

## GEOGRAPHICAL REASONING ABOUT THE PLACE AND THE LANDSCAPE IN EFA DOM FRAGOSO

RAZONAMIENTO GEOGRÁFICO SOBRE LUGAR Y PAISAJE EM LA EFA DOM  
FRAGOSO

RACIOCÍNIO GEOGRÁFICO SOBRE O LUGAR E A PAISAGEM NA EFA DOM FRAGOSO

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### Abstract

Thinking about the meaning of teaching and learning geographically is fundamental to understand the dimensions of reality and has to do with the way we look at the world, the perceptions we build when we teach Geography. The article discusses the results of a work carried out at Agricultural Family School (EFA) Dom Fragoso, sharpening our lenses to analyze how we are reasoning geographically, for this we are highlighting that three dynamics were carried out in Geography classes with the 1st and 2nd grades of 2022 in order to understand this construction. We bring as examples the three dynamics that were: the drawing of sketches of the communities, the mental map and the photograph, which help in the construction of a geographical reasoning. The work was carried out through a qualitative approach, which will allow a significant understanding of what is proposed. In dialogue with this work, we highlight the following authors, CALLAI (2005), CAVALCANTI (2019), GUSMÃO (2021), STRAFORINI (2018). We can conclude that reasoning geographically starts with a school work and remains for life, this is what should to think about doing in the classroom: an everyday, spatial, planned Geography that dialogues with a consistent theoretical and practical bases.

**Keywords:** Teaching Geography; Geographical Reasoning; Agricultural Family School; Place and Landscape Category.

### Resumen

Pensar el sentido de enseñar y aprender geográficamente es fundamental para comprender las dimensiones de la realidad y tiene que ver con la forma en que miramos el mundo, las percepciones que construimos al enseñar Geografía. El artículo discute los resultados de un trabajo realizado en la Escuela Familia Agrícola (EFA) Dom Fragoso, afilando nuestras lentes analizar como estamos razonando geográficamente, para eso destacamos que se realizaron tres dinámicas en las clases de Geografía con el 1º y 2º años del bachillerato del año de 2022 para realizar esta construcción. Traemos como ejemplos las tres dinámicas que fueron: El

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dibujo de croquis de las comunidades, el mapa mental y la fotografía, que ayudan en la construcción de un razonamiento geográfico. El trabajo se realizó a través de un enfoque cualitativo, lo que permitirá una comprensión significativa de lo que se propone. En diálogo con esta obra, destacamos los siguientes autores, CALLAI (2005), CAVALCANTI (2019), GUSMÃO (2021), STRAFORINI (2018). Podemos concluir que, razonar geográficamente comienza en un trabajo escolar y permanece de por vida, esto es lo que se debe pensar hacer en el aula: una Geografía de lo cotidiano, espacial, planificada y dialogada con bases teóricas y prácticas, consistentes.

**Palabras clave:** Enseñanza de la Geografía; Razonamiento geográfico; Escuela de Familia Agrícola; Categoría Lugar y Paisaje.

## Resumo

Pensar o sentido do ensinar e aprender geograficamente é fundamental para entender as dimensões da realidade, e isso tem a ver com o modo de como olhamos para o mundo e as percepções que construímos ao ensinar Geografia. Assim, o presente artigo discorre sobre os resultados de um trabalho realizado na Escola Família Agrícola (EFA) Dom Fragoso, apurando nossas lentes para analisar como estamos raciocinando geograficamente. Para tanto, destacamos que foram realizadas, nas aulas de Geografia, três dinâmicas com as turmas do 1º e 2º ano do Ensino Médio de 2022, com o intuito de perceber essa construção. Trazemos como exemplos três dinâmicas, a saber: o desenho dos croquis das comunidades, o mapa mental e a fotografia, que a nosso ver, auxiliam na construção de um raciocínio geográfico. O trabalho foi realizado por meio de abordagem qualitativa, que nos permite ter uma compreensão significativa em torno do que se propõe. Dialogando com esse trabalho, destacamos os seguintes autores: Callai (2005), Cavalcanti (2019), Gusmão (2021) e Straforini (2018). Os resultados desta prática pedagógica indicam que, raciocinar geograficamente inicia-se a partir de um trabalho escolar e permanece para a vida, e é dessa forma que se deve pensar e agir na sala de aula: uma Geografia do cotidiano, espacial, planejada e dialogada com bases teóricas, práticas e consistentes.

