming educational processes, taking into account the principles of social and environmental sustainability, be interdisciplinary and produce knowledge for collective, participatory, democratic and educational processes emancipatory. (TOZONI-REIS, 2009, p. 28)

Based on this point, this study is established as a qualitative research, in teaching processes of Environmental Education, aiming to overcome conservative perspectives, which starts with photographs of the hometown of one of the authors, that is, starting from local reality, to build educational practices in environmental education in a critical, interdisciplinary way and also enabling the construction of social and environmental knowledge in the city of Barbacena-MG. For this, it started from the considerations and reports produced by Francelino

and Brusadin (2021) about changes in the landscape and construction of the urban fabric in the county of Barbacena, Minas Gerais. Then, two historical points were chosen quite known in the city based on the following criteria: **(1)** which have strong cultural meanings and carry in itself many memories, **(2)** but that had their values lost, or even forgotten. The current central region of the city and the Old Jail and current House of Culture. From there, they were collected in a Facebook group called BARBARASCENAS (created to share photos and memories of the city) 3 photos/paintings of the selected locations that demonstrate the physical changes that occurred over the years.

From this, the photographs were analyzed based on the methodology proposed by Panofsky (1979 apud RODRIGUES, 2007), who divides the analysis of photographs into two levels of interpretation: **(1)** iconographic - which contemplates the elements that constitute the photograph itself, in the denotative sense; and **(2)** iconological: in which photography is considered and contextualized, bringing interpretive intrinsic elements to its content. It should be noted that for this analysis, the contributions of Francelino; Brusadin (2021) were fundamental. From the photographs analysis and the initial discussions of the theoretical framework of Environmental Education and, above all, the fundamental role played by the educator in this process, a proposal was built for environmental education processes, from a criticism, supported by the path built by Saviani (1983), for educational practices in Historical-Critical Pedagogy.

3. RESULTS AND DISCUSSION

3.1. Critical Environmental Education and Photographs as a didactic resource: An initial discussion about the role of the educator.

Human beings have always sought to understand nature and its phenomena. As the years passed, the construction of meanings and senses for this interaction was being molded from culture and several other factors. It is important to note, however, that the emergence and strengthening of capitalism, the evolution of science, enabled technological processes, the fragmentation of knowledge and globalization to the dichotomization of humans and nature, from an anthropocentric view in which the Earth is raw material, a product and a property. Now Earth and Humans are no longer a set, one is subservient to the other.

Obviously, the predatory exploitation of natural resources, with the objective of profiting from few, generated (and still generate) catastrophic consequences, such as the Covid-19 pandemic itself and the real threat to human life across the planet due to anthropic actions. Such consequences have been perceived and alerted since the 60's, however it is Only at the Stockholm Conference where environmental issues and the way humanity relating to the planet are put in check in the global context (LAYRARGUES, 2012). It is in the "bosom" of these international meetings that discussions about the importance of educational processes in the construction of a new relationship and human interpretation with/for nature. It is understood and gained notoriety that the change in the way that man interprets nature permeates, necessarily, educational processes. Gadotti (2000) discusses that the school presents itself as a place that can contribute a lot in the process of values transformation and reality, provided that pedagogical aspects are adopted that contemplate a reform of thought, overcoming the

fragmentation of knowledge, capitalista dynamics and consumption and the anthropocentric way of life.

There are many authors who have discussed the possible ways for the processes of teaching, the way we educate was truly transformative. Edgar Morin (2000), for example, there is much discussion about the need to implement a thought reform in the Education, bringing the perspective of Complexity and the way reality is constructed from the interaction/interrelationship of different aspects and fields of knowledge. According to the French sociologist, only by overcoming the fragmentation of knowledge would we reach the full use of human intelligence in solving everyday problems. Paulo Freire, also contributes a lot in this sense, presenting his education proposals based on context, as a path to individual/collective freedom and as a real way to build an autonomous and critical thinking of their realities. Finally, Demerval Saviani (1983) stands out, an author of great relevance for this study, who brings discussions about a critical educational theory in essence and not reproducing the inequalities and capitalist oppression. For the educator, this model would require a historical transformation of the school, being reformulated from the interests of the dominated, since such changes are not interesting for the ruling class. A theory of sorts, imposes the task of overcoming the illusory power, of access to knowledge, such as impotence, reproduction of bourgeoisie and capital values, placing the power of transformation in the hands of teachers. Educational processes based on the struggle against selectivity, discrimination in teaching for the working classes, against marginalization, appropriation, reproduction in schools of the oppressors' interests. (SAVIANI, 1983).

