

**THE CONSTRUCTION OF THE HISTORY OF GEOGRAPHICAL THOUGHT
IN/OF THE BRAZILIAN SEMIARID: A PROEMIC CONCEPTUAL
DISCUSSION**

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34

ABSTRACT

The construction of the History of Geographic Thought (HPGeo) of the Semi-arid Northeast is a necessary and important study for understanding its consolidation in the scientific and (inter)national aspects. The objective is to analyze the construction of the History of Geographic Thought of the Semi-arid Northeast of Brazil. The methodology is based on bibliographic research, seeking the theoretical-methodological support of the theme investigated and enabling the analytical interpretation of historical studies of geography and its scores with regard to the philosophical condition of the Brazilian Semi-arid. The results are that its occupation, exploration and domain was based on hegemonic geographical perspectives, according to its historical epoch in chronological course at its level: (inter)national. Another important result was that the main predominant concepts were: geographic determinism, rationalism-systematic and mercantile-commercial capitalism at the Northeast level. Under the analysis in the regional section in the semi-arid region, two primary aspects were analyzed: the Conceptual and the Institutional one. The first focused on three relevant conceptual perspectives: Man, Nature and Economics (N-H-E). The second focused on the institutional, due to the systematic (organized) framework and the framework as a collective: the Farm, the Catholic Church and the Patriarchal Family. With this, geography is founded not only on resisting, but also existing, of transforming determinants into certain and possibilities in the feasibility of building, in today, the future in/your belonging to tomorrow. **Keywords:** History of geographic thinking. Geography. Geography of the Semi-arid. Man, Nature, Economics (N-H-E).

**A CONSTRUÇÃO DA HISTÓRIA DO PENSAMENTO GEOGRÁFICO NO/DO
SEMIÁRIDO BRASILEIRO: UMA PROÊMICA DISCUSSÃO CONCEITUAL**

RESUMO

A construção da História do Pensamento Geográfico (HPGeo) do Semiárido Nordeste é um estudo necessário e importante para a compreensão da sua consolidação no aspecto científico e (inter) nacional. O objetivo é analisar a construção da História do Pensamento Geográfico do Semiárido Nordeste do Brasil. A metodologia se baseia na pesquisa bibliográfica, buscando o respaldo teórico-metodológico do tema averiguado e possibilitando a interpretação analítica dos estudos históricos da geografia e suas pontuações no que diz respeito à condição filosófica do Semiárido brasileiro. Os resultados são que a sua ocupação, exploração e domínio se fundou em perspectivas geográficas hegemônicas, conforme a sua época histórica no transcorrer cronológico em seu nível: (inter) nacional. Outro resultado importante foi que os principais conceitos predominantes foram: o determinismo geográfico, racionalismo-sistemático e capitalismo mercantil-comercial ao nível de Nordeste. Sob o aparato analisado no recorte regional no/do semiárido, analisou-se dois aspectos primordiais: o Conceitual e o Institucional. O primeiro concentrou-se em três perspectivas conceituais relevantes: O Homem, a Natureza e a Economia (N-H-

E). O segundo, focou no institucional, devido o enquadramento sistemático (organizado) e o enquadramento enquanto coletivo: a Fazenda, a Igreja Católica e a Família Patriarcal. Com isso, a Geografia está fundada não somente no resistir, mas também no existir, do transformar determinantes em determinados e possibilidades em viabilidades de construir, no hoje, o futuro no/do seu pertencer ao amanhã.

Palavras-chave: História do pensamento geográfico. Geografia. Geografia do Semiárido. O Homem, Natureza, Economia (N-H-E).

INITIAL DISCUSSIONS

The Brazilian Semiarid is a region that represents a set of symbolic meanings in its Biodiversity, Geodiversity and Humanity. These are explicit in the construction of their history (Time) and in the materialization of their Geography (Space). Thus, there is a need to know and understand the construction of the History of Geographic Thought of the Brazilian Semiarid in a set that, even with its numerous productions of bibliographic bases, still lacks depth studies on his formation, primarily, coined on Geographical Science.

Its history, as well as its geography, was convergent with the construction of the historical-geographical thinking of the Northeast. In this way, diverging them is a misconception. Therefore, in this article, it is appropriate to tell the construction of the History of Geographic Thought of the Semiarid region through a qualitative-bibliographic research and a historical, geographical and reflective analysis of articles, existing books, dissertations and doctoral theses and, thus, to build the writing of this research. The problem that motivates the writing of this work, enables the intention to know "How the construction of the History of Geographic Thought of the Semiarid Northeastern of Brazil took place (SNB)?"

The reasons for considering the writing of this article, turn to analyze the construction of the History of Geographic Thought of the Semiarid Northeast of Brazil. In the deepest certainties undertaken in his writing, the aim is to investigate the contributions of scientific studies on the History of Geographic Thought and the Geography of this region. Finally, to understand and comprehend the processes that led to the Construction of the History of Geographic Thought of the Brazilian Semiarid that is heard much about speaking. However, little is studied and understood the value it has to understand the importance of the history and geography of Brazil in its past and in its present.

The reasons are the appropriate existence of three relevant and necessary points to be developed. The first is the lack of works that had the objective of analyzing and understanding the construction of the History of Geographic Thinking in the Brazilian Northeast and, mainly, with a focus on the Semiarid region. The second point addresses the relevance and a theoretical-methodological contribution on the subject in this region throughout its formation and modeling in its regional and (inter)national context. Finally, the construction of a reference, whose purpose is the emergence of other studies that aim to know this discussion.

MATERIALS AND METHODS

The procedures defined for the purpose of acquiring data are presented as a bibliographical research, seeking the theoretical-methodological support of the theme investigated and enabling the analytical interpretation of historical studies of Geography and its scores on the philosophical

condition of the Brazilian Semiarid until then available. Starting from the reading, we understood the significant points that relate history and epistemology in Geography.

RESULTS AND DISCUSSIONS

This work takes as a systematic and organizational principle the historical construction of the Thought of The Geographical Science of the Semiarid, following a universal rational- scientific path (General) (PELEGRINI; VLACH, 2017) and Forster-Kantiano (MOREIRA, 2010) when analyzing theory and methodology throughout the research.

Thus, the discussion and analysis of the theme developed will come from other studies developed by authors such as Moreira (2010), From Campos (2014), Godoy (2010), Machado (1995) and Bertrand (2004), in which they analyze Geography as a modern-contemporary science, supported by an inductive rationalist method (this based on Positivism and its stages of development) and its theoretical framework (theory).

Thus, geography in its scientific principle is an empirical science and this method has a theoretical basis. About the Semiarid, the condition of contextualization is approached, based on authors who analyze this region as an object of study. Thus, it is of great importance to organize and explain in a written way the process of building the History of Geographic Thought of this region.