**Palavras-Chaves:** Ensino de Geografia; Raciocínio Geográfico; Escola Família Agrícola; Categoria Lugar e Paisagem.

## Geographical Reasoning about Place and Landscape at EFA Dom Fragoso

This article discusses the results of a study carried out at the Dom Fragoso Agricultural Family School (EFA), sharpening our lenses to analyze how we are reasoning geographically. To do so, we highlight that three dynamics were carried out in the Geography classes with the 1st and 2nd year classes of high school 2022 in order to understand this construction.

In this perspective, we understand that thinking about the meaning of teaching and learning geographically is fundamental to understand the dimensions of reality and has to do with the way we look at the world, the perceptions we build when teaching Geography. About teaching Geography Cavalcanti (2019) clarifies the following:

(....) My understanding is that we teach Geography so that the student learns to think geographically. Therefore, I start from the assumption that geographic thinking is the general ability to analyze the geographic analysis of facts or phenomena. In this perspective, I have been affirming the conception that geographic reasoning is a way of operating with this thought. achieved and the skills built, in this way teaching and learning will materialize and gain important meanings in the operations They are specific reasoning and articulated by geographic thinking (CAVALCANTI, 2019, p 64).

We emphasize that, in order to develop geographic thinking, we need to foresee in the lesson planning the contents to be worked on, as well as the objectives described in the Common National Curricular Base (BNCC), in the categories Landscape and Place. Thus clarifies Gusmão (2021):

Along the way described, teaching follows a path full of "stations", so to speak. These "stations", foreseen in the planning, are the objectives, skills, content and methods that, when articulated, give teaching and learning, answering to the why, where and how teaching takes place. However, there is something else that needs to be considered when planning for the teaching of Geography, especially when one wants to teach how to read space. Therefore, geographic reasoning becomes one of the vehicles or even the fuel to accomplish the path (GUSMÃO, 2021, P. 2).

Once the ponderations about the geographic reasoning are done, we realize the importance of a critical education that can help subjects to think geographically, to understand themselves within this process and world reading. In this sense, Straforini (2018) highlights that:

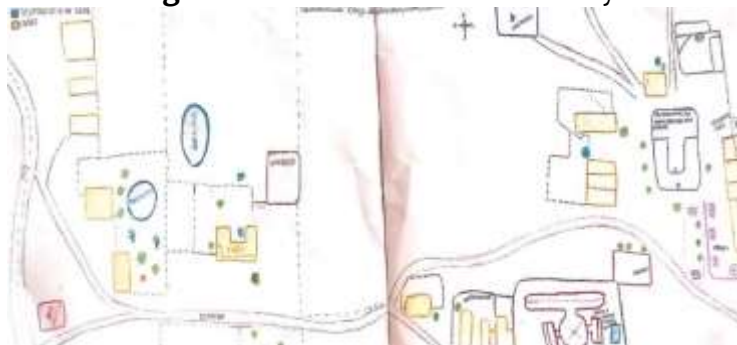
The researches in Geography Teaching, although assuming different theoretical and methodological foundations, have presented in the last two decades a convergence movement in defense of a teaching-learning in which specific processes of reasoning or thinking supported in Geography itself are valued. In other texts, although not intentionally constructed for this purpose, we already advocated a critical and reflective education of reality through space (STRAFORINI, 2018, p. 3-4).

From these postulates we present the concept of Geographic Reasoning through a way of thinking about reality and using the concepts of Landscape and Place leading students to work with concepts and principles to analyze, read, understand the spatial organization of phenomena. Thus, we intend in this text to dialogue with theoretical references that contribute to this geographic knowledge, unveiling the geographic reasoning as a way of seeing the world, the everyday life, in order to help students to think collectively and critically analyze the world around

them. Having said this, we present, as examples, the three dynamics used in our pedagogical practice, namely: 1) the drawing of sketches of the communities; 2) the mind map; and 3) photography, which help in the construction of geographic reasoning.

The first activity was the drawing of sketches of the communities, for which the students researched the history of their families and communities and, in the Geography curriculum component, they were asked to produce a map by drawing their community. Figures 1 to 4 illustrate the sketches produced by the students.