Based on these premises, Saviani (1983) proposes the Historical-Critical Pedagogy that comprehensively covers the various aspects to be considered in a training student's entirety. Moving in this direction, schools committed to this project have educational practices that depart from a global and local context, with problematizations of the social practices in question, guaranteeing access and appropriation of knowledge already produced by humanity instrumentalizing them in equity and finally, leading to a awareness and improvement of the critical sense of their realities. In addition to characterizing historical-critical pedagogy, Saviani (1983) defined a methodological path through which, educational practices based on the model can be directed and built by teachers, which will be explored in the next discussion topic. It should be noted that even though the author has offered a possible way to use the model, it is interesting to highlight that this does not work as a "cake recipe" and that its main purpose is to guarantee dominated access to what the dominant dominate, resulting in the end of exploitation.

Another delineating aspect of Historical-Critical Pedagogy is to articulate with the popular interests, and that the school seeks effective teaching methods, capable of favoring the protagonism and dialogue between teachers and students and with the accumulated culture historically; students' interests, their psychological development and the logical systematization of knowledge and its transmission-assimilation. It is inspired by the ideas of Education proposed by the mentioned authors (and others) (LAYRARGUES, 2012) that is born then an educational model that seeks to overcome anthropocentrism and turned to sustainable development and the construction of an ecological conscience and of an equitable society, fair and ecologically balanced: Environmental Education in its Critical aspect.

Critical Environmental Education is constructed from an opposition to the conservative practices of the early 1990s, seeking to respond to educational practices that reinforced the Cartesian reductionism in the understanding of reality. Establishes itself as a strand of Historical, Political Environmental Education, nurtured in the thinking of critical theories of education, as proposed by Saviani (1983), Freirean thought, popular education and Marxism (LAYRARGUES, 2012). Therefore, it is based on an emancipatory education project, transformative and capable of promoting freedom, criticality and the breaking of relationships of oppression. It declares and positions itself politically, in a posture against hegemonic and that harmonizes environmental problems with social issues, understanding the human relationship and nature as the reproduction of historically and culturally constructed social values (LAYRARGUES, 2012). In addition, it presents a problematizing pedagogical approach to contradictions of the capitalist model and in the struggles against oppression, exploitation, proposing the unfeasibility of such perspectives being maintained in an alternative corporate project, based on social, economic and political justice and equity.

The work to be developed in Environmental Education is as complex as the planetary environmental situation. It is necessary to understand the interrelationships between the economical, political, social and ecological spheres of the planet. In this sense, it is very difficult for teachers to promote environmental education processes that do not reinforce naive views, and that capture the full range of what it really is to educate environmentally. Teixeira *et al.*, (2017), discuss this issue and expand on the need for Environmental Education in schools, to become constant and not just punctual and inconsistent actions common in schools in celebrations (such as “Arbor Day”, “Environment Day”). According to authors, such proposals greatly undermine actions that Depart from a socio-historical point of view, especially in the sense of fragmenting the curriculum and preventing deep reflections about of environmental, social and economic issues (TEIXEIRA *et al.*, 2017).

The teacher is noted as the protagonist in this process. Guimarães, (2011), brings some aspects that can contribute in this context, mainly because it is directed to educators interested in environmental education. The author structures some axes that need to be considered by teachers involved with the practice of effective Critical Environmental Education: Recognize the learning processes beyond the established contents, giving importance also for the formation and construction of skills to establish relationships with yourself, with others and with the world; Allow yourself to move between the sciences, from the natural to the humanities, articulating scientific and popular knowledge in inter and transdisciplinary; Stimulate emotion and affections in the formation of subjects, deconstructing individualistic paradigms and building a sense of belonging to the collective, to community.