The authors mentioned in the course of the research are: Bonato (2017), Campos, Studart (2001), Carvalho (2014), Correia (2011), Cunha (1903), Dourado, Botelho (2015), Menezes et al. (2018), Ribeiro (1999), Santos (2005, 2006, 1988), Santos, Silveira (2006), Santos (2006), Schistek, Carvalho (2005), Silva (2006), Silva (2014) and Sousa (2005).

As a study clipping, this article will focus on the Modern-Contemporary Age, in its comprehensive character of the understanding and construction of the History of Geographic Thought in the Northeastern Semiarid.

Since the beginning of the colonization of the virgin lands to be from Brazil, to the eyes of European colonizers (Portuguese, Spanish, Dutch, French, Italian and others), it was noticed that in its interior (of the then Portuguese Empire and, currently, Federative Republic of Brazil) several were the ideas, conceptions and mentions placed at its core of formation and construction. In the semi-arid region of the Northeast, it did not escape the rule.

Due to the diverse groups that occupied it, this sub-region has become a true environment of pluralism of ideas throughout its colonial, imperial and republican history, whose consequences result in: prejudice with the half-breeds, the low schooling rate, technological delay, low rates of *per capita*, or socioeconomic growth, for example, they entered with resistance over the years in the national imagination.

In the later sections of this text, the milestones considered in the execution of this article will be presented in a general and objective way, the most appropriate to its objective and the theoretical processes that erected the Semiarid in its physical and human aspects, respectively.

DISCUSSION AND HISTORICAL CONTEXTUALIZATION

The history of the modern age has, as its initial landmark, the fall and takeover of

Constantinople in 1453 by the Ottoman Empire. From there, a cultural-intellectual movement called Renaissance begins. The Renaissance, a period that lasted from the 14th to 15th centuries to the European context, introduced in the European context a recovery of conceptual and philosophical bases forgotten during the Medieval Age, on Greco-Roman culture in its aesthetic characteristics of intellectual, military, maritime, commercial, social, economic and, mainly, scientific production.

According to Ribeiro (2006), much of this recovery, due to this rescue of forgotten classics, was due to the translation work of the Arabs, Moors, Protestant clerics and Catholics, for example, from the Greek language to Latin and, thus its spread to the West.

Based on these contacts, religious thought prevailing in the Middle Ages begins a period of its decay and its replacement by the rational that would later be united with the systematic (organized) view. As a result, the pregnancy of the rational and systematic model is obtained. This modified the form and directions of Western society, through investigations and analysis of the facts and that can be studied.

The historical constitutive development of the Modern and Contemporary Age, based on the predominant segregation, nature and culture, society and nature, that influenced the path of the development and intervention of the human being in the nature of the Northeast, especially in the socio-environmental reappropriation of the Brazilian Semiarid and the World (ANDRADE, 2006; MOREIRA, 2010; OAK, 2014).

According to Latour (2004), Godoy (2010) and Carvalho (2014), the So-called Contemporary Age has conceptual and categorical groupings in constant significant relocation of its principles and representations convergent with conceptions, technical-scientific rationale appropriated by the philosophical-ideological sense.

According to these ideas, Vianna (2008) assumes that Modern Science presents as a support the conceptual distinction between man and nature, but understanding its important relationship of interdependence. This support revolutionizes the strategies of acquiring control and knowledge about the abiotic and biotic resources existing in the non-anthropogenic environment, that is, the natural.

The renewal of society to be named should follow the civilizing milestones of superiority of the actions of the human ones themselves. This meant that to constitute a civilization in the Semi-arid it is necessary to follow the history of conquest used by Europeans called Imperialism.

The emergence of authors such as Copernicus, Galileo, Kepler and Newton expanded the procedures of division between ideas contrary to Aristotle's conceptions and modern science itself, making the world dynamic, the cosmos and the infinite universe, whose discoveries were milestones for the progress and scientific, industrial, development of capitalism, Imperialism, Revolutions (French, Industrial) of the Enlightenment and others (LARRÈRE, 1997).

Morin (2005) and Porto-Gonçalves (1990) understand how modern science expresses the value of natural domination. The production, together with the reproduction of science to the population in general and, no longer, only by the bourgeois class, through man, transferred the knowledge of the natural aspects with its mysteries and, also, the disqualification of the Universe conceived by the Catholic Church (a Finite Universe), in the face of reductionism and the modeling of complex sets in simple supports of knowledge from the unknown to the understandable.

The simple logic of opposition thought by Descartes (*man-nature, spirit-matter, subject-object*) introduces, in the urban-industrial society of Capitalism, the thought not only of superiority, but of Anthropocentrism as the basis of the recovery of the feeling of influence of natural domination and of other humans themselves considered inferior (SANTOS, 1994; OAK, 2014).

For Santos (2004) the history of humanity is repeatedly marked by distances between human and environment. These subjects are transformers, as well as intense dependents of the Planet, in which they use techniques to ensure their domination, whose purpose is to change this medium to take advantage of its resources in an increasingly Anthropocentric world.

The Anthropocentric world was realized by revolutions and explorations to the environment. The revolutions that occurred were the maritime explorations, known as Great Navigations, between the fifteenth-sixteenth centuries, the discovery of other continents (America, Oceania, Antarctica), other peoples, the formation of National States, the Protestant Reformation and the Catholic Counter-Reformation and the Bourgeois Revolutions (French, Industrial, American), for example (HOBSBAWM, 2015).

In this context of the discovery of new lands, to mention the American continent, and its insertion in the world of the International Division of Labor (DIT), since the 16th century, when the History of The Geography of the Brazilian Semiarid In the Modern-Contemporary Age began.

According to Cocho (2006), in effervescence, the reason in its garrison against the dogmas, the bourgeois provided with the help of the people the revolutions in the consciousnesses of production to structured rationalism, that is, there is a method(s) and a theory(s) as part of a philosophical doctrine in skills, attitudes, values and competencies in everyday life. Modernity has consolidated the principles of scientific rationality. These are based on materialism, mechanism and determinism.

The emergence of the Northeast, as a geographical region, has as its beginning the emergence of a set of actions converging with the historical landmarks mentioned in the preceding paragraphs. In geography, occupation and territorial formation in order to apply economic practices necessary for the consolidation of the mercantile-commercial capitalist system (15th-16th century) on the rise, as an economic model and alternative to feudalism, servitude and political decentralization.

Capitalism has expanded in the world thanks to the Great Navigations and the rise of the bourgeois classes as a collective of political, social, economic and cultural domination with the need to accumulate wealth in the center of the Western world: the European continent, as a political, economic and military power. The insertion of the Lands of the New World and the DIT caused in the landscape a considerable change in the territorial portion that would be called the Northeast in recent years to the 21st century.

According to Neves (2012), Bernardes (2007), De Albuquerque (2017) and Meneses (2018) the term arose in the name of a cartographic reference to Rose-of-the-winds that indicates the driving points, during the colony, to the point of reference determined by the line of the Treaty of Tordesilhas (1494), distinguishing between the lands of Portugal and Spain.

