

Some Aspects of Environmental *Quilombo Cruz* in Talks about Environmental Resources Management

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This paper aims to reflect the environmental and praxis in satisfaction of the Brazilian semi-arid northeast, specifically in *quilombola* village Cruz; analyze their possible contributions to the epistemological reflection in the face of monoculture of knowledge as logic in overcoming process; the aim is still present some environmental aspects, the maroon community studied from the viewpoint of ecology of knowledge. If you do even a critique of the paradigms of the modern sciences, especially as the implications of reflection and scientific practice based on the Cartesian view of the world, given their methods, how to search, and especially the legitimizing discourse of impartiality as truth (Kuhn, 2009) research, objectified understanding of reality and their analysis. This article is based on extensive literature survey started in 2009 in the course of degree in Pedagogy (UNEB) and has continued until the present year, the Masters in Human Ecology and Environmental Management (UNEB / PPGEcoH).

Keywords: Human Ecology, Epistemology, Environmental Management

Introduction


According to Mira (2014), epistemology is the root of all knowledge. Therefore, in view of a broad base for Knowledge, the notion of diversity in the face of traditional ethnics' people¹ makes us think of "alternative epistemologies". Santos (2010, p.142) presents the concept of epistemological diversity as consideration and reference to other epistemologies - disregarded by the monoculture of knowledge. However, we know that under the established sciences, "epistemology characterizes the scientific production of knowledge and knowledge and gives logical systematization of knowledge and has the backdrop of a philosophical thought" (Mira, 2014). Within this diversity and this knowledge of ecology (Santos, 2010, p. 154) that do not harmonize to what we understand as science and philosophy, we found no logic and order as we understand it - from the concepts provided by Monoculture of knowledge - unless according to a deconstruction of these two terms. The "logic" and "order" of the epistemology of the diversity of multicultural knowledge is a historical and contextual construction to be understood from itself and from traditional references of Monoculture of knowledge as interrelationship and not as exclusionary process unofficial knowledge and hegemonic always out. Therefore, many social and environmental aspects of traditional communities can offer us another view of

the world in the face of the Cartesian worldview. These epistemic diversity corroborate to sustainable practices in the context of interactions man / environment (Moran, 1999, 2008, 2009, 2010, 2011).

The legitimate knowledge is born in universities, spaces of "disciplinary knowledge" (Foucault, 2002), namely dominant. Have knowledge "not legitimate" is part of another "episteme", belong to the scope of an epistemological diversity that does not meet the disciplinary knowledge (Mira, 2014). Also according Feliciano B. Mira (2014), "its paradigm is a manifestation of the power of a school of thought" [...]. When dominant "is the manifestation of the forms of thought established by a school of learning, the dominant epistemology." Paradigm are dominant scientific principles at a certain time and on certain group of power.

Before seen under the hang him the "Principle of sociology of absences and emergencies" (Mira, 2014): the ecology of knowledge is perceived large

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amount of missing and emerging knowledge in speeches, that in the face of scientific knowledge established. Monoculture of knowledge, epistemological domain of Modernity (Mira, 2014; Touraine, 2009); However, in post-modernity is born the interest in knowledge "marginal" or "junior", opens to an epistemological diversity (Santos, 2010, p. 142), perhaps because of the great theories of modernity distance themselves increasingly more of the everyday world reality as representation, and / or the "recovery" ethics and morals to hear other voices - and yet, the need (just assumed) of open space epistemic diversity of representations and world practices as alternative paradigms (Marques, 2012)².