**Figure 1.** Sketch of Cruz Community



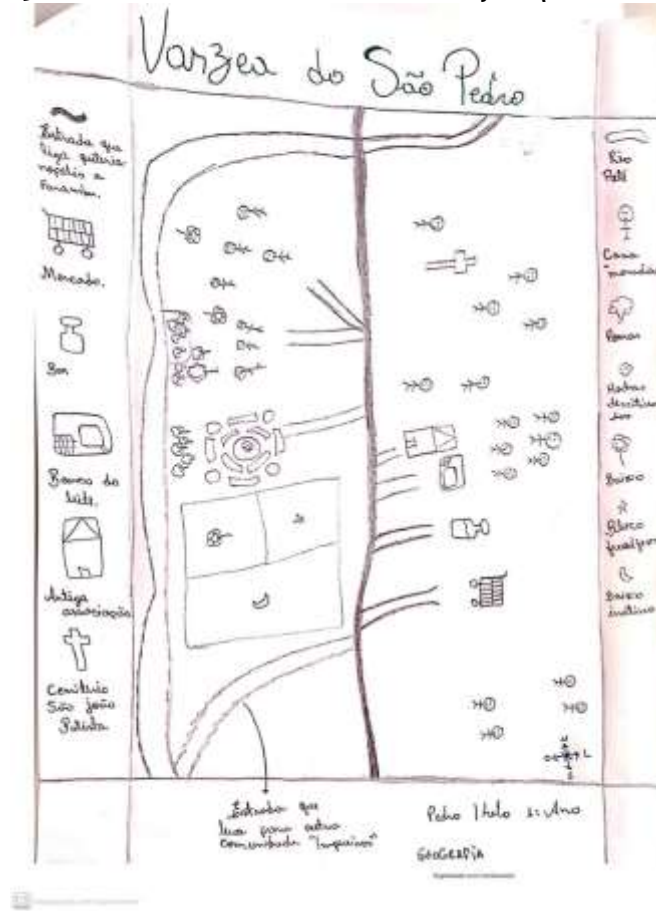
Source: Classwork, student Larissah, 2022.

**Figure 2.** Sketch of 25 de Maio Settlement Weir Farm – Madalena/CE



Source: Classroom work, student Arilson, 2022.

Figure 3 - Várzea of São Pedro Community – Quiterianópolis/CE



Source: Classroom work, student Pedro, 2022.

Figure 4. Sketch of the Boa Esperança Community-Independência/CE



Source: Classroom work in class, student Marcello, 2022.

The sketches were designed based on the knowledge about the community and with guidelines based on the indications of the first Study Plan "History of my Family and Community in the construction of the Good Life" of the 1st grade class of High School, presented below. The plan outlined the discussion and enabled the students to reflect systematically on their knowledge.

**DOM FRAGOSO AGRICULTURAL FAMILY SCHOOL**

**CLASS: 1ST GRADE**

**THEME: THE FAMILY AND THE COMMUNITY IN THE PRODUCTION OF A GOOD LIFE**

**DATE: 02-02-2022**

**1st STUDY PLAN - The History of My Family and Community**

It is not blood ties, but sentimental commitments that determine the value of a family!

**ABOUT THE FAMILY**

Identification of the Family

Name: student's father, mother, brothers and sisters

Origin of last name;

Profession: father, mother, brothers and sisters...

How they met

Religion

**Ethnic origins of the family:**

Descent from peoples (ethnicities)

Where they came from?

What are their customs?

**Life trajectory of the family up to the present day:**

What was your family like in times past and today (taking into consideration customs, activities developed, social participation).

**Internal relations in the family:**

How is the coexistence in your family?

How are decisions made in the family?

**ABOUT THE COMMUNITY**

**Identification of the community**

Why the name of the community?

First inhabitants, where did they come from?

How many inhabitants before and today?

How was the community formed?

Predominant religion?

**Life trajectory of the community until today:**

What are the achievements of the community?

What has changed from the beginning until today in your community?

**Internal community relations:**

What are family relationships like in the community today? And how were they in the past?

What customs are preserved in the community?

**Practices of Good Living:**

Are you happy in your community? Justify

What are we doing to build the good life?