These same authors claim that such a term arose through an ideology created by the dominant (national) elites, working in the Southeast and allied to the interests of minority groups of local and regional aristocracies to ensure their own benefits and, thus, centralize in the Southeast, in

fact, the consolidation of national development policies.

Among the modifications, we highlight the decimation of the original peoples, the degradation of their environmental composition, mainly the Atlantic Forest Biomes, in the eastern coastal portion of the Eastern Zone of the Brazilian coast and the Caatinga Biome, in the central-western part of the Northeast (ABREU, 2009; OAK, 2014).

This period of occupation was characterized by two simultaneous movements, but distinct in view of their effects and occurrences. The first movement can be called economic geographical occupation. This, in turn, has had its performance since the officialization of the Hereditary Captaincies, between the sixteenth-seventeenth centuries, whose purpose is the organization of colonial territory and the development of practices that develop the agricultural-exporting economy of large European metropolises, especially Lisbon (Portugal) and cities in the Netherlands (present-day Netherlands).

A aplicação de atividades favoráveis ao surgimento de um polo agrícola-exportador era favorável aos imigrantes portugueses que estavam saindo do ciclo econômico do Pau-Brasil (*Paubrasiliaechinata*) e careciam o quanto antes de um novo produto alternativo para garantir o direito de uso e usufruto das terras cedidas pelo Rei de Portugal (FERLINI, 1994; HOLANDA, 1995; ANDRADE, 2006; CINTRA, 2017).

Sugarcane activity (or sugarcane *Saccharumofficinarum*) that had succeeded Pau-Brasil, would consolidate important symbols (The Big House, the slave quarters, the agrarian concentration, the market aimed at serving foreign markets, the half-breeds, the Catholic Church and others) representing the power of the Portuguese State in the lands of the Northeast. These were representative of a socio-historical context from the colonial context, to modern times, of the 21st century.

The social is seen in the relations of conviviality, production, housing and living of the inhabitants with the natural, economic, political and cultural environment. The history of the Northeast is due to the transfer of these customs from generation to generation, with few modifications throughout its period of existence.

The sugarcane society, according to Andrade (2006), can be understood as complex and dense system of organization, planted and centered in the Northeast of Brazil. Its exploration in the colonial period, between the fifteenth-sixteenth centuries, in the northeastern coastal part, was one step away from the accumulated actions and conditions specific to its appropriation. Based on the occurrence of this initial moment of our historical context, this work was understood that it was at this moment that there was the milestone of the beginning of the History of Geographical Thought in the Semiarid.

The 'in' preposition indicates the place where the study will be centered. The preposition 'of' indicates the delimitation of the study area. Sugarcane was not the predominant agriculture, that is, not the only one. The other activities that completed the support of subsistence and survival of the general population were cattle rearing, poultry, pigs, mainly, in addition to cultivation by workers of vegetables, vegetables and fruits native or introduced by the colonizers. These activities also supported the sugarcane culture. (FELLINI, 1994; ANDRADE, 2006; ABREU, 2009).

Subsequently, the transition period called Colonial-Imperial (1701–1889) was marked by ruptures and the decline of the power and economic importance of the sugar economy by

comparing it with the national reality. Thus, with the decline of the sugar economy, the region loses political and economic importance and enters a crisis marked by the intensification of social, educational and productive gaps in the main economic model, that is, the agricultural-exporter (ABREU, 2009).

The introduction of cotton culture in the Northeast, happened many before the period of insertion of the new continents (America, Oceania, Antarctica) to the capitalist world on their rise. According to Neves and Junqueira (1965), the history of culture is organized in three concrete and factual moments: the first of an analytical and occupational character, whose purpose is agricultural production and the cultivation of land.

Because agricultural techniques were still rudimentary, at the time, the techniques in which they were assured to know where cotton culture would be viable, was done by the cultivation-tests, that is, it was planted in different soils, regions and the place was observed which of the planted areas had the adequate and most productive development in annual and inter annual period (COELHO, 2002).

The second phase is subsistence-expansion-export, in which it occurred between the 17th-19th-20th centuries. The term subsistence refers to the realization of the barter between the original peoples and the Portuguese in exchange for utensils of high value to the pathfinders.

The objects derived from metal, mirrors, bags, clothes, small objects, among others, were, in the economic terms of 21st century capitalism, as a bargaining chip, similar to what Pau-Brasil would be during the pre-colonization times (PRADO JR, 1981; RABBIT, 2002).

An alternative support to the use of cotton would be the artisanal industry ascending to dress the poor populations and slaves of the Portuguese colony. This industry developed with the growth of the mineral extractive economy in the province of Minas Gerais. Since the fabric served as clothing for free men and slaves who worked in this activity of colonial cyclical representation during the 17th-18th centuries, between the Southeast and the Northeast as the main exponents.

Many of them still exist, however, with lower intensities. In the semi-arid, cotton, bovine activities and family farming did not stand out for their use as a raw material for clothing, objects of personal and domestic use, but for the feeding of cattle ranching during the dry season and prolonged periods of drought, for the foreign market (it was an export to industrialized countries), encouraging the emergence of short industrial outbreaks in several cities and regions of the semi-arid region (PRADO JR, 1981; COELHO, 2002).

The expansion interrelates (connects) to the growth period of the area occupied by cotton planting in the semi-arid northeast (and in Brazil). Its expansion had intensified in convergence with the Industrial Revolution, which occurred in the eighteenth century, stimulated by the textile sector. For years, in the Semiarid region, the advance of this crop faced obstacles to establish itself with a key agricultural species of export of this region.

Como reasons, it is possible to mention the lack of basic infrastructure (roads, ports, integrated modals, railways, large water supports, state financial support, the lack of techniques that stimulated the increase and adequacy of the structural dynamics of the Semi-arid and the lack of understanding of incentives to understand and create activities consistent with the reality of the semi-arid one (ANDRADE, 2006; COELHO, 2002).

The mode of production used by the states of Maranhão, passing through Ceará, to Bahia was the Plantation, similar to that of the Confederate states of the South of the USA, supported by

the trinomial: large land-labor, slave-market and foreign export (PRADO JR, 1981).

The results of the predominance of gold-white have become important for productive structures, which can be understood in this article as: job creation, increased income of the socioeconomically fragile population, the stimulus to the consumption of imported products, services still unknown by the population's imaginary, the increase in food reserves for livestock during droughts, the economic support of the Semiarid, the emergence of textile hub cities, such as the chaos of Campina Grande, in Paraíba, along with other industrial centers such as Fortaleza, Ceará (COELHO, 2002).

The last phase is the decline and reformulation of the national production model. Authors such as Canabrava (1951), Rochelle (2000) and Coelho (2002) confirm that in this period there were two moments of decline. The first decadence occurred after the U.S. War of Independence in the 19th century. At this stage, the cotton economy was shaken and caused serious damage to the price and seclusion of its production and export.