Itinerary Methodology

It is intended to clarify here introductorily relations between theory and practice research from the epistemological point of view of environmental traditional management and, as a result of this, elucidate the adoption of the issues related paradigms in their ability and diversity (Santos, 2010), observing always traditionally, "to do science, man of a certain conception of the real nature and on how to know" (Severino, 2012, p. 107) that represents and / or influence their everyday practical activities (Garfinkel, 1967), so the design of a science influences the way the problem presents itself, the development of the problem (and that ai is already characterized), the development and application of methods, focusing on the observed phenomena and certainly their results. Thus, understanding the intentionality of consciousness (Husserl, 2006), aiming to get "back to the same things," and to "let the sources speak," seeking "to define the positions and functions that ethnic subjects can occupy the diversity of discourses" (Foucault, 2010, p. 225) as a manifestation of an epistemic diversity (Santos, 2010), we opted for the School of Phenomenology (ethnomethodology, ethnomethod, ethnoecology, environmental management, etc.) with a view that "to understand the phenomenon, has been that there is a related and that perception does not occur in a vacuum but in a being-with-the-perceived"³ (Macedo, 2010, p.16) in a successful attempt of empathy in the face of otherness as a foundation social and environmental management, because "social observer [is] an integral part of the studied object (...), [when one realizes], and necessary, first of all, is whether putting yourself in the place of what is observed." (Maffesoli, 1998, p.124). For Husserl, "the world is the complete set of objects of possible experience and knowledge as possible the experience, objects which can be known." (Husserl, 2006, p.34), this incompleteness relationship, through

an approach where the "conflictive balance" (Maffesoli, 2010, p.39) becomes inevitable, "that which is complete and perfect has no need of otherness" (Maffesoli, 1984, p. 37) - this is one of the paradigms essential for Human Ecology is the otherness. And the human ecology is related to the dynamics of the thought of corporations (Mira, 2014) - these thoughts resonate in practical activities made recognizable by the community (Garfinkel, 1967, p. 2), in turn, practical activities in the context of *quilombos* that is, reproduced activities, more or less, according to the traditional ways of doing are understood here as management.

Thus we find more freedom from targeting pointed phenomena and maroon practical activities as environmental traditional management in its various contexts "letting speak sources", respecting and highlighting the search out their own voices, so that they recognize through it and can transpose the ethnocultural border that have them stating the meanings constructed cooperatively. Remember here that "the dichotomy know modern / traditional knowledge based on the idea that traditional knowledge is practical, collective, heavily deployed on site, reflecting exotic experiences" (Santos, 2010, p 153.). But that is transdisciplinary perspective (Nicolescu, 2005) it is possible to realize practical correlations and / or conceptual between them.

Finally, do not do therefore distinction between methodology and theory, because this is an extension of the theory (Mira, 2014). Not to say that it has to follow the menu of methodologies, if the researcher has a proposal to do something different to be done (Mira, 2014).

Other epistemologies, other paradigms and knowledge of environmental management

Theory ecology of knowledge is the recognition of other epistemologies, is a break with the monoculture of knowledge: tension between knowledge / forms of knowledge; For example, the knowledge of traditional communities is not systematized, so to suit the compliance of this systematic, require a composition of symmetry. The systematic knowledge implies rigor and follows a set of rules; Any theory must be based on knowledge; Knowledge is valid within certain contexts, so all of the theories are context-sensitive, i.e. they are produced in certain circumstances, location, historical time, and other conditions. The context can be understood in four instances: micro-system, meso-system, ecosystem and macro-system. You can't do a job that meets micro-systemic issues that stall the macro-systemic issues.

Paradigms are closed systems of epistemological assumptions that succeed each other by processes of

changes arise from timing *quilombolas*, contextual and revolutionary power relations (Mira, 2014).

All theory is based on concepts; are theory concepts; theories are conceptual expressions of reality. Concepts are the representative variables of a phenomenon; explanatory element making this a reality; arise within contexts and represent realities. Theories are theoretical constructs, are a set of what is called epistemology and reflecting on his journey a philosophical thought.

All true that any scientific knowledge brings us unavoidably will demonstrate the truth will (Foucault, 2002, p.18), that is, the impetus and heuristics to discover, analyze, present a truth; accordingly all research aims to discover a level of truth. Therefore, all scientific production requires a method that the east; presented the truth will reflect in some way, both the method and its epistemological theoretical set, as well as the "ideological" (Ricoeur, 2008, p. 73). In any case, based on the second phase of Wittgenstein thought (2013):

the truth claim of any kind, from mathematics, logic and natural science, the ethics, aesthetics and religion, are all bounded by multiple 'language games' (each) according to their own specific criteria of what constitutes a valid or meaningful statement (Norris, 2007, p.17).