Teixeira *et al.*, (2017) understands that Historical-Critical Pedagogy contributes a lot to the overcoming superficial practices in environmental education, which tend to punctuate questions socio-environmental issues in a relativistic way and that reinforce Latin American neoliberal political perspectives. They also defend the need to train teachers, educators environmentalists as critical intellectuals, equipping them to overcome the fragmentation of educational actions and the lack of theoretical-methodological rigor that tends to manifest the hegemonic and domination perspectives. Analyzes based on historical-critical perspectives allow us to understand the way in which neoliberalism manifests itself in actuality and the

incorporation of capitalist values in all social spheres (TEIXEIRA *et al.*, 2017). Despite difficulties, it is essential to highlight the important role of the teacher in the training of students who really act as agents of social, environmental and cultural transformation. Therefore, new didactic approaches are needed that instrumentalize teachers in this awakening. It is precisely in this sense that the photographs of their own cities can be an interesting resource for environmental awareness and change of attitudes towards their own place (FREISLEBEN, 2013). The use of photos brings students closer to the historicity and cultural aspects of the environment in which they are inserted, helping to build identity aspects, a sense of local belonging, and even overcoming global borders (FREISLEBEN, 2013). It is necessary to value teaching processes that awaken in the subjects the feeling that the environment is not something alien to our reality (SILVEIRA; ALVES, 2008).

Art in educational processes stimulate interaction between subjects and their integration with the environment in a playful, creative and attractive way. According to Silveira and Alves, (2008), the art naturally tends towards complex thinking, the integration of knowledge as it meets the basic proposals of Environmental Education. A movement is possible contrary to banking and compartmentalized educational processes, in which there is no dialogue between teachers and students, who separate disciplines in an incommunicable way, thus such as the rational and the emotional. Art as didactic material ends up favoring the expression. of creativity and leads to really effective and meaningful teaching-learning processes. It favors dialogue between the most diverse fields of knowledge, building inter and transdisciplinary, since the previous knowledge of students can and should be considered in practices like these (PEREIRA; CRISOSTIMO, 2016).

The photographs possess and capture the human way of seeing the world and its relationships and within the scope of Environmental Education, figures as an interesting didactic resource, especially promote contact with forgotten, unnoticed facts/stories, educating the subject to imagination and a multifaceted view of reality (SILVEIRA; ALVES, 2008). It is possible that the subject is led, through photographs, to a new language, also considering to the political dimension of the phenomena. Barthes, 1984 (apud SILVEIRA; ALVES, 2008), mentions that photography can be subversive when it stimulates reflection. The photographs can be interesting historical sources, revealing hitherto hidden realities, social meanings and, from that, interpret distant cultural worlds (FREISLEBEN, 2013). The use of these resources aims to awaken the subject, inserting him in a conscious practice, in addition to configuring as participatory methodologies, which take into account the knowledge of all those involved in the knowledge construction process (SILVEIRA; ALVES, 2008). Between the several potentialities of studies and proposals like this, the attention and encouragement for students to perceive, know and be interested in local environmental issues. There are also opportunities for educational processes capable of modifying the conception of the subjects about of what the environment is, mainly distorted conceptions that are based on the dichotomization “man X nature”, which environment are places with natural elements. The student's awareness is mobilized as part of the environmental, local, and historical construction and even global.

3.2. Landscape changes in the county of Barbacena registered in photographs: A proposal for processes of Environmental Education in the light of Historical-Critical Pedagogy.

Initially, it is important to consider how this practice is outlined in the expression of the educator, since he is the one who constructs the meaning of knowledge, transforming which is obligatory into pleasure, information into knowledge that makes sense to anyone learns (GADOTTI, 2013). It is also noteworthy that the pedagogical practice proposed below, was designed for teaching Science/Biology, within the Ecology thematic axis. In that regard, the whole didactic path is built from the bases of Science teaching processes, from critical way, in which the development of questions, survey of hypotheses and possible investigations. The development of this work is not limited to environments of formal education, also extending to possible workshops, exhibitions and works aimed at informal education. It is noteworthy that the practice can be adapted to the most diverse states and cities in the country.

The Starting Point of this practice, as proposed by Saviani (1983), is characterized as the moment of syncretic understanding for both the teacher and the student. In that sense, it becomes fundamental to start with the perceptions of the students in relation to the “What is environment?”. Such questioning appears as fundamental within the perspective of Historical-Critical Pedagogy, starting from a broader context before entering into specificities of the problem or social practice to be analyzed. Perception is a reading of world, and when we talk about how students understand what environment is, we end up also relating the way they relate and act in this place. Then, the environment perception is of fundamental importance, as it allows understanding the meaning of the insertion of the human being in nature; and the school must be an educational space capable of integrating the individual to the environment through concrete environmental education actions (IURK; DLUGOSZ, 2018).