The second and most significant occurred between the 1960s and 1990s, the 20th century. The setback was effected by the initiation of fiscal and agricultural policies. The aim was to protect and stimulate the national industry associated with the implementation of agribusiness, including in the semiarid.

The implementation led to the disruption of rudimentary agricultural practices and the traditional *Plantation*, using techniques of agricultural mechanization, scientific research and integral and modern development. The measures also counted on the creation of the Brazilian Agricultural Research Company (EMBRAPA) and branches, directing a policy in the character of the semiarid, creating the National Institute of the Semiarid (INSA) and investments in agricultural schools, polytechnics and universities known as Higher Education Institutions (HEIs).

Its decline is understood as a process of decline in agricultural production, subsequently its high market and production valuation for a specific period. The first would be cotton, in the 19th-20th century, due to the War of Secession (1865–70), in the United States of America (USA). The production of cotton was favored in the international market by the reduction of its supply and the increase of its demand. Thus, the producing countries not affected by the armed conflict were able to expand their production, in addition to achieving large financial volumes to invest and stimulate the development of its economy.

The period allowed, in addition to commercial and social expansion, a considerable alternative to the sugar predominance. The emergence of cotton enabled the growth of local elites from the northeastern hinterland capable of competing with the domains coming from the coast (Zona da Mata). The backcountry had begun to develop from its own decisions without breaking with the deep historical inequalities (OLIVEIRA, 1977).

In the 1960s-70-80s, the Northeast began a new chapter in its spatial, political, social and economic reality. This condition was linked to the decentralizations of industrial concentration in the South-Southeast regions to the other corners favorable to the desired development and profits of invested capital.

In the region cited, there were, thanks to the policies of governors and mayors for the installation of companies and industries in urban agglomerations, with tax incentives, flexible labor laws, skilled personnel, a young population, a geography favorable to export and communication with the outside, basic infrastructure, proximity to raw materials and others that contributed widely

and attracted commercial and industrial groups.

The period was a condition of the so-called nationalist project of the military governments, due to the voluminous foreign investments, in order to contain the advance for them (military) and the Americans (capitalism) of the ideological politics of Soviet socialism in the Cold War (1945–1991).

According to Castro, Magdaleno (1996) says that in addition to fiscal reasons, the constant stimulus given by military governments was a policy of compensation to the dismantling of political actions directed to social issues.

By stagnating the advances of measures to reduce historical inequalities, the then governments sought to reverse, stimulating growth through work, expanding the employability of the poorest by the industrialization of the regions and the expansion of commercial activities, thus generating *per capita* income, the rates of educational, economic, cultural, and structural, functional, urban and rural growth and development by the mediation of the State Power in partnership with the private.

State mediation in the Northeast, especially in the Semiarid Region, with the implementation of social policies to reduce drought impacts with financial and productive assistance. In finance, with the creation of actions to help families, loans to landowners, rural retirement, tax reduction, incentives of business generation, the creation of major infrastructure works such as: highways, railways, bus (dams), among others.

The second would be to stimulate agricultural practices using modern agricultural techniques (modern irrigated perimeters), industries of various sectors, various activities of numerous sectors of tertiary services, the dynamics of small, medium and metropolitan cities with the arrival of public apparatus (Higher Education Institutions (IES), hospital centers, federal and state schools are examples of economic growth measures in the Northeast and semi-arid region (CASTRO; MAGDALENO, 1996).

The measures that employed those that were mentioned above, could not sustain themselves with the liberalization of the economy in the 1990s. The opening of the national economy facilitated the entry of agricultural and industrial products produced by other countries, which suppressed national production.

In the Semiarid, the cotton situation was aggravated by the transmission of Bicudo-of-cotton (*Anthonomus grandis*) and the long years of drought in the 1980s–90s. These events had disastrous consequences due to poor actions to reduce the impacts of socio-economic frailties in the Semiarid, by the federal power and the non-use of these resources properly, reaching us by the natural phenomenon.

The fruits of the production of the cotton did not alleviate the inequalities of the population, of local, regional and national economies, the crisis in the production and expansion of cotton culture in the semi-arid and in the other that depended on its commercialization (AZAMBUJA; DEGRANDE, 2014).

Subsequent to the cycle of sugar and cotton, livestock (with its highlights and decay, has always been present in the economic reality of the Backcountry) was one of the economic activities of great relevance to socioeconomic development, through its important role in the population occupation of the semi-arid. According to Prado Jr. (1981), two states were the centers of the introduction of extensive colonial cattle ranching in the Semiarid: Bahia and Pernambuco.

The first, installing farms along the São Francisco River, in the interior, Sertão from within and the second in the upper-eastern part of the Northeast and near the coast, also known as Backcountry de outside. Both consolidated productions in these states were aimed at supplying the colonial domestic market, both of the sugar society and of the mining company in the following years (FURTADO, 1981; FEITOSA, 2013).

In the sixteenth century there was the effective introduction of cattle in the geographical environment of the semi-arid. For years, the ox was the main driving force in the region, besides being one of the pillars of the Northeast Economic Assembly (CEM). In any case, the importance of cattle for the semi-arid in their formation and occupation, is given by the steps of the oxen going beyond the geographical limits established in treaties (to cite that of Tordesilhas) and geopolitical agreements instituted by humans and instituted by the power of the State.

In addition, the ox served to consolidate memorable symbolic aspects of the actions practiced by possible popular movements such as: the cattle handles, rodeos, exhibition fairs, sun meat barbecues, the handmade production of utensils made of leather to be used by cowboys, among other representations of remembrance to the past that consolidated its present, aiming to build a path to a future necessary to exist.

From the 1950s to the 21st century, northeastern Brazil, especially the Semi-arid region, has undergone changes in its geographical conjuncture. In the structure has been presented the increase of investments in its infrastructure, namely, ports, railways, highways, expansion of the IES to its interior, of water support, the emergence of clean energy complexes (solar, wind, mainly).

The functional, on the other hand, refers to the role it has been assuming with the emergence of industrial complexes relevant to the (inter)national market, to the scientific, financial (entrepreneurship), tourist (leisure), commercial (inter)national, cultural (religious, commemorative) and other role. Thus, in general, its history is marked by several setbacks and advances throughout the period ahead of the post-Cabraline age.

Even with its divergences, the Semi-arid became converging with its physical-chemical-biological formation of the Caatinga Biome, a genuinely Brazilian heritage, because it has a particular culture and traits found only in its occupation and territorial delimitation.

Analysis and construction of the geographical conception of the semi-arid

The conceptual discussion in the study of the History and Epistemology of Geographic Thought in the Northeastern Semi-arid region is crucial in its understanding and theoretical-scientific investigation. In this analytical perception, it will be made, in a proemic way, the contextualization of the analysis of the conceptual and theoretical bases of the geographical works developed on the semi-arid northeastern and its historical construction of geographic thought, aiming at an organizational-systematic explanation of its writing and its reading.