It is worth mentioning that maps are millennial representations, and people used this resource with the purpose of making representations, study, and record their histories. From these characteristics, we understand that the students, based on this activity, have the possibility of recognizing themselves in this space, understanding what exists in this place, as well as the various elements that relate to the experiences of the community in which they are inserted. About this aspect, Callai (2005) clarifies that:

One way of reading the world is through the reading of space, which bears all the marks of the lives of men. In this way, reading the world goes far beyond the cartographic reading, whose representations reflect territorial realities, sometimes distorted due to the cartographic projections adopted. Reading the world is not just reading the map, or the map, although the map is very important. It is to read the world of life, built every day and that expresses both our utopias and the limits that are set to us, whether they are in the realm of nature or in the realm of society (cultural, political, economic) (CALLAI, 2005, p. 2).

About these various elements in the reading and interpretations found in the maps drawn by the students we highlight, a priori, the discussion about the title of the maps, which refer to the names of the communities, then we highlight elements such as the number of people who live in this community, its physical aspects such as rivers, mountains, plantations, in addition to social constructions; health posts, churches, squares, association headquarters, schools, we also bring the geographical boundaries as who are the neighboring communities, highlighting here the cardinal points and the direction.

Thus, we seek to build geographic reasoning from the students' experiences in their places, with the readings that the landscape of that space explains in a significant way. This knowledge is materialized and (re)contextualized. Through the stories, we learn about the experiences of these people, who were the first inhabitants, why they lived in that place, what elements favored the permanence and sustainability of these families, what economic activities they developed before and today, which ethnic groups they belong to, their customs before and today in various aspects such as food, games/parties, religion. About this Callai (2005) clarifies that:

To read the world of life, to read the space and understand that the landscapes we can see are the result of life in society, of men in search of their survival and the satisfaction of their needs. In general terms, this is the role of geography at school. Reflecting on the possibilities represented by the teaching of geography in the literacy process becomes important for those who want to think, understand and propose geography as a significant curricular component. Present throughout basic education, more than the definition of the contents with which it works, it is essential to be clear about what is intended with the teaching of geography, which objectives fit it (CALLAI, 2005, p 3).

The following are excerpts from the stories of the families and communities:

Regarding family histories, the students identify their families in their texts, with their full names, and highlight those who have this knowledge about the reason for their last name.

Profession: father works in the fields/mother: works in a family home/brother: studies

How they met: the couple was introduced to each other by mutual friends at a party with the band Bicho da guava in the Mutuca community, municipality of Tauá, and they fell in love immediately.

The family lives its faith in the Catholic religion.

They recognize themselves as being of indigenous ethnic origin

What are their customs?

Do not work on holy days, do not eat meat during Holy Week, do not eat meat during Lent

The father is a cowboy, and because they did not have their own piece of land to produce on, they migrated from farm to farm doing the cowboy's work with the animals, where all family members are involved (family 01, 2022).

(...) We are from a traditional family of family lunches, Catholic religious with devotion to patron saints and respect for the traditional customs of peasant families.

In the property are developed various activities such as breeding small animals Apiculture, Chicken, Sheep and Goats.

We are part of all the movements present in the community, such as the Church, the Association, social pastorals, unions, and party politics.

We manage to have a good coexistence between husband and wife in relation to the sons and daughters very affectionate and harmonious, externally the domestic family also very good on both sides.



In relation to decisions, always in consensus with the couple, sometimes with external guidance according to the level of the issue or decision to be made.

As far as the history of the community is concerned, the most experienced residents report the presence of a cruise where people would arrive tired at this place and stop to rest and talk, and thus it became a meeting place for retreatants/travelers, which is why it got the name Cruz.

The first inhabitants of the community, according to stories told by residents one of the first people to arrive here belonged to the Bonfim family (Rosaria).

To date we have 126 inhabitants

How was the community formed? With the arrival of the first inhabitants of the Bonfim and Bezerra family and the construction of the first houses and a chapel.

Currently the Catholic religion still predominates with the presence of other denominations, Assembly, God is Amos, Adventist and Pentecostal.

We are a family that loves our place, we try to build our productive systems so that there is interaction of all family members (family 02, 2022).

Based on the stories of the families and communities presented above, we are able, in a way, to understand the relationships that continue to take place in these places.

In view of this, Geography, using the categories Landscape and Place, contributes to the reflections about these findings, as well as about other elements such as the use of water itself as a possibility to help families to populate these places, because it was very common for families to build their houses near rivers, water sources, so it was possible for them to start their plantations, as well as to have water for the animals to quench their thirst.

To this day, the relationships built by families in relation to the use of water present a possibility of transformation of the semi-arid landscapes transformed by their productive backyards, plantations, Agroforestry Systems, among others.