However, often when environmental issues are discussed in school, the vision of green landscapes is reinforced, with wild animals, waterfalls, ignoring the fact that environment is Where we are. In addition, it is common for us to direct our eyes to place that are distant from our realities and forget that what surrounds us may be able to generate very deep senses and knowledge, based on context and practice (GADOTTI, 2000). Therefore, this practice/research is directed to the urban environment of the city of Barbacena- Minas Gerais, its constructions and alterations, also giving attention to the feelings and memories that environments carry. Believed to be an interesting way for educational processes of environmental aspect.

The county under study stands out as a producer of roses and flowers, as a center of teaching of regional influence, in addition to extensive commerce. The city was also quoted to be the capital of Minas Gerais, in addition to being a reference in health and education for neighboring cities. (FRANCELINO; BRUSADIN, 2021). Francelino and Brusadin (2021) mention that the city was considered as exuberant landscapes, but currently, it has few conserved regions and the major, polluted watercourses. The same authors also point out that changes in most significant landscapes of the city happened in the last 70 years. Barbacena has a quite peculiar history, in addition to being known as the City of Roses, it is also called “City of the insane” due to psychiatric hospitals of reference in the region throughout the twentieth century, which in addition to receiving people with mental disorders, ended up becoming an “extermination camp” for people who did not conform to the normative standards of the society (GORTÁZAR, 2021).

For this moment, some questions may be interesting and leverage the discussion with the students, characterizing the Problematic phase of Historical-Critical Pedagogy, that is, identifying the problem inserted in social practice. The questions are: “What are the basic parameters to be considered in an environment before it is inhabited?”, “I wonder if the neighborhood and city where they live has always been like this?”, “Have you ever noticed any changes in the physical space of your street, your neighborhood?”, “For what reasons could the environment have been changed?”, “What impacts can these changes bring?”, “Are there fragments of forest or water courses near your home? If not, where did they go?”, “What animals have you seen here in the city? Could it be that other species once lived here?”.

It is up to the educator to mediate the discussions and, bringing important elements and information to students about the knowledge of Ecology, Geography, Sociology, as well as being considered the history of the county, in an interdisciplinary process. The students' experiences and personal reports will be very important during this phase. This is the moment of instrumentalization (SAVIANI, 1983), which consists of offering paths and knowledge necessary for the student to solve the social practice, knowledge about the interactions between living beings and between them and the environment, their interconnections, followed by particularities of the way humanity acts in its environment, addressing perspectives on work and environmental impacts. From that the photographs that capture the changing landscape of the city of Barbacena – Minas Gerais, can have an interesting potential for generating stimuli for a critical understanding of reality, adding elements that represent identity of students' characteristics and fundamental elements of its historicity. The photographs carry revealing information about the way of life of a people (FREISLEBEN, 2013). In the rediscovery of these ways of relating to nature, over the centuries, can be a posture more sensitive to the city and even the planet (IURK; DLUGOSZ, 2018). Furthermore, the captured landscapes manifest a set of natural and social elements of an area, bring with them individual and collective meanings, opening space for a multiplicity of readings (SILVEIRA; ALVES, 2008).

The following set of images provides a detailed view of the transformations occurred in the central area of the city. Added to the collected reports, they can have an interesting potential generator of discussions, especially in the sense of the impact that such transformations had in the life and daily life of citizens, the absence of an environment of rest and natural contemplation, which is important in projects for sustainable societies and encourage well-being. The study conducted by Francelino and Brusadin (2021) was fundamental for outlining this stage of pedagogical practice, which also ends up overlapping the moments of Problematic and Instrumentalization of Historical Critical Pedagogy (SAVIANI, 1986), since it becomes necessary to mobilize knowledge from teachers to students about Ecology as a science, and several other fields, combined with knowledge and reports well-known popular practices, in a practice that appears as inter and even transdisciplinary.

Figure 1 - Panoramic view of the city of Barbacena, painting by Henry Chamberlain from 1820. Representation of the current central region of the city, where already at that time, there was the church Matriz Nossa Senhora da Piedade.



Source: ANDRADA, 2017 (apud FRANCELINO; BRUSADIN, 2021.)

Figure 2 - Panoramic view of the current central region of Barbacena – Minas Gerais. Photography without year of registration, where it is also possible to identify the church Matriz Nossa Senhora da Piedade at the top.



Source: REIS, 2021. (In: Blog Fotos Antigas de Barbacena - Public Domain).

Figure 3 - Panoramic view of the central region of the county of Barbacena – Minas Gerais. Photo without year of registration, but it has a date prior to the year 2015. It is noted that it is no longer possible to view (even from the same field of vision), the church Matriz Nossa Senhora da Piedade.