Na second part of this section, there will be an analogy of this work as the founding and primary concepts of the Semi-arid, transfigured and reconfigured throughout its process of consolidation and adequacy the time changes (historical) and spatial (geographical). This point descriptively tells the epistemology of geography in the Historical-Geographical explanation of the Semi-arid.

According to Ribeiro (1999), Andrade (2017) states that the Northeast of Brazil is a region that

its characteristics, problems and problems cross the passage of time and space. Converging with the line of research of these authors that the Northeast, in its ideals and ideologies, was consolidated, through three main conceptual currents: Geographical Determinism, Systematic Rationalism and Mercantile Capitalism (model of capitalism's thought at the beginning of northeastern colonization).

According to Abbagnano (2007), the word determinism originates from the Latin term, *determinare*, or Germanic, *determinismos*, which means conditioning action of the principles of cause and influence on individuals or social groups. They are also tied to the principle of universal cause in the necessary anthropic actions, followed by their intentions.

In the studies of Gellner (1986), Moles (1995), Gomes (1987; 1996), Machado (1995) and Ribeiro (1999), Ribeiro (2006), it is possible to understand that determinism arose in the nineteenth century, in which its meaning aims at the unodal correlation (unique model) among the agents, their causes and perceptions of causality.

The effectiveness of science in its indispensable searches for the unknown and unknown forces in subjectivity by scientific studies. Reality evolves from direct, rational, conservative and classical empirical causality coined the emergence of scientific discourse distributed in theories, laws, problems and problems attributed to scientific knowledge.

Natural determinism and environmentalism are determinations of society and the human being by the impositions of the environment (RATZEL, 1983). This, in turn, was a school of Geography of great influence in the realization of Financial Capitalism in the West. Gellner (1986) and Ribeiro (1999) define determinism as a doctrine, depending on the objects, or homogeneous actions organized to build the disciplinary specifications of the science that determine it, the virtues of laws or interferences necessary for them to thus consolidate and be.

Determinism, in a less complex analysis, correlates the dimensions of cause and effect. These are governed by consolidated, external laws, but with their premeditated results to be repeated in accordance with the dimensions and contexts. The theory is to establish a formulation that fully knows the variations of its current time and the possibilities of its consequences (RIBEIRO, 1999).

The investigation, conceptualization and formation of laws on natural dynamics in the Universe would follow a path guided by scientific methods and ideas. The predictable and the foundations of causality were the main nuclei of support of determinism.

The deterministic school provided the branching of several perceptions, to mention, the Geographic Determinism. Conforme, Pinchemel (1957), is understood to be a manifestation of effective influence of an individual, or collective, connection from the central of the natural, pedological, geomorphological, climatic, human, human relevant order the practices there influenced in their considered and considerable causes.

In this approach, man and the environment are seen and integrated by science and in a social, political and economic context. In this perspective, determinism naturalizes the human and all its manifestations. Causality will always be of a natural nature. Spatial, regional, territorial and natural perceptions interfere in the understanding of non-artificial aspects and in the harmony of the so-called natural and human environment. The geographical determinism, in claval's studies (1985), is based on three notable radicals: Ancient Cosmology and Hippocratic Medicine, Herderian Teleology and Darwinian Evolutionism.

The introductory idea conceives about the studies of Greek origin of hippocratic tradition, because it sought in the environment the causes provided by the environment in the occurrence of diseases in man. Ancient Cosmology argued that the cosmo(s) weighs on the nature of the subjects and interferes with their destiny concomitantly.

The second typology was born and established between the 17th-18th-19th centuries, based on Herderian Philosophy. This is a distance from rationalist discourse and approaches the theological knowledge, from the divine, from God. Gomes (1996), explains that determinism was a place of established laws and sought to perform natural readings and replaced the explanation with the context of interpretation. The geometry of the divine was in the world, the algebra of destiny was in man and in the actions he lives (RIBEIRO, 1999).

Finally, Environmental Determinism was amalgamated in Charles Darwin's works (1809–1882) on the theories of natural evolution. De acordo com Darwin, the environment holds a considerable role in the determination and modeling of beings during natural selection, including non-rational and rational beings (RIBEIRO, 1999).

In northeastern Brazil, determinism is seen in the relationship between the natural and the historical situation present over the centuries as a possibility of full development (DE CASTRO, 2001). The connection of the natural and the economic (in which, in order to develop the Northeast, the landscape should be modified and not adapting the economic model to the landscape reality of the geographical environment) is based on simple and deficient deductions of methods and bibliographies without scientific bias, but ideological-hegemonic political, whose only emphasis is the phenomenon of drought and the induced condition of the socioeconomic conditions of the population, which, over the years, has firmly faced the contempt of national policies in order to reduce the damage to the subjects who inhabit it (CUNHA, 1903).

Determinism was crucial in the construction of an ideological conjuncture that firmly built the Northeast and enabled the concentration of investments in the south-central country. Thus, feeding a divergence between thinking about the ideological character (cognitive) and configuration of the deeper (subjective) aspects of the reality of the Northeast, the problem region, and the Center-South, the region of the solution.

This idea, according to Machado (1995) and Ribeiro (1999), caused very damaging prejudices to the image and to the northeastern people themselves, seen as late and inferior to the other (European) peoples who inhabited the great Southern Metropolitan Centers of Brazil. The firmness of the harmful discourses, historically, was disseminated by elitist groups that were interested in concentrating financial resources in the south-central, either through the Historical-Geographic Institute of Brazil, or by the media (radio, television, newspaper) common in the daily lives of people between the nineteenth and twentieth centuries.

The reality only begins to change later, in the 1980s, with the introduction of diversification and consolidation of basic infrastructure in the Northeast, through national resources aimed at reducing social, cultural and economic ills. Within the trinomial of support of the Northeast, we enter the second concept of discussion: the rationalism-systematic of Kant (1997), with the relationship of the mechanics of man-nature of the Cartesian-Kantian proposal. An ontological junction of the relational organization of the geographical core with the scientific-philosophical attributions.

But how has this influenced the construction of this region? From the consolidation of this as a region and territorial part that can be explored by the capital, this one near the semi- arid restructured its territory and landscape.

Systematic rationalism influenced the geographical conception, following the need to occupy the territory (un)known, in the modeling of the landscape and in the economic development of its own regional-landscape context through the decline of absolutist states and the rise of Enlightenment ideals by the bourgeois class, thus the modern democratic republican ideals, from the seventeenth and eighteenth century (GUIMARÃES, 2016; 2018).

According to Abrahão (2009), Andrade (2017) and Marinho (2019), the exploration of the Northeast and semi-arid region converged with demand and external hegemonic ideologies. The first of these was the rationalism-religious of the Jesuits and the institutionalization of the *Ratio Studiorum*, this is the symbol of its power in the dissemination and control of thought built and consolidated in its present time. The Jesuits were the majority between 1599 and 1759. That is, in this period, the knowledge developed should be closely linked to divine thought (Father-Son-Holy Spirit), based on the Bible and forceful by the Catholic Church, the institution responsible for the moral, intellectual, political, geopolitical, economic and social discernment of the West (ABRAHÃO, 2009; ANDRADE, 2017; MARINHO, 2019).