The third activity carried out with the 2nd (second) year class of High School that contributes to the formation of a geographic reasoning about the landscapes and places in the communities of the students of the Dom Fragoso Agricultural Family

School was photography, a resource for the representation of space and through which the students registered their perceptions about their communities, highlighting, from their lenses, the landscapes of these communities. This activity was associated with the Study Plan of the theme: “The natural riches of our semi-arid region of Ceará”, in the Geography curriculum component. Highlighted is the researched Study Plan:

**DOM FRAGOSO AGRICULTURAL FAMILY SCHOOL**  
**CLASS: 2ND YEAR – 2022**  
**THEME: LIVING WITH THE SEMI-ARID**  
**1ST STUDY PLAN: THE NATURAL WEALTH OF OUR SEMI-ARID REGION**  
**CEARENSE**

Preserving nature is our responsibility,  
for a comfortable world to live in  
and an admirable world to look at  
Our greatest beauties are the natural ones.  
Author unknown.

1. What is the vegetation like in your community? (height of plants, shape of leaves, if they have thorns, if they stay green all year round)
2. What native plants exist in your community?
3. For what purpose does the family use native plants?  
 Medicinal  Firewood  Wood / Bark  Wood / Trading  
 Arborization  Animal feeding  Ornamental
4. What native animals exist in your community/city?
5. What native animals did you have in the past that we no longer see today?
6. What are the existing water sources in the community and on the family farm? (Are there wells, streams, water holes, weirs, dams, ponds?) Are they preserved? If yes, how?
7. How is the access to the water sources mentioned above for your family and community?
8. What are the existing sources of energy in your community/city?  
 Solar energy  Wind energy  Electric energy  
 Biodigester  Firewood stove  Butane Gas
9. Are there projects for the implementation of wind, solar and/or mining energy parks in the region or community? If yes, what are the existing minerals?

Good Research!

About the registered landscapes, the students presented several images, from areas of plantations over which it is possible to reflect human action in a predatory way with the use of burning and removal of vegetation (borer), besides the insertion of agricultural crops in most cases, without taking into account the slope or acclivity of the terrain, it is common to plant downhill, which are harmful, because in floods the tendency is that the land is transported to lower areas. Figures 5 to 17 represent the work done.

**Figure 5:** Pig raising in the Riacho do Meio-Independência/CE community



Source: Photo expedition produced by student, 2022

**Figure 6:** Community Riacho Fechado-Independência/CE



Source: Photo expedition produced by student, 2022

**Figures 7 and 8:** Riacho do Meio- Choró/CE Community



**Source:** Photo expedition produced by student, 2022

With the image of the plantation, we also reflected using the principle of extension, highlighting the size of this area, the crops to be planted, and we also reflected on the importance of choosing what to plant taking into account the semi-arid condition.

**Figures 9 and 10:** Riacho do Meio Community – Choró/CE.



**Source:** Photo expedition produced by student, 2022

**Figure 11:** Besouro Community- Quiterianópolis/CE



**Source:** Photo expedition produced by student, 2022

**Figure 12:** Santa Rosa Pedra Branca/CE Community



**Source:** Photo expedition produced by student, 2022

Other images always present are the animals grazing in the native areas of the Caatinga (Photos 09 and 10), in which we highlight the families' knowledge about the native species and their potentialities, helping the students to know and understand the various ways of using the Caatinga and the importance of recaating<sup>3</sup>.

**Figures 13 and 14:** Pasture areas around the Dom Fragoso EFA – Independência/CE



**Source:** Photo expedition produced by student, 2022

Other images portray the areas of preserved forests (Caatinga), which are rare, but there are still areas of mountains and hills, rivers, lakes, water eyes, and even dams, which help young people to perceive Geography in the landscape, and also to relate the knowledge they have built as something present in their daily lives.

And so the knowledge is being built, strengthened by the alternation of the various spaces that are part of these experiences, and giving new meaning to the geographic reasoning. In this way, the students look at these various landscapes and see beyond what is established. As an example, the possibility of a student looking at the landscape of a dam, besides appreciating its beauty, can lead him/her to ask the following questions: who has access to the water? Is it a private or community weir? Is the area preserved? Where is the water used? These and other questions raised help to think geographically about the various nuances present in our communities.

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<sup>3</sup> Recaating is a set of actions carried out with the aim of reforesting with native species of the Caatinga.