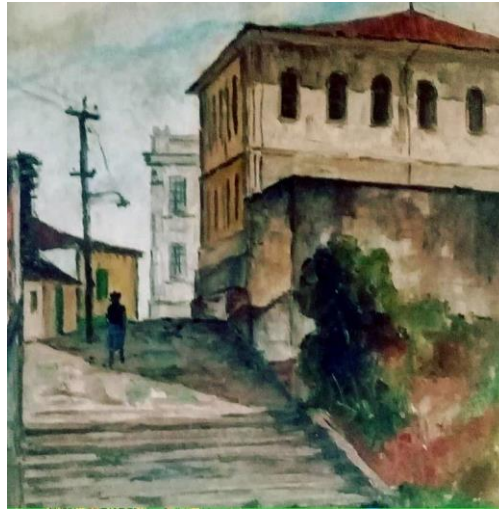
Source: CORREIO DE MINAS, 2020.

They are evident in the transition from the photographs, recorded over the centuries, to transformations and anthropic actions in relation to the environment and the local landscape. Beyond the aesthetic aspect, the environmental and social impacts of these transformations, bringing a problematizing character to this practice. Interesting that the students themselves identify and list the possible consequences of these changes in the three mentioned aspects. Considering the iconographic elements of the photographs, according to the reports collected by Francelino and Brusadin (2021), in **Figure 1**, before more intense urbanization in the region, it was very common for there to be fruit trees in the backyards of houses. In addition, it is possible to notice the presence of a lot of vegetation cover and watercourses that, also according to the same authors existed in the region at the time. In **Figure 2**, even though it is possible to identify some trees, it is possible to notice the density of dwellings and the replacement of dirt paths/streets, by paving. There are also some electric poles, demonstrating the presence of public lighting in the place. **Figure 3**, although not very recent, it is possible to notice many buildings, houses and elements that characterize a commercial region. In addition, very few trees can be seen, while the paving and the presence of many cars can be noticed.

As iconological elements to be highlighted from the reading of the photography sequence, in educational processes, can be built together with the students, but it is essential to raise questions and discussions that are fundamental to this proposal as a critic. For the authors of this study, the changes observed in the local landscape may raise questions about the human conception of what Modernity is. Francelino and Brusadin (2021) mention that landscape change is related to understanding the territory, life in society and relationships with nature. In that sense, the notion of modernity, strengthened by the scientific advance and development of technologies ended up dissociating man from nature, is quite evident in this sequence. Elements like the loss of vegetation cover and the situation of buried watercourses being used for dispersion of feces and excrements can be an interesting axis of discussion here. Francelino and Brusadin (2021), highlight how much what was fetid and smelly went against what was understood as modernity and development. But what is the cost of it? Which consequences of changing the landscape on the lives of people who lived or live there at the moment? Are there problems with flooding and sewage? How is the current situation of Rainwater drainage on site? What is modernity? What does it imply to human life? The discussion should permeate ethical, aesthetic assumptions about the transformations made by the city's residents, seeking to understand and also reflect on how we can act to build and rescue values, meanings of places and environments that are important for the culture of our city.

The next sequence of photographs refers to the current Casa da Cultura da Cidade, historic building, built in the early 19th century, which was also the seat of the Old Jail Barbacenense.

Figure 4 - The “Beco das Crioulas” with the building, in the background, of the Former Prison Barbacenense and current House of Culture.



Source: FRANCELINO; BRUSADIN (2021).

Figure 5 - Old Prison building. According to information, this Photograph dates from the mid 1960s and 1970s.



Source: REIS, 2021. (In: Blog Fotos Antigas de Barbacena - Public Domain).

Figure 6 - Current House of Culture of Barbacena. 2018 registration.



Source: Barbacena Mais, 2018.

As iconographic elements about this sequence, it is noted in **Figure 4**, the presence of a path located behind the old city jail. In **Figure 5**, the presence of houses and, by all indications, the closing of the “Beco das Crioulas”. In addition, there are also noticeable the presence of cars, paved streets and public lighting. At **Figure 6**, it is impossible to disregard the presence of a tangle of cables that connect and blend into the facade of the building. It is also noted the neglect in the maintenance of the historic building.