In the Northeast (and semi-arid) the teachings turned to the place of their theoretical objectives: the human, philosophical and theological character. The human would be intended to stimulate the thought of the being as a human closer to God and directed to his image. In the philosophical aspect, dominated by Aristotelism-Tomism, the Jesuits attributed the condition of materializing, through methods (norms), the consolidation of an ideology(s) in subjective and cognitive, the presence of the living God, in living and learning.

Both the human and philosophical aspects are attributed, through the coherent reality to the colonization process, to employ the monastic principle and live under very strict rules of the '*Orum et Laborium*' and, thus, constitute subjects, whose purpose is work, production and obedience to the capitalist-mercantile system.

The latter is the theological, because the interest was to improve actions that expanded and qualified the expansion of the Christian faith of the Counter-reformation in the New World, whether in the original peoples, or in the trafficked and enslaved peoples (ABRAHÃO, 2009; ANDRADE, 2017; MARINHO, 2019).

With the decline of the Jesuit monopoly, already in the eighteenth century, the thought of the Seminary of Olinda emerged. The interest was the renewal of the Crown of Portugal and the suitability for European Modernism. This movement replaced religious and metaphysical ideas with ideas of a more rationalistic and scientific nature, convergent with the Enlightenment, which had as principles the liberal, secular and democratic aspects.

Walking with the Pombaline Reforms, the Universities were reformed in 1772, adhering to the empiric characteristics of Descartes himself, since the Pombaline Reforms are a reflection of the Bourbonic Reforms in France, in which he had no interest in conceptual precision, but in valuing experimental skills and the repudiation of metaphysical (SAVIANI, 2007; MARINHO, 2019).

For Saviani (2007) and Marinho (2019) the Seminary of Olinda was established adding to the ecclesiastical studies the natural and scientific. The purposes were to instigate the formation of

more practical and less theoretical men, but also committed to changes in their environment, due to the complementary need, enriching the still limited knowledge in the indomated environment of little intellectual concept to the backcountry itself. They were able to modify this backcountry by philosophical knowledge.

The results were adverse to the proposal, especially to the political context. In the 19th century, the enlightened despotic Portuguese, influenced the emergence of republicans and in the realization of revolutions and uprisings, such as the Pernambuco Revolution (1817) for the independence and constitution of the republican regime in Brazil. The Sertaneja Illustration inspired deep movements in northeastern and semi-arid thought in its "shrubland (fixed places and/or near rivers, seas and oceans) and the hinterland" (SAVIANI, 2007; MARINHO, 2019).

After the expulsion of the Jesuits in 1759, with pombaline reforms and the entry of positivist conceptions in the 1870s, linked to the ideas of David Hume, in his inductivism linking rationalism-empirical, already in the second reign of Brazil, the Northeast and semi-arid enter a rational process co-dune and named in this article of Renaissance-naturalist, which would last between the end of the eighteenth century (colonial period) and the end of the imperial period (1889).

By Renaissance-naturalist it is understood that there is an admiration of the natural, whose principle aims at the transposition of artistic methods of capturing reality, erecting a conception of physiognomy of the anatomical structure in its biological, geographical and philosophical mediations of the scientific environment (GUIMARÃES, 2016; 2018; VITTE, 2007; 2008).

At this time, scientists, politicians and intellectuals from Brazil and the Northeast-Semi-arid region, tried to relate, through rationalist methods and theories (observation, sample collection, production of drawings that were part of this set). Capistrano de Abreu (1853–1927), Senador Pompeu (1818–1877) and Thomaz Pompeu Sobrinho (1880–1967) are some examples of this moment of production.

In understanding them, the materialization introduced by the Jesuits of man's superiority over nature continues, also present in mechanistic rationalism in favor of agricultural and capitalist economic development in commercial mercantilism, between the sixteenth and eighteenth centuries. The exploitation of natural resources was stimulated by mining, agriculture (sugarcane, cotton), cattle ranching, artisanal workshops (leather and cotton products) among others (ABRAHÃO, 2009; ANDRADE, 2017; MARINHO, 2019).

Finally, the emergence of Determinism brings with it positivism, rationalism and empiricism. The positivist school in the Northeast, through the French Academy of Ceará (AFC), in the mid-1870s–90s, is not the only one, however its main exponent in Ceará. It established the predominance of European thought in the northeastern semi-arid, independent of that introduced by the Recife School of strong influence of Ernest Haeckel's monist philosophy.

In this, the classic thought of the characterization of the disruption of the divine, that is, the weakening of religious knowledge in the understanding of the reality of space, the sacred and the application of methodologies of science to analyze the natural and artificial environment, providing the creation of the scientific base in the semi-arid and northeast in an organized and systematic way in its scope (ABRAHÃO, 2009; ANDRADE, 2017; MARINHO, 2019).

In the geographical knowledge of the Semiarid, positivism collaborated in the reformulations present and constant in its geographic imaginary in its postulates. Theoretical and

methodological bases. In the AFC, they stimulate ideas that follow universal laws and rules fixed, concrete and structured, critical to stabilized Romanticism, concerning the traditionalism of the province (referring to the thought of territorial division of the Imperial Period of Brazil of 1822–89), the reading of the postulates of comitism, of Kant's criticism, Leibniz's rationalism, Darwin's evolutionism and Spencer's evolutionism. Fundamental conceptions in the constitution of studies on the geographical space of the Semiarid, given the physical conditions existing in this spatial area (SÁ, 1972).

The rational-systematic method, principled by the different terms Man-Nature, however, united in the geographical context of occupation, materialization and construction of the Northeast and semi-arid region, has succeeded, in any case, to establish the specificities in the midst of its totalities within its ideas, cultural practices, values, intellectual methods and concepts, its relations of interaction between its subjects and non-subjects.

This method enabled, in any case, the different attempts of interference that would break the obstacles of political divergences, the economic disorganization, the lack of effective support of the Federal State, enabling the effective and constant of man in the Environment, the insertion of these territories in the economy, in the world of humanity. On the other hand, the Natural Environment should provide the basic resources for human interventions in the Northeast, attributing to them the use of resources present in hydrography, geomorphology, vegetation, climate, soil and many others.

Thus, throughout the historical and geographical construction of the Semi-arid, we sought to strengthen and form in the human being a being capable of mastering and resisting the adversities to be encountered throughout the colonizing, political, economic, scientific, environmental and sociocultural process.

In this, he suggested that man is influenced by natural actions, but he holds the ability to dominate and revolutionize the dynamics of the environment itself, in order to attribute and guarantee his interests as a whole, of the subjective objective, correlated in harmonica, allied in the singular independence of those involved.

Systematic Rationalism itself is a subject to Geographic Determinism adapted to the context of the Semiarid. The Semiarid arose from the cauldron of pluralities and idealities of the past, from its present, in which it is constantly reformulated to adhere to the building of a future to its time and space.