Among the highlighted images, we present the young people taking care of their backyards or of the EFA Productive Systems, as well as performing other agricultural activities, promoting, in these actions, the reflection about the importance and potentialities of the soil in these spaces, as well as inferring about which cultures, in this process, are interesting to be cultivated in semiarid conditions, water availability, among other aspects, geographically, therefore, with these landscapes and places.

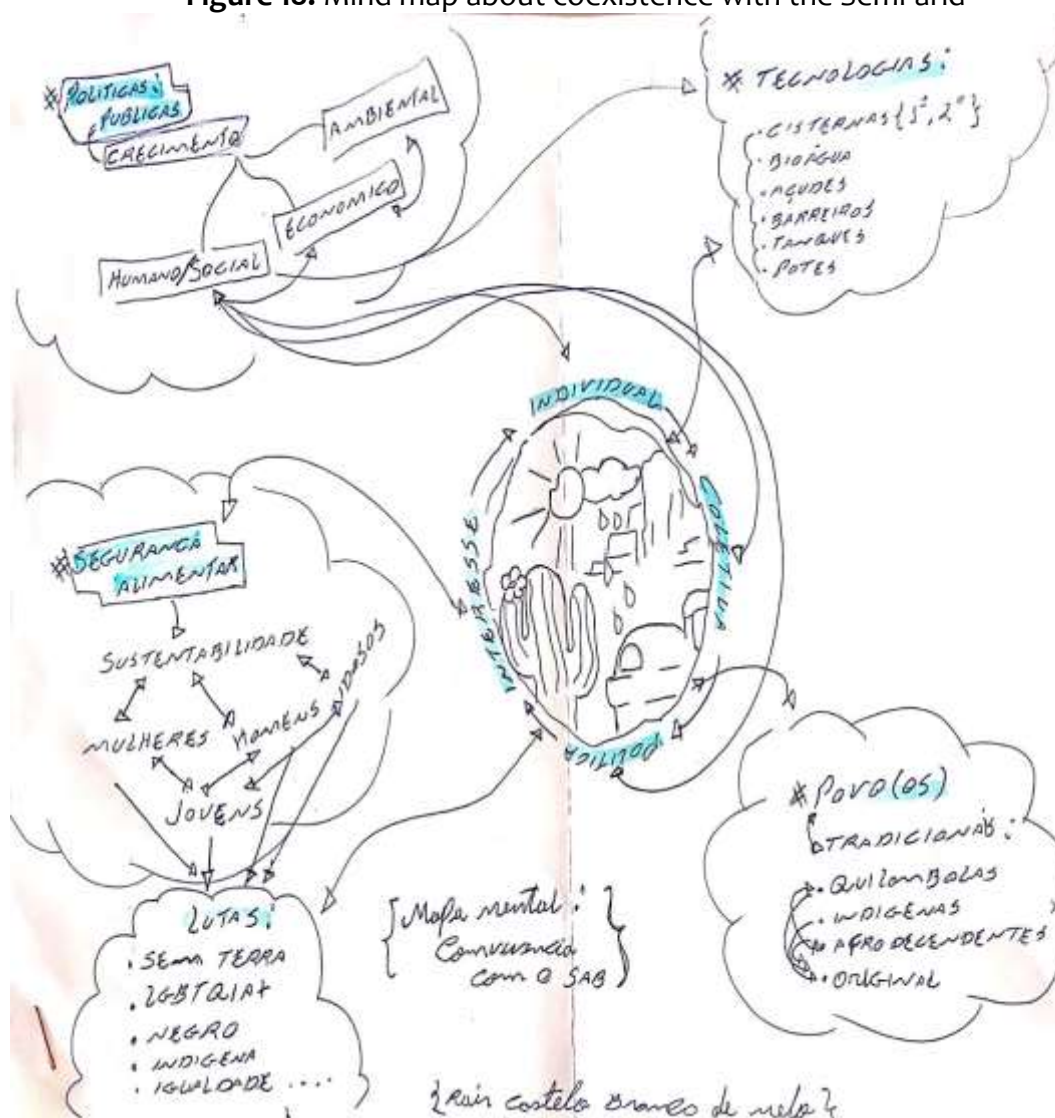
**Figures 15, 16 and 17:** Young people in their productive backyards



**Source:** Photo expedition produced by student, 2022

The third activity was the Mind Map. This work is another example of representation of space and is aligned with the development of geographic reasoning. The study and analysis content was guided by the Study Plan: The natural riches of our semi-arid region of Ceará, in the 2nd year class, in which we carried out an evaluative activity about the knowledge and reflections about the Geography content of the Brazilian semi-arid region, highlighting the soils, hydrography, relief, climate and vegetation, conceptualizing them from EFA's own context.