Epistemological break is the delimitation of the field of knowledge; since the identity is an invention (Hall, 2010); the reinvention of identity occurs only in modernity, from the universe of the monoculture of knowledge. Traditional people build and understand identity as something positive, as a collective construction, inter-subjective, participatory and underlying processes belonging where identities are valid and validated.

Results and discussion

In Alagoas there are 65 *Quilombo* Communities certified, and, in 2009, was in the certification process⁴. According to data on the *Quilombo* Communities of Alagoas, the Office of Land and Agrarian Reform of Alagoas, the town Cruz community was certified maroon on April 19, 2005, provided 72 families.

The Cruz Village, from City *Delmiro Gouveia*, Alagoas, in other times was called Silvana Cruz award in the place of death of the well known *Siliviana Quilombo* - We note that the Cruz represented a way to "Christianize" Siliviana *Quilombo* at the expense of expressions traditional ad spiritual community. It is further said that this woman was a descendant of African royalty, but the slave condition accompanied the entourage of Dom Pedro II, who addressed Piranhas going to Angiquinho. According to José

bloom, as they approach the São Francisco River canyon, fled with other Maroons and hid in a cave. The news of his presence there sensitized other maroon black, both of White Water *Quilombo* and in other regions, as far as the news can get. A small community was coming up there with the White Water Baron of collusion that, say some residents, was a kind of shield for that particular community. From there came the *Quilombo* Community Village Cruz. They subsisted by hunting and fishing, as these persist to this day, according to the availabilities of nature's services present in the face of semiarid region.

In its early days and after a few generations, the *quilombo* was seen for decades closed in on itself, even before the onset of the town where it operates. It was seen closed including genetic additions, according to reports from the residents themselves. About the families that there have developed, it is interesting to investigate the claims of some (*doxa*) about inbreeding: "A number of families have married members to each other (...) without appreciable addition of exterior consanguinity, they are all closed on kinship and, at the same time, ancestors appear in all of these traits "(Boas, 1987, p. 26). So, are currently seen some cases of congenital deafness and muteness as between the Maroons of descendants, because of what is thought to be genetic alterations related to this degree of kinship, especially for the marriage between cousins finding, first-degree and second degree.

M.M., *quilombola* grandson and died two years ago, was the father and counselor of the community to the oldest town. It was very sought to "work" for those who came to seek solutions to their problems and solve problems in general. As of the date of his death, even if weakened form, remained the sense of belonging to the *Quilombo* by the majority of people there. Father Miguel lived in a house belonging to the family for about three generations.

D.A.L., teacher, wife of maroon downward, responsible for building the church and organizer of events related to tradition, since 2004 has been trying to keep the *Quilombo* Remnants Association of Village Cruz, but says he has no condition together with the community to service together the government regarding tax matters who two years ago is irregular. She was responsible for doing a survey, and why not a survey, more or less elaborate about the ancestry, but she can't answer questions related to ethnicity, however his speech is constant as the social and political abandonment by which this has been going community. In 2004 he was brought to *Delmiro Gouveia* Eco-Design Festival whose contribution was providing an identity awakening of the community in search of their own history, since, according to some

residents, it is confirmed that the culture experienced by *Silivania* little or almost no trace had to be experienced. The community leadership complained of dozens of meetings in Singapore, Palm Indians and Brasilia without effective response, but later the community was officially certified as a *quilombo*. In fact, in postmodernity traditional populations ostracized start to claim time and voice, motivated perhaps by the new anthropology with which learns from study subjects.

The social and environmental aspects of the community primarily consists of small-scale fishing and family farming, these would be the social and human contact with the environment and interaction with economic, sustainable and cultural interests (Korondy & Brown, 2002, p. 253). It is said that hunting is impossible by the scarcity of services available nature. These are the systems of community activity, that take place as a complement to other economic means of livelihood, such as *Bolsa Familia*, and wage labor in the city of *Delmiro Gouveia* and / or in other cities.