The last pillar of support to be discussed in this article is Mercantile Capitalism. Its characteristics resonated in the Northeast and semi-arid region an idea of deficient economic structure, of a strong and organized basis and precisely disconnected from the regional context, and natural from both geographical concepts studied in the present work. Even though there was no network of economic exchanges in Colonial Mercantilist Brazil, the territory was totally disconnected, there was no internal cohesion, or a network of exchanges. They were extroverted spaces that drained raw materials to the ports connected to a metropolis beyond the sea. (NETO, 1997; MORAIS; MACEDO, 2012).

Mercantile Capitalism served to install in the Semiarid the economic figure of regulatory framework and divisor of the social classes. According to Morais and Macedo (2012), this system integrated the Northeast Region (based on sugar exploration in Mata's zone and, then, in livestock-cotton in the backcountry) to the world economy of capital accumulation.

Also according to Morais and Macedo (2012), the territorial exploration of Portuguese America led to the characterization of socio-economic-spatial phenomena in the primary centuries experienced by its inhabitants. The marks left for the development of capitalism are: a rural-based agrarian dependency, with a primary, agricultural, understructured villages, immense diversity of peoples originating in the African continent and the European continent in the social sphere, productive and spatial, large labor surplus and thirsty for work, rudimentary working conditions, underemployment and minimum wages.

In addition, other elements assigned and inserted to the Northeast-Semiarid axis and context are the concentration of productive capital (public lands, machinery and techniques) in the hands of a few, the consolidation of small and medium-sized producers, subsistence agriculture dependent on climatic conditions and subsidies when properly applied by the state sector.

In the epistemological and geographical conditions and investigations, it is perceived that the Northeast-Semiarid were influenced, conceptually-categorically, in three notable aspects, but they had their origin with the emergence of Mercantile Capitalism and the structures of the Jesuit Christian conception, mixed with other cultures imported from other parts of the world.

The first of them is called do-by-do. By this term, it is possible to understand the conduct of the population in carrying out their work, simply by the obligatory fact, or, traditionally, done by the fact that those who preceded them performed, idealized and practiced their customs. That is, most of the professional aspects performed are done in the cultural context, followed by the phrase "I do, because my father, mother, grandmother(father), clerics, did so, or celebrated in this way". This reveals the lack of foundation and a deep relationship with practices without so much conceptual, human and scientific basis (AB'SABER, 1992; DE CASTRO, 2001; ANDRADE, 2006; DE ALBUQUERQUE, 2017; PRADO JR, 1981; RATZEL, 1983).

The second principle pointed out is the produce-by-produce. For this, it is understood, in its theoretical sense, as the condition of producing something, in order to immediately meet a need, tendency, or momentary demand, for example. The agricultural production of sugar, cotton, cocoa, rice, animal husbandry, the existence of cities and communities, for example, are symbols that, in the region analyzed, the objective of production is mercantilist, aiming at income, profit, trade and not economic multiplication and application, in order to generate multiple benefits to those involved and in the development of the local population itself (AB'SABER, 1992; DE CASTRO, 2001; ANDRADE, 2006; DE ALBUQUERQUE, 2017; PRADO JR, 1981; RATZEL, 1983).

The result is the lack of identity and subjectivity of the (un)constructed relationships transforming the organic not only into a mechanic, but also into vague, lifeless, to the developed context. In the 21st century it is explicit that in the interior activities of the production and reproduction of activities, justified in the speeches of many "I produce, or created a trade (bars, beauty salon, I planted cotton, sugar), I started producing milk, beef cattle, birds in general, because everyone does and is doing". 'I'll do it because everyone's doing it too. In this, we see the influence of Commercial Mercantilism in negotiating what is profitable and consumed by consumers (DAMIANI, 1995).

The third principle would be to occupy-by-occupy. In this, Moraes (2003), states that it is the image of symbolic territorial conquest, filled with values destined for its transformation. The attention is directed by a project of settlement, civilization and modernization, having as limits the superiority of country people condition(a).

The vision of the backcountry is, together, to be conquered, submitted and incorporated into the economy and the (inter)national territorial pact. The territory is a symbolic area of expansion and not housing. The characteristic is to establish links of role played in Brazilian formation and a constitution similar to that employed in the arid and semi-arid regions of the planet (DONGHI, 1992).

The northeast-semiarid axis, in fact, is a melting pot of diversity. The diversity mentioned here is not limited to the context of the economy, but also to the cultural, religious, philosophical and conservative history implemented in Colonial, Imperial and Republican Brazil.

The Catholic Church, the Lords of Ingenuity, Cotton and Cattle Choirs, african peoples, indigenous peoples, Jews (new Christians), Dutch, Europeans, French and Italians were the initial radials of Brazil in the past, lived in the present and felt in the future.

The Semiarid Northeastern: the contextualization of its history of conceptual and geographical thinking

The construction of the Semiarid is confused with that of the Northeast. The analysis of the history of the geographical thought of the Semiarid in this section will take place through two strands. The first has as a basis for investigating the concepts involved the classical geographical school called Positivism and, in the second aspect, a critical geographical analysis. The first concepts are: Nature, Man, Economics and the second institutions (Farm, Catholic Church and Patriarchal Family).

According to Moreira (2009), Humboldt (2012) and Silva (2016) in research on Man, Nature and Economics are a crucial independent, harmonic and complementary triangle between the three concepts, but also fundamental in the study and teaching, through the production of textbooks, paradidactic and scientific for the Geography of the Semiarid.

From the perspective of the methodology described, the concept of Nature encompasses categories based on the genuinely natural components in its physical-chemical-biological trio (KOPPEN, 1936; REBOUÇAS; MARINHO, 1972; JACOMINE, 1996; SILVA, 2000; GIULIETTI, 2002; KOTTER *et al.*, 2006; REBOUÇAS; BRAGA; TUNDISI, 2006; CLAUDINO-SALES; PEULVAST, 2007; CUNHA *et al.*, 2008; SALCEDO; SAMPAIO, 2008; MOREIRA, 2009; HUMBOLDT, 2012; MORO *et al.*, 2015; SILVA, 2016).

The physicist represents existing natural agents, such as water, earth, heat and rain. The chemist refers to reactions and dynamics, being able to point out: salinization, desertification, carstic, river, rain, colluvional, hydrological actions, in addition to the other. The biological represents the faunistic-floristic compositions.