**Figure 18:** Mind map about coexistence with the Semi-arid



Source: Classroom work with the 2nd grade of high school, 2022





It is clear from the work that the Geography of the Semi-Arid and all the conceptual elements (soils, hydrography, relief, climate and vegetation) are interconnected, so that they are contents that present themselves as a holistic debate, with the presence and intervention of the human being in all aspects.

Thus, we have read about the climate, understood the concepts, and dialogued about the various strategies for living with the semi-arid climate, based on technologies such as plate cisterns, production cisterns, water reuse with bio-water<sup>4</sup>, mandalas<sup>5</sup>, diversified planting with native species or species adapted to the reality of semi-arid conditions, the use of manure, dry and green cover, as a way to cover the soil and thus ensure that the water remains longer when irrigation is carried out. Furthermore, an understanding of how to live with the Semiarid and not fight against the drought that for many years has perpetuated in our communities was promoted, analyzing the sources of water and its access by the families in the communities.

Field education, contextualized in the work at EFA Dom Fragoso, in which the Alternating Cycle Pedagogy is adopted, has an immense and essential importance in the consolidation of coexistence with the semi-arid region, reaffirming in an integral way that we interact holistically in many dimensions of life. About this Baptista and Campos (2013) clarify that:

When we reflect on living with the semi-arid and sustainability, we pursue the line of integral development, which contemplates all dimensions of the life of each person, their community and society. Thus, when we talk about coexistence with the semi-arid region, we understand that the policies to be built are not only economic and technical. It is also fundamentally important to build new mentalities and new attitudes towards the Semi-arid, both on the part of adults and of young people and children. Hence the importance of an education that helps to bring about and root new processes of seeing, acting and relating in and with the Semi-arid (BAPTISTA; CAMPOS, 2013, p. 100).

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<sup>4</sup> Family bio-water is a social technology for living with the semi-arid region, the system is composed of a filter tank and a reservoir tank where the grey water is directed, and an irrigation system that enables the irrigation of crops planted in the area.

<sup>5</sup> Mandala is a productive system that has Indian inspiration, its design also recalls the solar system, where the tank with water would be the sun and the nine circles of beds the planets, then the proposal is to have a productive diversity in vegetables, fruit trees, native and even exotic crops are included in this system because it contributes to the creation of a microclimate, breaks wind ... thus making this space very favorable, It is also noteworthy that in this system some types of animals are also present, such as fish and ducks.

Study, which gives movement to the knowledge obtained and operationalized in the various spaces, classes, debates, reflections in the school session, and put into practice, in the family session, the knowledge obtained. It is also worth mentioning that they also learn from the community, reflecting on their experiences and bringing to EFA the problems and reflections carried out in the community. The same authors cited above say that:

We call this education contextualized, as it starts from the reality of life, with its limits and potentialities, and builds knowledge to change this reality, considering people as producers of knowledge (BAPTISTA and CAMPOS, 2013, p. 100).

In view of the above, it is clear that geographic reasoning includes spatial thinking, which is the exercise of reflecting on the dynamics of humanity in space and that makes us understand Geography from the context experienced. Thus, there is a greater chance of performing a critical world reading, enhanced by the protagonism of the subjects involved.

## FINAL CONSIDERATIONS

Thinking, reading, and talking about space are associated with the everyday spatial practice experienced through the senses in the becoming of real life. The colors, sounds, smells, textures, and tastes merge and produce mental images and notions of distances, sizes, proportions, but above all, possibilities of existing and producing new dynamics. Sometimes this movement can occur in an automatic way. However, it is up to the geographic school education to stimulate spatial analysis in order to bring to consciousness "who we are" and "what we do" in this world, in our space.

Thus, reasoning geographically begins in a school assignment and remains for life. Contrary to what it may seem, reasoning and thinking are attributes of the human mind - they are brain functions, and why not direct them to look and read-talk about space. This is how one should think and act in the classroom: a Geography of everyday

life, special, planned and dialogued with consistent theoretical, practical bases. This is how Geography is done at school.

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