Speech by the community on management (traditional) environmental resources

Even though there is a tendency of traditional communities reject the presence of persons outside the community (Mira, 2014), known today and that communities are aware of the importance - for you, for the university and society in general - of the aspects sustainable environmental traditional management they support. As a result, experienced was a great response from the community, the researchers - there is the constant presence of official teachers of the public school of the place, for example. The community is aware of their ethnic, cultural, social and economic role for society; exert exchange and participate in training throughout Brazil. Because of this context and in spite of traditional livelihoods (undervalued and encouraging by the government), are in the process of rationalization (Garfinkel, 1967, p. 13) - in the face of the typical maroon cultural statements throughout Brazil - the community calls for more recognition of their identity. Recognize that their daily practices is a constant exercise of doings and old traditional knowledge, modified, crystallized, "adapted" as cultural settings (Moran, 2010, p. 253), but according to Santos (2010, p. 148), we must, first of all, "to test our convictions and our ignorance without reducing what is unknown to what is already known and without proclaiming the irrelevance of what we describe for unknowing" (p. 150).

As for the economic aspects of socio-environmental relations maroon community in the village Cruz, "strong here is the fishery" - says J.L.

We are already starting to create fish (like the village Salgado), which we had not. And the fish that is caught here is not all that it is only for their own use; the sale is always more weak trade. Sells 10 pounds at a time, 20 pounds to another, the yams we sail to Delmiro. Not only our pro spent not.

Look, here has such a goldfish that this is what is what gives a more called *chira* (*corvina* - *Argyrosomus regius*). But the fish are not ... is not that good fish, that we should have, was that of tilapia fish that are now creating, yes this is that the fish are ... Well, there is another: the peacock bass that is caught. This is a fish well accepted. The *chira* gives because of the volume is what is more grip. It is a cheaper goldfish. The peacock bass and that other (tilapia) is fish breeding. The *chira* is small was the big plus because of the fishery (predatory?) It does not grow.

About the availability of fish, in the face of predatory fishing now observed by IBAMA, and face the environmental impact of the dam CHESF, in the context of the São Francisco river and backcountry semiarid, high *Alagoas*, in the *Sertão*, the fish harvest:

For time per phase. The amount of fish is not over. [But] that fish we had the pleasure of eating it was *Tubarana* (*Salminus hilarii*), which was the *Surubim* (*Pseudoplatystoma fasciatum*), the *Mandim* that had a lot ... and it're running out. This is the good fish they had. Now, after they made the Xingó there seem these fish are gone. I think the water was well below ... Once I stopped the flow.

It is very visible the perception of the residents of *Quilombo Cruz* unsustainable human action. About the impact of CHESF⁵ the dam on the environment, Jose Lima said:

Because when the water here had nothing to be about 120 feet deep, and the catfish is a fish that calms down over there on the river bottom. So just now that *chira* (a type of fish) rose sharply, that such croaker. Give, but is more difficult because she has the time, it starts to rain appears, but when the water is a little unclear older (adult sea bass and higher) is difficult, she goes there deep and the network that puts to catch the fish she will not until the deep-water them down the river. If you put in the river network will not down; if you put on the edge of the river those sticks that was in the mountains - that what there was to be all knocked them (CHESF) left. Today the sticks are all there just are not green, but then put network will all away, losing the networks.

About emergence period for fishing and its influence on the local economy and the city of *Delmiro Gouveia* note this dialogue:

- For her (the annual harvest of fish) increase much has put the stream water and start running when it rains. There will water leaves the leaves half bad

and he comes over to take a look around you marc. Increases when it rains a lot. Then the fish does not get warm himself down there, then he came up to take the air. There is a fish marc and ends with the price in Delmiro ... and is almost free and goats do not even know what to do with the fish. - Said J. L. -
 - During Holy Week is the most *vasqueiro* time (dark). More difficult. It is the part that goats suffer most. Then the price on why the goat longer use. - Said D.

- It is the day you need and then...

- They run away and the price goes up - said D.