Embedded in the terms of Nature, it is still possible to adhere in the terms covered and formed in the Semi-Arid, the allocations on the relief (the formations of plateaus, sedimentary depressions, *glints*, plains, coastal plains, anthropic reliefs), geology (crystalline base, sedimentary formations), climate (Bsh-Semiarid), hydrology (with the dichotomy of the great rivers of São Francisco and Parnaíba, these perennials, and the small and medium-sized rivers being intermittent), soil (Latosols; Litholic Neosols; Argiols and Luvisols), as well as biotic aspects (the predominance flora of the Caatinga and the fauna with its mammals, birds, reptiles and amphibians endemic and incalculable values for humanity) because they are worthy agents that make the composition of the rich biodiversity of the Semiarid Region (KOPPEN, 1936;

REBOUÇAS; MARINHO, 1972; JACOMINE, 1996; SILVA, 2000; GIULIETTI, 2002; KOTTER *et al.*, 2006; REBOUÇAS; BRAGA; TUNDISI, 2006; CLAUDINO-SALES; PEULVAST, 2007; CUNHA *et al.*, 2008; SALCEDO; SAMPAIO, 2008; MOREIRA, 2009; HUMBOLDT, 2012; MORO *et al.*, 2015; SILVA, 2016).

In follow-up, the term Man comes, including the quantity, (re)distribution, structure, or restructuring, mobility and spatial, regional and territorial reconfiguration synthesized in the census data of the Brazilian Institute of Geography and Statistics (IBGE) over the years.

Finally, the Economy (this is adhering to agricultural, industrial, service practices, trade and its consequences in the central and concentric agglomerate, involved from the 1930s to contemporary times (KOPPEN, 1936; REBOUÇAS; MARINHO, 1972; JACOMINE, 1996; SILVA, 2000; GIULIETTI, 2002; KOTTER *et al.*, 2006; REBOUÇAS; BRAGA; TUNDISI, 2006; CLAUDINO-SALES; PEULVAST, 2007; CUNHA *et al.*, 2008; SALCEDO; SAMPAIO, 2008; MOREIRA, 2009; HUMBOLDT, 2012; MORO *et al.*, 2015; SILVA, 2016).

The connection of N-H-E aims at reinforcing the attempt to visibly apply the anthropocentric ideology in the occupational, exploratory and dominating domain of the Semiarid. The existence of these are applied on the condition of understanding nature in its plurality of rich contexts of fundamental resources the survival and existence of human beings in this terrestrial superficial clipping.

In this context, it is worthy to conceive natural resources as a property usable by man in its activities, that is, it is the beginning, the beginning, based on everything and everyone. About Man, this is seen as the only subject capable and destined to dominate the world as a superior species, now in the name of God, or in his (Man) image, reflection, likeness, and will. The origin of the idea of superiority is based on the conception of systematic and anthropocentric rationalism.

The dimension of the Economy is seen as the result, or the various actions seen and developed by human beings in the (re)organization of the earthly surface space converging with possibilities determining the environment to the growth and development of economic practices, both for survival through food, clothing, agricultural, industrial, commercial, family, financial-industrial, intellectual-scientific production, as well as for several others related to the man-producing agent.

In this, such concepts should be understood as symbols and representations of the existence and understanding of the historical and geographical construction in the Semiarid Northeast. The implementation of the N-H-E would be, in any case, through the economy, the spread of mercantile-commercial capitalism and the emergence of an economy strong enough to properly occupy the space of the hare, ox, sugarcane and cotton (MOREIRA, 2009; HUMBOLDT, 2012; SILVA, 2016).

The second theoretical-methodological aspect used in this section is the use of institutions in the configuring construction of the space-territory-region belonging to the Semi-arid Northeast. Institutions are: Patriarchal Family, Catholic Church and the Farm.

According to Pastore (2002), the role of institutions is to develop and represent those who created them in a place, or place far from their polarized center. Thus, in the semi-arid, the institutions cited represented the Portuguese Crown, the Clergy and the interests of the elites in economic, social, cultural and political development.

The Family, in the 21st century, is an indispensable organization in the existence of any being and individual and collective process in the world. The role of the Patriarchal Family (the centralization of the functions linked to the image of the father as head and assured of his family) in the semi-arid represented the basis of human reproduction, the conservation of cultural principles (heredity of practices, customs and fortunes from father to son) and the existence of colonial, imperial and republican society in various economic activities, such as sugar and, subsequently, the rancher-cotton and industrial-commercial in the northeastern interior. This is attributed to the portrait of the harsh reality and the socioeconomic deescalation introduced and induced throughout its history (DE OLIVEIRA; DE SOUZA; JUNIOR, 2015).

The Catholic Church would play a role far beyond the spiritual. This, in turn, would be responsible for expanding the word of Christ (Christianity) into the new world. The way in which this religious institution would transmit would be given by the education of the children of the local elites, (dominant) and the officials of the Portuguese Crown, in addition to the original peoples.

Another strategic resource would be participation in political, cultural and social decisions. In addition, this was responsible for maintaining the unit, the spread of a single language and a single religion throughout the semi-arid and throughout Brazil (AZEVEDO, 2004; WOODBRIDGE; JAMES III, 2017).

The last concept and institutional pillar of the Semiarid, is the Farm. This is a sign mark that represented the condition of *position quo* throughout its history of Brazil and its classes among the ruling classes that have many lands (landowners) and those who do not (poor, black, half-breed and poor middle classes).

The Farm was an institution that symbolically concentrated the power of the classes favored by land concentration and socioeconomic inequalities due to political status, cultural, educational and financial. Its results are the intensification of poverty, hunger and social differentiation in the years that follow (CUNHA, 1903; PRADO JR, 1981; DE HOLANDA, 2014; ANDRADE, 2006).

FINAL DISCUSSIONS

The construction of the History of Geographical Thought in the Semiarid Northeastern is complex and extensive, however, delighting those who venture to study and understand it. In this article we were able to accomplish and meet the central and specific objectives posted, as well as to respond to the problem directed in the initial discussions of this article.

The understanding of the semi-arid every year, decade and century is effectively consolidated in its dimensional, historical and geographical aspects. In addition to the symbiotic effectiveness of History and Geography, both are characterized as fields of discussion and scientific, temporal and spatial production, respectively. In this sense, the Semiarid should be put in the object, objective and in the method referring to the Northeast.

It is up to geographers to break and build, through science, inequalities, pre-concepts, prejudices, seasons, exclusions, ignorance and promote stimulation, awareness, with the architecting of studies that replaced old research for which, in the future, it spotted, inducedly, the identity and the imaginary on, or connected to the Northeast, but mainly to the Semiarid.

The works built by human hands present flaws that, over time, can be ironed. In this article, it does not escape the rule, but paves the way for the emergence of other articles and research whose purpose is to fill the voids existing along this long prose that brings together words loaded with intentions, intentions and perspectives linked to both the Semiarid region and the Northeast.

Therefore, from the writing of this work, it was noted that the Semi-arid, so to speak, harshly resists the oppressions and attempts of its extinction. In this discussion, he also resists being reborn and maintaining his structures as religiosity, the cattle, sugarcane, cotton, the structure of the patriarchal family, the Catholic Church, its geography and history.

The Geography of the Semiarid is founded not only on resisting, but also on the existence of the transforming determinants into certain and possibilities in feasibilities of building in today the future in/from its belonging tomorrow.

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