For the analysis and discussion of the iconological elements, the report described by Francelino and Brusadin (2021), bring interesting elements about this monument. According to authors, there was until the 50's, a spring of water in which people washed clothes and had moments of socialization. The place became known as “Beco das Crioulas” and was taken over by irregular constructions. The very name of the place already carries with it many meanings. and identity characteristics of the people who passed by and “washed clothes”. One interesting imaginative exercise is to reflect on how were the relationships established by the people who passed by the present and resistant memories in this place, stories and constructed identities, and in sequence destroyed by percepts that permeate the capitalist practice of private property. This path is important in building a sense of responsibility for the environment in which we live. Many meanings persist in these images, many memories, even though, currently being the House of Culture of Barbacena, it is noticeable the landscape change and the abandonment of this historical heritage (FRANCELINO; BRUSADIN, 2021). An interesting reflection here would be the political and social function of this building, related to a cultural diffusion space, and its situation of degradation. This would be a demonstration of how is Culture considered by the city's management team? The artistic/cultural groups that use this space in projects are not real resistance movements? Although, at first sight may seem shallow discussions, such questions are directly linked to the historical and identity construction of the people from Barbacena (as well as, if we analyze other important historical sites). The crowding of cables that can be noticed in the sequence of images brings important reflections on the visual pollution of the place, affecting the perspectives aesthetics that are often not perceived in everyday life. Furthermore, one can think of consequences for this, above all, the local fauna, such as birds, which have their dynamics affected by lighting and are vulnerable to electric shocks. All these questions can be explored and discussed by the teacher with his students.

The next step of practice, based on the principles of Historical-Critical Pedagogy consists when the student understands the phenomenon in a complex way (catharsis). Stimulating the feeling of belonging and perhaps, re-signification of what is portrayed in the photographic transitions, it is encouraged to listen, not only to the scientific aspects perceived by the students, but also emotional ones. Sharing these gazes in a group can favor processes of listening, dialogue and respect for the most diverse points of view. Return to photographs of the past, allowing the analysis and interpretation of students can be an interesting “start” for the construction of criticisms about the development model in which the Western society sustains itself. It is in this phase that the necessary homogenization for the equitable educational processes, overcoming the individual elements of every day experiences.

Students should be encouraged to recall in their memories the last vision They had from the place and, based on comparative parameters, discuss whether many changes happened, their meanings, their relationship with local history and making room for students' perception of transformations. It is important to list at this stage how the knowledge presented in the instrumentalization connect and can be perceived in the local reality. For example, “the ecological relationships established in these environments can be considered harmonic or disharmonious? One of the discussions brought by Saviani (1983) for this stage of the methodological path is overcoming individual and everyday elements limited to the context in which the student is inserted. In this sense, it would also be interesting to bring photographs of

other cities in the world that also demonstrate this transformation. A way the discussion will be conducted is also of fundamental importance, since although the subjective perceptions of the students are fundamental for the integral formation of human beings, that is, that the barriers of extreme rationalism and considering the emotional dimensions to be worked on, it is up to the teacher, as critical intellectual to be cautious so that his practice is not limited to this scope.

We then arrive at the Point of arrival of the educational practice, the last stage of this practice. Here, the student already understands the social practice in its entirety, has understanding and critical sense of their reality. Elements that guide and can generate critical stimuli, reinserting them into the initial problem and continuing the discussion starting from already appropriate knowledge. It is also suggested, the proposition of possible social investigations about stories, popular reports, conducted by students in their city and oriented by the teacher

4. CONCLUSION

Discussions and investigations that permeate the local reality can then strengthen the ties and identities of the students, the approximation with the culture and values of the community, representing a possibility of rescuing the histories, memories and singularities of the city, building real trenches of cultural resistance in opposition to the global reality. It also becomes possible to re-signify the urban environment from generating Against rationalities, based on senses and affections, since cities are spaces of existence and coexistence. Finally, such practices, in addition to being an interdisciplinary and non-traditional path to address ecology in the classroom, opens spaces for discussions of more about the formation of urban environments by humanity, discussions about “modernity” and also ecological, environmental and ecosophical issues.

The use of photographs reveals many aspects of how the city of Barbacem built historically and how its population, at the same time, was building interesting traces identities. Emotional and rational skills, fundamental to the formation of subjects who are critical of their realities. Putting the proposal into practice can be quite revealing about its potential and aspects to be reconsidered. However, fundamental aspects of the formation of critical subjects and environmentally aware, bringing elements that transit between the Human Sciences and Social, articulation of scientific knowledge with popular knowledge and also making room for establish relationships of dialogue and respect between colleagues, teachers and the understanding of your own feelings

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