- And no - said Don N. -.

- It's so ... but is leading right.

- When it rains a lot ... and thunderstorms ... - said D.N. - the creek brings ... is yams...

- When the stream flows have fish that the goat does not know what does. - Said J. L. -

- He got the time then he are looking for food deeper.

- When it rains the river of fish and the earth bears fruit.

- All that is good ... God sends to us - said D.N. -.

- The water is very muddy, because it comes earth. The water that comes from the earth comes from another color. - Said J. L. -

- Then the *mandi* like to present ... - said D.N.

- It falls into the river. The river begins the water gets too made (troubled), then he has to climb for some air. - Said J. L. -

- When you have a mouthful so the *mandins* hide ... - D.N. said.

In agriculture, the maroon community in the village cultivates Cruz, according to its residents, "cotton, cassava, corn, palm, string bean, cassava, potatoes [...]". "Everything in the yard, on a piece of land in the countryside [...]". "It cotton production has not so much. Still have but little is same. Here was cotton yarn, had loom. I even took three networks a day of good. Network know still do, but do not do long ... - said D.N.

About awareness of sustainability and environmental preservation of species, some community members have full awareness of the issue. The critical speech before degradation can be observed in the following lines, namely that:

Now, you have nothing to protect the critters. I wanted to talk to a person who was interested by the monkeys. We have here more than 100. Then, when it comes to dry those little has nothing to eat. This is something that IBAMA⁶ should have taken provides that, boy. Here is the animals entering the fields; the owners giving shots ... is anyone Moves that. This was something that has to take [Providence]: pick up these monkeys and take to the Amazon or wherever is; just can't stay here and do not have the animals are coming to an end, even if "lying" ... Eating *macambi-*

ra. (know what that arrow of *macambira*? The tail [*macambira*] is a thorn that size. Then they take a stone and knock, knock, to put out the eye, then they eat this kernel) is sad the situation here from apes... must be taken provides these monkeys there. They are there for nothing, then dropped there. They say that in *Jardim Cordeiro (Bahia)* has even wino killing monkeys in rum.

In practical activities and reflections of these activities by the community studied, it is seen that there is a link to more archaic knowledge, traditional sayings, effected by means of reproduction, and are evident as mode of perception of the interactions man/environment (Moran, 2009, p.28) as a theoretical assumption environmental epistemology. There is also an opening to new ecological and sustainable knowledge arising critics of academia or specialized media, (it is thought). This discourse is influenced by life experience outside the *quilombo*, but is deeply attached to the past practice of traditional maroon size:

It is that we sometimes can't explain much, I'm well-traveled ... I lived in *Uberlândia*: there goes a car runs into a *cardinheira*; in a moment has a lot of people calling do not know where, soon comes ... [and takes care of the wounded animal] Not here; here is hitting the car, the guy runs off with a stick to kill the pet. I have a hate it here!

Theoretically based social and environmental epistemology, in the face of political, economic and ecosystem, there is an interaction with wildlife, conservation awareness on the everyday experiences of environmental degradation and its fauna and flora:

On hunting here gives skunk, opossum, armadillo, *peba*, anteater, these things are difficult. Create dove inside the cage.

Because he leave here and go out into the woods, if it will put here find a fox gives a type from the fox. Comrade gives me a hundred stories to give a shot in the fox I do not do this or that god after me if I kill him; she does not die not at all.

A goat created here, a brand new, he walked to every corner and she walked like a dog behind him, then he began to create some chicks, there that prey nursery, in the cage, stuck there then he faltered and she just eating chicks, there was loose and took her out in the woods, then she returned felt longing, eating only in good, loose it go, then she came back over here and goats killed.

I had booked a water tank that only live full, there in the time that has no water I would put the chickens there and had six, eight frogs. Then I had to give an end to them, then that goats takes a salt and put on top, on his back and cut them all. I put more than two hundred frogs down on the river: [put] it inside the bag out here and when I got there in the

hills loosened all. I did not kill one, and the goat here, here the little you get: he puts a stick so [two sticks in cross as a catapult], boot the frog (*sapo*) side, and when end hits the other [pitch], the pet goes there in the clouds. It hurt, this is sad ... Now the class will start to change that only live traveling and so things will change, will do with the things are different out there.

Finally, the maroon community in the village Cruz demonstrates, through some of its inhabitants, an ecosystem and sustainable awareness guided in the common speech of the protection of environmental assets and zeal of nature's services issued today by sources engaged to the environmental cause. In itself, the practical activities of the Maroons semiarid north-eastern *Alagoas* show little environmental impact if we take into account the amount of *Quilombola* and *place of living* ((DA SILVA *et ali.*, 2015, 2014a, 2014b, 2014c, 2011) in relation to the city. It is true that many of these practices provide knowledge of wealth and practices that would enable us to learn to live ecossistemically, ie considering our existence as preservation condition of the existence of the surroundings. This consideration would require new approaches, visions and environmental practices that recognize the diversity of knowledge and practices of traditional communities as alternatives.

Final Considerations

The Human ecology is related to the dynamics of the thought of societies. These dynamics represented in practical activities of these companies, environmental sphere, may have positive and / or negative interactions of these man / environment. As a result, community speeches about how they translate their environmental management activities and practice your daily questioning in the face of these daily activities. In them, there is evidence of the oldest traditions and the inclusion thought of new ways to interact with each other and with the environment. There is the presence of multiple units of thoughts and environmental initiatives in their speeches. The meeting of these differences in the same place provides contrasting experiences that require new thinking about them and new decision-making from these highly complex realities. The complexity of the heart is unable to homogenize and reduce the body at the same multiple.

Given the inclusive proposals epistemological diversity in recognition of the importance of diverse knowledge of ecology defended by Boaventura de Sousa Santos, one can recognize social management processes of the environment according to the facticity of human interrelations as the environment as

positive or negative second efficiency that these are taken to the community, according to the historiography context of these practices in the community and what they mean for us in multiple levels, without excluding the scientific observation under the epistemologies of Human Ecology.

From the point of view of complexity, the semi-arid northeast, in the vicinity of San Francisco in *Alagoas*, was resolved in about the best environmental way of relating, in the aspects of enjoyment of nature's services. The best experiences are those recorded from the interaction paradigm with the semi-arid region. The from hence should reflect the environmental practice in satisfaction of the Brazilian semi-arid northeast, specifically in the town maroon Cruz, analyzing possible contributions as epistemic diversity in the face of monoculture of knowledge.

Because of this it is possible to recognize that these discourses influence decisively in dealing of the community, in the way of production and living as man interaction processes / specific environment.

Notes

1. Thus, the concept of traditional must be measured, contextually should be viewed broadly, it has its dimensions. Example, there are traditional aspects allocated to other communities to be adopts no longer traditional. There are more traditional, there is more traditional in the world, I say traditional in the sense that it was put, perforce, to modernity.
2. According to Prof. Feliciano José Borralho Mira (2014), "paradigms are dominant scientific principles at a certain time and on certain group of power."
3. Being-with-perceived "is primarily a sensory experience and opening awareness to understanding the interaction man / environment - therefore, everyday practical activities while environmental management of its guided surroundings are influenced by this ontological awareness of / ecological.
4. Community Quilombo of Lajeiro Beautiful, in Senador Rui Palmeiras, with 20 family.
5. Hydroelectric Company San Francisco. It is a corporation publicly traded engaged in generation and transmission in high and extra-high voltage, exploring the river basin San Francisco, based in Recife.
6. The Brazilian Institute of Environment and Renewable Natural Resources, better known by the acronym IBAMA, created by Law No. 7735 of February 22, 1989, is a federal agency under the Ministry of Environment (MMA). It is the executive body responsible for implementing the National Environmental Policy (NEP), established by Law No. 6938 of August 31, 1981, and develops various activities for the preservation and conservation of natural heritage, exercising control and supervision over the use of natural resources (water, flora, fauna, soil, etc.). Also up to him

to grant environmental permits for projects within its competence.

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